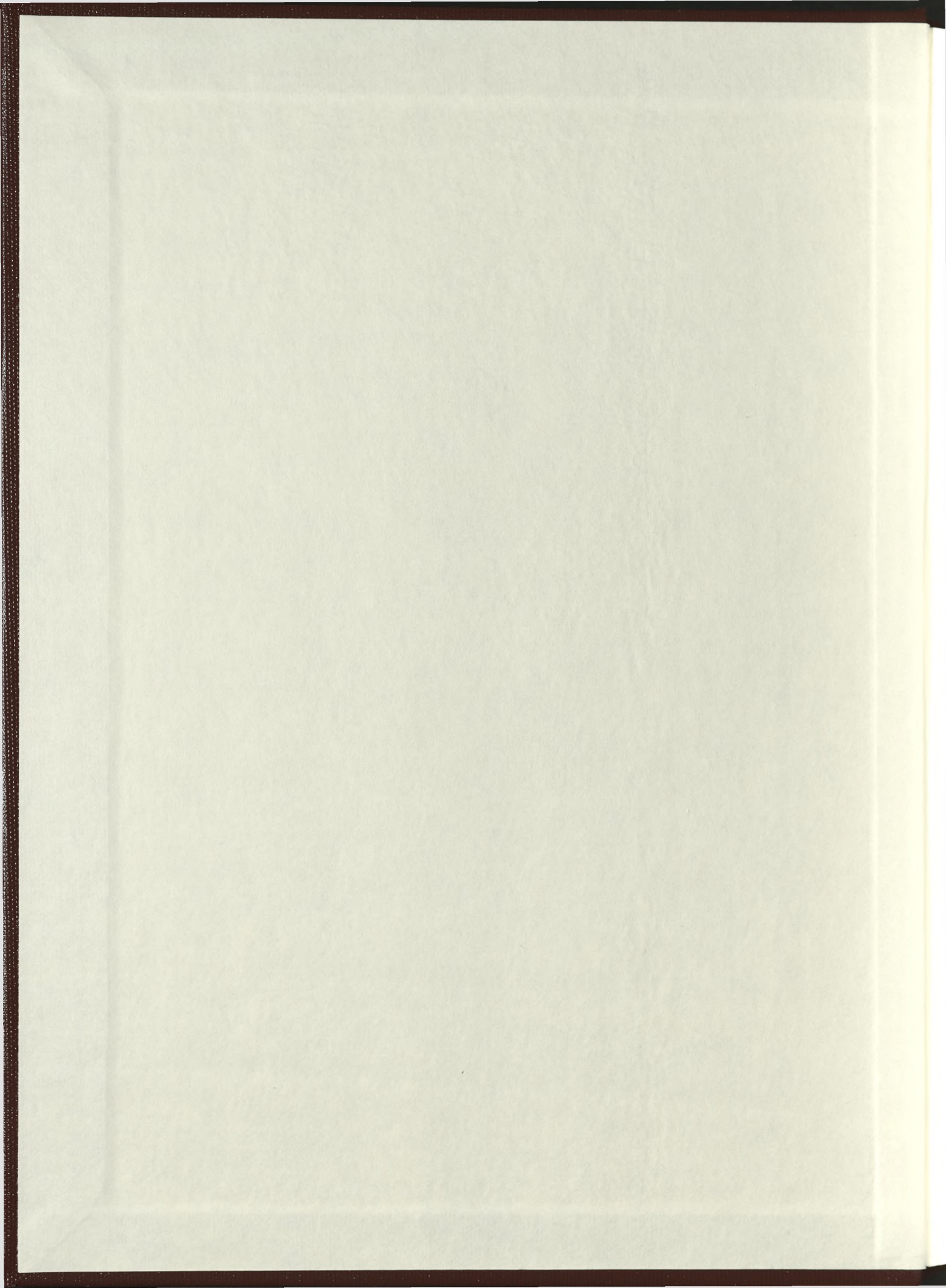
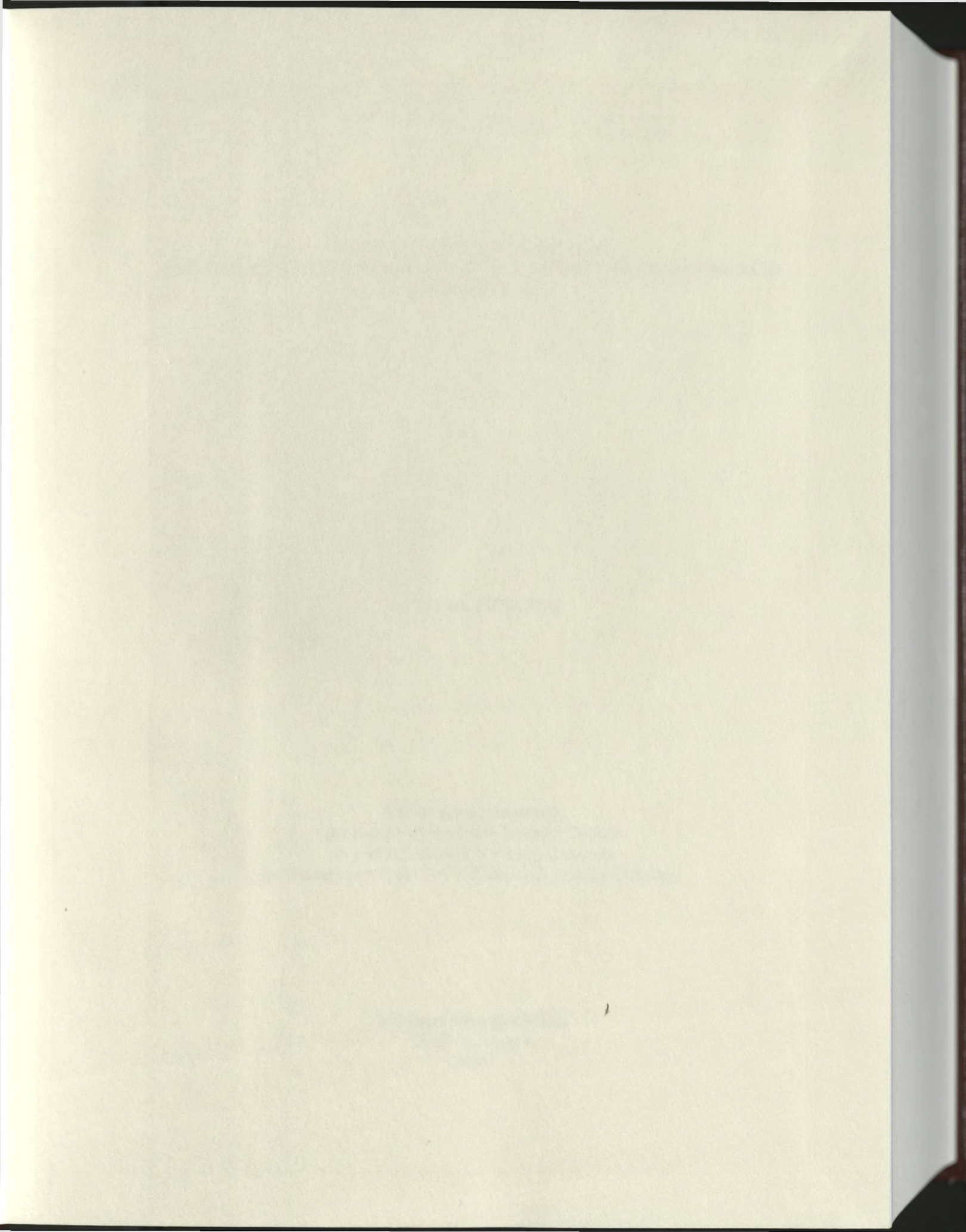


THE SIGNS OF THE NEW TEMPLE:  
THE ANALOGIES BETWEEN JESUS' SIGNS AND  
THE TABERNACLE SIGNS IN JOHN'S GOSPEL.

BY

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by

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A dissertation submitted to  
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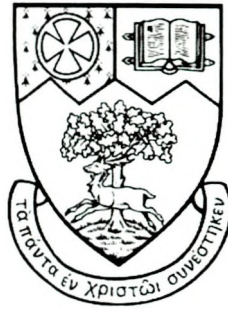
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## ABSTRACT

“The Signs of the New Temple: The Analogies between Jesus’ Signs and the Tabernacle Signs in John’s Gospel”

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In Johannine studies, the interpretation of *σημεῖα* is diverse. Traditionally, scholars tend to support that seven signs are chosen in John’s Gospel to structure Jesus’ public ministry (John 1:20—12:50). Some scholars, influenced by Bultmann’s hypothesis of a signs-source, scrutinize the underlying source, redaction, or traditions about the Johannine *σημεῖα*; others employ the literary narrative approach using either a Western or an ancient literary framework. Still others examine *σημεῖα* through a theological thematic lens chosen from John or the Old Testament. However, two fundamental questions remain unresolved: (1) Does John mean to include only seven signs to structure the public ministry when signs are claimed in the conclusion to be the theme of the Gospel (John 20:30–31)? (2) What among the many things Jesus does in the account qualify as *signs* for John?

From a new perspective, this research points out that the Johannine *σημεῖα*, as specified in the text, refer to Jesus’ body as the new temple (his death and resurrection, John 2:18–22) and the provision of manna as the signs (John 6:30–35) forming the foundation for interpreting the use and selection of *σημεῖα* in John. This indicates a

relationship between Jesus' signs and the tabernacle signs which involve complex metaphors and associations including non-tabernacle signs in the OT in structuring the Gospel in its final form (John 20:30–31). Using a comparative method adapted from Hasan's sociolinguistic theory of contextual configuration, I argue that Jesus' signs represent the functions of the four tabernacle signs (a pot of manna, Aaron's staff, the bronze altar cover, and the bronze serpent) along with other metaphors and associations in three phases (John 1–5; 6–12; 13–21) through which to reveal his grace and life-giving power and to authenticate his identity. Ultimately, through Jesus' "all inclusive" *σημείον* in his Passion—the self-sacrificial crucifixion, resurrection, and appearances—his believers become the children of God and their faith is built not by seeing signs but by following Jesus' words (i.e. loving one another and caring for other believers' needs) to love him daily so that they have life in him.



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## ABBREVIATIONS

AB	Anchor Bible
AGJU	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
ANTC	Abingdon New Testament Commentaries
ATANT	Abhandlungen zur Theologie des Alten und Neuen Testaments
<i>BAR</i>	<i>Biblical Archaeology Review</i>
<i>BBR</i>	<i>Bulletin for Biblical Research</i>
BDAG	Bauer, Walter, et al. <i>Greek-English Lexicon of the New Testament and Other Early Christian Literature</i> . 3 <sup>rd</sup> ed. Chicago: University of Chicago Press, 2000.
BETL	Bibliotheca ephemeridum theologiarum lovaniensium
<i>Bib</i>	<i>Biblica</i>
BibInt	Biblical Interpretation Series
<i>BN</i>	<i>Biblische Notizen</i>
BNTC	Black's New Testament Commentaries
<i>BSac</i>	<i>Bibliotheca Sacra</i>
<i>BTB</i>	<i>Biblical Theology Bulletin</i>
<i>BZ</i>	<i>Biblische Zeitschrift</i>
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft

CBET	Contributions to Biblical Exegesis and Theology
<i>CBQ</i>	<i>Catholic Biblical Quarterly</i>
CC	Contextual Configuration
ConBNT	Coniectanea Neotestamentica or Coniectanea Biblica: New Testament Series
CT	Comparative Tool
CWK Glerup	Christian Wilhelm Kyhl Glerup
DBCI	Porter, Stanley E., ed. <i>Dictionary of Biblical Criticism and Interpretation</i> . London: Routledge, 2007.
ECL	Early Christianity and Its Literature
EDT	Elwell, Walter A. <i>Evangelical Dictionary of Theology</i> . Grand Rapids: Baker Academic, 2001.
<i>EncJud</i>	<i>Encyclopaedia Judaica</i>
EOS	Editions of St. Otilien
ET	English Translation
<i>ETL</i>	<i>Ephemerides theologicae Lovanienses</i>
<i>ExpTim</i>	<i>Expository Times</i>
FRLANT	Forschungen zur Religion und Literatur des Alten und Neuen Testaments
<i>HUCA</i>	<i>Hebrew Union College Annual</i>
<i>Int</i>	<i>Interpretation</i>
<i>ISBE</i>	Orr, James. <i>The International Standard Bible Encyclopedia</i> . Electronic ed. Grand Rapids: Eerdmans, 1939.

<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>JBQ</i>	<i>Jewish Bible Quarterly</i>
<i>JE</i>	Adler, Cyrus, and Isidore Singer, eds. <i>The Jewish Encyclopedia</i> . 12 vols. New York: Ktav Pub. House, 1964.
<i>JETS</i>	<i>Journal of the Evangelical Theological Society</i>
JPS	Jewish Publication Society
<i>JSNT</i>	<i>Journal for the Study of the New Testament</i>
JSNTSup	Journal for the Study of the New Testament Supplement Series
JSOT	Journal for the Study of the Old Testament Press
JSPSup	Journal for the Study of Pseudepigrapha Supplement Series
<i>JSQ</i>	<i>Jewish Studies Quarterly</i>
<i>JTSA</i>	<i>Journal of Theology for Southern Africa</i>
LAI	Library of Ancient Israel
LNTS	Library of New Testament Studies
<i>LumVie</i>	<i>Lumière et Vie</i>
LXX	Septuagint translation
MT	Masoretic Text as represented in <i>BHS</i> or <i>BHQ</i>
NAC	New American Commentary
NCB	New Century Bible

NETS	Pietersma, Albert, and Benjamin G. Wright, eds. <i>A New English Translation of the Septuagint</i> . New York: Oxford University Press, 2007.
NICNT	New International Commentary on the New Testament
NICOT	New International Commentary on the Old Testament
<i>NovT</i>	<i>Novum Testamentum</i>
NovTSup	Supplements to Novum Testamentum
NRSV	New Revised Standard Version
NTL	New Testament Library
<i>NTS</i>	<i>New Testament Studies</i>
NTTSD	New Testament Tool, Studies, and Documents
OTL	Old Testament Library
PBM	Paternoster Biblical Monographs
PiNNTC	Pillar New Testament Commentary
<i>PRSt</i>	<i>Perspectives in Religious Studies</i>
<i>PTL</i>	<i>A Journal for Descriptive Poetics and Theory of Literature</i>
<i>RB</i>	<i>Revue biblique</i>
RBS	Resources for Biblical Study
<i>RelSRev</i>	<i>Religious Studies Review</i>
<i>ResQ</i>	<i>Restoration Quarterly</i>
<i>RevExp</i>	<i>Review and Expositor</i>



<i>RHPR</i>	<i>Revue d'histoire et de philosophie religieuses</i>
SANT	Studien zum Alten und Neuen Testament
SBEC	Studies in the Bible and Early Christianity
SBG	Studies in Biblical Greek
<i>SBJT</i>	<i>Southern Baptist Journal of Theology</i>
SBL	Society of Biblical Literature
SBLDS	Society of Biblical Literature Dissertations Series
SBT	Studies in Biblical Theology
SCM	Student Christian Movement
SD	Semantic Domain
<i>SDBH</i>	De Blois Reinier, and Enio R. Mueller eds. <i>Semantic Domain of Biblical Hebrew</i> . UBS, 2000–2020. Online: <a href="http://semanticdictionary.org/dictionary/main.php?language=en">http://semanticdictionary.org/dictionary/main.php?language=en</a>
<i>SJOT</i>	<i>Scandinavian Journal of the Old Testament</i>
<i>SJT</i>	<i>Scottish Journal of Theology</i>
SNTSMS	Society for New Testament Studies Monograph Series
SPCK	Society for Promoting Christian Knowledge
<i>SR</i>	<i>Studies in Religion/Sciences Religieuses</i>
<i>SSF</i>	<i>Society of Saint Francis</i>
STDJ	Studies on the Texts of the Desert of Judah
<i>TBl</i>	<i>Theologische Blätter</i>

TBN	Themes in Biblical Narrative
<i>Them</i>	<i>Themelios</i>
<i>TrinJ</i>	<i>Trinity Journal</i>
<i>TRu</i>	<i>Theologische Rundschau</i>
UBS	United Bible Societies
v(v).	verse(s)
vol(s).	volume(s)
<i>VT</i>	<i>Vetus Testamentum</i>
WBC	Word Biblical Commentary
WMANT	Wissenschaftliche Monographien zum Alten und Neuen Testament
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>ZAW</i>	<i>Zeitschrift für die alttestamentliche Wissenschaft</i>
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche</i>

## CHAPTER 1: INTRODUCTION AND LITERATURE REVIEW

### 1. Introduction

John's notion of sign, *σημεῖον*, plays a central role in the interpretation of his Gospel. Its significance is indicated not only by its seventeen occurrences referring to Jesus' miraculous work but also by where they are situated and how they are expressed.<sup>1</sup> Besides the two numbered signs that frame what is usually called the Cana to Cana cycle (John 2–4), the first numbered sign in Cana is juxtaposed with the sign Jesus claims in Jerusalem concerning rebuilding the temple through his death (2:17–22; cf. 19:30). Carson claims that this structured Cana to Cana cycle is a “thematic wholeness.”<sup>2</sup> Further, the signs of healing the lame man and the blind man in chs. 5 and 9 possibly relate to each other by their parallel structure and the common Sabbath conflict theme.<sup>3</sup> John differs from Luke, who states the purpose of his Gospel right at the beginning. John chooses “to hang its [the book's] key by the back door” as Tenney puts it.<sup>4</sup> This key in

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<sup>1</sup> The seventeen occurrences of *σημεῖον* are in John 2:11, 18, 23; 3:2; 4:48, 54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30. Sixty occurrences are in other biblical books. Of these sixty, thirteen are in Matt 12:38; 39x3; 16:1, 3, 4x3; 24:3, 24, 30; 26:48; seven in Mark 8:11, 12x2; 13:4, 22; 16:17, 20; eleven in Luke 2:12, 34; 11:16, 29x3, 30; 21:7, 11, 25; 23:8; thirteen in Acts 2:19, 22, 43; 4:16, 22, 30; 5:12; 6:8; 7:36; 8:6, 13; 14:3; 15:12; two in Rom 4:11; 15:19; two in 1 Cor 1:22; 14:22; two in 2 Cor 12:12x2; two in 2 Thess 2:9; 3:17; one in Heb 2:4; and seven in Rev 12:1, 3; 13:13, 14; 15:1; 16:14; 19:20.

<sup>2</sup> Carson (*John*, 166) claims that the “thematic wholeness” consists of several themes regarding purification, new temple, new birth and new worship.

<sup>3</sup> Culpepper proposes ten parallel points between the healing of the lame man (John 5:5–15) and the blind man (John 9:1–35). Culpepper, *Anatomy*, 139. Furthermore, Labahn suggests the Sabbath conflict theme of John 5 and John 9 links chs. 5–10 as a unit. Labahn, “Between Tradition and Literary Art,” 195.

<sup>4</sup> Tenney, “Meaning of the Signs,” 145.

John 20:30–31 contrasts the other signs Jesus did in front of the disciples which are not written down in the Gospel with those specifically selected to persuade the audience to believe that Jesus is the Christ, the Son of God, so that whoever believes may have life in his name. All these observations, in fact, harmonize the traditional view that *signs* are used to structure Jesus' public ministry (John 1:20—12:50) through a selection of seven signs from numerous choices.<sup>5</sup> However, this view brings up a couple of questions: (1) Does John mean to include only seven signs to structure the public ministry when signs are claimed in the conclusion to be the theme of the Gospel (John 20:30–31)?<sup>6</sup> (2) What things among those Jesus does qualify as *signs* for John?

There is much discussion on the definition of “sign” in John’s Gospel. For instance, Köstenberger, instead of accepting Jesus walking on the sea as one of the seven signs (John 6:16–21), replaces it with the sign of temple cleansing (2:13–22).<sup>7</sup> Dodd, in addition to the signs explicitly mentioned in the first half of the Gospel, emphasizes that the climax of the Gospel is the crucifixion of Jesus. This is the “all inclusive σημεῖον,” which occurs in the passion narrative, the second half of the Gospel.<sup>8</sup> In addition, Jesus’ appearances and the big catch of fish in chs. 20–21 are not explicitly called signs, yet they are miraculous. Are these “signs”? What exactly does the author mean by “signs” in

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<sup>5</sup> The first volume of Brown’s two-volume commentary on the Gospel of John named the first twelve chapters of John the “Book of Signs.” Brown, *John I–XII*, cxxxviii. Traditionally, the seven signs are (1) the transformation of water to wine (2:1–11); (2) the healing of the nobleman’s son (4:46–54); (3) the healing of the man at Bethesda (5:1–10); (4) the feeding of the five thousand (6:1–15); (5) the walking on water (6:16–21); (6) the healing of the blind man (9:1–41); and (7) the raising of Lazarus (11:1–44). Tenney, “Meaning of the Signs,” 146–52.

<sup>6</sup> In fact 12:37 is a similar summary of signs, when it says Jesus did many signs in front of the crowd in Jerusalem but they still did not believe. Others think signs and works overlap in meaning. Painter, “Signs of Messiah,” 242–43. Bultmann suggests signs and words are closely related. Bultmann, *John*, 452, 698. Some believe the concluding statement about signs is only the conclusion of a signs source. Beasley-Murray, *John*, 387

<sup>7</sup> Köstenberger, *Encountering John*, 70.

<sup>8</sup> Dodd, *Interpretation*, 438–39.

John 20:30?

Besides there being no consensus on the notion of *σημεῖα*, investigation of the central role of *σημεῖα* in unifying the *message* of the *whole* Gospel in its final form is lacking.<sup>9</sup> Scholars have investigated the composition or structure of John's Gospel using different approaches. Some scholars tend to find the composition of the final form of John's Gospel incongruent and attempt to rearrange it through the lens of source criticism;<sup>10</sup> others consider the structure of the final form through the lens of parallelism to look for chiasmic structure;<sup>11</sup> and others scrutinize the plot of the Gospel.<sup>12</sup> Nevertheless, each commentary has an outline that reflects its writer's perspective on the development of the Gospel.<sup>13</sup> Still, whether *σημεῖα* would play a central role in

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<sup>9</sup> Although scholars such as Dodd and Brown do see the relevance of Johannine signs to the unity of John's Gospel, they do not attempt to examine any continuity of signs in the whole Gospel. Rather they divide the Gospel into Book of Signs and Book of the Passion/Glory. Others, such as Schnackenburg and Olbricht, believe that Johannine signs contribute to the theological significance in terms of incarnation, revelation, and faith, but they do not investigate the development of signs. See Dodd, *Interpretation*, x; Brown, *John I–XII*, cxxxviii–cxxxix; Olbricht, "Theology of Signs," 171–81; Schnackenburg, *John*, 1:515–28. Moreover, most scholars consider John 21 to be a postscript, an appendix, or an addition, rather than being part of the complete whole of the Gospel. Bultmann, *John*, 700–718; Barrett, *John*, 576–88; Lightfoot, *John*, 337–43; Ridderbos, *John*, 655–58. For the arguments whether John 21 is an addition or not, see Carson, *John*, 265–68; Keener, *John*, 2:1219–22.

<sup>10</sup> For example, Macgregor and Morton, *The Structure of the Fourth Gospel*; Smith, *Composition and Order*; Fortna, *The Gospel of Signs*; Olsson, *Structure and Meaning*; Morris, "The Composition"; Morton, *The Genesis of John*; Liebert, "That You May Believe"; Pilgaard, "The Gospel of John as Gospel Writing"; Sinclair, *The Road and the Truth*; Fortna, *The Fourth Gospel*; Wahlde, *The Earliest Version*; Brodie, *The Quest for the Origin of John's Gospel*. Five of them depend on source criticism (Macgregor and Morton, Smith, Fortna, Morris, and Morton). Liebert explores from the angle of the psychological development of belief. Sinclair compares the edited and unedited versions of the Gospel. Pilgaard investigates the unity of the Gospel regarding kerygma and narrative.

<sup>11</sup> The studies of Gerhard, Ellis and Kim focus on parallelism and chiasm in John's Gospel. Gerhard, "The Literary Unity"; Ellis, *The Genius of John*; Kim, *The Johannine Parallelisms*.

<sup>12</sup> Culpepper, *Anatomy*; Culpepper, "Cognition in John"; Staley, *The Print's First Kiss*; Segovia, "The Journey(s) of the Word of God"; For the study of plot, see Larsen, *Recognizing the Stranger*. Although this list of the studies of John's composition and structure is far from exhaustive, it reflects the level of interest in structure, composition, and source criticism. For related topics, see also the annotated bibliography of Johannine writings, Porter and Gabriel, eds., *Johannine Writings and Apocalyptic*.

<sup>13</sup> Depending on the commentator's perspectives, divisions can be made according to literary, chronological, geographical, or theological themes. For example, both Bernard and Barrett divide the body of John's Gospel into three parts preceded by a prologue and followed by an Appendix. Whereas both examine Jesus' Passion and Resurrection in the last part, Bernard classifies geographically and chronologically Jesus' first and second year ministry in the first two parts, and Barrett categorizes in narrative, conversation, and discourse in the first, and Jesus alone with his disciples in the second.

structuring the *whole Gospel* in its final form remains to be asked. This lack of interest may be due to the uneven distribution of the word *σημεῖον*, which does not seem to support a unified structure despite the emphasis in the concluding statement (John 20:30) on the signs chosen for inclusion as being useful to achieve the purpose of the Gospel.<sup>14</sup> However, this uneven distribution of the term *σημεῖον* should not rule out the possibility that signs are used to structure the whole Gospel or prevent a scrutiny of this notion. Hence, in this research, I attempt to examine the Johannine signs afresh by discussing what *σημεῖον* refers to and by what means signs may be used to structure the whole Gospel in its final form to bring out the purpose. In the following sections, I will first examine the studies of signs in John's Gospel to demonstrate the complexity of the topic and to pave the way for the next chapter in which *σημεῖον* is defined and the approach will be discussed.

## 2. Literature Review

The significance of the signs in John's Gospel has long been acknowledged.<sup>15</sup> Due to the constraints of this research and the large amount of literature, the examination will

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However, Bernard accepts the hypothesis of displacement, and swaps the positions of chs. 5 and 6 and Barrett does not. Brown follows the order of the final form of John's Gospel, and divides it thematically including a prologue, the Book of Signs, the Book of Glory, and an epilogue. Bernard, *John*, 1:xxx; Barrett, *John*, 11–15; Brown, *John I–XII*, xi–xii, cxxxviii–cxli; Brown, *John XIII–XXI*, xiii–xiv.

<sup>14</sup> The seventeen occurrences of *σημεῖον* in John mainly appear in John 2–12, with the last one in John 20:30 (John 2:11, 18, 23; 3:2; 4:48, 54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30). Because of this uneven distribution, scholars such as Brown and Dodd divide John's Gospel into two books. For Brown, they are the Book of Signs and the Book of Glory. For Dodd, they are the Book of Signs and the Book of Passion. See Brown, *John I–XII*, CXXXVIII; Dodd, *Interpretation*, 290–91.

<sup>15</sup> As John 20:30–31 says: Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν [αὐτοῦ], ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύ[σ]ητε ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. Most commentators and scholars view this as the purpose statement of John's Gospel. For the references to studies of "sign" written in the 70s, see Painter, "Surveying the Fourth Gospel," 41–45; in the 80s to 2000, see Kysar, "Current Research," 314–19; Thompson, "Signs and Faith," 89; Smith, "Johannine Studies Since Bultmann," 343–48. The individual studies will be addressed according to the suggested categories.

proceed in four categories: (1) the traditional view of seven signs; (2) the influence of Bultmann's hypothesis of a signs-source (miracles-source) in Johannine studies; (3) the study of signs in literary narrative criticism and its hybrid methods; and (4) the theological thematic study of signs.

## 2.1 The Traditional View of Seven Signs

The distinctiveness of the Johannine use of signs has drawn scholars' attention.<sup>16</sup>

However, the ancient commentators seem to be silent regarding the exact number of Johannine signs.<sup>17</sup> It may be due to the fact that until the eighteenth century, the trend of the interpretation of John's Gospel favored more a theological approach that negotiated between the literal and symbolic meaning rather than a literary thematic approach that investigated the formal structure of the Gospel.<sup>18</sup> In the nineteenth century, Keim proposed a "system of triplets" in John's Gospel that included Jesus' three times in Galilee/Judaea, twice of three feasts, three Passovers, three miracles in Galilee/Jerusalem, twice of three days, Jesus' three words upon the cross, and three appearances after the resurrection. In defending the historical character of John's Gospel and opposing Keim's "system of triplets," Sanday (1872) argued that instead of six miracles of which three are

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<sup>16</sup> Gilbert observes that one of the distinctives of the Johannine use of *σημεῖον* is that whereas the other New Testament authors tend to use *τέρας* to refer to miracles, John uses "signs." Gilbert, *The Miracles*, 3. However, Brown suggests that in Acts 2:22, three terms are used to describe Jesus' power: *δύναμις* (mighty work), *τέρας* (wonder), and *σημεῖον* (sign) in which *δύναμις* is a standard Synoptic term for miracle. Brown, *John I–XII*, 527. Bernard points out that in contrast to the Synoptic Gospels John does not include Jesus' miracles of casting out demons or the healing of mental disturbance by his words. Bernard, *John*, 1:cixxvii; see also Goss, "Miracle," 33.

<sup>17</sup> According to Thomas Aquinas's Commentary on the Gospel of John 1–5 and his *Catena Aurea* which incorporates some commentaries of church fathers and scholars such as Origen, Eusebius, Augustine, Chrysostom, Gregory the Great, Bede, Alcuin and more, the information about the exact number of Johannine signs is lacking. Aquinas, *Catena Aurea: St. John*, 4:83–88; 164–69; and Aquinas, *Gospel of John*, 1:142, 253.

<sup>18</sup> Brodie, *John*, 4.

in Galilee and three in Jerusalem, there are seven of which four are in Galilee.<sup>19</sup> In the early twentieth century, Scott (1906, 1908), in light of the allegorical nature, allusions, and symbolism found in John's Gospel, discussed John's use of numbers.<sup>20</sup> He observed that the numbers "three" and "seven" are used in arranging events. The uses of "three" are similar to Keim's triplet system and the uses of "seven" are seven miracles, seven references to the "hour," the seven uses of the formula "I am," among others.<sup>21</sup> He thus concluded that "the structure of the Gospel as a whole is determined by these two numbers, three and seven."<sup>22</sup> Similarly, Lohmeyer (1928), a German scholar, proposed that the structure of John's Gospel is a perfect sevenfold division that consists of a threefold nucleus in which the seven signs are embedded in John 2–12 as two thirds of the nucleus.<sup>23</sup> Thus, by that time, this idea of the uses of the numbers three and seven in structuring John's Gospel appearing in both the English and German circles reflected that the "seven signs" scheme had reached a certain level of consideration. However, Lohmeyer's theory did not convince scholars such as Bauer and Bultmann.<sup>24</sup>

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<sup>19</sup> The four miracles in Galilee are the ones at Cana, Capernaum, the feeding of the five thousand, and the walking upon the water. Sanday does not discuss the seven signs in detail but mentions them in his discussion of current debates as a counter argument to Keim's triplet system. Sanday, *The Authorship*, 275–76.

<sup>20</sup> Scott believes that John has a connection to the allegorical school of Philo and expects to see the use of numbers symbolically. Scott, *The Fourth Gospel*, 21.

<sup>21</sup> Scott, *The Fourth Gospel*, 20–21.

<sup>22</sup> Scott, *The Fourth Gospel*, 22.

<sup>23</sup> The sevenfold structure includes: (1) Prologue 1:1–18; (2) the Introduction: John and Jesus 1:19–51; (3) signs and the travel of Jesus throughout Palestine: 2:1–6:71; (4) signs and the travel of Jesus in and around Jerusalem: 7:1–12:50; (5) suffering and death of Jesus: 13:1–19:42; (6) the conclusion: appearances of the Risen One: 20:1–31; (7) epilogue: the appearances at the sea of Tiberias: 21. The seven signs are: (1) the Wedding at Cana (John 2:1–12); (2) the healing of the official's son (John 4:43–54); (3) the healing of the paralytic (John 5:1–9); (4) the miraculous feeding (John 6:1–15); (5) the walking on the sea (John 6:16–21); (6) the healing of the man born blind (John 9:1–7); (7) the resurrection of Lazarus (John 11:1–45). Lohmeyer, "Aufbau und Gliederung," 12–13; cf. 12–18. In fact, in 1922, a collection of lectures was published requested by a church community in which seven signs are included and each sign forms a chapter. See Gilbert, *The Miracles*, 8–48.

<sup>24</sup> Bauer, "Johannesevangelium und Johannesbriefe," 142–44; Howard, *The Fourth Gospel*, 94; Bultmann, *The Gospel of John*, 112–13n3.



In 1941, Bultmann's *Das Evangelium des Johannes* was available even overseas.<sup>25</sup> Although Bultmann presupposed that the enumeration of the two miracles (John 2:11; 4:54) may be attributed to a σημεῖα-Quelle (signs-source) that contained a collection of numbered miracles,<sup>26</sup> he did not spell out the total number of signs in it. Despite the fact that seven sign narratives among others were ascribed to this source, Bultmann, however, viewed the signs of Jesus walking on the sea and feeding the multitude as one unit.<sup>27</sup> Further, Bultmann did not favor the number seven. In his disagreement with Lohmeyer's sevenfold division and Hirsch's seven rings, he wrote, "Von der Bedeutung der Siebenzahl für Joh kann ich nichts bemerken," and he also found the number of seven miracles unsatisfactory.<sup>28</sup> However, in 1971, Schmithals wrote a supplementary introduction for the English edition of Bultmann's commentary which was

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<sup>25</sup> The first part (1:1—12:19) of Bultmann's Commentary on John was published in 1937. Although Bultmann had released the commentary of John in fascicles, it was not easy to get a full collection as World War II was about to begin and the stock was limited. Grobel, "Review of Das Johannes-Evangelium," 436; Easton, "Review of Das Evangelium des Johannes," 73; Hammann, *Rudolf Bultmann*, 311 (German version, 296).

<sup>26</sup> Bultmann, *Das Evangelium des Johannes*, 78; Bultmann, *John*, 113.

<sup>27</sup> In addition to the miracles, Bultmann ascribes John 1:35–50 to the σημεῖα-Quelle as its introduction, John 7:1–13 to the introduction of a miracle, and John 12:37–38 and 20:30–31 to the concluding comments in the σημεῖα-Quelle. Bultmann, *John*, 113, 289, 697–99. For the view of linking the sign of Jesus walking on the sea with feeding the multitude, see Bultmann, *Das Evangelium des Johannes*, 78n2; Fortna, *The Gospel of Signs*, 101n2. In Smith's evaluation of Bultmann's literary theory, he identifies twelve sections that Bultmann has assigned to the σημεῖα source. They are: (1) the calling of the disciples, 1:35–51 (probable); (2) the miracle at Cana, 2:1–12; (3) the story of the Samaritan woman, 4:1–42; (4) the healing of the ruler's son, 4:43–54; (5) the feeding of the multitude, 6:1–14 (cf. Matt. 14:13–21, 15:32–39; Mark 6:32–44, 8:1–10; Luke 9:10–17); (6) Jesus walking on the water, 6:16–26 (cf. Matt 14:22–32, Mark 6:45–52); (7) Jesus' conversation with his brothers, 7:1–13; (8) the healing of the impotent man, 5:1–16; (9) the healing of the man blind from birth, 9:1–39; (10) the transition in 10:40–42 (probable); (11) the raising of Lazarus, 11:1–44; (12) the conclusion of the first half of the Gospel, 12:37–38; and the conclusion of the whole Gospel, 20:30–31. Smith, *Composition and Order*, 34. Regarding the two miracles in John 6, Bultmann believes that the miracles of Jesus walking on the water and the feeding of the multitude should be viewed as a unit rather than as two σημεῖα because of the tradition. Bultmann, *Das Evangelium des Johannes*, 77n5; Bultmann, *John*, 112n1.

<sup>28</sup> Bultmann, *Das Evangelium des Johannes*, 78n2. In the English edition, the quotation is translated: "I can find no trace of the importance of the number seven for John." See Bultmann, *John*, 112n3.

translated from the German edition of 1964 and the Supplement of 1966.<sup>29</sup> Schmithals stated that “John recounts seven miracles of Jesus.”<sup>30</sup> Further, he explained that the enumeration was ascribed to “a source of (seven) miracle-stories.”<sup>31</sup> This comment may have misled scholars to think that the view of “seven miracles” was Bultmann’s, from which the seven signs scheme may have gained support.<sup>32</sup>

In 1951, Boismard wrote the article “L’Évangile à quatre dimensions” in which he argued that John used the symbolism of seven to represent the perfection of new creation, including seven discourses, seven miracles, seven “I am” sayings, seven messianic titles, seven weeks, seven days, and so on.<sup>33</sup> In other words, by 1951, the idea of the seven signs scheme had been discussed in English, German, and French circles. In fact, the use of numbers three and seven in structuring John’s Gospel were still noticeable in 1972, as Rau claimed that John’s Gospel is intertwined with three sevenfold rhythms within seventeen divisions.<sup>34</sup> Among the three sevenfold rhythms, the seven sign deeds (*die sieben Zeichentaten*) constitute the first rhythm representing faith, the seven “I am” sayings (*die sieben Ich-Bin-Sätze*) constitute the central rhythm representing *Logos* revelation, and last are the seven “love-centers” (*die sieben Agape-Zentren*) representing

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<sup>29</sup> Porter points out that Bultmann did not write an introduction for his commentary when it was published in 1941 and he did not define the sources in detail but introduced two primary sources: a “sign” source and a “discourse” source, and arranged the miscellaneous sources and the passion narrative as another source. A more systematic classification of the sources is found in the introduction written by Walter Schmithals who organized the literary and historical material of the commentary. Porter, *John, His Gospel*, 66.

<sup>30</sup> Bultmann, *John*, 6.

<sup>31</sup> Bultmann, *John*, 6.

<sup>32</sup> For example, while Belle represents Bultmann’s view, he states that “the σημεία-Quelle was primarily a collection of seven miracles lying behind the narrative material of the first part of the Gospel (chs. 1–12) . . .” Van Belle, *Signs Source*, 359.

<sup>33</sup> Boismard, “L’Évangile à quatre dimensions,” 99–105.

<sup>34</sup> Rau, *Struktur und Rhythmus*, 53–127, esp. 108–9.

love.<sup>35</sup> Schnackenburg's *Das Johannesevangelium* Vol. 1 was published in 1965 and the English edition in 1980. In his discussion of *σημεῖα* in John, he supported the seven signs scheme and claimed that "it has been long customary to count seven of these."<sup>36</sup>

Although it has been long customary to count seven signs, which signs are among the seven has not been clear. At least five different lists of the seven signs have been proposed. First is the traditional list of the seven signs that includes changing water into wine, healing the royal official's son, healing the lame man, feeding the five thousand, walking on water, healing the man born blind, and raising Lazarus from the dead.<sup>37</sup> Those who support this list would be the majority. Here are a few examples. Morris (1971, 1995) uses the traditional seven signs and seven public discourses to structure John 2:1–12:50. Although he realizes that the concept of "sign" in the LXX does not necessarily mean something miraculous, he claims that "John uses it exclusively of miracles."<sup>38</sup> Tenney (1975) believes that Jesus' public ministry in John 1:20—12:50 is structured using Jesus' signs. He claims, "The author states explicitly that the purpose of his writing is expressed through these signs and that he has selected seven from a much larger number known to him as the core of the discussion of Jesus' words and works."<sup>39</sup> Davies (1977) also observes that conventionally seven signs have been identified that may be drawn from the same source.<sup>40</sup> In the discussion of symbolic actions, Koester (2003)

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<sup>35</sup> The seven signs are (1) Hochzeit zu Kanaō; (2) Heilung des Knaben; (3) Heilung des Gelähmten; (4) Speisung der Fünftausend; (5) Wandeln auf dem Meer; (6) Heilung des Blindgeborenen; (7) Auferweckung des Lazarus. The three significant rhythms that belong together are faith, love, and "I", the *Logos*. Rau, *Struktur und Rhythmus*, 66, 124.

<sup>36</sup> Schnackenburg, *John*, 1:516.

<sup>37</sup> Davies, "The Johannine 'Signs' of Jesus," 93.

<sup>38</sup> Morris, *John*, viii–x, 608–9.

<sup>39</sup> Tenney, "Meaning of the Signs," 146.

<sup>40</sup> Davies, "The Johannine 'Signs' of Jesus," 93.

designates the seven miracles or signs that Jesus did during his public ministry as the most important ones. Additionally, Koester claims that there are also non-miraculous symbolic actions with which the miraculous ones are intertwined to reveal Jesus' identity.<sup>41</sup> However, there is no explanation why the miraculous catch of fish is a symbolic action but not a sign. Lincoln (2005) ascribes Jesus' deeds and words to the section of Jesus' public ministry in which the conventional seven signs are used to demonstrate Jesus' deeds.<sup>42</sup>

Second is the list of six signs (the previous list excluding the miracle of Jesus walking on the sea) plus the perfect sign of the resurrection of Jesus Christ. This view is supported by Sanders and Mastin (1968),<sup>43</sup> and Clark (1983) despite his emphasis upon the underlying source in the Book of Wisdom.<sup>44</sup>

Third is the list of six signs (excluding the miracle of Jesus walking on the sea) plus the sign of the big catch of fish. This view is supported by scholars such as Fortna (1970) who, according to source analysis, ascribes seven signs to the source including the miraculous catch of fish but identifies the miracle of Jesus walking on the sea as subordinate to the feeding of the multitude.<sup>45</sup> Smalley (1978, 1988) recognizes the role of signs as one of the significant elements contributing to the structure of the Gospel as a whole. He argues that six signs are distributed in the main body and the seventh occurs in the epilogue referring to the catch of 153 fish. All seven signs point to the death and

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<sup>41</sup> Koester, *Symbolism*, 79, cf. 79–140.

<sup>42</sup> Lincoln, *John*, 6.

<sup>43</sup> Sanders, *John*, 55.

<sup>44</sup> Clark, "Signs in Wisdom and John," 205.

<sup>45</sup> Fortna comments that the sign of Jesus walking on the sea is probably linked to the sign of the feeding of the multitude, as it does not show the same integrity as other signs. Fortna, *The Gospel of Signs*, 64–70, 100–101, 108.

resurrection of Jesus.<sup>46</sup>

Fourth is the list of the six signs (excluding the miracle of Jesus walking on the sea) plus the sign of Jesus' crucifixion, as Girard (1980), using a concentric pattern, argues that the seventh sign is "*le vin aigre, l'eau et le sang*" (the sour wine, water and blood) in the passion narrative (John 19:17–37) as it is parallel to the first sign at Cana.<sup>47</sup> Thirty-eight years later, Crowe (2018), building upon Girard's result which he perceived as "largely persuasive" but "rarely considered in commentaries or specialized studies on signs in John,"<sup>48</sup> argues that the seventh sign is the "lifting up" or "glorification" of the Son.<sup>49</sup> Thus, differing from Girard who focuses on the "sour wine, water, and blood," Crowe focuses on the death and resurrection of Jesus.<sup>50</sup>

Fifth is the list of the six signs (excluding the miracle of Jesus walking on the sea) plus the sign of cleansing the temple. Köstenberger (1995) insists that Jesus' cleansing of the temple is one of the seven on the basis of the three criteria he draws from the studies of "sign" in the OT and John's Gospel.<sup>51</sup>

Therefore, we see that the seven signs view comes in diverse forms, and some scholars take it as their presupposition.<sup>52</sup>

At the same time, other scholars do not hold to this seven signs scheme. In the

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<sup>46</sup> The miracle of Jesus walking on the sea is not included in the six signs. Smalley, *John: Evangelist and Interpreter*, 86–88, 128–32.

<sup>47</sup> Girard, "La composition structurelle," 320–22.

<sup>48</sup> Crowe, "The Chiastic Structure," 66–67.

<sup>49</sup> Crowe, "The Chiastic Structure," 65.

<sup>50</sup> Crowe, "The Chiastic Structure," 72.

<sup>51</sup> The three criteria are: "(1) Is a given work performed by Jesus as part of his public ministry? (2) Is an event explicitly identified as a "sign" in the Fourth Gospel? (3) Does the event, with its concomitant symbolism, point to God's glory displayed in Jesus, thus revealing Jesus as God's true representative?" Köstenberger, "The Seventh Johannine Sign," 95, 87–103.

<sup>52</sup> As an example of a view presupposing seven signs, see Geysler, "The Semeion," 12, 17.

nineteenth century, some commentators such as Tholuck (1859), Godet (1879), and Meyer (1884), affirmed the significance of John 20:30–31 in their discussions of the plan, design, or object/purpose of the Gospel but they focused on faith in Jesus as Christ and the Son of God rather than the number of signs. While Tholuck suggested that John's Gospel reflects the didactic character that seems to oppose heterogeneous doctrines, and was a supplement to the Synoptic Gospels, Meyer believed that the design of John's Gospel is to testify that Jesus is Christ by means of the incarnate *Logos* introduced in the prologue, and realized by Jesus through the chosen historical events.<sup>53</sup> In this non-seven signs category, there are four views about the number of signs: that there are six signs, eight signs, all Jesus' deeds, or an uncertain number.

Bernard (1929) suggested that there are only six signs in John, half in Galilee and half in Jerusalem and Bethany.<sup>54</sup> Westcott (1882, 1971) identified eight signs in John, with seven recorded as during Jesus' ministry and one after Jesus' resurrection (the miraculous draught of fishes).<sup>55</sup> In addition to the conventional seven signs, Guthrie (1967) insists that the haul of fish should be included as it links with the others through

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<sup>53</sup> Tholuck believes that, similar to the other Gospels, the general purpose of John's Gospel is to extend and build up faith in Christ and his saving doctrine and it may also have a spiritual dimension to complement the other Gospels. Tholuck, *Gospel of John*, 11–18. Godet, comparing different aims proposed by the church fathers, concludes that the core purpose of the Fourth Gospel was "to supply an impregnable basis to the faith of the church." In the discussion of the characteristics, however, Godet believes that the miracles violate their factitious character and finds the symmetric pattern of three miracles in Galilee and three in Jerusalem. Godet, *Gospel of John*, 97–98, 294, cf. 286–95. Meyer does not support the idea that there is a polemic purpose in John's Gospel to counter false doctrine such as Gnosticism and Docetism or to oppose Ebionism and Judaism. Meyer, *Gospel of John*, 31–33, 35.

<sup>54</sup> Bernard, *John*, 1:cixxvii.

<sup>55</sup> Although Westcott mentions that seven miracles are recorded in detail, he includes eight: (1) the water turned into wine (2:1–11); (2) the nobleman's son healed (4:46–54); (3) the paralytic at Bethesda (5:1–15); (4) the feeding of the five thousand (6:1–15); (5) the walking on the sea (6:16–21); (6) the restoration of the man born blind (9:1–12); (7) the raising of Lazarus (11:17–44); and (8) the miraculous draught of fishes (21:1–12). Westcott, *John (Authorized)*, lxxv–lxxvi. However, Temple has misquoted Westcott saying he identified seven signs. Temple, *The Core*, 40.

the connection with Jesus resurrection.<sup>56</sup>

For the view that all Jesus' deeds are signs, Hoskyns (1947) observes that the actions of Jesus are constantly called signs (2:23, 4:54, 6:2, 14, 26, 7:31, 9:16, 10:41, 11:47, 12:18, 37, 20:30) to reveal the nature of his work through which to manifest Jesus' glory.<sup>57</sup> Although Dodd (1953) divides the Gospel into seven episodes, his division is on the basis of "one or more narratives of significant acts of Jesus, accompanied by one or more discourses designed to bring out the significance of narratives."<sup>58</sup> Dodd does not restrict "signs" to miracles. Even cleansing the temple and the washing the disciples' feet can be considered σημεῖα.<sup>59</sup> Lightfoot (1956) observes that the plural form "signs" is used to refer to Jesus' actions generally (2:23, 9:16, 12:37), thus, signs may refer to Jesus' actions that are not denoted explicitly as "[h]is whole life is a sign, in action, of the love of God."<sup>60</sup> Barrett (1955, 1978) believes that the Johannine miracles include Jesus' work (ἔργα) and signs (σημεῖα). Besides the first two miracles may be related to a "Cana Source," he opposes the idea that John's use of σημεῖα is drawn from a special source because the plural form of σημεῖον is used, which points to Jesus' action in general.<sup>61</sup> Beasley-Murray (1987, 1999) insists that according to the purpose stated in John 20:30–31, "the whole work is viewed as a book of signs." He specifies the "lifting up" of the Son of Man as the climactic sign.<sup>62</sup> In his discussion of John 20:30–31, Ridderbos (1987, 92; ET 1997) believes that "the Evangelist summarizes all that precedes as 'signs' that

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<sup>56</sup> Guthrie, "Importance of Signs," 77–78.

<sup>57</sup> Hoskyns, *Fourth Gospel*, 190.

<sup>58</sup> Dodd, *Interpretation*, 290.

<sup>59</sup> Dodd, *Interpretation*, 142.

<sup>60</sup> Lightfoot, *John*, 23.

<sup>61</sup> Barrett, *John*, 19, 77.

<sup>62</sup> Beasley-Murray, *John*, xc–xcii.

‘Jesus did’ (cf. 12:37).”<sup>63</sup> He further spells out that “the word ‘signs’ refers not only to certain miraculous acts but to any event in which Jesus’ divine glory is manifest (cf. 2:11).”<sup>64</sup>

Carson (1991) believes that although the first half of John’s Gospel has been called the Book of Signs, according to John 20:30–31, the Evangelist views the whole Gospel as a book of signs. Further he admits that since John does not signal all the signs, the scheme of the number of signs remains uncertain.<sup>65</sup> In the discussion of the structure of the Gospel, Michaels (2010) spells out that his outline does not “do justice to the importance of the seven signs Jesus performs, the first sandwiched between the testimonies of John (2:1–11) and to the other six displayed in connection with Jesus’ self-revelatory discourses to the world.”<sup>66</sup> Thus, instead of calling the first part of John’s Gospel “the book of signs,” Michaels calls it “the book of judgment.”<sup>67</sup> Michaels believes that Johannine signs are not restricted to Jesus’ miracles but the word stands for everything Jesus did. Thus, Jesus’ signs function similarly to his works.<sup>68</sup>

Brown (1966) divides the Gospel into four parts including the book of signs in which some miraculous signs are recounted in detail, but he points out that those signs are not the only ones, as some signs are implicit and he does not attempt to identify them. Contrary to the book of Revelation where the number seven is repeatedly used, he views

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<sup>63</sup> Ridderbos, *John*, 650.

<sup>64</sup> Ridderbos, *John*, 651.

<sup>65</sup> Carson, *John*, 103, 175.

<sup>66</sup> Michaels’s outline is: (1) Preamble (1:1–5); (2) the Testimony of John (1:6–3:30); (3) Jesus’ self-revelation to the world (4:1–12:43); (4) Jesus’ Self-revelation to the disciples (13:1–16:33); (5) verification of Jesus’ self-revelation in his arrest, crucifixion, and resurrection (18:1–21:25). Michaels, *John*, 36–37.

<sup>67</sup> Michaels, *John*, 35

<sup>68</sup> Michaels, *John*, 154.



the numerical pattern of seven in the Gospel as imposed, as the word seven does not occur in the Gospel.<sup>69</sup> De Jonge (1977) admits that the evidence for a pre-Johannine signs source or Signs Gospel that included a certain number of stories and specific theology is uncertain.<sup>70</sup> Haenchen (1980; ET 1984), in his discussion of the composition of John's Gospel, summarizes a variety of usages of *σημεῖον* which do not point exclusively to miracles but also "work" and other narratives. Thus, he finds the hypothesis of a signs source from which to draw all these narrative materials unlikely and he believes that "real events are taking place in the 'signs;' but they gain their meaning for Christians only when they point to Jesus as the way to the Father."<sup>71</sup> Nicholson (1983) argues that the Evangelist does not structure the Gospel around the signs and their number is uncertain. Further, he finds that the connection between the sign and discourse material is not traceable; it does not show the intent of using signs as the main framework.<sup>72</sup> Schneiders' view seems to be inconsistent. In her earlier article (1983), she argues that the head cloth in John 20:1–10 is one of the Johannine signs.<sup>73</sup> Further, in her discussion of the structure of John's Gospel (1999), Schneiders admits that the division of the book of signs (John 1–12) has been increasingly questioned theologically, as she observes that "while all Jesus' miracles are signs, it is not at all clear that all his signs are miracles."<sup>74</sup> She claims that the greatest sign seems to be in the second part of the Gospel, that is, Jesus' glorification on the cross.<sup>75</sup> However, in the discussion of the theology and spirituality

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<sup>69</sup> Brown, *John I–XII*, cxxxix–cxlii.

<sup>70</sup> Jonge, "Signs and Works," 117.

<sup>71</sup> Haenchen, *John 1*, 89–90.

<sup>72</sup> Nicholson, *Death as Departure*, 24–26.

<sup>73</sup> Schneiders, "The Face Veil," 94–97.

<sup>74</sup> Schneiders, *You May Believe*, 25.

<sup>75</sup> Schneiders, *You May Believe*, 25.

cleansing, and the resurrection appearances are all signs.<sup>83</sup>

In conclusion, this representative survey of the interpretations of the number of signs in John's Gospel has already shown the complexity of the issue. The traditional view of seven signs in John depends on several assumptions, two of them being more fundamental. The first is that the enumeration of the two signs (John 2:11 and 4:54) is an indication of a significant number of signs. The second is that John would choose the number seven to express the symbolic meaning of perfection or fulfillment to reveal Jesus' glory and identity. Subject to individual criteria of signs, other assumptions include the restriction of signs to Jesus' public ministry (John 2–12) on the basis of the distribution of the occurrences of *σημεῖον*, or a certain theological or literary standpoint as a rubric to group seven interrelated signs.

Whereas most scholars would agree on the six signs (three in Galilee and three in Jerusalem), the seventh sign is debatable, and suggestions include Jesus' actions of temple cleansing, walking on the sea, receiving the sour wine on the cross, Jesus' crucifixion and resurrection, and the provision of the big catch of fish. At the same time, there are scholars who find six signs, eight signs, all Jesus' deeds as signs, or an uncertain number of signs in John's Gospel. Thus, the assumptions regarding the enumeration of the signs and the use of the number of seven in John merit reevaluation. Particularly, the numbering of two early signs may not signal that there is a definite quantity of signs, as it is noticeable that the number seven actually is absent in John's Gospel but is explicitly mentioned fifty-five times in the Book of Revelation. Perhaps, instead of imposing a

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<sup>83</sup> Thompson, *John*, 66.

certain number of signs or confining the occurrences of Jesus' signs within Jesus' public ministry, it is preferable to first clarify the use and function of signs in John's Gospel with the consideration of its major themes and cultural background of the first audience, as the enumeration of the two signs that happened in the same location may indicate two types of interrelated signs rather than a certain quantity.<sup>84</sup> I will touch on this in the next chapter.

## 2.2 From Bultmann's Hypothesis of *Σημεῖα-Quelle*

Johannine signs have long been scrutinized using source criticism. Source criticism, formerly called literary criticism (*Literarkritik*), analyzes features such as aporias, doublets or multiple parallel accounts, and stylistic variation to postulate the underlying sources.<sup>85</sup> Now, source criticism is distinguishable from literary criticism as the former attempts to examine the sources underlying the text through the literary features and the latter examines the meaning through the literary features of the text that "focuses on the text as it is, not on the text as it came to be."<sup>86</sup> In interpreting John's Gospel, scholars have observed that one of the challenges is the apparently disorganized development in certain portions or transitions, while at the same time, stylistic and thematic unity is

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<sup>84</sup> Several scholars have observed the uniqueness of the two numbered signs and also the miraculous catch of fish. For example, Fortna observes that the two numbered signs, differing from the other signs in the Gospel, do not result in Johannine dialogue but are free-standing in the Gospel. It is possible that each of the free-standing signs may function as a typical example that is meant for further development. Fortna, *The Gospel of Signs*, 98–99.

<sup>85</sup> From the eighteenth to the twentieth century, the terms "source criticism" and "literary criticism" were used interchangeably. Kloppenborg, "Source Criticism," 340–41. See also Viviano, "Source Criticism," 36.

<sup>86</sup> Viviano, "Source Criticism," 36. In terms of the formation of the text, source criticism is one of the methods of historical criticism. Collins, quoting James Barr, points out that "historical criticism is not strictly a method, but a loose umbrella that covers a range of methods (source criticism, form criticism, sociological criticism, etc.) that may sometimes be at odds with each other." Collins, *The Bible after Babel*, 4.

maintained in other portions.<sup>87</sup> Hence, several sources or strata in terms of composition have been hypothesized on the basis of the literary features such as various aporias of time, theme, and narrative as well as the double ending and stylistic variations.<sup>88</sup> In the following discussion, the focus will be confined to Bultmann's work on signs and the works of those scholars who follow a similar path by examining the formation or composition of John's Gospel through signs or miracles.<sup>89</sup>

The hypothesis of a signs source originated prior to Bultmann's theory of sources. By adapting Faure's hypothesis of the signs source in which the peculiar Johannine signs were emphasized,<sup>90</sup> Bultmann established his method combining three interrelated theories:<sup>91</sup> sources,<sup>92</sup> displacement,<sup>93</sup> and redaction.<sup>94</sup> Four areas of criteria are involved

<sup>87</sup> Smith, *Composition and Order*, xii–xiii; Meeks, “Man from Heaven,” 48.

<sup>88</sup> In the eighteenth and early nineteenth century, J. Chr. Eckerman (1796), G. K. Horst (1803), and Chr. H. Weisse (1838) had proposed partition theories that aim at dividing the text according to its corresponding origins such as traditions, sources or redactional insertions. Further, Wendt assumes that John's Gospel consisted of two sources, namely a narrative and a discourse source. See Ashton, *Understanding the Fourth Gospel*, 27–29; Haenchen, *John 1*, 74–76; Van Belle, *Signs Source*, 1–4. Howard summarizes the proponents of the theories of partition and redaction in his appendix, including H. Delff, F. Spitta, H. H. Wendt, B. W. Bacon, W. Soltau, A. E. Garvie, Strachan, J. Weiss, and Bousset. See Howard, *The Fourth Gospel*, 258–62. More recent source critics include Becker, Schackenburg, Nicol, Fortna, Teeple, and Temple. Some suggest multiple sources, for example, Bultmann, Teeple, and Temple, but all agree on a signs source in their own terms of sign. Carson, “Current Source Criticism,” 415–18. For French scholars, see for example Boismard and Lamouille, *L'Évangile de Jean*. Regarding the literary feature, see Van Belle, *Signs Source*, 1–10; see also Lindars, *Behind the Fourth Gospel*, 14–18.

<sup>89</sup> Several scholars have produced notable works related to source criticism on John's Gospel such as E. Schweizer, R. Bultmann, E. Ruckstuhl, W. Wilkens, D. M. Smith, J. Becker, and R. Fortna. See Schweizer, *Ego Eimi*, 82–111; Bultmann, *Das Evangelium des Johannes*; Ruckstuhl, *Die literarische Einheit*, 20–219; Wilkens, *Die Entstehungsgeschichte des vierten Evangeliums*, 1–178; Smith, *Composition and Order*, 1–250; Becker, “Wunder und Christologie,” 130–48; Fortna, *The Gospel of Signs*, 1–234.

<sup>90</sup> In fact, Faure admits that it is nearly impossible to delineate the sources precisely. Faure, “Die alttestamentlichen Zitate,” 107–10, esp 110. Regarding the arguments for the *σημεία* source, in addition to Faure, Bultmann refers to Wellhausen, Schwartz, Spitta, and Eduard Meyer. Bultmann, *Das Evangelium des Johannes*, 78n4; Bultmann, *The Gospel of John*, 113n2.

<sup>91</sup> Bultmann neglects Faure's observation regarding the introductory formula of citations for the Old Testament. Bultmann, *The Gospel of John*, 452n2; see also Van Belle, *Signs Source*, 26.

<sup>92</sup> The proposed sources include (1) a revelation discourse; (2) a signs source; (3) a passion narrative; (4) others. Bultmann, *Das Evangelium des Johannes*, 4n5, 78–79, 85–86, 489–93; Bultmann, *John*, 17n5, 113–15, 122, 632–38.

<sup>93</sup> Bultmann, *Das Evangelium des Johannes*, 77; Bultmann, *The Gospel of John*, 111–12.

<sup>94</sup> Bultmann, *Das Evangelium des Johannes*, 4n2, 57–58, 543–47; Bultmann, *John*, 17n2, 84–85, 702–6.

in identifying the signs sources such as the style, the enumerations, the theological content, and the literary aporias.<sup>95</sup>

Whereas the rationale behind the criteria of stylistic features is the most obscure,<sup>96</sup> the criterion of enumeration emphasizes that since there are non-enumerated signs (John 2:23; 4:45) between two enumerated signs (John 2:1–12; 4:46–54), this may imply that the latter were chosen from the same source, including the numbering.<sup>97</sup> Bultmann proposes that this source probably included a conclusion which is placed in John 20:30–31 to end the sign narratives but leaves out the miraculous catch of fish (John 21:1–14), despite some scholars arguing that it may be the third numbered sign performed in Galilee.<sup>98</sup> For the theological content of the signs source, the criterion is regarding θεῖος ἀνὴρ christology,<sup>99</sup> or in Bultmann's term θεῖος ἀνθρωπος (θεῖος-ἀνθρ-motif).<sup>100</sup> Two

<sup>95</sup> Since Bultmann did not provide a systematic introduction to his methodology but discussed it sporadically in his commentary, Belle integrates Bultmann's criteria for a signs source from different scholars such as Ruckstuhl, Smith, Konings, and Becker, and summarizes them into four areas. Van Belle, *Signs Source*, 26–40, 26n145.

<sup>96</sup> Bultmann distinguishes the Greek origin of the source, instead of Aramaic, and several features in John's Gospel such as (1) the position of the verb, especially in the beginning; (2) short asyndeton sentences or syndeton with conjunctions καί, οὖν, and δέ; (3) the redundant αὐτοῦ and ἡμεῖς; (4) the use of ποιέω; (5) several non-Greek Semitic phrases including ἐν τῇ ἀσθενείᾳ αὐτοῦ (John 5:5), ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ (John 5:9), ἴδε (John 11:3, 36), ἔρχου καὶ ἴδε (John 11:34), prolepsis of the object αὐτὸν (John 9:13), absolute ἀποστέλλω (11:3), the time indications in John 11:7 and φωνῆ μεγάλη (11:43); and (6) ἐνώπιον τῶν μαθητῶν (John 20:30). Van Belle, *Signs Source*, 27–28. Smith notices that the stylistic characteristics of the signs source are fewer than those of the Evangelist. Smith, *Composition and Order*, 36.

<sup>97</sup> Bultmann points out Wellhausen, Schwartz, Spitta, and Ed. Meyer who all recognized that the two numbered signs are tightly linked originally. Bultmann, *Das Evangelium des Johannes*, 78, 78n4; Bultmann, *The Gospel of John*, 113, 113n2.

<sup>98</sup> Spitta and Goguel suggest that 21:1–14 is in the same collection of miracle stories as 2:1–11 and 4:46–54, regarding the hint in 21:14 as a third sign. However, Bultmann excludes it because the formulation of this miracle shows discrepancies regarding σημεῖον to the two numbered signs, and the uses of ἐφάνησαν τὴν δόξαν αὐτοῦ would be anticipated. Bultmann does not quote the references of Spitta and Goguel. Bultmann, *Das Evangelium des Johannes*, 78, 546n1; Bultmann, *The Gospel of John*, 113, 705n2; Spitta, *Das Johannes-Evangelium*; Goguel, *Au Seuil de L'Évangile*.

<sup>99</sup> Van Belle, *Signs Source*, 28. For the concept of θεῖος ἀνὴρ, see Theissen, *The Miracle Stories*, 266–68.

<sup>100</sup> In Bultmann's commentary, the term θεῖος ἀνὴρ is used a couple of times (e.g. pp. 202, 206n1, 225n7), especially when Bultmann quotes L. Bieler's Θεῖος Ἀνὴρ. It is also in the Index (III) of Theological Motif. Otherwise θεῖος ἀνθρωπος is used. Bultmann, *Das Evangelium des Johannes*, 71, 71n4, 73, 75, 81,

features of θεῖος ἄνθρωπος are attributed to the signs source to reveal Jesus' identity as the Son of God. The first feature is the autonomy of the miracle worker in initiating and performing miracles, as in the cases of John 2:3–4; 5:6; 6:5; 7:1–13; and 9:6; and the second is the supernatural knowledge (omniscience) that is demonstrated in John 1:35–51 and 4:5–42.<sup>101</sup> On this feature of omniscience, the pericopae of Jesus calling the disciples and Jesus' conversation with the Samaritan woman are perceived as part of the signs source.<sup>102</sup>

Regarding literary aporias in the narrative, the criteria consist of contradictions, additions caused by misinterpretation, broken or deflected focuses of the narrative, obscurity of structure, and incoherence.<sup>103</sup> Following these criteria, a major part of the composition of John's Gospel is postulated as coming from the signs source. Since the setting of the criteria depends on one's subjective interpretation of the literary aporias that prioritizes chronological sequence over theological design,<sup>104</sup> and contains a certain degree of circularity,<sup>105</sup> the composition of John's Gospel is interpreted as fragments presumably put together in a sloppy manner, instead of a semantic whole, by applying the theories of sources, displacement, and redaction.<sup>106</sup>

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131, 138, 223n2, 306, 310n4, 512n1; Bultmann, *The Gospel of John*, 102, 104, 106, 116–117, 117n5, 180, 188, 296n4, 402, 406n4, 661n4; cf. Thompson, "Signs and Faith," 91.

<sup>101</sup> Van Belle, *Signs Source*, 28–29. The supernatural knowledge of a θεῖος ἄνθρωπος, as Bultmann elucidates it was well known in both pagan and Christian Hellenism regarding omniscience with which one could show precognition and mind reading. However, Jesus' omniscience is rooted in his divinity and unity with God instead of being a given gift to the prophets. Bultmann, *Das Evangelium des Johannes*, 71n4; Bultmann, *The Gospel of John*, 102n1.

<sup>102</sup> Bultmann, *Das Evangelium des Johannes*, 71n4, 130–31; Bultmann, *The Gospel of John*, 102n1, 178–80; Smith, *Composition and Order*, 34.

<sup>103</sup> Ruckstuhl, *Die literarische Einheit*, 98–99; Van Belle, *Signs Source*, 29; see also Fortna, *The Gospel of Signs*, 2.

<sup>104</sup> It is possible that the flow of the Gospel is theologically driven rather than chronological. See Barrett, *John*, 24; Smalley, *John: Evangelist and Interpreter*, 25–28.

<sup>105</sup> Smith, *Composition and Order*, 13.

<sup>106</sup> Despite the influence of Bultmann's threefold literary theory (sources, displacement, and redaction) in advancing literary, theological and historical explorations in Johannine studies, Bultmann's

Bultmann's signs source theory has impacted his proponents as well as opponents.<sup>107</sup> Whereas many scholars have responded to his results either positively or negatively,<sup>108</sup> Fortna seeks to investigate the signs source further and proposes a signs Gospel.<sup>109</sup> Von Wahlde adopts Fortna's concept of the signs Gospel to postulate the earliest version of signs through which some social-historical parameters are predicted. Others, for instance, Nicol and Labahn, flee from the idea of a signs source to pursue a miracles tradition. In light of the common interest of studying the formation or composition of John's Gospel on the basis of signs or miracles, the following discussion will touch on the studies of Fortna (1970, 1988), Nicol (1972), von Wahlde (1989, 2010), and Labahn (1999).<sup>110</sup> An overall comment will be offered at the end.

In order to unfold the arrangement and the underlying intent of John's Gospel, Fortna investigated the redaction of its sources and published his result in two books.<sup>111</sup> Whereas in his first book, *The Gospel of Signs* (1970), Fortna attempts to reconstruct the narrative source text;<sup>112</sup> in his second book, *The Fourth Gospel and Its Predecessor*

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claim of displacement of the text can hardly find manuscript support. Barrett, *John*, 24. For the influence of Bultmann's threefold literary theory, see Ashton, *Understanding the Fourth Gospel*, 45.

<sup>107</sup> According to Nicol, those scholars who accept the *σημεία* source theory include some German Protestants such as E. Käsemann, E. Haenchen, G. Bornkamm, W. Grundmann, W. Hartke, W. Marxen, H. Conzelmann, J. Becker; and in Catholic circles, R. Schnackenburg. In America, examples are E. C. Broome, R. H. Fuller, J. M. Robinson, H. Köster, G. W. MacRae, J. L. Martyn, and S. Temple. Others who disagree with the *σημεία* source theory are D. M. Smith, and some British commentators such as Hoskyns, Barrett, and Dodd. Nicol, *The Sēmeia*, 12.

<sup>108</sup> Scholars have varying receptivity to Bultmann's literary theory. Between the extremes of agreement and disagreement, some agree on certain parts and disagree on others. For example, Becker modifies Bultmann's signs source and supports the *θεῖος ἀνὴρ* Christology of the collection of miracles. However, differing from Bultmann, he observes the stylistic unity in John's Gospel. Becker, "Wunder und Christologie," 130–48.

<sup>109</sup> Contrarily, Schweizer and Ruckstuhl together with others adduce counter-arguments to support the Gospel's literary unity using stylistic criteria. Schweizer, *Ego Eimi*; Ruckstuhl, *Die literarische Einheit*; see also Jeremias, "Johanneische Literarkritik"; Menoud, *L'évangile de Jean*.

<sup>110</sup> For those who are interested in source theories, Carson has compared seven theories by Bultmann, Becker, Schnackenburg, Nicol, Fortna, Teeple, and Temple. See Carson, "Current Source Criticism," 414–20.

<sup>111</sup> Fortna, *The Gospel of Signs*, ix.

<sup>112</sup> Fortna, *The Gospel of Signs*, ix.

(1988), Fortna applies redaction criticism to compare the reconstructed text, which he calls the predecessor, with the present Gospel to postulate its development and intent.<sup>113</sup>

Fortna believes that the consistency of Bultmann's signs source testifies to it being a partially uncovered real source used by John.<sup>114</sup> Thus, in the *Gospel of Signs*, he starts at the fundamental stratum, the signs source, to delineate the strata between the Johannine and non-Johannine portions of the Gospel.<sup>115</sup>

Fortna sets forth three kinds of criteria, adapted from Pentateuchal literary analysis, to analyze the sources of Johannine narrative (1) ideological criteria (e.g. ideas and themes, terminology, theological points of view, *Tendenzen*),<sup>116</sup> (2) stylistic criteria (e.g. Schweizer and Ruckstuhl); and (3) contextual criteria (e.g. parenthetical comments and explanations, catch-words or phrases, and textual criticism).<sup>117</sup> The functions of the ideological and stylistic criteria are to guide the formulation of questions and the interpretation of the analytical results and complement other criteria and also act as controls rather than some prescribed features, to prevent circularity.<sup>118</sup> The contextual criteria focus on the aporias as indicators of seams in the compositional and redaction process.<sup>119</sup> Three kinds of contextual indicators are noted: interruptions by additional

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<sup>113</sup> Fortna, *The Fourth Gospel*, xi, 8.

<sup>114</sup> Fortna, *The Gospel of Signs*, 25.

<sup>115</sup> Fortna, *The Gospel of Signs*, 22–25.

<sup>116</sup> Examples of theological standpoints include Jesus' identity, the nature of Jesus' words and deeds, and the nature of belief. Fortna suggests several themes drawing from previous research, including "Jesus' sonship, pre-existence, and heavenly origin; 'works' vs. 'signs'; messianism; ways of citing the Old Testament; eschatology; the nature of faith." Fortna, *The Gospel of Signs*, 16n1.

<sup>117</sup> Fortna, *The Gospel of Signs*, 15–22.

<sup>118</sup> Fortna, *The Gospel of Signs*, 17–19.

<sup>119</sup> Fortna defines an aporia as "the collision of two ideological or stylistic elements" from which a critic can start distinguishing between the primary source, the *Vorlage*, and the secondary source, the redaction material. Fortna, *The Gospel of Signs*, 19–20.



comments and explanations in a narrative,<sup>120</sup> recurring phrases or watchwords to indicate editorial purpose,<sup>121</sup> and textual variants, through which the harder reading is taken as the original and is liable for further analysis.<sup>122</sup>

In addition, Fortna introduces an external reference, the Synoptic tradition, to indicate the presence of redaction in case the internal seams are hard to notice.<sup>123</sup> After analyzing, reconstructing, and reordering the seven sign narratives according to the transitional verses,<sup>124</sup> Fortna concludes that the character of the source is a Gospel in which the seven miracles are centrally structured.<sup>125</sup> Building on this result, in his second book, Fortna compares the reconstructed text (pre-Johannine source) with the present form of John to study the redaction processes, and reformulates the presupposition to say that there were originally two sources underlying the signs and passion narratives, but they were combined soon enough to be the pre-Johannine tradition.<sup>126</sup> Although Fortna attempts to advance Bultmann's signs source theory, a similar outcome of fragmentizing John's Gospel is the result because of their similar presuppositions of the existence of a signs source, aporias, and stylistic inconsistency in the redaction process.

In 1972, two years after Fortna's *The Gospel of Signs*, Nicol published his

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<sup>120</sup> In this case, critics should take into account that comments and explanations can also be made by John. Fortna, *The Gospel of Signs*, 21.

<sup>121</sup> Fortna, *The Gospel of Signs*, 21.

<sup>122</sup> Fortna, *The Gospel of Signs*, 21.

<sup>123</sup> Fortna believes that even if John did not know the Synoptic Gospels, he would know the Synoptic tradition through his source. Fortna, *The Gospel of Signs*, 21.

<sup>124</sup> Since Fortna considers the signs of Jesus walking on the sea and feeding the multitude to belong to one unit, his seven signs are those miracles in John 1–12 plus the miraculous catch of fish in John 21, but he proposes a different order for them. The proposed order is: (1) wedding at Cana (John 2); (2) official's son healed at Capernaum (John 4); (3) draught of fish on the Sea of Galilee (John 21); (4) feeding by the Sea of Galilee and sequel (John 6); (5) Lazarus raised at Bethany (John 11); (6) blind man healed in Jerusalem (John 9); (7) lame man healed in Jerusalem (John 5). Fortna, *The Gospel of Signs*, 29–98, 108.

<sup>125</sup> Fortna argues that the source is like a primitive Gospel that consists of an account of the Baptist to introduce Jesus' ministry, Jesus' miraculous deeds as Messiah's works before the disciples in Galilee and Judea, and at the end, Jesus' death and resurrection. Fortna, *The Gospel of Signs*, 221.

<sup>126</sup> Fortna, *The Fourth Gospel*, xi, 118–19; see also Ashton, *Understanding the Fourth Gospel*, 86.

monograph *The Sēmeia in the Fourth Gospel*. And a year after Fortna's *The Fourth Gospel and Its Predecessor*, von Wahlde, referring to Fortna's *The Gospel of Signs*, published *The Earliest Version of John's Gospel: Recovering the Gospel of Signs* (1989).<sup>127</sup> However, these two publications are heading in different directions. Nicol aims to study σημεῖα traditions (S) and Johannine redaction of the σημεῖα traditions (J) using a historical critical approach. Basically, his method consists of three steps including three criticisms: source, form, and redaction.<sup>128</sup>

In applying source criticism, Nicol aims to separate the tradition (S) and the redaction (J) so as to consider John's response instead of reconstructing the full content of the source.<sup>129</sup> Similar to Bultmann's and Fortna's criteria, the chosen indicators for source criticism include form,<sup>130</sup> style,<sup>131</sup> aporias, and ideological tensions such as faith. Then, signs narratives are examined using the previously mentioned indicators and the results are tested in the next two steps:<sup>132</sup> (1) the examination of *form* in relation to its religious environment and the development of the Gospel by comparing the σημεῖα traditions to the Synoptic miracles to reveal the christological purpose (i.e. the character of the σημεῖα traditions);<sup>133</sup> and (2) the examination of Johannine *redaction* of the σημεῖα traditions (J)

<sup>127</sup> According to the subtitle, von Wahlde, apparently, has chosen Fortna's Gospel of Signs as the model for his signs source instead of Bultmann's, and calls it "Signs Material." However, Fortna observes that the criteria that von Wahlde suggests for recovering the material are different. Fortna, "Review of the Earliest Version," 149.

<sup>128</sup> Nicol, *The Sēmeia*, vii, 1–8.

<sup>129</sup> Nicol admits that it is not feasible to reconstruct the full content of the source. Nicol, *The Sēmeia*, 4–5.

<sup>130</sup> Nicol observes that the short pericopae of miracles in John's Gospel are similar to those in the Synoptic Gospels which consist of fundamental elements of the *Gattung* of the miracle story, for example, illness, healing, recovery (e.g., Mark 7:32-37; 8:22-26). Nicol, *The Sēmeia*, 15.

<sup>131</sup> Nicol adopts the style list of Schweizer and Ruckstuhl and includes more features that can represent John in the narratives. Nicol, *The Sēmeia*, 23–24.

<sup>132</sup> Nicol discusses the miracles under six sections, and the feeding of the multitude is grouped with Jesus walking on the sea in the same section. Nicol, *The Sēmeia*, 30–39.

<sup>133</sup> Nicol, *The Sēmeia*, 41.

using the outstanding theological themes regarding miracles and the reconstruction of the historical situation of the Jews on the basis of the differences of *Sitz im Leben* of S and John.<sup>134</sup>

With respect to the first step (S), Nicol indicates that the character of S reflects the eschatological prophet who can be recognized as Messiah rather than the *θεῖος ἀνὴρ*.<sup>135</sup> With respect to the second step (J), Nicol concludes that the significance of the miracles is their symbolic meaning for revealing glory,<sup>136</sup> and as testimony. Since Nicol detects a shift of attitude in enmity towards the Jews between S and J, he believes that the *Sitz im Leben* of S is for preaching in Jewish missionary work, and the shift of attitude may be accounted for by the historical situation of the expulsion of Jesus' followers from the synagogue after the fall of Jerusalem in AD 70.<sup>137</sup> Nicol's work focuses more on form and redaction criticisms by comparing the delineated *σημεῖα* traditions from John's Gospel with the Synoptic miracles synchronically and by unfolding the underlying historical situation between the *σημεῖα* traditions and John in the redaction process. Thus, differing from Fortna who used the Synoptic miracles as an external reference to detect the seams in case the internal seams were hard to detect, Nicol directly compared *σημεῖα* traditions (a *σημεῖα* source) and the Synoptic miracles to reveal the character of the *σημεῖα* traditions in John.

Similar to Nicol's interest in separating older traditions from the Johannine

<sup>134</sup> Nicol, *The Sēmeia*, 95–149.

<sup>135</sup> Nicol, *The Sēmeia*, 87–94.

<sup>136</sup> Nicol, *The Sēmeia*, 137–38.

<sup>137</sup> Nicol, *The Sēmeia*, 142–49. About the synagogue ban, see Schürer, *A History*, 60–62; Bultmann, *John*, 335; Martyn, *History and Theology*, 39–62, 156–57; Barrett, *John*, 361–62; Smith, "Judaism," 83–88. On this topic, Reinhartz offers discussion as well as criticisms. Reinhartz, "Judaism," 387–90.

redaction, von Wahlde intends specifically to identify the different editions of John's Gospel starting with the earliest one which is claimed to contain Jesus' miracles during his public ministry. The basic principles of von Wahlde's method involve three steps: (1) setting the criteria for identifying the target edition, (2) applying the criteria to delineate the edition, and (3) examining the features of the edition. Of the total of twenty-two criteria that von Wahlde has set forth, seventeen belong to three major categories, examining linguistic (4), ideological (9), and theological (4) differences. There are five with other characteristics.<sup>138</sup> Whereas "linguistic differences" refers mainly to the differences of lexical terms (e.g. for religious authorities, miracles, and Jews), translations of place names, and religious terms, the "theological differences" focus on sign faith, effortless belief, Christology, and Jesus' omniscience. Other differences that support the argument are grouped in the "ideological differences." These criteria are then applied to delineate the signs material. Finally features such as structure, Christology, place, date of composition, and the "Signs Community" are synthesized.<sup>139</sup>

In 2010, von Wahlde completed separating his three hypothetical editions of John's Gospel in which he advanced his research by extending it to John's letters and refining the names of the categories of the criteria for the publication of *The Gospel and Letters of John*.<sup>140</sup> In general, von Wahlde's method mainly concentrates on the seeming tensions between terms or concepts (aporias) as indicators of strata. To demonstrate how

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<sup>138</sup> Wahlde, *The Earliest Version*, 26–65.

<sup>139</sup> Wahlde, *The Earliest Version*, 156–75.

<sup>140</sup> The categories of the criteria are now named as "Characteristic Terminology" (linguistic differences), "Characteristics of Narrative Orientation" (ideological differences), "Theological Characteristics" (theological differences), and "Features of the First Edition" (other characteristics). Wahlde, *Gospel and Letters*, 1:x–xiii.

von Wahlde's criteria work, among his three criteria (characteristic terminology, characteristics of narrative orientation/ideology,<sup>141</sup> theological characteristics), the first criterion that von Wahlde explains is that the uses of the terms "Pharisees," "chief priests," and "rulers" are the characteristics of the first edition referring to the religious authorities, and "the Jews" is used for the second edition. According to this premise, the possible evidence is elaborated through the text.<sup>142</sup> The second criterion concerns the references to Jesus' miracles. Whereas Jesus' miracles are "signs" in the first edition, they are "works" in the second edition.<sup>143</sup> Thus, it is predictable that the tensions between signs, works, and faith/belief would be explained as indicators of different editions.<sup>144</sup>

One of the problems in his method, addressed by von Wahlde himself, is the issue of circularity of argument. In response, he emphasizes that the main point of the analysis is the consistent presence of features beginning from linguistic features (characteristic terminology), then moving to the ideological and theological. Beside the problem of circularity, it is not difficult to think that this scale of multiple editions of writing according to his defined categories would not be practical in producing Scriptures in ancient times, when the resources for writing were limited.<sup>145</sup>

While von Wahlde is interested in investigating the editions of sign material in

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<sup>141</sup> Wahlde explains that "Narrative orientation (also referred to at times as 'ideology') reflects attitudes, minor elements of narrative presentation, and presuppositions reflected in the writing of a given author." Wahlde, *Gospel and Letters*, 1:26.

<sup>142</sup> Wahlde, *Gospel and Letters*, 1:63-68.

<sup>143</sup> Wahlde, *Gospel and Letters*, 1:68, 150-56.

<sup>144</sup> Wahlde, *Gospel and Letters*, 1:94-96.

<sup>145</sup> Thatcher brings two arguments to counter the theory of multi-editions/multi-originals. First, "where documents are produced and published through oral recitation, and finally, where the expense and difficulty of manufacturing documents is high and the general literacy rate is low, there would be no particular reason to produce a new edition of a written Gospel if one wishes to revise its content." Second, the variation of the theological perspectives between the oral recitation and the written text of the Gospel are not easy to notice. Thus, the motivation for revision to make a new edition is insignificant. Thatcher, "There Are No 'Aporias,'" 333-34.

John's Gospel through which to speculate on the social-historical situations, Labahn, inspired by Bultmann's "*synoptischen Tradition*" and Dibelius's "*Formgeschichte des Evangeliums*," prefers to examine the history of the form (*Formgeschichte*) of Jesus' miracles through which the transmission of forms (oral or written) and the additions are traced with the help of form criticism (*Formkritik*).<sup>146</sup> In 1999, Labahn published the major part of his dissertation in *Jesus als Lebensspender: Untersuchungen zu einer Geschichte der johanneischen Tradition anhand ihrer Wundergeschichten* and intentionally left out the detailed analysis of the tradition of the feeding (*Speisung*) and sea walking (*Seewandel*) miracles (John 6:1–25a) published in his monograph *Offenbarung in Zeichen und Wort* in 2000.<sup>147</sup>

Differing from von Wahlde who focuses on the internal differences in John's Gospel to postulate the three strata with the signs material as the earliest stratum, Labahn studies individual miracles synchronically and investigates their transformational differences diachronically by comparing the *Gattungsmerkmalen* and *Sitz im Leben* with external references such as Synoptic or religious historical parallels to postulate the tradition and history of transmission.<sup>148</sup> Since Labahn's investigation of the Johannine tradition aims at searching for the original form of tradition and the transmission of each of the miracles, his result can be distinguished from Nicol's reconstruction of the Johannine *σημεῖα* tradition which builds upon the common features of the signs source

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<sup>146</sup> Although Labahn employs *Formgeschichte* to study the transmission of the miracle stories, he occasionally uses *Formkritik* to emphasize the descriptive aspect of his research. Labahn, *Jesus als Lebensspender*, 1, 5. As an example for the study of form criticism of Johannine miracles, see Dodd, *Historical Tradition*, 174–232. For the Synoptic tradition of miracle stories, see Bultmann, *The History of the Synoptic Tradition*, 209–44.

<sup>147</sup> Labahn, *Jesus als Lebensspender*, v–vi; *Offenbarung in Zeichen und Wort*, vii–viii.

<sup>148</sup> Labahn, *Jesus als Lebensspender*, 1–8.

for delineation.

Labahn's method consists of four major steps to examine each of the miracles: (1) analysis of context and narrative text for validating the tradition; (2) differentiation between tradition, expansion, editing, and additions; (3) analysis of structure, content, and history of the reconstructed tradition, and (4) interpretation of the integrated tradition in John's Gospel by the Evangelist.<sup>149</sup> These results are summarized in terms of the transmission of the miracle stories and the rule in the Johannine circle and in John's Gospel.<sup>150</sup> For instance, in the result of the miracle of the abundance of wine at Cana, Labahn suggests that since this story corresponds to the Greco-Roman miracle of Dionysus, it may have functioned as the content of a missionary tract in the earlier stage. Further, in view of the emphasis on glory and the unity between Jesus and the Father in John's Gospel, Labahn proposes that, in the later stage, this story is transformed for building up and sustaining the Johannine community.<sup>151</sup>

Although Labahn employs both synchronic and diachronic approaches and considers the backgrounds of both Jewish and Hellenistic miracle traditions, the focus of the interpretation remains on the differences between the forms of individual parallels to the miracles and the history of transmission drawing from the implicit *Sitz im Leben*.<sup>152</sup> In other words, despite the distinctive way John's Gospel uses miracles/signs, the texts of Jesus' miracles are examined individually and comparatively in terms of tradition through

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<sup>149</sup> Labahn, *Jesus als Lebensspender*, 7–8.

<sup>150</sup> Labahn, *Jesus als Lebensspender*, 8.

<sup>151</sup> Labahn, *Jesus als Lebensspender*, 165–67.

<sup>152</sup> One of the conclusions that Labahn has drawn is that Johannine miracles cannot be read as the reports of an eye-witness. Although some parallel miracles are found in the Synoptic Gospels, other significant miracles such as the wine miracle and raising Lazarus are only in John's Gospel, not in the Synoptic Gospels. Labahn, *Jesus als Lebensspender*, 466.

which to postulate the history of transmission rather than finding the meaning from interrelation among the Johannine signs. Although it is uncertain that Johannine signs are exclusively miracles, it is observable that the relationship between miracle (*δύναμις*) and sign (*σημεῖον*) in John's Gospel seems to be entangled.<sup>153</sup>

Drawing from the above discussion, it is notable that whereas the foundation of source criticism in John's Gospel very much depends on the presuppositions and criteria of enumeration and aporias, the ground of examining the miracles tradition leans on the external parallels of miracles rather than examining the use of signs. These presuppositions and grounds themselves are not without doubt. Particularly, the identification of aporias very often depends on subjective interpretation at face value according to the interpreter's own cultural background of logical thinking that may deviate from the understanding of John's contemporaries who interpreted John's Gospel according to their own knowledge and production of religious texts.<sup>154</sup> Further, the postulation of the *Sitz im Leben* and comparing individual Johannine miracles with individual external parallels of miracles without knowing the use of *σημεῖον* in the Gospel as a whole would not do justice to John's specifically chosen term *σημεῖον*. It may hinder the understanding of the interrelationship of the *σημεῖα* that may include non-miraculous events.

In fact, the influence of Bultmann's hypothesis of a sign-source (miracle-source),

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<sup>153</sup> The significance and distinctiveness of Johannine signs can be reflected by his choice of the word *σημεῖον* instead of miracle, *δύναμις*. As Morris points out, John, unlike the Synoptics, not only uses *σημεῖον* but also neglects the word *δύναμις* (Matt 12; Mark 10; Luke 15) to refer to Jesus' miracles. Morris, *John*, 607.

<sup>154</sup> In his essay "There Are No 'Aporias,'" Thatcher, from the perspective of first-century media culture and text production, argues that those "typically cited as 'aporias'" are in fact natural byproducts of oral composition. Thatcher, "There Are No 'Aporias,'" 321.



his concept of the Synoptic tradition of miracle stories, along with the trend of the diachronic historical investigation of signs that views the text as “window,” tends to underscore its sources, forms, and the compositional process but downplay the meaning of signs in their specific position and their interrelationship in the Gospel as a whole.<sup>155</sup> These methods tend to trace *how* the Gospel comes to the final form rather than *what* meaning it bears in this form. Thus, the interest of reconstructing the signs source, reordering the signs, recovering the editions, and the transmission history of miracle traditions overrides the investigation of the organization of signs as the Evangelist’s active choice in which their meaning and function are embedded.<sup>156</sup> The present study attempts to investigate the underlying meaning of the specific organization of signs in the final form by first clarifying the use of sign in John’s Gospel on the basis of a different set of presuppositions through which to reveal its development as a structural framework in achieving the purpose of the Gospel.

### 2.3 Literary Narrative Approaches

The distinctiveness of John’s Gospel from the Synoptic Gospels has drawn scholars’ attention not only towards the investigation of sources and traditions but also towards its literary and dramatic features. In the last three decades, since Culpepper’s narrative analysis of John’s Gospel was published, interest in applying a literary narrative approach to biblical studies has increased. This hastened the paradigm shift from historical

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<sup>155</sup> Since Bultmann proposed his hypothesis of the “signs source” in his commentary on the Gospel of John (1941; ET 1971), his hypothesis has been widely influential. It has been adopted or evaluated by various scholars. See Fortna, *The Gospel of Signs*; Nicol, *The Sēmeia*; Kysar, “Source Analysis of the Fourth Gospel”; Van Belle, *Signs Source*; Dodd, *Historical Tradition*.

<sup>156</sup> For example, Bultmann, *John*; Smith, *Composition and Order*; Fortna, *The Gospel of Signs*. See also the comments of Johns and Miller, “Signs as Witnesses,” 520.

investigation to text-based research. Instead of looking at the text as “window,” now it is “mirror.”<sup>157</sup> Multiplied methodological combinations take up a literary approach to narrative with different emphases such as on plot, implied author or reader, characters, and irony, along with other models.<sup>158</sup> The study of signs seems to be subsumed under or subordinate to the modern Western story framework or the ancient Greco-Roman poetic and rhetoric tropes such as recognition scenes and the trial motif.<sup>159</sup> For example, Culpepper (1983), in his *Anatomy of the Fourth Gospel*, comments briefly on the role of signs, developed from the miracle stories of the Synoptic Gospels, as major episodes in his discussions of the duration of narrative time and plot.<sup>160</sup> Culpepper observes that the durations of the scenes of the narrative are short compared to the story time and he finds this significant for the study of the plot, particularly in analyzing the episodic features.<sup>161</sup> Thus, in Johannine composition, the role of the sign contributes to the major episodes in which sign and discourse are progressively entwined together.<sup>162</sup> Culpepper claims that each episode basically consists of the same plot, in which Jesus’ identity is progressively

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<sup>157</sup> Culpepper, *Anatomy*, 3–5.

<sup>158</sup> Years after *Anatomy* was published, Culpepper noted: “Once narrative-critical perspectives were introduced, methodological innovations appeared quickly.” Methods are formulated by combining narrative criticism with “autobiographical criticism,” “rhetorical theory,” “structuralism,” “reader-response criticism,” and feminist interpretation. Culpepper, “Looking Downstream,” 203. A detailed overview of the development of literary analysis of John’s Gospel can be found in Porter, “Study of John’s Gospel,” 277–306.

<sup>159</sup> Regarding the framework, see Porter, “Study of John’s Gospel,” 277–92. Johns and Miller treat several literary studies on John’s Gospel and comment that their discussion on signs is limited. For example, see Smalley, Culpepper, Staley, and Talbert. Johns and Miller, “Signs as Witnesses,” 520. For other narrative studies see Duke, *Irony*; O’Day, *Revelation in the Fourth Gospel*; Stibbe, *John as Storyteller*; Staley, *The Print’s First Kiss*. For the study of signs in light of the recognition-type scene, see Larsen, *Recognizing the Stranger*; Culpepper, “Cognition in John,” 251–60. Regarding ancient Greco-Roman poetics and rhetoric, Aristotle discussed the uses of signs in both his *Poetics* and *Rhetoric*. See Aristotle, *Poetics* 11–12 and *Rhetoric* 1.3.7 & 2.25.8.

<sup>160</sup> Culpepper, *Anatomy*, 72–73, 88–89.

<sup>161</sup> Culpepper, *Anatomy*, 70–73.

<sup>162</sup> Culpepper, *Anatomy*, 72–73.

disclosed through the repetitive signs, discourses, and imageries.<sup>163</sup> At that time, no further elaboration on this in terms of signs was offered. Twenty-five years later, Culpepper picked up again the task of elucidating the role and functions of Johannine signs using Larsen's study of recognition scenes (2006 Diss., 2008/2012) as the plot of John's Gospel.<sup>164</sup>

In his article "Cognition in John: The Johannine Signs as Recognition Scenes," Culpepper (2008) argues that the role of signs, in view of the plot of recognition scenes, is to function as tokens for Jesus' identity.<sup>165</sup> Further, the sign narratives and related discourses, under the lens of the five elements of the type scene,<sup>166</sup> are interpreted as "bent," or adapted with respect to the basic form. Having examined eight pericopae of the miracles, Culpepper concludes with five observations on the functions of Johannine signs.<sup>167</sup>

(1) "The signs are appropriate tokens for the creative Logos incarnate in Jesus."

(2) "The signs as tokens evoke intertextual echoes of the mighty works of Moses and the prophets."<sup>168</sup> This observation is drawn from the miracles of changing water to wine and feeding the multitude.<sup>169</sup>

(3) "The bending or deformation of the form of the signs as recognition scenes is

<sup>163</sup> Culpepper, *Anatomy*, 88–89.

<sup>164</sup> Culpepper, "Cognition in John," 251–60; Larsen, "Recognizing the Stranger," 1–231.

<sup>165</sup> According to Larsen, there are several recognition scenes in John's Gospel and it is natural to consider the signs as recognition tokens. Further, there is similarity between Aristotle's terms for "tokens" in recognition scenes and John's term "signs" regarding miracles. However, in Greco-Roman literature, various terms are used for what signifies one's identity in recognition scenes and *σημείον* is used infrequently. Larsen, *Recognizing the Stranger*, 115–16; Culpepper, "Cognition in John," 252.

<sup>166</sup> The following are the five elements or five "moves" of a recognition-type scene in brief: (1) The meeting; (2) the move of cognitive resistance; (3) the move of showing the token; (4) the moment of recognition; and (5) attendant reactions and physical reunion. Culpepper, "Cognition in John," 252.

<sup>167</sup> Culpepper, "Cognition in John," 259–60.

<sup>168</sup> Culpepper, "Cognition in John," 259.

<sup>169</sup> Culpepper, "Cognition in John," 254, 256.

progressive and rhetorically motivated.”<sup>170</sup>

(4) “The sequence of the Johannine *σημεῖα* progressively devalues the significance of the signs as tokens while shifting the focus to Jesus’ claims.”<sup>171</sup>

(5) The last observation is a general statement about how the observed trajectory of the recognition scenes in the Johannine signs sheds light on the functions of signs rhetorically in the Johannine narrative.<sup>172</sup>

However, there is a lacuna regarding the core question: What are *σημεῖα* in John’s Gospel? Do they refer to miracles only? Would other tokens in the recognition scenes, such as the *τύπος* of the nails of Jesus’ hands, be *σημεῖα*? (John 20:25)? In order to do justice to the distinctiveness of Johannine *σημεῖα*, these questions should be addressed.

In fact, Larsen’s view of Johannine signs in relation to recognition scenes is different from Culpepper’s view of signs. In *Recognizing the Stranger: Recognition Scenes in the Gospel of John*, Larsen states that “even if the Johannine signs are semiotic acts and accordingly participate in a narrative sequence, they do not qualify as recognition type-scenes, on the whole.”<sup>173</sup> Further, he points out that the *Gattung* of the Johannine signs is one of a kind. Besides the fact that it deviates from the *Gattung* of Synoptic miracles; no one single generic form would fit the Johannine signs.<sup>174</sup> Holding onto this understanding, Larsen differentiates the *σημεῖα* narratives into two groups: (1) those signs that exhibit the features of the recognition scenes; and (2) those that are

<sup>170</sup> Culpepper, “Cognition in John,” 259.

<sup>171</sup> Culpepper, “Cognition in John,” 259.

<sup>172</sup> Culpepper, “Cognition in John,” 260.

<sup>173</sup> Larsen, *Recognizing the Stranger*, 113.

<sup>174</sup> Larsen, *Recognizing the Stranger*, 113.

recognition type-scenes.<sup>175</sup> He specifies three *σημεῖα* narratives, from seven, that noticeably implement and alter the type-scene conventions: healing the man at the pool of Bethzatha (John 5:1–18), walking on the water (John 6:16–21), and healing the man born blind (John 9:1–41).<sup>176</sup> Taking *σημεῖα* as recognition tokens, Larsen perceives that Johannine signs are primarily “a kind of ‘documentary proof’ or recognition tokens (*sēmeta*) intended to reveal Jesus’ identity.”<sup>177</sup> Additionally, by comparing the Johannine use of *σημεῖον* in the plot of John with incidents in the Book of Tobit, Larsen suggests that Johannine signs “serve to establish the indexical relation between the sent one and the sender” by linking the works of Jesus with God to show that Jesus reveals himself in the same way as God does through his works in Jewish tradition. Noting that the narrator and observers use the term *σημεῖον* more often than Jesus, Larsen concludes that these observations may substantiate the “cognitive and demonstrative” function of *σημεῖον*.<sup>178</sup>

Whereas Larsen proposes signs as documentary proof or recognition tokens under the plot of recognition scenes, Salier suggests the notion of *σημεῖα* as proof but in a different context. In his monograph, *The Rhetorical Impact of Sēmeia in the Gospel of John* (2004), Salier investigates the language use of *σημεῖον* in general and its rhetorical strategic role and function in the narratives in particular. This study employs a method that combines narrative criticism with “conservative reader response” to study the rhetorical impact produced by the sign language and narratives in its original cultural context.<sup>179</sup> Salier dedicates a chapter entitled “Speaking of *σημεῖα*” to study the

<sup>175</sup> Larsen, *Recognizing the Stranger*, 113.

<sup>176</sup> Larsen, *Recognizing the Stranger*, 113, 121.

<sup>177</sup> Larsen, *Recognizing the Stranger*, 112–13.

<sup>178</sup> Larsen, *Recognizing the Stranger*, 117–18.

<sup>179</sup> Salier, *Rhetorical Impact*, 5–7.

connotation of *σημεῖον* in its original cultural context such as the LXX, Greco-Roman literature, and Early Christianity through which a broad range of meaning is discovered.<sup>180</sup> On this basis, the seventeen occurrences of *σημεῖον* and the related narratives are examined from both text-to-reader and reader-to-text perspectives to predict the rhetorical effect, from which the function of *σημεῖον* is concluded.<sup>181</sup>

Although Salier has investigated a wide range of connotations of *σημεῖον*, discussed all occurrences of *σημεῖον* and related narratives, excluding only the narratives of Jesus cleansing the temple and the miraculous catch of fish,<sup>182</sup> the question of what is a *σημεῖον* is still unresolved. This makes the rhetorical impact on the reader hard to predict, as what *σημεῖον* really refers to is not clear. In fact, Salier offers several perspectives on the notion of *σημεῖον*. In general, he concludes that “*σημεῖα* are actions, performed by Jesus, that attest his identity as the divine Messiah, who is sent by the Father to bring life to the world”; ultimately, the *σημεῖα* provoke reader’s faith in Jesus.<sup>183</sup> This claim, Salier argues, is strengthened by the fact that signs constitute the prevailing trial metaphor in John’s Gospel, and by the correlation between *σημεῖον* and *ἔργον*, as the latter is significant in the trial motif. Thus, with respect to the literary and rhetorical viewpoint, “the *σημεῖα* narratives are a collection of cumulative proofs in the trial conducted with respect to the reader.”<sup>184</sup>

Additionally, Salier suggests that each sign would manifest Jesus’ divine glory but

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<sup>180</sup> Salier, *Rhetorical Impact*, 18–45.

<sup>181</sup> Salier, *Rhetorical Impact*, 45.

<sup>182</sup> Salier, *Rhetorical Impact*, 148–50.

<sup>183</sup> Salier, *Rhetorical Impact*, 172. However, this notion fails the test of the two abandoned narratives, namely Jesus cleansing the temple and the miraculous catch of fish.

<sup>184</sup> Salier, *Rhetorical Impact*, 172.

its function and arrangement would depend on the development of the narrative. Since Salier believes that each sign narrative consists of the implication of Jesus' life-giving mission and the anticipated response from the readers who are living in tension among the worldviews of polytheism and monotheism, Salier concludes that "[t]he σημεῖα function in the Gospel to identify Jesus as divine Messiah, illustrate his mission as the true life-giver, and provide a point of comparison and contrast with rivals."<sup>185</sup> In other words, the notion of σημεῖον seems to be versatile but solidified within the trial motif in a certain narrative. At some point, Larsen may have confused Salier's function of σημεῖα, thinking of it only as proofs within the forensic context, as in his discussion of Salier's research he suggests to characterize σημεῖα as recognition tokens.<sup>186</sup>

Some scholars emphasize that Johannine signs play a significant role as evidence in the trial motif (witness/lawsuit/forensic). Since the notion of "sign" is vaguely defined as "evidence," the impact of signs cannot be precise. To indicate this, Hindley (1965) claims that the function of Johannine signs is obviously to testify, provided that the interpretation of the miracles is not restricted to the "seven signs." He suggests four different effects by which the recipients are impacted: (1) a neutral response (e.g. the man at the pool of Bethesda, John 5:15); (2) an opposition (e.g. the response of the Jews to Lazarus's resurrection, John 11:46–53); (3) a "preliminary faith" (e.g. the bystanders at the narrative of the feeding of the multitude, John 6:14); and (4) a revelation of God's glory (e.g. at Cana and Lazarus's tomb). Hindley distinguishes between the "evidence-value" and "sign-value" of miracles. The former is "providing grounds for inference,"

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<sup>185</sup> Salier, *Rhetorical Impact*, 173.

<sup>186</sup> Larsen, *Recognizing the Stranger*, 116.

and the latter is “the quality of event and response by which the spiritual significance of an event is perceived.”<sup>187</sup>

In Harvey’s *Jesus on Trial: A Study in the Fourth Gospel* (1977), he observes that the presentation of the miracles and the use of the term “signs” are different from the traditions demonstrated in the Synoptic Gospels. As he inspects further under the trial motif, he suggests that “signs” denotes “the kind of evidence which is admissible in order that a man may be believed who advances a claim to be an agent.”<sup>188</sup> Thus, part of the evidence of Jesus’ agency is provided primarily by Jesus’ signs and secondarily by Jesus’ works.<sup>189</sup>

On the basis of the purpose statement of John’s Gospel (John 20:30–31) that states the persuasive purpose to convince people to believe Jesus is the Christ, Warner (1990) believes that the signs that were chosen from a large collection bear “persuasive purposes.”<sup>190</sup> By applying rhetorical criticism complemented by different forms of higher criticism, Warner proposes using a synchronic approach to inspect John’s Gospel at four discrete levels: “that of narrative, that of judgment, that of sign and that of transformation.”<sup>191</sup> In considering what Johannine signs signify, he admits that “the standard rhetorical categories fail us, for what is required is not so much analysis in terms of rhetoric as of poetics.”<sup>192</sup> Thus, in light of Bultmann’s emphasis on Jesus as the Revealer who has been sent, and Dodd’s insight of dividing off the first half of John’s

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<sup>187</sup> Hindley, “Witness,” 330, 328–31.

<sup>188</sup> Harvey, *Jesus on Trial*, 98, cf. 95–100, 107.

<sup>189</sup> Harvey, *Jesus on Trial*, 107.

<sup>190</sup> Warner, “Fourth Gospel’s Art,” 153–54.

<sup>191</sup> Warner, “Fourth Gospel’s Art,” 157.

<sup>192</sup> Warner, “Fourth Gospel’s Art,” 165.



Gospel as the Book of Signs, Warner suggests that Jesus' signs denote the "nature and condition of entry into the new era" and also demonstrate "Jesus as restorer, nourisher, guide, light, and finally, with the raising of Lazarus, life."<sup>193</sup>

In order to resolve the tension between signs and faith, Johns and Miller (1994) investigate the predominant juridical motif in John and argue that the vocabulary of witness and judgment establish the judicial arguments in which "works" and "signs" are the evidence. Thus, the miracles function as proof of Jesus' identity. They conclude that "signs play a consistently positive role for faith in the Gospel of John." Further, they suggest that both "signs" and "works" bear witness to Jesus' identity to persuade the characters and finally the reader.<sup>194</sup>

Between the motifs of recognition and lawsuit, Parsenios (2010) believes that these two motifs do not play a competing role in the interpretation of Johannine signs but rather allow the signs to function as evidence for proving Jesus' identity dramatically and Jesus' innocence rhetorically.<sup>195</sup>

Other scholars focus mainly on the trial motif; in that case, the investigation of signs plays a secondary role. Such scholars include Preiss (1952, ET. 1957),<sup>196</sup> Lincoln (2000),<sup>197</sup> and Bekken (2014),<sup>198</sup> among others.<sup>199</sup>

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<sup>193</sup> Warner, "Fourth Gospel's Art," 166–67.

<sup>194</sup> Johns and Miller, "Signs as Witnesses," 527, 533.

<sup>195</sup> Parsenios, *Rhetoric and Drama*, 88.

<sup>196</sup> Preiss suggests that the juridical aspect takes part as a unifying theme in John's Gospel but is neglected by scholars. For example, there is recurring juridical terminology such as "the Christ who is sent, witness, judge, judgment, accuse convince, Paraclete." Preiss, "Justification in Johannine Thought," 9–31, esp 11.

<sup>197</sup> In Lincoln's investigation of the trial motif, he integrates the literary approach emphasizing the narrative and reader response criticism with the socio-historical approach focusing on the setting of the community in which the Gospel was written. Lincoln, *Truth on Trial*, 6–11.

<sup>198</sup> Bekken chooses the perspective from Diaspora-Jewish and Greco-Roman data as background to explore the Johannine lawsuit motif. Bekken, *The Lawsuit Motif*, 1.

To sum up, in the literary narrative approaches, the interpretation of the notion of sign tends to subordinate it to the framework of plot or motif in which the role of signs is proposed to be as one of the components, such as token or evidence of Jesus' identity. As a result, any possible relationship between signs becomes obscured and other possible signs are ruled out because of the restriction imposed by the framework employed. The present study, therefore, will employ a sociolinguistic approach to avoid imposing literary frameworks developed from modern Western story conventions or other ancient motifs that undermine the central role of signs. The present study will investigate the possible functions of signs and their development in terms of the features of Jesus' sign events.

#### 2.4 Thematic Studies of Signs

Besides the approaches mentioned above, scholars also attempt to study Johannine signs using themes synchronically or/and diachronically. Among a number of themes,<sup>200</sup> *faith* forms a complex relationship with signs over which scholars have puzzled. Such complexity can be demonstrated by Koester, in his article "Hearing, Seeing, and Believing in the Gospel of John" (1989), who categorizes five different views among interpreters on the relationship between signs and faith. To begin with, some interpreters find faith that relies on signs inadequate (John 2:23–25; 20:29) because true faith is on the basis of the word;<sup>201</sup> others emphasize that the word initiates faith.<sup>202</sup> While some

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<sup>199</sup> For other scholars who have ever pursued the witness/ trial/ lawsuit motif, see Lincoln and Bekken's review on the scholarship. Lincoln, *Truth on Trial*, 4–6; Bekken, *The Lawsuit Motif*, 3–7.

<sup>200</sup> Besides the themes of faith and resurrection, Wilken studies Jesus' signs in parallel with Jesus' works (deeds and words). See Wilkens, *Zeichen und Werke*.

<sup>201</sup> According to Koester, those who hold this view include Becker, Wilkens, Schottruff, and Haenchen. See Koester, "Hearing, Seeing, Believing," 327, 327n1; Becker, "Wunder und Christologie," 130–48; Wilkens, *Zeichen und Werke*, 44, 141–42; Schottruff, *Der glaubende*, 251–58; Haenchen, *John 1*, 237; Haenchen, *John 2*, 212.

observe that only those who have faith can perceive signs correctly,<sup>203</sup> others believe that the insufficient faith initiated by signs can develop into true faith.<sup>204</sup> Still, some argue that the purpose of signs, which were performed and written, is to induce faith (John 20:30–31).<sup>205</sup> Among these interpreters, Bittner (1987) dedicates his monograph to examining the contribution of signs to Johannine Christology in light of faith and Jesus' messianic mission.<sup>206</sup> Thompson (1988, 1991, 2015) and Koester (1989, 2008) endeavor to tackle the complex relationship between signs and faith in more than one setting, using an eclectic method of exegetical, theological, and literary frameworks.<sup>207</sup>

Another lens for studying John is its use of OT themes. Some scholars suggest studying John's Gospel diachronically in relation to the OT such as Exodus and Wilderness motifs, typology, and intertextuality, within which Hunt (1958), Smith (1962), and Fletcher (2014) examine Johannine sign(s) through the lens of Moses' sign(s), and Köstenberger (2018) through the lens of Isaiah's signs.<sup>208</sup> The works of Bittner, Thompson, Koester, Hunt, Smith, Fletcher, and Köstenberger will be discussed briefly as

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<sup>202</sup> For example, F. Schnider and W. Stenger. See Koester, "Hearing, Seeing, Believing," 328, 328n5; Schnider and Stenger, *Johannes und die Synoptiker*, 83.

<sup>203</sup> For example, de Jonge, Kysar, Schnackenburg, and Boismard. See Koester, "Hearing, Seeing, Believing," 327–28 & 328n4; Jonge, "Signs and Works," 135–36; Kysar, *The Fourth Evangelist*, 69–73; Schnackenburg, *John*, 1:519; Boismard, "Rapports entre foi," 357–64, esp. 357.

<sup>204</sup> This view is supported by Bultmann, Hofbeck, Brown, Nicol, Kysar, and Fortna among others. See Koester, "Hearing, Seeing, Believing," 327, 327n3; Bultmann, *John*, 131, 207–9; Hofbeck, *Sēmeion*, 107–8, 178–80; Brown, *John I–XII*, 195–96, 530–31; Nicol, *The Sēmeia*, 99–106; Fortna, *The Fourth Gospel*, 247–50.

<sup>205</sup> See Koester, "Hearing, Seeing, Believing," 327, 327n2; Thompson, *Humanity of Jesus*, 63–64, 80; Jonge, "Signs and Works," 136.

<sup>206</sup> See Bittner, *Jesu Zeichen im Johannesevangelium*.

<sup>207</sup> See Thompson, *Humanity of Jesus*; Thompson, "Signs and Faith," 89–108; Thompson, *John*. Koester, "Hearing, Seeing, Believing," 327–48; Koester, "Jesus' Resurrection," 47–74.

<sup>208</sup> Hunt, *Some Johannine Problems*, 55–64; Enz, "Exodus as a Literary Type," 208–15; Smith, "Exodus Typology," 329–42; Valletta, "The 'Bread of Life,'" 129–43; Fletcher, *Signs in the Wilderness*. Köstenberger, "John's Appropriation," 376–86.

follows.<sup>209</sup>

Bittner's study arises from two concerns. One is his opposition to the signs source hypothesis and the underlying θεῖος ἀνὴρ Christology; the other is a core question of the central role of the concept of sign in John's Christology as it stands out from the Synoptic Gospels.<sup>210</sup> To respond to these two issues, viewing John's Gospel as a literary unity, Bittner first investigates the uses of the term σημεῖον in sources such as Greek literature, the Old Testament, Judaism, the New Testament outside John's Gospel, and Jewish "signs prophets" mentioned by Josephus, from which a conclusion of the concept of sign is drawn.<sup>211</sup> Bittner claims that a sign should be a concrete recognizable event, defined by a preceding agreement or knowledge, and refer exclusively as a remark to a prophetic mission as well as the identification of the agent.<sup>212</sup> On this basis, the σημεῖα related passages are categorized according to mission related topics such as signs and mission, signs-mission-faith, signs and the Mosaic mission, the importance of the Old Testament for John, knowledge and faith, and more. The result of the study of the relationship between signs and faith from this theological framework shows that John's concept of faith interweaves the content of faith and the subjective fulfillment. In other words, one should have the right knowledge of the mission of Jesus in order to submit oneself to Jesus in *faith*.<sup>213</sup> In this process, the sign deeds performed by Jesus indicate his identity as

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<sup>209</sup> Those works that argue for identifying a specific sign are not considered here. For example, Mathew, *Johannine Footwashing* (2018) and Vistar, *Supreme Sign* (2019).

<sup>210</sup> Bittner, *Jesu Zeichen im Johannesevangelium*, Vorwort, 11.

<sup>211</sup> Bittner, *Jesu Zeichen im Johannesevangelium*, 11, 14–16, cf. 17–87. Whereas in the first part, Bittner focuses on the use of σημεῖον outside John's Gospel, the second part emphasizes its use within John's Gospel. A short summary of his findings is at the end. Similarly, Hofbeck studies the notion of sign in the Old Testament, late Judaism, and the non-Jewish environment. Hofbeck, *Sēmeion*, 1–66.

<sup>212</sup> Bittner, *Jesu Zeichen im Johannesevangelium*, 75, 85–87.

<sup>213</sup> Bittner refers to "Fides quae [creditur]" and "fides qua [creditur]." Bittner, *Jesu Zeichen im Johannesevangelium*, 289–90.

Messiah and the Son of God. This is the knowledge upon which faith is founded. Thus, Bittner claims that Johannine faith is “sign-faith.”<sup>214</sup> In Bittner’s study, the knowledge of Jesus’ mission drawn from the *σημεῖα* becomes a determining factor in the role of signs and the responses of faith. This means that receptivity to the knowledge of Jesus’ mission is in proportion to the effectiveness of the function of signs in initiating faith: the more receptive, the stronger the faith initiated by signs and vice versa.

Sharing a concern similar to Bittner’s, Thompson (1988) finds unconvincing the two general explanations about why some people in John come to faith by seeing signs and others do not. The first explanation is to ascribe the positive responses to signs to the “signs sources” and the negative responses to the Evangelist’s reworking. The second is to resolve the divergences of response by the explanation of the stages of faith, that the faith that first emerges is inadequate but will grow fuller in the process of discipleship. Basing her argument on the purpose of the Gospel stated in John 20:30–31, she argues that the recorded signs performed by Jesus are for evoking faith.<sup>215</sup> In establishing her point, Thompson, on one hand, deals with those sign passages where people do not believe when they see the signs by redirecting the not-necessarily-negative-sense to human’s responsibility or neutralizing it from another perspective. On the other hand, she emphasizes the instances where people see Jesus’ signs and believe in him. By eliminating the negative and maintaining the positive, Thompson defends her thesis that the role of signs is for evoking faith.<sup>216</sup> In fact, in her article (1991) “Signs and Faith in the Fourth Gospel,” Thompson defines and examines the relationship between signs and

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<sup>214</sup> Bittner, *Jesu Zeichen im Johannesevangelium*, 290.

<sup>215</sup> Thompson, *Humanity of Jesus*, 63–64.

<sup>216</sup> Thompson, *Humanity of Jesus*, 63–81.

faith. This time, Thompson approaches the issue from a theological perspective.

In response to the deficiency of the countering positions on the relationship of the signs and faith between Bultmann and Käsemann,<sup>217</sup> Thompson starts her inquiry from how the signs operate to make faith spring up. In return, she formulates a three-step method by seeking answers to three questions: (1) What is a sign in John? (2) What is faith in John? (3) How do signs function so as to lead to faith?<sup>218</sup> For each question, Thompson offers a thesis statement and elaborates it in brief for the first two questions and at length for the last. According to Thompson's first and second questions, "A sign is a manifestation, through the person of Jesus, of God's work in the world,"<sup>219</sup> and faith is "faithfulness in trusting the God who is made known in Jesus Christ."<sup>220</sup> For the last question, Thompson states that "Jesus' signs lead to faith when one discerns in them the manifestation of the character of God as life-giving and responds to Jesus as mediating that life."<sup>221</sup> Several signs narratives are examined to verify this last thesis including two healings (John 4 and 5); two gift miracles (John 2 and 6); and the healing of the man born blind (John 9).

As a result, Thompson concludes that the function of signs in evoking faith is through "the life-giving character of the signs" from which one can distinguish God's action and choose to receive or reject Jesus.<sup>222</sup> Thus, signs simultaneously function as

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<sup>217</sup> Thompson, on the one hand, disagrees with Bultmann's interpretation of miracles as symbols and that the search for signs is for security's sake rather than true faith. On the other hand, she criticizes Käsemann's explanation as inappropriate, as she believes that the function of signs does not reveal Jesus' own glory but God the Father's glory, to demonstrate their unity. Thompson, "Signs and Faith," 91-93.

<sup>218</sup> Thompson, "Signs and Faith," 93.

<sup>219</sup> Thompson, "Signs and Faith," 93-94.

<sup>220</sup> Thompson, "Signs and Faith," 95.

<sup>221</sup> Thompson, "Signs and Faith," 96.

<sup>222</sup> Thompson, "Signs and Faith," 105.

indicators of God's deeds as well as initiators of peoples' choice toward Jesus. This conclusion is maintained in Thompson's commentary on John (2015) as she states that "[w]hen Jesus' 'signs' are understood to be 'signs' of the Father's indwelling and working through him to bring life, when their witness to the unity of the Father and Son is grasped, then the signs lead to faith."<sup>223</sup> In other words, for those who perceive the life-giving character of Jesus' signs, faith in Jesus springs up from them. Thompson's deductive method offers a definition of the relationship between signs and faith; at the same time, the result of the determining factor—the life-giving character of Jesus signs—is drawn from this definition, which reflects circularity. Although Thompson emphasizes the significance of the material aspect of signs and has defined and discussed the relationship between signs and faith, her definition of "sign" does not help identify what deeds of Jesus are signs in John's Gospel.<sup>224</sup>

Differing from Thompson's theological approach, Koester (1989) derives his method from a narrative perspective, emphasizing characters and their juxtaposition to investigate the relationship between seeing Jesus' signs and hearing Jesus' word, in leading to faith.<sup>225</sup> Koester divides the first twelve chapters on Jesus' public ministry into six sections, John 1:19–51; 2:1–25; 3:1—4:42; 4:46—5:16; 6:1–21; and 7–12.<sup>226</sup> In each section, Koester examines thematic and formal similarities together with the contrastive

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<sup>223</sup> Thompson, *John*, 68.

<sup>224</sup> In her footnote, Thompson spells out that her focus is not to identify which things in John are actually signs. She believes that they may include the healings, feeding the multitude, and changing the water into wine but she is not certain about the temple cleansing, Jesus' discourses, resurrection, and appearance including the miraculous catch of fish. Thompson, "Signs and Faith," 93–94.

<sup>225</sup> Koester, "Hearing, Seeing, Believing," 328.

<sup>226</sup> Koester, "Hearing, Seeing, Believing," 329–47.

characters within the juxtaposed units.<sup>227</sup> Then, the patterns of the characters' responses of faith or no faith to hearing Jesus' words and seeing his signs are noted in each section and analyzed. Koester concludes that true faith arises from hearing. Whereas "hearing evoked an initial response of faith or trusting obedience," signs ensured and enhanced that faith.<sup>228</sup>

Koester clarifies further that just *seeing* Jesus' signs, Jesus' actions such as the temple cleansing, and resurrection appearances, does not work against faith, yet "'signs of faith' cannot be understood as a first step toward genuine faith, since the characters who manifest signs of faith consistently fail to move beyond it."<sup>229</sup> This conclusion is carried over into his essay (2008), "Jesus' Resurrection, the Signs, and the Dynamics of Faith in the Gospel of John," in which the scope of the investigation is extended beyond Jesus' public ministry. In this essay, Koester emphasizes the two dimensions of the present time when people have faith in Jesus, the one who has ascended, thus is "*no longer seen*," but the same one whom the believers will see but "*do not yet see*."<sup>230</sup> This emphasis, on one hand, allows Koester to bring in the factors of Jesus' words and the Spirit as the contact points for later analysis, and on the other hand, sets the focus on the participants' responses in Jesus' post-resurrection time and for projecting their responses to the Evangelist's contemporaries.<sup>231</sup>

The search for the dynamics of faith consists of three steps. First is to compare the

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<sup>227</sup> For example, in the first section, the examined characters include the Jerusalem delegation, John the Baptist and his disciples, and Peter, Philip, and Nathanael. Koester, "Hearing, Seeing, Believing," 328–33.

<sup>228</sup> Koester, "Hearing, Seeing, Believing," 347.

<sup>229</sup> Koester, "Hearing, Seeing, Believing," 348.

<sup>230</sup> Koester, "Jesus' Resurrection," 49.

<sup>231</sup> Koester, "Jesus' Resurrection," 48–51.



signs and resurrection appearances, and how they relate to faith. Second is to track the recurring patterns of the spoken word and “seeing” the performed signs in relation to faith throughout Jesus’ public ministry. Third is to associate those findings of the recurring patterns regarding signs with Jesus’ resurrection appearances. This will show the subsequent impact of the resurrected Jesus via the spoken testimony of his disciples and the work of his Spirit.<sup>232</sup> As expected, the result of examining a recurring pattern among the seven signs during Jesus’ public ministry reveals the priority of hearing Jesus’ words to lead to faith before seeing signs. This pattern, Koester suggests, is maintained in the passion and resurrection narrative.<sup>233</sup>

Koester elaborates further that “words in themselves do not generate belief. Rather words of the gospel are the means by which the risen Christ evokes faith through the Spirit that he sends.”<sup>234</sup> As a result, Jesus’ signs in revealing his glory during his ministry together with the resurrection are now demonstrated through the written words of John to the audiences in which the previously mentioned dynamics of faith between the “no longer seen” and “do not see yet” is unfolded.<sup>235</sup> Koester’s study of signs is undertaken by pairing up seeing signs and hearing words to explore the stages of faith. Thus, it is expected that some essential discussions of signs such as their central role in structuring John’s Gospel and the interrelationship of signs may seem irrelevant. While Koester has observed a similar pattern between Jesus’ signs during his public ministry and his passion and resurrection account, he is silent on the possibility that Jesus’

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<sup>232</sup> Koester, “Jesus’ Resurrection,” 52.

<sup>233</sup> Koester, “Jesus’ Resurrection,” 55–72.

<sup>234</sup> Koester, “Jesus’ Resurrection,” 73.

<sup>235</sup> Koester, “Jesus’ Resurrection,” 49, 73–74.

resurrection is, in fact, a sign, and leaves out the fundamental question of what a sign is in John.

From a diachronic perspective, the Johannine signs are compared with the signs in the OT such as Moses' signs in the exodus and the wilderness, and Isaiah's signs. Hunt (1958) raises three observations from the Jewish tradition regarding the identity of "the prophet" as Messiah, so that four main wilderness miracles performed by Moses are duplicated by Jesus recorded in John's Gospel.<sup>236</sup> The first observation is the significance of the identity of the Messiah as the "prophet like Moses" (Deut 18:18–19). The second is that a prophet was anticipated to come to deal with the stones of the defiled altar of burnt offering hidden in the mountain of the Temple during the Maccabees' rededication of the temple (1 Macc 4:46; 1 Macc 14:41). The third is a Jewish tradition that "when the Messiah came he could duplicate on a higher plane the miracles that Moses did in the wilderness."<sup>237</sup> He highlights four miracles: (1) the sweetening of the bitter water of Marah (Exod 15:23–26; (2) the provision of manna and quails (Exod 16:11–36); (3) the provision of water from the rock (Num 20:7–13); and (4) the healing by looking upon the bronze serpent (Num 21:8–9).<sup>238</sup> Accordingly, in duplicating Moses' signs, Jesus performed (1) changing water into wine (John 2:1–11); (2) the provision of bread and fish (John 6:1–59); (3) the provision of living water (John 4:13–14; 7:37–38; 19:34); and (4) the lifting up of the Son of Man (John 3:14; 12:32, 34; 19:34–39).

Noticing that Hunt's treatment does not account for Jesus' other signs, Smith (1962) attempts to examine Jesus' signs specifically by comparing them to Moses' signs

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<sup>236</sup> Hunt, *Some Johanine Problems*, 57.

<sup>237</sup> Hunt, *Some Johanine Problems*, 57.

<sup>238</sup> Hunt, *Some Johanine Problems*, 57.

in Egypt using a theory of typology that is monitored by four requirements to explain both the presence and absence of the compared materials.<sup>239</sup> Smith, according to Enz's article "The Book of Exodus as a Literary Type for the Gospel of John,"<sup>240</sup> is convinced that similarities are found between the Book of Exodus and the Gospel of John. He thus focuses on Moses' signs in Exod 2:23—12:51 around which the belief in God's revelation is built.<sup>241</sup> Particularly Smith observes that God's revelation in Egypt was through Moses' signs and wonders (*σημεῖα καὶ τέρατα*) and this phrase is used in John's Gospel (John 4:48) as an evidence to reflect the underlying tradition of Moses' signs and wonders.

Therefore, he compares Moses' signs and wonders (the ten plagues, Exod 2:23—12:51) with Jesus' signs in the first part of the Gospel (John 1–12). As a result, Moses' first sign of turning water into blood (Exod 7:14–24) is compared with Jesus' changing water into wine (John 2:1–11).<sup>242</sup> The second, third and fourth Mosaic signs (the attacks of frogs, gnats, and flies) find no correspondence.<sup>243</sup> The rest of Moses' signs finds correspondences such as the fifth sign of a plague against the livestock (Exod 9:1–7) associating with Jesus' sign of healing the official's son (John 4:46–54); the sixth sign of the sores on the Egyptians (Exod 9:8–12) corresponding with Jesus' healing the lame man (John 5:2–9); the seventh sign of a thunderstorm (Exod 9:13–35) relating to Jesus' calming the storm (John 6:16–21); the eighth sign of the plague of locusts attacking the

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<sup>239</sup> The four requirements are (1) the forms and functions of typology can be varied; (2) the form of the correlated material are similar; (3) the theory of typology should explain the presence or absence of materials between the corresponding units; (4) it should harmonize with the theology of the work. Smith, "Exodus Typology," 331–33.

<sup>240</sup> Enz, "Exodus as a Literary Type," 208–15.

<sup>241</sup> Smith, "Exodus Typology," 333.

<sup>242</sup> Smith, "Exodus Typology," 334–35.

<sup>243</sup> Smith, "Exodus Typology," 335.

produce and land (Exod 10:1–20) parallels Jesus’ feeding the multitude (John 6:1–15); the ninth sign of darkness over Egypt (Exod 10:21–29) is in line with Jesus’ healing the man born blind (John 9:1–41); and finally the tenth sign of the killing of the firstborn (Exod 11:1—12:32) correlates with Jesus’ raising Lazarus (John 11:1–44).<sup>244</sup> Finally, Smith concludes that there are seven signs in John’s Gospel.<sup>245</sup>

Whereas Hunt and Smith compare several of Moses’ signs in the OT with Jesus’ signs, Fletcher (2014) focuses on the narrative of lifting up the bronze serpent referred to in John 2:23—3:21 using a “wilderness reading” to examine the intertextual allusions and echoes with the underlying LXX Numbers as a test case.<sup>246</sup> On the basis of Gordon’s thesis,<sup>247</sup> Fletcher believes that many wilderness themes are embedded in John 1–12, such as “Moses, legal witness, signs, discourses, feasts, Jewish reaction (“grumbling”, and judgment).”<sup>248</sup> However, instead of investigating how the forms of Johannine signs express the forms of Moses’ signs, Fletcher, through an intertextual reading of the bronze serpent narrative in LXX Numbers and Jesus’ discourse in John 3 as a test case, argues that a continuity of the function of signs as tests of faith according to Deut 8 (8:2, 4; cf. 4:34) is shown between the signs in the wilderness sojourn and the signs in John’s Gospel.<sup>249</sup> However, this function of signs as divine testing from Deut 8 is general. Fletcher derives it from the Israelites wilderness experiences as a whole (Deut 8:2) and from the events of the provision of manna (Deut 8:16) and the preservation of the

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<sup>244</sup> Smith, “Exodus Typology,” 335–38.

<sup>245</sup> Smith, “Exodus Typology,” 339.

<sup>246</sup> Fletcher, *Signs in the Wilderness*, xiii.

<sup>247</sup> Gordon, “Israel’s Final Wilderness”

<sup>248</sup> Fletcher, *Signs in the Wilderness*, 11, 14.

<sup>249</sup> Fletcher, *Signs in the Wilderness*, 26–29, 70.

Israelites' clothing (Deut 8:4). He also includes Deut 4:34 to support the function of signs as tests of faithfulness. In this case, Fletcher situates the examination of the bronze serpent narrative in Numbers and in John in more general terms of the function of signs in Deuteronomy that focuses more on testing the subject of faith represented by Nicodemus rather than revealing the identity of the object of faith as stated in the purpose statement of signs at the end of John's Gospel.<sup>250</sup>

Whereas Fletcher examines a sign shared by Moses and Jesus as a test case, Köstenberger compares the signs in Isaiah with Jesus' signs in John's Gospel. On the basis of his previous article, "The Seventh Johannine Sign," in which two main categories of signs in the OT regarding Moses' "signs and wonders" and the signs of the OT prophets for authenticating identity are identified,<sup>251</sup> Köstenberger argues further that the structure of signs in Isaiah influences the structure of Jesus' signs in John's Gospel. While Köstenberger argues that John's signs are a transposition of the Synoptic material that is broader than miracles, he proposes that they are also a transposition of Isaianic material. Thus, he compares the signs in the Gospel of John and the Book of Isaiah based on "three strategic junctures," comprising "Isaiah's 'lifting up' language" (John 3:13; 8:28; 12:32), the theme of glory, and John's citations from the first and second half of the book of Isaiah (John 12:38–40; Isa 53:1 and 6:9–10).<sup>252</sup>

On this basis, Köstenberger lists seven Johannine signs in the first part of John (Books of Signs) compared with the seven signs in the first book of Isaiah in general. Whereas he finds no signs in the second part of John (Book of Exaltation), he finds three

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<sup>250</sup> Regarding Nicodemus's faith journey, see Fletcher, *Signs in the Wilderness*, 180–82.

<sup>251</sup> Köstenberger, "The Seventh Johannine Sign," 90–92.

<sup>252</sup> Köstenberger, "John's Appropriation," 378.

signs in the second part of Isaiah.<sup>253</sup> Although the signs between these two books do not seem to correspond, Köstenberger explains that no signs are found in the second half of John because that section is “only the actual historical fulfillment of the reality to which the signs pointed—Jesus is the Messiah and Son of God.”<sup>254</sup> Finally, he concludes that “John’s Gospel thus functions as an amplification of Isaiah’s book, zooming in on the coming of Yahweh’s messianic Servant, a representative of Israel and yet rejected by the nation.”<sup>255</sup> One of the problems with this investigation is the overgeneralization of two categories of signs in the OT (Moses’ signs and wonders and the signs of OT prophets) and the fixation on the number of signs as seven.

Although these studies regarding OT themes have advocated correspondences between the signs in John’s Gospel and the signs in Exodus, the Wilderness, or in Isaiah, they bypass how these correspondences function and incorporate together in conveying the message of the Gospel as a whole. In other words, their focus has made their investigations lose touch with the other parts of John’s Gospel and inevitably either overanalyze the details of the signs of the exodus, the wilderness, or Isaiah into John’s Gospel or overgeneralize the function of Jesus’ signs as divine testing.<sup>256</sup>

As demonstrated by the work of the scholars discussed above, the theological thematic study of signs can enrich the understanding of the functions of signs,

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<sup>253</sup> Köstenberger, “John’s Appropriation,” 376–82.

<sup>254</sup> Köstenberger, “John’s Appropriation,” 384.

<sup>255</sup> Köstenberger, “John’s Appropriation,” 386.

<sup>256</sup> For example, Sahlin attempts to identify the typological parallels from Exodus to 1 Kings throughout John’s Gospel. Sahlin, *Zur Typologie*, 8–73. Smith attempts to map Moses’ signs, the ten plagues in Egypt (Exod 3–12), with John’s seven signs (John 2–11). Smith, “Exodus Typology,” 334–38. Enze compares what he thinks are parallels between Exodus and John’s Gospel. Enz, “Exodus as a Literary Type,” 208–15. Fletcher presupposes a general function of signs grounded in Deut 4:34; 8:4, 16 as tests of faithfulness. Fletcher, *Signs in the Wilderness*, 26–27.

particularly depending on the selected theological or/and OT themes. However, if a solid foundation on what Johannine signs are is lacking, the theological thematic lens can only capture an incomplete or distorted image of the signs, and their interpretation will be more or less at risk in deducing meaning through that lens. To facilitate future Johannine research, the present study aims at laying this solid ground by investigating the fundamental question of what the Johannine signs are and grounding the use of signs in a main theme to form a justified framework within which the Johannine signs cooperate and function in conveying the message of John's Gospel as a whole.

### 3. Conclusion

The above discussion has shown that scholars and interpreters have contributed to the study of Johannine signs by examining their number, sources, notions, and functions (tokens, evidence, divine testing), and the relationships of signs to miracles, faith, Jesus' resurrection, and signs in the OT, among others. The significance of the Johannine signs is definite, whatever the number of signs and the fact that answers to some fundamental questions remain unclear regarding (1) what a sign is in John, and (2) what kind of thing Jesus does to qualify as a *sign*.

Several distinctive features in John's Gospel have directed the perspectives of the study of signs. Whereas the enumeration of the first two signs has induced the postulations of the inclusion of a certain number of signs and their origin from a collection of signs as a source, the phenomenon of aporias has prompted the investigation of redaction, editing, and composition. Since John's Gospel is filled with narratives and

distinctive characters, it is also inviting for the narrative approach.

In the present study, instead of assuming there are seven signs in John or subsuming the study of signs under a Western literary or theological framework, or directly reading Moses' signs or Isaiah's signs from the OT into Jesus' signs in the NT, I will first clarify the use of signs in John, taking into account the enumeration of the first two signs and a relevant theme in John to begin the investigation, using a modified sociolinguistic method. In due course, the two fundamental questions stated above will be answered. The development of signs will be traced to reveal how the purpose of the Gospel is achieved by Jesus' signs and the relationships between the sign narratives and discourses. The next chapter shows the methodology of the present study through which to achieve these goals.



## CHAPTER 2: METHODOLOGY

### 1. Introduction

As demonstrated in the previous chapter, the interpretations of *σημεῖα* in John's Gospel are diverse and ambiguous. Besides different approaches being used to interpret the notion of *σημεῖα*, the traditional view that there are only seven signs is inconclusive. For those who hold different views than the seven signs scheme, the variety of interpretation is more complex.<sup>1</sup> Since the signs were specifically chosen to achieve the purpose of the Gospel (John 20:30–31),<sup>2</sup> readers would expect a relationship between the signs and the design or structure of the whole Gospel. However, what are *σημεῖα*? Or to what does *σημεῖα* actually refer? Or what kinds of deeds does Jesus perform in John's Gospel to qualify as *σημεῖα*? Since these questions are still unsettled, the investigation of the structure of the Gospel regarding signs becomes more difficult. One of the goals of this research is that by investigating the use of *σημεῖα* in John and considering the purpose statement regarding signs (John 20:30–31) as a hint of composition, a possible structure of the whole Gospel may be unfolded.

In the following sections, I will first define the use of *σημεῖα* in John (Section 2).

Then the rationale of gathering the data will be discussed (Section 3). The examination of

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<sup>1</sup> See Chapter 1, the section "Traditional View of Seven Signs" and the related footnotes.

<sup>2</sup> A couple of textual issues are detected in 20:30–31. The relevant textual issue here is the key word "believe." In brief, I support the textual variant *πιστεύετε*, because of its stronger external evidences, P<sup>66</sup> κ\* (01) B (03), by date and quality but disagree that the difference in tense form of this verb can determine the religious identity of the audience as Christian or non-Christian.

the collocation between the tabernacle and its physical signs in the OT and the temple theme in John will follow (Section 4). After that, Hasan's sociolinguistic theory of contextual configuration will be introduced and adapted for the collected data in establishing a comparative tool (Section 5). A procedure will be discussed including the demarcation of John's Gospel into its divisions (Section 6). Finally, a thesis statement will be stated (Section 7).

## **2. Defining the Use of *σημεῖα* in John**

“Signs” play a significant role in communicating information or directions in daily life. In modern society, various traffic or road signs (the signifier) function within a traffic control system from which information (the signified) is obtained. The lexical entry of “sign” as a noun in the Oxford English Dictionary consists of fourteen possible meanings grouped into two main categories regarding (1) An action, mark, notice, etc., conveying information or instructions, and related senses; (2) An indication, a token; something that represents something else. Although “sign” as a noun has fourteen possible meanings, this does not mean that the word “sign” can be overloaded with fourteen meanings in any particular situation.<sup>3</sup> It is necessary to situate the use of “sign” within its system to obtain the respective information.

Similarly, in examining the word *σημεῖον*, scholars, who have studied the usages of *σημεῖον* in Greek literature, the New Testament (NT), the Septuagint (LXX), and using the Old Testament (OT) and Jewish literature as references, admit that its denotation is broad (see Chapter 1). Thus, in defining the use of *σημεῖον* in John, it is not only a matter

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<sup>3</sup> Barr, *Semantics*, 218.

of how many possible meanings *σημεῖον* can have, but rather how to situate John's use of *σημεῖον* within his system or theme/domain in his Gospel, which is a religious text about Jesus, the Christ, and his Father, God, the two central figures in Israel's Scriptures. Depending on the complexity of the system, in most cases, the summation of the information of individual phenomena (e.g. a single road sign/a single *σημεῖον* event in John) may not be sufficient to construct the whole underlying system (e.g. a traffic control system/the Johannine *σημεῖα* system). In other words, John's use of *σημεῖον* may not be established just by summarizing or finding the common factors of the individual uses of "signs" in John's Gospel. It is necessary to consider three criteria from both the level of the lexical meaning and the level of composition (John's use) characterized from the text: (1) the lexical meaning of *σημεῖον*; (2) what makes the Johannine signs, contrary to the "many other signs that are not written in" John's Gospel, effective for the purposes of this Gospel; the answer must make sense of the numbering of two separate sign events related to the same spatial location that lead to people's belief (the Cana-Cana Cycle, John 2:1–11; 4:46–54; cf. John 20:30–31); and (3) the purpose or function of *σημεῖα* in authenticating the identity of the divine representative (Jesus as the Christ and Son of God) for people to believe in him and obtain life (John 20:30–31).<sup>4</sup>

First, regarding the lexical meaning of *σημεῖον*, while Louw and Nida's Greek-English Lexicon of NT defines *σημεῖον* in a wider sense that makes it refer to "an event

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<sup>4</sup> According to Lemke, there are three kinds of word meaning: (1) a *lexical* meaning "corresponding to the meaning potential of a word used to realize a word-rank semanteme in a system network of lexicogrammatical semantic options"; (2) a *use* meaning "corresponding to the far richer and more complex nuances of fully contextualized meaning made with the word as part of a particular text"; and (3) thematic meaning "corresponding to the meaning the word realizes in a recurrent discourse pattern that is familiar in many texts and which forms the basis of cothematic intertextual relations." Lemke, "Intertextuality and Text Semantics," 89. Regarding the three criteria of *σημεῖον*, whereas the first one considers its lexical meaning, the second and third ones take into account how John uses it in his Gospel.

which is regarded as having some special meaning,” BDAG classifies its meanings into two main categories: (1) a sign or distinguishing mark whereby something is known: sign, token, indication; (2) an event that is an indication or confirmation of intervention by transcendent powers; this category is subdivided into (a) miracle, and (b) portent.<sup>5</sup> Thus, the meaning potential of *σημείον* is about a special representation between two entities (mark, token, indication, event, and the like) using natural or/and supernatural means.

Second, considering the specific meaning of *σημεία* in John’s Gospel, the investigation can proceed synchronically and diachronically by examining the uses of *σημείον* in the NT and the LXX as the backdrop to highlight the uses of *σημείον* in John. This investigation may shed light on the implications of the numbering of two signs as separate events in the same location. Among the total of 197 occurrences of *σημείον* in the LXX and NT, 120 are found in the LXX (Rahlf’s), and seventy-seven are in the NT, among which seventeen are in John’s Gospel, the highest occurrence in any NT book.<sup>6</sup> Synchronically, apart from the occurrences in John’s Gospel, one-third (60) appear in the NT distributed in the Synoptic Gospels (31), Acts (13), Epistles (9), and Revelation (7).<sup>7</sup> In descending order, among the sixty occurrences of *σημείον* in the NT (except John), twenty-four refer to “a miraculous work of transcendent power” (by true/false prophets, Christ/false christs, Jesus, disciples, God’s Spirit/a demonic spirit) distributed in Acts

<sup>5</sup> Bauer et al., “*Σημείον*,” 920–21.

<sup>6</sup> The search for *σημείον* in the LXX was done using Rahlf’s edition in Bible Works 9. For the NT, in descending order, the highest occurrence of *σημείον* is in John (17), then Matt (13), Acts (13), Luke (11), Mark (7), Rev (7), Rom (2), 1 Cor (2), 2 Cor (2), 2 Thess (2), and Heb (1).

<sup>7</sup> Matt 12:38, 39x3; 16:1, 3, 4x3; 24:3, 24, 30; 26:48; Mark 8:11, 12x2; 13:4, 22; 16:17, 20; Luke 2:12, 34; 11:16, 29x3, 30; 21:7, 11, 25; 23:8 (31); Acts 2:19; 22, 43; 4:16, 22, 30; 5:12; 6:8; 7:36; 8:6, 13; 14:3; 15:12 (13); Rom 4:11, 15:19; 1 Cor 1:22; 14:22; 2 Cor 12:12x2; 2 Thess 2:9; 3:17; Heb 2:4 (9); Rev 12:1, 3; 13:13, 14; 15:1; 16:14; 19:20 (7).

(13),<sup>8</sup> Epistles (5),<sup>9</sup> Revelation (4),<sup>10</sup> and the Synoptic Gospels (Matthew and Luke, 2).<sup>11</sup> Thirteen refer to indications of time (Jesus' second coming/end of age), status (rejection, circumcision, tongues, handwriting), and identity (baby Jesus and Jesus) in the Synoptic Gospels (10),<sup>12</sup> and the Epistles (3).<sup>13</sup> Another thirteen occurrences regarding Jonah's sign are all in the Synoptic Gospels (Matthew and Luke only, 13).<sup>14</sup> Among the rest of the ten occurrences, seven refer to the proof of identity (for testing) or testifying to the word in the Synoptic Gospels (Mark and Luke only, 6) and the Epistles (1), and three refer to a momentous portent in Revelation (3).<sup>15</sup> Thus, in the Synoptic Gospels (31), the word *σημεῖον* is used most frequently for Jesus' response to a demand for a sign using Jonah's sign as illustration (42%), and then as an indication of time, status and identity (32%), and then as proof of identity or testifying to the word (19%), and as a miraculous work of transcendent power (7%). These results show that the use of *σημεῖον* for indications and proofs (32% and 19%) is more common than for miraculous works (7%) in the Synoptic Gospels; primarily it is not used for miracles.<sup>16</sup> Rather the term *δύναμις* is used to denote Jesus' miraculous mighty works. *Δύναμις* occurs thirty-seven times in the Synoptic Gospels,<sup>17</sup> (119 times in the whole NT)<sup>18</sup> but this word is absent in John's Gospel.

<sup>8</sup> Acts 2:19; 22, 43; 4:16, 22, 30; 5:12; 6:8; 7:36; 8:6, 13; 14:3; 15:12 (13).

<sup>9</sup> Rom 15:19; 1 Cor 1:22; 2 Cor 12:12x2; 2 Thess 2:9.

<sup>10</sup> Rev 13:13, 14; 16:14; 19:20.

<sup>11</sup> Matt 24:24; Luke 23:8.

<sup>12</sup> Matt 24:3, 30; 26:48; Mark 13:4, 22; Luke 2:12, 34; 21:7, 11, 25

<sup>13</sup> Rom 4:11; 1 Cor 14:22; 2 Thess 3:17

<sup>14</sup> Matt 12:38, 39x3; 16:1, 3, 4x3; Luke 11:29x3, 30.

<sup>15</sup> Mark 8:11, 12x2; 16:17, 20, Luke 11:16, Heb 2:4; Rev 12:1, 3, 15:1.

<sup>16</sup> For example, the term *σημεῖον* refers to a kiss (Matt 26:48), an indicator of the end of the age (Mark 13:4; Luke 21:7), an identification of Christ (Luke 2:12), and a contradiction (Luke 2:34).

<sup>17</sup> Brown observes that although the miracles narrated in the Gospels contain similarities, the function of the miracles reflects their differences. Whereas the Synoptic Gospels emphasize the miracles primarily as acts of power (*δυνάμεις*) establishing the reign of God, the primary function of the miracles in John's Gospel is to emphasize symbolism. Brown, *John I–XII*, 525–26.

<sup>18</sup> The word *δύναμις* occurs 119 times in the New Testament (cf. *σημεῖον* occurs 77 times): twelve in Matthew (Matt 7:22; 11:20, 21, 23; 13:54, 58; 14:2; 22:29; 24:29, 30; 25:15; 26:64); ten in Mark (Mark

Significantly, the most frequent use of *σημεῖον* in the Synoptic Gospels, which is Jonah's sign as an illustration in Jesus' response to the demands for a sign (except Mark, 42%), reflects that other signs are used instead in Jesus' responses to the demands for a sign in John's Gospel. To indicate this, among the three Jonah's-sign-related passages in the Synoptic Gospels, two are in Matthew and one in Luke (Matt 12:38–42; 16:1–4; Luke 11:29–32). The fuller version depicts Jonah being in the belly of the sea monster for three days and three nights as a sign to the people of Nineveh to illustrate that the Son of Man will likewise be in the heart of the earth for three days and three nights as a sign to his generation (Matt 12:38–42). However, Jesus' response using Jonah's sign as the illustration is absent in the Gospels of Mark and John. Whereas, in Mark, Jesus responds to a similar request for a sign by saying that no sign will be given to this generation (Mark 8:11–12), in John, a request for a *σημεῖον* is made twice, in two different settings. The first is during Jesus' cleansing of the temple, God's house (John 2:16). This pericope is recorded as being at the beginning of Jesus' ministry rather than in the Passion week in John's Gospel, and Jesus is asked by the Jews for a sign to validate what he has been doing in the temple area (*Τί σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς*; John 2:18). In response, Jesus says, "Destroy this temple, and in three days I will raise it up" as a sign (John 2:19). The narrator then adds that this new temple refers to Jesus' body.

Another request for a sign follows the pericope of Jesus feeding the five thousand. The crowd asks Jesus what sign he is performing so that they may see and believe in him

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5:30; 6:2, 5, 14; 9:1, 39; 12:24; 13:25, 26; 14:62); fifteen in Luke (Luke 1:17, 35; 4:14, 36; 5:17; 6:19; 8:46; 9:1; 10:13, 19; 19:37; 21:26, 27; 22:69; 24:49); ten in Acts; forty-nine in Pauline letters; six in Hebrews; five in Petrine letters; and twelve in Revelation. In Revelation, the term *δύναμις* consistently refers to power as an abstract noun instead of a concrete deed (1:16; 3:8; 4:11; 5:12; 7:12; 11:17; 12:10; 13:2; 15:8; 17:13; 18:3; 19:1).

(Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ; John 6:30). This time, the crowd uses the event of Moses giving their ancestors the manna to eat in the wilderness as an example of a sign, and Jesus, in return, offers them the bread of life to give them life (John 6:30–35). In other words, while Jonah's sign is used as the illustration in Jesus' response to a request for a sign in the Synoptic Gospels, this illustration is excluded in John's Gospel. Instead, the signs of the new temple and the manna/bread of life are used. This reveals their significance and specificity in John's use of σημεῖον. The pericopae of the temple cleansing (Matt 21:12–17; Mark 11:15–19; Luke 19:45–48; John 2:13–22) and the feeding of the five thousand (Matt 14:13–21; Mark 6:30–44; Luke 9:10–17; John 6:1–15) appear in all four Gospels but the Synoptic Gospels are silent about these requests for a sign associated with them, and the illustrations of the new temple and manna as the signs.

Further, the word μάννα (manna) occurs only four times in the whole NT, in John 6:31, 49; Heb 9:4, and Rev 2:17. This reflects the preference of NT usage of μάννα in the Johannine literature. Moreover, in the OT, μάννα and God's house were connected, as God commanded that a pot of μάννα be placed for safekeeping (למשמר) in the tabernacle before the ark of the testimony (ἐναντίον τοῦ μαρτυρίου εἰς διατήρησιν, Exod 16:34). Twice it is mentioned that this was for their generations (εἰς διατήρησιν/ἀποθήκην εἰς τὰς γενεὰς ὑμῶν, Exod 16:32, 33). In fact, in Heb 9:4, a golden pot of μάννα is mentioned together with Aaron's staff and the stone tablets as being in the holy of the holies of the tabernacle. Thus, the connection between the tabernacle and the manna harmonizes the Johannine signs regarding the new temple (the successor of the temple and the tabernacle

as God's house) and the manna/bread of life as the signs. Notably in Johannine literature, the dwelling place of God, the New Jerusalem (the new temple city) is depicted as the tabernacle/tent of God (ἡ σκηνὴ τοῦ θεοῦ, Rev 21:3). And not only is Jesus himself identified with the two sign-objects (Jesus' body is the new temple, John 2:21; and Jesus' flesh is the bread of life, new manna, John 6:51), Jesus as the *Logos* is also depicted as residing in the "tabernacle of flesh" in the prologue (John 1:14) in Caneday's terms.<sup>19</sup> Thus, the exploration of the use of *σημεῖον* in John can be narrowed down to the theme of God's house and the physical signs associated with it.

Diachronically, apart from the NT, two-thirds of the occurrences of *σημεῖον* are in the LXX (120), distributed mainly in the Pentateuch (44), the Prophets (32) and Psalms (8) along with others including the Apocrypha (36).<sup>20</sup> These three main portions of the OT are consistent with the sources of the well-structured fifteen explicit OT quotations in John's Gospel.<sup>21</sup> Taking these eighty-four occurrences in these three portions of the OT

<sup>19</sup> Caneday, "Tabernacle of Flesh," 58.

<sup>20</sup> Exod (19), Isa (15), Deut (12), Ps (8), Jer (8), Num (7), Gen (6), Ezek (6), 1 Sam (5), Sir (5), Wis (4), 2 Kgs (3), Dan (3), Josh (2), Esth (2), 2 Macc (2), Ps Sol (2), Add Dan (2), Judg A (1), Judg (1), 2 Chr (1), Ezra/Neh (1), Tob (1), 3 Macc (1), Job (1), Bar (1), and Ep Jer (1).

<sup>21</sup> They are John 1:23 (Isa 40:3); 2:17 (Ps 69:9); 6:31 (Ps 78:24); 6:45 (Isa 54:13); 7:42 (2 Sam 7:12; Mic 5:2); 10:34 (Ps 82:6); 12:14 (Zech 9:9); 12:38 (Isa 53:1); 12:39 (Isa 6:10); 13:18 (Ps 41:9); 15:25 (Ps 35:19); 19:24 (Ps 22:18); 19:28 (Ps 22:15); 19:26 (Ex 12:46; Num 9:12; Ps 34:20); 19:37 (Zech 12:10). Two are without quotation formulae, namely John 1:15 (Gen 28:12) and 12:13 (Ps 118:25–26). Evans, "On the Quotation Formulae," 80. For a more detailed analysis of sources, see Freed, *Old Testament Quotations*, 1–130; Hanson, *The Prophetic Gospel*, 1–371; Schuchard, *Scripture within Scripture*, 1–156; Menken, *Old Testament Quotations*, 1–212; Myers and Schuchard, eds., *Abiding Words*, 1–246. Some scholars notice that among a variety of forms of the OT quotations found in John, two different quotation formulae are used that seem to signify a structural and theological division, such as the uses of the quotation formula of *γράφω* (it is written, John 2:17) to link the first part of John's Gospel, and the quotation formula of *πληρῶ* (fulfill, John 12:38) to join the second part. Evans, "On the Quotation Formulae," 79–83; Evans, *Word and Glory*, 172–86. See also Lindars, *New Testament Apologetic*, 265–72; Porter, *John, His Gospel*, 200–204. Although the number of explicit OT quotations is the least in John among all Gospels, Brown observes that many of the themes of the citations in the Synoptic Gospels are woven into the structure of John's Gospel without explicit citation of the OT. Brown, *John I–XII*, lix–lx; O'Rourke, "Possible Uses," 15. According to Dimnant, the two main functions of biblical elements are the expositional and compositional, in which the former represents the sacred text explicitly and the latter merges Scripture implicitly into the structure of the text. Dimant, "Literary Typologies," 74.



into consideration, sixty-seven are used to render אֹת (sign, 80%),<sup>22</sup> nine are used to render דָּג (pole/signal flag/banner, 11%),<sup>23</sup> three are used additionally for מִוֶּפֶת (wonder) to form the phrase “sign(s) and wonder(s)” (4%),<sup>24</sup> two are used to render תּוֹ (mark, Ezek 9:4, 6; 2%), one is used to render מִשָּׂאת (signal, Jer 6:1; 1%), one is used to render צִיץ (flower, golden plate, salt, Jer 31:9, MT 48:9; 1%), and one is used to render צִיָּן (guidepost, marker, Ezek 39:15; 1%). Thus, besides rendering the Hebrew word אֹת in the LXX, σημεῖον is also used to render other Hebrew words that refer to some objects (pole/signal flag/banner; mark; signal; flower/golden plate/salt; guidepost/ marker). Regarding the lexical meaning of אֹת (80% of the rendering of σημεῖον), according to the *Dictionary of Classical Hebrew*, its usages are divided into two main categories: (1) sign; and (2) standard, ensign.<sup>25</sup> The first category contains eight sub-categories and the first sub-category is a sign as a reminder and memorial, a sense that is not obvious in the uses of σημεῖον in the NT but significant in the OT. Among these signs as reminders and memorials are the rainbow (Gen 9:12, 13, 17; Sir 44:18), circumcision (Gen 17:11), the Festival of Unleavened Bread (Exod 13:9), redemption of the firstborn (Exod 13:16), the Sabbath (Exod 31:13, 17), and the like. Two of the signs stand out because of their relationship to the tabernacle, namely the altar covering made from the censers of Korah and other rebels (Num 17:3) and Aaron’s staff (Num 17:25).<sup>26</sup> Apart from these sign-objects being kept in the tabernacle for memorials, the accounts of how they came about

<sup>22</sup> These include Exod (19), Isa (15), Deut (12), Ps (8), Jer (8), Num (7), Gen (6), Ezek (6), and Dan (3). Since the order of the verses between Dan in LXX (Rahlf) and MT is different, the three occurrences in LXX Dan are in 4:37x2 (MT 3:32, 33) and 5:9 (not found in MT). However, one is found in LXX Dan (TH) in 6:28 (MT 6:28; ET 6:27).

<sup>23</sup> Num 21:8, 9; 26:10; Isa 11:12; 13:2; 18:3; 33:23; Jer 28:12 (MT 51:12); 28:27 (MT 51:27).

<sup>24</sup> Exod 7:9; 11:9, 11:10.

<sup>25</sup> Clines, “אֹת,” 165–67.

<sup>26</sup> Clines, “אֹת,” 166.

are interwoven and juxtaposed to each other in the record in Num 17. Aaron's staff is also related to the pot of manna, as they were both placed before the ark of the testimony (Exod 16: 33–34; Num 17:25, ET 17:10).

At this point, the specific outlines of the use of *σημεῖον* in John are taking shape. Contrary to Jonah's sign or no sign in Jesus' response to a request for a sign in the Synoptic Gospels, John's Gospel specifies the new temple and the manna (new manna: bread of life) as the signs. Whereas a pot of manna, Aaron's staff, and the bronze altar cover were the physical signs kept at the tabernacle (the predecessor of the temple), a pot of manna and Aaron's staff were two memorial signs that God commanded Moses to place at the same location, before God, represented by the ark of the testimony, for safekeeping (*ἐναντίον τοῦ μαρτυρίου εἰς διατήρησιν*, Exod 16:34, cf. 32–34; *ἐνώπιον τῶν μαρτυρίων εἰς διατήρησιν σημεῖον*, Num 17:25). Thus, this category of "tabernacle signs" indicates the first criterion for identifying a "sign," in which a representation is established between two parties, namely, a sign-object and its underlying event. It also fulfills the second criterion for Johannine signs specifically, in accounting for the numbering two signs appearing at the same location to bring about people's faith.

The third criterion is the purpose or function of *σημεῖα* in authenticating the identity of the divine representative (Jesus as the Christ and Son of God) so people can have faith in him and by this obtain life (John 20:30–31). The tabernacle signs, in general, were reminders of the presence of God in those life-and-death situations of the Israelites in the wilderness, so that they would believe the God-sent agents and be edified in coming generations. The OT manna event, producing the first of the tabernacle signs,

was cited by the crowd. They were suggesting that if Jesus gave them manna it would verify Jesus' identity so they could believe and obtain life (John 6:30–35). This is evidence that manna, with the other tabernacle signs, function as *σημεῖα* as defined by John's Gospel.

Drawn from the above discussion, a working definition of the use of *σημεῖα* in John's Gospel is stated here: *σημεῖα are Jesus' events representing the physical signs of the tabernacle for authenticating his identity, leading to people's faith, so that they have life in him.* In keeping with this definition, data related to the physical signs of the tabernacle will be collected for identifying Jesus' sign events in John's Gospel as follows.

### 3. The Rationale for Gathering the Texts of the Tabernacle Signs

As discussed previously, along with the manna, which is explicitly mentioned as an example of a sign in John (*σημεῖον*, 6:30–31, 49), the bronze altar cover (*σημεῖον/πίσ*, Num 17:3, ET 16:38) and Aaron's staff (*σημεῖον/πίσ*, Num 17:25, ET 17:10) were the memorial signs in the tabernacle. Additionally, there was another physical sign, the bronze serpent (*σημεῖον/σν*, Num 21:8), probably located in the tabernacle during the Israelites' sojourn, and then in the temple until Hezekiah demolished it (2 Kgs 18:4).<sup>27</sup> To examine the representation of the tabernacle signs by Jesus' *σημεῖα* in John's Gospel, the texts that relate to the events of the tabernacle signs will be considered, particularly from the LXX, but using the MT as a reference. All the tabernacle sign events are in the Pentateuch (the Torah). Two of them, for the bronze altar cover (Num 16:1—17:5; ET

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<sup>27</sup> According to King and Stager, the bronze serpent was in the garden sanctuary of the Temple until Hezekiah smashed it. King and Stager, *Life in Biblical Israel*, 84.

16:1–40) and the bronze serpent (Num 21:4–9), are mainly in the Book of Numbers (whose Hebrew name במדבר means “In the Wilderness”). The other two sign events, the manna and Aaron’s staff, have a comparatively longer tradition, and are found in multiple accounts. The manna events are in Exod 16:1–36 and Num 11:4–23; and the events surrounding Aaron’s staff are found in Exod 4:1–9, 17, 20, 28–31, Exod 7:3 (LXX 7:9; 11:9, 10), and Exod 11–14 regarding the “signs and wonders” (plagues) during the exodus; and Num 17:6–26 (ET 16:41—17:11) regarding Aaron’s staff that sprouted in the wilderness.

#### **4. The Collocation between the Tabernacle (God’s House) and Its Physical Signs and the Temple Theme (God’s House) in John**

In John’s Gospel, the term “tabernacle signs” is not found. However, Jesus, the “enfleshed *Logos*,” is depicted as “tabernacled” (ἐσκήνωσεν from σκηνώω, John 1:14) among his people in the prologue; he is the “tabernacle of flesh,” to introduce the Gospel. The word σκηνώω is distinctive, as it occurs only five times in the whole NT, all in Johannine literature, once in the Gospel (John 1:14) and four times in Revelation (Rev 7:15; 12:12; 13:6; and 21:3). In Revelation, the uses of σκηνώω invoke the sense of the tabernacle, as, among the four occurrences, one is used figuratively for “sheltering over them” (σκηνώσει ἐπ’ αὐτούς, Rev 7:15), and three refer to “residing” in God’s abode (the heavens, Rev 12:12) within which two are in parallel with the tabernacle (σκηνή, Rev 13:6; ἡ σκηνή τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ’ αὐτῶν, Rev 21:3). In this light, some features of the tabernacle (God’s House) and its signs in the OT will be highlighted (Section 4.1) followed by some observations on the temple theme (God’s

House/hold) in John's Gospel (Section 4.2).

#### 4.1 The Tabernacle and Its Signs

Among God's dwellings, the tabernacle was the original in several respects. First, the idea of building the tabernacle was from above. Whereas the building of the temple was initiated by king David who entrusted the task to his son Solomon, and it was built by conscripted labourers and skillful craftsman (MT 1 Kgs 5:27–28; ET 5:13–14; 7:13–14), the building of the tabernacle was commanded by God who entrusted the project to Moses. It was built by Spirit-filled craftsmen using the wholehearted offerings of the Israelites (Exod 25:1–9; 31:1–11; cf. Acts 7:44–50).<sup>28</sup> In fact, distinguished from the gradually corrupted temple, the tabernacle is described as the “true form of worship” in the NT (Acts 7:44–50; Heb 8–9).<sup>29</sup>

Second, the tabernacle manifested the divine presence, rather than merely being a dwelling, to represent an intimate relationship between the Holy God and his people. This point can be seen in God's emphasis, “And have them make me a sanctuary, so that I may dwell *among them*” (ושכנתי בחוכם, Exod 25:8; 29:45–46) instead of saying “so that I may dwell in it.”<sup>30</sup> The rendering *ὀφθῆσθαι ἐν ὑμῖν* (I will be seen/will appear among you, Exod 25:8) in the LXX aligns with this emphasis that divine presence becomes visible through the tabernacle.<sup>31</sup> Thus, the extensive depiction of the tabernacle, including its

<sup>28</sup> Childs, *Exodus*, 541; Coloe, *God Dwells with Us*, 51.

<sup>29</sup> Although Homan quotes Acts 8:44–50 as one of the examples, the correct Scripture passage is Acts 7:44–50. Homan, “The Tabernacle,” 41.

<sup>30</sup> Sarna suggests that the sanctuary functions “to make perceptible and tangible the conception of God's immanence, that is, of the indwelling of the Divine Presence in the camp of Israel, to which the people may orient their hearts and minds.” Sarna, *Exodus*, 158.

<sup>31</sup> Wang, *Sense Perception*, 71.

furniture, is given because, in fact, it represents God's being symbolically.<sup>32</sup> Further, differing from other sacred places, the tabernacle was portable, through which a unity between God and his people was formed.<sup>33</sup>

Third, the tabernacle, a micro-cosmos, mirrors God's creation. Beale demonstrates that the symbolic meaning of the tripartite division of God's abode is that the outer court represented the habitable world for humanity, the holy place symbolized the visible heaven and its *light* sources, and the Holy of Holies stood for the invisible part of the dwelling of God and the angelic beings.<sup>34</sup> Thus, a gradation of holiness is depicted: it is increased from the outer court to the holy place, and to the Holy of Holies.<sup>35</sup> Moreover, similar to God's creation in which the Sabbath comes last (Gen 2:2), the instructions for building the tabernacle are concluded by the institution of the Sabbath as a permanent sign, *σημεῖον* (Exod 31:13, 17; cf. 31:12–17).<sup>36</sup>

Fourth, three terms are used to refer to the sacred tent:<sup>37</sup> "tabernacle," *משכן* (Exod 25:9),<sup>38</sup> "tent of meeting," *אֹהֶל־מוֹעֵד* (Exod 27:21),<sup>39</sup> and "tabernacle/tent of testimony,"

<sup>32</sup> Haran observes that the tabernacle is depicted in two detailed parallel accounts by the priestly writers (Exod 25–30, 35–39) and the list of its appurtenances is given repeatedly (Exod 30:26–30, 31:7–11, 35:11–19, 39:33–41, 40:2–15, 18–33). This extensive depiction reflects their significance. Haran, "Priestly Image," 191. Anderson takes note of the six-fold repetition of the list of appurtenances and argues further that "the furniture of the Tabernacle possessed something of the very being of the God of Israel." In his essays, three points Anderson attempts to argue are: "(1) that the furniture of the Tabernacle was treated as quasi-divine in Second Temple Jewish sources of both a literary and iconographic nature; (2) the high valuation put on these pieces of furniture made them dangerous to look at but at the same time, and quite paradoxically, desirable or even compulsory to contemplate; and (3) the fact that it was impossible to divide with surgical precision the house of God from the being of God led to the adoption of this Jewish *theologoumenon* by early Christians as a means of clarifying how it was that Jesus could be both God and man. Anderson, "Towards a Theology of the Tabernacle," 161–62; Anderson, "Where God Dwells," 42–43. See also Barton, "Jerusalem Temple," 357.

<sup>33</sup> Haran, "Priestly Image," 191; Sarna, *Exodus*, 155.

<sup>34</sup> Beale, *Temple and Church's Mission*, 32–33.

<sup>35</sup> Haran, *Temples*, 158–88.

<sup>36</sup> Bakon quoted Buber's seven *Leitworte* to argue that the creation account is closely linked to the building of the tabernacle. Bakon, "Creation," 81.

<sup>37</sup> Sarna, *Exodus*, 158.

<sup>38</sup> The more general term *משכן* occurs 139 times in the OT. Of the 139 occurrences, 104 are in the Torah except Genesis, such as Exod 25:9; 26:1, 6, 7, 12, 13, 15, 17, 18, 20, 22, 23, 26, 27x2, 30, 35; 27:9,

משכן/אהל העדה (Num 1:50; 9:15).<sup>40</sup> The simultaneous and interchangeable use of the terms “tabernacle” and “tent of meeting”<sup>41</sup> reflects its dual nature.<sup>42</sup> On one hand the tabernacle represents divine transcendence as being the heavenly realm where God lives. On the other hand it represents divine immanence (Exod 25:8), for at the door of the tent God delivers oracles to his people (Exod 33:6–11; Num 11:16–17; 12:4–10; Deut 31:14–15) and here also he receives the prescribed services and sacrifices from his people (Exod 27:1; 28:43; 29:10; Lev 1:1; Num 1:1). Contrasting to the other two terms that occur over one hundred times in the OT, the Hebrew term for “tabernacle/tent of testimony” occurs only eight times, all except one in the book of Numbers.<sup>43</sup> Remarkably, the rendering *σαχηγή τοῦ μαρτυρίου*, “tabernacle/tent of testimony,” is consistently used, a total of 131 times, in the LXX to translate *אהל מועד*, “tent of meeting” (Exod 33:7).<sup>44</sup> This shows that a prominent perception of the function of the tabernacle at that time, either in general or

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19; 35:11, 15, 18, among others. The other 35 times are found in the books of Joshua, 2 Samuel, 1 and 2 Chronicles, Job, Psalms, Song of Song, Isaiah, Jeremiah, Ezekiel, and Habakkuk.

<sup>39</sup> The term *אהל-מועד* occurs 146 times in the OT. Of these 146 occurrences, 135 are in the Torah except Genesis, such as Exod 27:21; 28:43; 29:4, 10, 11, 30, 32, 43, and 44, among others. The other eleven times occur in the books of Joshua, 1 Samuel, 1 Kings, and 1 and 2 Chronicles.

<sup>40</sup> The eight occurrences of *אהל העדה/משכן* are Num 1:50, 53; 9:15, 10:11; 17:22, 23; 18:2; 2 Chron 24:6.

<sup>41</sup> The simultaneous use of the term “tabernacle,” *משכן*, and “the tent of meeting” *אהל-מועד*, can be found in Exod 39:32, 40; 2, 6, 22, 24, 29; 40:32, 33, 34, 35; Lev 17:4; Num 3:7, 8, 25, 38; 4:25, 31; 1 Chron MT 6:17, ET 6:32. Although the phenomenon of using two different terms is explained as two different tents or the editorial work from different hands (see Coloe, *God Dwells with Us*, 31–34; Lewis, “Ark and the Tent,” 539.), the present author perceives it as a “choice” of terms to represent the dual nature or functions. It is possible that the “tent of meeting” depicted in Exod 33:7–11 is a temporary one (see Cassuto, *Exodus*, 429–30), but this term is used even in the instruction of building of the tabernacle (Exod 27:21), thus it does not affect the original dual nature of the tent.

<sup>42</sup> For the dual nature, see Hundley, “Tabernacle,” 3–18. Knohl suggests that the two aspects of the tent of meeting as immanence and transcendence are from two different traditions. Knohl, “Tehillah le-Moshe,” 76–77. Sarna suggests that the term “tent of meeting” emphasizes the oracular function of the tabernacle: that is, the place where God communicates His word to Moses. Sarna, *Exodus*, 176.

<sup>43</sup> The term “tabernacle of the testimony” occurs three times, in Num 1:50, 53, and 10:11. The term “the tent of the testimony” occurs five times, in Num 9:15; 17:22, 23; 18:2; 2 Chron 24:6.

<sup>44</sup> About 131 times *σαχηγή τοῦ μαρτυρίου* is used to render *אהל מועד*, the “tent of meeting,” in the books of Exodus to Deuteronomy. Of the 131 times, 27 are in Exodus (e.g. Exod 27:21; 28:43), 44 are in Leviticus (e.g. Lev 1:1, 3), 57 are in Numbers (e.g. Num 1:1; 2:2), and 3 are in Deuteronomy (e.g. Deut 31:14x3). Among these 131 occurrences, seventeen are used to render the combined names of *משכן* and *אהל מועד* such as Exod 40:2, 6, 22x2, 24, 34, 35; Lev 17:4x2; Num 3:7, 8, 25x2, 38; 4:25x2, 31.

among the LXX translators in particular, was that the tabernacle testified to the presence of the Holy God. In either way, this perception may have been preserved as a tradition because *σκηνή τοῦ μαρτυρίου* also occurs in the NT in the book of Acts when Stephen retells Israel's history as a defense before the council to specify their forefathers had the tabernacle/tent of testimony (*ἡ σκηνή τοῦ μαρτυρίου*) in the wilderness that was made according to God's command (Acts 7:44), and also in the book of Revelation as an image of the opening of the heavenly temple of the tabernacle/tent of testimony (*καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ*, Rev 15:5). Thus, it harmonizes the distinctive themes of testimony (*μαρτυρία*, John 1:7; *μαρτυρέω*, John 1:7, 8, 15) and tabernacling (*σκηνώω*, John 1:14) in John's prologue.

Fifth, the heart of the tabernacle was the ark of the testimony covered by the atonement lid with two cherubim (Exod 25:10–22; 37:1–9), the only furniture in the Holy of Holies. Inside the ark was kept the *testimony* represented by the stone tablets of God's commandments (*τὰ μαρτύρια / τὸ γ*, Exod 25:16), and over which God met with Moses for the Israelites.<sup>45</sup> God commanded two of the tabernacle signs, a pot of manna and Aaron's staff, to be placed before the ark of the testimony during Israel's sojourn in the wilderness (Exod 16:33–34; MT Num 17:25, ET 17:10). These two signs, closely connected with the heart of the tabernacle, were probably equally significant as a testimony about God's commandments, to remind and warn the Israelites to trust God by remembering those critical social situations where they arose. Two more physical signs were kept in the tabernacle. Thus, we now turn to discuss the four physical signs of the

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<sup>45</sup> Durham, *Exodus*, 358–59.



tabernacle.

The significance of keeping the physical signs in the tabernacle was so that they could function as a permanent reminder or warning to the Israelites in order to build up their faith in God as they were reminded of God's work in those critical social situations.<sup>46</sup> Each sign achieved a specific edification purpose. The first sign placed before the ark of the testimony was a pot inside which a person's daily amount of manna, an omer, was placed (Exod 16:4–5; 32–34). The incident behind this is recorded in Exod 16:1–36. It tells how God provided manna and quails when the Israelites murmured (*διαγογγύζω* and *γογγυσμός*; Exod 16:2, 7x2, 8x2, 9, 12) about lack of food after the exodus. In order to test their obedience, God gave instructions to the Israelites through Moses specifically on the manner of collecting manna daily except on the Sabbath. As expected, the Israelites did not follow God's instructions at the beginning but learned to do so afterward. Thus, God commanded that a jar of an omer of manna was to be kept before God, the testimony (*μαρτύριον*, Exod 16:33–34),<sup>47</sup> that is, the ark, for the coming generations to see God's daily provision for each person (Exod 16:32–34). This sign, in fact, was instituted before building the tabernacle (Exod 16:33–34; cf. Exod 25:10–22). Although among the four tabernacle sign events, the event of safekeeping a pot of manna

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<sup>46</sup> In the manna event, *למשמרת*, “for keeping,” occurs three times to stress the significance of this object for coming generations (Exod 16:32, 33, 34). This word is also used in the event of Aaron's staff referring to keeping Aaron's staff as *אֹת*, a sign (MT & LXX Num 17:25; ET 17:10). In the bronze altar cover event, the words *אֹת*, “sign,” and *זכרון*, “remembrance,” are used to emphasize its function (MT & LXX Num 17:3, 5; ET 16:38, 40).

<sup>47</sup> The term *μαρτύριον* is a translation of the Hebrew word *עדות*. This Hebrew word appears sixty times in the OT and the first time is here in Exod 16:34. The same Hebrew word is used to refer to the ark and the tent of testimony. The second time, this Hebrew word is used to refer to the stone tablets of God's commandments when God instructed Moses to put the “testimony” that would be given to him inside the ark (Exod 25:16). Possibly, the ark of the testimony and the tent/tabernacle of the testimony are so named because they all function as a testimony like the stone tablets.

is the only one in which the word *σημεῖον* is not used; it is identified as an example of *σημεῖον* in John's Gospel (John 6:30–31).

The second sign in front of the ark of the testimony was Aaron's staff, *מטה* (Num 17:25; ET 17:10). The word "staff" also refers to Aaron's tribe, as *מטה* is frequently used to mean "tribe."<sup>48</sup> Note that the first staff introduced in the book of Exodus is the staff of Moses (Exod 4:1–5) with which both Moses and Aaron performed God's signs and wonders (Exod 3:20; 4:1–5, 17, 21, 27–30; 7:3, 8–20; 8:5–6, 16–17, MT & LXX 8:1–2, 12–13; 9:22–23; 10:12–13; 11:9–10; 14:16, 21; 17:5–6, 9–12). It was also called "the staff of God" (Exod 4:20; 17:9). Aaron used this staff in Egypt to perform *signs* (*σημεῖα*) before the Israelites to verify God's appearance to Moses (Exod 4:1–9, 17, 20, 28–31), and *signs and wonders* (*τὰ σημεῖα μου καὶ τὰ τέρατα*) before the hard-hearted Pharaoh (MT & LXX Exod 7:3, cf. 4:21; 7:9) so that he would let the Israelites, the sons of God, go (Exod 4:22–23). Further, the use of the phrase "signs and wonders" appears here for the first time in the OT (Exod 7:3; cf. LXX 7:9; 11:9, 10).<sup>49</sup> It was in the wilderness during Korah's incident of the encroachment on the tabernacle that God commanded all tribes to participate in a "staff test" to authenticate the chosen leadership.

As a result, Aaron's staff, probably the same staff of God representing the tribe of Levi on which Aaron's name was written, had sprouted, budded, blossomed, and yielded

<sup>48</sup> According to the *Semantic Dictionary of Biblical Hebrew* put out by the United Bible Societies, the meaning of *מטה* can be divided into nine categories. The first two most frequently used are "tribe" (174 times) and "staff" (50 times). See De Blois and Mueller eds, "מטה" In *SDBH*. Online: <http://semanticdictionary.org/dictionary/main.php?language=en>

<sup>49</sup> The rendering *σημεῖα καὶ τέρατα*, from *תִּיָּא* and *תְּרָאָה*, appears the first time in Exod 7:3 in the OT. Surprisingly, the same rendering is used in LXX Exod 7:9; 11:9, 10 where the term *תִּיָּא*, sign, is used alone in the MT. All these verses refer to the signs and wonders done by Moses and Aaron on behalf of God before Pharaoh and they mark the consecutive plagues from the beginning till the warning of the tenth plague (Exod 7:1–11:10). Possibly, *σημεῖα καὶ τέρατα* became collocates by the time the MT Exodus was translated into Greek to represent God's powerful work in Egypt through Moses and Aaron.

almonds.<sup>50</sup> This “revitalized staff” was designated to be preserved as a sign (*σημείον*, Num 17:25, cf. 16–28, ET 17:10, cf. 1–13). Its function was to authenticate Moses’ and Aaron’s leadership as God’s chosen ones (Num 17:20, ET 17:5) and to warn the Israelites so that they would stop complaining about the leadership and be saved from dying, as many suffered in a plague because of their rebellion (Num 17:25, ET 17:10; cf. Num 17:12–13, 20). In fact, the sign of Aaron’s staff is linked with two of the tabernacle signs in a different way. First, it is linked with the sign of manna, as only Aaron’s staff and a pot of a manna were to be placed *before the LORD* (which refers to the testimony of the tabernacle, in other words, the ark of the testimony), “for keeping,” *למשמרת* (Exod 16:33–34; Num 17:22–25, ET 17:7–10).<sup>51</sup> The noun *משמרת* may seem common, as it conveys a

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<sup>50</sup> The “staff of God/Moses’s staff” was used by Moses and Aaron to execute God’s commands. An example is that God told Aaron to use his staff, the one that had turned into a snake, which was actually the staff of God/Moses, to strike the water of the Nile to turn the water to blood (Exod 7:14–20). God then told Moses to use the staff that struck the water of the Nile to strike the rock in Horeb to bring water out of it (Exod 17:5–6). However, it is not clear which staff was chosen to represent the tribe of Levi for the test of budding before the ark of the testimony. Aaron’s staff that yielded almonds was to be placed in front of the ark of the testimony as a sign, and in Num 20:7–8, God told Moses to take the staff and speak to the rock to bring out water, and Moses took the staff that was placed before the LORD, which means in front of the ark of the testimony (Num 20:9). If there was only one staff placed in front of the ark of the testimony, then it would imply that the staff of God/Moses’ staff and Aaron’s staff that yield almonds were identical. Otherwise, both Moses’ and Aaron’s staffs were placed in front of the ark of the testimony of which Aaron’s staff was a permanent sign. This ambiguity regarding an identical staff or two different staffs is also observed by Milgrom, *Numbers*, 165. Budd tends to see there was one staff in front of the ark of the testimony. Budd, *Numbers*, 218. Although most readers would think that Moses’ staff and Aaron’s staff were different, according to the previously mentioned observations, the support of the rabbinic literature, the unity of the leadership role of Moses and Aaron, the tremendous role of the staff of God for signs and wonders as well as reminder, probably they were both using the staff of God and later the name of Aaron was written on it for the test of budding and then it was placed before the ark of the testimony as a permanent sign. See also McCurdy and Ginzberg, “Aaron’s Rod,” 5; Coats, *Moses*, 57:66–68; Meilicke, “Moses’ Staff and the Return of the Dead,” 347. Kok inclines to think that Moses and Aaron each had his own rod. But he does not include the evidence of rabbinic literature and uses only four sentences to rule out the possibility that there was only one staff. Kok, “Whose Staff,” 21, 17–21.

<sup>51</sup> In Exod 16:33 and 34, the phrase “before the LORD” and “before the testimony” are used interchangeably. Durham observes that the detail of the location of the manna as the testimony, referring either to the testimony of the tablets of the Ten Words, or the Ark of the Covenant/Testimony, is stated anachronistically to emphasize its theological significance of Yahweh’s Presence in his provision. Durham, *Exodus*, 226–27.

range of meanings and occurs seventy-eight times throughout the OT.<sup>52</sup> Its prepositional form, למשמרת, “for keeping,” which is used in the instruction to keep the manna and Aaron’s staff, occurs only seven times in the OT, all in the books of Exodus and Numbers.<sup>53</sup>

Of these seven times, two are used for “safekeeping” life-saving food for a definite time. For example, God commanded that the Passover lamb was to be kept until the fourteenth day of the month (Exod 12:6), and the manna collected the day before the Sabbath was to be kept until the next morning (Exod 16:23). Five times the word is used for permanent “safekeeping.” Three of these refer to keeping the pot of manna before the ark of the testimony for the coming generations (Exod 16:32, 33, 34); one is for keeping Aaron’s staff as a warning (MT & LXX Num 17:25; ET 17:10);<sup>54</sup> and the last is about “safekeeping” the ashes of the red heifer for the permanent ordinance of purification of sin (Num 19:9). Regarding Aaron’s staff in Num 17:25, Milgrom comments that “Hebrew *mishmeret* is used in the sense of ‘safekeeping’ in connection with the manna (Exod 16:23, 32–34) and the ashes of the red cow (19:9).”<sup>55</sup> These three objects, probably, represent something utterly significant in Jewish tradition and they are also mentioned in the Epistle to the Hebrews in the NT (Heb 9:4, 13). Since I have argued elsewhere that the water of the effusion of blood and water from Jesus’ body (John 19:34) refers to the

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<sup>52</sup> According to the BDB Hebrew Lexicon, the meaning of משמרת can be categorized into four main categories such as 1. guard, watch; 2. keeping, preserving; 3. charge; 4. ceremonial office or function of priest or Levite. Brown et al. “משמרת,” 1038.

<sup>53</sup> Three renderings of למשמרת are found in the LXX : 1. διατηρέω (Exod 12:6); 2. ἀποθήκη (Exod 16:23, 32); 3. διατήρησις (Exod 16:33, 34; Num 17:25; 19:9). The book of Numbers in Hebrew is *Bemidbar*, “In the Wilderness.”

<sup>54</sup> The incident of safekeeping Aaron’s staff is recorded within the story of Korah’s encroachment on the tabernacle (Num 16–18). Milgrom, *Numbers*, 129.

<sup>55</sup> Milgrom, *Numbers*, 144–45.

purification water of red heifer ashes,<sup>56</sup> it merits careful attention to investigate whether the signs of manna and Aaron's staff were also being "kept safe" in a similar remarkable way in John's Gospel.<sup>57</sup>

The second sign with which Aaron's staff is linked is the bronze altar cover. As a consequence of Korah's unauthorized encroachment on the holy place/one, the signs of the bronze altar cover and Aaron's staff were instituted at the same time. Whereas the former warned those *leaders* who encroached not to approach the holy place/one, the latter warned the Israelites *in general*. Thus, we turn to discuss the sign of the bronze altar cover.

Among the four tabernacle signs, the bronze altar cover is the least noticed sign.<sup>58</sup> It was made from sheets hammered out from the sanctified bronze censers of the 250 leaders after their death (MT & LXX Num 16:25—17:5; ET 16:25–40). In fact, in Korah's event, the trigger of the revolt of a group of leaders including Korah from the tribe of Levi, Dathan, Abiram, and On from Reuben,<sup>59</sup> and the 250 prominent leaders from the community was their accusation of Moses and Aaron that they exalted themselves as holy above the community.

<sup>56</sup> Lam, "Blood and Water," forthcoming.

<sup>57</sup> Apparently the pot of manna and Aaron's staff were missing sometime before the dedication of Solomon's temple when the ark was moved in, as it is recorded that there was nothing in the ark except the two stone tablets of Moses (1 King 8:9). In fact, the ark was captured by the Philistines during a battle (1 Sam 4:11, 21, 22). It stayed with the Philistines for seven months (1 Sam 6:1) and was carried to Beth-shemesh (1 Sam 6:14). Because the people of Beth-shemesh looked into the ark, God killed seventy men (or 50,070 men according to most of the manuscripts) (1 Sam 6:19). It was then moved to Kiriath-jearim and stayed there for twenty years (1 Sam 7:20). King David commanded the ark to be moved from Kiriath-jearim (Baale-judah, 1 Chron 13:6) to the City of David (2 Sam 6:2). Because Uzzah was killed when he stretched out his hand to steady the ark from falling, the ark was transferred to Obed-edom's house for three months before it was taken to the City of David. Perhaps during this period of time, the pot of manna and Aaron's staff disappeared.

<sup>58</sup> Apparently, besides commentaries, no research has been done on the topic of the bronze altar cover.

<sup>59</sup> Reuben was the first born among the twelve sons of Israel (Gen 29:32; 35:22–23). The name On occurs only here and does not appear again in this event.

In order to prove that Moses was *sent* (ἀποστέλλω) by God (Num 16:29), and Aaron's priesthood was authorized over the others, two tests were necessitated for affirmation. First was an "unprecedented punishment" of the rebellious leaders, and the second was the ordeal of the incense offering. Those who were not qualified would suffer judgment as the consequence of revolt. Whereas Korah, Dathan, and Abiram and their households were swallowed by the earth as an unprecedented punishment, the 250 leaders who offered incense as an ordeal were devoured by the heavenly fire (Num 16:12–35).<sup>60</sup> God then commanded Aaron's son Eleazar to lift up the censors from the fire and hammer them to cover the altar as a sign of memorial (σημεῖον, Num 17:3; ET 16:38; μνημόσυνον, Num 17:5; ET 16:40).<sup>61</sup> Since it was a cover for the *bronze* altar, it would be located in front of the entrance of the tabernacle in the center of courtyard as a warning to prevent encroachment (Exod 40:6, 29).

As mentioned previously, the sign events of Aaron's staff and the bronze altar cover are closely connected as they are both recorded within the same section of Torah reading (*parashah*, Num 16–18) of Korah's encroachment on the tabernacle.<sup>62</sup> Milgrom points out that these two signs belong to the same class of admonitory sign.<sup>63</sup> They were used to remind the leaders (the Levites, the Reubenites, and the prominent leaders) and

<sup>60</sup> Aaron's sons Nadab and Abihu were devoured by fire that came out from the presence of the LORD because they offered the LORD incense in an illegitimate way that is called "strange fire" (Lev 10:1–2).

<sup>61</sup> Num 17:3–5: τὰ πυρεῖα τῶν ἀμαρτωλῶν τούτων ἐν ταῖς ψυχαῖς αὐτῶν· καὶ ποιήσον αὐτὰ λεπίδας ἐλατάς, περίθεμα τῷ θυσιαστηρίῳ, ὅτι προσηνέχθησαν ἔναντι κυρίου καὶ ἡγιάσθησαν καὶ ἐγένοντο εἰς σημεῖον τοῖς υἱοῖς Ἰσραὴλ. 4 καὶ ἔλαβεν Ἐλεάζαρ υἱὸς Ἀαρῶν τοῦ ἱερέως τὰ πυρεῖα τὰ χαλκᾶ, ὅσα προσήνεγκαν οἱ κατακεκαυμένοι, καὶ προσέθηκαν αὐτὰ περίθεμα τῷ θυσιαστηρίῳ, 5 μνημόσυνον τοῖς υἱοῖς Ἰσραὴλ, ὅπως ἂν μὴ προσέλθῃ μὴθεις ἀλλογενῆς, ὃς οὐκ ἔστιν ἐκ τοῦ σπέρματος Ἀαρῶν, ἐπιθεῖναι θυμίαμα ἔναντι κυρίου καὶ οὐκ ἔσται ὡς περὶ Κορε καὶ ἡ ἐπισύστασις αὐτοῦ, καθὰ ἐλάλησεν κύριος ἐν χειρὶ Μωυσῆ. Eleazar the priest was also responsible for the ritual of the red heifer for preparing the water of purification from sin (Num 19).

<sup>62</sup> Milgrom claims that "[t]he theme of this entire parashah (chaps. 16–18) is encroachment on the Tabernacle." Milgrom, *Numbers*, 129.

<sup>63</sup> Milgrom, *Numbers*, 145.

Israelites about three things: first, the consequence of encroachment on the tabernacle (bronze altar cover, Num 17:5; ET 16:40);<sup>64</sup> second, God's authorization of the leadership of Moses and Aaron from the tribe of Levi (Aaron's living staff) to be in his presence (Num 16:1–17:5; 16–26); and third, the termination of the grumbling of the Israelites against God to prevent their death (MT & LXX Num 17:25; ET 17:10).<sup>65</sup>

The last physical sign is the bronze serpent. In fact, the preservation of this sign is not explicitly commanded in the text, and the place at which it was kept is uncertain (Num 21:8–9). One observation is that according to the progressive holiness from the outward court to the inward Holy of Holies represented by different metals, bronze, silver, and gold (cf. Exod 25:3; 31:4; 35:5, 32),<sup>66</sup> and because the bronze serpent was on a pole to be seen, it was probably kept in the outer court of the tabernacle/temple until it was crushed by Hezekiah (2 King 18:4).<sup>67</sup> Its function was different from that of the other tabernacle signs, as it was not a reminder of some critical events. Rather it was made in the midst of the situation as a means for God to provide deliverance from punishment.

<sup>64</sup> Milgrom, *Numbers*, 139, cf. 129; Zeelander, "End of Korah," 335.

<sup>65</sup> The Hebrew word גִּבַּל (grumble) occurs seventeen times in the OT: six times in the book of Exodus, ten in Numbers, and once in Joshua (Exod 15:24; 16:2, 7x2, 8; 17:3; Num 14:2, 27x2; 29; 36x2; 16:11x2; 17:6, 20; Jos 9:18). This distribution reflects that "grumbling" was one of characteristics of the Israelites in the wilderness after the exodus. The LXX renders it with the verbs διαγογγύζω and γογγύζω, and the noun γογγυσμός. Among these three words, two are found in the Gospel of John. Whereas γογγύζω occurs four times in John (only once in Matthew and once in Luke), γογγυσμός occurs once (absent in the Synoptic Gospels). A correlation between the grumbling of the ancient Israelites and the Jews in John may be created through the use of this term.

<sup>66</sup> Lewis, "Ark," 543. For the grades of sanctity in the tabernacle, see Haran, *Temples*, 175–88.

<sup>67</sup> Milgrom has the same suggestion that the pot of manna, Aaron's staff, and the bronze serpent were all preserved. The bronze serpent would be located in the courtyard of the temple on display. In explaining the relationship between the bronze serpent made by Moses and the one crushed by Hezekiah, one of the assumptions is that the account in Num 21:4–9 functions etiologically to explain the origin of the serpent for Hezekiah's incident. Berner, "Die eherne Schlange," 341–55. However, this assumption is uncertain and it imposes a late date for the story of the bronze serpent in Numbers. Joines argues that these two serpents are not identical. Joines, "Bronze Serpent," 255–56. But that is inconsistent with the text. Levine suggests that Hezekiah's incident aims at demonstrating his zeal for God and reflects the reality of a snake cult at that time. Milgrom views Hezekiah's incident as a confirmation of Moses' making of the bronze serpent. Budd, *Numbers*, 233–34; Milgrom, *Numbers*, 460; Levine, *Numbers 1–20*, 90. For the location of the bronze serpent, see King and Stager, *Life in Biblical Israel*, 166.

Since the Israelites spoke against God and Moses because of the journey and lack of food and water, God *sent* (ἀποστέλλω) the “fiery,”<sup>68</sup> poisonous, serpents to punish them (Num 21:4–9 LXX). When the Israelites confessed and asked Moses to intercede with God to remove the serpents, God asked Moses to make a replica of the poisonous serpent instead.<sup>69</sup> The purpose was that when those bitten by the serpents *obeyed/believed* God and looked at the bronze serpent—the image of the supposed punishment because of their sin—they would *live*.<sup>70</sup> The healing power was not in the bronze serpent *per se* but from obeying God’s word.<sup>71</sup> Although the bronze serpent is not explicitly called a sign in the book of Numbers, it was put on a pole, טַל. The rendering of “on a pole” in the LXX is ἐπὶ σημείου.<sup>72</sup> This word טַל also means a warning sign or a signal flag.<sup>73</sup> It occurs three times in Numbers. Two are in Num 21:8–9 referring to the pole for the bronze serpent and one in Num 26:10 referring to a summary of the event of the death of Korah and the 250 leaders as a warning sign (ἐν σημείῳ/טַל).

These four physical signs—the pot of manna, Aaron’s staff, the bronze altar cover, and the bronze serpent—represent the cause and effect when the Israelites, the prominent leaders, and the Levites encountered God through Moses and Aaron in those critical

<sup>68</sup> Although most of the translations render the serpent as “poisonous,” the word הַרִשׁ can mean “burning” and the exact meaning is uncertain. Levine, *Numbers 21–36*, 87.

<sup>69</sup> The rendering of the NLT captures well the meaning of the text as it says “Make a replica of a poisonous snake and attach it to a pole” (Num 21:8). The Hebrew text only uses the word שָׂרָף, flying or poisonous, instead of נָחָשׁ (snake) to refer to the same kind of poisonous snake that YHWH sent.

<sup>70</sup> Some scholars believe that the healing power of the serpent was due to the homeopathic, or sympathetic magic that refers to “the belief that the fate of an object or person can be governed by the manipulation of its exact image.” See Joines, “Bronze Serpent,” 251; Milgrom, *Numbers*, 459.

Charlesworth specifically researches the symbolism of the serpent in the ancient Near East including in John’s Gospel. Charlesworth, *Good and Evil Serpent*, 352–415.

<sup>71</sup> Milgrom, *Numbers*, 459–60.

<sup>72</sup> Marris, “John 3:14–15,” 146; Hanson, *The Prophetic Gospel*, 46; Turnage, “Is It the Serpent that Heals?,” 73–74; Charlesworth, “The Symbolism of the Serpent,” 69; Fletcher, *Signs in the Wilderness*, 153.

<sup>73</sup> BDB “טַל,” 651.



social situations in the wilderness before entering Canaan, the Promised Land. Among these signs, only the sign of manna—the provision of life—does not contain a sense of punishment. It was the first sign to be kept before the ark of the testimony. Both Aaron’s staff and the bronze altar cover are admonitory signs that were instituted in the same event. Whereas the “revitalized staff” of Aaron authenticated God’s chosen leadership and prevented the Israelites from dying because of their rebellion, the bronze altar cover warned against encroachment by unqualified candidates. The bronze serpent is distinctive as it was a sign of punishment as well as the means of deliverance to rebuild the faith of the Israelites. Each of the tabernacle signs functioned specifically to remind and warn the Israelites to trust God and the one he sent by reminding them of the consequences of those critical events. Since all the events were written in the Torah (Pentateuch), and the tradition of Torah reading in the synagogues began as early as in Moses’ time (Acts 15:21),<sup>74</sup> and became more regular and formal in the first millennium CE,<sup>75</sup> the impact of the sign events as reminders continued in Jewish tradition among the Jews including in the diaspora and among others who were committed to the synagogue services.<sup>76</sup>

#### 4.2 The Temple Theme (God’s House) in John

As mentioned previously, the word *σκηνώ* occurs exclusively in the Johannine literature (John 1:14, Rev 7:15; 12:12; 13:6; 21:3) in the whole NT. While its uses in Revelation

<sup>74</sup> Perrot, “The Reading,” 137.

<sup>75</sup> Levine, *The Ancient Synagogue*, 536.

<sup>76</sup> Apparently, the Torah reading practice in ancient Palestine took a triennial cycle but it might have varied according to the location. In Babylonia, an annual cycle was practiced. See Perrot, “The Reading,” 135–43; Levine, *The Ancient Synagogue*, 536–40. According to Levine, see a Hebrew source Naeh, “Torah Reading Cycle,” 167–87, esp. 179–80; Levine, *The Ancient Synagogue*, 538. See also Fleischer, “Triennial Cycle,” 83–124.

invoke the sense of the tabernacle in general, its last occurrence depicts God's abode, the New Jerusalem (τὴν πόλιν τὴν ἁγίαν Ἰερουσαλὴμ καινὴν, the new temple city, Rev 21:2), coming down from heaven as God's tabernacle as it says, Ἴδου ἡ σκηνὴ τοῦ θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν . . . (Rev 21:3). Further, before this depiction, the temple in heaven is defined as the tabernacle of testimony using the appositional genitive ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ οὐρανῷ in Rev 15:5.<sup>77</sup> In other words, the concept of the new or heavenly temple as the tabernacle in Revelation may illuminate the understanding of Jesus, the *Logos*, as the tabernacle of flesh and Jesus' body as a new temple in John's Gospel. In this light, the temple theme in John will be discussed below.

Some commentators and scholars have a special interest in examining the temple theme in John's Gospel.<sup>78</sup> Generally, most commentators take note of the features of Jesus, the enfleshed *Logos*, "tabernacled" (ἐσκήνωσεν) among his people (John 1:14) in the prologue, and the upfront pericope of Jesus cleansing the temple in Jesus' early ministry instead of in the Passion week. In the pericope of Jesus cleansing the temple, in response to a request from the Jews for a *sign*, Jesus claims that he will raise a new temple, referring to his body (John 2:18–22).<sup>79</sup> Further, some scholars view Jesus as the

<sup>77</sup> Mounce, *Revelation*, 288.

<sup>78</sup> Davies, *Gospel and Land*, 288–335; Hanson, *New Testament Interpretation*, 110–21; McCaffrey, *House with Many Rooms*; Koester, *The Dwelling of God*, 100–115; Busse, "Die Tempelmetaphorik," 395–428; Ostenstad, *Patterns of Redemption*; Frühwald-König, *Tempel und Kult*; Lieu, "Temple and Synagogue in John," 51–69; Coloe, *God Dwells with Us*; Kerr, *Temple of Jesus' Body*; Umoh, "The Temple," 314–33; Beale, *Temple and Church's Mission*, 192–200; Fuglseth, *Johannine Sectarianism in Perspective*; Hoskins, *Jesus as the Fulfillment*; Um, *Temple Christology*; Wardle, "Continuity and Discontinuity"; Spaulding, *Commemorative Identities*; Dennis, *Jesus' Death*; Hahn, "Temple, Sign, and Sacrament," 107–43; Chanikuzhy, *Jesus, the Eschatological Temple*.

<sup>79</sup> Lightfoot, *John*, 83–87, 111–15; Westcott, *John (Authorized)*, 10–12, 40; Barrett, *John*, 164–67, 194–97; Lindars, *John*, 93–96, 133–35; Carson, *John*, 126–30, 175–78; Ridderbos, *John*, 48–55, 114–16; Beasley-Murray, *John*, 13–15, 38–39; Morris, *John*, 90–95, 166–69; Keener, *John*, 1:405–19, 517–20; Lincoln, *John*, 103–6, 136–37; Thompson, *John*, 35–37, 68–69, and others. Besides most commentators noticing the distinctive place of John's account of Jesus cleansing the temple, Joseph admits that John's Gospel demonstrates a comparatively unique approach to depict the relationship between Jesus and the

new temple from a symbolical or typological perspective or a theological interpretation of fulfillment or replacement.<sup>80</sup>

The Johannine prologue functions as a “foyer” in which all major themes are displayed.<sup>81</sup> The preceding creation motif (John 1:1–5) and the juxtaposition between the elements of the children of God (John 1:12) and Jesus as the tabernacle (σκηνώω, John 1:14) are consolidated to reveal the house(hold) of God as one of the major themes.<sup>82</sup> This theme develops further, as Brown argues, in that two fundamental themes stand out throughout John 2:1–4:54, the “Cana to Cana cycle”: (1) the replacement of the Jewish institutions and religious views (purification, temple, and worship); and (2) the different reactions of individuals and groups to Jesus (the disciples, Nicodemus, the Samaritan woman, and the royal official and his household).<sup>83</sup> And Coloe argues separately the significance of God’s dwellings and household throughout John’s Gospel.<sup>84</sup> This emphasis of God’s house(hold) in John aligns with Jewish tradition, as Hoskins rightly points out, “The story of the Temple in the Old Testament is an integral part of the story

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temple. He claims that the “most conspicuous example” of this relationship is the location of this pericope right at the beginning of Jesus’ ministry. Joseph, *Jesus and the Temple*, 128.

<sup>80</sup> Among other symbols, Koester views Jesus’ cleansing of the temple as one of the symbolic acts, and Jesus’ crucifixion and resurrection as a symbol of the new temple. Koester, *Symbolism*, 86–89. For a symbolic view, see also Coloe, *God Dwells with Us*, 1–14. For a theological or typological view, see Dodd, *Interpretation*, 301; Davies, *Gospel and Land*, 289–314; Brown, *The Community of the Beloved Disciple*, 48–50; Neyrey, *An Ideology*, 130–41; Yee, *Jewish Feasts*, 30; Kerr, *Temple of Jesus’ Body*, 2; Edwards, *Discovering John*, 122–29; Hoskins, *Jesus as the Fulfillment*, 1–18.

<sup>81</sup> Carson describes the prologue as “a foyer” to draw the readers into the world of John’s Gospel and introduce the main themes. Carson, *John*, 111.

<sup>82</sup> Although the key word λόγος occurs twice (John 1:1 and 14) in the prologue, reflecting the significance of John 1:14, Culpepper argues that the pivot of the prologue is in John 1:12b, ἔδωκεν αὐτοῖς ἐξουσίαν τέχνα θεοῦ γενέσθαι. Leaning in this direction, Dennis claims that, in terms of a restoration motif, John 1:12–13 functions as a “theological/soteriological pivot” to transit from the rejection of the incarnated λόγος by his own (John 1:9–11) to the reception (John 1:14ff) in which the restored “children of God,” the believing community, and the new dwelling of God are established through Jesus. Culpepper, “The Pivot,” 1–31; Dennis, *Jesus’ Death*, 137–41.

<sup>83</sup> Brown, *John I–XII*, cxl–cxliv.

<sup>84</sup> Coloe, *God Dwells with Us*; Coloe, *Dwelling in Household*.

of God's dealings with his people."<sup>85</sup>

Likewise, Davies affirms that "along with Torah, [t]he Land, and the Messiah as basic elements in Judaism, we named the People of Israel."<sup>86</sup> In fact, these basic elements are all found in the Johannine prologue in terms of the *Logos* (John 1:1, 14), the world (John 1:9, 10x3), his own (*ἴδια* and *ἴδιοι*, John 1:11), children of God (John 1:12), tabernacling (*σκηνώω*, John 1:14), Moses' law (John 1:17), and Christ (John 1:17). In the 1940s to 1960s, the attention to *σάρξ* and *δόξα* (flesh and glory) in John 1:14 focused on Docetism, as Bultmann and Käsemann establish their counterarguments regarding Johannine Christology on the basis of this verse.<sup>87</sup>

In the 1980s, Koester proposed an alternative interpretation of John 1:14 focusing on the tabernacle imagery that unifies both *σάρξ* and *δόξα* in Jesus' role and is significant for Johannine theology.<sup>88</sup> He observes that the verb *ἐσκήνωσεν*, from *σκηνώω* (pitch tent), is used exclusively in the Johannine literature in the NT as it occurs only five times, in John 1:14, Rev 7:15, 12:12, 13:6, and 21:3.<sup>89</sup> This specific verb, through its cognate nouns *σκῆνος* and *σκηνή*,<sup>90</sup> may correlate to *σάρξ* and *δόξα* to denote the tabernacle of the human body metaphorically (*σκῆνος*)—*flesh*,<sup>91</sup> and the tabernacle of God's dwelling

<sup>85</sup> Hoskins, *Jesus as the Fulfillment*, 38.

<sup>86</sup> Davies, "Aspects of Jewish Background," 59. See also Davies, "Nature of Judaism," 88–104.

<sup>87</sup> Whereas Bultmann emphasizes that *δόξα* is to be seen in the *σάρξ*, opposing the docetic view, Käsemann argues the opposite, that the relationship of *σάρξ* and *δόξα* contains docetic implications, as *σάρξ* is for the revelation of divine *δόξα*. See Bultmann, *John*, 62–63; Käsemann, "The Structure and Purpose of the Prologue to John's Gospel," 158–59. See also Thompson's discussion on Bultmann and Käsemann. Thompson, *Humanity of Jesus*, 34–36.

<sup>88</sup> Koester, *The Dwelling of God*, 100.

<sup>89</sup> Many commentators have discussed the use of *σκηνώω*. As examples, see Beasley-Murray, *John*, 13–14; Keener, *John*, 1:408–10; Morris, *John*, 90–93. Koester specifically discusses the topic of the tabernacle in John and suggests that some extrabiblical traditions may contribute to the prologue. Koester, *The Dwelling of God*, 100–115.

<sup>90</sup> Koester, *The Dwelling of God*, 102; cf. Evans, *Word and Glory*, 82.

<sup>91</sup> See, Wis 9:15; 2 Cor 5:1, 4, and *σκήνωμα* in 2 Pet 1:13–14.

(σκηνή, a rendering of מִשְׁכָּן in the LXX) where God manifests his *glory*.<sup>92</sup> Further, Koester points out the tabernacle imagery in John's prologue is reminiscent of the Sinai theophany (Exod 33–34, 40) in which the glory of the tabernacle of flesh recalls God's glory that filled the tabernacle at completion (John 1:14; Exod 40:34). The phrase "full of grace and truth" resonates with the saying "great in steadfast love and truth/faithfulness" (John 1:14, 17; Exod 34:6). John 1:17 reminds the reader that the law was given through Moses in Exod 34:32, and John 1:18 states that no one has seen God, which recalls that Moses was not allowed to see God's face in Exod 33:17–23.<sup>93</sup> This "flesh-glory" nature of the tabernacle is exemplified further in Jesus when he claims, in the event of cleansing the temple, that he will *raise* (ἐγείρω, John 2:19) a new temple of "his body" (John 2:21).<sup>94</sup> Besides the portraits of Jesus as the tabernacle (John 1:14) and temple (John 2:13–22), scholars who advocate the temple theme in John adduce arguments from the passage about Jesus' revelation to Nathanael (Jacob's vision in Bethel—the house of God, John 1:51); the discussion of the worship centers of Jerusalem and Gerizim (John 4:16–24); Jesus' speech on "my Father's House" (John 14:2); Jesus' prayer that may reflect high priestly and temple allusions (John 17); and the actualization of raising the new temple (John 18:1—19:42).<sup>95</sup>

And no one would miss the dominant Jewish Feasts in John. The many occurrences of feasts in John's Gospel are remarkable. The word *ἑορτή* (feast) occurs

<sup>92</sup> For example, Exod 25:9; 26:1, 6, 7, 9, 12x3, 27, 30, 35x2; 27–40; among others.

<sup>93</sup> Koester, *The Dwelling of God*, 104. See also Evans, *Word and Glory*, 79–83; Caneday, "Tabernacle of Flesh," 55–72.

<sup>94</sup> John specifically uses the verb *ἐγείρω* instead of *οικοδομέω*, as in Matthew and Mark (Matt 27:40; Mark 15:29) to bring out the implication of raising up his body, his resurrection, as rebuilding the temple. Lincoln, *John*, 139.

<sup>95</sup> Coloe, *God Dwells with Us*; Kerr, *Temple of Jesus' Body*; Hoskins, *Jesus as the Fulfillment*.

seventeen times in John, only twice in Matthew and Mark, and three times in Luke.<sup>96</sup> Six temple feasts are included: a Passover (John 2:13),<sup>97</sup> an unnamed Jewish Festival (John 5:1), another Passover (John 6:4), the Feast of Tabernacles (John 7:2), the Feast of Dedication (John 10:22–23), and a third Passover (John 11:55).<sup>98</sup> Five of these six festivals are depicted within John 5–12 after the Cana Cycle (John 2–4), earning this section the name “Festival Cycle.”<sup>99</sup> In this cycle, Jesus reinstates the essence of Sabbath and the feasts, and fulfills their roles to demonstrate his supersession. As an indication, Jesus is portrayed as greater than the Sabbath progressively by healing on the Sabbath a lame man who suffered for *thirty-eight years*,<sup>100</sup> and a man *born blind* (John 5:15–17; cf. 7:22–24; 9:35–41), and doing the redemptive work of God through his death in light of the Sabbath (John 19:31–37). Further, Jesus is greater than the Feast of Tabernacles by being the light and the source of living water in the tabernacle (John 7:1—8:59),<sup>101</sup> and greater than the Feast of Dedication (*ἐγκαίνια*, John 10:22–39) by being consecrated to replace the temple and the sacrifice (John 10:36; cf. John 17:17–19);<sup>102</sup> and is greater

<sup>96</sup> The word *ἑορτή* mainly occurs from John 2 to John 13, as in John 2:23; 4:45x2; 5:1; 6:4; 7:2, 7:8x2, 7:10, 11, 14, 37; 11:56; 12:12, 20; 13:1, 29. The seven occurrences in the Synoptic Gospels are Matt 26:5; 27:15; Mark 14:2; 15:6; Luke 2:41, 2:42; 22:1. See also Longenecker, *Biblical Exegesis*, 152.

<sup>97</sup> The word *πάσχα* occurs ten times in John's Gospel: 2:13, 23; 6:4; 11:55x2; 12:1; 13:1; 18:28, 39; and 19:14. For the significance of the Passover theme in John, see Porter, *John, His Gospel*, 198–224.

<sup>98</sup> In addition to the mentioned feasts, two more feasts are possibly implied: the Feast of Unleavened Bread and the Waving of the *Omer*. Daise, *Feasts in John*, 1, 9–30; Frühwald-König, *Tempel und Kult*, 224–28; Hoskins, *Jesus as the Fulfillment*, 147–81.

<sup>99</sup> Kim, *Miracles of Jesus*, 138–39; Köstenberger, “John's Appropriation,” 385.

<sup>100</sup> Possibly, the anonymous festival is not the main focus in the pericope of Jesus' healing the lame man but a reason that brings Jesus to Jerusalem and it is tied to a Sabbath on which the focus falls. Yee, *Jewish Feasts*, 39–42; Keener, *John*, 1:634.

<sup>101</sup> Coloe, *God Dwells with Us*, 115–43; Kerr, *Temple of Jesus' Body*, 226–50; Chanikuzhy, *Jesus, the Eschatological Temple*, 2. Regarding the Feast of Tabernacles, Koester argues that although m. Sukkah 4:1–5:4 (tractate Sukkot) is always used as the reference of John 7–10, the events happened during the feast, on the basis of Jesus' claim to be living water and light. It may work oppositely that “John might offer some first-century corroboration for the rituals that are more fully described later in the Mishnah.” Koester, “The Gospel of John as a Source,” 62.

<sup>102</sup> Coloe, *God Dwells with Us*, 145–55; Hoskins, *Jesus the Fulfillment*, 173–74; Bauckham, *Testimony*, 263–65; J. McCaffrey, *The House with Many Rooms*, 234.

than the Passover by being the Passover victim (John 1:29; 2:13; 6:4 ;13:1; 19:36 cf. 11:55, 19: 14, 31).<sup>103</sup>

Concurrently, Davies observes that Jesus seems gradually “disengaged” from the festivals and departing from the temple (John 8:59) as his conflicts with the Jews escalate.<sup>104</sup> Thus, Jesus engaged with the first Passover fully and actively cleansed the temple (John 2:1–22; cf. 4:46). He then went to the Feast of Tabernacles in the middle of it and taught at the temple (John 7:14, 37–39). However, at the Feast of Dedication, Jesus was outside the temple proper walking in the portico of Solomon and only responded to the questions of the Jews (John 10:22–29).<sup>105</sup> Eventually, on the day of Preparation for the Passover, Jesus was crucified outside the city of Jerusalem (John 19:14, 20).

Further, in the development of the Gospel, a noticeable number of the components of the theme of God’s house(hold) are observed, including testimony,<sup>106</sup> light,<sup>107</sup> children,<sup>108</sup> the law,<sup>109</sup> purification rituals (John 2:6, 2:15; 3:25), festive gatherings, particularly the Passovers (John 6–19),<sup>110</sup> new worship (e.g. John 4:23–24), an imagery

<sup>103</sup> For more detail on Jesus replacing the feasts, see Yee, *Jewish Feasts*, and Daise, *Feasts in John*.

<sup>104</sup> Davies, *Gospel and Land*, 292.

<sup>105</sup> Davies, *Gospel and Land*, 289–96.

<sup>106</sup> The feature of testimony is reflected through the name of the tabernacle as the tabernacle of testimony; the ark of the testimony in which the stone tablets of God’s commandment is placed; and the menorah in the tabernacle to testify to the true light. The word *μαρτυρία*, “testimony,” occurs fourteen times (John 1:7, 19; 3:11, 32, 33; 5:31, 32, 34, 36; 8:13, 14, 17; 19:35; 21:24) and *μαρτυρέω*, “testify,” occurs thirty-three times throughout John (John 1:7, 8, 15, 32, 34; 2:25; 3:11, 26, 28, 32; 4:39, 44; 5:31, 32x2, 33, 36, 37, 39; 7:7; 8:13, 14, 18x2; 10:25; 12:17; 13:21; 15:26, 27; 18:23, 37; 19:35; 21:24).

<sup>107</sup> The word *φῶς* occurs twenty-three times, in John 1:4, 5, 7, 8x2, 9; 3:19x2, 20x2, 21; 5:35; 8:12x2; 9:5; 11:9, 10; 12:35x2; 12:36x3; and 12:46 mainly in the first half of John’s Gospel.

<sup>108</sup> Three words are used for “child” in John. The first is *τέκνον*, which appears three times, in John 1:12, 8:39, and 11:52; the second is *τεχνίον*, which occurs in John 13:33; the third is *παιδίον*, which appears three times, in John 4:49; 16:21; 21:5.

<sup>109</sup> The occurrence of the term *νόμος* is fifteen times, in John 1:17, 45; 7:19x2, 23, 49, 51; 8:5, 17; 10:34; 12:34; 15:25; 18:31; 19:7x2.

<sup>110</sup> Three temple feasts are mentioned in John’s Gospel. The first is the Passover (John 1:29; 2:13; 6:4; 13:1; 19:36; cf. 11:55; 19:14, 31); the second is the Feast of Tabernacles (John 7:1–8:59; 10:22–39); the third is the Feast of Dedication (John 10:22–39).

of the ark of the testimony (John 20:12),<sup>111</sup> and others in which Jesus' roles are portrayed as superseding the function of the traditional institutions. Further, not only is Jesus identified as the new temple and manna (bread of life), John the Baptist, the witness of the true light (John 1:6–8), is associated with the lamp, the menorah (λύχνος, John 5:35; Exod 25:37). Perhaps, Chanikuzhy is right to say that “[w]hen one reads the FG with the thought of Jesus' appropriation of the temple in mind, then one begins to find this theme running throughout the entire Gospel. The Johannine Jesus takes into himself all the functions of the temple.”<sup>112</sup>

In sum, while the tabernacle manifested the presence of God who dwelt among his children, the Israelites, the tabernacle signs were kept to remind them of the presence of God in those life-and-death situations for edification and faith. Besides the depictions of Jesus as the tabernacle of flesh (John 1:14) and Jesus' body as the new temple (John 2:21), John's Gospel also consists of the elements of the theme of God's house including God's household, house, and feasts. According to the definition of signs in John using the three criteria, *σημεῖα* are Jesus' events representing the physical signs of the tabernacle for authenticating his identity, leading to people's faith so that they have life in him. Some of Jesus' events would reflect the semantic properties of the tabernacle sign events realized by different lexical grammatical categories. In this light, a comparative tool will be formulated to examine the analogies between Jesus' signs and the tabernacle signs as follows.

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<sup>111</sup> See Lunn, “Jesus, the Ark,” 731; Lightfoot, *A Commentary on the New Testament from the Talmud and Hebraica*, 3:443–44; Westcott, *John (Authorized)*, 291; Vos, *Grace and Glory*, 73; Brown, *John I–XII*, 989; Williams, “Between the Cherubim,” 186–87; Stibbe, *The Resurrection Code*, 61, 71; Hulster, “The Two Angels in John 20,12: The Old Testament Background,” 97–120.

<sup>112</sup> Chanikuzhy, *Jesus, the Eschatological Temple*, 2.



## 5. Adaptation of Hasan's Theory of Contextual Configuration

To investigate the analogies between Jesus' events and the four tabernacle sign events, and the development of Jesus' signs in shaping the Gospel, a hypothesis is set forth that John's Gospel is coherent in its final form. According to the purpose statement, Jesus' signs are chosen specifically to persuade people to believe in Jesus so that they might have life in his name (John 20:30–31). Jesus' signs then may appear throughout the Gospel governed by functions instead of miraculous features. Since this research involves the study of analogies between social events recorded as biblical texts, a method will be formulated using a comparative tool (CT) adapted from Hasan's sociolinguistic theory of contextual configuration.<sup>113</sup>

### 5.1 A Comparative Tool (CT) Adapted from Hasan's Notion of Contextual Configuration

To investigate the analogies between the textual elements of two social events, the foremost difficulty is the unpredictability.<sup>114</sup> However, if these correlations are on purpose, similarities and contrasts linking the old and new datum would be detectable. In this case, a set of consistent and holistic parameters would be needed. Thus, in comparing the sign events of the tabernacle and the signs of Jesus regarding their functions, Hasan's sociolinguistic theory of contextual configuration will provide guidance to examine the texts of the sign events socially, functionally, and structurally to detect potential

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<sup>113</sup> For the background of the relation between sociolinguistics and New Testament study, see Porter, *Linguistic Analysis*, 113–31.

<sup>114</sup> This is to borrow the terms of Fishbane's notion of inter-biblical typology that the comparative feature of typology is not fixed to a certain pattern but is determined by the historical-literary features on the basis of the exegetical correlations that are established through the process of theological-historical speculation to shed light on a present event through the lens of an older datum. See Fishbane, *Biblical Interpretation*, 351–52. Similarly, in terms of intertextual relations, the literary theorist Ben-Porat spells out that the intertextual links between the corresponding elements in the two activated texts are in an unfixed, unpredictable pattern. Ben-Porat, "The Poetics of Literary Allusion," 127.

similarities or contrasts.

In her discussion of the structure of a text, Hasan introduces the notion of contextual configuration. This notion is developed from Halliday's theory of language as social-semiotic. The theory emphasizes how language use is shaped by how social activities function within the social structure of a community.<sup>115</sup> Halliday states that it is about "the semiotic concept of meanings that are created by the social system—that in a sense constitute the social system—which are exchanged by the members of a culture in the form of a text."<sup>116</sup> In other words, meanings are exchanged in different types of social context determined by three features: the social status and roles of the participants (TENOR), the type of social activity (FIELD), and the rhetorical strategies and genres (MODE) emerging from the community's social structure that constitute the semiotic structure of a situation type.<sup>117</sup> Thus, a text is a semantic unit, an "actualized meaning potential," a product that has gone through a continuous process of choices regarding the specific situation type (context of situation) to encode the meaning through the networks that constitute the linguistic system of a specific social community (context of culture).<sup>118</sup>

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<sup>115</sup> The origin of the term semiotics is related to the Greek words *σημείον*, sign, and *σημα*, signal/sign. Along with semiotic, the term semiology is also used to refer to the study of signs. Whereas semiotics is used in the tradition of Peirce and Morris to denote a general theory of sign, semiology is used to denote a linguistic tradition from Saussure to Hjelmslev and Barthes. Nowadays, these two terms are synonyms, though semiotics is used more often as a general term while semiology is a branch of it. Nöth, *Handbook of Semiotics*, 13. The basic elements of a sociosemiotic theory of language include text, the situation, the text variety or register, the code (in Bernstein's sense), the linguistic system (including the semantic system), and the social structure. Halliday, *Language as a Social Semiotic*, 108. It is different from Morris's theory of semiotics for general science as well as his three dimensions of semiotics from his model of semiosis: syntactics, semantics, and pragmatics, that focuses on establishing a unified theory for the science of signs from a behavioral approach including animal or human, language or non-language. Morris, *Signs*, 1–59, 223–27. Regarding the three dimensions of Morris's semiotics, see Morris, *Foundations*, 3, 13–42.

<sup>116</sup> Halliday and Hasan, *Language, Context, and Text*, 11.

<sup>117</sup> Halliday, *Language as a Social Semiotic*, 110, 113.

<sup>118</sup> Halliday, *Language as a Social Semiotic*, 109. In terms of systemic theory, a text is "the product of ongoing selection in a very large network of systems—a system network." Halliday and Matthiessen, *Halliday's Introduction*, chapter 1.3, location 894900.

On this basis, Hasan investigates how social context is related to the structure of a text. To start her discussion, Hasan gives two examples to demonstrate the existence of the elements of structure.<sup>119</sup> The first is a sub-genre of a type of Japanese play called Enkirimono. The second is Aristotle's Greek tragedy. For the former, by knowing the basic pattern of the plot, Hasan postulates three elements of structure: 1. The Precipitative Event, 2. The Consequential Event, and 3. The Revelation. For Greek tragedy, it consists of three elements: the beginning, the middle, and the end. Hasan then argues that the elements of structure can be found not only in cultural or classic literature but even in everyday social activity such as casual conversation.<sup>120</sup>

To investigate the structure of a text, Hasan conceptualizes the social situation using the notion of contextual configuration (CC) which comprises Halliday's three social aspects of situation FIELD, TENOR and MODE.<sup>121</sup> These three social aspects of situation can be viewed as a construct of meaning semiotically as well as variables that contain specific values through which a specific option of a situation is motivated and specific elements of the structure are shaped.<sup>122</sup>

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<sup>119</sup> Halliday and Hasan, *Language, Context, and Text*, 53.

<sup>120</sup> Hasan argues that global structure is not only found in classical tragedy but also in the text of a social activity of buying a kilo of potatoes and three cloves of garlic. Thus, different scales of social activities can be conceptualized to study their structure. Halliday and Hasan, *Language, Context, and Text*, 54.

<sup>121</sup> Halliday refers the situational configuration of field, tenor, and mode as register. Halliday and Hasan, *Language, Context, and Text*, 12, 38–39, 55–59.

<sup>122</sup> Halliday and Hasan, *Language, Context, and Text*, 29, 55–56, 97. To illustrate what CC is, Hasan adduces an example using the value of the variable FIELD as "praising" or "blaming"; TENOR as "parent-to-child" or "employer-to-employee"; MODE as "speech" or "writing." These three social aspects of binary option can create eight possible combinations: parent (praising/blaming) child in (speech/writing) and employer (praising/blaming) employee in (speech/writing). Each of the eight combinations is a CC, "a specific set of values that realizes FIELD, TENOR, and MODE. Halliday and Hasan, *Language, Context, and Text*, 55. Building upon the notion of CC, Hasan establishes her theory of Generic Structure Potential (GSP) that is one of the approaches of contemporary genre studies. Bawarshi and Reiff categorize five different approaches of genre study: Genre in Literary Traditions; Genre in Linguistic Traditions; Genre in Rhetorical and Sociological Traditions, and Rhetorical Genre Studies. Each approach includes different emphases. See Bawarshi and Reiff, *Genre*, 13–104.

In view of Hasan's notion of CC and the derived relationship between structure and text, a comparative tool (CT) is adapted here using similar features in search of analogies between the sign events of the tabernacle and of Jesus. In other words, the social events of the institution of the four physical signs in the tabernacle will be examined and tabulated as references to examine the analogies according to the following three perspectives: (1) Social Activity (the kind of acts and the goal/function of the sign); (2) Agent Roles (the role and status of the agents involved); and (3) Event Structure (organization of the structural elements). It is observable that the patterns of all sign events can be categorized as one of the culturally popular patterns of text organization, namely, the patterning of Problem-Solution. However, the structure of each sign event varies depending on the situation (S, optional),<sup>123</sup> problem (P),<sup>124</sup> response (RP), positive or negative evaluation (PE/NE), and result (RS) that triggers different functional elements in resolving the problem through which the Israelites experienced the attributes of God and were reminded by the signs.<sup>125</sup> The corpus of the four tabernacle signs is obtained mainly from the LXX of the books of Exodus and Numbers using the MT as a reference. Following the sequence of events in the OT, the three features of each tabernacle sign

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<sup>123</sup> Hoey identifies the element of situation as optional as it provides background information rather than triggering the expected pattern. Hoey, *Textual Interaction*, 123; cf. 127, 130.

<sup>124</sup> Hoey defines problem as "an aspect of the Situation requiring a Response." Hoey, *Textual Interaction*, 124.

<sup>125</sup> Hoey, *Textual Interaction*, 119-41. In the discussion of the wilderness wandering tradition, Childs proposes the presence of a murmuring tradition in which two patterns are observed. Pattern I (Exod 15, 17, and Num 20) involves the elements of an initial need, (Exod 15:22, 23; 17:1; and Num 20:2), followed by a complaint (15:24; 17:2; Num 20:3), then an intercession (Exod 15:25; 17:4; Num 20:6); and finally the need being met by God's miraculous intervention (Exod 15:25; 17:6-7; Num 20:11). Pattern II (Num 11:1-3; 17:6-15/ET 16:41-50; 21:4-10) consists of the elements of an initial complaint (Num 11:1; 17:6; 21:5), followed by God's anger and punishment (11:1; 17:10; 21:6), then an intercession (11:2; 17:45; 21:7), and finally a reprieve of the punishment (11:2; 17:50; 21:9). Childs believes that these patterns are rooted in a specific situation found in the oral tradition rather than being a literary creation. Childs, *Exodus*, 258.

will be tabulated using the following texts to form a comparative tool:

- (1) the pot of manna (Exod 16:1–36; Num 11:4–23)
- (2) the bronze altar cover (Num 16:1—17:5, ET 16:1–40)
- (3) Aaron’s staff (Num 17:6–26, ET 16:41—17:11; used in signs and wonders [plagues] Exod 4:1–9, 17, 20, 28–31; Exod 7:3 [LXX 7:9; 11:9, 10]; Exod 11–14)
- (4) the bronze serpent (Num 21:4–9).

## 5.2 The Tabulations of the Four CT of the Tabernacle Signs

Among the four tabernacle signs, the depiction of the sign events related to Aaron’s staff is most diffuse, as Aaron’s staff was widely used in terms of performing signs and wonders in Egypt (including plagues: Exod 4:1–9, 17, 20, 28–31; Exod 7:3 [LXX 7:9; 11:9, 10]; Exod 7–14), and in authenticating God’s chosen priest in the wilderness (the revitalized staff: Num 17:6–26, ET 16:41—17:11). Whereas the sign events of the provision of manna are depicted twice, emphasizing the manna in Exodus (Exod 16:1–36) and the meat in Numbers (Num 11:4–23), the depictions of the sign events of the bronze altar cover and bronze serpent are more concentrated in the book of Numbers (Num 16:1—17:5; ET 16:1–40; Num 21:4–9). The adaptation of the CTs of the tabernacle signs will proceed below following the order of occurrences in the OT. The perspective of examining the tabernacle sign events will focus on the magnification of God’s attributes and the memorial value of the sign events. Symbols are used in the tabulations of the four CT and the content to represent:

-	/	^	×	vs	[ ] <sup>x</sup>	>	//
Relation	Option	Followed by	Inter- weaving	contrast	[Unit] x = repetition	Higher than	Parallel

### 5.2.1 The CT of the Sign of Manna (Exod 16:1–36; Num 11:4–35)

Scholars have observed that the chronological order in Exodus 16 is difficult to understand.<sup>126</sup> Durham suggests that the theological significance of Exodus 16 overrides the sequence of events in emphasizing the theme “provision demonstrating Presence.”<sup>127</sup> Thus, the contents of Exod 16:1–36 and Num 11:4–35 are conceptualized as two patterns of the semantic unit of “Manna—Provision” to cause remembrance one of God’s attributes in the following three perspectives:

Manna—Provision	
Social Activity: Kind of Acts/Goals of Sign	A social event of divine testing and edifying the subordinates to obey through the provision of their needs (meat, bread, and Sabbath) in a specific manner, <sup>128</sup> and the safekeeping of a sample of provision for the coming generations to see the divine presence.
Agent Roles/Status	Divine authority (God), divine representatives (superordinates: Moses and Aaron), and subordinates (Israelites).
Event Structure (organization of structural	Pattern 1 (Manna, Exod 16:1–36): P-Expression of Need (EN, Exod 16:1–3)^RP-Provision Instruction (PI, Exod 16: 4–19; glory)^NE-Disobedience (D, Exod 16:20–29)^PE-Obedience (O, Exod

<sup>126</sup> Cassuto claims that Exod 16 is the most difficult chapter in the book because of the non-chronological sequence of events related to Sabbath, the testimony (tabernacle), Moses’ announcement in 16:8 before the instruction of God, and others. Cassuto, *Exodus*, 186. Childs addresses it as a literary problem and proposes that a traditional pattern that is found in Exod 16, Num 14, and Num 16 containing the elements of “a murmuring of the people, a disputation, a theophany and a divine word to Moses which instructs him to speak to the people” to account for the “lack of logical sequence within Exod 16:1–12.” Childs, *Exodus*, 280, cf. 276–80. Propp identifies these issues as redundancy and disorganization. Propp, *Exodus 1–18*, 588–91.

<sup>127</sup> Durham, *Exodus*, 224.

<sup>128</sup> It is noted that God provided food and the Sabbath for the Israelites’ physical and spiritual needs. Durham, *Exodus*, 223; Sarna, *Exodus*, 85.

elements)	16:30)^RS-Safekeeping Provision (SP, Exod 16:31–36) Pattern 2 (Meat, Num 11:4–35): P-Complaint of Food and Complaint of Being Overloaded (CF&CO, Num 11:4–15)^RP- Provision of Spirit and Meat (PSM, Num 11:16–32)^RS- Remembering Punishment: Kibroth Hattaavah (RPu, Num 11:33– 35)
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Two points are prominent in this text exemplified by the length of content and the repetition: (1) Divine provision is closely related to divine presence. By obeying the instruction they obtain the provision and rest in divine presence (Sabbath) with the bestowed provision (Exod 16:4).<sup>129</sup> Thus, the social activity is a testing and edifying process to develop the subordinates' obedience to live in God's presence and trust his provision. (2) A special organization of the text is observed as a didactic repetition for emphasizing the divine response to the need of the subordinates and divine instruction for obtaining the provision.<sup>130</sup> Since the repetition is presented as interplay between Moses foretelling God's plan of provision to the Israelites (Exod 16:6–8) and God affirming what Moses had told the congregation (Exod 16:11–12),<sup>131</sup> this arrangement of "foretelling and affirming" mutually strengthens Moses' credibility and God's reliability for the Israelites to believe.<sup>132</sup> The Agent Roles involve a divine authority (God), divine representatives (superordinates: Moses and Aaron), and subordinates (Israelites). In the

<sup>129</sup> Durham observes that the theological significance overrides the sequence of events in emphasizing the theme "provision demonstrating Presence." It explains the facts that "instructions are repeated, the question of the name 'manna' is dealt with twice, the provision of food proving the Presence is three times intertwined with the provision of the day of rest celebrating the Presence, a symbol of Presence yet to be invented, the 'Testimony' is introduced . . ." Durham, *Exodus*, 224.

<sup>130</sup> Durham says that the sequence of the repeated depiction of God's "provident presence" is probably better viewed as "didactic, the multiplication for emphasis of an important preparatory point." Durham, *Exodus*, 221.

<sup>131</sup> Cassuto, *Exodus*, 194.

<sup>132</sup> In redaction analysis, Propp examines the possibility that the original order of the P source may have been Exod 16:6–8 following 16:11–12. However, he rejects this possibility and concludes that "we have in vv 6–9 a case of prescience or of faith vindicated." Propp, *Exodus 1–18*, 592.

Event Structure, Pattern 1, five elements are included in the following sequence: P-EN^RP-PI^NE-D^PE-O^RS-SP. Since the corresponding elements are realized by different lexical-grammatical categories, their semantic properties will guide the examination. The element of Problem (P-EN, Expression of Need) will include the meaning of “necessity” and “provision.” The element of Response (RP-PI, Provision Instruction) will consist of meaning such as “instruction” or “command,” and in the element of Negative Evaluation (NE-D, Disobedience), it will contain the meaning of “disobey.” Contrarily, in Positive Evaluation (PE-O, Obedience), the meaning will be the “actions of following the instructions.” Finally, “an indication of the institution of a sign” may be noted in Result (RS-SP, Safekeeping Provision).

God’s attribute of provision is also demonstrated through a correlated event of providing manna and meat in Num 11:4–35 that constitutes an alternative pattern of Event Structure with a different consequence, judgment (Pattern 2). Three structural elements are found as follows: P-CF&CO^RP-PSM^RS-RPu. Their semantic features are identified as “complaint of food/being overloaded” or “dissatisfaction of provision or mission” in the element of Problem-Complaint of Food & Complaint of being Overloaded (P-CF&CO); “provision of what people need: meat/spirit” in Response-Provision of Spirit & Meat (RP-PSM), and the “remembrance of the punishment of dissatisfaction/greed” in Result-Remembering Punishment (RS-RPu, Kibroth Hattaavah). And this pattern will be used as a reference to assist the investigation.



### 5.2.2. *The CT of the Sign of the Bronze Altar Cover (Num 16:1—17:5; ET 16:1—40)*

The complexity of the composition of the incident of Korah (Num 16) has been addressed by scholars.<sup>133</sup> Numbers 16 and 17 are closely related.<sup>134</sup> Milgrom notes that the whole *parashah* (Num 16:1—18:33), in which the Korah incident constitutes the major part, was concerning encroachment on the tabernacle.<sup>135</sup> In this incident, four groups of rebels acted against the leadership of Moses and Aaron together but also separately, namely, the Levites against Aaron (Num 16:8–11), Dathan and Abiram against Moses (Num 16:12–14), the community leaders against Aaron (Num 16:17), and the whole community against Moses and Aaron (Num 17:6–7; ET 16:41–42).<sup>136</sup> The impact made by the allied rebels was severe, as God attempted to consume the whole congregation twice (Num 16:21; 17:8, ET 16:45). Excluding the staff test (Aaron’s staff: Num 17:16–20; ET 17:1–5), two tests were performed to validate Moses’ and Aaron’s identities, namely an incense test and a test of an unprecedented event as a proof (Num 16:4–7; 16–18; 16:28–30). In fact, from a human perspective, Korah’s incident concerned encroachment on the tabernacle; from the divine perspective, it brought out the point that crossing the boundary of divine holiness was by no means negotiable; it led to death.<sup>137</sup> Thus, the rebels had mistaken their status of holiness (Num 16:3–5, 7) and learnt that only those

<sup>133</sup> Noth views Num 16:1—17:11 as a compositional unit and suggests that “several already fixed literary ‘sources’ have been worked together by a redactor.” Budd observes that Num 16 contains a “complex combination of traditions” including both a priestly element and Yahwistic tradition. Noth, *Numbers*, 120–22; Budd, *Numbers*, 181. See also Levine, *Numbers 1–20*, 405; Milgrom, *Numbers*, 129.

<sup>134</sup> Levine, *Numbers 1–20*, 405.

<sup>135</sup> Milgrom divides this *parashah* into six sections: (1) The Korahite encroachment: vindication of Aaron (and Moses) (16:1–35); (2) The encroachers’ fire pan as a sign (17:1–5); (3) The plague: further vindication of Aaron (17:6–15); (4) The staffs: final vindication of Aaron (17:16–26); (5) Priestly and Levitical responsibility for encroachment (17:27—18:7); (6) Priestly and Levitical emoluments for assuming the risks in guarding the tabernacle against encroachment (18:8–32). Milgrom, *Numbers*, 129.

<sup>136</sup> Milgrom, *Numbers*, 129. For the details of the redaction study of Korah’s rebellion (Num 16), see excursus 39. Milgrom, *Numbers*, 414–23.

<sup>137</sup> Levine points out that the “disposition of the firepans is actually part of a larger point of view on the character of holiness itself.” Levine, *Numbers 1–20*, 418–19.

who were chosen by God were qualified to approach the Holy One (Num 17:1–5; ET 16:36–40). In light of God’s attribute, the text regarding the sign of the bronze altar cover is conceptualized as “Bronze Altar Cover—Holiness” below.

Bronze Altar Cover—Holiness	
Social Activity: Kind of Acts/Goals of Sign	A social event of the authentication of identity as God-sent before the rebellious leaders by means of a divine affirmation test and an unprecedented punishment of the rebels who sinned against the divine by encroachment. A sign that reminded of the encroachment of the sinners and God’s holiness was made to warn those who were not qualified not to come close to the holy place/one.
Agent roles/Status	Divine authority (God); Divine representatives (first level superordinates: Moses and Aaron); Rebels: second level religious superordinates (Levites), second level social superordinates (Reubenites and 250 leaders), and subordinates (Israelites).
Event Structure (organization of structural elements)	P-Accusation of Self-exaltation (AS, Num 16:1–3)^RP-Authentication Test 1a (AT1a, Num 16:4–11)^NE 1-Accusation of Representative (AR, Num 16:12–14)^RP-Justification & Authentication Test 1b (Js&AT1b, Num 16:15–18)^NE 2-Against Representatives (AR, Num 16:19), RP-Justification & Authentication of Divine Sending (Js&ADS, Num 16:20–35; divine glory)^RS-Holy Censors as Altar Cover (HC, Num 17:1–5; ET 16:36–40)

Five features are specified in this text (Num 16:1—17:5; ET 16:1–40). First, two tests were performed to authenticate the leadership before the rebels; one was for Moses and the other was for Aaron. To verify Moses’ identity as *God-sent* before Dathan and Abiram, Moses’ foretelling of an *unprecedented* event, literally “creating a creation,” was fulfilled as evidence (Num 16:28–30). Since this unprecedented event was a judgment, the rebels were eliminated. The description of their death as being swallowed by the earth is repeated (Num 16:32–33). However, what followed, in fact, was the fulfillment of

“creating a creation” (Num 16:30), that is, the earth closed over them.<sup>138</sup> To authenticate Aaron’s identity, an incense ordeal was performed in which God rejected the 250 prominent leaders’ incense offerings (they are called sinners, *ἁμαρτωλοί*, MT Num 17:3, LXX, ET 16:38),<sup>139</sup> and eliminated them by fire, the official punishment of illegitimate offering.<sup>140</sup>

Second, the depiction of the incense test is repeated and fulfilled as affirmation (Num 16:6–7, 16–18) resulting in making a sign, the bronze altar cover, out of the 250 holy censers as a warning (MT Num 17:2–3; LXX, ET 16:37–38). In Exodus, the location of the bronze altar is depicted twice as being in front of the entrance (*θύρα*, door, gate) of the tabernacle (*καὶ τὸ θυσιαστήριον τῶν καρπωμάτων θήσεις παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου*, Exod 40:6, *καὶ τὸ θυσιαστήριον τῶν καρπωμάτων ἔθηκεν παρὰ τὰς θύρας τῆς σκηνῆς*, 40:29).

Third, while Moses was being accused, he made two petitions about justice to God: (1) Pay no attention to the offering of those unjust men (Num 16:15); (2) Punish the sinners justly but allow the innocent to live (Num 16:22).

Fourth, the Agent Roles in this event are highly hierarchical. They involve

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<sup>138</sup> People being swallowed in an earthquake is not a new thing, but then the earth closing up afterward is. Further, in this event, besides God’s immediate fulfillment of Moses’ prediction of the death of the rebels and the detailed description of their death (swallowed, alive to Sheol, perishing), a contrast is detected by Milgrom that whereas Dathan and Abiram gathered to “go up” for the test, they ended up “going down” alive into Sheol. Milgrom, *Numbers*, 137–38.

<sup>139</sup> Whether Korah was in the midst of the 250 leaders or in his own camp with Dathan and Abiram, is difficult to determine. According to this text, it is likely that he was with the 250 leaders (Num 16:17, 35; MT & LXX 17:5; cf. Deut 11:6), however, according to Num 26:10, he was swallowed by the earth. Milgrom, *Numbers*, 138.

<sup>140</sup> Although the MT text in Num 17:2 does not identify the offering of the 250 leaders as “strange fire,” the rendering in the LXX does translate the fire as “strange fire” that relates this incident to the offering of strange fire by Aaron’s sons, Nadab and Abihu. Consequently, they were consumed by the fire from the presence of the LORD (Lev 10:1–2). Other incidents of consummation by divine fire as punishment include events in Num 11:1 and 2 Kgs 1:10. Sometimes the occurrence of divine fire could also be a sign of approval, for example in Lev 9:24; Judg 6:21; 1 Kgs 8:38. Budd, *Numbers*, 188.

interactions between the divine authority, different groups of superordinates, and the subordinates.

Fifth, this sign event, along with the event of Aarons' staff, happened around the tabernacle of testimony and the camp of the Israelites, in other words, in front of God.

The Event Structure comprises the elements of Problem (P-AS) in terms of "accusation of self-exaltation," Response (RP-AT1a, Authentication Test 1a) "making known who can approach the holy place/one," Negative Evaluation 1 (NE 1-AR) in terms of "accusation of representatives," Response (RP-Js&AT1b, Justification & Authentication Test 1b) "justice penalty or appeal and authentication of representative's identity," Negative Evaluation 2 (NE 2-AR) "against the representatives," Response (RP-Js&ADS) "justification and authentication of the divine/God-sent with the theophany of glory," and Result (RS-HC, Holy Censors as Altar Cover) "forbidding sinners to approach the holy place/one."

***5.2.3. The CT of the Sign of Aaron's Staff (Num 17:6–28, ET 16:41—17:13; Exod 4:1–9, 17, 20, 28–31; Exod 7:3; LXX 7:9; 11:9, 10; Exod 11–14)***

The event of the institution of Aaron's staff as a sign happened right after the institution of the sign of the bronze altar cover. Since the groups of Korah, Dathan, and Abiram had been punished by death during the two authentication tests, the affirmation of Moses' and Aaron's leadership was supposedly strong and clear. However, the rebellion of the Israelites reached its climax on the following day as the whole community fearlessly accused Moses and Aaron of killing the leaders, God's people, instead of the community seeing it as divine punishment. This resulted in the divine judgment of a plague upon the

community and necessitated another authentication test of leadership. To stop the plague, Moses commanded Aaron to atone for the people's sins by an incense offering. Significantly, Aaron's incense offering appeased God instead of arousing God's wrath, as in the case of the incense offerings of the 250 leaders in the sign event of the bronze altar cover.<sup>141</sup>

Further, God exalted and authenticated Aaron's priesthood over the leaders of all twelve tribes by revitalizing Aaron's staff. Its growth exceeded the standard of budding to a complete cycle of sprouting, budding, blooming, and bearing ripe almonds overnight in the tent of the testimony before the ark, which was the presence of the LORD (Num 17:19–20, 22–23, 25; ET 17:4–5, 7–8, 10).<sup>142</sup> Seeing that the Hebrew word for staff (מטה, *matteh*) has the meanings of "staff" and "tribe," the significance of this test, as Milgrom observes, is that "The dead *matteh* (staff) springs to life and represents the living *matteh* (tribe) that God blesses. Further, only the *matteh* (staff/tribe) of Levi is qualified to be in the Presence of God."<sup>143</sup> Hence, this social event is conceptualized as "Aaron's Staff—Revitalization" using the three features as follows. Its function is to authenticate God's chosen priest and to keep the Israelites from death because of their murmurings.

Aaron's Staff—Revitalization	
Social Activity: Kind of	A social event of divine judgment on the rebels and the legitimization of the chosen leader by means of divine acceptance of atonement

<sup>141</sup> Milgrom, *Numbers*, 140.

<sup>142</sup> Regarding whether the tribe of Levi was one of the twelve tribes or along with the twelve tribes, there is no consensus. Noth thinks that the tribe of Levi was one of the twelve. However, Milgrom and Levine adduce reasons to support the view that there were thirteen tribes. The first is that Manasseh and Ephraim were two chieftains in the tribal lists in the priestly text instead of being under Joseph as one tribe. The second is that Levi was not listed as one of the twelve tribes in Num 3–4. Noth, *Numbers*, 131; Milgrom, *Numbers*, 144; Levine, *Numbers 1–20*, 421–22.

<sup>143</sup> Milgrom, *Numbers*, 142.

Acts/Goals of Sign	and affirmation through the revitalization test. The revitalized object was kept as a sign to stop the murmuring of the subordinates against the divine to keep them from death.
Agent Roles	Divine authority (God), Divine representatives (superordinates: Moses and Aaron), and subordinates (Israelites)
Event Structure (organization of structural elements)	<p>P-Accusation of Representative (AR, Num 17:6–7a, ET 16:41–42a)^RP-Judgment &amp; Atonement &amp; Divinely Initiated Authentication Test (J&amp;A&amp;DAT, Num 17:7b–24, ET16:42b—17:9; glory)^RS-Safekeeping the Revitalized Object (SRO, Num 17:25–26, ET 17:10–11)</p> <p>Alternative Indicators: sign(s), σημεῖον(α), Exod 4:8–9, 28; signs and wonders, τὰ σημεῖα καὶ τὰ τέρατα, Exod 7:3; 11:9, 10; believe or listen, πιστεύω or εἰσακούω, Exod 4:5, 8, 31, 14:31; not believe or not listen, μὴ πιστεύσω or μὴδὲ εἰσακούω, Exod 4:1, 8–9; 7:4, 13, 16, 22; 8:11, 19 (ET:15); 9:12; 11:9.</p>

The main feature of this event lies in the Social Activity that Aaron's identity was validated by his active atonement for healing as well as by God's active manifestation of revival power to signify that only the revitalized staff/tribe was allowed to be in the divine presence so that the murmuring of the whole community would cease before God. It thus kept them from the consequence of murmuring, which was dying. Whereas Moses and Aaron interceded for the community that the innocent ones should not bear the punishment because of the sin of one man when God attempted to consume the community the first time during the incense test (Num 16:22), Moses and Aaron could not find reason again to intercede in God's second attempt. Thus, they atoned for the community by ritual (Num 17:9–11; ET 16:44–46).<sup>144</sup> As mentioned previously, the sign events of Aaron's staff are most diffuse, as the revitalized staff of Aaron was instituted as a sign in the wilderness, but long before, Aaron's staff was used in Egypt to perform signs

<sup>144</sup> Milgrom, *Numbers*, 140.

to authenticate Moses' identity before the Israelites, and signs and wonders (plagues) before Pharaoh so that they would believe God to deliver the Israelites. Since these events cover several chapters with a similar function focusing on the conviction of the Israelites and Pharaoh that God was with Moses, Aaron and the Israelites, features related to signs (*σημείον/α*, Exod 4:8–9, 28), signs and wonders (*τὰ σημεῖα καὶ τὰ τέρατα*, Exod 7:3; 11:9, 10), belief or listening (*πιστεύω* or *εἰσακούω*, Exod 4:5, 8, 31, 14:31), and not believing or not listening (*μὴ πιστεύσω* or *μηδὲ εἰσακούσωσιν*, Exod 4:1, 8–9; 7:4, 13, 16, 22; 8:11, 19 (ET:15); 9:12; 11:9) would be considered as indicators of alternative reactions to the sign of Aaron's staff in Egypt.<sup>145</sup> The references of these events include (1) Performing signs before the Israelites (Exod 4:1–31); (2) Performing signs and wonders before Pharaoh beginning from the first sign or wonder (*σημείον ἢ τέρας*, Exod 7:3) of changing the staff to a snake (Exod 7:9) to the ten plagues (Exod 7:14–13:22), and to the dividing of the Red Sea (Exod 14:1–31). Thus, the examination of the analogies of Aaron's staff will take into account the Event Structure of Aaron's Staff-Revitalization and the alternative indicators for possible correspondences to the functions of Aaron's staff in Egypt and the wilderness.

For the Event Structure of Aaron's Staff-Revitalization, the included elements are Problem (P-AR) with the semantic properties as the "accusation of representative," Response (RP-J&A&DAT) as "judgment, the atonement of healing, and the divinely initiated authentication test," and Result (RS-SRO) as "safekeeping the revitalized object as a remembrance." For the alternative indicators, those elements included "the belief or

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<sup>145</sup> The events of Aaron's staff in Exod 17:1–7 and Num 20:1–30 are not included because they are not directly related to the signs and wonders in Egypt and the institution of Aaron's staff as a sign in the wilderness.

disbelief of subordinates (the Israelites and Pharaoh),” and “signs/signs and wonders.”

Once these alternative indicators are detected, the examination of analogies will proceed further, comparing to that specific sign event of Aaron’s staff performed in Egypt.

#### **5.2.4. The CT of the Sign of Bronze Serpent (Num 21:4–9)**

The event of the bronze serpent happened after the transition of leadership and a victory over the Canaanites as Miriam and Aaron had died (Num 20:1; 22–29) and God had listened to Israel’s vow to deliver up the Canaanites (Num 21:1–3).<sup>146</sup> Even so, the Israelites were not satisfied but directly spoke against God and Moses regarding no food (סֶלֶם, bread), no water, and the miserable food (סֶלֶם, bread → manna; Num 21:4–5).<sup>147</sup> Subsequently, God sent poisonous serpents to bite and kill them. Scholars observe that the itinerary of the journey in Num 20–21 seems to be disturbed by the events on purpose.<sup>148</sup> Probably the incident of the bronze serpent, surrounded by the events of victories over enemies (Num 21:1–3; 21–35) and God’s provision (Num 21:16–17), is to contrast the Israelites’ rebellion/disbelief with God’s faithfulness.<sup>149</sup> The remedy of the Israelites’ rebellion was not to remove the serpents, as they asked Moses to ask God to do after some had died and the others repented. Rather, it was to rebuild their faith in God through obeying God’s instruction to look at the image of the agent of punishment, the

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<sup>146</sup> By that time, none of the adults from the generation of the exodus except Joshua son of Nun and Caleb son of Jephunneh remained, and the new generation of Israelites would live till they entered the promised land. The rest of the Israelites including Miriam, Aaron and Moses had died and could not enter because of their rebellion (Num 12:1–15; 14:26–35; 20:9–13).

<sup>147</sup> Their complaints contradict themselves. In other words, the Israelites were dissatisfied with God.

<sup>148</sup> Gray and Levine observe that the itinerary is interrupted between Num 20:21 and 21:4. And Milgrom detects a composition purposely inserted between Num 20 and 21. Gray, *Numbers*, 274; Levine, *Numbers 21–36*, 86; Milgrom, *Numbers*, 463–67.

<sup>149</sup> Milgrom, *Numbers*, 464.



bronze serpent, and recover.<sup>150</sup> Thus, the event is conceptualized as “Bronze Serpent—Salvation by Faith” below.

Bronze Serpent—Salvation by Faith	
Social Activity: Kind of Acts/Goals of Sign	A social event of divine judgment and salvation. God sent an agent (snakes) to execute punishment because of the sin of the subordinates. To rebuild their faith and save them from death he commanded trusting the divine word to look at a replica of the agent, the sign of the punishment.
Agent roles/Status	Divine authority (God); Divine representatives (superordinate: Moses); and subordinates (Israelites)
Event Structure (organization of structural elements)	P-Disbelief of the Subordinates (DS, Num 21:4–5)^RP-Judgment sent (J, Num 21:6)^PE-Repentance and Seeking Help (RSH, Num 21:7a)^RS-Bronze Serpent as a Means to Salvation by Faith (BSF, Num 21:7b–9).

Three features are distinctive in the CT of Bronze Serpent—Salvation by Faith. First, regarding Social Activity, is the paradoxical nature of the agent, the serpents, being sent to execute judgment, and the material copy being put on a pole to build the faith of those who obeyed the divine by looking at it.

Second is the factor of *being seen*. Whereas the (golden) pot of manna and Aaron’s rod were supposedly out of sight in the Holy of Holies (cf. Heb 9:4), and the bronze altar cover would be seen only by those who approached the altar, the bronze serpent was made to be put on a pole for all to *see*.<sup>151</sup> Knowing the different prohibitions

<sup>150</sup> This understanding is consistent with the message of Wis 16:5–14 in the LXX regarding the serpents. For the details of the reinterpretation of Num 21:4–9 in Wis 16:5–14, see Maneschg, “Gott, Erzieher, Retter und Heiland seines Volkes,” 214–29. Turnage points out that the interpretation of the serpent as a symbol or instrument that pointed people to God in response to faith rather than containing magic power can be found in Wisdom of Solomon, Philo (*Alleg. Interp.* 2:81), and The Sages (*m. Ros. Has.* 3:8). Turnage, “Is It the Serpent that Heals?,” 74–75. See also Birkan-Shear, ““Does a Serpent Give Life?”” 416–26.

<sup>151</sup> That it needed to be seen, together with other reasons such as imitating the colour or the name of the serpent, may explain why Moses chose to use copper to make the serpent. Other suggested reasons

of touch, sight, and approach to the areas and pieces of furniture in the tabernacle,<sup>152</sup> the bronze serpent is remarkable.

The third is related to the Agent Roles: Moses alone is the superordinate in this event, as Aaron had died. Further, differing from the sign of a pot of manna that was prepared by Aaron (Exod 16:34), and the sign of the bronze altar cover made by Aaron's son Eleazar (Num 17:1–5; ET 16:36–40), Moses himself was appointed to make the sign of the bronze serpent in his late ministry (Num 20:22–29). Thus, the bronze serpent may be somehow attached to Moses as his handmade sign, especially after his death. The Agent Roles in this event are the same as in the events of the manna and of Aaron's staff, including divine authority (God), a divine representative/superordinate (Moses), and subordinates (Israelites).

The Event Structure comprises the following elements of Problem (P-DS) to denote "disbelief of the subordinates," Response (RP-J) "sending an agent to judge," Positive Evaluation (PE-RSH) "repentance and seeking help," and Result (RS-BSF) "the sign of the bronze serpent as a mean for salvation by faith."

To conclude this section, the CTs of the four tabernacle signs are summarized below. The abbreviations of the elements of the Event Structures follow the elements of Problem-Solution Pattern: P: Problem; RP: Response; P/NE: Positive/Negative Evaluation; RS: Result.

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include homeopathic power or sympathetic magic. See Milgrom, *Numbers*, 174; Levine, *Numbers 21–36*, 89. However these reasons assume more the power of the object, instead of the act of looking at it as a reminder of punishment to help people avoid sin and as an object to build up faith.

<sup>152</sup> Haran, *Temples*, 175–88.

<p>Manna—Provision (Goals: Provision of Food and Sabbath. Agent Roles: Hierarchical)</p>	<p>Pattern 1 (Manna): P-EN<sup>^</sup>RP-PI<sup>^</sup>NE-D<sup>^</sup>PE-O<sup>^</sup>RS-SP Pattern 2 (Meat): P-CF&amp;CO<sup>^</sup>RP-PSM<sup>^</sup>RS-RPu</p> <p>EN: Expression of Need; PI: Provision Instruction (glory); D: Disobedience; O: Obedience; SP: Safekeeping Provision; CF: Complaint of Food; CO: Complaint of being Overloaded; PSM: Provision of Spirit &amp; Meat; RPu: Remembering Punishment</p>
<p>Bronze Altar Cover—Holiness (Goals: Holiness &amp; Prevention of Encroachment. Agent Roles: Highly Hierarchical)</p>	<p>P-AS<sup>^</sup>RP-AT1a<sup>^</sup>NE 1-AR<sup>^</sup>RP-J &amp; AT1b<sup>^</sup>NE 2-AR<sup>^</sup>RP-Js&amp;ADS<sup>^</sup>RS-HC</p> <p>AS: Accusation of Self-exaltation; AT1a: Authentication Test 1a; AR: Accusation of Representative; Js&amp;AT1b: Justification &amp; Authentication Test 1b; AR: Against Representatives; Js&amp;ADS: Justification &amp; Authentication of Divine Sending (glory); HC: Holy Censors as Altar Cover</p>
<p>Aaron's Staff—Revitalization (Goals: Identify the Chosen One &amp; Prevent from Death; Cause Belief. Agent Roles: Hierarchical)</p>	<p>P-AR<sup>^</sup>RP-J&amp;A&amp;DAT<sup>^</sup>RS-SRO</p> <p>AR: Accusation of Representatives; J&amp;A&amp;DAT: Divine Judgement (glory) &amp; Representative Atonement &amp; Divine initiated Authentication Test; SRO: Safekeeping the Revitalized Object</p> <p>Alternative Indicators: sign(s) (σημείον/α); signs and wonders (τὰ σημεία καὶ τὰ τέρατα); belief or listen (πιστεύω or εἰσακούω); not belief or not listen (μὴ πιστεύσω or μὴδὲ εἰσακούω)</p>
<p>Bronze Serpent—Salvation by Faith. (Goals: Build up Faith to Live. Agent Roles: Hierarchical)</p>	<p>P-DS<sup>^</sup>RP-J<sup>^</sup>PE-RSH<sup>^</sup>RS-BSF</p> <p>DS: Disbelief of the Subordinates; J: Judgment (send); RSH: Repentance and Seeking Help; BSF: Bronze Serpent as a Mean to Salvation by Faith</p>

These CTs of the four tabernacle signs will be used as standard features to examine the possible corresponding signs in John's Gospel. In general, similarities are found between these CTs. First, besides the fact that all signs are instituted as remembrance of the consequence of each of the sign events, theophany manifestation in

terms of *glory* ( $\delta\acute{o}\xi\alpha$ , Exod 16:10; Num 16:20; and Num 17:7, ET 16:42) occurs in three events, namely, the sign events of manna, the bronze altar cover, and Aaron's staff.

Among these three events, the theophany of glory manifests as God's wrath in the two sign events in the incident of Korah's encroachment. Similarly, the feature of judgment, J, occurs in all except the event of manna (Num 16:20–21, 31–35; 17: 9–11, ET: 16:44–46; Num 21:6).

Second, two of the sign events, namely the bronze altar cover and Aaron's staff, consist of the authentication tests of leadership (God-sent/chosen priest, AT).

Third, the two bronze sign events embody the "sending" feature functioning as authentication of Moses' *God-sent* identity (bronze altar cover) and as the *sending* agents, the poisonous serpents, to execute God's punishment (bronze serpent).

Fourth, regarding the Event Structure, all four sign events contain the elements of problem (P), response (RP), and result (RS) that constitute a basic unit. Such cases include the alternative pattern of the manna event emphasizing the provision of meat (Pattern 2: P<sup>^</sup>RP<sup>^</sup>RS) and the sign event of Aaron's staff (P<sup>^</sup>RP<sup>^</sup>RS). One pattern contains the features of both positive and negative evaluation (P/NE) as in the event of Manna—Provision (Pattern 1: P<sup>^</sup>RP<sup>^</sup>NE<sup>^</sup>PE<sup>^</sup>RS). The pattern of the event of the bronze altar cover includes only negative evaluation (P<sup>^</sup>RP<sup>^</sup>NE<sup>1</sup>RP<sup>^</sup>NE<sup>2</sup>RP<sup>^</sup>RS), and the event of the bronze serpent includes only positive evaluation (P<sup>^</sup>RP<sup>^</sup>PE<sup>^</sup>RS). In particular, each of the events consists of distinctive structural elements as well as semantic features that are realized by certain lexico-grammatical categories in the text motivated by the functions in that specific situation type. To summarize the semantic

features of the distinctive structural elements in each of the physical signs in the tabernacle, the event of manna would include “necessity and provision” in EN, “command or instruction” in PI, “do, follow, or obey” in O, and “an indication of the institution of a sign” in SP in Pattern 1. In pattern 2, the event of the provision of meat, it would include features such as “dissatisfaction of provision or mission” in CF&CO; “provision of spirit or meat” in PSM; and “remembrance of the punishment of dissatisfaction/greed” in RPu.

Likewise, in the sign event of the bronze altar cover, the semantic properties would include “accusation of self-exaltation” in AS, “making known who can approach the holy place/one” in AT, “penalty or appeal” in Js, “proof of being sent or unprecedented event” in ADS, and “forbidding sinners to approach the holy place/one” in HC.

In the sign event of Aaron’s staff, the semantic properties will include “accusation” in AR, “atonement for healing/revitalization” in J&A&DAT, “revitalized object” in SRO; and the alternative indicators for the functions of Aaron’s staff in Egypt include “belief/disbelief,” and “signs/signs and wonders.”

Lastly, in the sign event of the bronze serpent, the features would include “disbelief” in DS, “sin/judgment/death/sending” in J, “call for help” in RSH, and “believe/obey, and live” in BSF.

All these semantic features would be realized by the corresponding lexemes and grammatical forms selected from the social system.<sup>153</sup> Thus, the semantic properties of

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<sup>153</sup> In Hasan’s notion of CC, the criteria of defining the boundaries of the structural elements are not by forms such as syntactic forms, turns in dialogue, or offer-receipt in messages. Rather it is defined by what kinds of “job” the structural elements do in that specific CC. Since the nature of job is CC specific,

the distinctive structural elements, together with the CTs adapted from the social semiotics construct that consists of the three features of Social Activity, the hierarchical relation of Agent Roles, and the Event Structure can help examine whether analogies occur between Jesus' signs and the tabernacle signs and how the analogies may be constructed. Since the constructions of analogy are unpredictable and constrained by the reality and development of both the old (tabernacle signs) and new datum (Jesus' signs),<sup>154</sup> the exact order of the structural elements or lexico-grammatical forms of the tabernacle signs may not be found in John's Gospel, though they may be. Thus, the corresponding features to the physical signs of the tabernacle may occur randomly depending on the features of the chosen signs of Jesus. Note that in John's prologue, Moses' law and Jesus' grace and truth are in juxtaposition to indicate a comparison in which the superiority of the latter is implied (ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο, John 1:17). Very likely, parallel and contrastive constructs of the semantic features of the structural elements will occur. In all cases, sufficient signals should be expected that would create a cumulative effect to signify the correspondences of Jesus' signs to the tabernacle signs.

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the realization criteria of structural elements are better defined by semantic properties and the criteria are not necessarily identical across different CC. Halliday and Hasan, *Language, Context, and Text*, 67–68; Hasan, "Situation and the Definition of Genres," 131.

<sup>154</sup> Similar to what Fishbane points out about typology: "while it is in the nature of typologies to emphasize the homological 'likeness' of any two events, the concrete historicity of the correlated data means that no new event is ever merely a 'type' of another, but always retains its historically unique character." Fishbane, *Biblical Interpretation*, 351.

## 6. A Procedure

The examination of the analogies between Jesus' signs and the tabernacle signs consists of two steps. First, Jesus' sign events corresponding to the four tabernacle signs are preliminarily identified according to the compositional signals. The criteria of the composition signals are two: (1) direct reference (e.g. manna); (2) indirect references that signal specific features of individual tabernacle signs such as provision (manna), revitalization/signs and wonders (Aaron's staff), encroachment of the holy place/one/self-exaltation (bronze altar cover), and salvation by faith/being seen on a pole (bronze serpent). It may also signal a specific relationship between those tabernacle signs at the same location such as the signs of manna and Aaron's staff before the ark of the testimony, and the juxtaposition between the sign events of the institution of the bronze altar cover and Aaron's staff. Thus, the narrative asides may provide special hints to the compositional signals. Second, the CTs of the four tabernacle signs will then be applied to Jesus sign events for examining the analogies. To facilitate the examination of analogies, John's Gospel will first be demarcated below into its sections for the application of the two-step procedure. Then, the integrated steps and the outlines of the chapters follow.

### 6.1 Demarcation of John's Gospel

To divide John's Gospel into compositional units for examining the analogies between Jesus' signs and the tabernacle signs, the foremost consideration is the contextual factors. As discussed previously, the specificity of Johannine *σημεῖα* is indicated by Jesus' responses to the requests for a sign in which Jesus' body as a new temple, God's house

(John 2:19–21, cf. 2:16) and the provision of manna, related to the provision of the bread of life (Jesus' flesh), are referred as the signs (John 6:30–35, 51). These two references of sign are related in the OT as a pot of manna was the first physical sign to be safe-kept in the tabernacle, the first handmade house of God (Exod 16). Hence, the demarcation of John's Gospel into compositional units will be scrutinized in its final form using contextual factors of the tabernacle/temple-sign theme drawn from the relevant OT texts in Exodus and verified by literary/linguistics devices such as cohesive (e.g. semantic recapitulation of event, cohesive ties, and chains) and disjunctive devices (e.g. temporal and spatial shift) along with the signals of the relevant narrative asides.<sup>155</sup>

The first consideration of demarcation naturally falls on the contextual factors of the tabernacle/temple-sign theme in which an intrinsic relationship had been established between the first tabernacle sign, a pot of manna (Exod 16), and the building of the tabernacle in the Exodus tradition (Exod 25–40) but also with the first feast, the Passover (Exod 12). In fact, both the Passover and a pot of manna were instituted before the building of the tabernacle but attached to it when it had been built.<sup>156</sup> This similar sequence of the three interrelated elements, Passover-sign-tabernacle/temple, is found in John's Gospel right after the prologue (John 1–2), when Jesus is proclaimed as the Lamb

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<sup>155</sup> According to Thatcher, there are 191 narrative asides in the Gospel. He categorizes the asides under four functions. I believe that, besides providing primary information for the immediate environment, some of the asides play a significant role in the overall coherence of the Gospel by linking different parts together. Thus, the asides could be used for the demarcation of the Gospel. Thatcher, "A New Look at Asides in the Fourth Gospel," 434–39.

<sup>156</sup> Passover was instituted to commemorate the first nation-wide critical event of God's deliverance of the Israelites from Egypt before the building of the tabernacle (Exod 12:1–28). It marked the beginning of a new era as God set the time of observing the first Passover as the first month of the year (Exod 12:1–2). After the building of the tabernacle, Passover was tied to the unified household of God and became one of the three major temple feasts (Exod 23:14–19; cf. Exod 12:1–20; Lev 23:5; Num 28:16–25; Deut 16:1–8).



of God at the beginning of the Gospel and fulfills this role as the Passover Lamb at the end (John 1:29, 36; 19:28–36);<sup>157</sup> it is then followed by the first numbered sign (John 2:11), and the claim of raising a new temple at a time near the Passover in the temple (John 2:19). Further, among the four tabernacle signs, the first sign (a pot of manna) is distinctive as it is the only sign that represents God’s provision and a test of obedience with no sense of judgment. These three elements may provide hints to demarcate the compositional units in examining Jesus’ signs.

Whereas the Passover-sign-temple theme first appears in John 1–2, the second time it appears is in John 6. Especially, a link is formed between the sign of feeding the five thousand and the sign of manna from Exodus using the word *πειράζω* (test). In Exod 16:4, one of the purposes of God’s provision of manna was to test (*πειράζω*) the Israelites. This same word is used distinctively in John referring to Jesus *testing* Philip by asking him what to do when Jesus lifted up his eyes and saw a big crowd (John 6:6).<sup>158</sup> This sign of feeding the five thousand is also closely linked with the following discussion of the sign of manna (John 6:30–33; cf. Exod 16:1–35).<sup>159</sup> Since a pot of manna was the first physical sign in Exodus, the link between the sign of manna and the sign of feeding the

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<sup>157</sup> Interpretations of the “Lamb of God” are diverse. Morris observes nine references claimed among many: (1) the Passover Lamb; (2) the lamb “led . . . to slaughter” (Isa 53:7); (3) the Servant of the Lord; (4) the lamb of the daily sacrifices; (5) the “gentle lamb” of Jeremiah 11:19; (6) the scapegoat; (7) the triumphant Lamb; (8) The God-provided lamb of Genesis 22:8; (9) a guilt offering (Lev 14:12, 21, 24–25; Num 6:12). However, at the end of the Gospel, Jesus is identified as the Passover lamb in an OT quotation (John 19:36) in some subtle ways. Thus, the title “Lamb of God” probably points to the Passover Lamb. Morris, *John*, 126–30. For the arguments to support the reference as being to the Passover Lamb, see Stibbe, *John*, 35, 196; Grigsby, “The Cross,” 53–54; Porter, *John, His Gospel*, 207–11. One may puzzle whether the sacrifice of the Passover lamb can take away sin. This relationship can find support from Ezek 45:21–25; *Exodus Rabbah* 15.12 on Exod 12: 6; and Halakhah. See Block, *Ezekiel 25–48*, 666; Neusner, *Comparative Hermeneutics*, 1:273–74.

<sup>158</sup> Although all Gospels record the episode of feeding the five thousand, John focuses on Philip and Andrew instead of the twelve, which is different from the Synoptic Gospels. See Westcott, *John (Authorized)*, 94–95.

<sup>159</sup> The crowd asked Jesus what sign he would perform so that they might see it and believe him (John 6:30). This question is similar to the question of the Jews in John 2:18.

five thousand (John 6) may imply a comparison as well as a parallel of order to mark the latter as the first sign in a new phase of signs.

Moreover, a parallel link between the first numbered sign and the sign of feeding the five thousand is established using the verb  $\gamma\epsilon\mu\acute{\iota}\zeta\omega$  to depict the actions of *filling* the six stone jars of *water* and *filling* the twelve baskets of *food*, as  $\gamma\epsilon\mu\acute{\iota}\zeta\omega$  occurs only three times in the whole Gospel, all in these two sign events, and the progressions of the number of containers (six/twelve), and probably the number of people being fed (wine/food) are signaled (John 2:7x2 and 6:13). Note that the bread of life for eternal life is superior to the manna for earthly life (John 6:35–59). A superiority of Jesus' signs over the tabernacle signs may be implied in this phase beginning at John 6.

Further, some similarities are observed between the first sign of changing water into wine and the pericope of Jesus washing the disciples' feet (John 13). These two events happened in the family feasts of wedding and Passover respectively. Each of the situations involves the use of cleansing water and the action of carrying water with a container. Whereas the servants of the wedding feast followed Jesus' instruction to fill up the six stone jars with purification water and bring them to the head steward for tasting in John 2, Jesus, who served as a servant, poured water into a basin to wash the disciples' feet in John 13. Presumably this may mark the beginning of another phase of signs to indicate a new transformation. In this case, John 2, John 6, and John 13 all correspond to a Passover (John 1:29, 36; 2:13; 6:4; 13:1) and connect to God's house represented by the temple (John 2:19), synagogue (John 6:59), and "my father's house" (John 14:2).

Drawn from the above observations in reference to the significance of the first

sign and Passover in relation to the tabernacle/God's house, the preliminary division of John's Gospel for the investigation of signs can be as follows: John 1–5; 6–12; 13–21. This division should be verified by other literary/linguistics devices and the relevant narrative asides below.

While the contextual factors of Passover-sign-tabernacle/temple indicate the beginning of each of the divisions, the second consideration is to examine the devices that bind together or close the units. To signify a unit boundary, depending on the length of the semantic unit whether it is realized beyond noun group(s), clause(s), or text type(s), different grammatical or lexical cohesive devices such as conjunctives, cohesive ties, and chains are used to bind the text together.<sup>160</sup> Other devices are used to disjoin units, such as disjunctive words, a shift of participants, temporal or spatial shifts, and the like.<sup>161</sup> Two examples of cohesive devices are noticed by some scholars in John's Gospel. First is the use of some cohesive ties that form the so-called "Cana-to-Cana" cycle in which geographical place and event in John 2 are recapitulated by the narrator in John 4 to introduce the event of the second sign (John 2:1–22; John 4:45–46).<sup>162</sup>

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<sup>160</sup> In Halliday and Hasan's framework of cohesion, different devices are used to form ties or chains to create the texture of a text as a semantic unit. Some of these cohesive devices can be categorized as non-structural, such as grammatical and lexical devices. For grammatical cohesion, the kinds of devices include reference, substitution, ellipsis, and conjunction. For lexical cohesion, the devices include repetition, synonym, antonym, meronym, equivalent, naming, and semblance. The category of structural cohesion includes parallelism, theme-rheme development, and given versus new organization. Halliday and Hasan, *Cohesion*, 31–288; Halliday and Hasan, *Language, Context, and Text*, 82. For cohesion in Greek, see Porter, *Idioms*, 304–7.

<sup>161</sup> Halliday points out that the length of the text is not counted by sentences, and it is not restricted by the lower limit or upper limit of the numbers of sentences. Rather it is a semantic unit. Since cohesion is the signal of texture, those who create or interpret a text can detect it; it is valid to use marks of cohesion as criteria for identifying the boundary of a text. Halliday and Hasan, *Cohesion*, 294–95.

<sup>162</sup> Moloney identifies John 2–4 as a geographical *inclusio* and calls it the "Cana Cycle." Carson indicates that John 2:1–4:54 "is bounded not only by a paired reference to Cana, but by a thematic wholeness." Stibbe calls it the "Cana-to-Cana itinerary." In fact, Stibbe signifies several rhetorical techniques found in the prologue and one of them is *inclusio*. Labahn calls it "ring composition." See Moloney, "From Cana to Cana," 202; Moloney, *The Gospel of John*, 63–65; Carson, *John*, 166; Stibbe,

Another example is two cohesive chains of OT quotation formulae linked by the perfect passive participle of γράφω (John 2:17; 6:31, 45; 10:34; 12:14) and the aorist passive subjunctive of πληρώω (John 12:38–40; 13:18; 15:25; 17:12; 18:9, 32; 19:34, 28, 36–37) across the first (John 1:23—12:16) and second section (John 12:38—19:37) of the Gospel respectively.<sup>163</sup> With these in mind, we see an event and several themes in John 1 recapitulated at the end of John 5. First is Jesus' direct remark using ἀπεστάλακατε, a perfect tense form of ἀποστέλλω, in John 5:33 to refer to the incident of the Jews who "had sent" people to inquire the nature of John's baptism at the very beginning of the Gospel (John 1:19). By reiterating the same event, semantic and lexical cohesion are formed through the terms such as, John (the Witness), send (ἀποστέλλω) and testimony/testify (μαρτυρία/μαρτυρέω). These terms related to the sending of John the Baptist for testifying appear together only in John 1, 3 and 5 (1:6–8, 15, 19; 3:28; 5:31–36) to possibly denote a unit boundary. Second is that lexical terms in the prologue such as "receive," λαμβάνω (John 1:12, 16; κατα/παραλαμβάνω, cf. 1:6, 11; 5:41, 43x2, 44); "glory" (John 1:14x2; 5:41, 44x2) and "Moses's law" (John 1:17; 5:45–47) are reiterated in John 5:41–47. In addition, a temporal shift is indicated at the beginning of John 6 using μετὰ ταῦτα, and a spatial shift is noted from Jerusalem (John 5:1) to Galilee (John 6:1). Thus, John 1 and 5 appear to hold the unit together and a break is shown between John 5 and 6.

Similarly, an event and several themes mentioned in John 6 are repeated at the

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*John*, 28–29; 42–43; Labahn, "Between Tradition and Literary Art," 193; Kim, "The Significance of Jesus' First Sign-Miracle in John," 203.

<sup>163</sup> Evans, "On the Quotation Formulae," 79–83; Evans, *Word and Glory*, 174–76; Carson, "John and the Johannine Epistles," 247–49; Porter, "Traditional Exegesis," 401–6; Porter, *John, His Gospel*, 200–202.

end of John 12 such as (1) “Passover was near” (John 6:4) and “six days before the Passover” (John 12:1); (2) the named disciples Philip, Andrew, and Judas, and Judas’s betrayal of Jesus (6:5, 7, 8, 71; 12:4, 21, 22x2); and (3) two contrastive cohesive ties: (a) a buying/selling (*ἀγοράζω/πιπράσκω*) event involving a certain amount of silver coins (*δηνάριον*; two hundred in John 6:7 and three hundred in John 12:5), and (b) the going away (*ὑπάγω*) of many disciples from Jesus and the going away of many Jews from the chief priests to Jesus (John 6:66–67; 12:11). Each of these devices is distinctive in choice and perspective.

Referring to the first, in the pericope of feeding the five thousand, among all Gospels, only John indicates the event happened when “Passover was near.” Second, whereas the Synoptic Gospels use collective nouns (e.g. crowds, disciples), and indefinite and suffix pronouns for people anonymously in the pericopae of feeding the five thousand (Matt 14:13–21; Mark 6:30–44; and Luke 9:10–17), and the anointing of Jesus’ feet (Matt 26:8; Mark 14:4), the narrator in John’s Gospel specifies the names of Philip (John 6:5,7; 12:21, 22x2), Andrew (John 6:8; 12:22x2), and Judas the betrayer (John 6:71; 12:4) in these events to form links between John 6 and 12. Further, the narration of Judas’s betrayal of Jesus is announced early on at the end of John 6 (6:71), and the narrator signals his action has started to take place in John 12:4. Moreover, except in the pericope of calling the disciples (John 1:40–48), Philip and Andrew appear together only in John 6 and 12 (6:5–8 and 12:21–22).

Third, referring to the two contrastive cohesive ties, since Philip is marked as the one who is tested by Jesus in John 6, his response of insufficiency of using two hundred

*denarii* (δηνάριον) to buy food for the crowd (John 6:7) creates a contrast with Judas's question of why not *sell* the perfume for three hundred *denarii* (δηνάριον) and give them to the poor (John 12:5). Again, the term δηνάριον occurs only in John 6 and 12. Lastly, another contrast is created between the depictions that "many disciples . . . go away" from Jesus (πολύς . . . ὑπάγω; John 6:66–67) because of his speech about eating his flesh and drinking his blood, implying feeding on his dead body for eternal life (John 6:53–67), and "many Jews go away from the chief priests to Jesus (πολύς . . . ὑπάγω, John 12:11) because Jesus raised Lazarus, the dead body, to life again (John 12:9–11). Drawn from the above observations, John 6 and 12 cohere and a disjunction is detected between the end of John 12 and the beginning of John 13 in terms of temporal and spatial shift from "six/five days before Passover" (John 12:1/c.f. 12:12) to "before Passover" (John 13:1), and from a public setting (John 12:44) to a private setting (John 13:2). Thus, John 6–12 may form the second division.

Likewise, John 13 and 21 cohere to signify a unit. First, the event of the beloved disciple reclining upon Jesus' breast (στῆθος) to ask Jesus who was going to betray him during the Passover meal in John 13:23–25 is recapitulated in John 21:20 through the narrator's reminder of who that beloved disciple was.<sup>164</sup> In so doing, the whole event of the Passover meal in John 13 is recalled in general and the interaction between Jesus, the beloved disciple, and Peter in particular. Further, the co-occurrence of the beloved disciple and Peter, and the specific term στῆθος (breast, John 13:25; 21:20) are found only

<sup>164</sup> Brown notices that the depictions of the future of both Peter and the beloved disciple are conjoined by John 21:20. But he admits that "the suture seems artificial, for the sudden appearance of the Beloved Disciple in Jesus' following is awkward." Brown, *John XIII–XXI*, 1117–18. In fact, this artificial suture may indicate an implicit function, that is, to form a link with John 13 to create a unit boundary.

in John 13 and John 21.<sup>165</sup> Second, a contrastive link is formed between Jesus and Peter by two consecutive actions in a narrated event using the verbs *διαζώννυμι* (gird) and *βάλλω* (pour/throw, John 13:5, 6; 21:7). While Jesus put aside his outer garment (*ἱμάτιον*) girded (*διαζώννυμι*) himself with a towel, and poured (*βάλλω*) water into a basin (John 13:4–6); Peter girded (*διαζώννυμι*) himself with his outer garment (*ἑπενδύτης*) because he was unclothed/lightly clothed, and dived into the sea using the phrase *ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν* from the same verb *βάλλω* (John 21:7).<sup>166</sup> This term *διαζώννυμι* is found exclusively in John's Gospel in the New Testament, in John 13 and 21 (John 13:4, 5; 21:7).<sup>167</sup> Thus, the above cohesive devices between John 13 and 21 may tie the unit together to form the third division.

Although these observed cohesive and disjunctive devices are not meant to be exhaustive and can only outline the boundaries instead of showing the internal cohesiveness,<sup>168</sup> they are comparatively obvious for section boundary if the format of the continuous text of biblical manuscripts is taken into account, and are justified to support the proposed division of John's Gospel in examining the development of the sign events of Jesus if the cumulative effect of the contextual thematic factors are considered.

According to this division—John 1–5; 6–12; 13–21—a cycle of signs may occur in each division, starting with a first-sign related event in a meal setting. In John 2, the

<sup>165</sup> Whereas the beloved disciple occurs only four times in John 13:23; 19:26; 21:7, 20, Peter occurs thirty-four times in chs. 1, 6, 13, 18, 20, and 21.

<sup>166</sup> Two different terms *ἱμάτιον* and *ἑπενδύτης* are used to refer to the outer garments of Jesus and Peter respectively.

<sup>167</sup> Scholars have been puzzled about the logic behind the intriguing comment of the narrator regarding Peter's girding himself with his outer garment as he was unclothed/lightly clothed before jumping into the sea. Several explanations are proposed. See Brown, *John XIII–XXI*, 1072; Barrett, *John*, 580–81; Carson, *John*, 671; Morris, *John*, 762–63; *John*, 512.

<sup>168</sup> A more desirable way is to examine the texture of each of the divisions by analyzing all cohesive relations. But this is beyond the scope of this research.

first sign is manifested during an indoor wedding feast; in John 6, a sign is performed at the Sea of Tiberias for a feast of bread and fish; in John 13, Jesus washes the disciples' feet (children, *τεκνία*, John 13:33) during an indoor Passover meal; in John 21, Jesus gives instruction to his disciples (children, *παιδιά*, John 21:4) to catch abundant fish for a meal of bread and fish at the Sea of Tiberias. This division also reflects the alternating motif of water and food (*ἄρτος*, bread):<sup>169</sup> water/wine (John 2) – food (bread and fish, John 6) – water (John 13) – food (bread and fish, John 21). This pattern of the provision of water and food to God's people is also found in the Exodus narrative (Exod 15–16) and in the creation account in Genesis regarding the river and fruit (Gen 2:10–17). Since water and food are life-giving substances through drinking and eating (cf. John 6:54), they align with the purpose of the Gospel in getting people to acquire life (John 20:30–31) as well as the Passover-sign-temple motifs in denoting the life of God's family.

Further, Jesus' role is becoming more humble and intimate with the disciples from the first phase to the third. On the surface, Jesus was first an instructor to the servants in John 2. He seemed like a servant of food in John 6 as he distributed food to the people by himself instead of giving the food to the disciples to distribute as in the Synoptic Gospels. Then, he served as a lowly servant to wash his disciples' feet in John 13 but prepared food for them like a parent to children in John 21. In light of this trajectory of Jesus' role and the shift of God's house from temple (Jews), to synagogue (diaspora) to "my father's house" (Jesus' followers) across the three phases, a similar variation of Jesus' signs toward establishing familial relationships may be expected. Thus, the analogies between

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<sup>169</sup> The word *ἄρτος* (bread) occurs twenty-four times in John, distributed in chs. 6, 13 (OT quote; John 13:18), and 21.



the sign events of the tabernacle and Jesus will proceed following this division: John 1–5, 6–12, 13–21.

## 6.2 Steps and Outline of Chapters

To integrate the two-steps procedure, mentioned in the beginning of Section 6, with the three compositional units, the examination of the analogies between Jesus' signs and the tabernacle signs will proceed in each of the divisions: John 1–5 (Chapter 3), 6–12 (Chapter 4), and 13–21 (Chapter 5) by using two steps and a conclusion. In the following Chapters, 3 to 5, each chapter will begin with an introduction followed by the first step of identification. The correspondences between Jesus' signs and the tabernacle signs in each division will be preliminarily identified by detecting the possible parallel compositional (symbolical) signals according to the two criteria (1) direct reference; and (2) indirect references that signal specific features of each of the tabernacle signs (e.g. provision, revitalization, holiness, salvation by faith), symbolic locations (ark of the testimony, temple entrance, temple court), and the specific relationships between the tabernacle signs such as the signs of manna and Aaron's staff before the ark of the testimony, and the juxtaposition between the sign events of the institution of the bronze altar cover and Aaron's staff.

The second step is the implementation of the comparative tool (CT) adapted from Hasan's theory of contextual configuration to establish the maximum analogical patterns between the events of Jesus' signs and the tabernacle signs. Each chapter will be closed with a conclusion. To demonstrate how the development of Jesus' sign events shapes the Gospel to achieve its goal, the results of the same type of Jesus' corresponding signs

among the four will be compared across the three divisions to show the variations as the overall conclusion in Chapter 6.

### 7. Thesis Statement

This research points out that the Johannine *σημεῖα*, as specified in the text, refer to Jesus' body as the new temple (his death and resurrection, John 2:18–22) and the provision of manna as the signs (John 6:30–35) forming the foundation for interpreting the use and selection of *σημεῖα* in John. This indicates a relationship between Jesus' signs and the four physical signs of the tabernacle which involve complex metaphors and associations including non-tabernacle signs in the OT in structuring the Gospel in its final form (John 20:30–31). Jesus' signs represent the functions of the four tabernacle signs (a pot of manna, Aaron's staff, the bronze altar cover, and the bronze serpent) along with other metaphors and associations in three phases (John 1–5; 6–12; 13–21) through which to reveal his grace and life-giving power and to authenticate his identity. Ultimately, through Jesus' "all inclusive" *σημεῖον* in his Passion—the self-sacrificial crucifixion, resurrection, and appearances—his believers have the right to become the children of God and their faith is built not by seeing signs but by following Jesus' words (i.e. loving one another and caring for other believers' needs) to love him daily so that they have life in him.

## CHAPTER 3: THE ANALOGIES BETWEEN JESUS' SIGNS AND THE TABERNACLE SIGNS IN JOHN 1 TO 5

### 1. Introduction

In the division of John 1–5, two sign events are enumerated (John 2:1–11; 4:46–54), their lengths of text are similar, and they are explicitly called the first and second *σημεῖον* without extended narratives or discourses in John's Gospel.<sup>1</sup> Further, the first request for a sign (*σημεῖον*, 2:18) by the Jews happened during Jesus' cleansing the temple (God's house, *οἶκος*, John 2:16–17) in his early ministry for validating his action. Jesus, then, responded with his pledge to rebuild the temple in three days as a sign that referred to his body as the new temple (John 2:19–21). Since the new temple (God's house) as a sign and the two numbered signs in Cana co-occur in this division, and Jesus, the *Logos*, is introduced as the "tabernacle of flesh" in the prologue (John 1:14), the collocation between the tabernacle/temple (hypernym) and signs (hyponym) may evoke the memories of those events of the signs associated with the tabernacle in the OT.

The significance of the temple theme in John is also recognized by Schuchard, in *The Oxford Handbook of Johannine Studies* (2018), that "[t]he Gospel's thoroughgoing interest in Temple, festivals, and Scripture has fittingly attracted the attention of a steadily increasing number of scholars, whose work has shed important light on both the literary

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<sup>1</sup> A more detailed comparison between the two numbered signs has been done by scholars such as Temple, Brown, Keener, and Thompson. See Temple, "Two Signs," 169–74; Brown, *John I–XII*, 194–95; Keener, *John*, 1:630; Thompson, *John*, 113–14.

and theological aspects of the Johannine Gospel and Epistles.”<sup>2</sup> In the following sections, I will first identify the possible signs of Jesus corresponding to the four physical signs in the tabernacle according to the two criteria discussed in Chapter 2 Section 6 to detect the compositional signals in the text. Then the analogy in each of the correspondences will proceed using the adapted comparative tool (CT). Finally, a conclusion will be drawn at the end.

## **2. The Identification of Correspondences between Jesus’ Signs and the Tabernacle Signs in John 1 to 5**

As mentioned previously, in identifying the correspondences between Jesus’ signs and the tabernacle signs, we employ two criteria. The first is direct references that directly relate to the physical signs of the tabernacle (e.g. manna). The second is indirect references that signal some parallel features of the individual tabernacle sign such as provision (manna), revitalization/signs and wonders (Aaron’s staff), encroachment on the holy place/one or self-exaltation (bronze altar cover), salvation by faith/being seen on a pole (bronze serpent), and their respective locations symbolically. They may also signal parallel relationships between the tabernacle signs such as when two signs are placed at the same location (e.g. the signs of manna and Aaron’s staff were placed before the ark of the testimony), and two signs happen in juxtaposition (e.g. the sign events of the institution of the bronze altar cover and Aaron’s staff).

In this light, the first pair of corresponding signs is identified by direct reference in which the lifting up of the bronze serpent (Num 21:1–9) is re-enacted as the lifting up

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<sup>2</sup> Schuchard, “Temple, Festivals, and Scripture,” 381. See also the discussion in Chapter 2 Section 4.2.

of the Son of Man in Jesus' conversation with Nicodemus in John 3:14. In John 3:14–15, Jesus says *καὶ καθὼς Μωϋσῆς ὑψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου, ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον*. Thus, instead of associating the Son of Man with Moses,<sup>3</sup> the correspondence is made between the lifting up (ὑψόω) of the Son of Man and the lifting up (ὑψόω) of the serpent, the physical sign.<sup>4</sup> This “lifting up” is also harmonized with one of the features of the bronze serpent that is being put on a pole (ἐπὶ σημείου, twice, in Num 21:8 and 9) for people to see. In this case, the pericope of Jesus' conversation with Nicodemus may share some features and elements with the sign event of the bronze serpent that will be discussed in the next section.

Further, the two numbered signs performed by Jesus at the same location, in Cana, signify an indirect reference pointing to the physical signs of a pot of manna and Aaron's staff both located before the ark of the testimony in the tabernacle,<sup>5</sup> especially if the collocation between the tabernacle and signs (see Chapter 2), and Jesus' re-enactment of the sign of the bronze serpent in John 3 are taken into account. In fact, if the signals of the two numbered signs (ἀρχὴ and δεύτερος, John 2:11 and 4:54) are considered in isolation from the following factors such as the tabernacle/temple theme and their identical locations regarding Cana, the enumeration may be perceived as an indicator of a “signs source” as some modern scholars have speculated. Or it may refer to Exod 4:8–9

<sup>3</sup> However, scholars such as Harstine would pay more attention to the role of Moses in this pericope. Harstine, *Moses as a Character*, 53–57.

<sup>4</sup> Meek specifies, “As it is often pointed out, this is not an example of ‘Moses-typology,’ for it is the serpent or, more precisely, the act of ‘lifting up’ that is the *tertium comparationis*.” Meeks, *The Prophet King*, 292.

<sup>5</sup> Temple observes that the episodes of the two numbered signs are “the only episodes in the whole gospel which stand alone and are nowhere reflected in the rest of the work (with the exception of 7:53–8:11 which may be rejected on the basis of the textual evidence).” Further, he admits that “if the author of the gospel meant to build his account around seven or any other number of signs, it is surprising that he should number only the first (ἀρχὴν, 2:11) and second (δεύτερον, 4:54).” Temple, “Two Signs,” 169–70.

in which two signs are depicted as former (ראשון) and latter (אחרון) in the MT and rendered as the first (πρῶτος) and the last (ἔσχατος) in the LXX regarding God empowering Moses to perform signs before the Israelites in Egypt.<sup>6</sup> However, when those familiar with the tabernacle tradition and the tabernacle sign events noticed the theme of God's house with Jesus, the *Logos*, as the "tabernacle of flesh" and Jesus' body (σῶμα) as the new temple in John 1 and 2, they could naturally interpret the compositional signals (such as the enumeration of signs performed in the same location of Cana and the explicated tabernacle sign of the bronze serpent) as indicating that Jesus' signs have a link to the tabernacle signs.<sup>7</sup> Especially, the depiction of the sign of Jesus' body as a new temple is situated in a special position in John 1 to 5, in that the pericope of Jesus' changing water into wine precedes it, and the pericope of Jesus' conversation with Nicodemus, in which Jesus speaks of the lifting up of the Son of Man as a reenactment of the lifting up of the bronze serpent, follows it (John 3:2, 14). These three specifically chosen events of Jesus, written in a particular order and in juxtaposition, seem to be arranged so as to collocate the preceding and following signs with the temple.<sup>8</sup>

Further, the second numbered sign is also connected to Jesus' sign of rebuilding

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<sup>6</sup> Although the depiction of the first and last signs in this passage is general to denote the increase of opportunity for the Israelites to believe, this passage is, in fact, related to the installation of Aaron's staff and will be discussed further in due course (Exod 4:2–4, 17).

<sup>7</sup> Thus, Jesus' signs corresponding to the tabernacle signs may be explored by correlating them with the text that Childs categorizes as the "wilderness wanderings traditions." Childs points out that the term "wilderness wanderings" denotes the OT material that depicts the events happening in the period between the Israelites leaving Egypt and their entering the promised land. Although scholars have no consensus on this period of time, two major blocks of the wilderness traditions are grouped: one precedes Sinai (Exod 15–18) and the other follows (Num 10–11). This pairing (cf. Meribah, Exod 17//Num 20; manna, Exod 16//Num 11) shows that "the present arrangement of the tradition reflects a complex history of traditional and literary development." Childs, *Exodus*, 254–55.

<sup>8</sup> Several literary devices are found that create links between the juxtaposed pericopae of Jesus changing water into wine and Jesus cleansing the temple. See Lam, "Blood and Water," forthcoming. And a continuation of the theme of signs is expressed between the pericopae of temple cleansing and Nicodemus's visit through the conjunction δέ (John 3:1) and the motivation of Nicodemus's visit because of Jesus' signs (John 3:2). Brown, *John I–XII*, 129.

the temple (Jerusalem/Judea, John 4:45, 47, 54) and the first numbered sign (water to wine, John 4:46). The first connection is mentioned of Jerusalem/Judea. The narrator specifies that the Galileans knew all the things that Jesus did in *Jerusalem during the feast* (John 4:45).<sup>9</sup> Similar depictions are found at the beginning and the end of the event when the narrator comments on the royal official who went to Jesus because he heard that Jesus had come from *Judea* to Galilee (John 4:47). And once again the narrator says that the second sign was performed in Galilee after Jesus came from *Judea* (John 4:54).

The second connection, to the first numbered sign, is the mention of Cana. It follows the first connection to Jerusalem mentioned above, when Jesus arrived in Cana. The narrator reminds the audience that this Cana was also where Jesus changed water into wine (John 4:46). With respect to this first sign, the narrator specifies at the end that Jesus' healing the official's son in Cana was the second sign (John 4:54). These two connections link Jesus' signs in Cana and the sign of Jesus' body as the new temple together through the narrator's comments that seem to strengthen the implied correlation between Jesus' two numbered signs and the two physical signs placed before the ark of the testimony in the tabernacle. Nevertheless, the first numbered sign reflects the element of provision (good wine), the feature of the sign of manna, and the second numbered sign reflects the element of revitalization (healing the dying son of the royal official), the feature of the sign of Aaron's staff.

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<sup>9</sup> Sanders claims that the transition of John 4:43–45 may seem “artificial” because of the “obscurity of its logic.” He comments that this transition is like John 2:12 and 23–25 to connect two pericopae and provide the reason for changing the setting. He suggests that this design is more dramatic and theological than historical. Sanders, *John*, 154. Brown called this passage a “notorious crux” and quoted Origen's and Lagrange's comments on its lack of logical sense. Brown, *John I–XII*, 186. However, Carson attempts to tackle some of the issues found in this transition. Carson, *John*, 234–38.

The last pair of corresponding signs is identified by indirect references. The signal of the last sign of Jesus in this division, corresponding to the physical sign of the bronze altar cover, is the least obvious. As discussed in Chapter 2, two physical signs of the tabernacle were instituted as a consequence of the event of Korah's encroachment on the tabernacle. These two signs, belonging to the same admonitory type, were Aaron's staff that budded and the bronze altar cover. Since the events behind these two signs are recorded side by side in Num 16–17, this feature of juxtaposition would be used as a compositional signal to indicate their close relationship because, for those who know the tabernacle signs tradition, they would expect another sign to follow after noticing the first of the twins. In this case, after unfolding the sign of Jesus' body as a new temple, the lifting up of the Son of Man corresponding to the lifting up of the bronze serpent, and the two numbered signs performed in Cana corresponding to the two tabernacle signs kept in front of the ark of the testimony, the sign that juxtaposes to Jesus' second sign of healing the royal official's son corresponding to Aaron's staff (John 4:46–54), would correspond to the interrelated admonitory sign of the bronze altar cover, that is Jesus' healing the lame man (John 5:1–47).<sup>10</sup>

<sup>10</sup> Within John 1–5, apart from the four identified Jesus' signs corresponding to the tabernacle signs, the witness of John the Baptist (John 3:22–30; cf. 1:6–8) may represent a "living menorah" as Jesus refers him as a burning and shining lamp (λύχνος, John 5:35). However, the role of Jesus' conversation with the Samaritan woman within John 1–5 seems to be unidentified. Since the pericope of Jesus' conversation with Nathanael is formally parallel with Jesus' conversation with the Samaritan woman (John 4:1–42), these two pericopae may represent God's household, because Nathanael is proclaimed by Jesus as a genuine Israelite (Ἰσραηλίτης, John 1:47) without deceit contrary to his ancestor Jacob, Israel, who was deceitful (John 1:47–51, cf. Gen 27:35; 32:28–30), while the Samaritan woman and her people, the offspring of Jacob (John 4:12), were illuminated by Jesus to become the true worshipers to represent their new identity. Some similarities are observed between the pericopae of Jesus' conversation with Nathanael and the one with the Samaritan woman. First, in addition to the common relationship to Jacob, Jesus discloses to them their "supposedly not known" experience. Whereas in Nathanael's situation, Jesus saw him under the fig tree (John 1:48), in the Samaritan woman's situation, Jesus knew about her five husbands (John 4:17–18). The second similarity is their response to Jesus' identity. Whereas Nathanael addresses Jesus as "Rabbi, Son of God, King of Israel" (John 1:49), the Samaritan woman identifies him as "a prophet" (John 4:19) and later "Christ" (John 4:25, 29). Lastly, whereas Nathanael, a true Israelite, is



In sum, in John 1–5, the four possible signs of Jesus corresponding to the tabernacle signs are identified as follows:

- (1) Jesus' changing water into wine (Cana) // the pot of manna (John 2:1–11);
- (2) Jesus' reenactment of the lifting up of the serpent as the lifting up of the Son of Man (Jerusalem) // the bronze serpent (John 3:1–21);<sup>11</sup>
- (3) Jesus' healing the royal official's son (Cana) // Aaron's staff revived (John 4:46–54); and
- (4) Jesus' healing the sinful lame man (Jerusalem) // the bronze altar cover (John 5:1–47).<sup>12</sup>

In the following section, the analogies between the signs of Jesus and the tabernacle will be examined using the comparative tool (CT) formulated in Chapter 2.

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promised that he will see a bigger vision (John 1:50–51), the Samaritan woman, probably a potential true worshipper (John 4:23; cf. 39–42), is illuminated so she can worship God in spirit and truth, which outweighs the confines of her ethnic and geographical traditions (John 4:21–22). If these similar backgrounds and patterns are meant to conjoin these two conversations, they may signify the “familial household” of God: the true Israelites who are not defined by ethnicity but integrity, and the true worshippers who are not confined by worship traditions but worship in spirit and truth. For the similarities of these two accounts, Bultmann observes that in both pericopae (John 1:35–51 and 4:5–42), Jesus demonstrates his identity of θεῖος ἄνθρωπος and ultimately the Messiah by his “supernatural knowledge.” Bultmann assumes that both accounts are related to the σημεῖα-source. Building upon this observation, von Wahlde attempts to suggest that the pericope of Jesus' conversation with the Samaritan woman is a sign. Bultmann, *John*, 180; Wahlde, “The Samaritan Woman Episode,” 503–18.

<sup>11</sup> Although the location of Jesus' conversation with Nicodemus is unspecified, their conversation juxtaposes with the pericope of Jesus' temple cleansing in Jerusalem around Passover without explicitly indicating a change of venue to imply a continuation (John 2:13–25).

<sup>12</sup> However, the sequence of Jesus' corresponding signs does not follow the sequence of the institution of the tabernacle signs as recorded in Exodus and Numbers. There, the sign of the pot of manna (Exod 16) is instituted first, followed by the signs of the bronze altar cover and Aaron's staff (Num 16–17), and finally the bronze serpent (Num 21). This discrepancy may reflect several possibilities and they are not mutually exclusive: (1) the actual relative sequence of the chosen events of Jesus has been preserved; (2) the constraints on the content of Jesus' sign events such as their corresponding relationship and geographical locations have come into play; and (3) there is a development of the types of sign from one end, the foundational life-giving provisional sign (John 2: changing water into wine), to the paradoxical sign of deliverance and judgment (John 3: lifting up the serpent/Son of Man), to the other end, the admonitory signs (John 4 & 5: healing the royal official's dying son and the lame man). In Wisdom of Solomon, the events of the serpent and manna are recorded in the same chapter to show a relation between these two events (Wis 16; esp. 16:1–14, 20–29). Passaro suggests that this relationship is built upon “a theology of the Word which in re-presenting the commandments of the Law seeks for that believing attitude which interiorizes their profound meaning.” Passaro, “Serpent and Manna,” 182.

### 3. Analogies between Jesus' Signs and the Tabernacle Signs in John 1 to 5

In the previous section, the potential corresponding sign events of Jesus, who is the new temple, have been identified. The next step is to examine the analogies between the corresponding signs by means of the comparison of three features: Social Activity, Agent Roles, and Event Structure of the CT. In the comparison of Event Structure, each text of the identified sign events of Jesus may realize the structural elements of the corresponding sign event of the tabernacle to demonstrate its features or an analogy of pattern. According to Hasan, a structural element can be realized semantically by a set of general categories such as processes—verb words; things—noun words; modifiers—descriptive words (adjectives or adverbs); interactants—means of referring to individuals (pronouns); and message functions.<sup>13</sup> In other words, the examination of the structural elements is not in search of exact same wordings, although these may occur, rather a search for expressions of function and meaning in which a variety of lexico-grammatical categories can be used. Hence, the analysis will proceed by applying the four CTs to the corresponding sign events of Jesus to investigate the occurrences and realizations of their features and structural elements.

#### 3.1 An Analogy between the Signs of Manna and Good Wine (John 2:1–11)

According to the result of the identification of Jesus' signs, the first numbered sign (John 2:11), Jesus' changing water into wine (John 2:1–11), probably corresponds to the sign of the pot of manna, the first sign before the ark of the testimony. The type of sign of the pot

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<sup>13</sup> Message functions, in Hasan's sample text referring to a buying and selling activity (CC1, p.59), covers "the specification of need, demand, giving, describing, finding-out." Halliday and Hasan, *Language, Context, and Text*, 113.

of manna, as mentioned in Chapter 2, focused on provision and obedience. Jesus' sign of changing water into wine is consistent with this type of sign in terms of the provision of wine and the obedience of the servants to follow Jesus' instruction.

In applying the CT of Manna—Provision below, a more detailed comparison will be performed according to the three features: Social Activity, Agent Roles, and Event Structure.

Manna—Provision	
Social Activity: Kind of Acts/Goals of Sign	A social event of divine testing and edifying the subordinates by having them obey in a specific manner to receive the provision of their needs (meat, bread, and the Sabbath). <sup>14</sup> This event was commemorated by the safekeeping of a sample of the provision for the coming generations to see the divine presence.
Agent Roles/Status	Divine authority (God), divine representatives (superordinates: Moses and Aaron), and subordinates (Israelites)
Event Structure (organization of structural elements)	Pattern 1 (Manna, Exod 16:1–36): P-Expression of Need (EN, Exod 16:1–3)^RP-Provision Instruction (PI, Exod 16: 4–19; glory)^NE-Disobedience (D, Exod 16:20–29) ^PE-Obedience (O, Exod 16:30)^RS-Safekeeping Provision (SP, Exod 16:31–36) Pattern 2 (Meat, Num 11:4–35): P-Complaint of Food & Complaint of Overloaded (CF&CO, Num 11:4–15)^RP-Provision of Spirit & Meat (PSM, Num 11:16–32)^RS-Remembering Punishment: Kibroth Hattaavah (RPu, Num 11:33–35)

Regarding Social Activity, the main concern of the sign event of Manna is that God used the opportunity when the Israelites were in need of food to test their obedience so that they would trust his provision and rest in him by following his instruction. As a social event, Jesus' sign of changing water into wine was performed in a wedding at Cana

<sup>14</sup> It is noted that God provided food and the Sabbath for the Israelites' physical and spiritual needs. Durham, *Exodus*, 223; Sarna, *Exodus*, 85.

near his home town, in which several similar features to the sign event of manna are found, such as the lack of wine, divine instruction to the servants, and the experience of divine provision by following divine instruction. Further, both events occur in a family setting of a meal: God's children (the Israelites) in the wilderness, and the wedding family who invited Jesus at the wedding banquet. And both events involve the theophany in terms of divine glory (Exod 16:7, 10; John 2:11). Although, at first glimpse, the nature of changing water into wine does not seem to relate to the nature of sending manna, commonality does exist.

First, both events involve a transformation process. Whereas in the event of manna, the "dissolved-manna"<sup>15</sup> was rained down with the *dew* at night around the camp and transformed into a thin layer of *manna* like frost in the morning when the layer of *dew* ascended/evaporated (Exod 16:13, 14; Num 11:9), in the event of changing water into wine, the *water* from its source filled the stone jars,<sup>16</sup> and was transformed to *wine* when it was drawn to serve the guests.

Second, the significance of the Sabbath in the sign event of manna seems to be left out in Jesus' event. However, if we scrutinize further, some hints reveal that the day that Jesus changing water into wine was possibly the Sabbath. To illustrate this, in the beginning of the pericope of Jesus changing water into wine (John 2:1–11), some

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<sup>15</sup> Propp, *Exodus 1–18*, 595. Cassuto suggests that the manna was hidden under the dew and Sarna suggests that the manna was enveloped between two layers of dew in light of the reading found in Num 11:9. Cassuto, *Exodus*, 195; Sarna, *Exodus*, 88–89. However, since the manna could only be collected in the morning but not at night when it was rained down, it is more likely that the manna was in fluid form and solidified when the dew evaporated by the heat of the morning sun as suggested by Propp.

<sup>16</sup> The water source was probably a well, as scholars tend to support Westcott's view that the verb ἀντλήω (John 2:8) is usually used for drawing water from a well (cf. John 4:7, 15). Westcott, *John (Authorized)*, 37–38; Barrett, *John*, 192; Carson, *John*, 174. However, the water source is not restricted to a well by this term, as ἀντλήω is a general term to denote the action of drawing liquid without specification of the source. Morris, *John*, 161.

background information is given including time: the third day; social event: a wedding; the venue: Cana in Galilee; and the main participants: Jesus' mother, Jesus, and his disciples (John 2:1–2). The time of the event marked as “the third day” has drawn scholars' attention. Primarily, “the third day” may indicate the time Jesus took to travel from the Jordan (John 1:43) to Cana for the wedding.<sup>17</sup> However, it may also have at least three implications: (1) It may form an immediate link between the pericopae of the first sign and Jesus cleansing the temple in which Jesus' declaration of raising a new temple in “three days” is repeated twice (John 2:19–20).<sup>18</sup> And the terms “third” and “three” occur closely here in John's Gospel.<sup>19</sup> Since “raising a new temple” refers to raising (ἐγείρω) Jesus' body (σῶμα, John 2:19–21), this “third-three link” may also point to Jesus' resurrection.<sup>20</sup> (2) It may signify the day of fulfilling the promise of Nathanael to see greater things (John 1:50–51) in a way similar to God's theophany in Sinai in which the phrase “third day,” a period of preparation, occurs three times (Exod 19:11x2, 16).<sup>21</sup> (3) It may denote the seventh day, the Sabbath, by counting the sequence of the days beginning from the first witness of John the Baptist (John 1:19), or the sixth day.<sup>22</sup>

<sup>17</sup> Westcott estimates that it would take three days to travel about sixty miles from where John was baptizing to Nazareth. Westcott, *John (Authorized)*, 36.

<sup>18</sup> Keener suggests that the two major pericopae are tied together by the key phrase “three days” (John 2:1, 19). Keener, *John*, 1:496.

<sup>19</sup> The word τρίτος, third, occurs four times in John's Gospel in John 2:1; 21:14; 21:17x2.

<sup>20</sup> Keener, *John*, 1:497–98; Dodd, *Interpretation*, 300.

<sup>21</sup> Lincoln, *John*, 126.

<sup>22</sup> There are two ways of counting to achieve the result of counting the “third day” as the seventh day; others have the result of the sixth day or the Lord's Day. (1) Counting begins at John 1:19 as the first day, and the counting of the third day begins after John 1:43, the fourth day. Brant, *John*, 43–59. (2) Counting begins at John 1:19 as the first day, and an additional day is counted in John 1:39 as it was after four o'clock in the afternoon. Then the day in John 1:43 would be the fifth day counting from the beginning, and as the first day of “the third day.” As a result, “the third day” would be the seventh day from the beginning. Carson, *John*, 167–68; Morris, *John*, 114. Others count the first day beginning in John 1:19, and reckon the last narrated event as the first day of the “third day” (John 1:43–51), resulting in the sixth day from the beginning. Barrett, *John*, 190; Coloe, *Dwelling in Household*, 42. Similarly, others count the first day in John 1:19 but add an interval day between John 1:43–51 and 2:1–11. As a result “the third day” is the Lord's Day. Sanders, *John*, 108.

Although the interpretation of “the third day” is uncertain, it is this ambiguity that allows the formation of a multivalent effect (Sinai theophany and the Sabbath) as well as cohesiveness to form a link between what precedes (revelation to Nathanael) and follows (rebuilding a new temple). Since one of the implications of “the third day” is the day of Sabbath, it coheres with one of the features of the sign of the pot of manna regarding the significance of resting in divine presence on the Sabbath with divine provision. Third, the sign events of manna and good wine have a similar function with regard to the faith of those who belong to the divine, as the Israelites finally followed God’s instruction to trust his provision of food and rest on the Sabbath, and the disciples believed in Jesus after experiencing what Jesus has provided.

In examining the feature of Agent Roles, three roles are involved in the event of manna: divine authority (God), divine representatives/superordinates (Moses & Aaron), and subordinates (Israelites). In the event of Jesus changing water into wine, Jesus represents divine authority; Jesus’ mother stands for the representative/superordinate of the family, and the servants of the family and the disciples typifies the subordinates.

Comparing the Event Structure (Pattern 1 Manna: P-EN^RP-PI^NE-D^PE-O^RS-SP), the first functional element is Problem or Expression of Need (P-EN). This element is found in Jesus’ corresponding sign in John 2:1–3 mainly after the background information in John 2:3 realized by two verbal clauses: (1) a genitive absolute *ὑστερήσαντος οἴνου* (wine was lacking), and (2) *οἶνον οὐκ ἔχουσιν* (they have no wine). The subject *οἴνου* (wine) in the absolute clause became the fronted object *οἶνον* in the finite clause when Jesus’ mother, on behalf of the wedding family, reported their need to Jesus,

the divine. This element of P-EN deviates from the sign event of the pot of manna in lacking the tone of grumbling, διαγογγύζω (Exod 16:2; cf. 16:7, 8), from the subordinates, the Israelites.

The second element is the Response in which Provision Instruction is featured (RP-PI). In the manna event, the divine response to Moses immediately follows the expression of need even though the complaint of the Israelites was not directly toward God but Moses and Aaron (Exod 16:4–5). Instead of just fulfilling the Israelites' need of food, God has his own agenda to test (πειράζω) their faith by commanding them to collect the manna in a right manner (Exod 16:4–5). Subsequently, Moses and Aaron responded to the Israelites, in which the word γογγυσμός (grumbling) is used three times in three verses to comment on the Israelites' attitude (Exod 16:6–8).<sup>23</sup>

In Jesus' first sign event, the elements of response are realized by John 2:4–8 through Jesus, as divine, responding to his mother, and Jesus' mother, as representative, responding to the servants. Some scholars find Jesus' response to his mother abrupt and perplexing because of his question and manner of address to his mother saying Τί ἐμοὶ καὶ σοί, γύναι; (what to me and to you, woman? John 2:4) and agree on the interpretation that Jesus' response reflects his divine character in making his own decision for a higher purpose (my hour has not yet come, John 2:4) instead of following human will.<sup>24</sup> This divine character of following his own agenda is also reflected in the divine response in

<sup>23</sup> The word γογγυσμός occurs thirteen times in the entire Septuagint, five times in Exodus (all in ch. 16) (cf. John 16:7, 8x2, 9, 12) regarding the sign event of manna, and twice in Numbers regarding the sign event of Aaron's staff (LXX Num 17:20, 25). The others occur in Isa 58:9; Wis 1:10, 11; Sir 46:7; Pss 5:13; 16:11.

<sup>24</sup> Westcott, *John (Authorized)*, 36–37; Hoskyns, *Fourth Gospel*, 188; Bultmann, *John*, 116–17; Barrett, *John*, 191; Sanders, *John*, 110; Schnackenburg, *John*, 1:330; Haenchen, *John 1*, 173; Carson, *John*, 171; Beasley-Murray, *John*, 35; Lincoln, *John*, 128; Thompson, *John*, 61.

the sign event of manna as discussed above. Although Jesus' response, at this point, is uncertain to us as reception or rejection to his mother's request, his mother, as a representative of the family, responded to the servants confidently, saying, "Whatever he tells you, do it" ("Ὁ τι ἂν λέγῃ ὑμῖν ποιήσατε) to bring out the demand of total obedience using the present subjunctive verb λέγῃ and the aorist imperative ποιήσατε to realize the directive intention (John 2:5).<sup>25</sup>

Further, to illustrate the element of RP-PI in the manna event, Moses, on behalf of God, gave the Israelites instruction that each representative should collect the manna and deliver it to whoever lived in the same tent (Exod 16:16; cf. 13–19). Prior to giving the instruction, the narrator first introduced some background: the quail came in the evening, and a layer of dew in the morning that would become manna when the dew evaporated (Exod 16:13–14). Similarly, in Jesus' first sign, before the instruction, the narrator gives the details of the six stone jars for purification. Then Jesus demonstrated his authority by instructing the servants to "fill" the six stone jars using the aorist imperative verb γεμίσατε; and "draw" using the aorist imperative verb ἀντλήσατε; and "bring" to the master of the feast using the present imperative verb φέρετε.

While the element of Negative Evaluation of Disobedience (NE-D) is not found in Jesus' sign, the element of Positive Evaluation of Obedience (PE-O) occurs. Differing from the sign event of manna in which the Israelites did not follow completely Moses'

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<sup>25</sup> Olsson observes here "a demand for *total obedience*." Olsson, *Structure and Meaning*, 46. According to Hanson, this emphasis on total obedience in John 2:5 is noticed by other scholars such as Boismard, Schlatter, and Haenchen, and they suggest that an echo is found here of Gen 41:55b regarding Pharaoh's command to the Egyptians to go to Joseph for food and do whatever he told them. However, both Olsson and Hanson find the link unconvincing. Hanson, *The Prophetic Gospel*, 42–43; Boismard, *Du baptême à Cana*, 154. For the construction and interpretation of commands and prohibitions in Greek, see Porter, *Idioms*, 220–29.



instruction of collecting the manna (Exod 16:19–20; 27–28); the servants at the wedding in Cana followed Jesus’ instructions step by step without disobedience (John 2:7–8). In the sign event of manna, this element of PE-O is intertwined with other elements such as RP-PI and NE-D before arriving at a total obedience of the Israelites (Exod 16:20–30). Similarly, the element of PE-O is intertwined between Jesus’ instructions (John 2:7–8); and is realized by the same process verbs used in the instruction but in aorist indicative forms such as ἐγένευσαν (fill) and ἤνεγκαν (bring) performed by the servants as described in the instruction.

The last element is the Result of Safekeeping the Provision (RS-SP). In the sign event of manna, this element consists of the depiction of safekeeping (διατήρησις, a derivative noun of διατηρέω from τηρέω, Exod 16:33, 34) a pot of manna inside which the amount of “an omer,” a portion per person per day, is measured. Markedly, the emphasis in the instruction about safekeeping the sign of manna falls on its *quantity*. This reflects the essence of sufficiency as the word עֹמֶר (an omer) occurs three times out of the total of six times in the whole book of Exodus in this last section of the instruction of safekeeping the manna as remembrance for the descendants (Exod 16:32, 33, 36; cf. 31–36).<sup>26</sup> Of the three times in the section of instruction, twice are used by Moses consecutively: first, it is used on behalf of God to declare the command of safekeeping an omer of manna, and then the command is repeated as an instruction to Aaron (Exod 16:32, 33). The last time it is used by the narrator at the end of the event to specify that an omer is one tenth of an ephah (Exod 16:36).

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<sup>26</sup> All six times are in Exod 16, in vv. 16, 18, 22, 32, 33, and 36.

In the sign event of Jesus changing water into wine, the Result (RS-SP) is unfolded at the end in forms of the element of Revelation of First Sign (RS-RFS, John 2:9–11). Explicit indication of safekeeping a sign is not found in the sign event of Jesus. However, the result of following Jesus' command, as revealed by the master of the feast, reflects the climax of the whole event by two means. First is by means of the use of verbal aspect in a cluster of a total of five perfect and pluperfect tense forms in two verses to denote prominence (John 2:9–10).<sup>27</sup>

Second is by means of the significant role of the master of the feast in the wedding, who surprisingly makes a comment on an unconventional social practice: instead of serving the good wine first and keeping the cheaper wine until the guests are drunk, the bridegroom has kept (τετήρηκας from τηρέω) the good wine up to that moment. In this comment, the emphasis regarding *keeping* falls on the *quality* of the provision, the *good wine* (καλός οἶνος) in contrast with the inferior wine (ἐλάσσων). The expression τὸν καλὸν οἶνον is used twice by the master of feast (John 2:10). Even so, the master of the feast does not know where this good wine came from; only the servants who drew the water know. However, subsequently, those who believe Jesus' first sign in Cana, in which his glory is manifested, are specified as Jesus' disciples rather than the servants or anybody else (John 2:11). It thus parallels with the features of the sign of manna in terms of the manifestation of glory (Exod 16: 7, 10; John 2:11),<sup>28</sup> and the

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<sup>27</sup> The cluster of five perfect and pluperfect tense forms include: γεγενημένον (become; 2:9); ἤντηλχότες (draw; 2:9); ᾔδει (know, 2:9); ᾔδεισαν (know; 2:9); and τετήρηκας (keep; 2:10). Regarding the indications of prominence features, see Porter, *Idioms*, 302. For further discussion of the topic of prominence in Greek, see Porter, "Prominence," 45–74; Westfall, "Analysis of Prominence," 75–94.

<sup>28</sup> Regarding the revelation of divine glory in God's provision of manna and in John's first sign, see also Fletcher, *Signs in the Wilderness*, 24.

function of walking/listening/believing in the divine by those who belong to the divine such as the Israelites in the event of manna and the disciples in the event of changing water into wine (Exod 16:4, 20, 28, 30; John 2:11). Thus, the event of Jesus' first sign consists of the structural elements: P-EN^RP-PI^PE-O^RS-RFS of the sign event of the manna.

To conclude the analogy between the sign events of manna and good wine, first, in Social Activity, some similarities are observed between them: the transformation of manna and the transformation of good wine, the possible occurrence of the Sabbath, the function of obey/believe, and the background of a family setting of a meal. The manna event emphasizes resting in the divine presence during the Sabbath with the provision. "The third day" in Jesus' first sign event possibly refers to the seventh day, the Sabbath, and Jesus' glory reflects divine presence when the wedding family enjoys the abundant good wine provided by Jesus.<sup>29</sup>

Regarding the Agent Roles, the hierarchical levels are similar in terms of divine authority (God) > the superordinates/representative (Moses & Aaron) > subordinates (Israelites)//divine authority (Jesus) > the superordinates/representatives (Jesus' mother) > and the subordinates (guests, including the disciples and servants).

Regarding the comparison between the Event Structures of Pattern 1 Manna: P-EN^RP-PI^NE-D^PE-O^RS-SP and Good Wine: P-EN^RP-PI^PE-O^RS-RFS, whereas three structural elements show parallel characteristics: Problem of Expression of Need (P-EN), Response of Provision Instructions (RP-PI), and Positive Evaluation of

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<sup>29</sup> One of the possible explanations of the implicit reference to the seventh day as the Sabbath instead of mentioning it explicitly may be that the Sabbath is specifically reserved for a cause of conflict between Jesus and the Jews in the sign events of Jesus in John 5 and 9.

Obedience (PE-O), the element of Result of Revelation of First Sign (RS-RFS) is prominent and it reflects a contrastive feature (RS-SP vs RS-RFS) regarding keeping the provision in daily quantity against abundance in quantity and excellence in quality. The element of Negative Evaluation of Disobedience (NE-D) is not found in Jesus' sign.

As discussed in Chapter 2, in the Johannine prologue, the law that was given through Moses and the grace and truth that came through Jesus Christ are in juxtaposition (John 1:17) through which a contrastive relationship may be signified between them. To interpret the sign events of good wine and manna side by side, despite that the former is shorter, most of the elements correspond with each other except the Negative Evaluation of Disobedience (NE-D). Since the element of NE-D, the human response, is lacking in Jesus' sign, the focus naturally falls more on Jesus' power and grace. This claim can be supported by the two contrastive parallels between this pair of corresponding signs and their functions. First, Jesus' power is reflected by his transformation of water into fermented good wine instantly in contrast with the formation of manna overnight. Second, Jesus' grace is demonstrated through his provision of good wine of a quantity beyond sufficient for whoever is present for days, and quality of excellence, in contrast with the sufficient daily quantity of manna for each person. Since there is no element of disobedience in the sign event of good wine in contrast with the disobedience of the Israelites in the sign event of manna, the function of Jesus' sign seems to yield a more direct effect of belief with respect to his disciples than the sign of manna with respect to the Israelites.

### 3.2 An Analogy between Signs of the Bronze Serpent and the Son of Man (John 2:23—3:21)

As discussed in Chapter 2, the sign of the bronze serpent is distinctive because of its paradoxical nature representing both judgment and salvation. It stands midway in the spectrum between the provisional life-giving sign of the pot of manna and the admonitory signs of the bronze altar cover and Aaron's staff. Jesus' conversation with Nicodemus soon turns to Jesus' speech about the lifting up of the Son of Man as the lifting up of the serpent in Moses' time. In application of the CT of Bronze Serpent—Salvation by Faith, the same three features will be examined.

Bronze Serpent—Salvation by Faith	
Social Activity: Kind of Acts/Goals of Sign	A social event of divine judgment and salvation by sending an agent to execute punishment because of the sin of the subordinates, and to rebuild their faith to save them from death so they can live by trusting the divine's word to look at a replica of the agent, the sign of the punishment.
Agent roles/Status	Divine authority (God); divine representatives (superordinates: Moses); and subordinates (Israelites)
Event Structure (organization of structural elements)	P-Disbelief of the Subordinates (DS, Num 21:4–5)^RP-Judgment-send (J, Num 21:6)^PE-Repentance and Seeking Help (RSH, Num 21:7a)^RS-Bronze Serpent as a Means to Salvation by Faith (BSF, Num 21:7b–9).

Regarding Social Activity, Jesus' conversation with Nicodemus concerns a visitation filled with speeches instead of action (John 2:23:3–21). Being the first Johannine discourse,<sup>30</sup> this pericope does not seem to associate with the sign event of the bronze serpent as it begins with a dialogue (John 3:2–9) followed by Jesus' illustration of the bronze serpent (John 3:10–15), and closes with an extended discourse (John 3:16–21).

<sup>30</sup> Brown, *John I–XII*, 135.

Further, Nicodemus does not complain about no food or no water as the Israelites did in the wilderness, although both incidents emphasize the themes of judgment and salvation depending on one's attitudes of belief or disbelief (Num 21:4–5; John 3:16–21). Here in Johannine terms, it depends on whether people are born from above or below (John 3:3, 5, 11–12).

However, if we scrutinize deeper what we have discussed in Chapter 2, regarding the background of the sign event of the bronze serpent in which a transition of leadership had taken place as Miriam and Aaron had died (Num 20:1, 22–29), an association may be established between the people that Jesus speaks of who “cannot *see* (ὁράω) . . . and cannot *enter* (εἰσέρχομαι) the kingdom of God” (John 3:3, 5) and those Israelites who will not *see* (ὁράω) and will not *enter* (εἰσέρχομαι) the promised land in Moses' generation (Num 14:23x2, 24, 30; cf. 20:24; 32:9–12; Deut 1:8; 34–40; 32:52).<sup>31</sup> In other words, the content of Jesus' conversation with Nicodemus is related to the Israelites' rebellious experience before the installation of the sign of the bronze serpent. Thus, the Social Activity consists of a deeper underlying meaning.

In examining John 3:3 and 5, attention usually falls on the significant theological terms such as “born again/from above” (γεννηθῆ ἄνωθεν); “kingdom of God” (τὴν βασιλείαν τοῦ θεοῦ); and “born of water and Spirit” (γεννηθῆ ἐξ ὕδατος καὶ πνεύματος). However, if thematic unity is taken into account in this pericope, the physical sign of the

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<sup>31</sup> In his discussion of John 3:14–15, Marrs, in light of the Johannine use of an Old Testament account, emphasizes that the repeated murmuring and disbelief of the Israelites resulted in death from which the leaders were not excluded. Other studies of this passage using the OT approach have no attempt to investigate this link of “seeing and entering” in the dialogue of Jesus and Nicodemus with the related background of the sign event of the bronze serpent. Marrs, “John 3:14–15,” 133; Glasson, *Moses in the Fourth Gospel*, 33–39; Fletcher, *Signs in the Wilderness*, 71–124; Ahn, *The Christological Witness Functions*, 245–50.

bronze serpent, the only sign made by Moses among the four physical signs, does remind the social situation that the end of the first exodus generation of the Israelites had begun when Miriam and Aaron died. This denotes the beginning of God's judgment against those rebels including the leaders and those who refused to enter Canaan. The terms *ὄραω* and *εἰσέρχομαι* were used together specifically regarding the inheritance, beginning in Num 14:20–25 after the report of the spies *seeing* (*ὄραω*) the greatness of the inhabitants of Canaan (Num 13:32–33). At that time Moses had to intercede for the Israelites as they grumbled, not wanting to go forward to Canaan but backward to Egypt and threatening to stone Joshua and Caleb. This rebellion subsequently caused God's wrath (Num 13:25—14:10).

Although God accepted Moses' intercession and forgave the Israelites and did not consume them immediately, the Israelites still had to face God's judgment as God said they were "all the people who have *seen* my *glory* and the *signs* that I did in Egypt and in this wilderness, and they have tested me repeatedly (ten times),<sup>32</sup> and have not listen to my voice" (ὅτι πάντες οἱ ἄνδρες οἱ ὄρωντες τὴν δόξαν μου καὶ τὰ σημεῖα, ἃ ἐποίησα ἐν Αἰγύπτῳ καὶ ἐν τῇ ἐρήμῳ ταύτῃ, καὶ ἐπείρασάν με τοῦτο δέκατον καὶ οὐκ εἰσήκουσάν μου τῆς φωνῆς, Num 14:22).<sup>33</sup> Since the Israelites refused to enter the land and neglected God's glory and signs (*σημεῖα*) as if they had not seen, God gave them no more chance to see and enter the land.<sup>34</sup> The forbidding of seeing the land is solemnly declared, as it is in

<sup>32</sup> The Hebrew text says, "they have tested me ten times," in which "ten times" is an idiomatic expression for "repeatedly." Levine, *Numbers 1–20*, 367–68.

<sup>33</sup> In the Hebrew text, Num 14:21–23 is the oath of God. While a human can swear by God or his/her own life, here God, being the supreme authority, swears by his own life, being, and essence. Milgrom, *Numbers*, 112; Levine, *Numbers 1–20*, 368.

<sup>34</sup> Levine suggests that Num 14:22–23 consists of "an unmistakable emphasis on vision, conveying a cruelly ironic twist: those who saw God's acts and yet failed to trust him will never see the land!" Levine, *Numbers 1–20*, 368.

the form of an oath by God, sworn by his own life and glory (Num 14:21–23) using ἢ μὴν οὐκ to render οὐκ, found in the oath formulas to express the negative assertive force.<sup>35</sup> The negation is repeated twice in the same verse as salience (ἢ μὴν οὐκ ὄψονται τὴν γῆν, . . . οὐκ ὄψονται αὐτήν, Num 14:23).<sup>36</sup> Contrarily, God said “But my servant Caleb, because he was imbued with *a different spirit* (ἐγενήθη πνεῦμα ἕτερον ἐν αὐτῷ) and remained loyal to me—him will I bring into the land that he *entered* (εἰς ἣν εἰσῆλθεν ἐκεῖ), and his offspring shall hold it as a possession” (Num 14:24).<sup>37</sup>

In other words the promises of seeing (ὄραω) and/or entering (εἰσέρχομαι) the inherited land are used as indicators to distinguish those who have followed God (can/will see and enter) from those who have not (can/will NOT see and enter, including Aaron, cf. Num 20:12, 24). These terms recur in Num 14:30; 32:9–12; and also in Deut 1:8; 34–40; 32:52 when the same event is noted. Although both Moses and Aaron were punished because of the event of the waters of Meribah (Num 20:1–13), Aaron could not see the land even before he died (Num 20:22–29), and Moses could only *see* (ὄραω) it from afar before he died but could not *enter* (εἰσέρχομαι, esp. Deut 32:52; Num 27:12–14; Deut 32:48–52).<sup>38</sup>

<sup>35</sup> According to Levine, the use of οὐκ in the oath formulas contains “assertive force, with negative implication, and is not usually conditional. Levine, *Numbers 1–20*, 368.

<sup>36</sup> The LXX Num 14:23 contains additional text regarding the children of the Israelites who can inherit the land: “. . . Instead, their children who are with me here, as many as do not know good nor evil, every inexperienced younger person—to these I will give the land . . .” (NETS) The full verse reads: ἢ μὴν οὐκ ὄψονται τὴν γῆν, ἣν ὤμοσα τοῖς πατέραςιν αὐτῶν, ἀλλ’ ἢ τὰ τέκνα αὐτῶν, ἃ ἔστιν μετ’ ἐμοῦ ἄδε, ὅσοι οὐκ οἶδασιν ἀγαθὸν οὐδὲ κακόν, πᾶς νεώτερος ἀπειρος, τούτοις δώσω τὴν γῆν, πάντες δὲ οἱ παροξύναντές με οὐκ ὄψονται αὐτήν. This emphasis may reflect the translators’ tendency of harmonization of Deut 1:36, 39 in Deut 1:34–40.

<sup>37</sup> The English translation of Num 14:24 is taken from Milgrom on the basis of the Hebrew text. Milgrom, *Numbers*, 113.

<sup>38</sup> According to Num 27:12–14, Moses would not see the land mainly because of the event of the waters of Meribah. But in Deut 32:52, it specifies that Moses would see the land from afar but not enter there.



Between the situations of God's oath of judgment because of the Israelites' disbelief and refusal to enter the land (Num 14:20–25; 32:8–12; Deut 1:34–40), and the dialogue of Jesus with Nicodemus, two parallels stand out. First is the two collocated process verbs “see” (ὄραω, e.g. Num 14:23; John 3:3), and “enter” (εἰσέρχομαι, Num 14:24, 30; John 3:5) in relation to the inheritance from God to his children: the land (Num 14:23–24), and the kingdom of God (τὴν βασιλείαν τοῦ θεοῦ), a phrase that occurs only twice here in John's Gospel (John 3:3, 5). In John, the collocated verbs ὄραω and εἰσέρχομαι are aorist infinitives, ἰδεῖν and εἰσελθεῖν, preceded by the present indicative main verb δύναμαι (be able) in a catenative construction to denote asseveration.<sup>39</sup>

Second is that for people to see and enter the inheritance from God, the criterion is by “spirit” (Num 14:24; 27:18; cf. 32:12, followed the LORD wholeheartedly; John 3:5).<sup>40</sup> To indicate this, of the first generation of the Israelites from exodus, only Caleb son of Jephunneh and Joshua son of Nun were able to see and enter the land (Num 14:30, cf. 14:38; 26:65). God commended each of them as spirit filled/in him (ὅτι ἐγενήθη πνεῦμα ἕτερον ἐν αὐτῷ, Num 14:24; ὃς ἔχει πνεῦμα ἐν ἑαυτῷ, Num 27:18). While the

<sup>39</sup> Some Greek verbs, such as δεῖ, δύναμαι, μέλλω, θέλω, among others, are used together with infinitives to complete the action in catenative constructions. Porter, *Idioms*, 197–98.

<sup>40</sup> Regarding the interpretation of “spirit,” in Caleb's case (Num 14:24), God commended Caleb, who, unlike the rebels, was imbued with a different spirit and followed God fully. Thus, this “spirit” may refer to his God-trusting attitude in following God wholeheartedly to keep his faith. Levine, *Numbers 1–20*, 368; Milgrom, *Numbers*, 113; Budd, *Numbers*, 159. In Joshua's case (Num 27:18), although there are different interpretations of the “spirit,” in light of his role as Moses' successor to lead the Israelites entering Canaan, and his loyalty to God, this spirit may refer to his attitude to God reflected by his confidence in God to convince the Israelites and fight for the inheritance of Canaan. Both Caleb's and Joshua's attitude (spirit) toward God differentiated them from the rebels. However, their distinctive spirit may well have come from God. For the different interpretations of the spirit in Joshua, see Budd, *Numbers*, 306–7; Milgrom, *Numbers*, 235; Levine, *Numbers 21–36*, 350. Among these scholars, Milgrom adduces four different interpretations: the spirit of wisdom, the spirit of prophecy, the spirit of skill, and the spirit as courage, among which the last two seem to be more acceptable. In John 3:5, the interpretations of “born of water and spirit” are diverse. Carson summarizes five of the important interpretations and proposes that “born of water and spirit” focuses on the impartation of God's nature rather than on the Holy Spirit. Spirit here represents “a new birth that cleanses and renews, the eschatological cleansing and renewal promised by the Old Testament prophets.” Carson, *John*, 195, cf. 191–96.

former was commended in the event of God's oath of judgment directly contrasting to those Israelites who would not see and enter the land (Num 14:21–24), the latter was commended as the chosen one in succeeding Moses' leadership to bring the Israelites out and in (Num 27:15–23). In other words, whoever wants to enter the inheritance given by God should have a spirit like Caleb's and Joshua's who followed God wholeheartedly and stood in faith against others' disbelief. And this aligns with Jesus' demand that "unless someone is born from water and *spirit*, one cannot enter the kingdom of God" (John 3:3, 5).

Thus, Nicodemus's comment regarding noticing Jesus' *signs* (John 3:2),<sup>41</sup> and Jesus' responses regarding *seeing* and *entering* the kingdom of God are closely linked to the history of the Israelites' disbelief and rejection of God. Since they had *refused to enter* the land even after they *saw* God's *glory* and *signs* in Egypt and in the wilderness, they *could no longer see and enter the land*. Their rebellious acts of rejecting entering the land had earned those Israelites the names of "the generation, those who were doing evil things" (ἡ γενεὰ οἱ ποιοῦντες τὰ πονηρὰ, Num 32:13), and "evil generation" (הדור הרע, MT Deut 1:35; omitted in LXX) when the same incident was mentioned. Then, once again, they spoke against God and Moses about food and water in the midst of God's faithful provision and protection. This is the background behind the sign event of the bronze serpent. Moreover, the sign event of the bronze serpent consists of elements such as condemnation, belief, and deliverance, and they are elaborated in the discourse right after Jesus' mentioning reenactment of the lifting up of the serpent as the lifting up of the

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<sup>41</sup> Possibly, Nicodemus was one of those who were impressed by Jesus' signs during the feast in Jerusalem (John 2:23–25). Brown, *John I–XII*, 135; Sanders, *John*, 121–22; Haenchen, *John 1*, 199; Lincoln, *John*, 149; Leung, *The Kingship-Cross Interplay*, 110.

Son of Man (John 3:16–21). Thus, the signs of the bronze serpent and of the Son of Man show potential similarities.

Regarding Agent Roles, divine authority, divine representative (superordinate), and subordinates are represented by God, Jesus, and Nicodemus respectively. Differing from the sign event of changing water into wine in which Jesus represents the divine authority, in the conversation with Nicodemus, Jesus represents the divine representative as he is identified as a rabbi, a teacher coming from God (John 3:2), the Son of God being sent by God (John 3:16–18), and the Son of Man (John 3:13–15). Nicodemus, the teacher of Israel (John 3:10) coming from the Pharisees, represents the subordinates, those who do not believe (John 3:9, 12).<sup>42</sup>

In examining the Event Structure, the elements of Bronze Serpent—Salvation by Faith, P-DS<sup>^</sup>RP-J<sup>^</sup>PE-RSH<sup>^</sup>RS-BSF, will be scrutinized in turn and in light of the association between the generation of Israelites who refused to see and enter the promised land and the dialogue of Jesus and Nicodemus regarding seeing and entering the kingdom of God in the previous discussion.

The first element is Problem of Disbelief of the Subordinates (P-DS). In the sign event of the bronze serpent, the reasons behind the Israelites' grumbling about food and water, and speaking against God and Moses, in fact, are their impatience and rebellion since God has not ceased to provide them manna (Joshua 5:10–12). In John, a similar element of the Israelites' inner being of disbelief/rebellion despite seeing God's glory and signs is expressed in John 2:23—3:12, the preceding context and the conversation

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<sup>42</sup> Barrett suggests that Nicodemus may represent the synagogue, thus the conversation between Jesus and Nicodemus is a dialogue between the church and the synagogue. Barrett, *John*, 202.

between Jesus and Nicodemus. Some scholars suggest that John 2:23–25 is a transition summary as well as an introduction to Jesus’ conversation with Nicodemus.<sup>43</sup>

Particularly, Ridderbos and Smith observe that Jesus’ conversation with Nicodemus elaborates or exemplifies what is said in John 2:23–25.<sup>44</sup> In fact, the implications in John 2:23–25 unify with the social situation of God’s oath of judgment when the Israelites refused to enter the land as discussed above (Num 14:22). Both passages emphasize people “seeing/noticing the *signs* that God/Jesus did” (οἱ ὁρῶντες τὴν δόξαν μου καὶ τὰ σημεῖα, ἃ ἐποίησα . . . , Num 14:22//θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει, John 2:23), and both reflect unsatisfactory responses to the signs.

Whereas in the passage of God’s oath of judgment, God explicitly indicted the Israelites for disbelief even after they had seen his glory and signs (Num 14:22); in John’s passage, the narrator implicitly depicts the probably unloyal belief of those who saw Jesus’ signs by contrasting their belief in Jesus’ signs with Jesus’ disbelief in these people (John 2:23–24). Further, Jesus’ knowledge of the untrustworthiness of humanity described in John 2:24–25 may demonstrate his omniscience and divinity,<sup>45</sup> but it can also be coming from historical experiences in which humans testified to their own rebellion, as in the case of those Israelites who refused entrance into the land despite

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<sup>43</sup> Westcott, *John (Authorized)*, 44–47; Brown, *John I–XII*, 126–27, 135; Schnackenburg, *John*, 1:360; Carson, *John*, 184–85; Beasley-Murray, *John*, 47; Lincoln, *John*, 144; Stovell, *Mapping*, 184; Fletcher, *Signs in the Wilderness*, 75. However, Tam suggests that John 2:23–25 is an “anticlimactic concluding remark connected to 1:35—2:22.” Tam, “Revisiting John 2,23–25,” 570–88; Tam, *Apprehension of Jesus*, 64–68.

<sup>44</sup> Ridderbos notes that “the conversation with Nicodemus offers a very specific elaboration of what was said in a more general sense in 2:23–25.” Ridderbos, *John*, 123. In the discussion of John 2:23–25, Smith suggests that “the meaning of this initially mysterious statement will become clear as we read the story of Jesus’ encounter with Nicodemus, who exemplifies what is here said. A number of Johannine themes surface in this brief transition: belief in Jesus’ name; the effect of signs; Jesus’ omniscience and his superiority to ordinary human consciousness.” Smith, *John*, 93.

<sup>45</sup> Bultmann, *John*, 131; Brown, *John I–XII*, 127; Schnackenburg, *John*, 1:359.

seeing God's glory and all the signs that God had done. This latter point regarding historical experiences can be buttressed by Jesus' question and comment to Nicodemus, "Are you the teacher of Israel and yet you do not understand these things? Truly, I say to you truly, we speak of what we know and testify to what we have seen, but you (plural) do not receive our testimony" (John 3:10–11). In other words, Jesus' rhetorical question and comment imply that the answers for these things, regarding signs, seeing and entering the kingdom (land), are not new things; rather they have been seen and testified to in the Law, the OT!<sup>46</sup>

This element of P-DS develops further by means of a cohesive chain formed by the word *δύναμαι* (be able, John 3:2, 3, 4x2, 5, 9) with other words such as signs (*σημεῖα*, John 2:23; 3:2) and the collocated infinitives *ιδεῖν* (to see, John 3:3) and *εἰσελθεῖν* (to enter, John 3:5) to lexically and semantically link the preceding introductory verses and the dialogue together.<sup>47</sup> By exchanging the use of word *δύναμαι* in the conversation (John 3:3, 2), Jesus tells Nicodemus what he is supposed to believe using the double amen formula *ἀμὴν ἀμὴν λέγω σοι* (very truly I tell you, John 3, 5, 11) to declare "unless someone is born from above/of water and spirit, s/he is not able (*οὐ δύναται*) to see/enter the kingdom of God" (John 3:3, 5). This is in response to the inability of Nicodemus to

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<sup>46</sup> Some scholars suggest that Jesus' knowledge of humans should be traced from the OT, such as God's knowledge of humanity. Hoskyns, *Fourth Gospel*, 210; Barrett, *John*, 212; Haenchen, *John 1*, 192; Morris, *John*, 182–83. Nicodemus, as a respectable teacher of Israel, is supposed to have the knowledge from the OT to understand these things. Carson, *John*, 198.

<sup>47</sup> The first *δύναμαι* appears in John 3:2 when Nicodemus says to Jesus "οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς." By using *δύναμαι* accompanied with the *σημεῖα* that Jesus did in Jerusalem, Nicodemus's comment in 3:2 links the preceding transition summary in terms of *σημεῖα* (John 2:23–25) and what follows in terms of *δύναμαι* lexically and semantically (John 3:2–12). Further, another link is formed between the transition summary and John 3:1 using the word *ἄνθρωπος* (John 2:25x2; 3:1). As Barrett points out, instead of using *τις*, John uses *ἄνθρωπος*. This may show its OT background or refer to John 2:25. Barrett, *John*, 204.

believe (μή δύναται, John 3:4; πῶς δύναται, John 3:4, 9), though he is a Pharisee, who is introduced as a leader of the Jews/member of the Sanhedrin (John 3:1), and a teacher (John 3:10).<sup>48</sup>

Further, at the end of the dialogue, Jesus summarizes the attitude of disbelief of Nicodemus as being representative of a group (2<sup>nd</sup> person plural, his disciples and others),<sup>49</sup> using parallelisms and a rhetorical question to amplify the effect of disbelief, saying “If I have told you the earthly things and you do not believe (οὐ πιστεύετε) how can you believe if I tell you about heavenly things? (πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύσετε; John 3:12). In this saying, two contrastive comparisons are formed: (1) the “earthly,” and “heavenly” things (τὰ ἐπίγεια and τὰ ἐπουράνια) and (2) “not believe” (οὐ πιστεύετε), and “how will/can you believe?” (πῶς . . . πιστεύσετε;).

In the sign event of the bronze serpent, the response to the problem of disbelief of the subordinates is divine judgment-send (RP- J, Num 21:6). The element of RP-J was expressed by divine sending of the fiery serpents to bite the Israelites so that they die. In Jesus’ conversation with Nicodemus, after the element of P-DS (John 2:23—3:12), the divine response (RP) is not judgment of death. Rather, it is divine love leading to eternal life (RP-L) expressed in the beginning of Jesus’ discourse in John 3:13–17. God’s judgment through the sending of the fiery serpents to put the Israelites to death is substituted by God’s love through the descending of the Son of Man in which his

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<sup>48</sup> The introduction of Nicodemus using several titles may show his prominence as a representative of the Jews. Barrett, *John*, 204. Sanders suggests that Nicodemus represents the old dispensation. Sanders, *John*, 122.

<sup>49</sup> Cotterell suggests that there are four groups of people that Nicodemus can represent: (1) The ἄρχων, the body of the Sanhedrin (John 3:1); (2) his own disciples or a representative group of Rabbis; (3) all the people; and (4) the πολλοί, those who might have believed in Jesus (John 2:23). Cotterell, “Nicodemus Conversation,” 239.

heavenly origin is emphasized,<sup>50</sup> and who must be lifted up for those who believe in him to have eternal life (John 3:13).<sup>51</sup> Jesus' reenactment of the lifting up of the bronze serpent as the lifting up of the Son of Man contrasts to the element of RP-J by using parallel features such as the verbs ἀποστέλλω (send) and κρίνω (judge) in forms of clausal negation using the particle οὐ in front of the clause complex (οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ, John 3:17), and by means of the contrastive conjunction ἀλλά to spell out the purpose of saving the world. In other words, instead of *sending* (ἀποστέλλω) the fiery serpents for the judgment of death using terms such as θανατόω,<sup>52</sup> and ἀποθνήσκω, as in the sign event of the bronze serpent (Num 21:6), in Jesus' event, God did NOT *send* (ἀποστέλλω) his Son to *judge* (κρίνω) the world but to *save* (σώζω) it through him (John 3:14–17). Thus, the responses of the descending of the Son of Man and his being lifted up as divine Love for Eternal Life (RP-L, John 3:13–17) contrast to the element of RP-J in the sign event of the bronze serpent.

In fact, Jesus' words about the Son of Man being lifted up as the bronze serpent (John 3:14–15) and as the Son of God being sent to save the world in the following discourse (John 3:16–17, 18) demonstrate the similar paradoxical nature of the sign of the

<sup>50</sup> Brown, *John I–XII*, 133. There is a textual issue in John 3:13 regarding a longer ending with an additional phrase of “the one who is in heaven” (ὁ ὢν ἐν τῷ οὐρανῷ) in several important manuscripts Θ Ψ 050 f<sup>1</sup>.<sup>13</sup> π̄ latt sy<sup>c.p.h</sup>. Others contain variants such as “who was in heaven” in e sy<sup>e</sup> or “the one who is from heaven” in 0141 pc sy. However, the best manuscripts among others such as P<sup>66</sup> P<sup>75</sup> Ⓝ B L T W 083 086 33 1241 pc omit this phrase.

<sup>51</sup> The word ὑψόω (lift up) occurs five times in three passages: John 3:14x2; 8:28; 12:32, 34. These passages involve similar features such as “sending” and “judgment.”

<sup>52</sup> According to Louw and Nida, the literal meaning of θανατόω is to cease completely from activity, but the figurative meaning is to put to death. Louw and Nida, eds., “θανατόω,” BibleWorks 9.

bronze serpent in terms of judgment and salvation as discussed previously.<sup>53</sup> Whereas the fiery serpents, as agents, were sent to execute punishment, and the bronze serpent, as the replica of the agents, was put on a sign for salvation, Jesus, the agent (Son of God), was sent to save the world but being lifted up (Son of Man) in the form of a punishment for whoever believes in him to have eternal life (John 3:15–16).

In the sign event of the bronze serpent, the next element that follows RP-J is Positive Evaluation of Repentance and Seeking Help, PE-RSH (Num 21:7a). No correspondence to this element is involved in Jesus' discourse in the sign event of the lifting up of the Son of Man even though the text length of this pericope of Jesus' conversation with Nicodemus is longer than the sign event of the bronze serpent.

Following PE-RSH is the element of Result of making a Bronze Serpent as a means to Salvation by Faith (RS-BSF, Num21:7b–9). This element of result consists of God's command to Moses to make a bronze serpent as a means to save those who were bitten. In Jesus' speech, the lifting up of the Son of Man as the lifting up of the bronze serpent is explicitly mentioned in John 3:14–15, however, the link to this result is elaborated in John 3:18–21 to bring out the consequence of No-Judgment, the other side of the coin of Salvation by Faith (RS-NJF). As an indication, it is noticeable that John 3:18 stands independently, as there is no conjunction connecting to what precedes

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<sup>53</sup> Most scholars believe that John 3:16–21 is the evangelist's meditation. Some adduce arguments such as the style of the third person in this passage, and the terms used by the evangelist but not by Jesus such as *μονογενής* (3:16), *πιστεύω εἰς τὸ ὄνομα* (John 3:18), *ποιέω τὴν ἀλήθειαν* (John 3:21). Sanders, *John*, 129; Carson, *John*, 203–4; Morris, *John*, 201; Beasley-Murray, *John*, 50–52; Lincoln, *John*, 153–54. However, Brown challenges this suggestion as he finds that “vs. 16 is not to be completely dissociated from 14–15; and once again vs. 16 starts with a connective (*gar*) that works against any theory of a new speaker. The last clauses of 15 and 16 are the same, and it does seem arbitrary to attribute them to different speakers.” Brown, *John I–XII*, 149. In fact, it is possible that Jesus or the author wants people to think that it is Jesus who continues proclaiming in public, perhaps in the temple area at night, to respond to Nicodemus's comment that he is a teacher who comes from God and that God is with him.



grammatically. However, John 3:18 has a link to 3:14–15 lexically and semantically regarding the consequences for the one who believes (ὁ πιστεύων, John 3:15, 18) and does not believe (ὁ μὴ πιστεύων, John 3:18) to elaborate the purpose of the lifting up of the Son of Man and the sending of the Son of God. Indeed, John 3:18 is probably the climax of the pericope, since this verse includes the verb “believe” (πιστεύω, John 3:18x3) three times.<sup>54</sup> It also contains two perfect indicative tense forms, κέκριται and πεπίστευκεν (from κρίνω and πιστεύω), to signify prominence.<sup>55</sup> These two perfect tense forms κέκριται and πεπίστευκεν are part of a contrast. The one who believes (ὁ πιστεύων) and the consequence of not being judged (οὐ κρίνεται) are expressed using present tense forms, but for the one who does not believe (ὁ μὴ πιστεύων) and the consequence of already being judged (ἤδη κέκριται) because that one has decided not to believe (μὴ πεπίστευκεν) are expressed using perfect tense forms. This contrast demonstrates the two choices, believe or not believe and the two consequences, not being judged or already being judged, like the two choices of looking at the bronze serpent and living or refusing to look and dying. Since the phrase “the one who believes” (ὁ πιστεύων) links together John 3:15, 16 and 18 to depict the consequences of faith as “may have eternal life,” “may not perish but have eternal life,” and “is not judged” to contrast with the consequence of “already being judged” of “the one who does not believe,” these extreme of consequences probably create persuasive force to convince the reader to choose to

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<sup>54</sup> Regarding the climax in the pericope of Jesus’ conversation with Nicodemus, three indicative perfect tense forms are used in depicting the consequences of belief and disbelief to denote prominence, and they all occur in 3:18 and 19 (κέκριται, πεπίστευκεν, ἐλήλυθεν).

<sup>55</sup> To indicate prominence in Greek, one of the devices is verbal aspect, in which perfect tense forms grammaticalize stative aspect to mark the most prominence by foregrounding information in contrast to foregrounding (present tense) and backgrounding (aorist). See Porter, *Idioms*, 302–4; Porter, *Verbal Aspect*, 245–70.

believe the Son of God/Man and not be judged but have eternal life because of God's love (John 3:18, cf. 15–16).

The consequences between the belief and disbelief in terms of judgment are further developed and indicated by the cohesive devices of the perfect indicative tense forms used in *κέκριται* of *κρίνω* (John 3:18), *πεπίστευκεν* of *πιστεύω* (John 3:18), and *ἔλῆλυθεν* of *ἔρχομαι* (John 3:19) that depict the coming of the light, and the nominalization of *κρίνω* (John 3:18) to *κρίσις* in *αὕτη δὲ ἐστὶν ἡ κρίσις* (John 3:19). Presumably, the integrity of the inner and outer being of the one who believes that the light has come and so comes to the light would differentiate them from the one who does not believe (3:19–21).

In John 3:18 and 20–21 there are three participants, *ὁ πιστεύων* (the one who believes, v. 18), *ὁ φαῦλα πράσσων* (the one who does evil, v. 20), and *ὁ δὲ ποιῶν τὴν ἀλήθειαν* (the one who does the truth, v. 21), all in singular form. This probably highlights the individual's choice of response. The response is foregrounded by using the imperfective present tense forms of *μισέω* (hate) and *ἔρχομαι* (come).<sup>56</sup> In contrast, the participant in John 3:19 shifts to the plural, *οἱ ἄνθρωποι*, with an aorist tense form, *ἠγάπησαν* (love), used to depict an overall general perfective aspect of their love of darkness more than the light (*τὸ φῶς*). This makes it background to contrast with the foreground stative aspect of *ἔλῆλυθεν* as the light who has already come.

Several intended linkages may be established intratextually between the extended discourse in John 3:19 and the prologue using three features: the same verbal action and

<sup>56</sup> Their actions include *μισεῖ*, the present indicative tense form of *μισέω* (hate, v. 20); and *ἔρχεται*, the present indicative of *ἔρχομαι* (come, v. 20, 21).

agent, ἔρχομαι and τὸ φῶς, the similar responses of rejection of the light (John 1:9–13), and the distinctive word μονογενής (the only) that occurs only four times in the whole Gospel, and only in the prologue and Jesus' conversation with Nicodemus (John 1:14, 18; 3:16, 18). A progression in verb forms regarding the “coming” of the light (ἐρχόμενον, John 1:9; ἦλθεν, 1:11; ἐλήλυθεν, 3:19) aligning with a progression in negative attitude (did not recognize, did not receive, and hate) toward the light from the world (John 1:10), his own (John 1:11), and the evil doers (John 3:20) becomes increasingly evident. This progression of negative attitude aligns with the implied situation of the Israelites in Moses' time. They progressed from grumbling, to refusing to enter the land, to speaking against God and Moses. In both the situations of Moses and Jesus, similar terms regarding “evil” are used, such as “the generation, those who were doing evil things” (ἡ γενεὰ οἱ ποιοῦντες τὰ πονηρὰ, LXX Num 32:13; cf. “evil generation,” MT Deut 1:35), “their works were evil” (αὐτῶν πονηρὰ τὰ ἔργα, John 3:19), and “the one who practices evil/bad things” (ὁ φαῦλα πράσσων, John 3:20), all to describe those who do not believe. Thus, the progression of negative attitude provides the basis of judgment with concrete evidence, in the past and now, to convince the contemporary individual to abandon disbelief, and clarifies that it is loving the light—not the perception of the signs—that determines who are the ones who believe: they are the ones who come to the light as the light has come, and the ones who love the light more than darkness because of God's love (3:16–21).

The result of the integrity of the inner and outer being depicted at the end of this pericope, in fact, is consistent with its beginning when Jesus conversed with Nicodemus

about being “born” (*γεννάω*) from above/water and spirit (John 3:3, 5). It also connects to the prologue by means of the different kinds of response to the coming of the light (outer being) and the different kinds of being born (inner being). Despite some choosing to reject the light, others who receive the light have the right to become the children of God. These are born (*γεννάω*) of God, not of blood or the will of the flesh or the will of a human (John 1:13). Thus, differing from the faith generated by the sign of the bronze serpent expressed by the outer obedience of physically looking upon the sign for earthly life, the faith generated by believing in the lifted up Son of Man as well as the sending of the Son of God anticipates a rebirth, a thorough change from the inner being of light-hating to the outer being of truth-loving for eternal life.

To conclude the analogy between the sign events of the bronze serpent and the lifting up of the Son of Man in the pericope of Jesus’ conversation with Nicodemus (John 2:23—3:21), similar features of Social Activity are observed, such as the related background of seeing and entering the inheritance of God’s children (promised land, Num 14:23–24 and the kingdom of God, John 3:3, 5), the criterion of the presence of spirit (Num 14:24; 27:18; cf. 32:12; John 3:5), the actions of judgment, salvation, and the mental stages of disbelief and belief.

For the Agent Roles, the pair of sign events reflects similar social hierarchy: divine authority (God) > divine representative (Moses) > the subordinates (Israel)//divine authority (God) > divine representative (Jesus) > the subordinates (Nicodemus as representative, and his group).

For the Event Structure, although the text types between this pair of correspondences are different, similar and contrastive elements are found in both the sign event of the bronze serpent (P-DS^RP-J^PE-RSH^RS-BSF) and Jesus' conversation with Nicodemus regarding the lifting up of the Son of Man (P-DS^RP-L^RS-NJF). In general, three elements are in correspondence (P-DS, RP-L vs J and RS-NJF//BSF). One element is lacking in the pericope of Jesus' conversation with Nicodemus, Positive Evaluation of Repentance and Seeking-Help (PE-RSH). In the parallel element of Problem (P-DS), both texts contain features of perceiving the *signs* that God/Jesus did, and both denote unsatisfactory responses to the signs (Num 14:22//John 2:23–24).

Further, both incidents are related to seeing and entering the inheritance from God, and contain the feature of Disbelief of the Subordinates (DS). In the element of RP-J vs L (John 3:13–17), the feature of Judgment-sending (J) is in contrast with Love (L) as indicated from the text that the purpose of sending the Son of God is NOT to judge but to save the world because of God's love. At the same time, similarity is observed regarding the paradoxical nature of judgment and salvation—the poisonous/bronze serpent(s)—through the Son of God/Man. The final correspondence is the element between RS-BSF and NJF (John 3:18–21) in which each has a different emphasis on Salvation and No-Judgment by Faith respectively. For those who are bitten by the poisonous serpents in the sign event of the bronze serpent, the result (RS) emphasizes ζάω (to live) if they look at the sign of the bronze serpent (Num 21:8, 9). In Jesus' extended discourse, the result (RS) of those who believe is “eternal life” (ζωή αιώνιος, John 3:15) and “not being judged” (οὐ κρίνεται), otherwise they have already been judged (ἤδη κέκριται, John 3:18). And

both sign events relate to the negative attitude of people toward the divine, using words such as evil (*πονηρὰ*, Num 32:13; cf. 10–13; “evil generation,” MT Deut 1:35; John 3:19; *φάῦλα*, 3:20). Although the sign event of the bronze serpent is a real life experience contrary to Jesus’ figurative depiction of the lifting up of the Son of Man in conversation and discourses, the elements in Jesus’ conversation with Nicodemus seem to be adapted complementarily to illustrate the similar function of the bronze serpent in acquiring life (earthly/eternal) by faith.

If exegetical relationships are made between this pair of corresponding signs, the similarities and contrasts of the elements of P-DS, RP-J vs L and RS-BSF//NJF may, on one hand, reflect God’s love and grace because of no judgment for those who believe and have eternal life. In the sign event of the bronze serpent, the divine response to the subordinates’ disbelief is primarily the death penalty, carried out by sending the agents, the poisonous serpents, to bite them. Thus, for them to live was to rebuild their faith by obeying the divine words to physically look at the lifted up bronze serpent, a replica of the poisonous serpents, the agents of death, for earthly life (Salvation by Faith). In Jesus’ case, the divine response is primarily life-giving by sending the agent, the Son of God (John 3:15–17). Thus, for those to have eternal life and not be judged they must believe in the Son of God/Man who comes and is lifted up to give life.

On the other hand, the emphasis on the choice of judgment in John 3:18–21 may reflect a parallel progression of negative attitude towards the divine in the generations of Moses and Jesus. However, the negative attitude of the generation in Jesus’ time seems to attract a more severe punishment than in Moses’ time. Although the Son of God is sent

for life-giving rather than judgment, still people choose not to believe but love the darkness and hate the light (John 3:18–20). That may explain the missing of the element of Positive Evaluation (PE-RSH) in Jesus' conversation with Nicodemus. Thus, the corresponding events both point to the function of establishing faith for salvation (life/eternal life). However, the uniqueness of the descending of the Son of God and the lifting up of the Son of Man is to show God's love, grace, and life-giving power.

### 3.3 An Analogy between the Signs of Aaron's Staff and Healing the Royal Official's Son (John 4:46–54)

The second sign placed in front of the ark of the testimony was Aaron's staff (Num 17:25; ET 17:10). As discussed in Chapter 2, Aaron's staff was an admonitory sign to stop the murmuring of the rebels, thus preserving them from death, and to authenticate the identity of God's chosen one(s) (Aaron's staff/tribe) through divine's manifestation of revitalizing power. Among the four corresponding sign events in John 1 to 5, Jesus' second sign is probably the shortest, as it has about 175 words in nine verses (John 4:46–54), a similar length to the first sign that has about 185 words in eleven verses (John 2:1–11).

In fact, Brown observes that these two signs have a similar pattern in general: "Jesus has just come back into Galilee; someone comes with a request; indirectly Jesus seems to refuse the request; the questioner persists; Jesus grants the request; this leads another group of people (the disciples; the household) to believe in him."<sup>57</sup> These similarities along with the enumeration show that these two signs are probably recorded

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<sup>57</sup> Brown, *John I–XII*, 194.

with a certain perspective to demonstrate their intimate relationship. This has caused some scholars to speculate that they are from the same tradition or source.<sup>58</sup> Although Aaron's staff, the one that bore ripe almonds after the staff test, was commanded to be put in safekeeping before the ark of the testimony in the wilderness during the event of Korah's encroachment, before the exodus it had already been used in Egypt to authenticate Moses' identity as God's representative before the Israelites and Pharaoh by performing signs and wonders so that they would believe (LXX Exod 11:9; Exod 4:17, 27–31). Thus, the sign events of Aaron's staff before and after the exodus would reflect different functions and feature of elements. In the application of the CT of Aaron's Staff—Revitalization, special attention will be paid to the individual elements of Event Structure of this sign event as well as the alternative indicators of the signs and wonders of Aaron's staff in Egypt accordingly.

Aaron's Staff—Revitalization	
Social Activity: Kind of Acts/Goals of Sign	A social event of divine judgment on the rebels and the legitimation of the chosen by means of divine acceptance of atonement and affirmation through the revitalization test. The revitalized object is kept as a sign to stop the murmuring of the subordinates against the divine so as to preserve them from death.
Agent Roles	Divine authority (God), Divine representatives (superordinates: Moses and Aaron), and subordinates (Israelites)
Event Structure (organization of structural elements)	P-Accusation of Representative (AR, Num 17:6–7a, ET 16:41–42a)^RP-Judgment & Atonement & Divine Initiated Authentication Test (J&A&DAT, Num 17:7b–24, ET16:42b—17:9; glory)^RS-Safekeeping the Revitalized Object (SRO, Num 17:25–26, ET 17:10–11)  Alternative Indicators: sign(s), σημεῖον(α), Exod 4:8–9, 28; signs and wonders, τὰ σημεῖα καὶ τὰ τέρατα, Exod 7:3; 11:9, 10; belief or listen, πιστεύω or εἰσακούω, Exod 4:5, 8, 31, 14:31; not belief or not

<sup>58</sup> See Chapter 1, the Literature Review.



listen, μὴ πιστεύσω or μηδὲ εἰσακούω, Exod 4:1, 8–9; 7:4, 13, 16, 22; 8:11, 19 (ET:15); 9:12; 11:9.
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In comparing the three perspectives of the CT of Aaron’s Staff—Revitalization to Jesus healing of the official’s son, both similarities and differences are found. Regarding Social Activity, Jesus’ healing event concerns a request to Jesus from the royal official to heal his dying son that does not seem to relate to the accusation of divine representative or divine judgment on the rebels as in the event of Korah’s encroachment in the wilderness. However, since Jesus’ event is related to “signs and wonders” (σημεῖα καὶ τέρατα, John 4:48) and it emphasizes Jesus’ healing of the royal official’s *dying* son through which to demonstrate Jesus’ “revitalizing power” (John 4:47, 49–50), it conforms to the features of the functions of Aaron’s staff in both Egypt and the wilderness. Particularly, the element of the disbelief in general instead of personal may be hinted at by Jesus’ comment to the royal official using ἴδητε (see) in 2<sup>nd</sup> person plural instead of singular to depict, “Unless you (pl.) see (ἴδητε) signs and wonders (σημεῖα καὶ τέρατα), you (pl.) will never believe (οὐ μὴ πιστεύσητε, John 4:48).”

Thus, these features of unbelief, signs and wonders, Jesus’ revitalizing power, and healing in Jesus’ sign event may relate to the functions of Aaron’s staff before and after the exodus. Since the royal identity of the official accords to Pharaoh, and the phrase “signs and wonders” is first used in Exod 7:3 in relation to God’s demonstration of his mighty power through Aaron’s staff before Pharaoh, it is relevant to examine more closely the correspondences between the events of Pharaoh and of the royal official in the discussion of Event Structure.

Regarding Agent Roles, Jesus represents divine authority, the royal official represents the superordinate or the representative of his family and those who do not believe without seeing signs and wonders,<sup>59</sup> and his family members and servants represent the subordinates.

In examining the Event Structure, the features of the two functions of Aaron's staff will be taken into account in the sign event of Jesus' healing the royal official's son. For the element of Problem (P) in Jesus' event, the surface of the problem seems to be a request of the royal official for Jesus to *come down* to heal his *dying* son as this situation is first introduced by the narrator regarding the royal official's son sickness and then repeated again by the royal official as a plea to Jesus (John 4:46–47, 49). However, it may imply a deeper problem of disbelief, as Jesus, being the first participant to speak in this pericope, speaks to the royal official in a way that is seemingly a rebuke to a group of people, emphasizing that unless people see signs and wonders, they will never believe (John 4:48).<sup>60</sup> The royal official then starts speaking in this pericope the first time as a response to direct Jesus to *come down*, using the aorist imperative *κατάβηθι* (from *καταβαίνω*), before his son dies. The request focuses on *coming down*, as healing is not mentioned but implied (John 4:49). Probably Jesus' phrase "never believe without signs and wonders," enclosed by the requests for Jesus to *come down* uttered by the narrator and the royal official may form a unit to represent the first element, Problem of Disbelief

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<sup>59</sup> Since Jesus addresses the royal official using "you" plural, the royal official represents a group of people. They may include the Galileans and the general audience. Lincoln, *John*, 187. If Jesus' healing of the royal official's son corresponds with the event of Aaron's staff before the exodus, the royal official may also represent those in the past generations such as those Israelites and Pharaoh before the exodus.

<sup>60</sup> Schnackenburg calls Jesus' response to the royal official a denunciation. Barrett describes the rebuke as sharp and blunt. Keener and Thompson calls it a rebuff. Schnackenburg, *John*, 1:466–67; Barrett, *John*, 247; Keener, *John*, 1:630; Thompson, *John*, 113.

(P-D) in John 4:46–49.<sup>61</sup> It may be that the royal official would not believe that his son would be healed if Jesus did not come down. Since the phrases “signs and wonders” (σημεῖα καὶ τέρατα) and “never believe” (οὐ μὴ πιστεύσητε) are used here in Jesus’ comment (John 4:48), they may indicate the connections to the signs and wonders performed by Aaron’s staff in convincing the Israelites and Pharaoh to believe in God’s deliverance in Egypt.

To elucidate this, the installation of Aaron’s staff happened during Moses’ encounter with God in the burning bush when God entrusted the task of delivering the Israelites to Moses (Exod 3:1–4:9, 17, 20, 28–31). While making excuses to avoid this task, Moses argued with God, “What if they do not believe me and listen to my voice?” (Ἐὰν οὖν μὴ πιστεύσωσίν μοι μηδὲ εἰσακούσωσιν τῆς φωνῆς μου, LXX Exod 4:1; cf. 8 τοῦ σημεῖου, 9, 4:30–31; 6:9). The rendering μὴ πιστεύσωσιν from the negation of the Hebrew word יָאֵן occurs the very first time here in the LXX, and occurs three times in parallel with the negation of εἰσακούω (listen) in nine verses (Exod 4:1–9). During this time, God showed Moses the first sign by changing the staff in Moses’ hand into a snake when he threw it on the ground and restoring it as a staff when Moses grabbed the snake’s tail. The purpose of this sign was particularly for the Israelites to *believe* (πιστεύσωσιν) that the God of their fathers, Abraham, Isaac, and Jacob, had appeared to Moses (Exod 4:5; cf. 2–5).

The demonstration of changing Aaron’s staff into a snake was repeated before

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<sup>61</sup> Although Boismard’s hypothesis of the redaction of John’s Gospel by Luke is doubtful, his observation that John 4:48–49 and 51–53 may have been added and edited to introduce the elements of Jesus’ reproach in John 4:48 and Jesus’ healing at a distance, is helpful to delimit the unit into sub-units. Boismard, “Saint Luc et la rédaction du quatrième évangile (Jn, IV, 46–54),” 188.

Pharaoh. God foretold that if Pharaoh asked for a wonder (מוֹפֵת), Aaron could demonstrate changing his staff into a snake (Exod 7:9). Here in the LXX, instead of rendering מוֹפֵת as τέρας (wonder), it renders it as “sign or wonder, σημεῖον ἢ τέρας” (LXX Exod 7:9). In other words, the same sign of changing Aaron’s staff into a snake seems to have inaugurated Aaron’s staff in the task of performing signs or/and wonders before the Israelites and Pharaoh in Egypt to convince them to believe.<sup>62</sup> Then God demonstrated two more signs to assure Moses that the Israelites would eventually believe that God appeared to him after seeing these signs one by one (Exod 4:1, 8, 9; cf. 4:1–9). The ideas of seeing signs and believing in God’s presence are significant in this passage, as πιστεύω occurs only eight times in the LXX translation of Exodus: six are in Exod 4 and five out of the six are in Exod 4:1–9.<sup>63</sup> Intriguingly, in this passage, Moses’ identity and the sign(s) are in parallel as God convinced Moses, “If they do not *believe you* or *listen* to the *voice* of the first *sign*, they may *believe* the *voice* of the second *sign*” (πιστεύω, εἰσακούω, Exod 4:8). Thus, “Moses’ identity” is equivalent to “the voice of the signs.” As a result, God endowed the staff with his authoritative power, and designated Moses and Aaron to use it to perform signs and wonders on his behalf (signs: MT Exod 4:17, wonders before Pharaoh: 4:20–21; 7:3, 8–9). In fact, this authorized staff of God may symbolizes God’s hand when Aaron and Moses, holding the staff, stretched out their hands to perform signs and wonders (Exod 7:19, 8:1 [ET 8:5], 8:12 [ET 8:16]; 14:15–16; 17:9–12; cf. Deut 4:34,

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<sup>62</sup> In the discussion of Exod 4:17 and 21, Propp suggests that the “signs” performed by the staff mentioned in 4:17 and the “wonders” mentioned in 4:21 must refer to the plagues, not just the snake trick. “Since *’ōtōt*, “signs” and *mōpātīm*, “wonders,” are collocates (Exod 7:3; Deut 4:34; 6:22; 13:2; 26:8, etc.), the occurrences of the words “signs” and “wonders” join 4:17 and 21. And the snake trick in 4:3, (30), and 7:9 forms the parallels. Propp, *Exodus 1–18*, 215–17, 322.

<sup>63</sup> The eight occurrences of πιστεύω are Exod 4:1, 5, 8x2, 9, 31; 14:31; 19:9.

7:19, Jer 39:21).<sup>64</sup>

Although God designated Moses first to use this staff to perform signs and wonders (Exod 4:2–5; 10:13; 17:5, 9), Aaron was the one who followed Moses’ instructions to use this staff in Egypt to execute the *signs* (σημεῖα) before the Israelites to authenticate God’s deliverance and Moses’ identity (Exod 4:27–31); and also to begin the *signs and wonders* (plagues) before the hard-hearted Pharaoh (Exod 7:9–10, 19–20, 8:1–2 [ET 8:5–6], 8:12–13 [ET 8:16–17]) so that he would let the Israelites, the sons of God, go (Exod 4:22–23; 7:3). And here is the first time the words σημεῖα and τέρατα appear together in the LXX as τὰ σημεῖά μου καὶ τὰ τέρατα (my signs and wonders) rendered from the Hebrew אֶת־אֹתוֹתַי וְאֶת־מוֹפְתָי (Exod 7:3, cf. 4:21; LXX Exod 7:9; 11:9, 10) to denote God’s multiple works in Egypt despite Pharaoh’s refusal to listen (οὐκ εἰσακούσεται, Exod 7:3–4). Hence, signs and wonders performed by the staff of God/Moses/Aaron were the means to convince people to believe and listen to God in Egypt.<sup>65</sup>

In the pericope of Jesus’ healing the official’s son (John 4:46–54), scholars have been puzzling over the relationship between signs and faith as well as the issue of redaction because of Jesus’ unexpected rebuke to the royal official, “Unless you (pl.) see *signs and wonders* (σημεῖα καὶ τέρατα), you (pl.) will *never believe* (οὐ μὴ

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<sup>64</sup> Frequently, God commanded Moses and Aaron to stretch out their hand with the staff to perform signs and wonders (the plagues). Particularly, in the plagues of hail and locusts recorded in the MT, God commanded Moses to stretch out his hand toward heaven so that hail and locusts would fall all over the land of Egypt, and Moses stretched out his staff instead (Exod 9:22–23; 10:12–13). However, in the narrative of the plague of hail, the rendering of the LXX does not follow the MT as LXX has ἐξέτεινεν δὲ Μωσῆς τὴν χεῖρα εἰς τὸν οὐρανόν (Exod 9:23a; וַיִּט מֹשֶׁה אֶת־יָדוֹ עַל־הַשָּׁמַיִם).

<sup>65</sup> For the discussion of the staff, see Chapter 2 Sections 4.1, 5.2.3, and the relevant footnotes.

πιστεύσητε).”<sup>66</sup> Boismard proposes that John’s Gospel reflects Lucan redaction, and the phrase “signs and wonders” is used as one of his evidences because this phrase is used frequently in the book of Acts.<sup>67</sup> Perhaps, John chose this event of Jesus in which “signs and wonders” and “never believe” may recall the early function of Aaron’s staff.

Although *σημεῖον* and *τέραξ* occur frequently in the LXX and NT,<sup>68</sup> when these two words appear together, eighteen out of forty-two occurrences (43%) refer to the authentication of God’s mighty deliverance of the Israelites in Egypt, thirteen occurrences (31%) refer to the authentication of God’s work by his representatives.<sup>69</sup> If the phrase “never believe” (*οὐ μὴ πιστεύσητε*) in John 4:48 is taken into consideration with the use of *σημεῖα καὶ τέρατα*, it would narrow down the reference to the account of the deliverance of the Israelites and judgment on Pharaoh in Egypt. The former would not believe nor listen (*μὴ πιστεύσωσιν . . . μὴδὲ εἰσακούσωσιν . . .*) to the voice of Moses without signs (Exod 4:1–9; cf. 6:12), and the latter would not listen (*οὐκ εἰσακούσεται*) to the signs and wonders (Exod 7:3–4; cf. 6:12; 7:9). In fact, scholars do observe that, among other implications, the occurrences of the term “signs and wonders” tends to point to God’s deliverance of the Israelites and judgment on Pharaoh in Egypt in the LXX.<sup>70</sup>

<sup>66</sup> Bultmann, *John*, 205, 207; Lightfoot, *John*, 128; Barrett, *John*, 247–48; Haenchen, *John 1*, 234–35; Thompson, “Signs and Faith,” 89–90; Lincoln, *John*, 187.

<sup>67</sup> Boismard, “Saint Luc et la rédaction du quatrième évangile (Jn, IV, 46-54),” 195. However, Brown disagrees with Boismard’s suggestion, as the phrase “signs and wonders” is used positively in the book of Acts but seems to be negative in John’s Gospel. Brown, *John I–XII*, 196.

<sup>68</sup> The word *σημεῖον* occurs 191 times and *τέραξ* occurs 63 times in the LXX and the NT. These two words appear together in the same verse forty-two times. However, the Hebrew words *אֵימֹת* and *מוֹפְתִים* appear together only eighteen times in the MT, in Exod 7:3; Deut 4:34; 6:22; 7:19; 13:2, 3; 26:8; 28:46; 29:2; 34:11; Neh 9:10; Psa 78:43; 105:27; 135:9; Isa 8:18; 20:3; Jer 32:20; 32:21.

<sup>69</sup> The forty-two occurrences in the LXX and NT are as follows. The verses in bold font are the eighteen occurrences regarding God’s deliverance of the Israelites in Egypt, and the underlined verses are the thirteen occurrences regarding God’s work through his representatives. **Exod 7:3, 9; 11:9, 10; Deut 4:34; 6:22; 7:19; 11:3; 13:2, 3; 26:8; 28:46; 29:2; 34:11; Psa 77:43; 104:27; 134:9; Isa 8:18; 20:3; Jer 39:20, 21; Dan 4:2; 6:28; Matt 24:24; Mark 13:22; John 4:48; Acts 2:19, 22, 43; 4:30; 5:12; 6:8; 7:36; 14:3; 15:12; Rom 15:19; 2 Cor 12:12; 2 Thess 2:9; Heb 2:4; Wis 8:8; 10:16; Bar 2:11.**

<sup>70</sup> Barrett, *John*, 247; Haenchen, *John 1*, 234; Thompson, *John*, 113.

Brown finds it “an interesting parallel” between John 4:48 and Exod 7:3–4.<sup>71</sup> Thus, John 4:46–49 probably functions as the first element of Problem of Disbelief (P-D) to express the features of disbelief in relation to “signs and wonders” to link to the function of Aaron’s staff before the exodus.

The second element is the Response of Healing/Revitalization (RP- H/R) depicted in John 4:50a. Jesus’ response, instead of following the royal official’s direction to *come down* (κατάβηθι from καταβαίνω), was to direct the royal official to *go back*, using the present imperative πορεύου (from πορεύομαι), as his son was alive (ζῆ). This change of status of the royal official’s son from “about to die” to “alive” reflects Jesus’ healing from a distance as well as his revitalizing power. In the sign event of Aaron’s staff after the institution of the bronze altar cover, many Israelites were dying because of the punishment of a plague from God as they murmured against Moses and Aaron. Subsequently, Aaron had to go from the tabernacle to the midst of the Israelites and stand between the dead and the living with his censer to make atonement for them and stop the plague (Num 17:11–15; ET: 16:46–50). The consequence following this punishment was the authentication of the leadership of Moses and Aaron through a staff test, the revitalization of a dead branch—to stop God’s wrath and prevent the Israelites from dying—and the preservation of the revitalized staff as a sign (Num 17:16–26; ET 17:1–11).<sup>72</sup> Jesus’ healing of the royal official’s dying son (ἀποθνήσκω) *from a distance* (John

<sup>71</sup> Brown, *John I–XII*, 191.

<sup>72</sup> Budd notes that some commentators suggest that the last two verses in Num 17 regarding the Israelites’ terror of approaching the tabernacle may be a reaction to the preceding, while other commentators take them as an introduction to what follows (Num 18). He sees no need to decide, as these verses may act as a bridge between 16:1 and 17:26 and Num 18. However, since they reflect that the Israelites had learned the impact from the previous incident, he takes them in the context of Num 16–17. Budd, *Numbers*, 193; see also Levine, *Numbers 1–20*, 406. However, Milgrom suggests that Num 17:16–26

4:50a) shows similar features to the event of Aaron's staff, in which Aaron atoned for "the dying" (οἱ τεθνηκότες from θνήσκω) by standing *in the midst* of the dead and the living with his censer (καὶ ἔστη ἀνά μέσον τῶν τεθνηκότων καὶ τῶν ζώντων, Num 17:13, 14x2; ET 16:48–49).

In Jesus' healing of the royal official's son, the *dying* situation of the official's son is mentioned twice as "about to die" (ἤμελλεν γὰρ ἀποθνήσκειν) and "before the one dies" (πρὶν ἀποθανεῖν from ἀποθνήσκω) in which the word ἀποθνήσκω is derived from the same verb θνήσκω (John 4:47, 49; cf. Num 17:13, 14x2; ET 16:48–49). In Jesus' response to the official, the emphasis is "he lives" (ζάω, John 4:50a). Thus, Jesus' healing of the royal official's son seems to parallel the sign event of Aaron's staff, as both situations are related to the healing of the one(s) dying. Since Jesus was in Cana to heal using spoken words rather than in the midst of the family of the royal official, this arrangement may generate several effects. First is a contrast between Jesus "healing at a distance"<sup>73</sup> and Aaron "healing in the midst." Aaron had to go quickly from the tabernacle to the midst of the dying to stop the plague with his censer (Num 17:11–15; ET 16:46–50).

The second parallel is that there is a common location for two signs. There is a geographical implication of Cana as the ark of the testimony—the tabernacle. Repeatedly

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is a complete literary unit, thus the two verses at the end of Num 17 probably belong to the next chapter. (Num 17:27–28; ET 17:12–13). Milgrom, *Numbers*, 145.

<sup>73</sup> Scholars who attempt to examine this pericope through the lens of source criticism tend to compare it with the Synoptic tradition of Jesus' healing the centurion's son in the Q source or the *σημεῖα*-source (Matt 8:5–13; Luke 7:1–10) on the basis of a prominent common feature of "healing at a distance" despite some obvious differences, such as the participant's identity (centurion or royal official), and his form of faith (John 4:47, 49). For instance, Schnackenburg argues that the Synoptic tradition of Jesus' healing the centurion's servant and the Johannine account of Jesus' healing the royal official's son follow the same tradition and he offers a comparison between the three accounts in the Gospels of Matthew, Luke, and John. Schnackenburg, *John*, 1:471–75; see also Bultmann, *John*, 204–5; Beasley-Murray, *John*, 71. However, Morris finds that these two events contain more distinctive features than the verbal parallels suggest. Morris, *John*, 254–55.



the narrator specifies that Jesus performed the first and second signs in Cana to signify their common location that may correspond to the common location of the two signs before the ark of the testimony. Third is the feature of the revitalizing power reflected by the terms “he lives” (ζάω) from “about to die” in John 4:50a, and in the case of the revitalized staff (Num 17:20 ET 17:5).<sup>74</sup> As Lightfoot notices, “believe” (πιστεύω) and “live” (ζάω) are two highlights in this pericope, as both of them occur three times in nine verses (John 4:48, 50, 53 and 4:50, 51, 53).<sup>75</sup> In fact, these two highlights are the keys of the two functions of Aaron’s staff in convincing the Israelites and Pharaoh in Egypt to *believe*, and authenticating the leadership of the chosen in the wilderness through *revitalizing* the staff. If we focus on Jesus’ healing of the “dying” from a distance, it would align with Aaron’s atonement of healing and revitalizing features of Aaron’s staff in the event of Korah’s encroachment in the wilderness.

However, if we change the perspective to the royal identity of the official to scrutinize further the signs and wonders between the interactions of the two generations: (1) God and Pharaoh’s son, (2) Jesus and the royal official’s son, more contrastive parallels will unfold. The climax of Pharaoh’s disbelief is demonstrated fully in Exod 11 regarding God’s last warning to Pharaoh on the coming of the tenth plague of killing the firstborn that precedes the ordinance of the observance of the Passover (Exod 12). Several similarities are found between Jesus’ sign to the royal official’s son and God’s last plague on Pharaoh’s son to establish points of comparison and semantic contrasts.

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<sup>74</sup> The revitalization of Aaron’s staff is demonstrated using the word ἐκβλαστάνω (cause to grow, Num 17:20; ET 17:5) regarding a plant/staff. The word ἐκβλαστάνω occurs only three times in the LXX in Num 17:20; Job 38:27; and Isa 55:10.

<sup>75</sup> Lightfoot, *John*, 129.

First, building on the similarity of the royal identity of Pharaoh and the royal official (βασιλικός), each event concerns a life-and-death situation of a royal son (υἱός). In fact, Pharaoh was warned in advance, before Moses and Aaron used the staff to execute signs and wonders (the plagues), that God would kill (ἀποκτείνω) his son (υἱός) because he refused to listen to God and let Israel, his son (υἱός), his firstborn (πρωτότοκος) go (Exod 4:22–23). In contrast, instead of performing signs and wonders as warnings that he would kill the royal person's son because of disbelief, Jesus' signs and wonders were to bring the royal official's *dying son to life* (υἱός 4:46, 50; ἀποθνήσκω, 47, 49; ζάω, John 4:50a) so that he would believe.

Second, both events depict the actions of *coming down* and *going*. In Exod 11:4–5, Moses, on behalf of God, told Pharaoh that at midnight, God would *go out*, נצו, rendered as εἰσπορεύομαι (going into) in the LXX, through Egypt, and all the firstborn in the land of Egypt would die (τελευτάω),<sup>76</sup> from the firstborn of Pharaoh to the firstborn of female slaves and all the firstborn of the livestock. Then, in Exod 11:8, God declared that all Pharaoh's servants, נבצ, rendered as παῖδες from παῖς,<sup>77</sup> would come down (καταβήσονται from καταβαίνω) to bow down before him and ask Israel to go out (ἐξέρχομαι). Ἐξέρχομαι occurs three times in this verse, rendered from the same word נצו as in Exod 11:4 depicting the going out of God. In Jesus' event, reversed actions are found. Instead of God, the divine, *going out/into* (εἰσπορεύομαι) Egypt, the *dying*

<sup>76</sup> Literally, the meaning of τελευτάω is “to end.” Here it is used as a euphemism to indirectly address the death of the firstborn sons in the land of Egypt. Similar usage can be found in Matt 2:15, 19.

<sup>77</sup> In the book of Exodus, the word נבצ occurs forty-three times and has several renderings such as θεράπων, (24 times in Exod 4:10; 5:21; 7:10, 20, 28, 29; 8:5, 7, 17, 20, 25, 27; 9:14, 20x2, 30, 34; 10:1, 6, 7; 11:3; 12:30; 14:5, 31), παῖς (8 times in Exod 5:16x2; 11:8; 20:10, 17; 21:2, 5, 20, 32), οἰκέτης (7 times in Exod 5:15, 16x2; 12:44; 21:26, 27; 32:13), δουλεία (3 times in Exod 13:3, 14; 20:2), and is omitted once, in Exod 9:21.

(τελευταίω) of the firstborn of Pharaoh among the others, and the *servants* (παῖδες) of Pharaoh *coming down* (καταβαίνω) to ask God and the Israel to *go out* (ἐξέρχομαι), the royal official *goes away* (ἀπέρχομαι) to Jesus in Cana because his son is about to die (ἀποθνήσκω, John 4:47, 49), and he asks Jesus to *come down* (καταβαίνω, John 4:47, 49) to his *child* (παιδίον and παῖς, John 4:49, 51), and Jesus asks the royal official to *go* (πορεύου from πορεύομαι, John 4:50a) because his son lives (ζάω, John 4:50a). Thus, correspondences are formed through a series of interrelated participants and actions in nominal and verbal forms to create contrasts, including words such as: εἰσπορεύομαι (go into, Exod 11:4) - τελευταίω (die, Exod 11:4) - παῖδες (servants or young children, Exod 11:8) - καταβαίνω (come down, Exod 11:8) - ἐξέρχομαι (go out, Exod 11:8) // ἀπέρχομαι (go away, John 4:47) - καταβαίνω (come down, John 4:47, 49) - ἀποθνήσκω (die, John 4:47, 49) - παιδίον/παῖς (young child or servant, John 4:49, 51) - πορεύομαι (go, John 4:50a) - ζάω (live, John 4:50a).

This perspective of contrastive actions in Jesus' event concerning the tenth plague (signs and wonders)—the killing of the firstborn of Pharaoh and his people—probably is motivated by God's command to remember the redemption of Israel from the death of the firstborn in Egypt by putting a sign (σημεῖον) on the hand and a frontlets on the forehead (between the eyes) of the Israelites (Exod 13:15–16). Nevertheless, both events mention the manifestation of “signs and wonders” because of peoples' disbelief such as the Pharaoh's rejection of listening (LXX Exod 11:9–10) and the royal official's disbelief (John 4:48).

In the MT, although Exod 11:9 and 10 mention only מופת (wonders), the LXX

translators render it as τὰ σημεῖα καὶ τὰ τέρατα (the signs and wonders) in both verses. Probably, the LXX translators attempted to render the Scriptures consistently rather than literally as the phrase וַיִּתְּנֵם לְמֹשֶׁה וְלֵאֲרֹן (my signs and wonders) appears complete for the very first time in MT Exod 7:3 prior God's instruction to Moses and Aaron to use Aaron's staff to perform signs and wonders before Pharaoh (cf. LXX Exod 7:9). It may reflect a certain tradition of relating Aaron's staff to "signs and wonders" as the manifestation of God to convince people to believe. In other words, the element of RP-H/R of Jesus' sign seems to correspond to the two functions of Aaron's staff according to the two perspectives, in which Jesus' signs and wonders of reviving the royal official's dying son contrast to God's signs and wonders pointing to killing Pharaoh's son in Egypt, and Jesus' healing the dying from a distance contrasts with Aaron's healing the dying in their midst in the event of Korah's encroachment in the wilderness.

The next element in Jesus' Event is Positive Evaluation of Belief (PE-B) expressed in John 4:50b. Contrary to the heart-hardened Pharaoh, but parallel to the Israelites in Egypt, the royal official believed and followed the word that Jesus said to him and left (λέγει αὐτῷ ὁ Ἰησοῦς, Πορεύου, ὁ υἱός σου ζῆ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο). His belief by listening to Jesus' words (i.e. Jesus' signs and wonders) is similar to the belief of the Israelites when they heard the word that Aaron said (ἐλάλησεν Ααρων πάντα τὰ ῥήματα ταῦτα . . . καὶ ἐπίστευσεν ὁ λαός. Exod 4:30–31). Intriguingly, the royal identity of the official is shifted here in the second half of the verse in depicting his faith. Instead of using the royal title βασιλικός as in John 4:46 and 49, his title abruptly shifts to ὁ ἄνθρωπος rather than using a pronominal reference to

narrate his belief (John 4:50b). If this shift of title is on purpose, it may signal a merging of correspondences to contrast the royal official's belief in signs and wonders with Pharaoh's disbelief, and at the same time create a parallel to the Israelites' belief in God/Moses/Aaron's signs. Even though this correspondence is uncertain, the royal official's belief is phenomenal because his belief outweighs Pharaoh's disbelief. It also outweighs the Israelites' belief, as the royal official believed by listening to Jesus' sign (cf. Exod 4:8) before seeing its outcome, but the Israelites believed by listening and also seeing the signs that Aaron did before them (*καὶ ἐποίησεν τὰ σημεῖα ἐναντίον τοῦ λαοῦ. καὶ ἐπίστευσεν ὁ λαὸς . . .*, Exod 4:30–31).

The last element is the Result of Impact of Sign (RS-IS) in John 4:51–54. In the sign event of the revitalization of Aaron's staff, Aaron's atonement of healing in the midst of the dying is followed by the staffs test for authenticating Aaron's tribe (מטה) as the chosen one through the revitalized status of the staff (מטה) before God/the ark of the testimony. Moses thus followed God's instruction to receive a staff from "each tribe." The literal wording in the MT is לְבֵית אָב (for the house of father/ancestor), rendered as *κατ' οἴκους πατριῶν* in plural in the LXX (Num 17:17–18, 21, ET 17:2–3, 6). Having received twelve staffs on which the names of the leaders' of their houses of fathers were written, Moses then put them before the ark of the testimony in the tabernacle overnight and took them out *the next day* (ὁ ἐπαύριον) for the Israelites to verify the "growing" result of the staffs from the supposedly dead branches (Num 17:21–24; ET 17:6–9).

In Jesus' sign event, the royal official followed Jesus' command to go back to Capernaum and on his way his servants came to report and verify the result with him

particularly on the exact *ώρα* (hour) when his son got healed (John 4:52x2, 53). Since the royal official had left Cana (representing the ark of the testimony), and his servants came to receive him and report to him his son's recovery *the previous day* before he arrived home (*ἐχθές*, John 4:51–52),<sup>78</sup> the verification of the reviving result of the official's son matches the verification of the growing of the staffs geographically and temporally, as both took place outside the ark of the testimony/Cana, and both were verified on the day after they happened (*ὁ ἐπαύριον*, LXX Num 17:23–24; ET 17:8–9).<sup>79</sup> There is a difference between the sprouting of Aaron's staff and the reviving of the official's dying son, in that Jesus' healing/reviving was instant at the time when he spoke.

These verses, being the conclusion of this pericope, consist of the features of the two functions of Aaron's staff, as the two threefold highlight keys in this Jesus sign, *πιστεύω* (believe, 4:48, 50, 53) and *ζάω* (live, 4:50, 51, 53), appear together again in John 4:53 (cf. 4:50) to denote the belief (*πιστεύω*) of the royal official and also his household in Jesus after their verification on the time of the living (*ζάω*) of his son being at the same time when Jesus said so.<sup>80</sup> Remarkably, the royal official is given another title the third

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<sup>78</sup> Sanders is surprised by the fact that the royal official would arrive the next day rather than the same day, as Cana to Capernaum is about twenty miles and Jesus' healing happened at 1 p.m. the day before (John 4:52). So he suggests that his delay possibly demonstrates his total confidence in Jesus. Sanders, *John*, 157. However, Westcott suggests that travelling sixty miles from where John was baptizing to Nazareth would take three days. In this case, it might take one day to travel twenty miles. Thus, it would be reasonable to arrive the next day as travelers would not travel after a certain time when the sun set, even though the royal official probably had a ride and servants. Westcott, *John (Authorized)*, 36.

<sup>79</sup> Schnackenburg observes that the scene in John 4:51–52 “which takes place the next day as the man is returning home, is all the more remarkable, since it attaches importance to the exact verification of the miracle and thus, after all, favours once more the motive supplied by the external experience of miracles (cf. v. 53).” He further points out that “[t]he same tendency to guarantee the fact of the cure by unimpeachable witnesses also dominates the story of the man born blind, ch.9; it is compatible, no doubt, with the lofty and spiritualized concept of “sign” which is that of the evangelist.” He is even surprised: “after v.48, it is strange to find so much stress laid on the exact verification of the healing at a distance.” Schnackenburg, *John*, 1:468.

<sup>80</sup> In fact, the words *πιστεύω* and *ζάω* appearing together in the same verse does not happen elsewhere in the NT and LXX except in John 4:50, 53; 7:38; 11:25 and 26.

time by the narrator as *ὁ πατήρ* (the father), rather than *ὁ βασιλικός* or *ὁ ἄνθρωπος*, to emphasize the *father-son* relationship to depict his belief in Jesus' instant reviving power (John 4:53). This may signal a multifaceted comparison between the death of Pharaoh's son (father-son)/household (Exod 4:22–23), the *belief* of the Israelites (sons of Israel) in Moses' and Aaron's identities through the signs (Exod 4:31), and the “*living*” of Aaron's staff with the *belief* of the royal official, the father (*ὁ πατήρ*), and his whole household (*ἡ οἰκία αὐτοῦ ὅλη*, John 4:53) in Jesus' sign of reviving his son. Particularly the staff's test was carried out according to each *house of father* (*בבית אב*), which is rendered as *κατ' οἴκους πατριῶν* in plural in the LXX (Num 17:17; ET 17:2), when a staff from each tribe was prepared for God to indicate the leading tribe and verify before all *sons* of Israel (*πάντας υἱοὺς Ἰσραηλ*, Num 17:24, ET17:9). This verification is similar to the verification among the royal official's household of his son being alive. Finally, Jesus' “signs and wonders” of healing from a distance is narrated as the second sign that Jesus did after coming from Judea to Galilee to link it with the first sign in Galilee and also the sign of rebuilding the temple in Judea (John 4:54; cf. 2:13–25).

By linking the indicators in the beginning of this pericope, such as “Cana in Galilee in which Jesus changed water into wine” (4:46) and “signs and wonders” and “never believe” (4:48) with the indicators at the end such as the “second sign in Galilee” (4:54) and “Judea” in which Jesus claimed to rebuild the temple, that is, his body, the correspondence between Jesus' sign of healing the royal official's son and the tabernacle sign of Aaron's staff may well be notable.

In conclusion, although the sign of Aaron's staff is not explicitly mentioned in

John's Gospel, this correspondence gains support from the enumeration of the two signs in Cana, Jesus' body as the new temple (tabernacle of flesh), the sign of the lifting up of the Son of Man as the lifting up of the bronze serpent, and the stronger marker of "signs and wonders . . . never believe" to resonate with the tabernacle signs. Further, the event of Jesus' sign of healing the royal official's dying son corresponds to the events of Aaron's staff in multiple ways by emphasizing the function of performing signs and wonders so that people would *believe* the presence of God and the function of demonstrating *revitalizing* power to authenticate God's chosen one. Since it combines the two functions of Aaron's staff, Jesus' sign does not follow the Event Structure of Aaron's Staff-Revitalization (P-AR^RP-J&A&DAT^RS-SRO) but rather demonstrates a pattern on the basis of the problem of disbelief, P-D^RP-H/R^PE-B^RS-IS, in which a mixture of features is comprised including the indicators of "signs and wonders," "never believe," a reversed order of linking words in a series of actions and interrelated participants, a threefold shifting of titles from *ὁ βασιλικός* (John 4:46, 49) to *ὁ ἄνθρωπος* (John 4:50), to *ὁ πατήρ* (John 4:53), and the two threefold highlight keys *πιστεύω* (believe, 4:48, 50, 53) and *ζάω* (live, 4:50, 51, 53). By these, Jesus' sign of healing the royal official's son is linked with the events of the signs and wonders performed by Aaron's staff before the Israelites and Pharaoh in Egypt and also with the event of revitalizing Aaron's staff before the Israelites in the wilderness to compare and contrast their functions and impact.

As an overview, some corresponding features stand out, through which Jesus' grace and power are demonstrated. For Jesus' grace, as mentioned above, Aaron's staff is an admonitory sign to Pharaoh in Egypt and the Israelites in the wilderness (Exod 4:17;



21; 7:3–4, 9; Num 17:25; cf. Deut 34:10) so that they might believe in God and not die from God's wrath. Contrarily, Jesus' sign of healing the royal official's son consists of a series of contrasting actions as discussed above, to contrast God's signs and wonders in punishing the firstborn of Pharaoh and the whole household of the Egyptians to death with Jesus' signs and wonders in reviving the royal official's dying son to life so that his whole household believed. Whether the royal official was a Jew or a gentile is not the focus in this pericope,<sup>81</sup> neither is his faith praised as in the case of Jesus' healing of the centurion's servant (Matt 8:1–13, Luke 7:2–10). Its focus, rather, is on the power of Jesus' signs and wonders at the time (*ὥρα*) he speaks (John 4:50, 52–53). Thus, Jesus' life-giving power is demonstrated through his revival of the dying from a distance, rather than in the midst, and the instant timing (*ὥρα*) when he speaks rather than waiting overnight for Aaron's staff to sprout or Aaron waiting for God's time to perform signs and wonders using his staff (*ὥρα*, LXX Exod 9:18; 10:4; Num 17:22–23, ET 17:7–8; cf. Exod 9:18–23; Exod 8:19, 25; 9:5; 10:4; ET 8:23, 29; 9:5; 10:4). As a result, Jesus' signs and wonders bring to fruition the quality and quantity of faith through the royal official's belief by listening to Jesus' words without seeing his deed, plus the belief of his whole household, that outweigh the belief of the Israelites and stand in contrast to the disbelief of Pharaoh.

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<sup>81</sup> Most scholars agree that the identity of the royal official is uncertain, as there is no obvious hint from the text except his royal status that may indicate his service to a king, i.e. Herod Antipas. See Westcott, Sanders, Lindars, Carson, and Thompson. And Thompson specifies that the identity of the royal official "plays no role" here. However, Bultmann identifies the royal official as not a heathen. Westcott, *John (Authorized)*, 78; Sanders, *John*, 156–57; Lindars, *John*, 202; Carson, *John*, 238; Thompson, *John*, 112–13; Bultmann, *John*, 205.

### 3.4 An Analogy between the Signs of Bronze Altar Cover and Healing the Lame Man (John 5:1–47)

The pericope of Jesus' healing the lame man probably is the most complicated one among the four identified sign events in John 1–5, as it comprises narratives, direct speeches in dialogues, and extended discourses. Some scholars designate John 5–John 10/11 as a unit called the Jewish Feasts or Festival Cycle because the event of Jesus' healing the lame man happened during a non-specified festival that begins the depiction of a series of feasts (John 5:1; cf. 6:4; 7:2; 10:22).<sup>82</sup> Since the festival is non-specified, it may not be a focus but rather a reason for Jesus to travel to Jerusalem, as Jerusalem seems to be the symbolic location of the temple court for the seeable bronze signs as in the case of the bronze serpent (Cana = the ark of the testimony).<sup>83</sup> Probably, the Sabbath, the Holy Day, is more significant, as it is mentioned here four times (John 5:9, 10, 16, 18) out of the thirteen times in John's Gospel.<sup>84</sup> This may associate the pericope with one of the features of the sign event of the bronze altar cover, namely the holiness, as the groups of leaders believed that the whole congregation was holy and accused Moses of self-exaltation (Num 16:3–5, 7). In John's Gospel, the event of Jesus' healing the lame man is where the Sabbath conflict between the Jews and Jesus begins.

Although the sign of the bronze altar cover is not explicitly mentioned in John's Gospel, the events of Jesus' healing the royal official's son (Aaron's staff) and Jesus'

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<sup>82</sup> Brown gives the division of John 5–10 the title "Jesus and the Principal Feasts of the Jews." Similarly Yee gives John 5–10 the title "Jesus and the Jewish Feasts." See also Moloney, *Signs and Shadows*, vii, ix. Borchert calls John 5:1–11:57 "the Festival Cycle." Brown, *John I–XII*, 201; Yee, *Jewish Feasts*, 30; Borchert, *John I–11*, 223–24.

<sup>83</sup> Whereas Temple observes that the two numbered signs in Cana are the only two stand-alone signs in John's Gospel, Brown indicates further that in addition to the similarities between the two episodes, Jesus goes up to Jerusalem after each of these two signs. Temple, "Two Signs," 170; Brown, *John I–XII*, 194.

<sup>84</sup> The distribution of the word *σάββατον* is as follows: John 5:9, 10, 16, 18; 7:22, 23x2; 9:14, 16; 19:31x2; 20:1, 19.

healing the lame man are in juxtaposition similar to the twin tabernacle signs of Aaron's staff and bronze altar cover. While the audience recognized Jesus as the "tabernacle of flesh," the "new temple," the "bronze serpent," and the two enumerated signs corresponding to the signs of manna and Aaron's staff, they would naturally expect Jesus' sign of healing the lame man corresponding to the bronze altar cover.

As discussed in Chapter 2, five features stand out in the sign event of the bronze altar cover. First is that this event includes two tests to authenticate the identity of the God-sent leaders. There is an unprecedented event of judgment (the sinners swallowed by the earth, Num 16:28–30) and an incense offering test to distinguish between those who are authorized to present offerings to God and those who are not (Num 17:3, ET 16:38). Second is that the bronze altar cover was holy, as it was made of the holy censers of those 250 prominent leaders whom God punished by death to warn the unauthorized candidates not to come close to the holy place/one (Num 17:2–3; ET 16:37–38). The third is regarding Moses' petition to God to do justice by rejecting the offering of the unjust, punishing the sinners, and allowing the innocent to live (Num 16:15, 22). The fourth is that in the incident as a social event, the agent roles are highly hierarchical, through which divine authority, different groups of superordinates (religious and social), and the subordinates interact. The fifth is that this sign event happened together with the sign event of Aaron's staff in the tabernacle. Thus, we will examine the sign event of Jesus' healing the lame man according to the three features of the CT of Bronze Altar Cover—Holy.

Bronze Altar Cover—Holy	
Social Activity: Kind of Acts/Goals of Sign	A social event of the authentication of identity as God-sent before the rebellious leaders by means of a divine affirmation test and an unprecedented punishment of the rebels who sinned against the divine by encroachment. A sign that reminds of the encroachment of the sinners and God's holiness is made as a warning to those who are not qualified not to come close to the holy place/one.
Agent roles/Status	Divine authority (God); Divine representatives (first level superordinates: Moses and Aaron); Rebels: second level religious superordinates (Levites), second level social superordinates (Reubenites and 250 leaders), and subordinates (Israelites)
Event Structure (organization of structural elements)	P-Accusation of Self-exaltation (AS, Num 16:1–3)^RP-Authentication Test 1a (AT1a, Num 16:4–11)^NE 1-Accusation of Representative (AR, Num 16:12–14)^RP-Justification & Authentication Test 1b (Js&AT1b, Num 16:15–18)^NE 2-Against Representatives (AR, Num 16:19), RP-Justification & Authentication as divine-send (Js&ADS, Num 16:20–35; divine glory)^RS-Holy Censors as Altar Cover (HC, Num 17:1–5; ET 16:36–40)

Regarding Social Activity, in the sign event of Jesus' healing the lame man, it consists of two main parts: (1) the shorter part of Jesus' activity including the interactions between Jesus, the lame man and the Jews (John 5:1–18), followed by (2) the longer part of Jesus' discourse (John 5:19–47). Although the surface issue seems to relate to Jesus healing the lame man and warning him to sin no more, this activity triggers a burning issue that drives one of the main developments of John's Gospel, that is, the intention of the Jews to kill Jesus. They were angry because Jesus broke the law to heal the lame man on the Sabbath and appeared self-exalted, making himself equal to God (John 5:18). Further, the lame man who was initially not qualified to approach the temple (the holy place) was now able to enter after Jesus (the Holy One) approached him to offer

healing.<sup>85</sup> Then Jesus, in the temple, warned the lame man to sin no more (John 5:14).

These elements of self-exaltation and approaching the holy place/one align with the function of the bronze altar cover. Additionally, in Jesus' following discourse, the element of the identification of Jesus as God-sent is elaborated on John 5:23 and 24 (πέμπω).

In examining the Agent Roles, the sign event of the bronze altar cover involves the most hierarchical social structure of the agents among the four physical signs of the tabernacle. Besides the ranks of divine authority, divine representatives (first level superordinates), and the subordinates (Israelites), some of the rebels belong to the second level religious superordinates (Levites), and the others belong to the second level social superordinates (Reubenites and 250 leaders). In the sign event of Jesus healing the lame man, besides Jesus' Father, God, standing for divine authority (John 5:17–18), Jesus is a divine representative/first level superordinate (John 5:19–29), the lame man belongs to the subordinates (John 5:5), and the Jews signify the second level religious and social superordinates (John 5:10, 15).

The Event Structure of the bronze altar cover comprises the following pattern P-AS^RP-AT1a^NE1-AR^RP-J&AT1b^NE2-AR^RP-Js&ADS^RS-HC in which responses (RPs) from the divine and its representative seem to constitute the major part, as they are

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<sup>85</sup> In the Gospel tradition, Jesus' healing is usually a response to the request of the sick person (e.g., Mark 1:30, 32, 40; 2:3–4; 3:10; 5:23; 7:26, 32; 8:22; 9:18; cf. Matt 8:4–17; 9:1–8, 18–26; 15:21–28; 17:14–21; Luke 4:38–41; 5:17–26; 8:40–56; 9:37–43) with a couple of exceptions (e.g., Mark 1:25; 3:3; cf. Matt 12:9–14; Luke 4:31–37; 6:6–11). Keener, *John*, 1:640. Regarding the physical blemish in Leviticus, God commanded Moses that any descendant of Aaron who had a blemish was forbidden to approach the tabernacle for offering (Lev 21:16–23). This prohibition may have been extended to lay people in general when king David fought against the Jebusites to capture the fortress of Zion. The Jebusites insulted David by saying that even the lame and the blind could turn him back. On the day David captured the city, David specified that whoever attacked the Jebusites should attack “the lame and the blind” that he hated. Because of this, there is a saying, “The blind and the lame cannot enter the house.” (2 Sam 5:6–8). Although there is no consensus on whether the reference to the house was to the palace of David or the temple, the translators of the LXX perceived it as the “House of the LORD,” Τυφλοί και χωλοί οὐκ εισελεύσονται εἰς οἶκον κυρίου (2 Sam 5:8). Olyan, ““Anyone Blind,”” 219–20; Floss, *David und Jerusalem*, 39n100.

intertwined with the elements of Negative Evaluation (NE).

The first element is the Problem-Accusation of Self-exaltation (P-AS, Num 16:1–3). In Jesus' sign event, this element is expressed by John 5:1–18 in two parts. The first part is the cause of the accusation which is expressed by the process of Jesus healing the lame man (John 5:1–9). Second is the confrontation among the three parties: the Jews, the lame man who was healed, and Jesus (John 5:10–18). In addition to the overlapping of the participants, these two parts are tied together by the features of the “Sabbath healing” using two cohesive chains established by the words such as *ὑγιής* (well/healthy, John 5:6, 9, 11, 14, 15; 7:23),<sup>86</sup> and *σάββατον* (the Sabbath, John 5:9, 10, 16, 18), and an inferential conjunction *οὖν* (John 5:10) to form a unit (John 5:1–18).<sup>87</sup> This unit demonstrates the uniqueness of Jesus' sign in relation to the function of the sign of the bronze altar cover, and the accusation of the Jews against Jesus.

To indicate these, among other features of Social Activity, the function of the bronze altar cover is to remind the community of the consequence of punishment on those who are unqualified to come close to the holy altar, as it is made by the holy censers of the *sinner*s (*τὰ πυρεῖα τῶν ἀμαρτωλῶν*, Num 17:3; cf. 17:1–3; ET 16:36–38). Whereas the bronze altar cover functions as a warning of the death penalty to prevent the unqualified candidates, i.e. the *sinner*s, from approaching the holy altar, Jesus' healing sign functions as a warning by healing the lame man who was unqualified to approach the holy temple so that he could get well, be allowed to approach, and avoid *sinning*

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<sup>86</sup> Another term *ἰάομαι* (heal) is used in John' Gospel. It occurs three times in John. One is in John 4:47 (others, John 5:13; 12:40).

<sup>87</sup> Apparently, John specifically chooses the word *ὑγιής* in this periscope, as it occurs only eleven times in the entire NT: Matt 12:13; 15:31; Mark 5:34; John 5:6, 9, 11, 14, 15; 7:23; Acts 4:10; Tit 2:8. Six out of the eleven are in John's Gospel and five of those are in this periscope.

again (John 5:14). Significantly, Jesus did not warn the lame man at the pool right after he got healed but rather at a later time when Jesus found him in the temple, probably intentionally (εύρίσκει, the present indicative of εύρίσκω, find, is used to express the imperfective aspect). This geographical information coheres with the place where the bronze altar cover was located. Although the bronze altar cover was beaten out from the sanctified censers of the 250 leaders, the leaders were specified as those who *sinned* at the cost of their life (τῶν ἁμαρτωλῶν, Num 17:3; ET 16:38; cf. ἁμαρτάνω, ἁμαρτία, Num 16:22, 26). Thus, the features of sin are expressed using the terms “sinners” (τῶν ἁμαρτωλῶν/ἁμαρτωλοὶ, Num 17:3; 32:14; ET 16:38), “to sin” (ἁμαρτάνω, Num 16:22), and “sin” (ἁμαρτία, Num 16:26), and are realized by Jesus’ warning μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν σοί τι γένηται (sin no more, so that nothing worse happens to you, John 5:14) in which the present imperative of ἁμαρτάνω is used.<sup>88</sup> In other words, Jesus’ sign functions as a warning in an opposite way by approaching and healing the lame man so that he can approach the temple even though he does not know Jesus nor have faith in him. Thus, the focus in this pericope is not on the sign-faith of the lame man, it is rather to demonstrate the uniqueness of Jesus’ warning sign of healing.<sup>89</sup>

After Jesus’ healing as the cause of the accusation, the narrator supplies the information that the day Jesus healed the lame man and told him to walk with his mat was the Holy Sabbath, this circumstance turns out to be the tipping point to trigger the Jews to accuse Jesus. In the sign event of the bronze altar cover, those rebellious leaders accused Moses of being self-exalted (κατανίστασθε) over the holy community (Num

<sup>88</sup> The word ἁμαρτάνω occurs only four times in John’s Gospel, in John 5:14, 8:11; 9:2, 3.

<sup>89</sup> Regarding the “no sign of faith” of the lame man, see Beasley-Murray, *John*, 74; Koester, “Hearing, Seeing, Believing,” 337.

16:1–3), and making himself rule over them like a ruler/prince (*κατάρχεις ἡμῶν ἄρχων*, Num 16:13).<sup>90</sup> In the event of Jesus' healing the lame man, this element of Problem-Accusation of Self-exaltation is brought out explicitly and progressively by the narrator, first, through depicting the Jews' persecution of Jesus because of the Sabbath conflict, and later through their intention of killing Jesus (John 5:16). This was because of Jesus' response that legitimized what he did on the Sabbath, when he said, "My father is working until now, and I also am working" (John 5:17). The Jews found Jesus' response offensive. The narrator reports that now the Jews sought harder to kill Jesus because Jesus broke the Sabbath and also called God his own father to make himself equal to God (John 5:18). Thus, Jesus' reply was perceived by the Jews as "self-exaltation."

However, ironically Jesus demonstrated his warning sign using healing rather than judgment so that the lame man could enter the temple and avoid sinning again. But the rebels, the "self-exalted" Jews, not only accused Jesus of being "self-exalted" but sought to kill him as if they were sent to execute a judgment on behalf of God to remove Jesus from the temple (cf. John 7:25–26; 11:56–57; 15:20; 16:2). These facts reflect that the degree of rebellion and the authority of the Jews in Jesus' time were much higher than that of the rebellious leaders in Moses' time. Thus, probably, the depiction of Jesus' sign as warning is fronted before the extended discourse to function as the element of P-AS, since what follows is Jesus' extended discourse through which the responses of the divine and its representative are revealed. Possibly, certain elements, particularly the responses of the divine and its representative in the event of the bronze altar cover may be only

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<sup>90</sup> Milgrom mentions that the Hitpael of *שָׁרַר* has the implication of pretending to be a lord. The noun form of this word *שָׂרָר* is also used to refer to Moses in Egypt when he saw two Hebrews fighting and one of them said "Who made you a ruler/prince and judge over us?" (Exod 2:14). Milgrom, *Numbers*, 133.



hinted at in Jesus' discourse, and the corresponding sequence of elements may not follow the interactive pattern between the different participants in the sign event of the bronze altar cover. Thus, the establishment of correspondences between the sign event of the bronze altar cover and Jesus' discourse will focus more on the elements of Responses, the three RPs.

In the sign event of the bronze altar cover, three elements of RPs interact with the two elements of Negative Evaluation (NE). The first Response of the Authentication Test 1a (RP-AT1a, Num 16:4–11) is, in fact, a preview of the incense test and is repeated and executed in the following two responses of RP-Justification & Authentication Test 1b (RP-Js&AT1b, Num 16:15–18), and RP-Justification & Authentication as divine-send (RP-Js&ADS, Num 16:20–35). According to Chapter 2 on the discussion of the comparative tool (CT), whereas the semantic property of AS concerns “accusation of self-exaltation,” the semantic properties of the three RPs concern “making known who can approach the holy place/one” in AT, “penalty or appeal” in Js, and “proof of being sent or unprecedented event” in ADS. The beginning of Jesus' extended discourse in John 5:19–23 seems to relate to the element of RP-Authentication Test, RP-AT (Num 16:4–11, 15–18, 35). The main semantic feature in this element is that God will make known who is his and who is holy, focusing on God, the one who causes that person to approach or brings that person into his presence (*προσάγω*, Num 16:5; cf. 16:5x2, 9, 10, 17). Then, the authentication test, the incense test, is announced by Moses (Num 16:5–7) and elaborated further in Num 16:16–18 as an ordeal to make known who is/are the chosen one(s) and who is/are not (cf. Num 16:35).

In John 5:19–23, although the word *προσάγω* (approach/to bring into the presence of) is not used, Jesus emphasizes a more intimate relationship between the Father and the Son to demonstrate the Son is always in the presence of the Father by means of doing whatever the Father does through subjectively seeing (*βλέπω*, present subjunctive John 5:19) and objectively being shown (*δείκνυμι*, present and future indicative, John 5:20x2) as he is the only one who has ever seen God (John 1:18; 6:46), and can do nothing by himself (John 5:19). In fact, Brown detects that Jesus' saying, "the Son cannot do a thing by himself" (*οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδέν*, John 5:19) sounds similar to Moses' saying in Num 16:28, a saying found in the sign event of the bronze altar cover.<sup>91</sup>

Further, instead of executing the death penalty to make known those who are not chosen, as in the sign event of the bronze altar cover, Jesus performs greater marvelous works such as raising the dead and life-giving,<sup>92</sup> and he does so to those he wishes (John 5:20–21). This unit of John 5:19–23 also seems to relate to the element of Response of Justification (RP-Js). In this element, whereas Moses demonstrates his privilege of judgment in appealing for justice as well as interceding for fair judgment (Num 16:15; cf. 22), the Father has given (*δέδωκεν*, indicative perfect of *δίδωμι*) all judgment to Jesus, the Son, so that the Father and the Son share the same honour or dishonour (John 5:22–23).<sup>93</sup> Through this love relationship between the Father and the Son (*φιλεῖ*, present indicative of *φιλέω*, John 5:20), the Son does what the Father does to make known who he is, and

<sup>91</sup> Brown, *John I–XII*, 214. Num 16:28: *Καὶ εἶπεν Μωυσῆς Ἐν τούτῳ γνώσεσθε ὅτι κύριος ἀπέστειλέν με ποιῆσαι πάντα τὰ ἔργα ταῦτα, ὅτι οὐκ ἄπ' ἑμαυτοῦ.*

<sup>92</sup> Beasley-Murray observes that the signs of healing both the royal official's son and the lame man emphasize the life-giving power of Christ. And the focus in the pericope of Jesus healing the lame man is "to raise" (John 5:21). Beasley-Murray, *John*, 73–74.

<sup>93</sup> Brown suggests that John 5:22–23 focuses on Jesus as the judge, as the Father has given the authority of judgment to the Son. This focus complements life-giving, as they are the two main tasks of Jesus' Sabbath work. Brown, *John I–XII*, 219.

the Father vindicates the Son's identity as equal by giving him the honour to judge.<sup>94</sup> In other words, the authentication involves doing God's work and judgment.

In John 5:24–40, it consists of two parts in John 5:24–30 and 31–40 that correspond to the element of Response of Authentication as Divine-send (RP-ADS) in two perspectives joined by one of the main features of this element “sending” through its synonyms πέμπω (John 5:23, 24, 30, 37) and ἀποστέλλω (John 5:33, 36, 38). The semantic property of this element is “proof of being sent or an unprecedented event.” In the sign event of the bronze altar cover, since Dathan and Abiram, who were from the tribe of Reuben, the first born of Israel, refused to go to the tabernacle for the incense test, God intended to consume the whole community. After Moses' intercession, God decided to judge only those sinners to death. Moses claimed that by their *unnatural death*, the Israelites would know that the Lord had *sent* (ἀπέστειλεν, aorist indicative of ἀποστέλλω) Moses to do all these works, for it was not of his own accord (Num 16:28). If their death was natural, the Lord had not *sent* (ἀπέσταλκεν, perfect indicative) Moses (Num 16:29). Consequently, the group of Korah, Dathan, and Abiram died in an unnatural way: the earth opened up and swallowed them and closed over them, and the 250 leaders were devoured by the fire from above, to which the punishment of offering the illegitimate strange fire was similar (Num 16:28–35; cf. Lev 10:1–2).<sup>95</sup>

In John's Gospel, two words are used to depict “sending” in general. One is ἀποστέλλω that occurs twenty-eight times and the other is πέμπω that occurs thirty-two

<sup>94</sup> Lincoln, *John*, 203.

<sup>95</sup> Milgrom, *Numbers*, 138.

times.<sup>96</sup> By using these two terms, a sending motif is developed in John's Gospel as one of the major motifs.<sup>97</sup> This feature of "sending" is also found in Jesus' discourse in the pericope of Jesus' conversation with Nicodemus, a corresponding sign to another bronze sign—the bronze serpent. Here in the discourse of Jesus' healing the lame man, Jesus emphasized that he was doing what his Father was doing (John 5:19) and he was *sent* (πέμπω, John 5:23) to do God's will. Particularly, in John 5:30, Jesus emphasized that he could do nothing on his own but could do only the will of the one who sent him, οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἑμαυτοῦ οὐδέν . . . ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με. This sentence is even closer to Moses' words to the Israelites that the unnatural death of the sinners would show that God had sent Moses to do his works in the element of RP-ADS: Καὶ εἶπεν Μωυσῆς Ἐν τούτῳ γνώσεσθε ὅτι κύριος ἀπέστειλέν με ποιῆσαι πάντα τὰ ἔργα ταῦτα, ὅτι οὐκ ἀπ' ἑμαυτοῦ (Num 16:28).

As mentioned previously, Brown detects a similarity between John 5:19 and Num 16:28, but he also argues that 5:19 and 5:30 are parallel to form an inclusio to enclose this unit.<sup>98</sup> This similarity is also observed by Hoskyns as a comparison between Jesus and Moses.<sup>99</sup> However, a contrast observed between these corresponding elements is that whereas the fulfillment of an unnatural and unprecedented death as judgment on the sinners is the proof to make known/show (δείκνυμι) the one that is God-sent in Moses'

<sup>96</sup> These two words are used together in John 1, 4–9, and 20. In John 3, 10 and 11, ἀποστέλλω is used. In John 12–16, πέμπω is used. Possibly πέμπω is a more formal word, as it occurs five times in the LXX, four of them in a royal setting (Gen 27:42; Ezra 4:14; 5:17; 12:5; Esth 8:5).

<sup>97</sup> Mercer, "Jesus the Apostle," 457.

<sup>98</sup> Brown suggests that John 5:19–25 and 26–30 are a duplication that share similar words and thoughts but differ in theological emphasis and vv. 19 and 30 create an inclusio to tie the unit together. However, he follows the thought of Dodd and Gächter that John 5:19–20a was once a parable and the first person in 5:30 is a personal explanation of a parable. This point is not convincing, especially in light of the reference of the sign event of the bronze altar cover. Brown, *John I–XII*, 218–20.

<sup>99</sup> Hoskyns, *Fourth Gospel*, 267.

time (Num 16:29–30), Jesus’ proof for those who listen to him and believe that he is God-sent is having eternal life (John 5:24). Instead of the earth opening its mouth to swallow those sinners and cover over them as a judgment as they went down alive into the grave/Sheol (*καταβήσονται ζῶντες εἰς ᾄδου*) in which *καταβήσονται* is the future of *καταβαίνω* (Num 16:30);<sup>100</sup> those who believe in Jesus are not judged but move from death to life (*μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν*) in which *μεταβέβηκεν*, the perfect indicative of *μεταβαίνω*, means to change one’s location or to move from one place to another (John 5:24).<sup>101</sup> This illustrates a similar but contrastive spatial transition using the same verb root *-βαίνω* going between either ends: life (*ζῶντες* and *ζωήν*) into (*εἰς*) death (*ᾄδου* and *θανάτου*). This marvelous work of giving life to the dead as a proof is signaled by the double amen formula *ἀμὴν ἀμὴν λέγω ὑμῖν* (John 5:24) and elaborated further in John 5:25–29 by stating that the dead will hear the voice of the Son of God and will live, and the Son of Man is given authority to judge.

Further, in John 5:28, the use of the clause “do not marvel at this” (*μὴ θαυμάζετε τοῦτο*, cf. John 5:20) bears an overtone of something unnatural or unprecedented. It is then followed immediately by an image of all who are dead in their graves hearing his voice and coming out (*ἐκπορεύονται*, the future indicative of *ἐκπορεύομαι*).<sup>102</sup> This “unnatural/unprecedented” image of *the dead coming out* from *the graves alive* (John 5:28–29) also contrasts with the image of those who were *alive and went down* to *the Sheol/ graves dead* (Num 16:33). Thus, the corresponding element in John 5:24–30

<sup>100</sup> The depiction of punishment is repeated in Num 16:33 for emphasis, using a subject pronoun *αὐτοὶ* to specify their unnatural way of death, as it says *κατέβησαν αὐτοὶ καὶ ὅσα ἐστὶν αὐτῶν ζῶντα εἰς ᾄδου*.

<sup>101</sup> Louw and Nida, eds., “*Μεταβαίνω*,” BibleWorks 9.

<sup>102</sup> The word *ἐκπορεύομαι* means to move out of an enclosed or well defined two or three-dimensional area. See Louw and Nida, eds., “*ἐκπορεύομαι*,” BibleWorks 9.

consists of parallels as well as contrasts to the element of RP-ADS focusing on the perspective of an unprecedented event as a proof.

Another perspective of the element of RP-ADS as the “proof of being sent” is the affirmation from God to which John 5:31–40 may correlate. In the sign event of the bronze altar cover, after Moses’ claim that there would be an unnatural and unprecedented judgment of the sinners to show that Moses was God-sent, God immediately affirmed his claim by executing a judgment of unnatural death on the sinners and punishing the 250 leaders when they approached to offer incense to God (Num 16:31–35). In John 5:31–40, the main focus concerns “testifying that Jesus is God-sent.” Words such as “testify” (μαρτυρέω, John 5:31, 32x2, 33, 36, 37, 39), “testimony” (μαρτυρία, John 5:31, 32, 34, 36), and “send” (πέμπω, John 5:37 and ἀποστέλλω, John 5:33, 36, 38) occur repeatedly in the ten verses. Brown gives this division a title: “Jesus lists the witnesses who support his claim” (John 5:31–40).<sup>103</sup>

Although four witnesses are included, namely John the Baptist (John 5:32–35), the deeds that are given by the Father (John 5:36), the Father who sent him (John 5:37–38), and the Scriptures (John 5:39), they are all witnesses on the Father’s behalf.<sup>104</sup> The testimonies of the Baptist, the deeds, and the Scriptures are each tied to the Father, as the following shows. The testimonies of John the Baptist and the Father (John 5:33–35; 37–38) are both expressed with μεμαρτύρηκεν (the perfect indicative of μαρτυρέω) to realize the stative aspect to contrast with the negation of ἀκηκόατε and ἐώρακατε (the perfect indicative of ἀκούω and ὁράω), those who have never heard God’s voice or seen his form,

<sup>103</sup> Brown, *John I–XII*, 227–28.

<sup>104</sup> Brown, *John I–XII*, 227.

as prominent (John 5:33, 37).<sup>105</sup>

However, Jesus emphasizes that he does not accept human testimony. This implies that the origin of John the Baptist's testimony is from above (John 5:34). Jesus' deeds "testify," *μαρτυρεῖ* (imperfective, present indicative) and God has given them (*δέδωκεν*, perfect indicative of *δίδωμι*) to testify that God has sent him (*ἀπέσταλκεν*, perfect indicative), where the stative aspect is used to realize the significance of the deeds given by God and the *God-sent* identity of Jesus (John 5:36). Jesus' specifies that this testimony of deeds is a greater proof of his God-sent identity than the testimony given by John the Baptist (John 5:36; cf. 33).<sup>106</sup> Lastly, the Scriptures also testify to Jesus' identity, as the Jews believed that searching the Scriptures, the word of God, was a means to eternal life (John 5:39).<sup>107</sup> Although this corresponding element of RP-ADS in John's Gospel is different from God's affirmation through the actualization of Moses' claim, it may be explained that Jesus' marvelous works of raising the dead will be actualized when the "hour" (*ᾠρα*) comes (John 5:25, 28). These works cannot be confirmed promptly, but are vindicated later in John's Gospel when Jesus raises Lazarus in public as the first one to assure the eschatological resurrection (John 11:43–44).<sup>108</sup> Thus, it is possible that these four testimonies from God to testify that Jesus is God-sent correspond to the RP-ADS as

<sup>105</sup> In both 5:33 and 5:37, *μεμαρτύρηκεν* is used along with other verbs in the perfect tense form such as *ὑμεῖς ἀπεστάλακατε* with personal pronoun (send, v.33), *ἀκηκόατε* (hear, v.37), and *ἑώρακατε* (see, v. 37) to signal the prominence.

<sup>106</sup> Carson precisely depicts how the deed testifies to its divine source on the basis of the Father/Son relationship (John 5:19–30): "All that Jesus does is nothing more and nothing less than what the Father gives him to do. The works he does are thus peculiarly divine: they are the works of God." Carson, *John*, 262.

<sup>107</sup> The word *ἐραυνᾶτε* (search) from *ἐραυνάω* is present and could be indicative or imperative. According to the context in parallel to the present indicative of *δοκέω*, more likely *ἐραυνᾶτε* is indicative. For a detailed discussion on the textual variants of John 5:39, see Dodd, *Interpretation*, 329–30; Barrett, *John*, 267; Haenchen, *John 1*, 264–65. Regarding the belief that searching the Scriptures leads to eternal life, see Barrett, *John*, 267; Beasley-Murray, *John*, 78–79.

<sup>108</sup> Lincoln, *John*, 205.

proof of being sent in terms of God's affirmation.

In sum, the sign of Jesus healing the lame man (John 5:1–18) is organized in the beginning of the pericope to reflect the nature of Jesus' warning sign by healing the lame man for him to enter (approach) the temple and not to sin again, in contrast with the warning of the bronze altar cover by judgment to prevent the unqualified from approaching the holy altar. It also functions as a trigger to the element of Problem of Accusation of Self-exaltation (P-AS). The extended discourse complements the elements of Responses (RPs) to authenticate Jesus' identity through the semantic properties of "making known who can approach the holy place/one" in RP-AT and "penalty and appeal" in Js (John 5:19–23), and "proof of being sent or unprecedented event" in ADS (John 5:24–40).

Between this pair of corresponding signs, the parallel element of P-AS is comparatively obvious using similar sayings of "making oneself a ruler/equal with God/" (Num 16:13; John 5:18). Further, two contrasts stand out: (1) Jesus' healing as warning to make the lame man *well* (qualified) so that he can *approach* the temple versus the *unqualified* being *barred from approach*; (2) the unprecedented proof of Jesus' identity by raising the *dead to life*, contrary to the punishment of the *living being made dead* in Moses' time. Further, the sayings of Jesus' regarding, "he can do nothing on his own" (John 5:19, 30) and Moses' regarding, "he has not done all these things on his own" (Num 16:28) are similar as a proof of their God-sent identities. Jesus' identity is also weightily authenticated by four testimonies from God.

However, the elements of Negative Evaluation (NEs) of the rebels in the sign



event of the bronze altar cover are absent in Jesus' event. Thus, Jesus' discourse focuses more on the responses of the divine and its representative with respect to the contemporary situations of the Jews depicted at the end of the pericope.

After all, Jesus' sign of healing the lame man reflects Jesus' power and grace. First, Jesus' warning is by recovering the status of the lame man who has been sick for thirty-eight years (the unqualified, John 5:5) so that he can approach the temple and not sin again. Second, the proof of the unprecedented event to authenticate Jesus as God-sent is reversed from the punishment leading to death in Moses' time to the resurrection of the dead making them alive.

In John 5:41–47, finally, this section probably is a conclusion of the attitude of the Jews, such as their lack of love for God, rejection of Jesus, glorification of each other, and disbelief in Jesus and Moses, to recapitulate some of the themes in the prologue and signal the end of this division of John 1–5 as discussed in Chapter 2 Section 6.1.

#### **4. Conclusion**

In the discussion of the identification of Jesus' signs corresponding to the tabernacle signs, four of Jesus' signs are identified according to the two criteria (Section 2). The two numbered signs (John 2:1–11; 4:46–54), Jesus' changing water into wine and healing the royal official's son, show correspondences to the signs of the pot of manna and Aaron's staff respectively in terms of the location of Cana as the ark of the testimony symbolically, the similarities and contrast of the features of elements, and the event structure in the case of the first numbered sign. Whereas Jesus' conversation with

Nicodemus regarding the lifting up of the Son of Man is adapted to associate with the sign event of the lifting up of the bronze serpent (John 3:1–21), Jesus' sign of healing the lame man relates to the sign event of the bronze altar cover (John 5:1–40). Their analogies are examined using the four CTs of the tabernacle signs. Several observations are highlighted here concerning the constructions of analogy together with some general features.

All four of Jesus' identified signs reflect a certain degree of correspondence to the tabernacle signs, in which the function of each pair of signs shows similarity in a contrastive way. However, each of Jesus' corresponding signs has a different construction of analogy in terms of structural patterns and features of elements to correlate to the tabernacle signs. Thus, we will first look at the construction of analogy and then their implications.

First, the construction of analogy between the sign events of Jesus' changing water into wine and the provision of manna is on the basis of the Event Structure and the features of its elements as they both consist of the elements of

Problem – Expression of Need,

Response – Provision Instruction,

Positive Evaluation – Obedience, and

Result – Safekeeping Provision//Revelation of the First Sign

However, Jesus' sign lacks the element of Negative Evaluation – Disbelief.

The construction of analogy of the second numbered sign, Jesus' healing the royal official's son, is rather different, as Aaron's staff has two main functions, one found in

several sign events in Egypt and the other in the wilderness. Thus, the analogy depends more on a combination of the features of the two functions of Aaron's staff rather than following the sequential pattern of one event. These features include the indicators of "signs and wonders" and "disbelief," a contrastive parallel between "God/Pharaoh and Jesus/royal official" using a series of parallel nominal and verbal forms, the features of "healing and revitalizing the dying," and a parallel of the "verification of the result of revitalization" and "belief." Further, Jesus's sign is structured using the two threefold keys of "believe" and "living" along with the threefold shifting of titles from the "royal official" to "the man," to "the father" to create multifaceted correspondences.

The other two bronze signs equivalents, Jesus' conversation with Nicodemus regarding the lifting up of the Son of Man, and Jesus' healing of the lame man, contain extended discourse. They both reflect certain adaptations to express the elements of the specific tabernacle signs using dialogues, narratives of events, and discourses. Thus, the correspondences of the two bronze signs show a similar construction of analogy using either a conversation (with Nicodemus) or action (healing the lame man) to form the first element of Problem (P-Disbelief of Subordinates and P-Accusation of Self-exaltation) and then some features of Jesus' discourses complement the elements of the events of the two bronze signs in the tabernacle. Further, each of the two pairs of the corresponding bronze signs shows some resemblances in words and meanings, and even the paradoxical nature of salvation and judgment (Son of God/Man//poisonous serpents/bronze serpent), and the features of unprecedented event for authentication of identity (went down alive to Sheol vs the dead come out from the grave alive; bronze altar cover).

Above all, all four of Jesus' signs reflect Jesus' power and grace in comparison to the tabernacle signs. To indicate this, the two numbered signs reflect Jesus' power and gracious provision by the quantity and quality of wine through his words, and by Jesus' signs and wonders through his instant healing of the dying instead of punishing in comparison with Aaron's staff. Both numbered signs produce a direct impact of faith as the disciples, the royal official, and his household all believe in Jesus. And the two bronze sign equivalents emphasize several contrasts of Jesus' role such as being sent to give eternal life rather than judgment (the lifting up of the Son of Man//bronze serpent), healing the unqualified to approach the holy place/one as warning rather than punishing, and making the dead alive as unprecedented proof for his identity rather than making the living die (Jesus' healing the lame man//bronze altar cover).

Regarding general features, some similarities are observed between Jesus' signs that may help characterize their feature to correspond to the different types of tabernacle signs. For the two numbered signs (John 2:1–11; 4:46–54), besides both events occurring in Cana, other similarities include the text's length with no extended discourse (185 & 175 words), the focus on Jesus' roles as divine authority, an overtone of rebuke to Jesus' mother and the royal official (John 2:4; 4:48), and the verification of the effect of Jesus' signs by a third party. To explain the last point, in the pericope of Jesus changing water into wine, the master of the feast tasted the wine and witnessed it as good wine without knowing the source of provision (John 2:9–10); in Jesus' healing the royal official's son, his servants came to the official to witness that his son lived without knowing the source of revitalization (John 4:51–52).

Similar to the two numbered signs that happen in Cana, Jesus' signs equivalent to the two bronze signs happen in Jerusalem (John 2:23—3:21; 5:1–40). Further, they both use the titles Son of Man (John 3:13–14; 5:27) and Son of God (John 3:16–18; 5:25; cf. 5:17–26). And both contain the element of “sending.” It is observable that the emphases of Jesus' identity are shifted between the events of the two numbered signs and the two bronze sign equivalents, since in the former, the emphasis is on Jesus' divine authority and in the latter, the focus is on Jesus' role as divine representative (superordinate), the one being sent. This arrangement may harmonize with the relative holiness of the four tabernacle signs represented by their locations, as two of the signs are hidden in front of the ark of the testimony in the Holy of Holies (divine authority) and the two bronze signs are supposed to be seen in the court of tabernacle (divine representative). Although divine glory appears in the events of manna, bronze altar cover and Aaron's staff (Exod 16:7, 10; Num 16:19; 17:7, ET 16:42) and two of them demonstrate God's wrath (bronze altar cover and Aaron's staff), in Jesus' signs, Jesus' glory is mentioned only in the first numbered sign, changing water into wine.

Finally, it is noticeable that the order of the corresponding signs of Jesus in this division (John 1 to 5) does not follow the chronological order of the sign events of the tabernacle in the OT, as the bronze serpent would be the last one to be instituted among the four physical signs (Num 21). This outcome may be due to the relative order of the chosen signs in this division and/or other factors such as the geographical, factual, and theological constraints. However, this distribution of signs in fact supports that John 1 to 5 is well structured thematically. This is in spite of the fact that scholars such as Moffatt,

Spitta, Howard, Bultmann, and Schnackenburg, among others, support the hypothesis of dislocation of some of the texts in John's Gospel,<sup>109</sup> and some suggest that the present order of John 5 and John 6 resulted from dislocated at an early stage and it would make more sense to reverse their order following the logical order of geography and chronology.<sup>110</sup> According to the above discussion, it is more likely that the juxtaposed healing signs—the healing of the royal official's son and the healing of the lame man—are deliberately structured together to signal their close relationship as in the case of the sign events of Aaron's staff and the bronze altar cover, because these two signs were instituted to be preserved in the tabernacle at the same time as a result of the event of Korah's encroachment on the tabernacle.<sup>111</sup>

In the next division, the investigation will be more complicated, as all Jesus' signs potentially corresponding to the tabernacle signs vary and intertwine with narratives and discourses. To this challenge, we now turn.

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<sup>109</sup> There is no agreement on one proposed dislocated passages among different scholars. However, most of them suggest that the order of John 5 and 6 was disturbed. Moffatt, *An Introduction*, 551–54; Spitta, *Das Johannes-Evangelium*, 9–47; Howard, *The Fourth Gospel*, 125–41; Bultmann, *John*, 209–10; Schnackenburg, *John*, 1:44–48.

<sup>110</sup> Bernard, *John*, 1:xvi–xix; Bultmann, *John*, 209–10; Schnackenburg, *John*, 2:5–9.

<sup>111</sup> Despite the proposal of the theory of dislocation, Koester suggests that the juxtaposed signs of Jesus' healing the royal official's son and the lame man form a unit with contrastive features. Koester, "Hearing, Seeing, Believing," 336–38.

## CHAPTER 4: THE ANALOGIES BETWEEN JESUS' SIGNS AND THE TABERNACLE SIGNS IN JOHN 6 TO 12

### 1. Introduction

In this division of John 6–12, Jesus' signs are not enumerated; however, the temple theme continues. Three feasts stand out, namely, the Passover (John 6:4), the Feast of Tabernacles (John 7:2), and the Feast of Dedication (John 10:22), that reflect the temporal as well as the familial aspects of the house(hold) of God when people remember God's deeds in their life. Although there is no enumeration as indicator, the sign of manna is openly discussed in John 6 in relation to the pericope of Jesus feeding the five thousand (John 6:4–15; 25–59). We might expect other indirect references to identify the signs of Jesus corresponding to the tabernacle signs if correspondences are the underlying framework. Since the texts about Jesus' signs in this division include extended narratives or discourses, and Jesus' sign of feeding the five thousand is linked with the sign of manna in which Jesus' speech about the bread of life emerges, this may imply a comparison and expansion/transformation of Jesus' signs. Further, Jesus' signs in this division may show parallel features with the same types of signs in division 1 as development.

The examination of the analogies will begin with the identification of correspondences between Jesus' signs and the tabernacle signs using the two criteria,

followed by the application of CTs to each of Jesus' corresponding signs, examining the three features of Social Activity, Agent Roles, and Event Structure. The chapter will close with a conclusion.

## **2. The Identification of Correspondences between Jesus' Signs and the Tabernacle Signs in John 6 to 12**

In this division 2, the identification of correspondences between Jesus' signs and the tabernacle signs will proceed using the same two criteria, as in division 1, regarding (1) direct references that associate directly to the physical signs of the tabernacle, and (2) indirect references that signify parallel features with the tabernacle signs. Since Jesus' signs are chosen to develop the Gospel into a coherent whole, parallel features of Jesus' signs in this division with the same types of signs in division 1 would also be used as indirect references to guide the identification.

The first pair of corresponding signs is identified by direct reference between Jesus' event of feeding the five thousand and his discourse on manna (John 6:4–15; 25–59) and the tabernacle sign of manna. As discussed in Chapter 2 Section 6.1, the pericope of Jesus' feeding the five thousand is intended to link with the tabernacle sign of manna. This is indicated lexically using the word *πειράζω* (test, John 6:6), and semantically as Jesus reminds the Jews to be concerned with the food that endures for eternal life rather than the food that perishes. This prompts the Jews to ask Jesus for a sign (*σημεῖον*), a second time, to verify his words and identity, as their forefathers ate manna in the wilderness and the Scriptures witnessed to it, saying “He [God] gave them bread from heaven to eat” (John 6:26–27; 31; cf. Ps 78:24). Jesus then explains to them the



superiority of the bread of life to manna (John 6:30–31). Thus the sign events of Jesus feeding the five thousand and the manna as well as Jesus being the substance of the sign—the bread of life—intertwine, so that Jesus, the imperishable bread of life for eternal life, manifests his superiority to the perishable food that one may eat and die (John 6:49, 58). Thus, Jesus’ sign of feeding the five thousand and his discourse on manna in John 6:1–71 corresponds to the tabernacle sign of the manna.

The other pair of corresponding signs is identified by indirect reference using the word  $\upsilon\psi\acute{\omicron}\omega$  as the parallel feature to associate the same type of sign: the Son of Man “being lifted up” and Moses lifting up the serpent (John 3:14). In this division, Jesus’ signs corresponding to the sign of the bronze serpent may occur in both John 8 and 12. In John’s Gospel, the term  $\upsilon\psi\acute{\omicron}\omega$  is used five times; two are in John 3 and the rest are in John 8 and 12 (John 3:14x2; 8:28; 12:32, 34). Since two passages may correspond to the sign of the bronze serpent, a relation and progression may be expected between them. This prediction of progression is grounded on the fact that in John 3:14,  $\upsilon\psi\omega\theta\eta\gamma\alpha\iota$ , a passive infinitive of  $\upsilon\psi\acute{\omicron}\omega$ , is used to state that it is necessary for Jesus “to be lifted up” without mentioning the actor, but in John 8:28, Jesus specifies that the actors are the Jews by using the active subjunctive  $\upsilon\psi\acute{\omicron}\sigma\eta\tau\epsilon$  (2<sup>nd</sup> plural). Then, in John 12:32, Jesus declares that he is the one being lifted up.

Although the unit boundary of Jesus’ sign event in John 8:12–30 seems diffused, as it is in the middle of Jesus’ teaching, two parallel features to Jesus’ sign corresponding to the bronze serpent in division 1 would support this correspondence to the sign of the bronze serpent.

First, in both divisions, Nicodemus may be an indicator to link Jesus' sign event to the sign event of the bronze serpent (John 7:50–51). In division 1, Jesus converses with Nicodemus directly regarding the lifting up of the Son of Man, in division 2, Nicodemus converses with his fellow rulers, the chief priests, and the Pharisees in a meeting, defending Jesus' speech in the temple simultaneously (in juxtaposition) when Jesus responds to the Pharisees and later to the Jews regarding they will lift up the Son of Man.<sup>1</sup> Further, in John 7:50, the narrator specifies that Nicodemus is the one who had gone to Jesus before, to signal a continuous development between Nicodemus, Jesus, the Pharisees, and the Jews (John 7:50; cf. 45–52).

Second, the occurrence of Samaritans (*Σαμαριῖται*, pl; *Σαμαρίτης* and *Σαμαριτίς*, a female Samaritan, John 4:9x2, 39, 40; and 8:48), seems to be another indicator to frame Jesus' sign in parallel to the same type of sign in division 1 to correspond to the sign of the bronze serpent.<sup>2</sup> In division 1, after Jesus' conversation with Nicodemus and the testimony of John the Baptist comes Jesus' conversation with the Samaritan woman in which they talk about their forefather Jacob (John 4:1–42). In division 2, following Jesus' response to the Jews about lifting up the Son of Man comes Jesus' conversation with the Jews, those who believe in him, in which they talk about their forefather Abraham and call Jesus a Samaritan, *Σαμαρίτης* (John 8:48, cf. 8:31–59).<sup>3</sup> A link is formed through a similar rhetorical question regarding whether Jesus is greater than their forefather in these

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<sup>1</sup> John 7:45–52 probably takes place simultaneously with 8:12–30 if the pericope of the adulteress is not included, as in most of the manuscripts, because Jesus' discourse continues while the servants are reporting to the chief priests and Pharisees.

<sup>2</sup> In addition to the words *Σαμαρίτης* and *Σαμαριτίς*, the term *Σαμάρεια* (Samaria) is used three times (4:4, 5, and 7).

<sup>3</sup> Similarly, the name of Jacob occurs three times only, in John 4 (vv. 5, 6, and 12), and Abraham occurs eleven times, all in John 8 (vv. 33, 37, 39x3, 40, 52, 53, 56, 57, 58).

two events: *μη σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ* (John 4:12)//*μη σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ* (John 8:53).

The second passage in which *ὑψόω* occurs is in John 12:32 and 34. In addition to the word *ὑψόω*, a couple of parallel features seem to link the “lifting up” passages together (John 3:14; 8:28; 12:32, 34). First, the clause containing *ὑψόω* in John 12:34 is nearly a repetition of John 3:14 except that their word order is slightly different and Jesus has not said this here in the conversation.<sup>4</sup> This incongruous quotation heightens the possibility that a link is being built between the first corresponding sign in John 3:14 and the last in John 12:34, rather than there being a displacement of fragments or careless redaction.<sup>5</sup>

Second, the similar theme of the “coming of the light” continues in the three “lifting up” passages and is depicted as *τὸ φῶς ἐν ὑμῖν ἐστίν* (the light is among you, John 12:35–36; cf. 3:19–21; 8:12). This theme of “light” may be related to the “meant-to-be-seen” nature of the sign of the bronze serpent as well as the Isaianic messianic figure.<sup>6</sup>

The next pair of corresponding signs is identified by the indirect reference of parallel features of the same type of sign of the bronze altar cover in division 1 and 2 between Jesus’ healing the lame man (John 5:1–47) and Jesus’ healing the man born blind (John 9:1–10:39). Culpepper, in the discussion of characters in his *Anatomy of the Fourth Gospel*, observes ten parallels between the events of Jesus healing the lame man in John 5 and healing the man born blind in John 9.<sup>7</sup> Among these ten parallels, two are

<sup>4</sup> For more details, see Section 3.2.

<sup>5</sup> For more details, see Section 3.2.

<sup>6</sup> For more details on the Isaianic messianic figure, see the following Section 3.2.

<sup>7</sup> The ten parallels are: (1) The man’s history is described (38 years; 5:5; from birth; 9:1). (2) Jesus takes the initiative to heal (5:6; 9:6). (3) The pool (Bethesda) has healing powers for some, 5:2; the man

related to the Sabbath.<sup>8</sup> As discussed in Chapter 3, the feature of the Sabbath in Jesus' event of healing the lame man contributes to one of the features of the CT of the Bronze Altar Cover—Holy.<sup>9</sup> Since the lame and the blind were forbidden to approach the holy temple, this feature also relates to the function of the bronze altar cover in preventing unqualified persons from approaching the holy place.<sup>10</sup>

The last pair of corresponding signs is identified by the indirect reference of the parallel features of the semantic property of revitalization and the juxtaposition of the tabernacle signs of the bronze altar cover and Aaron's staff. Since the event of Jesus' raising Lazarus consists of the feature of revitalization,<sup>11</sup> and this pericope and Jesus healing the blind man (the bronze altar cover) are in juxtaposition, Jesus raising Lazarus would correspond to the sign of Aaron's staff (John 11:1—12:19). Apart from the parallel features of revitalization and juxtaposition, these two sign events are also connected semantically in the narrative of raising Lazarus as some of the Jews who mourned with Martha and Mary for the death of Lazarus saw Jesus weeping and said, "Could not this

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washes in the pool (Siloam) and is healed (9:7). (4) Jesus heals on the Sabbath (5:9; 9:14). (5) The Jews/Pharisees accuse Jesus of violating the Sabbath (5:10; 9:16). (6) The Jews ask the man who healed him (5:12), the Pharisees ask how the man was healed (9:15); 7. The man does not know where Jesus is or who he is (5:13; 9:12); (8) Jesus finds him (5:14) and invites belief (5:14; 9:35). (9) Jesus implies a relationship between sin and suffering (5:14), Jesus rejects sin as the explanation for the man's suffering (9:3). (10) The man goes to the Jews (5:15), The Jews cast the man out (9:34–35). Culpepper, *Anatomy*, 139. Lee also finds similarities and differences between John 5 and 9. Lee, *Symbolic Narratives*, 105–7.

<sup>8</sup> The first is that Jesus healed on the Sabbath in both cases (5:9; 9:14). The second is that both the Jews and the Pharisees accused Jesus of breaking the Sabbath (5:10; 9:16).

<sup>9</sup> One of the features of the bronze altar cover was its holiness, as it was made from the holy censers to prevent unauthorized people from approaching the altar. In Jesus case, the Holy Sabbath contributes to the feature of holiness and Jesus healing on the Sabbath was perceived as violating the law. This triggered the Jews to prevent Jesus from approaching the temple by killing him. See also the beginning of Section 3.4 of Chapter 3.

<sup>10</sup> See 2 Sam 5:8. Cf. Lev 21:18

<sup>11</sup> Since one of the themes in this narrative is regarding revitalization using words such as dying (θάνατος, John 11:13; ἀποθνήσκω, 11:14, 25) and not dying, (οὐκ . . . θάνατον, John 11:4; μὴ ἀποθάνῃ/οὐκ . . . ἀπέθανεν, 11: 26, 32, 37), it also harmonizes with the key feature of revitalization in the budding of Aaron's staff (a dead branch became living).

man who opened the eyes of the blind man have kept this man from dying?” (John 11:37).<sup>12</sup> This connection may show that these two events are closely related as a “twin” of the signs corresponding to Aaron’s staff and the bronze altar cover.

In conclusion, the possible correspondences of Jesus’ signs to the tabernacle signs in John 6–12 are as follows:

- (1) Jesus Feeding the Five Thousand // a pot of manna (John 6:1–71)
- (2) Jesus/the Son of Man being lifted up // the bronze serpent (John 8:21–30; 12:20–50)
- (3) Jesus Healing the Blind Man // the bronze altar cover (John 9:1—10:39)
- (4) The Resurrection of Lazarus by Jesus // Aaron’s staff (John 11:1—12:19).

Having identified these correspondences preliminarily, we proceed with the investigation of analogies indicating them.

### **3. Analogies between Jesus’ Signs and the Tabernacle Signs in John 6 to 12**

In this division, it is observable that Jesus’ signs are expanded and developed by means of the intertwined narratives and discourses with metaphors and by means of the connections between the same types of signs. Predictably, the constructions of the analogies will not only show correspondences to the tabernacle signs but also intratextual correspondences between the same type of signs in the first and second division, so bringing organization and development to John’s Gospel (John 1–12). In other words, in addition to examining Jesus’ sign events following the three perspectives of CTs of the

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<sup>12</sup> In fact, Dennis observes that John 9–11 are joined together as the healing of the man born blind in John 9 is mentioned in John 10:21 and 11:37. Dennis, *Jesus’ Death*, 213.

tabernacle signs, the features or elements of the sign events in the first division may shed light on deciphering the elements of the parallel sign events in the second division to reflect the development and functions of the signs in the events. As mentioned in Chapter 3, it is possible that word to word correspondences may be found in the process of analysis but the main goal is to examine the semantic properties of the structural elements that may be realized by different lexico-grammatical categories such as verbal group, nominal group, modifiers, pronominal group, and message functions.

### 3.1 An Analogy between the Sign of Manna and the Leftover Bread (John 6:1–71)

Similar to the feast setting of Jesus changing water into wine, the first sign in division 1, the event of Jesus feeding the five thousand, takes place in Galilee near the sea. It turns out to be a big feast (John 6:1–5).<sup>13</sup> Instead of providing drink, this time Jesus provides food, and the “guests” of this big feast are a great crowd who have noticed the *σημεῖα* that Jesus has been doing for the sick. They probably followed him from both Galilee/Capernaum and Jerusalem (John 4:46; 5:1–2, 14; 6:2). Although the narrator specifies a temporal reference—near the Passover—the time is not introduced at the beginning of the pericope after *μετὰ ταῦτα* (John 6:1) but rather before Jesus’ intention of feeding the crowd (John 6:4). This creates an overtone of a close relationship between the Passover and Jesus’ provision.<sup>14</sup> Since in John 6:31, the Jews request a sign from Jesus by quoting Ps 78(LXX 77):24 in which the Psalmist depicts the events of manna and quail in

<sup>13</sup> In the comment on John 6:5, Sanders observes, “As in his first sign in Cana, to which this corresponds in the pattern of the Gospel, Jesus (as indeed always) is in complete control of the situation, even when he accepts assistance and suggestions from others (as he does in both signs).” Sanders, *John*, 177.

<sup>14</sup> Carson suggests that the narrative aside about the time being near Passover is given for more theological reasons than chronological. Carson, *John*, 268.

equal measure side by side in remembrance of the wilderness history (Ps 78:23–31), the analogy will be examined using the CT of Manna—Provision regarding the three features: Social Activity, Agent Roles, and Event Structure, and special attention will be paid to the two patterns of manna and meat (Patterns 1 and 2) in examining the Event Structure.<sup>15</sup>

Manna—Provision	
Social Activity: Kind of Acts/Goals of Sign	A social event of divine testing and edifying the subordinates to obey through the provision of their needs (meat, bread, and the Sabbath) in a specific manner, and safekeeping a sample of provision for the coming generations to see the divine presence.
Agent Roles/Status	Divine authority (God), divine representatives (superordinates: Moses and Aaron), and subordinates (Israelites)
Event Structure (organization of structural elements)	<p>Pattern 1 (Manna, Exod 16:1–36): P-Expression of Need (EN, Exod 16:1–3)^RP-Provision Instruction (PI, Exod 16: 4–19; glory)^NE-Disobedience (D, Exod 16:20–29) ^PE-Obedience (O, Exod 16:30)^RS-Safekeeping Provision (SP, Exod 16:31–36)</p> <p>Pattern 2 (Meat, Num 11:4–35): P-Complaint of Food &amp; Complaint of Overload (CF&amp;CO, Num 11:4–15)^RP-Provision of Spirit &amp; Meat (PSM, Num 11:16–32)^RS-Reminding Punishment: Kibroth Hattaavah (RPu, Num 11:33–35)</p>

Regarding the Social Activity, the sign event of manna concerns divine testing and edifying the subordinates to obey through the provision of their needs (meat, bread, and Sabbath) in a specific manner, and a sample of provision is kept safe for the coming

<sup>15</sup> In the event of manna in Exod 16, God promised to rain down bread/food that included quails in the evening and manna in the morning (Exod 16:4, 8, 11–13). However, the quail theme was not elaborated in Exod 16 (v.13; cf, vv. 8, 12) but in Num 11 (vv. 4–6; 10–35); similarly the manna theme was not expanded in Num 11 (vv. 7–9) but in Exod 16 (vv. 14–36). Childs suggests that the manna and quail traditions may have been circulated separately because these two themes seem to be independent or loosely attached in Num 11 and the quail theme seems to be fragmentary in Exod 16. Childs, *Exodus*, 280–81. Possibly, the manna event in the Exodus account focuses on the institution of the sign of a pot of manna and does not elaborate the quail event.

generations to see in testifying to the divine presence (Chapter 2). In John 6:1–15, the event of feeding the five thousand, Jesus provides food to the five thousand who follow him. However, instead of his followers asking for food, Jesus initiates the provision of food, as he knows their need. Since the activity includes characteristic features such as testing (*πειράζω*, John 6:6), the provision of food including bread and fish/meat (John 6:9), and Jesus' instructions to the disciples (John 6:10 and 12), these cohere with the features in the sign event of manna.<sup>16</sup> Although the great crowd does not request food, some of them do ask for the bread from heaven after being fed by Jesus (John 6:34). Their request for the bread of God leads to Jesus' provision of his flesh and blood metaphorically (John 6:53–58). The element of Sabbath rest is not mentioned in the activities in John 6. However, the sense of being in the divine presence may be represented by the word *μένω* (remain) to emphasize the mutual abiding through eating and drinking Jesus' flesh and blood metaphorically (John 6:56). Possibly, two levels of Jesus' provision are involved in Jesus' activity of feeding the five thousand bread and fish and Jesus' discourse of feeding the people his own flesh and blood metaphorically.<sup>17</sup> In other words, the first level provision demonstrates Jesus as the provider, while the second level of provision focuses on Jesus as the substance of what is provided.

For the Agent Roles, in the event of Jesus' feeding the five thousand, divine

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<sup>16</sup> The word *ἄρτος* (bread) occurs twenty-four times in John. Twenty-one of these are in John 6 (6:5, 7, 9, 11, 13, 23, 26, 31, 32, 33, 34, 41, 48, 50, 51x3, and 58x2); the other three are in 13:18; 21:9, 13. And the word *σάρξ* (flesh) occurs thirteen times, of which seven are in John 6 (6:51, 52, 53, 54, 55, 56, 63; 8:15; 17:2), and the other six are in John 1:13, 14; 3:6x2; 8:15; and 17:2. Six out of the seven occurrences in John 6 are related to words such as eat (*ἐσθίω* and *τρῶγω*), food (*βρώσις*) and bread (*ἄρτος*).

<sup>17</sup> Borgen suggests that John 6:31–58 is a homily in which “the Old Testament and haggadic words about manna were brought into a fresh combination with haggadic fragments about the gift of Torah at Sinai, with ideas from the wisdom tradition and with halakhic ideas of agency.” Borgen, *Bread from Heaven*, 2.



authority is represented by Jesus (John 6:5–6); divine representatives/superordinates are represented by Philip and Andrew (//Moses and Aaron; John 6:5),<sup>18</sup> and the subordinates by a great crowd (John 6:5). In Jesus' discourse of providing his flesh and blood as metaphorical food, divine authority is represented by God, the Father (John 6:27, 32, 37, 40, 44, 45, 46x2, 57x2); the divine representative by Jesus (John 6:27, 29, 38, 40, 53, 62); and the subordinates by the crowd/the Jews (John 6:22, 24, 41, 52). The differences of Agent Roles between Jesus' activity of feeding the crowd and Jesus' role in his discourse are consistent with the different emphases on Jesus' identity as the provider in the former and as the substance in the latter.

In examining the Event Structure (Pattern 1 Manna: P-EN<sup>^</sup>RP-PI<sup>^</sup>NE-D<sup>^</sup>PE-O<sup>^</sup>RS-SP), the first element is Problem-Expression of Need (P-EN) in Pattern 1. In Jesus' event, the element of P-EN is expressed in John 6:1–9, and is triggered by Jesus' concern to Philip about “where (πόθεν) to buy food for these people to eat.” The expression of insufficiency is realized semantically by the phrase “be not sufficient” (οὐκ ἀρκοῦσιν, from ἀρκέω) spoken by Philip (John 6:7) saying that even two hundred denarii worth of bread would not be sufficient for each of them to get a little, and by a rhetorical question spoken by Andrew, “but what are these for so many people?” (ἀλλὰ ταῦτα τί ἐστὶν εἰς τοσούτους, John 6:9) to state that the boy's five barley loaves and two fishes are nothing for feeding so many people (John 6:5–9).

Differing from the events of manna in Exod 16 and the changing water into wine, in which the element of EN is initiated from the subordinates or through the

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<sup>18</sup> The role of Phillip will be discussed further in the discussion of Event Structure.

superordinates/divine representative, in this event, Jesus is the one who is concerned about the need of the crowd and initiates offering food for them. As discussed in Chapter 2 Section 6.1, Jesus' intention of testing Philip (John 6:6) using the word *πειράζω* seems to form a link to the manna event in Exod 16 as God intended to test (*πειράζω*, Exod 16:4) the Israelites' obedience so they could obtain his provision. Since Jesus is testing Philip, the representative, instead of the crowd, the subordinates, we are led also to examine Moses' response to God's promise of providing meat for the Israelites in the quail event in Num 11 (Pattern 2).<sup>19</sup>

In the quail event, God did not intend to test Moses, but because the Israelites were crying about who would give them meat to eat and that it was better for them when they were in Egypt (Num 11:18; cf. 11:4–6), God promised that they would eat meat, not only one day, two days, or five days, or ten days, or twenty days, but a whole month, until it came out their nostrils and made them sick as they had rejected God (Num 11:19–20). Moses saw this task of provision of meat as “a test” because he emphasized three difficulties: (1) where (*πόθεν*) do I get meat to give to all these people? (Num 11:13);<sup>20</sup> (2) here are 600,000 people on foot (Num 11:21); (3) how can I give them meat to eat for a

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<sup>19</sup> In the discussion of the Passover motif in John 6, Kerr observes eight intertextual allusions between John 6 and the exodus traditions of Exodus and Numbers: (1) Moses on Mt Sinai; Jesus on the mountain (v. 3). (2) The Passover (Exod 12; v. 4). (3) ‘Where can I get meat for all these people?’ (Num 11:13); ‘where shall we buy bread for these people to eat.’ (v. 5). (4) ‘Would they have enough if all the fish in the sea were caught for them?’ (Num 11:22); the two small fish (v. 9). (5) The crossing of the Sea of Reeds; Jesus crosses the sea (v. 16). (6) ‘Now the people grumbled about their hardships’ (Num 11:1); the Jews (v. 43) and the disciples (v. 61) grumble. (7) ‘Give us flesh [בשר, κρέας] to eat’ (Num 11:13); this bread is my flesh (v. 51). (8) ‘I am going to rain bread from heaven for you’ (Exod 16:4); as it is written, ‘he gave them bread from heaven to eat’ (v. 31). Kerr, *Temple of Jesus' Body*, 214; see also Dennis, *Jesus' Death*, 189.

<sup>20</sup> Yee and Kerr observe a parallel between Moses' question to God regarding where to get meat and Jesus' question to Philip about where to buy food for these people to eat. Yee, *Jewish Feasts*, 64; Kerr, *Temple of Jesus' Body*, 214. Though the former is a rhetorical question from Moses to God that expresses impossibility, the latter is a testing question from Jesus to Philip to see how he responds. It is more likely a contrast.

whole month? (Num 11:21). Moses expressed the insufficiency by two rhetorical questions and in each question the verb ἀρκέω (be sufficient) is used in the LXX, beginning with the negative particle μή to expect a negative answer saying μή πρόβατα καὶ βόες σφαγήσονται αὐτοῖς, καὶ ἀρκέσει αὐτοῖς; ἢ πᾶν τὸ ὄψος τῆς θαλάσσης συναχθήσεται αὐτοῖς, καὶ ἀρκέσει αὐτοῖς; (the sheep and cattle shall not be slaughtered for them nor be sufficient for them, shall they? Or all the edible fish of the sea shall not be gathered for them nor be sufficient for them, shall they? Num 11:22). In response, God resonates with Moses' rhetorical questions using a compound negative μή and οὐκ,<sup>21</sup> and a main verb ἐξαρκέσει (from ἐξαρκέω) a compound verb of ἀρκέω, saying μή χεὶρ κυρίου οὐκ ἐξαρκέσει (MT: וַיֹּאמֶר, short); ἤδη γνώσει εἰ ἐπικαταλήμψεται σε ὁ λόγος μου ἢ οὐ (is it not that the Lord's hand will not suffice, is it? Now you will know whether my word will overtake you or not). Thus, Jesus' event and the quails account share a similar problem regarding where to get food for a big crowd (Num 11:13; John 6:5), the use of the form of rhetorical question, and the use of the verb ἀρκέω to express insufficiency. Particularly, the verb ἀρκέω is used only twice in John's Gospel; both are uttered by Philip (John 6:7; 14:8) and both the words ἀρκέω and πειράζω are specially chosen as well as the named disciples of Philip and Andrew, as these are not found in the depictions of Jesus' feeding the five thousand in the Synoptic Gospels (cf. Matt 14:13–21; Mark 6:30–44; Luke 9:10–17).<sup>22</sup>

In other words, the themes of God's provision of manna and quail are not only

<sup>21</sup> For the use of compound negatives, see Porter, *Idioms*, 279.

<sup>22</sup> Whereas the word ἀρκέω occurs eight times in the NT (Matt 25:9; Luke 3:14; John 6:7; 14:8; 2 Cor 12:9; 1 Tim 6:8; Heb 13:5; and 3 John 1:10) the word πειράζω occurs thirty-eight times in the NT (Matt 4:1, 3; 16:1; 19:3; 22:18, 35; Mark 1:13; 8:11; 10:2; 12:15; Luke 4:2; 11:16; John 6:6; 8:6; Acts 5:9; 9:26; 15:10; 16:7; 24:6; 1 Cor 7:5; 10:9, 13; 2 Cor 13:5; Gal 6:1; 1 Thess 3:5x2; Heb 2:18x2; 3:9; 4:15; 11:17; James 1:13x3, 14; Rev 2:10; 3:10).

conjoined in Ps 78(77), in which the two themes are arranged equally side by side, they also seem to be implied in the sign event of Jesus feeding the five thousand through Jesus' intention of provision in which the choices of word *πειράζω* could link to the manna account and *ἀρχέω* to the quail account. Further, Philip's response and Andrew's question, in contrasting the limited money/food they have with the big crowd, parallel Moses' response/questions of limited livestock and seafood that could be gathered compared to the massive need of 600,000 Israelites for a month. Thus, the element of P-EN not only coheres with the element of P-EN in the manna account but also links to the element of Response (RP) in the quail account (Num 11:18–23).

The element that follows P-EN is the Response of Provision Instruction (RP-PI) expressed in John 6:10–12 and realized by the aorist imperative *ποιήσατε* from *ποιέω* (make) together with the aorist infinitive *ἀναπεσεῖν* from *ἀναπίπτω* (recline) to depict the action of making the men recline (John 6:10); and also by the aorist imperative *συναγάγετε* of *συνάγω* (gather) to gather the leftover fragments so that nothing may be lost (John 6:12). Although Jesus gives instructions to the disciples, he himself serves the crowd (John 6:11), which differs from the account of the same event in the Synoptic Gospels (John 2:7–8; Matt 14:19; Mark 6:39–41; Luke 9:15–17) as well as from the same type of sign in division 1. There, the ones who served the crowd/guests food/wine were the disciples/servants, the same ones who received instructions.

This portrayal of Jesus may induce different interpretations. First, it may reflect Jesus' closeness to the people, as Jesus initiates providing them food and serves them. Second it demonstrates Jesus' power, as through his hands the five loaves of bread and

two fish are multiplied. Third, as some scholars suggest, this may be an anachronistic adaptation of the Eucharist.<sup>23</sup> Fourth, Jesus' feeding may represent a Passover-unleavened bread meal served by the host of a family, a potential king (a servant-king). The possibility of the last interpretation can be buttressed by the distinctive background of this pericope as it is near the Passover and the narrator specifies at the end that the crowd wanted to make Jesus a king (John 6:15). Particularly, the narrator indicates that the twelve baskets of broken pieces were from the five loaves of barley left by those who *had eaten*, in which a unique word for eating, *βιβρώσκω*, is used, as it appears forty-one times in the LXX but only once in the whole NT, here in John 6:13,<sup>24</sup> and the first occurrence of this is found in the LXX of the book of Exodus to depict eating the Passover lamb and the unleavened bread (Exod 12:46, 13:3).

In fact, the provision of manna and Passover are closely linked, reflected in Exod 16:35 and Josh 5:10–12,<sup>25</sup> in which the Passover is observed at the beginning and the end of the wandering of the Israelites along with the beginning and the end of the provision of manna until the Israelites ate the produce in Canaan. Further, Yee points out that, as stated by *Mek. Vayassa* ' 2:18–25, a later Jewish tradition, the provision of manna begins on the

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<sup>23</sup> This view is built upon the use of the word *εὐχαριστέω* (giving thanks) in John 6:11 and in the passages describing the Lord's Supper before distribution of the wine (Matt 26:27; Matt 14:23; Luke 22:17) and the bread (Luke 22:19; Acts 27:35; 1 Cor 11:24). This word is also used in the pericope of Jesus' feeding the four thousand in Matt 15:36 and Mark 8:6. Brown observes some parallels between Jesus' actions over the loaves in this pericope and the eucharistic action over the bread. Brown, *John I–XII*, 243; see also Barrett, *John*, 276–77; Lincoln, *John*, 212–23. And the word *εὐλογέω* is also used in Lord's Supper about the bread (Matt 26:26; Mark 14:22). However, Carson points out that the word *εὐχαριστέω* is used widely in the NT for thanksgiving, including in Jewish settings. Thus, "the verb itself is insufficient to suppose that John is either anachronistic, or trying to portray the feeding a eucharistic celebration." If John wanted to do so, he could have mentioned the breaking of the bread.

<sup>24</sup> The word *βιβρώσκω* occurs forty-one times in the LXX (Exod 12:46; 13:3; 21:28; 29:34; Lev 6:9, 16, 19, 23; 7:15, 16, 19, 24; 11:13, 41; 19:6, 7, 23; 22:30; Deut 12:23; Jos 5:12; 9:5, 12; 1 Sam 30:12; Job 5:3; 6:6; 18:13; Isa 9:17; 28:28; 51:8x2; Jer 24:2, 3, 8; 37:16; Ezek 4:14; 18:15; Nam 1:10; Ep Jer 1:71; Bel 1:7, 11; 2 Macc 2:11) and once in the NT, in John 6:13.

<sup>25</sup> Wagenaar, "The Cessation of Manna," 192.

15<sup>th</sup> of the second month, Iyyar, the Second Passover (Minor) (Num 9:9–14), that is, for those who are not able to celebrate the first one in Nisan because of impurity or being on a journey.<sup>26</sup> Notably, Daise argues that the Passover in John 6 is in fact the Second Passover (Minor).<sup>27</sup> Further, common features are found between the rules for eating manna and the Passover lamb such as the size of the lamb or the portions of manna are according to the size of the family and the amount of food the family members can eat (לפי אכלו, to the mouth of his eating, Exod 12:4; 16:16; cf. John 6:11), and the lamb/manna cannot be kept until morning except keeping the manna for the Sabbath (Exod 12:10; 16:19). Thus, rather than being an anachronistic eucharist, it seems to maintain more a tone of a Passover meal because of the unique use of βιβρώσκω (John 6:13, in opposition to the more frequently used ἐσθίω and τρώγω in John 6),<sup>28</sup> hosted and served by the head of a family as the crowd can eat as much as they want, in a fashion of eating the manna or Passover meal, specified by John (ἄσπον ἤθελον, John 6:11, Exod 12:4; 16:16; cf. satisfy, χορτάζω, Matt 14:20, 15:37; Mark 6:42, 8:8; Luke 9:17). This may be similar to king Hezekiah's instruction at the feast when he cleansed the temple and united the nation to celebrate the Second Passover (Minor) in his reformation (2 Chron 29–30).

Similar to Jesus' changing water into wine, in which the element of Negative Evaluation of Disobedience (NE-D) is not found, the next element is the Positive Evaluation of Obedience (PE-O) expressed in John 6:10b and 13, realized by the same verbs in the imperative in PI but now in the indicative form, ἀνέπεσαν (recline, John

<sup>26</sup> Yee, *Jewish Feasts*, 55–56.

<sup>27</sup> Daise, *Feasts in John*, 104–52.

<sup>28</sup> The word ἐσθίω occurs fifteen times in John's Gospel. Eleven out of the fifteen are in John 6 (6:5, 23, 26, 31x2, 49, 50, 51, 52, 53, 58) and the rest in John 4:31, 32, 33, 18:28. The word τρώγω occurs five times in the whole Gospel, in John 6:54, 56, 57, 58, and 13:18.

6:10b); and *συνήγαγον* (gather) to confirm that their actions are following the instructions (John 6:13).

Finally, the element of Result of Safekeeping the Provision (RS-SP) in the manna event is represented here by the element of Revelation of Sign (RS-RS) in John 6:14, as the disciples gather the pieces from the five barley loaves left by the people who have eaten and fill twelve baskets (John 6:13). These twelve baskets left over testify to the sign that Jesus has done. The satisfied people (*οἱ ἄνθρωποι*) perceive that certainly Jesus is the prophet who is to come (John 6:14). Although safekeeping the provision as a sign is not directly commanded, Jesus' instruction to the disciples to gather the broken pieces, using the aorist imperative *συναγάγετε* (*συνάγω*, John 6:12), the same word for gathering the manna and meat (Exod 16:5, 16; Num 11:22, 32), is distinctive, as *αἶρω* is used in the Synoptic Gospels.<sup>29</sup> Further, these twelve baskets have a similar function of safekeeping the provision to testify to the divine deed. The twelve baskets of leftover pieces as the provision also link with the six stone jars of good wine using the word *γεμίζω* (fill) as this verb occurs only three times in John 2:7x2 and 6:13 to show a progression in numbers (see Chapter 2 Section 6.1). The impact of this sign is also similar to Jesus' sign of good wine, as there people believe in him and here people think that Jesus is the prophet. What stands out here is that the twelve baskets are filled with the leftover pieces from the five loaves of barley by *the people who had eaten* using the distinctive word *βιβρώσκω* in perfect tense form to mark its prominence and to imply *eating* an unleavened bread-Passover meal (John 6:13; cf. Exod 12:46).

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<sup>29</sup> In the Synoptic Gospels, besides the fact that the word *αἶρω* is used, the gathering of the broken pieces is recorded as a natural sequence of picking up leftover food rather than as a command from Jesus. See Matt 14:20, Mark 6:43, and Luke 9:17.

Further, compared to the sign events of manna and Passover, the gathering of the leftover barley bread is remarkable regarding the rule that it was forbidden to eat leftovers of manna (except on the Sabbath, Exod 16:4, 19–20, 23–24), or the Passover lamb (Exod 12:4, 8–10; Num 9:12), or certain official offerings that were exclusively for God or God’s appointed people (Exod 29:34; Lev 7:15). Thus, the Johannine depiction of the *twelve* baskets of leftover bread may stand for the extra food reserved for Jesus’ family, his followers, gathered by his twelve disciples (as δώδεκα is used only six times in John’s Gospel, four out of six refers to the twelve disciples).<sup>30</sup> In another food episode, Jesus told his disciples to gather (συνάγω) fruit for eternal life as a metaphor for gathering his followers (John 4:36–38). Nevertheless, the reason that Jesus commands them to gather the leftover fragments is that “nothing may be lost,” using the word ἀπόλλυμι that reflects John 6:39 regarding that Jesus should not lose (ἀπόλλυμι) any from those the Father has given to him.

Thus, the Event Structure of Jesus’ sign of the twelve baskets of leftover barley bread consists of four structural elements: P-EN^RP-PI^PE-O^RS-RS.

The second level of provision of Jesus’ flesh begins after the bridge of John 6:16–24 that shifts the time and the place to the next day and to the other side of the sea, that is, Capernaum. A problem arises because the crowd has been satisfied by the loaves instead of seeing Jesus’ sign, so they seek for Jesus and the conversation turns to asking for the bread from heaven, the food that remains for eternal life. Thus, the element of Problem of Expression of Need (P-EN) is expressed by a request of the crowd in John 6:25–34,

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<sup>30</sup> The six occurrences of δώδεκα are in John 6:13, 67, 70, 71; 11:9; and 20:24.



realized by the imperative aorist δὸς of δίδωμι in 6:34 saying Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον to ask Jesus to give them this bread always (bread from heaven). Since their motivation for finding Jesus is not insufficiency, as in the sign events of manna or the good wine, but self-satisfaction, the element of P-EN may imply the Desire for Better food (DB), a similar desire of the Israelites in the case of the quails event (Exod 16:3; Num 11:4–6). Thus, the Problem in John 6:25–34 seems to contain the features of EN and DB (P-EN/DB). Additionally, signs, manna, and Moses are mentioned in Jesus' conversation with the crowd (John 6:30–33) from which Jesus' long discourse begins,<sup>31</sup> so the features of the elements that follow may be a mixture of features in both the events, the provision of the manna and of the meat. Thus, the features of Pattern 1 and 2 (manna; Exod 16 and meat; Num 11) and the role of Moses will be considered in examining Jesus' discourse.

Following the element P-EN/DB is Jesus' discourse intertwined with the element of Response of Provision Instruction (RP-PI) and Negative Evaluation of Disobedience/Disbelief, (NE-D) that developed together progressively in three turns in John 6:35–59. Whereas Brown observes that John 6:35–50 and 51–58 are closely parallel, Thompson views the discourse as having three parts, 6:35–40, 41–51 and 52–59, in which the first two are in relation to God's word or instruction.<sup>32</sup> These two elements, RP-PI and NE-D, are interwoven and embedded in Jesus' response in which two action themes are salient using two related cohesive ties to unify the unit.

<sup>31</sup> Morris observes that Jesus' long discourse contains interjections from the Jews. These are more frequent in the beginning but dying out later to let the speech become Jesus' exhortation. Morris, *John*, 317.

<sup>32</sup> Brown makes a side by side comparison of these two discourses of the Bread of Life to demonstrate the parallelism (John 35–50; 51–58). Brown, *John I–XII*, 287–89. Thompson, *John*, 149.

First is the theme of *coming down* using the verb *καταβαίνω* to depict the coming down of the bread from heaven and the coming down of Jesus. Notably, a perfect tense form *καταβέβηκα* is used to depict that Jesus has come down from heaven to do God's will in John 6:38 and is repeated by the Jews as a query in John 6:42 (John 6:33, 38, 41, 42, 50, 51).<sup>33</sup> In particular the coming down motif is implicated in a later tradition of God's provision in Ps 78(77):24 and 27, the quoted Psalm in John 6:31, in which both the manna and meat (*σάρξ*) are depicted as *raining down* (*βρέχω*) and John uses *καταβαίνω* to depict the *coming down* of the bread of God from heaven (John 6:33) and the *coming down* of the living bread, Jesus, that is his *flesh*, *σάρξ* (John 6:51).<sup>34</sup>

Second is the theme of *raising*, using the verb *ἀνίστημι* in the future tense form *ἀναστήσω*. It occurs only eight times in the whole Gospel, four in John 6 to depict Jesus' anticipation of raising four types of people in the last day: the one who is given to him (v. 39), who recognizes and believes in him (v. 40), comes to him (v. 44), and eats his flesh and drinks his blood metaphorically (v. 54).<sup>35</sup> This distribution of *ἀνίστημι* differs from the thirteen occurrences of the synonym *ἐγείρω* that has a wider semantic range and is spread more widely in John (John 2:19, 20, 22; 5:8, 21; 7:52; 11:29; 12:1, 9, 17; 13:4; 14:31; 21:14).<sup>36</sup>

In the manna event, the element of RP-PI focuses on divine provision and God's

<sup>33</sup> The word *καταβαίνω* occurs seventeen times in John 1 to 6. Nearly half of them occur in John 6: John 1:32, 33, 51; 2:12; 3:13; 4:47, 49, 51; 5:7; 6:16, 33, 38, 41, 42, 50, 51, 58.

<sup>34</sup> In the quail event, the Greek word used in the LXX for meat is *κρέας* (Num 11:4, 13, 18x4, 21, and 33).

<sup>35</sup> Apart from the four occurrences in John 6, *ἀνίστημι* also occurs in John 11: 23, 24, 31; and 20:9.

<sup>36</sup> Whereas the meaning of *ἀνίστημι* covers three semantic domains including (1) 17.7 (to cause to stand up), (2) 23.94 (to raise to life), and (3) 23.59 (to beget), *ἐγείρω* covers six, namely (1) 17.9 and 17.10 (to stand up, get up); (2) 23.77 (to cause to wake up); (3) 13.83 (to cause to exist), (4) 23.94 (to raise to life), (5) 13.65 (to restore), and (6) 23.140 (to heal, = to get him on his feet again). Louw and Nida, eds., "ἀνίστημι" and "ἐγείρω," BibleWorks 9.

own agenda to test the Israelites' faith by whether they will obey the specific instructions about collecting the manna and enjoying it in his presence by rest on the Sabbath (Exod 16:4–19). This is followed by the element of Negative Evaluation of the Disobedience (NE-D) of the Israelites as they did not follow God's instructions about how to collect or keep the manna (Exod 16:20–29). In the element of RP-PI in Jesus' discourse of the bread of life, the features of divine provision, God's agenda, and instruction regarding the provision are found progressively in three turns (John 6:35–40, 43–51, 53–58) alternatively with the element of Negative Evaluation of Disbelief (NE-D) of the subordinates (John 6:36, 41–42, 52).

In Jesus' first Response RP1-PI (John 6:35–40), divine provision is realized by the metaphorical expression Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς to identify Jesus himself as the provision, the bread of life. And the provision instruction (PI) is expressed using the substantival participles to highlight the action and mental state of the subject candidates that can obtain the provision such as ὁ ἐρχόμενος πρὸς ἐμέ (the one coming to me) and ὁ πιστεύων εἰς ἐμέ (the one believing in me), and the double negation aorist subjunctive οὐ μὴ πεινάσῃ (will never be hungry), and future indicative οὐ μὴ διψήσῃ πώποτε (will never be thirsty again) to demonstrate the anticipated outcomes of following the instructions of coming to and believing in Jesus (John 6:35).<sup>37</sup> Then, the element of Negative Evaluation of Disbelief (NE-D) of the crowd is interjected in Jesus' discourse using οὐ πιστεύετε (not believe) in Jesus' comment to denote the crowd's disbelief even though they have seen

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<sup>37</sup> Here John uses the metaphors of both hunger and thirst to unify the metaphor of the bread of life. John uses the aorist subjunctive πεινάσῃ and the indicative future διψήσῃ followed the double negation οὐ μὴ. Barrett comments that John's use of the aorist subjunctive following the double negation is correct, but his use of indicative future is incorrect. Barrett, *John*, 293. However, it was possible to use an aorist subjunctive or future form after οὐ μὴ to denote emphasis. Porter, *Idioms*, 283.

(ὀράω) Jesus (John 6:36). The feature of God's agenda of provision follows and is expressed through the emphasis of θέλημα, the will of the Father, as it occurs four times in John 6:37–40 out of the eleven in the Gospel.<sup>38</sup>

In fact, God's agenda demands that people recognize (θεωρέω) and believe in Jesus (John 6:39–40) and also stresses Jesus' role as the one coming down/being sent to do the Father's will (καταβαίνω, John 6:33, 38; πέμπω, John 6:38, 39). Again, several subjunctive and future tense forms are used to reinforce the anticipated actions and consequences of instructions through Jesus' execution of the will of the Father such as ἔξει (will come) and οὐ μὴ ἐκβάλω ἔξω (will never throw out, John 6:37); ποιῶ (may do, John 6:38); μὴ ἀπολέσω (should not lose, John 6:39); ἔχη ζωὴν αἰώνιον (may have eternal life, John 6:40); and ἀναστήσω (will raise up; John 6:40). Possibly, Jesus' willingness to execute the Father's will and its consequence contrast with Moses' reluctance to execute God's will and its consequence in providing meat for the Israelites using some synonyms and antonyms (Num 11:10–15). Whereas Moses, in facing the craving for meat of the Israelites, emphasized that he “did not carry (ἔλαβον) all these people in the womb or give birth to them” and is not willing to “carry (λαβέ) them like a foster father taking up (ἄραι) a suckling child to his bosom,” and asks God to kill him as the workload is too heavy (Num 11:12–15), Jesus emphasizes that he will not throw out (οὐ μὴ ἐκβάλω ἔξω) those who will come to him (John 6:37) and he should not lose even one of those (μὴ ἀπολέσω ἐξ αὐτοῦ) whom the father has given to him (John 6:39).<sup>39</sup>

<sup>38</sup> The word occurs in John's Gospel in John 1:13x2; 4:34; 5:30x2; 6:38x2, 39, 40; 7:17; 9:31.

<sup>39</sup> The semantic domains of these words are (the domains in bold font are the sense of meaning in those verses): λαμβάνω: 18.1 (to grasp), **57.55** (to acquire), 57.125 (to receive) 57.65 (to collect), 30.86 (to select), 31.50 (to come to believe), 88.146 (to exploit by deception), 90.63 (to experience), 90.85 (to cause to experience), 49.10 (to put on clothes), 90.48 (to do); αἶρω: **15.203** (to carry), 20.43 (to destroy), 20.65 (to

The consequences of the Israelites' craving for meat in the quails event is a very great plague; subsequently, many of them were buried (θάπτω) and the name "Graves of Craving" (Kibroth Hattaavah, Μνήματα τῆς ἐπιθυμίας) was given to that place as a remembrance of the event (Num 11:34, 35; 33:16, 17, Deut 9:22). This consequence is also recorded in Ps 78(77):30–31, the quoted Psalm in John 6:31. Contrarily, Jesus gives his flesh to those who are given by the Father to have eternal life and will raise them up on the last day (John 6:39–40) as an anticipation.

Following Jesus' first response is the element of Negative Evaluation of Disobedience/ Disbelief (NE-D) in John 6:41–42. This time, this element of disbelief is expressed by the Jews, instead of as a comment by Jesus (John 6:36) using the verb γογγύζω (grumble, 6:41, 43, 61), a typical word that signifies the rebellion of the Israelites during their wilderness sojourn (Exod 17:3; Num 11:1; 14:27x2, 29; 17:6, 20), and particularly its compound verb διαγογγύζω is used in the manna event.<sup>40</sup> The reasons for grumbling are elaborated by the narrator (John 6:41) and in the direct speech of the Jews in terms of two rhetorical questions: (1) Isn't this Jesus the son of Joseph, whose father and mother we know? (2) How can he now say, "I have come down from heaven?"

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execute), 57.218 (to withdraw), 90.96, 30.36, 24.83; ἐκβάλλω: 15.220 (to throw out), 15.44, 68 (to drive out, send out), **15.174** (to lead out), 53.102 (to exorcise), 13.68 (to cause to be); ἀπόλλυμι: 20.31 (to destroy), **57.67-68** (to not obtain, to fail to get, to lose), 27.29 (to lose), 23.114 (to die). Louw and Nida, eds., "λαμβάνω," "αἴρω," "ἐκβάλλω," and "ἀπόλλυμι," BibleWorks 9.

<sup>40</sup> The word γογγύζω occur twenty-three times in the NT and LXX: Exod 17:3; Num 11:1; 14:27x2, 29; 17:6, 20; Judg 1:14; Ps 58:16; 105:25; Isa 29:24; 30:12; Lam 3:39; Matt 20:11; Luke 5:30; John 6:41, 43; 7:32; 1 Cor 10:10x2; Jdt 5:22; and Sir 10:25. However, in the manna event, the compound verb διαγογγύζω is used, which occurs twelve times in the NT and LXX: Exod 15:24; 16:2, 7, 8; Num 14:2, 36; 16:11; Deut 1:27; Jos 9:18; Luke 15:2; 19:7; and Sir 31:24. Borgen suggests that "Jesus' exegesis in 6:41–42 is formulated with a term from the story about the manna, Exod 16:2, 7, 8: they 'murmured' (εγόγγυζον), John 6:41, cf. v. 43." Borgen, "John 6," 107. Smith suggests the cross references are in Exod 16:2–12 and Num 14:2–29. Smith, *Abingdon New Testament Commentaries*, 155. Since the word γογγύζω is found in Num 11:1, which precedes the quail event, and John uses γογγύζω in John 6:41 instead of διαγογγύζω to begin the paragraph, and at the end Jesus reveals that his *flesh* (meat) is the bread of life (John 6:51), the use of γογγύζω may also relate to the quail event (meat).

(John 6:42; cf. 38).

In Jesus' second response, the element of RP2-PI (John 6:43–51) is elaborated further as Jesus repeats his instruction and consequence regarding the comment in his first response that he will raise up those who can come to him (John 6:44, cf. vv. 39–40) and he clarifies further the purpose of coming to him by quoting Isa 54:13 saying *Καὶ ἔσονται πάντες διδασκτοὶ θεοῦ* (and they will all be taught by God, John 6:45) to express the desires of those who come to him to listen and learn God's word. This element of RP2-PI is also strengthened by using the double amen formula (*ἀμήν ἀμήν λέγω ὑμῖν*, John 6:47) followed by *ὁ πιστεύων ἔχει ζωὴν αἰώνιον* and the phrase *ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς* to assure the significance of the instruction to believe in Jesus and have eternal life and to reveal Jesus' identity as divine provision, the bread of life (John 6:48, 51). Concurrently, Jesus contrasts the consequences for the forefathers of the Jews who ate the manna and died with those who eat the bread of life and do not die (John 6:48–50), and discloses progressively that he is the living bread (*ὁ ἄρτος ὁ ζῶν*) that came down from heaven so that whoever eats this bread will live forever, and that this bread in fact is his flesh (*σάρξ*) given for the life of the world (John 6:51).

Jesus' second response (RP2-PI) provokes progressively the disobedience of the Jews to trigger the element of Negative Evaluation of Disobedience/Disbelief (NE2-D) a second time, realized by the verb *μάχομαι* (clash severely) to depict a more serious situation than grumbling (*γογγύζω*, John 6:41, 43) among the Jews as they question how Jesus is able to give them his flesh to eat (John 6:52).<sup>41</sup>

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<sup>41</sup> Brown observes that the Greek here indicates a "violent dispute." Brown, *John I–XII*, 282.

As a result, Jesus begins his third response, RP3-PI (John 6:53–59), using the double amen formula (ἀμὴν ἀμὴν λέγω ὑμῖν, John 6:53) to emphasize the contrastive consequences of having eternal life or no life, depending on whether a person is eating his flesh and drinking his blood metaphorically or not, and the consequence that Jesus will raise up the one does on the last day (John 6:53–54; cf. John 6:44, 50–51).<sup>42</sup>

Although, in this third response (RP3-PI), no Scriptures from the OT are quoted as in RP2-PI (John 6:45), Jesus' intentional instruction to eat his flesh and drink his blood, if taken literally, is itself offensive to the teaching of the law, particularly regarding eating meat with blood or drinking blood (Gen 9:4; Lev 3:17; 7:26, 27; 17:10–14; 19:26; Deut 12:16, 23–25; 15:23; cf. 1 Sa 14:31–35).<sup>43</sup> Possibly, the drinking motif here is to cohere with the beginning of the second level of provision regarding those who come to Jesus, that they will never be hungry and never be thirsty, to depict provision of the inseparable basic needs for life (John 6:35; cf. 2:1–11; 4:14).

In the manna event, following the element of NE-D is the element of Positive Evaluation of Obedience (PE-O). However, in this second level of provision, the element of PE-O is absent, as Jesus' responses of provision instruction provoke people's disbelief rather than obedience. This leads to the element of Result of Complaint and Disbelief (RS-CD) in John 6:60–71.<sup>44</sup> Differing from Jesus' sign events of the good wine and the

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<sup>42</sup> The depictions of eating Jesus' flesh and drinking his blood in John 6:54–55 have been used for supporting a eucharistic interpretation. To counter this, Carson lists five arguments to illustrate its implausibility. Carson, *John*, 296–98. In fact, a special word *τρῶγω* for eating is used in John 6 to depict eating Jesus' flesh, and this word occurs only six times in the NT, in Matt 24:38 and John 6: 54, 56, 57, 58, and 13:18, and it has never been used for eating the Holy Communion/Lord's Supper.

<sup>43</sup> In Carson's words, "The Jews had found Jesus' statement in v.51c impenetrable at best, blatantly offensive at worst, but in this expansion Jesus in their view is even more offensive." Carson, *John*, 296.

<sup>44</sup> This section is linked with Jesus' first response by means of the consecutive common themes of those who disbelieve and those who are given by God (John 6:36–37 and John 6:64–65).

twelve baskets of leftover bread, in which Jesus' disciples and the people believe in him, the result of Jesus' provision of the bread of life, the true food for eternal life, is murmuring (*γογγύζω*) and disbelief of the disciples (John 6:61, 64, 66). Further, instead of revealing Jesus' glory, here, Jesus' teaching causes the disciples to stumble (*σκανδαλίζω*) and turn back (*ἀπῆλθον εἰς τὰ ὀπίσω*, John 6:61, 66). Thus, the Event Structure of this second level of provision consists of the following elements of the events of manna/meat: P-EN/DB<sup>^</sup>RP-PI×NE-D<sup>^</sup>[NE-D<sup>^</sup>RP-PI]<sup>2</sup><sup>^</sup>RS-CD.

In sum, John 6:1–71 exhibits Jesus' sign of provision on two levels. First is the provision of the earthly food, bread and fish, the food that perishes (John 6:27). In this provision, the Social activity, Agent roles, and the Event Structure (P-EN<sup>^</sup>RP-PI<sup>^</sup>PE-O<sup>^</sup>RS-RS) are similar to the manna event, despite the fact that Jesus' intention of feeding the crowd is to test Philip instead of the crowd. Through this test, the similarities of Philip's and Andrew's responses link with Moses' response in the quail event to align Jesus' response with God's to demonstrate Jesus' divine power. The result of gathering the twelve baskets of leftover bread after the five thousand are satisfied is significant. Since the feeding of Jesus may imply a familial/communal Passover meal, and Jesus' command to gather (*συνάγω*) the leftover bread is distinctive and is also specified to be so that "nothing may be lost" using *ἀπόλλυμι* (John 6:12), which coheres with Jesus' saying that he should not lose (*ἀπόλλυμι*) whoever has been given to him by the Father (John 6:39), the twelve baskets of leftover bread may represent gathering Jesus' followers. This view can be supported by several passages such as the harvest imagery of gathering (*συνάγω*, John 4:36) fruit as gathering Jesus' followers in Jesus' discussion of food with



his disciples in John 4:31–38, Jesus’ metaphor of bringing other sheep to one sheepfold in John 10:16, Jesus’ gathering (*συνάγω*) the scattered children of God in John 11:52, and the lifting up of Jesus from the earth to draw all to him in John 12:32. Because of Jesus’ sign, the crowd believe in him as the prophet to come and intend to make him king. Jesus, thus, withdraws again to the mountain alone.

Ironically, a totally opposite outcome appears in the second level of provision, provision of the bread of life, Jesus flesh and blood, the food that endures (John 6:27, 51–58). This second level of provision is triggered by Jesus’ sign on the first level of provision. Apart from the similar features of the provision of food and divine presence in terms of mutual dwelling in Social Activity, the focus of the Agent Role of Jesus here is his identity of the Son, the one being sent and coming down from heaven (John 6:33, 41, 50, 51, 58). The Event Structure seems to mix Patterns 1 and 2, P-EN/DB<sup>^</sup>RP-PI×NE-D<sup>^</sup>[NE-D<sup>^</sup>RP-PI]<sup>2</sup><sup>^</sup>RS-CD.

In fact, the feature of the coming down/being sent of Jesus’ role is not found in Jesus’ sign of good wine or in Jesus’ sign of the twelve baskets of leftover bread as there the emphasis of Jesus’ roles is his divine identity. Since a contrastive parallel may be formed between Jesus’ willingness to provide food for those who are given by the Father and Moses’ reluctance to provide meat for the Israelites, it demonstrates the extreme of Jesus that he is willing to “come down” to be the substance of food to raise up whoever believes in him on the last day. Thus, the coming down/being sent of Jesus as the bread of life by offering his flesh and blood is to raise and give life to those who belong to him, whereas in contrast, those in Moses’ time were buried because of craving for meat (Num

11:4–15, 31–35). This demonstrates Jesus' grace. Despite Jesus' willingness to come down from heaven as the bread of life to give people eternal life, both the Jews and the disciples are offended because of Jesus' teaching about eating his flesh and drinking his blood, and they withdraw. Whereas in Jesus' provision of bread and fish, people believe in him as the prophet and intend to set him as high as king and Jesus withdraws, in Jesus' provision of flesh and blood as the coming down of the bread of life to raise up people eternally, people murmur, stumble, and turn back.

Thus, compared with the manna/meat events, Jesus' two levels of provision demonstrate his grace and power to feed not only those 5000 people earthly food but also anticipate his feeding the gathered family, his followers (the twelve baskets of leftover barley bread) the food that endures. Jesus' coming as the substance of food (bread/flesh/blood) challenges people's faith, and also gives life and raises his followers up on the last day. Thus, the provision of Jesus contrasts with the raining down of the manna that the Israelites, the forefathers of the Jews, ate and died, and also contrasts with the raining down of meat when the Israelites were buried because of God's punishment of a plague in Moses' time.

### 3.2 An Analogy between Signs of the Bronze Serpent and the Son of Man (John 8:12–30 and 12:20–50)

In this division, the possible correspondences between the sign events of Jesus and the bronze serpent are indicated by the word  $\psi\upsilon\lambda\acute{\omicron}\omega$  (lift up) that occurs three times in two passages, in John 8:28 and 12:32, 34. In John 8:12–30, the first passage, Jesus' speech about the sign of the lifting up of the Son of Man happens during the Feast of the

Tabernacles, probably the last day (John 7:37, John 7—10:21).<sup>45</sup> As mentioned in Section 2, this sign event in the middle of Jesus' teaching seems diffused and the sign theme seems dubious. The insertion of the pericope of the adulteress in some manuscripts may reflect an attempt to isolate the passage from John 8:12 as a unit.<sup>46</sup> Further, John 8:12–30, being part of the teaching during the Feast of Tabernacles (John 7:14—8:59), is linked with Jesus' sign by a repeated comment of the narrator that "then the leaders tried to arrest (πιάζω) him, but no one laid (ἐπιβάλλω) a hand on him, because his hour/time (ῥα) had not yet come" (John 7:30, 44, 8:20) as the depiction of those who want to arrest Jesus. It is juxtaposed with those who believe in Jesus because of the signs (σημεῖα) that Jesus has done (John 7:30–31).<sup>47</sup>

Further, a similar environment is found between Jesus' conversations with Nicodemus, a Pharisee, in division 1 (John 3:1–21) and Jesus' conversation with the Pharisees and the Jews in division 2 (John 8:12–30, see Section 2), such as the presence

<sup>45</sup> Some scholars suggest that John 7:15, 19–24 is the continuation or conclusion of John 5 because of some strong links. See Bernard, *John*, 1:xix–xx, 258–65; Schnackenburg, *John*, 2:130–31; Bultmann, *John*, 238. Since Daise argues that the Passover mentioned in John 6:4 probably is the Second/Minor Passover (cf. Num 9), then the Feast of Tabernacles would follow this Passover in the same year rather than the next year. This makes the time of Jesus' reference to the Sabbath healing of the lame man in John 7:23 closer to the Feast of Tabernacles and more natural (cf. John 7:23). Daise, *Feasts in John*, 104–52.

<sup>46</sup> The pericope of the adulteress is omitted in some major manuscripts such as P<sup>66,75</sup> N<sup>A</sup> vid B C<sup>vid</sup> L N T W Δ Θ Ψ and so on. However, this pericope is found in other manuscripts of John's Gospel such as D 180 205 579 597 700 892 1006 1010 1071 1243 1292 1342 and so on. Since the witnesses of this pericope are distinguished in Markan (after Mark 12:12a, Codex Bezae and the minuscules 2722 and 1071) and Lukan styles (after Luke 21:38, J<sup>3</sup>), and different placements are found in John 7:36, 44; 21:25, the pericope was probably inserted into some later manuscripts of the Gospel of John. Most scholars support that the pericope of the adulteress is non-Johannine on the basis of external and internal evidences. Westcott, *John (Authorized)*, 141–43; Brown, *John I–XII*, 335–36; Barrett, *John*, 589–92; Schnackenburg, *John*, 2:162–68; Carson, *John*, 333–37; Morris, *John*, 778–79; Lincoln, *John*, 524–28; Thompson, *John*, 178–79. For an analysis of the manuscripts where the passage is found in Mark, Luke and John, see Rius-Camps, "Adulteress Reconsidered," 379–405. For related researches, see also Keith, *Pericope Adulterae*, 1–260; Black and Cerone, eds., *Pericope of Adulteress*, 1–158; Grabiner, "Pericope Adulterae," 91–114.

<sup>47</sup> The occurrence of the word πιάζω (arrest) begins in John 7:30, and it is also found in 7:32, 44; 8:20; 10:39; 11:57; 21:3; 21:10, a total of eight times. However, the occurrences of either πιάζω and ἐπιβάλλω or πιάζω and ῥα appear only in 7:30, 44; and 8:20.

of/preceded by Nicodemus (John 3:1; 7:50),<sup>48</sup> and followed by a conversation involving the Samaritan(s) (John 4:9, 39, 40; 8:48), in discussing a similar topic of the greatness of the ancestors: Jacob and Abraham (John 4:5, 6, 12; 8:33, 37, 39x3, 40, 52, 53, 56, 57, 58), and using a similar rhetorical question, μή σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ (John 4:12)//μή σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραάμ (John 8:53) to contrast the attitude between the Samaritan woman and her fellows and the Jews (John 4:28–29, 39–42 ; 8:59).

In John 12:20–50, the second passage, Jesus' depiction of being lifted up happens near the Passover in the temple after his triumphal entry (John 12:12–20; cf. Mark 11:11). In John 12:32, Jesus emphasizes that when he is lifted up (ὑψώω) from the earth, he will draw all (πάντας ἐλκύσω)<sup>49</sup> to himself. Some scholars suggest that the word ὑψώω bears a double entendre referring to “lift up” and “exalt.” Then, the preceding co-text about the Son of Man being glorified (δοξασθῆ, John 12:23) may associate Jesus with the servant of YHWH in LXX Isa 52:13, since ὑψωθήσεται (will be lifted up/exalted) and δοξασθήσεται (will be glorified) are used alongside each other in this verse.<sup>50</sup>

Boismard, however, observes that another σημεῖον that is being lifted up may be implied here, to link with the signs of bronze serpent and the Son of Man, that is, “the lifting up of a banner,” a rallying sign to gather men for the fight in the book of Isaiah,

<sup>48</sup> Five occurrences of name Νικόδημος are found, distributed in three chapters: 3:1, 4, 9; 7:50; and 19:39.

<sup>49</sup> Bernard, Lightfoot, and Brown point out that the Greek verb ἔλκω, to draw, in John 6:44; 12:32; 18:10; 21:6; 21:11 is also used in the LXX of Jeremiah 38:3 (MT 31:3). It may reflect that the source of the drawing power is from God's everlasting love to Israel. Bernard, *John*, 1:204; Lightfoot, *John*, 252; Brown, *John I–XII*, 271, 468.

<sup>50</sup> Lightfoot, *John*, 252; Brown, *John I–XII*, 478; Barrett, *John*, 427; Carson, *John*, 443–44; Evans, *Word and Glory*, 180–81; Lincoln, *John*, 352–53. In the discussion of the theology of the Son of Man, Boismard argues that the idea of glorification and exaltation is united to the person of the Servant of YHWH such as in Isa 49:3–5; 52:13. Boismard, *Du baptême à Cana*, 110.

especially in Isa 11:10–12.<sup>51</sup> Thus, either way, an elaboration of the features of the sign of the bronze serpent may be implied. Further, continuity between John 3:14, 8:12–30 and 12:20–50 is observed by means of (1) their similar activity of Jesus’ teaching around the feasts of the Passover and Tabernacles in the temple;<sup>52</sup> (2) the theme of the light and darkness in John 3:17–21, 12:35–36 and 44–50; (3) Jesus’ declaration that he is the light of the world in John 8:12 and 12:46, and particularly (4) the wording “Son of Man be lifted up” in Jesus’ saying in John 3:14 and the crowd’s quotation of Jesus’ saying in the form of a question in John 12:34 is almost identical (see Section 2). Thus, the analogies of these two passages in this division will be examined accordingly using the CT of Bronze Serpent—Salvation by Faith.

Bronze Serpent—Salvation by Faith	
Social Activity: Kind of Acts/Goals of	A social event of divine judgment and salvation by sending an agent to execute the punishment because of the sin of the subordinates and rebuild their faith to save them from death so they may live by

<sup>51</sup> Boismard notices that in Num 21:8–9 Moses was commanded to put the bronze serpent on a pole/sign, **דג**; the LXX sometimes rendered it as *σημείον* and sometimes as *σύσσημον*. Particularly, the root of Jesse, on whom the LORD’s spirit will rest (Isa 11:2), is depicted as standing like a **דג**, a sign/signal flag, so that the nations will seek him and his resting place will be glorious, **כבוד** (Isa 11:10). Further the Lord “will lift a signal flag for the nations,” *ἀρεῖ σημεῖον εἰς τὰ ἔθνη*, and gather the dispersed and scattered people of Israel and Judah from the ends of the earth (Isa 11:12). Boismard, *Du baptême à Cana*, 114; cf. Hanson, *The Prophetic Gospel*, 46–47. In the book of Isaiah, the image of lifting up a banner, **נשא/נשא נס**, occurs in Isa 5:26; 11:10, 12; 13:2; 18:3; 49:22; 62:10.

<sup>52</sup> For the location of the event of Jesus’ conversation with Nicodemus, it probably took place in the temple area. Two factors support this claim. First, this conversation follows the pericope of Jesus’ temple cleansing in Jerusalem during Passover and no change of venue is explicitly indicated (John 2:13–25). Second, Cotterell makes a good point on sociological and textual grounds that it may have happened in the temple area in the presence of their disciples, as reflected by the plural verb *οἴδαμεν* (we know) in John 3:2 representing the group of Nicodemus (cf. *ὁμᾶς, ὑμῖν*, John 3:7, 12), and in John 3:11 representing the group of Jesus. Because of the social structure of a close relationship between rabbi and disciples in ancient Israel, Cotterell points out that it is unlikely that Nicodemus and Jesus met alone without their disciples, as both Nicodemus and Jesus were prominent Rabbis. Whether Jesus was offered a house is also speculation. Thus it is more likely that they meet outdoors in the temple area. Cotterell, “Nicodemus Conversation,” 238. See also Hengstenberg, *Gospel of St. John*, 158, as to whether the disciples were present. To show how close the relationship was between students and Rabbi, Gerhardsson points out that the students would follow their Rabbi to his bedroom to learn about his lifestyle completely. Gerhardsson, *The Origins*, 17–18. Moreover, Porter argues that Jesus’ responses and the following discourse in this pericope are public declaration and witness because of their use of language. Porter, *John, His Gospel*, 50–51.

Sign	trusting the divine's word and look at a replica of the agent, the sign of the punishment.
Agent roles/Status	Divine authority (God); divine representatives (superordinates: Moses); and subordinates (Israelites)
Event Structure (organization of structural elements)	P-Disbelief of the Subordinates (DS, Num 21:4–5)^RP-Judgment (J, Num 21:6)^PE-Repentance and Seeking Help (RSH, Num 21:7a)^RS-Bronze Serpent as a Means to Salvation by Faith (BSF, Num21:7b–9)

Regarding Social Activity in John 8:12–36 and 12:20–50, both passages depict Jesus' teaching of his origin/identity related to his signs around the Feast of Tabernacles and Passover (John 7–12; cf. 12:48–50).<sup>53</sup> One of the focuses in these two passages is judgment in Jesus' discourses (*κρίνω*; 8:15x2, 16, 26, 50; 12:47x2, 48x2; *κρίσις*, John 8:16; 12:31).<sup>54</sup> The Social Activity of the sign event of the bronze serpent concerns divine judgment and salvation executed by a God-sent agent to punish the sinners and rebuild their faith by trusting the divine word and looking at a replica of the agent, the sign of the punishment, to save them from death. These features regarding sin (*ἁμαρτία*, John 8:21, 24x2), judgment (*κρίνω*, 8:15x2, 16, 26), die/death (*ἀποθνήσκω/θάνατος*, John 8:21, 24x2; 12:24, 33), life (*ζωή*, John 8:12; 12:25, 50), send (*πέμπω*, John 8:16, 18, 26, 29; 12:44,45, 49), from below and from above (*ἐκ τῶν κάτω, ἐκ τῶν ἄνω*, John 8:23; cf. 3:12 the earthly

<sup>53</sup> Coloe observes that some links are found between Jesus' teaching of his origins related to his signs in John 7 and the first part of John 8 that reflects the continuity of themes. The similarities of the discussion of Jesus' origins between John 7 and 8 include: we know where this man comes from (7:27) // you do not know whence I come (8:14); him you do not know (7:28) // you know neither me nor my Father (8:19); no one laid a hand on him, because his hour had not yet come (7:30) // no one arrested him, because his hour had not yet come (8:20); I go to him who sent me (7:33) // I go away (8:21); you will seek me and you will not find me (7:34) // you will seek me and die in your sin (8:21); what does he mean? (7:36) // they did not understand (8:27). Coloe, *God Dwells with Us*, 136. Further, Brown suggests that since John 12:20 specifies that the time is the feast (*ἑορτή*) it links this scene to the context of Passover, a background since John 11:55.

<sup>54</sup> The word *κρίνω* occurs nineteen times in the Gospel, in John 3:17, 18x2; 5:22, 30; 7:24x2, 51; 8:15x2, 16, 26, 50; 12:47x2, 48x2; 16:11, 18:31. Twelve out of the nineteen are distributed in John 3, 8, and 12 to which the sign event of the bronze serpent corresponds. Further, its noun form *κρίσις* occurs eleven times, in John 3:19; 5:22, 24, 27, 29, 30; 7:24; 8:16; 12:31; 16:8, 11. Three out of the eleven are distributed in John 3, 8, and 12 and five out of the eleven are in John 5, a corresponding sign to another admonitory sign, the bronze altar cover (Jesus healing the lame man).

and heavenly things), light and darkness (φῶς, σκοτία, John 8:12; 12:35x2, 46; cf. 1:5; φῶς and σκότος, 3:19),<sup>55</sup> and believe (πιστεύω, John 8:24, 30; 12:36, 37, 38, 39, 42, 44x2, 46) are found in these passages. Further, interlocutors are present at Jesus' discourses; their functions are either opposing or questioning Jesus' words so that Jesus can elaborate his teaching further (John 8:13, 19, 22, 25; 12:34). Probably, the corresponding features are found more in Jesus' discourses.

Regarding Agent Roles, God represents divine authority (John 8:16, 18, 19x3, 27, 28; 12:26, 27, 28, 49, 50); Jesus represents a divine representative, the one being sent and the Son of Man (John 8:16, 18, 26, 28, 29; 12:23, 34x2, 36, 44, 45, 49), and the others such as the Pharisees, the Jews, the Greeks, the disciples, and a crowd are the subordinates (John 8:13, 22; 12:20–22, 29, 34).

In examining the Event Structure, the event of the bronze serpent consists of four elements: P-DS^RP^J^PE-RSH^RS-BSF. The first element, Problem of Disbelief of the Subordinates (P-DS), is expressed in John 8:12–13 in which Jesus testifies that he is the light of the world and whoever follows him will never walk in darkness but will have the light of life. Then, the feature of disbelief of the Pharisees is expressed using a negation of the statement: “you are testifying on your own behalf, your testimony is not true” (σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής). Jesus' claim to be the light of the world (John 8:12) follows his revelation of himself as the source of living water (John 7:37–39) on the greatest day of the Feast of Tabernacles. This may represent the water and light elements of the rituals of the water libation and illumination of the temple at

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<sup>55</sup> There are five co-occurrences of “light and darkness,” φῶς and σκοτία/σκότος in the same verse, in John 1:5, 3:19, 8:12, 12:35, 46.

that time.<sup>56</sup>

However, a continuation of the theme of the “coming of the light” along with the negative response toward the light is observed in the prologue and Jesus’ conversation with Nicodemus (John 1: 5, 9–11; 3:19–21; see Chapter 3 Section 3.2). In fact, in John 8:12, the coming of the light reaches the climax as Jesus manifests publicly that he is the light of the world in the Feast of Tabernacles. Hence, an intimate relationship between the light and the sign of the lifting up of the Son of Man seems to be developed from the prologue and continues to John 3 and 8. Further, the juxtaposition between the theme of light and testimony is found in the depiction of the true light and the testimony of John the Baptist in the prologue (John 1:6–8) and in Jesus’ claim to be the light of the world and the testimonies of the Father and Jesus in John 8:12–20. Differing from the element of P-DS in the event of the bronze serpent, the disbelief of the Pharisees is not about physical food for life but rather Jesus’ testimony that he is the light of the world to offer his followers the light of life.

The second element is Response-Judgment (RP-J). Originally in the sign event of the bronze serpent, the response to the Israelites’ disbelief was divine judgment by sending the fiery serpents to punish them. In Jesus’ conversation with Nicodemus, the element of RP-J is substituted by the element of divine Love for Eternal Life (RP-L). Instead of judgment, the Son of Man, the one descending from the heaven, has to be lifted up as Moses lifted up the serpent, not to judge the world but for those who believe to have eternal life because of God’s love (John 3:13–17). In John 8, the element of RP-J

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<sup>56</sup> Dodd, *Interpretation*, 348–49; Yee, *Jewish Feasts*, 79–82; Moloney, “Feast of Tabernacles,” 160–62; Coloe, *God Dwells with Us*, 119–22; Thompson, *John*, 174.



is expressed in 8:14–20 using the verb κρίνω (judge) and the noun κρίσις (judgment) that occurs three times and once respectively in two verses (John 8:15–16), and using the phrase “the father who sent me” (ὁ πέμψας με πατήρ, John 8:16) to bring out the sending motif. Intriguingly, according to Brown’s literary analysis of John 8:12–20, three themes stand out: (1) Light; (2) Jesus’ witness to himself; and (3) Jesus’ judgment on others; and John 8:15–16, the corresponding element to RP-J, is parenthesized by Brown as he points out that John 8:14c, d, 15–16 really intervenes in the flow between vv. 14b and 17.<sup>57</sup> Thus, in addition to other literary features, Brown suggests that the present form of John 8:12–20 as a composite may have undergone a complicated literary history.<sup>58</sup>

Here, however, Jesus contrasts the standard of judgment of the Pharisees with his own standard of not judging as he says, ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα. Even if he judges, his judgment is true (ἡ κρίσις ἢ ἐμὴ ἀληθινή ἐστίν) because his Father who sent him is with him. Thus, continuity of the judgment motif, “not be judged/not judge” (οὐ κρίνεται and οὐ κρίνω) is observed between John 3:18 and 8:15 respectively in corresponding to the feature of the bronze serpent (cf. 3:17–19; 8:16). Besides the judgment motif, continuity is also observed by means of a common theme of “coming” and “going” (ἔρχομαι and ὑπάγω) to depict the origin of Jesus, the God-sent, between Jesus’ conversations with Nicodemus, a man of the Pharisees (John 3:1), and the Pharisees (John 8:13). In Jesus’ conversation with Nicodemus regarding “born from above/spirit,” Jesus says that this is like the blowing of the wind (τὸ πνεῦμα) “. . . but you do not know where it comes from and where it goes” (ἀλλ’ οὐκ οἶδας πόθεν ἔρχεται καὶ

<sup>57</sup> Brown, *John I–XII*, 343.

<sup>58</sup> Brown, *John I–XII*, 343.

ποῦ ὑπάγει) to illustrate the origin from above (John 3:8). In John 8, Jesus responds to the Pharisees that they do not know where he *came* from or where he is *going* (ὕμεῖς δὲ οὐκ οἶδατε πόθεν ἔρχομαι ἢ ποῦ ὑπάγω) to illustrate his origin from above (John 8:14; cf. 7:33–34), and this link of “coming” and “going” continues in the second part of this event when Jesus responds to the Jews that where he is *going* they cannot *come* (ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν). This phrase is repeated by the Jews as a question (John 8:21 and 22).

In the event of the bronze serpent, the following element is Positive Evaluation of Repentance and Seeking Help (PE-RSH), since after God sent the poisonous serpents to bite and kill the Israelites, the Israelites repented and sought Moses’ help. This element of PE-RSH is absent in Jesus’ conversation with Nicodemus because of the substitution of a contrastive element of divine Love for Eternal Life (RP-L) instead of Judgment (RP-J) in Jesus’ discourse. In John 8, this element of Positive Evaluation (PE) is modified, as Jesus’ second appeal for a Response of Repentance and Seeking Help (RP-RSH) expressed in John 8:21–22 in which the features of seeking help using *παραγίνομαι* (semantic domain 35.6) and the confession of sin using *ἁμαρτάνω* in the event of the bronze serpent (Num 21:7) are maintained using *ζητέω* (semantic domain 33.167) and *ἁμαρτία* in John 8:21.<sup>59</sup> Although John 8:20 seems to break the unit into two parts, Jesus in fact continues his response as the narrator points out “he then said to them again” (εἶπεν οὖν πάλιν αὐτοῖς,

<sup>59</sup> According to Louw and Nida’s *Greek–English Lexicon*, the word *ζητέω* occurs in a wide range of semantic domains including 27.41 (Learn); 25.9 (Attitudes and Emotions); 33.167 (Communication); 68.60 (Aspect); 13.19 (Be, Become, Exist, Happen); 57.59 (Possess, Transfer, Exchange); and 20.66 (Violence, Harm, Destroy, Kill). Louw and Nida, eds., “*ζητέω*,” *BibleWorks* 9.

John 8:21).<sup>60</sup> In this way, the break at John 8:20 naturally delineates the elements and also provides the location of the event as the treasury in the temple, which harmonizes with the location of the sign of the bronze serpent in the temple court.

However, here, instead of the Jews confessing their sin and seeking help from Jesus, it is Jesus foretelling to the Jews that the place where he is going they cannot come, and they will die in their sin, to imply that soon it will be too late to seek him to do anything (help) once he has gone (John 8:21–22).<sup>61</sup> In other words, the element of RP-RSH in John 8 is not featured as a positive evaluation of self-repentance to seek help from a divine representative but as Jesus' prediction that people will not be able to seek him once he has gone and as a result they will die in their sins, expressed by ζητήσετε (the future indicative of ζητέω) and ἀποθανεῖσθε (the future indicative of ἀποθνήσκω, John 8:21) to arouse their repentance.<sup>62</sup>

The last element in the event of the bronze serpent is Result of Bronze Serpent as a Means to Salvation by Faith (RS-BSF). This element focuses on building up the faith of the Israelites after they were punished by the poisonous serpents sent by God. God commanded Moses to build a bronze serpent, a replica of the agent, so that the Israelites could look upon it and live (ζῶω, Num 21:8, 9). In Jesus' conversation with Nicodemus, this element is expressed as No-Judgment by Faith (RS-NJF) to emphasize the consequence of not being judged for those who believe in the Son of Man/God (John

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<sup>60</sup> Carson points out that the uses of *πάλιν* in John 8:12 and 21 signal a break, but basically a continuation with what comes before. Carson, *John*, 341.

<sup>61</sup> Although it is not clear why the Jews should seek Jesus, Morris suggests two possibilities. First is that the Jews' relentless seeking of Jesus would not cease anyway. Second is that if they only realized who Jesus was after crucifying him, it would be too late to seek him. Morris, *John*, 395–96.

<sup>62</sup> Brown detects that there is an "urgency of Jesus' insisting that, once he goes away, there will be no other possibility for delivering them from sin," and John 8:23–24 accounts for this. Brown, *John I–XII*, 350.

3:14, 18–21). In John 8, the element of Result emphasizes the consequence of death in sins for not believing in Jesus as I AM in terms of Judgment of No-Faith (RS-JNF), and is expressed in John 8:23–30 realized by a statement using the future indicative ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν as anticipation of the consequence of death in sins (John 8:24). It is also realized by a conditional sentence in which the protasis specifies the cause as not believing Jesus as “I AM” (ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι) and the apodosis repeats the anticipated consequence of death (ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν, John 8:24), and by Jesus’ assurance that he has many things to say and judge about them (πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν, John 8:26).

Thus, in John 8, the persuasive force is the consequence of death in sins because of not believing in Jesus, the one who is sent by God, the Father (John 8:16, 18, 26, 29). To help the Jews to know/recognize (γινώσκω) who Jesus is (John 8:26–27), Jesus specifies that when they lift up the Son of Man, they will know/recognize (γινώσκω) that Jesus is the divine “I AM,” the son of the Father God (John 8:28–29, cf. 8:24). Consequently, many believed in Jesus (John 8:30). In other words, here, the lifting up of the Son of Man emphasizes Jesus’ identity as the God-sent one who does and speaks in God’s way to convince people, especially the Jews and Pharisees, to believe so that they will not die in their sins. This function, thus, is similar to the function of the bronze serpent. Especially, the paradoxical nature of the juxtaposed Son of Man/“I AM” corresponds to the bronze serpent/the poisonous serpents—God-sent agents.

Further, in addition to the common feature of judgment on those who do not believe in the Son of God in division 1 (John 3:18) and “I AM” in division 2 (John 8:24),

a similar feature is also found regarding the dichotomy of origins using “earthly and heavenly things” (τὰ ἐπίγεια and τὰ ἐπουράνια) in division 1 (John 3:12) and “from below and from above” (ἐκ τῶν κάτω and ἐκ τῶν ἄνω) in division 2 (John 8:23).

In short, John 8:12–30 consists of four elements as follows P-DS<sup>^</sup>RP-J<sup>^</sup>RP-RSH<sup>^</sup>RS-JNF that are similar but not identical to both the sequence and the elements of the event of the bronze serpent, except that the element of PE-RSH is expressed as RP-RSH and the result emphasizes death in sins if one does not believe in Jesus instead of life or no judgment if one believes. Further, the feature of the paradoxical nature of the bronze serpent is found expressed as the Son of Man/“I AM.” Since another ὑψόω-passage is found in this division (John 12:32, 34), we will examine this text below.

In John 12:20–50, the word ὑψόω is uttered by Jesus and the crowd in John 12:32 and 34 respectively, and they are linked by the narrator’s comment to signify the kind of death Jesus will undergo (John 12:33). Jesus “being lifted up to draw all people” to him (John 12:32) is connected with “the Son of Man must be lifted up” (δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου, John 12:34) which is similar to Jesus’ saying in John 3:14 (οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου).<sup>63</sup> In all three ὑψόω passages (John 3:14x2; 8:28; 12:32, 34), the use of ὑψόω in John 12:32 is the only one in the first person ὑψωθῶ without directly mentioning the Son of Man as in John 3:14 (ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου) and 8:28 (ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου), but connected indirectly through John 12:33–34.<sup>64</sup> This duplicate of ὑψόω and the incongruous connection reflect a seam of composition, as most scholars notice that the crowd’s response to Jesus in John 12:34, “We have heard

<sup>63</sup> See the related discussion in Section 2.

<sup>64</sup> Brown, *John I–XII*, 478.

from the law that Christ/the Messiah remains forever. How can you say that it is necessary for the Son of Man to be lifted up? Who is this Son of Man?" is not quoted directly from what precedes in John 12:32 where Jesus says, "And I, when I am lifted up from the earth, will draw all [people] to myself."<sup>65</sup>

In fact, despite Bultmann's unconvincing attempt to reconstruct the text sequence in John 12:20–50 to what he thought may be the original form,<sup>66</sup> his observations on this text do reflect some of its characteristics. Bultmann suggests that whereas John 12:37–43 would be the conclusion of the first half of the Gospel, 12:34–36 would hardly be following 12:20–33 but rather go together with 12:44–50 as part of the discourse of the light started in 8:12.<sup>67</sup> Contrarily, Gourbillon proposes that John 3:14–21, the first "lift-up" passage, fits well between John 12:31 and 32 because Jesus' saying in John 3:14 (ὕψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου) does match with the crowd's response, (δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου).<sup>68</sup>

In other words, continuity of the themes of the light and the lifting up motif are intertwined in 3:14–21; 8:12, 12:34–36 and 44–50. Perhaps, more precisely, instead of a displacement of fragments, the theme of the light begins as the "coming of the light," in

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<sup>65</sup> Westcott, *John (Authorized)*, 183; Bultmann, *John*, 347–57; Brown, *John I–XII*, 478; Haenchen, *John 2*, 98; Carson, *John*, 445; Morris, *John*, 532–33; Keener, *John*, 2:881–82; Lincoln, *John*, 353; Brant, *John*, 194.

<sup>66</sup> Bultmann argues that the sequence in John 12:20–50 is not the original sequence and suggests other sequences instead following his theme of the Mystery of the Death of Jesus: 12:20–33; 8:30–40; and 6:60–71, and another theme of the Light of the World 9:1–41; 8:12; 12:44–50; 8:21–29; 12:34–36a; 12:36b; 10:19–21. However, Brown finds that Bultmann's suggestion does not help the flow because 8:28 does not mention that the Son of Man must be lifted up but 12:34 does. Bultmann, *John*, 329–58; 419; Brown, *John I–XII*, 478.

<sup>67</sup> Bultmann, *John*, 419.

<sup>68</sup> Gourbillon proposes a sequence of verses in the pericope of the coming of the Greeks as follows: 12:20–31+3:14–21+12:32–36a+12:44–50+12:36b–43. "Pour l'épisode des Grecs, nous aurions l'ensemble xii 20-31 + iii 14-21 + xii 32-36<sup>a</sup> + xii 44-50 + xii 36<sup>b</sup>-4[3]. Ce qui revient à insérer entre les deux versets 31 et 32 du chapitre xii la section ifi 14-21 ; et à intervertir les deux sections xii 44-50 et xii 36<sup>b</sup>-43." For details see Gourbillon, "La parabole," 221, cf. 215–21.

the prologue (John 1:9, 11) progressing to the “light has come into the world” (τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον) in John 3:19 that is the corresponding sign to the bronze serpent in division 1, and realized by Jesus as the light of the world in John 8:12 that is the corresponding sign to the bronze serpent in division 2, and further to 12:34–36 and 44–50 (cf. John 9:5).<sup>69</sup> Concurrently, a progression of negative attitude arises to combat the light, coming from the world, his own people, and the evil doers (John 1:10, 11; 3:20) as discussed previously (see Chapter 3 Section 3.2). With this in mind, the Event Structure of John 12:20–50 will be examined, guided by the elements of the Event Structure of the bronze serpent, P-DS^RP-J^PE-RSH^RS-BSF.

The first element, Problem of Disbelief of Subordinates (P-DS), is found in John 12:20–43, in which the paradoxical nature of Jesus being exalted/lifted up (ὑψόω, John 12:32; cf. δοξάζω, John 12:23, 28x3) and the Son of Man being lifted up/exalted (ὑψόω, John 12:34; cf. δοξάζω, 12:23) in John 12:20–36 triggers the problem of disbelief. This disbelief is narrated by the narrator and supported with double fulfillment quotations from Isaiah (John 12:37–43; cf. Isa 53:1, 6:10). The semantic property of disbelief is expressed in three ways. First, it is expressed through the question of the crowd in John 12:34, “how do YOU say that (πῶς λέγεις σὺ ὅτι) the Son of Man must be lifted up” with an emphatic personal pronoun σὺ, as they have heard from the law that the Christ remains forever. This reflects their incomprehension or disbelief of Jesus’ discourse regarding his being lifted up which is his death (John 12:33, cf. John 12:23–33) and the identity of the

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<sup>69</sup> The portrayal of Jesus as the Light of the World continues in John 9:5 around the time of the Feast of Tabernacles that may reflect a link between the lifting up of the Son of Man and Jesus’ sign of healing the man born blind in relation to the two bronze signs, the bronze serpent and the bronze altar cover, that are meant to be seen in the tabernacle.

Son of Man (John 12:34).

Second, it is realized through the narrator's comment in John 12:37 using an adversative conjunction δὲ and πεποιηκότος, the perfect participle of ποιέω, to contrast the many signs that Jesus had done (πεποιηκότος, stative aspect) before them with their ongoing disbelief in Jesus, using the clause οὐκ ἐπίστευον εἰς αὐτόν, the negation of the imperfective aspect of πιστεύω. This comment is also similar to the transitional summary regarding disbelief in John 2:23–25, the same element of P-DS in Jesus' conversation with Nicodemus, the same type of sign in division 1 (John 2:23—3:12, see Chapter 3 Section 3.2).

Third, it is realized by the double OT fulfillment quotations in John 12:38–43 from the book of Isaiah, Isa 53:1 and 6:10, using the conjunction ἵνα to bring out the resultative clauses showing the result of the disbelief.<sup>70</sup> Whereas the first quotation of Isa 53:1 denotes Isaiah's prophecy of Jewish unbelief in John 12:38; the second quotation of Isa 6:10 entails God's will in their obduracy of disbelief in John 12:39–40.<sup>71</sup>

Further, the paradoxical nature of the bronze serpent is expressed through Jesus being exalted/lifted up (Christ, John 12:32, 34) and “the Son of Man must be lifted up/exalted” (John 12:23, 34) to bring out the features of judgment and salvation (John

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<sup>70</sup> Result clauses in NT Greek are mainly constructed by ὥστε with the infinitive or indicative and ἵνα with the subjunctive. Porter, *Idioms*, 210, 234–35. In the context of the fulfillment of Isaiah's prophecy regarding Jesus and God's predestination of the peoples' unbelief, Freed points out that “[u]nbelief is the basis for the use of both quotations in the same context. That both quotations are applied to the efficacy of Jesus himself is clear from vs. 41: ‘These things Isaiah said because he saw his glory and spoke of him.’” Freed, *Old Testament Quotations*, 84.

<sup>71</sup> Evans suggests that these quotations are the evidence to demonstrate that the people's rejection of Jesus is a divine plan instead of a divine failure. Further, Evans believes that both the prediction of unbelief and Jesus' death implied through his hour of glorification, his being lifted up, are the Fourth Evangelist's evidence to support Christian proclamations that were objected to by the religious leaders. Evans, *Word and Glory*, 179. For a more detailed discussion of the obduracy motif, see Evans, “Obduracy,” 227–28.



12:31–32, 35–36). This paradoxical nature becomes clearer when we look deeper into Jesus' identity. Boismard indicates that in Isa 11:10–12, the “lifting up” of a rallying sign, a banner, may relate to the bronze serpent and the Son of Man because, according to Num 21:8–9, the bronze serpent was put on a pole/sign, **דג**.<sup>72</sup> The same word **דג** is used in Isa 11:10 to depict the root of Jesse as standing like a sign/signal flag—an extraordinary figure combining a person with a signal flag—for which the nations will search.<sup>73</sup> At the same time his dwelling will be glorious (Isa 11:10) and God will lift a signal for the nations (*ἀρεῖ σημεῖον εἰς τὰ ἔθνη*) and gather the dispersed people of Israel and the scattered people of Judah from the ends of the earth (Isa 11:12). In other words, one of the Isaianic messianic aspects, the root of Jesse, embraces the function of the signal flag.<sup>74</sup>

A similar depiction is found in Isa 49, the second song of the Servant of the Lord, in which the lifting up of the signal flag is linked with the Servant in whom God will be glorified (Isa 49:3–6, 22). The Servant will gather Israel and bring salvation even unto the nations to the end of the earth (Isa 49:5–6);<sup>75</sup> and the Lord God said, “I will lift up my hand to the nations and raise my signal flag (**דג**, *ἀρῶ σύσσημόν μου*) to the people (Isa

<sup>72</sup> Boismard, *Du baptême à Cana*, 114; cf. Hanson, *The Prophetic Gospel*, 46–47.

<sup>73</sup> Gray points out, “That a root should stand as a signal, or banner, is an extraordinary combination of figures; *root* no doubt, as a technical term, might at once suggest a person, the Messianic king; cp. ‘my servant the Shoot,’ Zec 3:8; but it remains extraordinary that a person stands like a signal or banner (cf. v.12).” Gray, *Isaiah*, 1:225. See also Williamson, *Isaiah 6–12*, 2:669.

<sup>74</sup> Stromberg argues that Isa 11:10 functions as the hermeneutical key to understanding the whole chapter, as it distinctively joins Isa 11:1–9 regarding the king with 11:11–16 regarding the return from exile and restoration, using the common image **דג**, the signal, to link 11:12 with the descent of Jesse in 11:1. It thus signifies the “signal” to the nations as indicator of their return (11:12) with the king (11:1–9). Stromberg, “The ‘Root of Jesse,’” 668. For the explanation of Isa 11:10, see also Williamson, *Isaiah 6–12*, 2:668–76.

<sup>75</sup> On this point, Brown observes that “the Isaian picture of the Suffering Servant, which, as we saw, provided background for the concept of being lifted up in glory, also offers background for the image of Jesus as the light. Isa xlix 5–6 speaks of the servant as the light to the nations, just as John portrays Jesus as the light in the context of the coming of the Greeks.” Brown, *John I–XII*, 479.

49:22, 7–26). They will bring your sons in their bosom and your daughters will be carried on their shoulders.”<sup>76</sup> Since John 12:32 states the feature that Jesus, being lifted up, is to draw all people to him (John 12:32; cf. Isa 11:10–12; 49:22), together with other features in John 12 such as the kingship (Jesus, John 12:12–14//shoot/root of Jesse, Isaiah 11:1 and 10); the seeking by the Greeks//nations ( “Ελλην//ἔθνη, Jesus, 12:20–22 //root of Jesse, Isa 11:10); and the glory and glorification (John 12:23//the dwelling, Isa 11:10; the glorification of God in the Servant/Jesus, John 12:28//Isa 49:3–5), they harmonize with the Isaianic messianic figures of the root of Jesse and the Servant (Isa 11:10–12 and 49:5–6, 22) to signal Jesus’ identity as the Christ. Notably, the following double fulfillment quotations are taken from the same source, Isaiah.<sup>77</sup> This identity of Jesus is, in fact, perceived by the Jews but also stirring up confusion reflected by their question, “We have heard from the law that the *Christ* remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?” (John 12:34). This reflects a paradox of Jesus’ identity as the Christ and the Son of Man that may correspond to the paradoxical feature of the bronze serpent. The serpents are God-sent agents for judgment, and the replica of the agents gives salvation.

Following the element of P-DS is the element of Response of Judgment (RP-J),

<sup>76</sup> Boismard, *Du baptême à Cana*, 114–15.

<sup>77</sup> Other scholars’ alternative suggestion that links the verses to the Servant of YHWH in Isa 52:13 is consistent with the Servant depicted in Isa 49. The alternative suggestion is built upon the double entendre of ὑψώω referring “to lift up” and “to exalt,” and the parallel choices of the words ὑψωθήσεται (will be exalted), and δοξασθήσεται (will be glorified) between Isa 52:13 and John 12:23 and 32–34. For those scholars who suggest this link to Isa 52:13, see the relevant discussion in Section 2. In fact, Boismard also argues that glorification and exaltation are unified in the person of the Servant of YHWH as in Isa 49:3–5 and 52:13. Boismard, *Du baptême à Cana*, 110. For the influence of the Servant of the Lord in Isaiah (42:1–9; 49:1–13; 50:4–9; 52:13—53:12) to Johannine Christology, see the discussions of Hooker and Evans, including on the three groups of passages in John that reflect the Servant theme: (1) the Lamb of God: 1:29, 36; (2) the lifting up of the Son of Man: 3:14; 8:28; 12:32; and (3) quotation of Isa 53:1: 12:37–41. Hooker, *Jesus and the Servant*, 103–6; Evans, “Obduracy,” 228–38; see also Brendsel, *Isaiah Saw His Glory*, 137–60.

and it contains the features of judgment and sending in the event of the bronze serpent. This element of RP-J is expressed in John 12:44–47 realized by words such as πέμπω (send, vv. 44, 45, 49), κρίνω (judge, vv. 47x2, 48x2), and σώζω (save, v. 47) to depict Jesus' intimate relationship with the one who sent him (John 12:44–45) and to emphasize, using an emphatic personal pronoun ἐγώ, that “If anyone hears my words and does not keep them, *I* do not judge him as I do not come to judge the world but save the world” (John 12:47). The feature of “not coming to judge the world but save the world” (οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ’ ἵνα σώσω τὸν κόσμον, John 12:47) is similar to John 3:17, οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ’ ἵνα σωθῆ ὁ κόσμος δι’ αὐτοῦ, the same element of RP-J in Jesus' conversation with Nicodemus (See Chapter 3 Section 3.2). An obvious difference between these two sayings is the changing of perspective from the third person (John 3:17) to the first person (John 12:47) that may signal a progression of development from implicit to explicit in revealing Jesus' identity.

In fact, whereas some scholars suggest that John 12:44–50 appears to be independent of the co-text as Jesus has gone into hiding (John 12:36),<sup>78</sup> Boismard, in the discussion of the Johannine eschatological themes, particularly demonstrates what he thinks about the discourses in John 12:46–48 and 3:16–19. He calls them “absolument parallèles,” with which Brown agrees.<sup>79</sup> These similarities may reflect a continuity of

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<sup>78</sup> Brown argues that the context of John 12:44–50 is obviously not original since “because Jesus has gone into hiding (xii 36), this discourse has no audience or setting.” Brown, *John I–XII*, 490. Barrett suggests that “the present speech is not a continuation of it but an independent piece . . .” Barrett, *John*, 433. Sanders observes that “[t]his short discourse is given without any indication of its context . . .” Sanders, *John*, 301. Lincoln spells out that “[t]here is no indication that Jesus has come out of hiding (cf. v. 36b) and so, on a straightforward reading, it is awkward to have him now make a public statement. The awkwardness is likely to be another indication that stages of composition have left their mark on the final narrative.” Lincoln, *John*, 359.

<sup>79</sup> Both Boismard and Brown tabulate the parallels between John 3:16–19 (Brown from v. 15) and 12:46–48 with slight differences. For Boismard's parallels in French (not in Greek), see Boismard,

Jesus' "lifting-up" signs so that both correspond to the sign event of the bronze serpent. Thus John 12:32–34 acts as a concluding sign parallel to the last sign of the bronze serpent among the four physical signs in the tabernacle in Moses' time. Although the sign of Jesus/Son of Man being lifted up is fronted as a trigger of the element of P-DS, a connection is established between the sign and the discourse in John 12:35–36 and 12:44–46 in terms of believe (πιστεύω, John 12:36, 37, 38, 39, 42, 44x2, and 46), and the light (φῶς, John 12:35x2, 36x3, 46).

Similar to Jesus' conversation with Nicodemus, the element of PE-RSH is absent here in Jesus' discourse. Thus, Jesus' response as a continuous discourse of judgment brings forth the element of Result of Judgment and Eternal Life (RS-JEL) in John 12:48–50, realized by the phrases such as "in the last day" (ἐν τῇ ἑσχάτῃ ἡμέρᾳ) to denote the final consequence, and "eternal life" (ζωὴ αἰώνιος) as the predicate of God's command (John 12:49–50), one of the key features regarding life in this element (ζάω, Num 21:9).

Observably, John 12:48 seems to stand alone grammatically, but is closely linked semantically and lexically with what precedes using the word κρίνω (judge) to contrast between the agents, Jesus who *does not judge* (ἐγὼ οὐ κρίνω αὐτόν/τὸν κόσμον, John 12:47x2), and Jesus' message through which to *judge* each one (ἔχει τὸν κρίνοντα αὐτόν/κρινεῖ αὐτόν, John 12:48x2). It then contrasts further between the anticipated judgment by Jesus' message that will happen on the last day, using the future indicative

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"L'évolution," 507–8. The parallels that Brown draws are as follows with modification of format: John 12:46a As light have I come into the world//3:19 The light has come into the world; 12:46b that everyone who believes in me//3:15 that everyone who believes may have eternal life in him, that everyone who believes in him; 12:46c may not remain in darkness//3:16 may not perish; 12:47a I did not come to condemn the world//3:17a God did not send the Son to condemn the world; 12:47b but to save the world//3:17b but that the world might be saved through him; 12:48 Whoever rejects me and does not accept my words already has his judge (*krinein*)//3:18 Whoever does not believe has already been condemned (*krinein*). Brown, *John I–XII*, 147.

κρινεῖ, on the one who rejects him and does not receive his words, with the Father's command that is eternal life which the Father has given and spoken, using two perfect indicatives δέδωκεν and εἶρηκεν in stative aspect (and Jesus has come, ἐλήλυθα, John 12:46). What the Father has spoken, Jesus speaks continuously, using the present indicative λαλῶ in the imperfective aspect twice with an emphatic personal pronoun ἐγὼ (πατὴρ αὐτός μοι ἐντολὴν δέδωκεν/καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιος ἐστίν. ἄ οὖν ἐγὼ λαλῶ, καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ, John 12:49–50) to build up the climax regarding the significance of God's command and words through Jesus. This contrast displays two options for the audience/reader: rejecting Jesus and his words resulting in the anticipated judgment on the last day, or receiving God's command that has already been given and spoken through Jesus resulting in eternal life.

Similarly, in John 3:18–21 in division 1, the element of Result of No-Judgement by Faith (RS-NJF), two options are offered: believing in the Son of God/Man resulting in not being judged/eternal life, or not believing resulting in being judged already (κρίνω, John 3:18).<sup>80</sup> As a result, this aligns with the function of the bronze serpent. Rejecting Jesus//not looking upon the bronze serpent (=not listening to God's words through Jesus/Moses), results in judgment, but believing and looking results in eternal life//life.

Besides these similarities between the first and third “lift-up” passages, others are found between the second and the third “lift-up” passages here in the element of the RS through the depictions of judgment (κρίνω, John 8:26; 12:47x2, 48x2) and Jesus' intimate relationship, his obedience, with the one who sent him. Both emphasize the things/words

<sup>80</sup> Both Boismard and Brown suggest that John 12:48 and 3:18 are parallel, especially regarding whoever rejects and does not receive Jesus' words and whoever does not believe. Boismard, “L'évolution,” 508; Brown, *John I–XII*, 147.

he speaks (λαλέω): “what I have heard from him, these things I *speak* (λαλέω) to the world” (καὶ γὰρ ἃ ἤκουσα παρ’ αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον, John 8:26) and again “but as the Father taught me, these things I speak (λαλέω)” (ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατήρ ταῦτα λαλῶ, John 8:28) parallel to “for I have not spoken (λαλέω) on my own, but the Father who sent me has himself given me a command what I may say (λέγω) and what I may speak (λαλέω)” (ὅτι ἐγὼ ἐξ ἑμαυτοῦ οὐκ ἐλάλησα, ἀλλ’ ὁ πέμψας με πατήρ αὐτός μοι ἐντολὴν δέδωκεν τί εἶπω καὶ τί λαλήσω, John 12:49) and “therefore what I speak (λαλέω), I speak just as the Father has told me” (ἃ οὖν ἐγὼ λαλῶ, καθὼς εἶρηκέν μοι ὁ πατήρ, οὕτως λαλῶ, John 12:50).

Above all, the most outstanding common theme, started in the prologue (John 1:9, 11), across all three “lift-up” passages progressively is the “coming of the light” as mentioned before. This theme is realized gradually. As in John 3:19, Jesus said “the light has come to the world” (τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον), but the world loved the darkness more than the light. Then in John 8:12 Jesus says, “I am the light of the world (Ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου), the one who follows me will not walk in darkness but will have light of life.” However, the Pharisees judge Jesus’ testimony as not true. In John 12:46 Jesus says again, “I have come as light into the world (ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα) so that everyone who believes in me should not remain in the darkness.” This common theme of the coming of the light intertwined with Jesus’ reenactment of the lifting up of the bronze serpent as the lifting up of the Son of Man is in fact linked with the Isaianic messianic figures of the root/shoot of Jesse, a descendant from David (Isa 8:23b–9:6, ET 9:1–7; cf. root of Jesse/signal flag, 11:1, 10–12) and the Servant as the

light in the darkness in the former (Isa 9:1, ET 9:2) and as the light to the nations to bring the salvation to the end of the earth in the latter (Isa 49:6; cf. signal flag/exalted, 49:22; 52:13).<sup>81</sup> Thus, Jesus' claim, "And I, when I am lifted up from the *earth* (ἐκ τῆς γῆς),<sup>82</sup> I will draw *all* (πάντας) to myself" (John 12:32) may indicate bringing salvation to the end of the earth as Isa 49:6 says "It is too small a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the *earth* (ἕως ἐσχάτου τῆς γῆς)."<sup>83</sup> This feature of being visible of the light for salvation harmonizes the feature of "being seen" of the lifting up of the bronze serpent for salvation.

In sum, John 12:20-50 consists of three elements of P-DS^RP-J^RS-JEL in which Jesus being lifted up/"the Son of Man must be lifted up" is fronted as a trigger in the element of the P-DS. Each element shows the relevant corresponding features such as disbelief in P-DS, judgment and sending in RP-J, and rejecting Jesus (God's words through Jesus) resulting in judgment or believing resulting in eternal life in RS-JEL. The paradoxical nature is represented by Jesus being exalted/lifted up to reveal the Isaianic messianic figures of the root/shoot of Jesse and the Servant and the Son of Man being

<sup>81</sup> Cole points out that Isaiah 9 and 11 indicate that a descendant of David ("a shoot from the stump of Jesse") would deliver God's people from oppression and the "spirit of the LORD" would rest upon him and he would build a "kingdom of everlasting peace." Although the term "messiah" is not used, divine anointing is portrayed in terms of "the zeal of Yahweh of hosts will do this" (Isa 9:6, ET 9:7) and "the spirit of Yahweh shall rest upon him" (Isa 11:2). Cole, "Archaeology," 53-54.

<sup>82</sup> Among the three "lift up" passages, only this last passage mentions "from the earth," ἐκ τῆς γῆς, and this phrase occurs only four times in John's Gospel, in 3:31x3 and here in 12:32.

<sup>83</sup> For some reason the rendering of the LXX of Isa 49:6 does not follow the MT to bring out the contrast of the two missions. The LXX reads, "And he said to me, 'It is a great thing for you to be called my servant to establish the tribes of Jacob and to return the diaspora of Israel; behold, I have placed you for the covenant of a race, for a light of the nations that you should be for salvation to the end of the earth,'" και εἶπέν μοι Μέγα σοί ἐστὶν τοῦ κληθῆναι σε παῖδά μου τοῦ στήσαι τὰς φυλάς Ιακωβ και τὴν διασπορὰν τοῦ Ισραηλ ἐπιστρέψαι; ἰδοὺ τέθεικά σε εἰς διαθήκην γένους εἰς φῶς ἐθνῶν τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς.

lifted up/exalted to bring out the judgment and salvation features.

To conclude, in the two “lifting-up” passages in this division, John 8:12–30 and 12:20–50, similar features of Social Activity are found, as both events are Jesus’ public discourse during/around the Feasts (Tabernacles and Passover) at the temple. Each of Jesus’ discourses contains features corresponding to the features of the sign event of the bronze serpent: disbelief, sent, judgment, death, life, and believe, and other intratextually related features of the light, darkness, the Son of Man, and God’s teaching/words.

The Agent Roles of the two events include God representing divine authority and Jesus as divine representative (the one being sent and the Son of Man). In John 8:12–30, the subordinates are the Jews, primarily the Pharisees. Despite their prestigious roles as religious leaders, they do not execute their authority during Jesus’ teaching. In John 12:20–50, the subordinates consists of a diverse group of people of different status, including the Greeks, the disciples, and a crowd. The rulers and the Pharisees are also mentioned (John 12:42).

For the Event Structure, in John 8:12–30, four elements, P-DS<sup>^</sup>RP-J<sup>^</sup>RP-RSH<sup>^</sup>RS-JNF, are found that are similar to the elements and order of the Event Structure of the bronze serpent, P-DS<sup>^</sup>RP-J<sup>^</sup>PE-RSH<sup>^</sup>RS-BSF with the adaptation of Jesus’ discourse as Response-RSH instead of Positive Evaluation-RSH and the emphasis on the other side of Result as judgment with no faith, contrasting with salvation by faith. The paradoxical nature is expressed by means of the juxtaposed figures of the Son of Man/“I AM” to reveal the features of salvation and judgment (John 8:28, cf. 24). In John 12:20–50, three elements are found, P-DS<sup>^</sup>RP-J<sup>^</sup>RS-JEL instead of four that are similar to the



Event Structure of Jesus' conversation with Nicodemus, P-DS^RP-L^RS-NJF, in which the element of PE-RSH is absent and the features of elements seem to parallel the elements of the bronze serpent in terms of P-DS and RP-J. The paradoxical nature is found expressed by the juxtaposed depiction of Jesus being exalted/lifted up to draw all to him and the Son of Man who must be lifted up to express the features of judgment and salvation (John 12:31–34).

Further, continuity and progression are reflected through several similarities between the three “lifting-up” passages. First, Jesus' events corresponding to the sign event of the bronze serpent happen as three public speeches in the temple: a probably nocturnal speech after Passover in the presence of the group of Nicodemus (John 3:1–21),<sup>84</sup> a speech on the greatest day of the Feast of Tabernacles in the presence of the Pharisees and the Jews (John 8:12–30), and a speech at the time near the Passover in the presence of the disciples and worshipers. Thus, the target audience is expanding. Second, all three “lifting-up” passages contain the expression of the paradoxical nature in a juxtaposed position such as the Son of Man/Son of God (John 3:13–17), Son of Man/“I AM” (John 8:28, cf. 24), and the exalted Jesus (Christ)/Son of Man (John 12:32–34).

Third, the theme of the coming of the light is progressively realized by Jesus along with the negative attitude of the people denoted by the fulfillment of obduracy. Fourth, all three of Jesus' discourses, either directly or indirectly, positively or negatively, reveal the consequences of disbelief and belief or rejecting and receiving Jesus' words, as death and life, to convince the audience to choose life/eternal life and this function

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<sup>84</sup> See footnote 52.

corresponds to the function of the bronze serpent. Drawn from these continuities, a progression seems to build up from division 1 to 2 in terms of the expansion of the focus of the recipients (a group with Nicodemus, the Pharisees and the Jews, a mixed crowd of the disciples and worshipers), the explicitness of Jesus' identity (Son of God/Son of Man/"I AM"/Christ), and the realization and fulfillment of the Scriptures regarding the coming of the light and the obduracy of people. Since two "lifting-up" passages are in this division in 8:12–30 and 12:20–50, these make the order of Jesus' signs in this division closer to the order of the tabernacle signs than in division 1 (manna/leftover bread^bronze altar cover//man born blind^Aaron's staff//Lazarus^bronze serpent//Son of Man) and also maintains Jesus' first two signs in parallel to the order of Jesus' signs in division 1 (good wine/leftover bread^Son of Man//Son of Man). Note that Jesus has not come to judge the world but God's words do so, and subsequently his being lifted up from the earth is for all people to believe and have eternal life. These reflect Jesus' power and grace to save all people—those who believe in him and his words—from judgment so as to have eternal life despite people's obduracy after seeing all the signs that he has done.

### 3.3 An Analogy between Signs of the Bronze Altar Cover and Healing the Man Born Blind (John 9:1—10:39)

As discussed in Section 2, the similarities between the pericopae of Jesus' healing the lame man and the man born blind are noted by scholars. For instance, Culpepper proposes ten parallels between John 5 and 9. Unlike the corresponding signs to Aaron's staff that are Jesus' healing the royal official's son and raising Lazarus in which Jesus was

notified about their sickness when he was in Cana and Bethany across the Jordan (John 4:46, 10:40; cf. 1:28), Jesus initiates an approach to the lame man and the man born blind, the corresponding signs to the bronze altar cover, both in Jerusalem, to offer them healing so that they can approach the holy place/one, the temple in the former (John 5:14) and Jesus, the new temple, in the latter (John 9:38). Geographically, Jesus' signs align with the locations of the tabernacle signs as the bronze signs are in the tabernacle court (Jerusalem, John 5:1–2; 8:59; 9:1), and Aaron's staff is placed before the ark of the testimony (Cana and Bethany, John 4:46; 10:40; 11:1). Since both signs of healing the lame man and the man born blind happened on the Holy Sabbath, conflicts were triggered between the Jewish leaders and Jesus. These features, in fact, relate to the two main features of the bronze altar cover regarding the criteria for approaching the holy place/one and the conflict of encroachment.

Besides these two features, others include the authentications of being God-sent by demonstrating an unprecedented event of judgment (the earth swallowing the sinners alive, Num 16:28–30), punishment of the unqualified candidates (incense test, Num 17:3; ET 16:38), Moses' appeals to God for justice in judging the unjust and the innocent justly (neglect the offering of the unjust, punish the sinner, and give a chance for the innocent to live); and the agent roles are comparatively hierarchical, especially at the level of superordinates (divine representative, religious and social) because of the involvement in encroachment of the leaders in the event. After all, similar patterns and features may be found between the same type of sign in division 1 and 2 as a development. The examination of analogy will proceed below using the CT of the Bronze Altar Cover—

Holy.

Bronze Altar Cover—Holy	
Social Activity: Kind of Acts/Goals of Sign	A social event of the authentication of identity as God-sent before the rebellious leaders by means of a divine affirmation test and an unprecedented punishment of the rebels who sinned against the divine by encroachment. A sign that reminds of the encroachment of the sinners and God's holiness is made as a warning to those who are not qualified that they should not come close to the holy place/one.
Agent roles/Status	Divine authority (God); Divine representatives (first level superordinates: Moses and Aaron); Rebels: second level religious superordinates (Levites), second level social superordinates (Reubenites and 250 leaders), and subordinates (Israelites)
Event Structure (organization of structural elements)	P-Accusation of Self-exaltation (AS, Num 16:1-3)^RP-Authentication Test 1a (AT1a, Num 16:4-11)^NE 1-Accusation of Representative (AR, Num 16:12-14)^RP-Justification & Authentication Test 1b (Js&AT1b, Num 16:15-18)^NE 2-Against Representatives (AR, Num 16:19), RP-Justification & Authentication of Divine Sending (Js&ADS, Num 16:20-35; divine glory)^RS-Holy Censors as Altar Cover (HC, Num 17:1-5; ET 16:36-40)

For Social Activity, the goals of Jesus' sign of healing the man born blind are revealed in John 9:1-3. The blindness of this man, labelled as a consequence of sin by the disciples, was healed by Jesus to reveal the purpose of God's work. By performing the sign, Jesus was identified by the healed blind man as the one who came from God. A sense of an unprecedented event is hinted at by the statement of the healed blind man, "Ever since the world began it has not been heard of that anyone opened the eyes of a person born blind" (John 9:32). These items reflect the feature of the authentication of the identity of a divine representative through an unprecedented event, in a contrary way of healing rather than punishment, to affirm Jesus as God-sent (John 10:37-38).

Since the same theme of the authentication of identity by doing God's work continues in Jesus' conversation with the Jews during the Feast of Dedication (John 10:22–39), the feature of encroachment is detected when the Jews attempt to stone Jesus and accuse him of blasphemy because of his claim that the Father and he are one (John 10:30, 33). In addition to the holy feature of Sabbath, other related features found here include “send” (πέμπω, John 9:4 and ἀποστέλλω, John 9:7), “sin” (ἁμαρτάνω, John 9:2, 3 and ἁμαρτία, John 9:34, 41x2), “sinners” (ἁμαρτωλός, John 9:16, 24, 25, 31); and “judgment” (κρίμα, John 9:39). Since the sign event of Jesus healing the lame man (Chapter 3 Section 3.4) reflects contrastive parallels to the sign event of the bronze altar cover in which the warning is operated by healing instead of judgment, and the sequence of this feature of warning is fronted at the beginning of the event as the element of Problem and developed along Jesus' discourse, similar patterns may be found in Jesus' sign of healing the man born blind.

The Agent Roles in the sign event of the bronze altar cover are more hierarchical than the tabernacle signs of the manna and bronze serpent as they include divine authority, divine representatives (first level superordinates: Moses and Aaron); second level religious and social superordinates (Levites and the leaders), and the subordinates (Israelites). This highly hierarchical social structure of agent roles is also found in the pericope of Jesus' healing of the man born blind in terms of God as divine authority (θεός, John 9:3); Jesus as divine representative/first level superordinate (John 9:4–5; cf. 9:16); the Jews and the Pharisees as the second level religious and social superordinates (as the healed blind man was brought to them to authorize a hearing and execute punishment:

John 9:13x2, 15, 16, 18, 22x2, 34; 10:24, 31, 33); and the blind man, his neighbors, those who see him begging, and his parents as subordinates (John 9:8, 18, 20, 22, 23).

The Event Structure of the sign event of the bronze altar cover constitutes seven elements. Apart from the beginning element of Problem (P) and the ending element of Result (RS), three of them are the elements of Response (RPs) within which are two elements of Negative Evaluation (NE): P-AS<sup>^</sup>RP-AT1a<sup>^</sup>NE 1-AR<sup>^</sup>RP-J&AT1b<sup>^</sup>NE 2-AR<sup>^</sup>RP-Js&ADS<sup>^</sup>RS-HC.

Several reasons support that John 9:1—10:39 forms a unit. First is a recapitulation of the event of Jesus healing the man born blind in John 10:19–21 that has ties to the event in John 9:1–41 to embody Jesus' discourse of the parable (*παροιμία*, John 10:6) of the shepherd and sheep gate in John 10:1–18.<sup>85</sup> Second is the continuity of the figures of shepherd and sheep using *ποιμήν* and the plural form of *πρόβατον* as they occur six and

<sup>85</sup> The connection of the parable of the Good Shepherd to what precedes or what follows is controversial. For the proponents of dislocation in John's Gospel, the parable of the Good Shepherd is one of the passages assumed to be dislocated. Bernard suggests the original sequence of verses in John 10 to be vv. 19–29, vv. 1–18, and vv. 30–39. This sequence is established on the basis of Bernard's belief that *ἀμὴν λέγω ὑμῖν* "is never used abruptly to introduce a fresh topic, out of connexion with what has gone before, nor does it begin a new discourse. It always has reference to something that has been said already, which is expanded or set in a new light." Thus, he argues that the parable of the Good Shepherd emerges from the declaration of 10:26–29. Further, it is natural for 10:19–21 to follow 9:41. Bernard, *John*, 1:xxiv–xxv; Bernard, *John*, 2:348–49. Bultmann proposes a different order of verses in John 10, namely, 10:22–26, 11–13, 1–10, 14–18, 27–30, concluding with 31–39. He took out 10:19–21 with 12:36b to form a conclusion for what precedes. Bultmann, *John*, 357–91. Brown realizes this complicity and admits that the parable of Good Shepherd seems to follow what precedes, as there is no change of audience, and no reason to assume that Jesus did not continue speaking with the Pharisees as in John 9:40–41. Further after the parable of the Good Shepherd, John 10:21 recapitulates the previous events of Jesus' healing the blind man and the audience comment that he was mad during the Tabernacle discourses. However, Brown raises two arguments to support his assumption that John 10:1–21 points forward rather than backward, that it transitions to the Feast of the Dedication and coheres with 10:26–27. First, he argues that the parable of the Good Shepherd reflects a sudden change of topic from what precedes. Second is a chronological concern. By arguing that John 10:1–18 is a transition to link the Feasts of Tabernacles and Dedication (two similar celebrations in different months), Brown maintains that the order of verses in John 10 is original. Brown, *John I–XII*, 388–90. Thus, the above discussion shows that connections are observed between John 9 and 10 even though the role of the parable of Good Shepherd is not clear. It is legitimate to identify John 9:1—10:39 as a unit and the role of the parable of the Good Shepherd may be able to be revealed during the examination of analogies with the sign event of the bronze altar cover. For treating John 9:1—10:39 as a unit, see also Lincoln, *John*, 280.

nineteen times respectively in John's Gospel. All six occurrences of ποιμήν are in John 10 (John 10:2, 11x2, 12, 14, 16), and fifteen out of nineteen occurrences of πρόβατον appear within John 10:1–30.<sup>86</sup> In addition to the figurative speech of the shepherd and sheep (cf. John 10:25–30), John 10:31–39 is semantically linked to what precedes as a response, and by the same participant of the Jews (Ἰουδαῖος, John 10:24, 31, and 33). Further, Jesus' activities in John 9:1–10:39 during the Feast of Tabernacles and Dedication cohere, as they share the same focus of doing God's work in authenticating Jesus' identity (John 9:3–4; 10:25, 32, 37–38).<sup>87</sup> Finally, a concluding remark of the section, after changing the venue from Jerusalem to Bethany across the Jordan (cf. John 1:28), connects Jesus' signs to what precedes by the crowd specifying that John the Baptist performed no sign (σημεῖον), but whatever John said about this man was true, and the report that many believed in him there (ἐκεῖ, John 10:40–42). Thus, the examination of analogy between the signs of the bronze altar cover and Jesus' healing the man born blind will proceed in John 9:1—10:39 as follows.<sup>88</sup>

The first element in the sign event of the bronze altar cover is Problem of Accusation of Self-exaltation (P-AS). This element is expressed as Accusation of Sinfulness (P-ASi) in John 9:1–41. In the event of Jesus healing the lame man (Chapter 3 Section 3.4), the first element of Problem of Accusation of Self-exaltation (P-AS) consists of two parts. First is Jesus' healing sign that functions as the cause of the

<sup>86</sup> The distribution of the word πρόβατον in John is as follows: 2:14, 15; 10:1, 2, 3x2, 4, 7, 8, 11, 12x2, 13, 15, 16, 26, 27; 21:16, 17.

<sup>87</sup> Thompson points out that although the time has changed from the Feast of Tabernacles to the Feast of Dedication, "Jesus dialogue with the 'Jews' returns to the image of Jesus as the shepherd of the sheep without missing a beat." Thompson, *John*, 229.

<sup>88</sup> Dodd keeps John 9:1—10:21 as a unit with an appendix in 10:22–39 as the fifth episode regarding Judgment by the Light. Dodd, *Interpretation*, 354.

accusation, particularly hinted at by the narrator saying that the day Jesus healed the lame man was the Sabbath (John 5:1–9).

Second is the accusation process involving the three parties: the Jews, the recovered lame man, and Jesus (John 5:10–18). Similarly, these two parts of structure are observed here in John 9:1–41. First is Jesus' sign of healing the man born blind hinted by the narrator that the day Jesus performed healing is the Sabbath (John 9:1–14). Second is the accusation process between the Pharisees, the Jews, the healed blind man, his neighbor, his parents, and Jesus regarding Jesus as a sinner as he broke the Sabbath law (John 9:16, 24; cf. 9:15–41). A progression of the power of Jesus' signs as well as his threat to the Pharisees and the Jews is noted in two ways. First, Jesus has healed two types of typical people, the lame and the blind, that were forbidden to enter the temple.<sup>89</sup> Whereas Jesus healed the lame man who had suffered from his illness for thirty-eight years, the blind man as an adult (*ἡλικία*, John 9:21) had suffered since he was born. Second, the Jewish leaders accused Jesus as being sinful/a sinner (*ἁμαρτωλός*, John 9:16, 24, 25, 31) rather than self-exalted because of the same issue of breaking the Sabbath (John 5:17–18; cf. Num 16:1–3). And the accusation process is much longer here (John 9:15–41) than in Jesus' sign of healing the lame man (John 5:10–18).

The semantic properties such as the unprecedented event (Num 16:28–30), the approaching of the holy place (Num 17:5, ET 16:40), and the warning sign (Num 17:3, ET 16:38) are expressed using the speech of the healed blind man saying, "Ever since the

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<sup>89</sup> 2 Sam 5:8b: "David said on that day, 'Whoever attacks the Jebusites must approach the "lame" and the "blind," those whom David hates.' Therefore it is said, 'The blind and the lame shall not come into the house.'" See also Lev 21:18, in which God spoke to Moses to give Aaron his instruction that no one who had a physical defect, such as being blind, lame, disfigured, deformed, or the like, was to approach to offer food to his God.



world began (ἐκ τοῦ αἰῶνος) it has not been heard that anyone opened the eyes of a person born blind. If this man were not from God, he could not do anything (εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν, John 9:30–33).” Then, the feature of approaching the holy place is expressed negatively by the expulsion of the healed blind man, not being allowed to approach, probably, the synagogue (ἐξέβαλον αὐτὸν ἔξω, John 9:34; cf. ἀποσυνάγωγος, 9:22; 12:42; 16:2), and positively by his belief (πιστεύω) and worship (προσκυνέω) toward Jesus as approaching the holy one, the new temple (John 9:38).<sup>90</sup>

For the feature of the warning sign, it is expressed by Jesus’ warning of judgment saying “For judgment (κρίμα), I came into this world so that those who do not see may see, and those who do see may become blind,” and “if you were blind, you would not have sin (ἁμαρτία). But now that you say, ‘We see,’ your sin (ἁμαρτία) remains” (John 9:39, 41). In this case, differing from Jesus’ healing the lame man in which Jesus’ warning of “sin no more, otherwise something worse may happen to you” is directly addressed to the healed lame man (John 5:14), here, the blindness of the man is not the consequence of sin as Jesus has explained (John 9:1–3). Thus, Jesus’ warning is in fact addressed to the Pharisees, the ones who are spiritually blind, and their sin caused them not being able to see Jesus’ identity and approach him. Although the feature of an unprecedented event is found, its location is in the element of Problem in Jesus’ healing the man born blind instead of in the element of Response of Judgment and Authentication of Divine Sending (RP-Js&ADS) as it occurs in the sign event of the bronze altar cover.

<sup>90</sup> Although most of the manuscripts include the confession of the healed blind man in John 9:38–39 (ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν ὁ Ἰησοῦς, He said, “Lord, I believe,” and he worshiped him. Jesus said.”), some manuscripts omitted his response of worshipping Jesus. For example, the manuscripts that include the confession of the blind man with minor variants are P<sup>66</sup> κ<sup>2</sup> A B D L Δ Θ Ψ, and so on. Other manuscripts that omitted it are P<sup>75</sup> κ<sup>\*</sup> W it<sup>b, (1)</sup> cop<sup>sams, ach2, mf</sup>.

Note that Jesus was accused as a sinful person (*ἄνθρωπος ἁμαρτωλός*, John 9:16, 24, 25, 31), and the censers of those 250 leaders in the event of the bronze altar cover are depicted as the censers of the *sinner*s using the same word *ἁμαρτωλός* (Num 17:3, ET 16:38; cf. Num 16:22, 26; 32:14). This reflects that the Pharisees, being the accusers, seem to be the ones who are self-exalted. As they insulted (*λοιδορέω*) the blind man as a disciple of Jesus in contrast to themselves as the disciples of Moses (John 9:28) and used *ἡμεῖς οἴδαμεν*, with the emphatic personal pronoun, to assert that they knew God had spoken to Moses but they did not know from where Jesus came (John 9:29), subsequently they condemned the healed blind man as born in sins and threw him out (John 9:34). These developments reflect an exchange of identities in the perspective of the Jewish leaders, as ironically they see the healed blind man and Jesus as sinners, those who cannot approach the holy place, and themselves as the divine representatives (cf. John 10:31–33).

The second element is Response of Authentication Test 1a (RP1-AT1a) in John 10:1–5. This element is expressed by Jesus' discourse, the parable (*παροιμία*) regarding the shepherd and the sheep. Differing from Jesus' sign of healing the lame man in which Jesus' discourse is a continuous monologue (John 5:19–47), in this sign event, the narrator's comment (John 10:6), as a Negative Evaluation (NE), appears to break the simile into two parts that may correspond to the pattern of the Authentication Test 1a and 1b.<sup>91</sup> As discussed in Chapter 3 Section 3.4, the first Response of the Authentication Test 1a (RP-AT1a, Num 16:4–11) is a preview of the incense test and it continues in the

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<sup>91</sup> Dodd notes that John 10:1–21 consists of "two short discourses developing the same general theme, each discourse being followed by a statement of its effect on the auditors." Dodd, *Interpretation*, 354.

following two responses, RP-Js&AT 1b (Num 16:15–18) and RP-Js&ADS (Num 16:20–35). Possibly, the three units of the figures of the shepherd and the sheep in John 10 may correspond to these three Responses of Authentication (John 10:1–5; 7–18; 26–30).<sup>92</sup>

The sudden change of the topic from “the light and the sight” in John 9 to the figures of the shepherd and the sheep has perplexed scholars and commentators in determining the connection between this figurative discourse to what precedes and follows.<sup>93</sup> In the event of the bronze altar cover, after Moses being confronted as self-exalted, he responded to the accusers that God would make known who is his by the incense test, and who is holy, and God would bring that person into his presence. In that passage, *προσάγω* (to lead before/bring into the presence) is used five times as an emphasis of leading one into God’s presence (Num 16:5x2, 9, 10, 17).

In Jesus’ healing the lame man (Chapter 3 Section 3.4), the element of RP-AT is found and expressed by the intimate relationship between the Father and the Son, as Jesus emphasized that what the Father does, the Son would do. Here, this element (RP1-AT1a) is introduced by the double amen formula (*ἀμήν ἀμήν λέγω ὑμῖν*, John 10:1), the same as in Jesus’ healing the lame man (John 5:19), and expressed in an earthly intimate relationship between Jesus and his followers in terms of “voice and hearing” between the

<sup>92</sup> Since Dodd suggests that John 10 shows clearly two parts divided after 10:21 in which 10:1–21 comprises two short discourses, it thus contain three parts. Dodd, *Interpretation*, 354.

<sup>93</sup> Quasten quotes Holtzmann’s commentary of John published in 1887 that “Among the passages of John there is surely none which is bound up with so many difficulties of interpretation as that of the Good Shepherd, which follows in Chap.10:1ff.,” *Unter allen Johanneischen Perikopen ist wohl keine mit so vielen Schwierigkeiten für die Auslegung verknüpft wie die im 10. Kapitel folgende von dem guten Hirten*. Quasten then explains further the difficulties, including the agreement with the context, the structure of the parable, its literary type as a parable, an allegory or others, and the genuineness and unity of the passage. Scholars such as Schwartz, Wellhausen, Spitta, Moffatt, Bernard, E. Schweizer, Wikenhauser, and Bultmann attempt to rearrange the texts following a chronological or logical sequence. See Quasten, “The Parable (I),” 1–5; Brown, *John I–XII*, 388–91.

shepherd and the sheep in addition to the sense of “light and sight” (John 10:3–5). Instead of bringing (προσάγω) the person before God to test whom would God make known/select (ἐπισκέπτομαι/ἐκλέγω, Num 16:5, 7) as qualified to be his/in his presence, Jesus is the one who is qualified as the shepherd who enters the sheepfold through the gate, not a thief nor a robber who climbs over (ἀναβαίνω) the sheepfold wall, to make known who is his by calling the sheep’s names and leading out (ἐξάγω, John 10:3) those sheep who know his voice and they follow him (John 10:4–5).<sup>94</sup>

Although the word προσάγω (from ἄγω) is not used in this event, ἐξάγω is used to depict Jesus’ action after calling (φωνέω) the names of his sheep to lead/bring them out (John 10:3). Contrarily, the voice (φωνή) of a stranger threatens the sheep so that they flee (φεύγω, John 10:5, cf. 10:12–13). A similar scene of fleeing because of a frightening voice appears in the element of unprecedented punishment (RP3-ADS) in the event of the bronze altar cover when the families of the sinners, those unqualified, were swallowed alive by the earth while standing in front of their tents. The Israelites around them fled from their voice (ἔφυγον ἀπὸ τῆς φωνῆς αὐτῶν, Num 16:34). The occurrence of φεύγω and φωνή together is not as common as one might think, as they appear together a total of thirteen times in the LXX and NT, of which twelve are in the LXX and one here in John.<sup>95</sup> In this case, the authentication test takes place in daily life figuratively, as the qualified shepherd who enters the sheepfold through the door calls the names of his sheep and leads out (ἐξάγω) his sheep that know his voice and follow.

<sup>94</sup> The word ἐξάγω occurs only once in John’s Gospel, in 10:3.

<sup>95</sup> The thirteen times are Gen 39:15, 18; Lev 26:36x2; Num 16:34; Psa 103:7; Isa 30:17x2; 48:20; Jer 4:21; 27:28; Amo 6:5; and John 10:5. None of these passages in the OT relate to the figures of shepherd and sheep.

The next element is Negative Evaluation of Incomprehensibility (NE-I) in John 10:6. In the event of the bronze altar cover, this element is expressed by the rebellion of Dathan and Abiram as they first refused to listen to Moses' calling (*καλέω*) to come up (*ἀναβαίνω*). They then accused Moses of leading them up (*ἀνάγω*) out of a land that flowed with milk and honey to kill them in the wilderness rather than leading them into (*εἰσάγω*) a land that flowed with milk and honey and giving them an inheritance of fields and vineyards. Finally, they accused Moses of being deceptive using a question saying, "Do you want to blind/fool these men" (lit. put out the eyes, Num 16:12–14). In Jesus' sign, the narrator plainly comments that the ones who listened did not understand what Jesus was saying. As a result, Jesus elaborated further in his second response, which contains some links to the rebellion of Dathan and Abiram.

In this element of second response, Jesus continued to elaborate the figure of the shepherd and the sheep as a second part of the Response of Authentication Test (RP2-AT1b) in John 10:7–18. Beginning with the same double amen formula, Jesus declared that he is the door for the sheep and the good shepherd (John 10:7, 11x2, 14) and continuity between part 1 and part 2 is detected through the themes of the door (*θύρα*, John 10:1, 2, 7, 9), the thieves and the robbers (the unqualified one, John 10:1, 8, 10), the shepherd (the qualified one, John 10:2, 11x2, 12, 14, 16), and hearing the voice of the shepherd (John 10:3, 16). Instead of Moses asking the leaders to bring the incense offerings to the entrance/door/gate (*θύρα*) of the tabernacle/tent of testimony, that is, the presence of God, to be shown who can be brought into the presence of God indicated by their status of being alive or dead during the offering to God (Num 16:4–7, 18–19), Jesus,

in a reversed way, illustrated that he is the sheep gate (*θύρα*), and also the qualified shepherd who offers those who belong to him abundant life by laying down his own life (John 10: 9–11). He contrasted himself to those thieves and the robbers (the unqualified one) who steal, kill and destroy, and the hired hand, who abandons the sheep and flees when the wolf is coming (John 10:8, 12).

In other words, it is “laying down one’s own life to give life” or “saving one’s own life by destroying another’s life” that makes known who is and is not qualified to be in God’s presence. And the word *ἄγω* is used to depict Jesus’ bringing the other sheep, those who listen to his voice, from another fold to make one fold (John 10:16). In fact, the response to Jesus’ voice, either listening or knowing, is a significant indicator to make known his identity and who belongs to him, as it is repeated five times, unifying the three units of this figurative discourse about sheep (John 10:3–5, 16, 27, cf. 1–30).<sup>96</sup> This response of hearing Jesus voice is also parallel to the imageries in the sign event of Jesus’ healing the lame man, as it mentions that when the time comes, “the dead will hear the voice of the Son of God, and those who hear will live” (*ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν*, John 5:25), and again “when all who are in their graves will hear his voice and will come out” (*ἀκούσουσιν τῆς φωνῆς αὐτοῦ καὶ ἐκπορεύσονται*, John 5:28–29). Especially, the one who hears Jesus’ word and believes has eternal life and will not be condemned but has passed, using the word *μεταβαίνω*, from death to life (John 5:24). As discussed in Chapter 3 Section 3.4, this imagery also corresponds and contrasts with the unprecedented punishment in the sign event of the

<sup>96</sup> For example, “hear (*ἀκούω*) the shepherd’s/my voice” is used in John 10:3, 16, 27, “know (*οἶδα*) the shepherd’s voice” in John 10:4 and “do not know the voice of strangers” in John 10:5.

bronze altar cover in which those rebels who were alive went down, using the word *καταβαίνω*, into Sheol/the grave, the abode of the dead (Num 16:30).

A variation of spatial movement in response to a voice is noted in Jesus' figure of leading the sheep, in which the shepherd enters the door (*θύρα*) not climbing in/going up, using the word *ἀναβαίνω* (John 10:1), leading the sheep out (*ἐξάγω*, John 10:3), and the sheep hearing Jesus' voice and following (*ἀκολουθέω*) where he goes (*πορεύομαι*); whoever enters (*εἰσέρχομαι*) the gate will be saved and will go in (*εἰσέρχομαι*) and out (*ἐξέρχομαι*) and will find pasture, and has life abundantly (John 10:1, 2, 4, 9–10, cf. the thieves kill the sheep, *θύω*).

This whole imagery of the shepherd in general contrasts to the complaint of Dathan and Abiram when they refused to listen to Moses to go up, using the word *ἀναβαίνω* (Num 16:12, 14; cf. John 10:1), to the door (*θύρα*) of the tabernacle (Num 16:7, 16–18), and accused Moses of bringing them up (*ἀνάγω*) out of the land flowing with milk and honey (Egypt) to kill (*ἀποκτείνω*) them in the wilderness, of making himself a prince over them, and neither bringing them into (*εἰσάγω*) a land flowing with milk and honey, nor giving them an inheritance of fields and vineyards (Num 16:12–14). Brown suggests that this figurative discourse of the shepherd is a transition to look back and forward to the theme of the Feast of Dedication, and according to Guilding, each year's regular lections on the Sabbath nearest to the Feast of Dedication contained the theme of the sheep and the shepherds.<sup>97</sup>

<sup>97</sup> Those readings include Gen 46:28—47:31 and Ezek 37:16–28, haphtarah to Gen 44:18 for the seder for the first year of the cycle; and Lev 24:1 extending to 25:13 or 34 regarding the blasphemy (cf. John 10:31–39) and Ezekiel 34 in the second year. Brown, *John I–XII*, 389; Guilding, *The Fourth Gospel*, 129–32.

Since among those suggested readings, none of the shepherd-related passages contains the feature of the shepherd's voice, not even the most detailed one in Ezekiel 34, possibly, here, the feature of hearing Jesus' voice may indicate continuity of a development beginning from the sign event of Jesus healing the lame man. Further, instead of punishing the unqualified one from being alive to dead (Num 16:30, 33), or calling out the dead from the grave alive because of Jesus' life-giving power (have life in himself) and authority (*ἐξουσία*) of judgment (John 5:25–29), Jesus, as a good shepherd, lays down his life for the sheep (John 10:11, 15), as he has the authority (*ἐξουσία*) to lay down his life and take it up again as a command of his Father (John 10:17, 18x2). Jesus' laying down his life and taking it up may function as an unprecedented event, indicated by the negative remarks in what follows, the comments of the Jews who found Jesus' words not only incomprehensible but somewhat insane as they thought Jesus was demon possessed and mad (John 10:19–21).

The fifth element is Negative Evaluation of Insanity (NE2-Ins) in John 10:19–24. In the event of the bronze altar cover, this element of NE mainly concerns Korah's gathering of the whole congregation at the door of the tabernacle to withstand (*ἐπισυνίστημι*) Moses and Aaron while the 250 leaders were ready for the incense test. In Jesus' event, the feature of this element seems to be expressed as a division (*σχίσμα*) between the Jews. While many of them commented on Jesus as demon possessed and mad and not to be listened to, others defended Jesus saying the opposite, that a demon cannot open the eyes of the blind. This element of NE2-Ins reflects that what Jesus said was incomprehensible as well as a division regarding Jesus' identity. Though it is not



clear whether this division of the Jews represents the two groups of rebels, those 250 leaders who were ready to follow Moses' incense test and the group of Korah who stood against Moses and Aaron. The controversy of Jesus' identity among the Jews carries on to the time of the Feast of Dedication as they still did not believe that Jesus was the Christ (John 10:22–24, cf. 25).

Following the Jews' uncertainty of Jesus' identity is Jesus' third Response of Authentication of Identity (RP3-AI) in John 10:25–30. In the event of the bronze altar cover, the feature of the third Response is Authentication of Divine Sending, ADS, to authenticate Moses identity by doing an unprecedented event to prove that God had sent Moses on his behalf to do the work (Num 16:28: *Ἐν τούτῳ γνώσεσθε ὅτι κύριος ἀπέστειλέν με ποιῆσαι πάντα τὰ ἔργα ταῦτα, ὅτι οὐκ ἀπ' ἐμαυτοῦ*). Similar authentication of identity is found in John 10:25 in which Jesus emphasizes (using the emphatic personal pronoun *ἐγώ*), "the works *I* do in my Father's name testify about me" (*τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ*). Then in John 10:27–28, Jesus repeats the third time that "hearing his voice" makes known those who belong to him, showing the mutual relationship of Jesus knowing the sheep and the sheep following him as he gives them eternal life so they will never perish. Here, Jesus claims that the Father and he are one to express their equality in doing God's work that brings out Jesus' divine nature (cf. Son of God, John 10:36). The word *ἀποστέλλω* (send) is not found in this element.

Jesus' claim of equality with God triggered an additional Negative Evaluation of Stoning & Accusation (NE3-SA) in John 10:31–33. The accusation of the Jews was that

Jesus was blaspheming as he made himself God (ποιεῖς σεαυτὸν θεόν). This reflects the feature of self-exaltation, a typical feature of the element of Problem in the sign event of the bronze altar cover (John 10:31–33). In fact, this element is also similar to the comment of the Jews narrated by the narrator in Jesus' sign of healing the lame man in the first element of Problem regarding the Jews' trying harder to kill Jesus because he not only broke the Sabbath but also called God his own Father, thus making himself equal with God (τὸν θεὸν ἴσον ἑαυτὸν ποιῶν τῷ θεῷ, John 5:18).

In response is Jesus' fourth Response of Authentication of Divine Sending (RP4-ADS) in John 10:34–38. In the event of the bronze altar cover, Moses' declaration of an unprecedented punishment as a proof was executed immediately by God to authenticate Moses' identity as God-sent. In Jesus healing the lame man, this element is demonstrated by focusing on the testimony of Jesus as God-sent through the Father, John the Baptist, the work given by God, and the Scripture (John 5:31–40) using words like work (ἔργον, John 5:36x2), testimony (μαρτυρία, John 5:31, 32, 34, 36), testify (μαρτυρέω, John 5:31, 32x2, 33, 36, 37, 39), and send (ἀποστέλλω, John 5:33, 36, 38; πέμπω, John 5:37). Here, Jesus affirmed his identity using the word of God, the law referring to the OT (John 10:34–36),<sup>98</sup> and the works of God (John 10:37–38). By quoting Ps 82:6 and assuring the authority of the Scriptures, Jesus revealed his identity as being over those who are called gods by receiving the word of God, as he was the one whom the Father sanctified (ἀγιάζω) and sent (ἀποστέλλω).<sup>99</sup> Further, Jesus emphasized that doing God's works was a

<sup>98</sup> Since Psalms are not part of the Law (the Pentateuch), the use of νόμος (law) may refer to the OT in general. Carson, *John*, 397; Morris, *John*, 467.

<sup>99</sup> Whether the identity of the gods in Ps 82:6 is disobedient angels, human judges, or kings is uncertain. Support for a meaning of human kings and judges can be found in a similar use of the term in Exod 21:6 and 22:7, and the immediate co-text in Ps 82:2–4, a psalm of God's complaint about the injustice

significant affirmation of his identity, using the contrastive negative (εἰ οὐ) and positive (εἰ δὲ) conditional sentences for assertion. He said to the Jews: if I do not do the works (ποιῶ τὰ ἔργα) of my Father, do not believe me; if I do, even if you do not believe me, believe the works so that you may know and understand (γινῶτε καὶ γινώσκητε) that I am in the Father and the Father is in me (John 10:37–38). Thus, Jesus' identity is affirmed through the word and work of God in terms of the three units of the figurative discourse of the shepherd as the authentication test by using his voice to bring his sheep together and give them eternal life—by laying down his own life and taking it up as an unprecedented event (John 10:3–5, 16, 27–29). Finally, the element of Result in this event is Escape in John 10:39 (RS-E) as the Jews tried to arrest Jesus but he got away.

In conclusion, corresponding and parallel features are found in Social Activity between the signs of the bronze altar cover and Jesus' healings of the lame man and the man born blind, as they contain the typical features in terms of a warning to prevent the unqualified from approaching the holy place/one, the breaking of the Sabbath as encroachment, making known who can be in the divine presence, and unprecedented events as proof of identity.

For the Agent Roles, the event of Jesus' healing the man born blind reflects a high hierarchical feature as in the event of the bronze altar cover, as the Pharisees and the Jews tried to exert their authority over Jesus and what he had done by throwing out the healed blind man.

For the Event Structure, in addition to the elements of Problem (P-ASi) and

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of the gods. McClellan, "The Gods-Complaint," 836. Brown points out that since the judges are the vehicle of God's word (John 10:35) and still deserve to be called "gods," how much more deserving to use this title for Jesus. Brown, *John I–XII*, 410.

Result (RS-E), there are four Responses (RPs) and three Negative Evaluations (NEs), which exceeds the three RPs and two NEs in the event of the bronze altar cover, P-ASi<sup>^</sup>RP1-AT1a<sup>^</sup>NE1-I<sup>^</sup>RP2-AT1b<sup>^</sup>NE2-Ins<sup>^</sup>RP3-AI<sup>^</sup>NE3-SA<sup>^</sup>RP4-ADS<sup>^</sup>RS. Some parallel and contrastive correspondences are identified such as the feature of an unprecedented event, Jesus' healing sign as warning, and the Pharisees' self-exaltation in the first element of Problem (P-ASi).

In the three Responses of Authentication Test/of Identity, RP1&2-AT 1ab, and RP3-AI, the corresponding features focus on making known who is qualified to be in the divine presence through doing God's work, in other words, being the shepherd and the gate and "leading the sheep in and out" through "their hearing of the shepherd's voice" in the three units of the figurative discourse, as well as bringing other sheep into one fold. By Jesus' following God's command to lay down his life and take it up to give life to his sheep, Jesus' identity is authenticated, and is equality with God. With respect to these three responses are the three elements of Negative Evaluation (NEs). These brief interjected NEs correspond to the pattern of Event Structure but not the features of the elements, except the last NE3-SA in which the feature of self-exaltation is found. Finally, Jesus' identity as God-sent is affirmed through the word and works of God in the element of RP4-ADS.

Among all the correspondences in this sign of Jesus, a major difference in the arrangement of the features is the unprecedented event of healing a man born blind (John 9:32) that is fronted as part of the Problem (P). Concurrently, the Jews' accusation of Jesus as self-exalted is backed up from the element of Problem to the third element of

Negative Evaluation. This inversion of features could invoke an effect of the extremity of rebellion of the Jewish leaders in Jesus' sign event in comparison to the notorious groups of rebels, Korah and the leaders, in the event of the bronze altar cover. Whereas Korah and the leaders accused Moses of self-exaltation, and Moses' identity could be proven by the incense test and the unprecedented event of the earth swallowing the rebels alive, the Jewish leaders could not see Jesus as God-sent right at the beginning through his gracious act of healing the man born blind (an unprecedented event) as a warning about their spiritual blindness or through the figurative discourse of the shepherd laying down his own life to give life to his sheep. Rather they saw Jesus as a sinner and demon possessed. Although Jesus asserted his identity three times, the Jewish leaders were provoked further and started stoning and accusing Jesus as a blasphemer and self-exalted to a point when Jesus had to leave Solomon's Portico (could not approach the temple) (John 10:22, 39).

Thus, in contrasting to the event of the bronze altar cover, Jesus' healing of the man born blind reflects his power and grace through his healing to bring the unqualified into his presence and as a warning to the spiritually blind. The figure of the shepherd and gate shows Jesus approaching the sheep to make known who are his by calling their names, and offering his people eternal life through laying down his own life and taking it up. Further, another correlation between the bronze altar cover and Jesus as the door for the sheep is worth bringing up. That is the location of the bronze altar. Not only did the event of Korah's encroachment (the sign event of the bronze altar cover) happen before the door of the tabernacle (Num 16:18, 19), but also the location of the bronze altar was prescribed to be before the entrance (*θύρα*) of the tent of testimony/tabernacle (Exod 40:6,

29).<sup>100</sup> In other words, the function of the bronze altar cover and the location of the bronze altar cohere in bringing the qualified one to approach the holy one through the door with the offerings, even though at first glimpse, Jesus' parable as the door for the sheep may seem unexpected.<sup>101</sup>

### 3.4 An Analogy between Signs of Aaron's Staff and Raising Lazarus (John 11:1—12:19)

In John 1 to 5, the first division (Chapter 3), the analogy between the signs of Aaron's staff and Jesus' healing the royal official son exhibits a mixture of features of the two functions of Aaron's staff before and after the exodus (Pattern 1 and 2). A similar construction may be found in Jesus' corresponding sign in this division. Several observations suggest that John 11:1–12:19 is structured as a unit to link the event of raising Lazarus with Jesus' death.<sup>102</sup> First, a link is signaled in the introduction of the pericope of Jesus' raising Lazarus in John 11 by the narrator's identification of Mary proleptically as the one who anointed Jesus' feet with perfume, although this event had not yet happened and the purpose of anointment is explicated later in John 12 as preparing Jesus for death (John 11:2; 12:1–3, 7).<sup>103</sup>

<sup>100</sup> LXX Exod 4:6 τὸ θυσιαστήριον τῶν καρπωμάτων θήσεις παρὰ τὰς θύρας τῆς σκηνῆς τοῦ μαρτυρίου. LXX Exod 4:29 τὸ θυσιαστήριον τῶν καρπωμάτων ἔθηκεν παρὰ τὰς θύρας τῆς σκηνῆς.

<sup>101</sup> Carson points out that despite an expected development of the theme that Jesus is the shepherd, Jesus' saying, "I am the gate for the sheep" is unexpected. He finds that one of the manuscripts and a few versions actually change the word "gate" to "shepherd" (John 10:7). Carson, *John*, 389. Hoskyns points out that the Sahidic version actually removes the saying "I am the door," replacing "the door" with "the shepherd." Hoskyns, *Fourth Gospel*, 373. Lincoln comments that "Even the first new saying—I am the gate for the sheep—produces a disjunction with what has preceded." Lincoln, *John*, 295.

<sup>102</sup> On the basis of some other observations, Lee argues that John 11:1–12:11 is a literary unit. Lee, *Symbolic Narratives*, 191–92. However, John 12:9–19 is framed together using the Lazarus motif by the narrator. Brown, *John I–XII*, 456, 459.

<sup>103</sup> Most commentators observe this parenthesis of Mary's anointing in John 11:2. Brown observes that this verse is an editorial comment to refer to John 12 which has not yet been narrated. Brown, *John I–XII*, 423. Sanders points out that the relationship of Mary's anointing in John with other accounts of an anointing of Jesus in Luke and Mark is complicated and the clumsiness of the introduction of Lazarus's

Second, it is indicated by the comments of Jesus' disciples and Thomas concerning the safety of Jesus' life if he traveled to Bethany to see Lazarus. The disciples reminded Jesus that the Jews were seeking to stone him, and Thomas, on behalf of the disciples, was prepared to go and die with Jesus (John 11:8, 16). Third, it is designated by Caiaphas's speech in the Council that Jesus' death would be on behalf of the nation. Caiaphas said this as a consequence of Jesus' signs, such as the sign of raising Lazarus, and the narrator says his words were a prophecy, and that the purpose of Jesus' death would be to gather all the scattered children of God (John 11:47–53). Finally, it is demonstrated by the narrator's comments on Jesus' raising Lazarus that enclose the pericope of Jesus' triumphal entry (John 12:9–19) and link to Jesus' death, as the narrator specifies that the disciples remembered the event of Jesus entering Jerusalem after Jesus' glorification (that is, Jesus' death and resurrection; John 12:16–18). In light of this, the examination of the analogy will proceed using the CT of Aaron's Staff—Revitalization in John 11:1—12:19.

Aaron's Staff—Revitalization	
Social Activity: Kind of Acts/Goals of Sign	A social event of divine judgment on the rebels and the legitimation of the chosen by means of divine acceptance of atonement and affirmation through the revitalization test. The revitalized object is kept as a sign to cease the murmuring of the subordinates against the divine, to prevent them from dying.
Agent Roles	Divine authority (God), Divine representatives (superordinates: Moses and Aaron), and subordinates (Israelites)
Event Structure	P-Accusation of Representative (AR, Num 17:6–7a, ET 16:41–

sisters may be “due to an old man repeating in an unfamiliar medium an oft-told tale.” Sanders, *John*, 263–64. In Morris' opinion “it is curious that John identifies her in this fashion, for he has not yet described the incident (he relates it in the next chapter).” Morris, *John*, 478. Carson comments that John's identification of Mary in John 11 by associating her with the event narrated in John 12 reflects the assumption that his readers already know about it. Carson, *John*, 405.

(organization of structural elements)	<p>42a)^RP-Judgement &amp; Atonement &amp; Divinely Initiated Authentication Test (J&amp;A&amp;DAT, Num 17:7b–24, ET16:42b—17:9; glory)^RS-Safekeeping the Revitalized Object (SRO, Num 17:25–26, ET 17:10–11)</p> <p>Alternative Indicators: sign(s), σημεῖον(α), Exod 4:8–9, 28; signs and wonders, τὰ σημεῖα καὶ τὰ τέρατα, Exod 7:3; 11:9, 10; believe or listen, πιστεύω or εἰσακούω, Exod 4:5, 8, 31, 14:31; not believe or not listen, μὴ πιστεύσω or μὴδὲ εἰσακούω, Exod 4:1, 8–9; 7:4, 13, 16, 22; 8:11, 19 (ET:15); 9:12; 11:9.</p>
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In examining the Social Activity, the main focus of the event of Jesus' raising Lazarus is on Jesus' revitalizing power through which to reveal God's glory and to authenticate Jesus' identity as God-sent. It thus corresponds to the functions of Aaron's staff in authenticating Moses' identity as God-sent through signs and wonders in Egypt, and Aaron's identity as the chosen one in God's presence through the revitalization of Aaron's staff in the wilderness. Further, Jesus repeatedly emphasized that the raising of Lazarus was purposely for people's belief in his identity as the one whom God sent (John 11:15, 25, 27, 40–42).

Apart from Jesus healing/reviving the dying/dead to give life, a parallel development is also found between the sign events of Jesus' healing the royal official's son (the same type of sign in division 1) and Jesus' raising Lazarus. Similar to the royal official who visited Jesus because of the sickness of his dying son, Lazarus's sisters sent Jesus a message regarding the sickness of their brother. However, between these two sign events, a progression is noted. In division 1, while the royal official's son was dying, Jesus healed instantly at a distance to demonstrate his signs and wonders so that people might believe. In division 2, Jesus did not heal the sickness of his beloved Lazarus



instantly from a distance but waited until he died and was buried, then raised him up to demonstrate the glory of both God and the Son of God so that people might believe (John 11:4–6; 11–15).

Regarding Agent Roles, God represents divine authority (John 11:4, 22, 40), Jesus represents the divine representative/first level superordinate, the one being sent (John 11:4, 22, 27, 41b–42), and the disciples (John 11:12–16), Martha and Mary (John 11:1, 2, 19–20, 21–32, 39), the Jews who were mourning (John 11:19, 31, 33, 36, 45), the Jews (John 12:9–11), and the crowd/pilgrims (John 12:17–18) represent the subordinates. Although the chief priests, the Pharisees, and Caiaphas the high priest appear in a separate scene as background voices parallel to Jesus' sign, they were in a meeting of the Sanhedrin/leaders,<sup>104</sup> and that would validate their roles as the second level superordinates, the religious and social leaders, in this pericope. Their presence reflects the ongoing intention of the chief priests and Pharisees to arrest Jesus that had been evident since the Feast of Tabernacles (John 7:32, 45) and a continuation of conflict since Jesus' preceding sign of healing the man born blind.

For Event Structure, since Jesus' sign event may combine the features of the two functions of Aaron's staff as in Jesus' healing the royal official's son, the features of the Event Structure of Aaron's staff—Revitalization (P-AR^RP-J&A&DAT^RS-SRO) and the alternative indicators regarding the belief/unbelief of signs and wonders (plagues)

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<sup>104</sup> Scholars tend to think that *συνέδριον* refers to a formal regular meeting of the Sanhedrin. However, Sanders points out that *συνέδριον* can also refer to an informal meeting as here, where it is the only occurrence in the New Testament where this word is anarthrous (excluding Matt 10:17 and Mark 13:9 in which *συνέδρια* refers to different councils). Further, Sanders observes that Caiaphas, instead of being the chair, appears as one of the members (John 11:49). This reflects that the nature of meeting is informal. Hoskyns, *Fourth Gospel*, 409–13; Brown, *John I–XII*, 439; Barrett, *John*, 404–5; Schnackenburg, *John*, 2:347; Carson, *John*, 420; Haenchen, *John 2*, 74; Beasley-Murray, *John*, 196; Lincoln, *John*, 330; Sanders, *John*, 278–79.

will be taken into account in examining the Event Structure here.

The first element of Problem (P) is related to the sickness of Lazarus, Jesus' beloved, introduced by the narrator (John 11:1–3, 5, cf. 36). However, similar to Jesus' sign of healing the royal official's son as discussed in Chapter 3, Jesus had an underlying concern over healing that was, in this case, to demonstrate his life-giving power for two purposes: first, to reveal the glory (δόξα) of God so that the Son of God may be glorified, δοξάζω (John 11:4); and second, for people' belief in his identity as God-sent (John 11:4, 14–15, 40–42).<sup>105</sup> Since Jesus waited until Lazarus died and risked his own life to go to Bethany to raise up his beloved, that seems to foreshadow his own death as God's beloved who would be raised to life (John 11:8, 16, cf. John 3:35; 10:17; 11:3, 5, 33, 36; 12:27; 15:9).<sup>106</sup> Thus the element of Problem (P), more likely, is Death to Life for Glory and Belief (P-DLGB) in John 11:1–16. Close to the functions of Aaron's staff in overcoming the disbelief of the Israelites and Pharaoh, making them believe through signs and wonders in Egypt, here the emphasis of Jesus' sign is to convince people to believe in his identity as the Son of God through the glory of God by means of giving life to the dead body of Lazarus, but risking his own life using words such as the negation of θάνατος (not death), δόξα (glory), and δοξάζω (glorified, John 11:4), ἀποθνήσκω (die, John 11:14), and πιστεύω (believe, John 11:15).

Notably, Aaron's staff was used in the event of crossing the Red Sea, God's final

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<sup>105</sup> Brown observes that the explanations in John 11:4 and 11:15 are the same in terms of theological purposes. "While in 4 the relation of the miracle to God is emphasized (glorification), in 15 the relation of the miracle to the disciples is emphasized (belief)." Brown, *John I–XII*, 432.

<sup>106</sup> Hoskyns claims that Jesus' journey to Judea was not only to raise Lazarus from death but also because his hour was near and these two purposes are intertwined. As Hoskyns states, "The record of the death and resurrection of Lazarus for the glory of God and for the glorification of His Son is enclosed by reference to the death and resurrection of Jesus for salvation of the world (x.17, 18, xi.50–52), which is the greater glory of God and the greater glorification of His Son (xvii.1)." Hoskyns, *Fourth Gospel*, 400.

victory over Pharaoh, in which one of the emphases is gaining the glory of God through defeating Pharaoh and his army, chariots and horsemen, using the word ἐνδοξάζομαι (gain glory) three times (Exod 14:4, 17, 18; cf. 16–29).<sup>107</sup> Consequently the Israelites believed (πιστεύω) both God and Moses when they saw the dead Egyptians (τοὺς Αἰγυπτίους τεθνηκότας from ὁ θνήσκω) on the seashore in contrast to themselves walking (πορεύομαι) on the dry ground in the middle of the sea (Exod 14:28–31). It may reflect a contrast in which God gained glory by defeating the Egyptian army to death in the Red Sea so that people would know that he is God, but Jesus risked his own life (he could be stoned) to raise the dead Lazarus to life so that people would glorify God and the Son of God.

This observation is buttressed by Jesus' response to his disciples in John 11:9–10, two difficult verses because of the ambiguous references,<sup>108</sup> as they seem to relate to the situation of God defeating the Egyptian army in general. First, Jesus specified the twenty-four hours in a day as two halves: day (twelve hours) and night,<sup>109</sup> and then he says if anyone walks (περιπατέω) around in the daytime (ἡμέρα) he does not stumble (προσκόπτω) because he sees the light (φῶς) of this world. But if anyone walks around at night (νύξ), he stumbles, because the *light is not in him*. Here, Jesus' saying of walking in the day and night may bring out a secondary implication. In the event of God defeating

<sup>107</sup> The word ἐνδοξάζομαι occurs thirteen times in the LXX: Exod 14:4, 17, 18; 33:16; 2 King 14:10; Ps 88:8; Isa 45:25; Ezek 28:22; 38:23; Hag 1:8; 2 Th 1:10, 12; Sir 38:6.

<sup>108</sup> In fact, scholars attempt to make sense of John 11:9 and 10 and interpret the reference in John 11:9 as being to Jesus in light of John 9:4, and the other in John 11:10 to the disciples because it talks of the one who has no light in him. Schnackenburg suggests that John 11:9 is a reference to Jesus and 11:10 is an application to the disciples. However, differing from John 9:4 in which the subject is explicit, "we," here in John 11:9–10 the subject is implicit. Schnackenburg, *John*, 2:327; Carson, *John*, 408–9; Beasley-Murray, *John*, 188.

<sup>109</sup> The usages of "day" are several. It sometimes means the time from daylight till dark. Other times it means a period of twenty-four hours (sunset to sunset). It can also refer to an indefinite period, such as "day of salvation," (2 Cor 6:2) "day of Jesus Christ" (Phil 1:6), as opportunity figuratively (John 9:4), as God's time (Ps 90:4; 2 Pet 3:8), and as the apocalyptic time (Dan 12:11; Rev 2:10). Dosker, "Day" in *ISBE*. BibleWorks 9.

the Egyptian army in the Red Sea, the pillar of the cloud that was supposed to guide the Israelites on the road went in the front during the day (ἡμέρα).<sup>110</sup> But it went behind the Israelites to separate the camp from the Egyptians in the darkness at night (νύξ) so that the two groups did not come near the other all night (MT Exod 14:19–20).<sup>111</sup> It gave light (אור) only to the camp of the Israelites. The Egyptian army was coming to the Red Sea to pursue the Israelites during the time of the morning watch, that is, from about two to six o'clock, before dawn.<sup>112</sup> God, from the pillar of the cloud and fire, looked down on the Egyptian army and threw them into a panic, turning aside the wheels of their chariots making the chariots difficult to drive (MT Exod 14:24–25).<sup>113</sup>

In other words, the Egyptian army stumbled in the Red Sea at night before dawn but the Israelites walked (πορεύομαι) through on the dry ground in the middle of the sea when it was turning to morning (Exod 14:22, 27, 29). In Jesus' response, the reason that anyone who walks around (περιπατέω) at night stumbles is not because there is no light at night but "the light is not in him" (ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, John 11:10). This may

<sup>110</sup> Whether the pillar of cloud is the same pillar as the pillar of fire or different is unclear. Their occurrence every day and night for forty years makes them the "longest recorded OT miracle, along with the provision of manna." Baukal, "Pillars," 234. For the discussion of the pillar(s) of the cloud and fire, see Baukal, "Pillars," 218–20.

<sup>111</sup> The interpretation of Exod 14:20b is difficult because of the textual problems of  $\text{ךשחח}$  (and the darkness), and  $\text{ויאר}$  (and it lit up). The LXX version adopts the variant and renders it as *καὶ ἐγένετο σκότος καὶ γνόφος, καὶ διήλθεν ἡ νύξ* (there was darkness and gloom, and the night moved on / passed). For the discussion of the textual variants, see Propp, *Exodus 1–18*, 469. For discussion of interpretation, see Childs, *Exodus*, 218.

<sup>112</sup> Before the exile, the night was divided into three watches and the length of each watch was not absolute but depended on the time of sunset and sunrise (Ps 63:6; 90:4). The "first watch," lasting till midnight (~six in the evening to ten at night, Lam 2:19), the "middle watch," lasting till cockcrow (~ten at night to two in the morning, Judg 7:19), and the "morning watch," lasting till sunrise (~two to six in the morning, Exod 14:24). In the NT, a division of four watches is borrowed from the Greeks and Romans. Smith, "Day," 155–56.

<sup>113</sup> Here the LXX deviates from the MT as it says *καὶ συνέδησεν τοὺς ἄξονας τῶν ἀρμάτων αὐτῶν καὶ ἤγαγεν αὐτοὺς μετὰ βίας* (and he bound together the axles of their chariots and led them with force, LXX Exod 14:25a).

refer to the darkness in those who fight against God/Jesus,<sup>114</sup> such as the Egyptian army who chased the Israelites and the Jews who seek to stone Jesus. The former was, in fact, separated in darkness by the pillar from the light that shined upon the Israelites at night. Thus, Jesus' reply in John 11:9–10 may imply the two different situations between the opponents: Jesus' followers and the Jews with respect to the Israelites and the Egyptian army. This association between the Jews and the Egyptian army is supported by the distinctive development of John's Gospel that the chief priests and Pharisees preferred to please the Romans in the Council meeting and the chief priests preferred Caesar as their king when Pilate tried to release Jesus (John 11:47–50; 19:12–15).

Further the feature of changing the status from death to life in Jesus' sign aligns with the feature of Aaron's staff during the staff test of revitalization to authenticate the one who was chosen by God. In Jesus' sign, these features are realized using clauses such as *αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον* (this sickness does not lead to death, John 11:4), *κοιμάομαι* (θάνατος) . . . *ἐξυπνίζω* (fall asleep (death) . . . awaken, John 11:11, 13), and the contrast between the perfect and future tense forms *κεκοίμηται σωθήσεται* (he has fallen asleep, he will be healed/saved, John 11:12), and *ἀπέθανεν . . . ἵνα πιστεύσητε* (he died . . . in order you may believe, John 11:14). Particularly, the use of *κοιμάομαι/κοίμησις* is significant in three ways. First, *κοιμάομαι/κοίμησις* (sleep) is used metaphorically as a euphemism for death to bring out the natural expectation of awakening, that is, the resurrection, rhetorically (John 11:11).<sup>115</sup>

<sup>114</sup> Morris suggests that the real concern in John 11:10 is the deep darkness in the soul. Morris, *John*, 481.

<sup>115</sup> Hoskyns points out that the response of the disciples in misunderstanding, thinking Jesus spoke of falling asleep literally, at the same time speaks the truth "that the death of a Christian is a sleep which leads to final salvation." And the word *κοιμάομαι* is often used in the NT as a euphemism for death (Matt

Second, the disciples misunderstood Jesus' use of *κοιμάομαι*, taking it literally and thinking that Lazarus was able to sleep, which meant he would be "healed/saved" (*σώζω*) rather than dead. This creates a rhetorical effect of being wrong and right at the same time, because the double entendre of *σώζω* that could mean "heal" or "save," and necessitated Jesus' plain explanation (John 11:12–14).<sup>116</sup> Third, the perfect tense form of *κοιμάομαι* is used twice to denote prominence (John 11:11, 12).

The next element is the Response of Revitalization (RP-R) in John 11:17–44. In the staff test, Moses collected a staff from each house of ancestor/father on which the name of the leader was written. He then placed them in front of the ark of the testimony and took them out the next day, according to God's instruction, to verify the status of "growing/revitalizing" as a signal from God that the name on the revitalized staff would represent the chosen one to serve in his presence and to cease his wrath and the murmuring of the Israelites to prevent them from death (Num 17:16–26; ET 17:1–11). In Jesus' sign, this feature of revitalization is represented by the changing status of Lazarus from definitely dead to alive.

Differing from Jesus' sign of healing the royal official's son in which the *dying* situation is mentioned twice for emphasis (John 4:47, 49; see Chapter 3), here the affirmation of the *death* of Lazarus is mentioned twice by Martha and Mary progressively for emphasis (John 11:20, 30). Further, Martha and Mary each *meets* (*ὑπαντάω*) with Jesus at the same place on his way (John 11:20, 30), in contrast to the affirmation of the

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27:52; Acts 7:60; 13:36; 1 Cor 7:39; 11:30; 15:6, 18, 20, 51; 1 Thess 4:13–15; cf. Job 3:13, 14:12). Hoskyns, *Fourth Gospel*, 401.

<sup>116</sup> Barrett, *John*, 393. However, some scholars are not certain of the meaning "save" implied here in John, as this word play is less obvious compared to Mark 5:23, 34; 10:52. Carson, *John*, 410; Beasley-Murray, *John*, 189.

*living* of the royal official's son by his servants while they *meet* (*ὑπαντάω*) with the royal official on his way (John 4:51). This confirms the death of Jesus' beloved, Lazarus, and contrasts Jesus' revitalizing power in this event with his healing power used for the royal official's son.<sup>117</sup>

Whereas Martha said to Jesus *εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου* (if you had been here, my brother would not have died, John 11:21), Mary expressed similar words (*εἰ ἦς ὧδε οὐκ ἂν μου ἀπέθανεν ὁ ἀδελφός*) with action and deeper emotion as she fell at Jesus' feet weeping (John 11:32). With respect to Martha and Mary's progressive report of Lazarus' *death*, Jesus responded to Martha in words that Lazarus would rise (John 11:23–27) and in emotion and action to Mary (Jesus wept and raised Lazarus, John 11:33–44). In Jesus' meeting with Martha, the feature of revitalization is realized using words such as *ἀναστήσεται* (the one will rise again, John 11:23) and *ἀνάστασις* (resurrection), *ζωή* (life), *ἀποθάνη* (the one should die), *ὁ ζῶν* (the one living), and *οὐ μὴ ἀποθάνη* (the one never die) in Jesus' claim that he is the resurrection and the life, to invite Martha to believe in his identity (John 11:25–27).

In Jesus' meeting with Mary, the feature is expressed through the affirmation of the death of Lazarus by Mary using words similar to Martha's, as mentioned previously (John 11:32). Further, it is expressed by Martha's specification of the odor and four days as an implication of the situation of Lazarus's corpse to confirm his death, while Jesus and Mary arrived at the tomb (John 11:39). This specification of the odor of the corpse contrasts to Jesus' assurance of the manifestation of God's glory (John 11:40) and Jesus'

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<sup>117</sup> The word *ὑπαντάω* occurs four times in John's Gospel. Three times are in this unit of Jesus' sign of raising Lazarus (John 11:20, 30, 12:18) and one in Jesus healing the royal official's son (John 4:51).

actions of raising Lazarus in public: he ordered “lift the stone” (John 11:39, 41); he prayed to the Father God to hear him to authenticate his identity as God-sent publicly (John 11:41–42); he called out to Lazarus loudly (John 11:43); and said, “untie him and let him go”(John 11:44). Thus, instead of putting the staffs before God, represented by the ark of the testimony in the Holy of Holies, overnight for revitalization to signal the identity of the chosen one, Jesus instantly and publicly revitalized the corpse of Lazarus before God, indicated by his public prayer to manifest the glory of God and the Son of God (John 11:4), and to confirm his identity as God-sent (John 11:42).

The following element is Positive Evaluation of Belief (PE-B) in John 11:45. This sequence of elements of RP-R followed by PE-B is similar to Jesus’ sign of healing the royal official’s son in which RP-H/R (John 4:50a) followed by PE-B (4:50b). In the discussion of the first element of P-DLGB, contrasts are observed between the glorification of God through Jesus’ sign of raising Lazarus and glory to God through Aaron’s staff. Whereas in the former, the glorification (*δοξάζω*) of God and the Son of God was through Jesus risking his own life to raise the dead to life so that people would believe; in the latter, the glorification (*ἐνδοξάζομαι*) of God was through defeating Pharaoh’s army to death by the parting and flowing back of the Red Sea, using the staff, to deliver the Israelites but drown Pharaoh’s whole army, causing the Israelites to believe in God. In this sign of Jesus, the ones who believed are specified as “many of the *Jews* who had come with Mary” and they *had seen* the things that Jesus did (*θεασάμενοι ἃ ἐποίησεν ἐπίστευσαν εἰς αὐτόν*, John 11:45), that is, raising the dead (*ἀποθνήσκω*) to life. This belief of the Jews, in fact, contrastively parallels with the Israelites’ belief in God



and his servant Moses as they *saw* (ὄράω) the Egyptians dead (τεθνηκότας from θνήσκω) on the seashore. They *saw* (ὄράω) the great work that God did against the Egyptians through Moses' using the staff, and they thus feared God and believed in God and his servant Moses (καὶ εἶδεν Ἰσραηλ τοὺς Αἰγυπτίους τεθνηκότας παρὰ τὸ χεῖλος τῆς θαλάσσης. εἶδεν δὲ Ἰσραηλ τὴν χεῖρα τὴν μεγάλην, ἃ ἐποίησεν κύριος τοῖς Αἰγυπτίοις· ἐφοβήθη δὲ ὁ λαὸς τὸν κύριον καὶ ἐπίστευσαν τῷ θεῷ καὶ Μωυσῆ τῷ θεράποντι αὐτοῦ, Exod 14:30b–31).

Notably, the parting and flowing back of the Red Sea using the staff is the last great work of God through which to reveal God's glory before Pharaoh in Egypt, and the Israelites believed when they saw the dead Egyptians (Exod 14:4, 15–18, 30–31). This last great work of God using the staff in which the Israelites believed (Exod 14:30b–31) also parallels the beginning event of the installation of God's staff to authenticate the identity of Moses by Aaron before the Israelites when the Israelites believed (Exod 4:30–31). Especially, as mentioned in Chapter 3 Section 3.3, the word πιστεύω is used only eight times in Exodus, and seven out of the eight are related to signs, the installation of Aaron's staff, and God's last great work in Exod 4: 1, 5, 8x2, 9, 31, and 14:31.<sup>118</sup> Whereas correspondence is observed between the belief of the Israelites at the beginning event of the installation of the staff and the belief of the royal official (using the title ὁ ἄνθρωπος) by listening to the *word* in division 1 (ῥῆμα, Exod 4:30–31; λόγος, John 4:50b; See Chapter 3 Section 3.3 PE-B), here correspondence is observed between the belief of the Israelites at the last great work of crossing the Red Sea and the belief of the Jews by *seeing* the works in division 2 (ὄράω, Exod 14:31; θεάομαι, John 11:45).

<sup>118</sup> The last occurrence of πιστεύω is in Exod 19:9 in which God told Moses that he would come to speak with him in a dense cloud so that people might hear and believe in him.

The final element is the Result of Impact of Sign (RS-IS) in John 11:46–12:19 including two main features: the Redemption of God's House (RGH, John 11:46–12:8) and the Testification and Verification of God's Chosen (TVGC, John 12:9–19). First, regarding the feature of the RGH, one of the main functions of Aaron's staff in Egypt was to perform signs and wonders so that Pharaoh would let Israel, God's son and firstborn, go to worship him (Exod 4:20–23). As discussed in Chapter 3 regarding Jesus' healing the royal official's son, the climax of signs and wonders (the tenth plague) was that if Pharaoh refused to let God's first born go, God would kill all the firstborn in Egypt, from Pharaoh's to the female slave's and to the livestock's (Exod 4:22; 11:4–5).

Whereas killing the firstborn of every Egyptian's household as a sign and wonder (a plague) was one side of the coin in Pharaoh's perspective, the other side of the coin was the redemption of all households of Israel in the Israelites' perspective (Exod 12:12–13:1, 11–16).<sup>119</sup> Since God commanded the Israelites to remember the redemption of Israel from the killing of the firstborns of the Egyptian's household by putting a sign (*σημείον*) on the hand and a frontlets on the forehead (between the eyes, Exod 13:16), and some parallels and contrasts are found between the interaction of God and Pharaoh in the event of Aaron's staff (the plagues narratives) and the interaction of Jesus and the royal official in division 1, parallels and contrasts may also be found here between the interaction of God and the Israelites in the plagues narratives and the interaction of Jesus and the Jewish community in this division 2.

Here in Jesus' sign event, the presence of the participants the chief priests, the

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<sup>119</sup> The significance of remembering God's redemption of Israel out of Egypt can be indicated by observing the Feasts of Passover and Unleavened Bread. God prescribed the observance of these feasts as perpetual ordinances for the Israelites and their offspring from generation to generation (Exod 12:14–28).

Pharisees, and the high Priest Caiaphas, namely the Council of the Jews, and the depiction of the Romans (Ῥωμαῖοι), a distinctive Johannine record of the royal,<sup>120</sup> and the feature of the redemption of the place and nation by Jesus, may signal the points of comparison to contrast between the sign events of Aaron's staff and those of Jesus (John 11:47–52). Instead of Pharaoh being threatened by God's signs and wonders because of God's killing the firstborn in Egypt to redeem Israel, his firstborn, the Council of the Jews was threatened by the Romans to come to *take away*, αἶρω, the holy place and nation because of Jesus' signs (σημεῖα). So they planned to please the Romans by killing (ἀποκτείνω) Jesus (John 11:47–48, 53), God's Son (John 11:27), the one and only Son, hence a firstborn (μονογενής, John 1:14, 18; 3:16, 18), to redeem their place and nation.

In fact, a close relationship between “the plundering of the belongings of the Egyptians,” a despoiling motif, and “the killing of the firstborn” is found juxtaposed in the depiction of the tenth plague as the despoiling motif is repeated three times in Exodus as part of God's plan so that the Israelites would not leave Egypt empty-handed but honored as victors (Exod 3:21–22, cf. 19–22; 11:2–3, cf. 1–10; 12:35–36, cf. 29–36).<sup>121</sup> This juxtaposition of killing the firstborn and despoiling the Egyptians is also recorded by the Psalmist as remembrance in Ps 105(104): 36–37 (cf. 26–38). Thus, the fear of the Jews that the Romans (Ῥωμαῖοι) would *come* (ἔρχομαι) to “take away” (αἶρω) their place and nation (John 11:48) may contrast with the Israelites who actually “plundered”

<sup>120</sup> The word Ῥωμαῖος occurs twelve times in the NT, mainly in Acts, and once in John: John 11:48, Acts 2:10, 16:21, 37, 38, 22:25, 26, 27, 29, 23:27, 25:16, and 28:17.

<sup>121</sup> Coats suggests that a pi'el form of נצל in Exod 3:22 and 12:36 reflects that the purpose of borrowing was to despoil the Egyptians. This form occurs only three times in the OT, and the other time is in 2 Chron 20:25, to denote a military victory in which the victors legitimately despoil the defeated. This sense may be applicable here in the situations of exodus. Coats, “Despoiling,” 453. Child lists several explanations and comes to a similar conclusion. Childs, *Exodus*, 175–77.

(σκυλεύω, Exod 3:22, 12:36; αἰτέω, Exod 11:2) the Egyptians (Αἰγύπτιος, Exod 3:21–22; 12:36) when they *departed* (ἐξέρχομαι) from Egypt (Exod 11:8x2, 12:31).<sup>122</sup> And Caiaphas's speech that it would be better to have one man die (ἀποθνήσκω) on behalf of the people than to have the whole nation destroyed (ὅλον τὸ ἔθνος ἀπόληται, John 11:50) may compare and contrast the death of Jesus, God's only Son, with the death (θνήσκω, Exod 12:30) of the firstborn of Pharaoh and the households in Egypt, as the Egyptians, while asking the Israelites to leave because of the dying of their firstborn, were frightened saying "we are all dead" (πάντες ἡμεῖς ἀποθνήσκομεν, Exod 12:33; 29–36).

Since Caiaphas's speech is specified as a prophecy, it may also show a contrast between God's plans, in which the firstborn of each house in Egypt died to redeem the Israel, God's firstborn, in Moses' time (Exod 4:22–23) and God's only Son, Jesus, who dies to redeem the entire nation and all the scattered children of God to demonstrate his grace through Jesus (John 11:51–52).<sup>123</sup> Further, spectacularly, in Jesus' event, a close relationship between his signs, the features of despoiling, and the killing of the only Son is also established by a lexical link using αἶρω regarding the Romans' "taking away" the place and the nation because of Jesus' signs (John 11:47–48) and ἄρον, the imperative of αἶρω, a distinctive Johannine feature regarding the Jews "taking away/crucifying" Jesus

<sup>122</sup> Instead of using the word ἐξέρχομαι, ἀποτρέχω and ἀπέρχομαι are used in Exod 3:21 and ἐκβάλλω in Exod 12:33.

<sup>123</sup> A close relationship between Passover, the Feast of Unleavened Bread, the consecration of the firstborn, and the killing of the firstborn in Egypt is depicted in Exod 11–13. Especially, in Exod 13:1–16, the consecration of the firstborn, the feast of Unleavened Bread, and the redemption of the firstborn through sacrifices are juxtaposed. Bosman points out that "[t]he reference to the death of the firstborn in Egypt just before the advent of the exodus seems to be advanced as an (aetiological?) reason why all firstborn must be dedicated or sacrificed to YHWH; in the end being qualified by the remark that the human firstborn can be redeemed." Bosman, "From 'Sign,'" 3–4.

(John 19:15x2),<sup>124</sup> to imply these two actions of “taking away” are antagonistic in the perspective of the Jews. Thus, Jesus’ death, in both the perspectives of the Jews and of God, is viewed as the redemption of God’s house with different understanding. Not only that, the plan of the Jews to kill Jesus is further explicated as being because of Jesus’ sign of raising Lazarus (John 11:53; cf. 5:18), also the overtone of Jesus’ death is exemplified by Mary’s honorable anointment of Jesus’ feet for burial (John 12:1–8).

Second is regarding another feature of the element of Result (RS), Testification and Verification of God’s Chosen, TVGC. As mentioned in Chapter 2 regarding the CT of Aaron’s Staff—Revitalization, the word מטה (*matteh*), “staff,” can also mean “tribe.” In the staff test, Milgrom succinctly expresses that “The dead *matteh* (staff) springs to life and represents the living *matteh* (tribe) that God blesses.”<sup>125</sup> Since all tribes of Israel participated in the staff test (Num 17:16–18, ET 17:1–3), the result of bringing the dead staff to life was verified by *all the Israelites* (πάντας υἱούς Ισραηλ/ישראל בני אל-כל-בני ישראל) when they saw (ὄραω) Aaron’s staff had grown almonds (Num 17:23–28, ET 17:8–12).

In fact, this feature of TVGC, in which the dead brought to life is verified, is found in Jesus’ sign of raising Lazarus, expressed by the narrator in John 12:9–19 through three crowds of people as well as Jesus’ disciples. This is probably to signify that these people are coming from all places, the south and the north, to represent *all Israelites*, the united nation of Israel. First, it was through a great crowd of the *Jews*, probably Jews who had heard about what Jesus had done to Lazarus, so they came to Bethany not only for the sake of Jesus but also to see (ὄραω) the resurrected Lazarus to

<sup>124</sup> The word αἴρω is joined to the imperative of σπαιρόω in the passion narrative only in John. It is not used in this context in the other Gospels (Matt 27:22-23; Mark 15:13-14; Luke 23:21, John 19:15).

<sup>125</sup> Milgrom, *Numbers*, 142.

verify Jesus' sign.<sup>126</sup> As a result many believed in him because of Lazarus (John 12:9–11).

Second, it was through two crowds of people in which the crowd who witnessed Jesus' calling out Lazarus from the tomb testified how Jesus brought Lazarus' corpse back to life to the other crowd, the visitors/pilgrims, who came to the feast in Jerusalem from non-specific area(s) (John 12:12, 17–18).<sup>127</sup> As a result, those who came to the feast and heard the testimony of Jesus' sign went out to meet Jesus and acclaimed Jesus as the *king of Israel* with palm branches (John 12:12, 13, 18).<sup>128</sup> Since the priority of the crowd's acclamation and the title of Jesus as the "king of Israel" are distinctive in the Johannine account of Jesus' triumphal entry, and Jesus entering Jerusalem on a donkey was a confirmation of the acclamation as well as a fulfillment of the Scriptures proclaiming the *king of Zion* representing Judah,<sup>129</sup> these depictions may imply that the crowd who came to the feast and acclaimed Jesus as the *king of Israel* was a mixed group of people representing Israel as a whole, including *all tribes*, or as a crowd who came early for purification from the north (cf. John 11:55), the kingdom of Israel, to portray Jesus as the chosen king of the united nation of the kingdoms of Israel and Judah as the

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<sup>126</sup> Brown observes and distinguishes three different crowds in John 12:9–19. Brown, *John I–XII*, 456.

<sup>127</sup> Schnackenburg uses the terms "visitors" and "pilgrims" to distinguish the crowd from the crowd of the Jews and the crowd who witness Jesus raising Lazarus. Schnackenburg, *John*, 2:374, 377.

<sup>128</sup> Schnackenburg clarifies that "it was not the crowds accompanying Jesus who now did him homage, as the synoptics describe the scene (Mk 11:8–9, Lk 19:37 interprets the 'whole multitude of the disciples'), but visitors to the feast who had already arrived in Jerusalem and now came out to meet him. If the evangelist found this information in his source, this will also explain the mention of the other ὄχλος, which had been present at the raising of Lazarus (v.17)." Schnackenburg, *John*, 2:374.

<sup>129</sup> In the Synoptic Gospels, the sequence is Jesus riding on a donkey prior to the acclamation of praise (Matt 21:6–9; Mark 11:7–10; Luke 19:35–38). For the sequence of the acclamation and the riding on a donkey, see Barrett, *John*, 415–16. For Jesus' riding on a donkey as a response to the acclamation, Barrett suggests that, according to Dodd, Sanders, Brown, and Lindars, this reversed sequence may reflect Jesus that could or would accept the designation King (cf. 6:15). Barrett, *John*, 416.

motive of making Jesus king germinates in the northern area, the Sea of Galilee, in the pericope of Jesus' feeding the five thousand (John 6:15).

In fact, scholars have been perplexed because of these different crowds of people including the Jews, those who witnessed Jesus raising Lazarus, and those who came to the feast who acclaim Jesus in the Johannine account of Jesus' triumphal entry, compared to the accounts in the Synoptic Gospels.<sup>130</sup> Finally, the verification of Jesus' identity is reinforced by the narrator's comments regarding Jesus' disciples and the fulfillment of the Scriptures, as the narrator specifies that the disciples did not understand the crowd's acclamation of Jesus as king because of Jesus raising Lazarus (John 12:12–15). Only after Jesus was glorified, using the word *δοξάζω* to denote Jesus' resurrection, did they then remember that these things were written about him and had happened to him (John 12:16). In other words, Jesus' raising Lazarus is closely linked with Jesus' own resurrection, not only to verify his identity as God-sent (John 11:42) in a way similar to the function of Aaron's staff before the exodus (Exod 3:10—4:31), but also as the chosen one, the *matteh* (staff and tribe), who brings the dead to life and conquers death himself, and thus is qualified to be in God's presence in a way similar to the function of Aaron's staff in the wilderness (Num 17:16–28; ET 17:1–12 ).

In sum, regarding Social Activity, in Jesus' sign of raising Lazarus, the focus of raising Lazarus's corpse to life to authenticate Jesus' identity and convince people to

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<sup>130</sup> For example, Brown, regarding these crowds, suggests that “[p]art of this confusion seems to have been introduced when vss. 9–11 and 17–19 were added as editorial framework to the basic narrative of 12–16.” Further, he explains that “[i]n order to keep alive the Lazarus motif in the story of the acclamation of Jesus as he entered Jerusalem, the writer supplied a transitional framework both before and after the story of the entry. The result is not entirely a happy one. If vs. 12 were placed after vs. 8, one would have a good sequence; and indeed the confusion of the various crowds would disappear (see NOTE on vs. 9).” Brown, *John I–XII*, 456, 459.

believe corresponds to the revitalization of Aaron's staff to authenticate Aaron's identity so that people would believe. Similarities to Jesus' sign of healing the royal official's son are also found to demonstrate a progression of Jesus' power from healing the dying to reviving the dead and to contrast the perspective of the royal official in parallel with Pharaoh and the perspective of the Jewish council in parallel with the Israelites in the event of killing the firstborn in Egypt (signs and wonders) to bring out Jesus' power and grace.

Regarding Agent Roles, in addition to the roles of divine authority represented by God, divine representative by Jesus (which differs from his role as divine authority in Jesus' healing the royal official's son), and the subordinates by the disciples, the family of Lazarus, the Jews, and the worshipers, the second level superordinates are present and represented by the chief priests, the Pharisees and Caiaphas as the Jewish Council in a separated scene.

For Event Structure, it reflects a mixture of features of the events of Aaron's staff in a way similar to Jesus' healing the royal official's son. Among the four elements, P-DLGB^RP-R^PE-B^RS-IS (RGH & TVGC), the first and last elements, P-DLGB (Death to Life for Glory and Belief) and RS-IS (RGH & TVGC), consist of the features of the events of Aaron's staff before and after the exodus. The second element, RP-R, corresponds to feature of the revitalization of Aaron's staff in the wilderness, and the third element, PE-B, corresponds to the feature of belief of Aaron's staff in Egypt. The event structure here is similar to the event structure of Jesus' sign of healing the royal official's son, P^RP^PE^RS.



Several correspondences between Jesus' sign of raising Lazarus and the sign events of Aaron's staff are detected through which to reflect their similar functions in a contrastive way to show the grace and power of Jesus. First, contrasting to the demonstration of God's glory through destroying the Egyptian army in Moses' time, God's glory is demonstrated through Jesus' risking his own life to be stoned to raise Lazarus from death to life in Jesus' time. And Jesus' identity as God-sent is authenticated by raising Lazarus from death to life. Second, Jesus raised the corpse of Lazarus to life instantly in public before God to contrast with the sprouting of Aaron's staff overnight in private before the ark of the testimony as the presence of God. Third, the impact of Jesus' sign brings out the glory of God and the redemption of God's house in the perspectives of God and the Jewish Council in different understandings. Concurrently, three groups of people from close to far and Jesus' disciples verify Jesus' identity as the chosen one. These two results in fact align with the functions of Aaron's staff to perform signs and wonders to deliver the Israelites and manifest God's glory in Egypt and to authenticate the identity of God's chosen through God's indicator of revitalization.

#### **4. Conclusion**

In this division, five of Jesus' signs are identified in correspondence with the four tabernacle signs: Jesus' provision of food for five thousand corresponds to the provision of manna (John 6:1–71), the lifting up of the Son of Man corresponds to the lifting up of the bronze serpent (John 8:12–30; 12:20–50), the healing of the man born blind corresponds to the bronze altar cover (John 9:1—10:39), and the raising of Lazarus

corresponds to the sprouting of Aaron's staff (John 11:1—12:19). For the constructions of the analogies, corresponding features are found in each sign with its own arrangement as parallels or contrasts to show Jesus' power (life-giving) and grace. In Jesus' provision to the five thousand (John 6:1–15), the event structure is similar to the event of manna but missing the element of Negative Evaluation of Disobedience (NE-D).

However, features of the events of manna and meat are mixed in the elements. While Jesus' testing (*πειράζω*) of Philip regarding providing food to the crowd evokes the responses of Philip and Andrew in two rhetorical questions concerning insufficiency (*ἀρκέω*) that are parallel to Moses' questions in the event of the meat, the word *πειράζω* and the event structure link Jesus' sign to the event of manna in which God tested (*πειράζω*) the Israelites. In the provision of the bread of life (John 6:25–71), parallel and contrastive features of the event of manna and meat are found. The "raining down" (*βρέχω*) of manna and meat may be represented by the "coming down" (*καταβαίνω*) of the bread of life/Jesus. Contrary to Moses' reluctant attitude to feeding the Israelites meat, Jesus demonstrates his willingness that he would not drive away and lose one of those that is given by God and even becomes the provision himself. While God punished those who craved for meat by burying them, Jesus will raise up those who believe that he (his flesh and blood) is the bread of life that can satisfy their hunger and quench their thirst (John 6:35–40).

Further, in between the corresponding semantic properties of the elements, the word *γογγύζω* is used that features the grumbling motif during the sojourn of the Israelites in the wilderness including their complaints about food and meat (John 6:41,

43, 61; Num 11:1; 14:27x2, 29; 17:6, 20; cf. διαγογγύζω, Exod 16:2, 7, 8). Concurrently, this sign is linked with the same type of sign in division 1 through the provision: the filling of the six stone jars with water then to be good wine and the filling of the twelve baskets with pieces of bread using the word γεμίζω (filling), as this word is used three times in the whole Gospel exclusively in John 2:7 (x2) and 6:13.

The construction of the analogy between the lifting up of the Son of Man and the lifting up of the bronze serpent is through the event structure and corresponding features in John 8:12–30 as it contains all four elements with an adaptation of PE-RSH to RP-RSH. While in John 12:20–50, the element of PE-RSH is absent, this results in a similar structure to the sign of the lifting up of the Son of Man in division 1 (John 3). Both “lifting up” passages show the features of judgment and sending in different forms such as using the words κρίνω and πέμπω, but also the OT fulfillment quotations. The paradoxical nature of judgment and salvation in terms of Son of Man/“I AM” and Jesus (Christ)/Son of Man are found, as well as the options between death and life as the consequences of disbelief and belief similar to looking upon the bronze serpent. Parallels between the same type of sign in division 1 and 2 are developed by means of the theme of the light and darkness, the coming-going motif for Jesus’ origin and the dichotomy of origin between earthly/from below and heavenly/from above, and Jesus’ purpose of coming as not to judge the world but save it.

Jesus’ sign of healing the man born blind contains the largest number of the elements similar to the event of the bronze altar cover but exceeds it with one element of RP and NE. The construction of the analogy is on the basis of a similar event structure,

the healing sign as a warning to the spiritually blind, and a corresponding authentication test regarding the parable of the sheep gate and shepherd to make known who is God's representative and who can approach the holy one in a reverse way through the shepherd entering the sheepfold, bringing out the sheep (ἐξάγω vs προσάγω) and giving them life. The feature of unprecedented event is realized in two ways as Jesus' healed a man born blind perceived positively and Jesus' foretelling of his laying down of his life and taking it up to give life perceived negatively. It also consists of the themes of the accusation of self-exaltation (make himself God) and the authentication of the identity as God-sent (ἀποστέλλω) by doing God's work and through God's word. Obviously, parallels between the same type of sign are found between Jesus' healing the lame man and the man born blind.

The construction of the analogy between the signs of Jesus' raising Lazarus and Aaron's staff is through a mixture of features of the function of Aaron's staff before and after the exodus, especially dominated by the resurrection of Lazarus from definitely being dead to being alive, corresponding to the sprouting of Aaron's staff (tribe) from a dead branch to authenticate the identity as God-sent. The emphases on glory (δοξάζω) and belief (πιστεύω) in Jesus' sign (John 11:1–6) also align with the use of Aaron's staff during crossing the Red Sea to conquer Pharaoh's army to gain glory (ἐνδοξάζομαι) and the belief (πιστεύω) of the Israelites (Exod 14:4, 17, 18, 31). Contrary to the redemption of Israel through the death of the firstborn of the Egyptians in Moses' time, the redemption of the nation (children of God) and holy place (new temple) is now through the death of Jesus, God's only Son. The testification and verification of the resurrection

of Lazarus by different groups of people may correspond to all the Israelites verifying the sprouting of Aaron's staff. Both the events of healing the royal official's son and raising Lazarus are related to a changing of state from (nearly) death to life; the meeting (*ὑπαντάω*) between the servants and the royal official to confirm his son is alive is also parallel to the meeting (*ὑπαντάω*) between Martha and Mary and Jesus to confirm that Lazarus is dead.

Several general observations are noted. First, in this division, correspondences seem to be less direct in terms of event structure than in division 1, as each text is longer, containing different text types such as discourses, narratives, and parables. However, the structures involve indirect correspondences through the parallel features between the same types of signs.

Second, Jesus' roles in all corresponding signs in this division include his God-sent identity as divine representative, the one doing God's work, which is different from division 1, as Jesus roles in the signs of good wine and healing the royal official's son are divine authority only. It may reflect the focus of Jesus' earthly role in doing the heavenly tasks and his gradually coming down to be the substance of the signs.

Third, most of Jesus' signs are fronted as triggers to unveil a deeper meaning in an earthly daily level in relation to Jesus in which Jesus is depicted as the substance of the sign metaphorically or anticipatorily. As an indication, Jesus' sign of feeding the five thousand triggers Jesus' message of the food that endures and turns out to be the discourse of the provision of the bread of life, Jesus' flesh and blood (manna), referring to the mutual indwelling between Jesus and his believers (*μένω*, John 6:56). Similarly,

Jesus' sign of healing the man born blind triggers the message of Jesus as the sheep gate and shepherd to illustrate the bringing of the qualified into God's presence through believing in Jesus and preventing the unqualified from approaching (altar cover). Likewise, Jesus' sign of raising Lazarus triggers his own death, signaled by Mary's anointing and the narrator's comments that link to his death and resurrection (the reviving *matteh*, tribe/staff) by which Jesus' triumphal entry is enclosed to testify to his identity (John 12:1–19).

Since God commanded Moses to institute a bronze serpent, a replica of the agents of judgment, as a means of salvation instead of a reminder of the event, the construction of the analogy in presenting the deeper meaning seems different, as Jesus, the Son of Man, is the one being lifted up. That said, the lifting up of the Son of Man is linked to a deeper meaning through Jesus being lifted up in terms of exaltation/glorification to draw all people to him. To summarize the constructions of the analogies discussed above, the Event Structures of the five passages of Jesus' signs corresponding to the four tabernacle signs are tabulated, including the elements and features, in Appendix 2. The last round of the examination of the analogies between the signs of Jesus and the tabernacle in John 13–21 will proceed in the next chapter.

## CHAPTER 5: THE ANALOGIES BETWEEN JESUS' SIGNS AND THE TABERNACLE SIGNS IN JOHN 13 TO 21

### 1. Introduction

In the first part of John's Gospel (John 1–12), correspondences between Jesus' signs and the tabernacle signs are found along the themes of the Passover and temple, in which the focus falls on God's house in division 1 (John 1–5) and the temple feasts in division 2 (John 6–12). In this division beginning with the Farewell Discourses (John 13–21), Jesus' ministry is relocated from the public (the temple) to private, focusing on his teaching to his disciples,<sup>1</sup> those he calls his own (τοὺς ἰδίους, John 13:1) and his children (τεκνία, John 13:33; παιδία, John 21:5), surrounding the issues of love (ἀγαπάω, John 13:1),<sup>2</sup> the Father's household (οἰκία, John 14:2; John 13–17) and his hour (ᾠρα, John 13:1), the Passion (John 18–20). While the Passover theme continues (John 13:1–3), a shift of focus from God's house (division 1), to God's household feasts (division 2), and to God's household/children (division 3) may be developed as the constituents of the temple theme.<sup>3</sup> Notably, Jesus' response to the first request for a sign (σημεῖον) from the Jews, regarding his raising a new temple of his body in three days, is fulfilled in the Passion in

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<sup>1</sup> Morris, *John*, 542.

<sup>2</sup> The word ἀγαπάω occurs a total of thirty-seven times in John's Gospel, seven times are in the first part of the Gospel (3:16, 19, 35; 8:42; 10:17; 11:5; 12:43), thirty times are in the second part (13:1x2, 23, 34x3; 14:15, 21x4, 23x2, 24, 28, 31; 15:9x2, 12x2, 17; 17:23x2, 24, 26; 19:26; 21:7, 15, 16, 20).

<sup>3</sup> Regarding the shift of focus, Brown, supported by other scholars, names the second part of the Gospel in John 13–21 the Book of Glory, to differentiate it from the first part, the Book of Signs, in light of a shift of emphasis including the time (the hour), the participants (his own), and the distribution of the word σημεῖον. Brown, *John I–XIII*, cxxxviii–cxxxix.

this division (John 2:18–22). This implies that Jesus is portrayed as taking up the functions of the temple as an ultimate sign in his crucifixion and resurrection. This implication is similar to Dodd's suggestion that the arrest, trial, and crucifixion of Jesus as a unit is a supreme *σημείον* to which a series of *σημεία* are gathered from the beginning to form the "all inclusive" *σημείον*.<sup>4</sup>

In the following section, the identification of the corresponding signs will be performed according to the two criteria used previously. The examination of analogies between the corresponding signs will follow, using the CTs to scrutinize the features of Social Activity, Agent Roles, and Event Structure. A conclusion will be drawn at the end of the chapter.

## **2. The Identification of Correspondences between Jesus' Signs and the Tabernacle Signs in John 13 to 21**

Similarly to the discussion in the previous divisions, the correspondences between Jesus' signs and the tabernacle signs will be identified using the two criteria regarding (1) direct references that associate directly to the physical signs of the tabernacle, and (2) indirect references that signify parallel features with the tabernacle signs and parallel features with the same types of Jesus' signs in the previous divisions (1 or 2) as development.

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<sup>4</sup> Dodd claims that "we find in the story of the arrest, trial and crucifixion of Jesus Christ a *σημείον* on the grand scale, to whose significance each detail contributes: Christ's self-surrender in the Garden, the transference of His case to the Roman court, His *apologia* upon the charge of claiming kingship, the way He died, and the efflux of blood and water from His body after death . . . we can hardly fail to see that the motifs of a whole series of *σημεία* are gathered up in this supreme *σημείον*: the sign of the wine of Cana, . . . Along with these, other symbols, which although they have not been embodied in dramatic incidents have been woven into the discourses, have their significance clarified and enhanced in this supreme sign: Moses's serpent . . . As everywhere, so most emphatically in the story of Christ's arrest, trial and crucifixion, what happens and is observed in the temporal and sensible sphere signifies eternal reality: the life eternal given to man through the eternal Word. In this sense the Passion of the Lord is the final and all inclusive *σημείον*." Dodd, *Interpretation*, 438–39. See also Vistar, *Supreme Sign*, 1–5.



In this division, no direct reference to the tabernacle sign is found. However, Jesus' raising a new temple of his body in three days as a sign (John 2:18–22) is fulfilled and noted retrospectively after his crucifixion and resurrection as the remembrance (μιμνήσκομαι) of his disciples and they believed (John 2:22). Thus, the passion narrative may reflect a convergence of the tabernacle signs as a supreme sign, the “all inclusive” σημεῖον.<sup>5</sup> Four indirect references found in Jesus' arrest and trial create parallels to the four types of Jesus' signs in division 2 to indicate this development.

The first parallel feature is found between the pericope of Jesus feeding the five thousand—corresponding to the sign of manna—and Jesus' arrest in terms of Jesus' claim to be doing the Father's will and not losing even one of all God had given him (ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ) in John 6:39. This was fulfilled by Jesus' action of asking those who arrested him to let his disciples go (John 18:8), followed by the narrator's comment that this was to fulfill what Jesus said about not losing even one of those that God had given him, ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι Οὐς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα (John 18:9).<sup>6</sup>

The second parallel feature is observed between the sign events of Jesus healing the man born blind—corresponding to the sign of the bronze altar cover—and Jesus' trial. In division 2, Jesus' claim to be the *Son of God* (a typical feature related to the bronze

<sup>5</sup> According to Dodd's division, the passion narrative refers to Jesus' arrest, trial and crucifixion, burial, the discovery of the empty tomb, and his appearances to the disciples. Dodd, *Interpretation*, 423.

<sup>6</sup> Besides John 6:39, other verses that are quoted by scholars as the references of fulfillment include John 10:28 and 17:12. Beasley-Murray, *John*, 323; Thompson, *John*, 364. However, the wording of John 6:39 is closer to John 18:9 except the agreement of the verb δίδωμι that is in third person singular in John 6:39 but second person singular in John 18:9. This seems to relate to John 17:12 where Jesus used second person in his prayer to God. The fulfillment in John 18:9 probably refers to John 6:39 as well as John 17:12 to bring out the perspectives of Jesus' provision and protection respectively regarding not losing anyone of his. Whereas Bultmann supports the reference of the fulfillment from John 6:39, Brown suggests John 17:12. Bultmann, *John*, 640; Brown, *John XIII–XXI*, 811–12.

altar cover ) resulted in the Jews trying to stone him and accusing him of blasphemy (John 10:31–36; cf. John 5:17–18 in division 1). This objection by the Jews is developed further as a charge in the Jews' accusation of Jesus before Pilate that Jesus made himself the *Son of God* (John 19:7 in division 3).<sup>7</sup>

The third parallel feature is established between the sign event of Jesus raising Lazarus—corresponding to the sign of Aaron's staff—in division 2 and Jesus' trial in division 3, in which Caiaphas's prophecy in John 11:50 (a feature of redemption related to the tenth plague, the signs and wonders), *συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ . . .* (it is better for you that one man die for the people . . .) is quoted as development in the identification of Caiaphas in Jesus' trial in John 18:14—Caiaphas was the one who advised *συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ* (it is better for one man die for the people).<sup>8</sup>

The fourth is a parallel feature that may indicate Jesus' signs corresponding to the bronze serpent in division 2 and 3 through the narrator's comment *σημαίνων ποίω θανάτῳ ἤμελλεν ἀποθνήσκειν* (signifying by what kind of death Jesus was about to die) in John 12:33. This is enclosed by the two occurrences of *ὑψόω* to denote the exaltation of Jesus and the lifting up of the Son of Man (John 12:32, 34) fulfilled in John 18:32b where it says *ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ ὃν εἶπεν σημαίνων ποίω θανάτῳ ἤμελλεν ἀποθνήσκειν* in Jesus' trial.<sup>9</sup> In addition, Jesus is “lifted up” in action in terms of being crucified on the cross to realize the substance of the sign of the bronze serpent.

<sup>7</sup> For the relations of the Jews' accusations against Jesus as blaspheming in Jesus' trial, his signs of healing the lame man, and the man born blind, see Barrett, *John*, 541–42; Schnackenburg, *John*, 3:258–59; Lincoln, *John*, 466–67.

<sup>8</sup> Brown, *John XIII–XXI*, 822; Schnackenburg, *John*, 3:233–34.

<sup>9</sup> Schnackenburg, *John*, 3:246; Haenchen, *John 2*, 179; Morris, *John*, 677.

Thus, all four types of Jesus' corresponding signs in division 2 (manna, John 6; bronze altar cover, John 10; Aaron's staff, John 11; and bronze serpent, John 12) take part and converge in the passion narrative in John 18–19 as development.

Further, two more signs are identified in the events of Jesus' footwashing (John 13:1–35) and the catch of 153 big fish (John 21:1–19) through indirect references to the tabernacle sign of manna and to Jesus' signs corresponding to the sign of manna in division 1 and 2. First, in Jesus' event of footwashing, parallel features to the manna event include elements of provision of need (love, John 13:2), provision instruction (wash each other's feet, love each other, John 13:12–14) and obedience (model to follow, John 13:15). Particularly, footwashing is closely linked with the fulfillment motif of feeding bread to the betrayer to indicate Jesus' identity as "I AM," the God-sent (John 13:15–20). Further, a common theme of serving people using a container of water is found in Jesus' first sign and Jesus' event of washing the disciples' feet. Whereas in the former the servants drew the water from the six stone jars used for purification (ὕδρῳ, semantic domain: 6.127; John 2:6) and brought it to the chief steward for tasting, in the latter, Jesus, like a servant, poured the water for cleansing into a basin (πιπτήρ, semantic domain: 6.122; John 13:5) to wash the disciples' feet. Further, both events involve an unconventional social practice related to an exchange of position between the superior and the inferior. In the case of wine, it is the good wine taking the place of the inferior wine to be served last. In the case of footwashing, it is the host (teacher) taking the place of the slave.<sup>10</sup>

<sup>10</sup> To indicate this, in Jesus' sign of good wine, the chief steward commented that everyone sets out the good wine first until the guests have become drunk and then sets out the inferior (ἐλάσσων) wine, but the bridegroom has kept the good wine until now (John 2:10). In other words, the superior was taking the

Second, in the event of the catch of abundant fish, parallel features to the manna event include provision of need (fish, John 21:5), provision instruction (cast net to the right side, John 21:6a), and obedience (following instruction, John 21:6b). Further, parallel features are found with Jesus' feeding the five thousand (John 6:1–71; 21:1–19). These include that both events happened by the sea of Tiberias and people were served with bread (ἄρτος) and fish (ὀψάριον).<sup>11</sup> Kobel also observes four similarities between John 6 and 21, including the venue of the shore of the sea of Tiberias, a question of the availability of food to feed people (John 6:5; 21:5), Jesus providing food miraculously and people being fed while drink is not mentioned, and in both cases the menu consists of bread (ἄρτος) and fish (ὀψάριον).<sup>12</sup> Stibbe suggests that “When Jesus lights the charcoal fire and prepares bread and fish for breakfast (21:9), the reader is supposed to perceive an echo effect with 6:1–14.”<sup>13</sup>

In sum, in this division, Jesus' signs corresponding to the four tabernacle signs, the “all inclusive” σημεῖον, clustered in the passion narrative (John 18–20), are enclosed by a pair of Jesus' signs corresponding to the sign of manna at the beginning and the end

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position of the inferior. Similarly, Jesus, being the Lord and the teacher, the superior, took the position of the inferior to wash his disciples' feet at a time when the meal had started (John 13:2). In the discussion of footwashing in antiquity, Bauckham comments that footwashing was a preparation for a meal and a duty of hospitality. However, it was not the host's duty to do it but rather a slave or servant might do it, or the guests themselves, when provided with a basin of water and towel. Thus, “[i]n a society highly conscious of relative status, it would be unthinkable for this uniquely servile act to be performed for an inferior by a superior in the social scale.” Bauckham, *Testimony*, 192–93. Thomas points out that “the best documented and most frequent accounts of footwashing are to be found in contexts where the washing precedes a meal or banquet.” He then discusses Herodotus (2.172), Plutarch (*Phocion* 1.20.2), Athenaeus (*Deipnosophists* 9.408–409), Petronius (*Satyricon* 31), Plato (*Symposium* 213B), and Martial (*Epigrams* 3.50), among others. Thomas, *Footwashing*, 47–50 see also; Kobel, *Dining with John*, 200–203.

<sup>11</sup> Further, both the crowd and the disciples are served by Jesus in a similar way using the words λαμβάνω (take) and διαδίδωμι/δίδωμι (distribute/give, John 6:11; 21:13). Although Jesus also served Judas in the Passover meal, he took a morsel (ψωμίον) and gave it to him (John 13:26). Due to use of such language as λαμβάνω and δίδωμι, pro-eucharist scholars would argue John 6 and 21 contain an allusion or echo to the eucharist. Kobel, *Dining with John*, 211.

<sup>12</sup> Kobel, *Dining with John*, 211.

<sup>13</sup> Stibbe, “Magnificent but Flawed,” 156.

of the division (John 13:1–35; 21:1–14). Preliminarily, the identification of Jesus' signs in John 13–21 is as follows:

- (1) Jesus' love by footwashing and feeding // a pot of manna (John 13:1–35);
- (2) Jesus "all inclusive" supreme *σημείον* (John 18–19) // a pot of manna + the bronze serpent + Aaron's staff + the bronze altar cover; and
- (3) the catch of 153 big fish // a pot of manna (John 21:1–19).

In the following sections, the examination of the analogies of Jesus' signs to the tabernacle signs will begin with the pair of Jesus' signs corresponding to the sign of the manna (Jesus' love by footwashing and feeding and the catch of 153 big fish, Section 3.1), followed by the "all inclusive" supreme *σημείον* of Jesus in the passion narrative (Section 3.2) regarding Jesus' blood and water (John 19:25–37, Section 3.2.1); Jesus' being lifted up (John 18:28—19:37, Section 3.2.2), Jesus' resurrection (John 18:14; 19:1—20:18, Section 3.2.3), and Jesus' appearances (John 19:1—20:29, Section 3.2.4). Finally, a conclusion will be drawn at the end.

### **3. Analogies between Jesus' Signs and the Tabernacle Signs in John 13 to 21**

In division 2, the constructions of Jesus' signs are intertwined with narratives, discourses, and metaphors corresponding to the tabernacle signs in two directions: (1) in relation to the tabernacle signs; and (2) in relation to the same types of signs in division 1 of John by way of continuation. It appears that each division has a different focus of the temple theme from God's house (John 1–5) to God's feasts (John 6–12) to God's household (John 13–21), along a unified Passover theme. Hence, the roles of Jesus as the new

temple, including the signs, in division 3 focus on building up God's children for eternal life in terms of faith, purity, and sanctity in union with God.<sup>14</sup> In other words, the elements of Jesus' signs in this division may contain these features of God's household. In addition to the observation of the parallel features of the same types of signs in divisions 1 and 2, Jesus' sign events will be examined following the three perspectives of CTs of the tabernacle signs. Since word to word correspondences between Jesus' signs and the tabernacle signs are comparatively less frequent in division 2 than in division 1, but fortified by the parallels of the same types of signs, this pattern may continue further in this division. Lastly, in examining the Event Structure, as mentioned in the previous chapters, the semantic properties of the structural elements may be realized by different lexico-grammatical categories such as verbal group, nominal group, modifiers, pronominal group, and message functions.

### 3.1 The Analogies between Signs of Manna, Love by Foot-Washing and Feeding, and Love by Feeding (John 13:1–35; 21:1–19)

In the pericope of Jesus feeding the five thousand in division 2, Jesus initiated the provision of food for the big crowd to trigger a comparison between the food that perishes and the food that endures for eternal life. The latter food turns out to be Jesus' flesh and blood in figurative terms that carries an overtone of his death (John 6:27, 51–

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<sup>14</sup> The term ἅγιος (holy) occurs only five times in John's Gospel; three refer to the Holy Spirit (John 1:33; 14:26; 20:22), one to Jesus (the holy one of God, John 6:69), and one to the Holy Father (John 17:11). Other terms are found that contribute to the purity and sanctity theme, such as (1) defile: *μιάνω* (SD 53.34; John 18:28); (2) purify/clean: *καθαρισμός* (SD 53.28; John 2:6; 3:25); *καθαρός* (SD 53.29; John 13:10x2, 11; 15:3); (3) consecrate: *ἀγιάζω* (SD 53.30; John 11:55); and (4) sanctify: *ἀγιάζω* (SD 53.44; John 10:36; 17:17, 19x2). They are distributed mainly in John 10 and 18 but also in John 2 and 3. For a discussion of purity and sanctity in John, see Bauckham, *Testimony*, 253–70; Leung, "'Purity' of the Disciples," 131–55.

58).<sup>15</sup> Similarly, in the pericope of Jesus' washing the disciples' feet, Jesus initiated the provision of love to his own to the very end knowing that his hour (*ῥα*) to pass from this world to the Father had come (John 13:1). The depiction of Jesus' love is enclosed by mention of his hour to pass from this world to the Father and his going back to God with all authority (John 13:1, 3). This links Jesus' love with his death and his authoritative origin from above, which pose a striking contrast to Jesus' actions that follow in washing his disciples' feet like a slave.<sup>16</sup>

Notably, the pericopae of Mary anointing Jesus' feet for burial and Jesus' washing the disciples' feet are similar in terms of the action and some parallels, such as the time references "six days before the Passover" and "before the Passover," a meal setting (*δειπνον*, John 12:2, 13:2, 4; 21:20), and the narrator's comments regarding Judas Iscariot as the betrayer of Jesus (John 12:1; 4, 13:1, 2) to strengthen the implication of the approach of Jesus' death.<sup>17</sup> Thus, Jesus' love of his own (*ἀγαπήσας τοὺς ἰδίους*) is life-sacrificing represented by the example of footwashing. Particularly, in this meal setting,<sup>18</sup>

<sup>15</sup> Thompson points out that Jesus' discourse turns in a new direction when the word *σὰρξ* (flesh) is introduced in 6:51 and repeated in the following section to elaborate that the living bread is Jesus himself, his flesh, and is given through his death. Thompson, *John*, 153–54.

<sup>16</sup> Brown, *John XIII–XXI*, 564; Haenchen, *John 2*, 106; Lincoln, *John*, 366.

<sup>17</sup> In light of the use of the word *δειπνον* in the pericopae of Mary anointing Jesus' feet and Jesus washing the disciples' feet and feeding the betrayer (John 12:2; 13:2, 4; 21:20), Thomas suggests that "when is read in 13:2, the reader, recalling the earlier account (cf. 12.2), is mentally prepared for the footwashing as well as its association with death." Thomas, *Footwashing*, 82. See also Weiss, "Foot Washing," 312.

<sup>18</sup> Most commentators observe that the Last Supper in the Johannine account has similarities with the Last Supper in the Synoptic Gospels. However, it has several outstanding features including the lack of the institution of the Eucharist, and the date on the 13<sup>th</sup> of Nisan, an ordinary meal rather than a Passover meal. See Haenchen, *John 2*, 105; Mathew, *Johannine Footwashing*, 201–3. Brown categorizes the commonalities into three groups: (1) Between John and all three Synoptic Gospels, (2) Between John and Mark/Matthew, and (3) Between John and Luke. In the first category, two out of four observations are more obvious such as the announcement of the betrayal of Jesus by Judas (Matt 26:20–25; Mark 14:17–21; Luke 22:22–23; John 13:18–19, 21–30) and the foretelling of Peter's denial (Matt 26:33; Mark 14:29–31; Luke 22:31–34; John 13:38). In the second category is the scattering of the disciples (Matt 26:31; Mark 14:27; John 16:32). In the third category are Jesus' teaching on humility (Luke 22:24–27; John 13:12–17) and the Father's house/kingdom (Luke 22:30; John 14:2–3) but the wording is very different. Schnackenburg summarizes seven hypotheses to explain the silence on the institution of Eucharist in John's Gospel. These

Jesus' servant-like footwashing is closely linked with the fulfillment motif of feeding bread to his betrayer as self-sacrifice in identifying him as "I AM," the God-sent (John 13:15–20; cf. 21–30). Jesus' self-sacrifice demonstrated by his action of cleansing his disciples' feet indicates who have a share with him (John 13:1–3, 8, e.g. Peter) and by his action of feeding his betrayer with bread (as his flesh) indicates who does not belong to him (e.g. Judas, John 13:11, 18, 21, 26, 27, 30). Both actions point toward Jesus' Passion.<sup>19</sup>

In the event of the catch of 153 big fish (the post-resurrection appearance of Jesus), Jesus initiates to direct his disciples to catch abundant fish and make breakfast for them (John 21:6, 9–12). This action links with Jesus' conversation with Peter as an exemplar regarding feeding Jesus' followers (sheep) as a response to Jesus' love.

The examination of the three perspectives, Social Activity, Agent Roles, and Event Structure of the CT of Manna—Provision will be applied to these two pericopae below.

Manna—Provision	
Social Activity: Kind of Acts/Goals of Sign	A social event of divine testing and edifying the subordinates to obey through the provision of their needs (meat, bread, and the Sabbath) in a specific manner, <sup>20</sup> and safekeeping a sample of provision for the coming generations to see the divine presence.

hypotheses are related to anti-sacramentalism, a substitute in John 6:51c–58, the influence of late Judaism, the replacement by the deeper meaning of footwashing, the evangelist's interest in cult, and uses of allusions to baptism and Eucharist. Brown, *John XIII–XXI*, 557–58; Schnackenburg, *John*, 3:42–43. In the perspective of literary criticism of the oral and written traditions on the Johannine account of the Last Supper regarding multiple or single traditions, see Mathew, *Johannine Footwashing*, 167–82.

<sup>19</sup> Morris observes that two actions of Jesus are significant in this footwashing pericope. "The first, that of washing the disciples' feet, is pregnant with meaning, the meaning of the cross that now loomed before Jesus. The second, that of giving the sop to Judas, taken with Jesus' words to the traitor, set in motion the events leading to the passion." Morris, *John*, 543.

<sup>20</sup> It is noted that God provided food and the Sabbath for the Israelites' physical and spiritual needs. Durham, *Exodus*, 223; Sarna, *Exodus*, 85.



Agent Roles/Status	Divine authority (God), divine representatives (superordinates: Moses and Aaron), and subordinates (Israelites)
Event Structure (organization of structural elements)	<p>Pattern 1 (Manna, Exod 16:1–36): P-Expression of Need (EN, Exod 16:1–3)^RP-Provision Instruction (PI, Exod 16:4–19; glory)^NE-Disobedience (D, Exod 16:20–29)^PE-Obedience (O, Exod 16:30)^RS-Safekeeping Provision (SP, Exod 16:31–36)</p> <p>Pattern 2 (Meat, Num 11:4–35): P-Complaint of Food &amp; Complaint of Overloading (CF&amp;CO, Num 11:4–15)^RP-Provision of Spirit &amp; Meat (PSM, Num 11:16–32)^RS-Remembering Punishment: Kibroth Hattaavah (RPu, Num 11:33–35)</p>

As stated in the previous chapters, the Social Activity of the sign event of manna deals with the testing and edifying of the subordinates' obedience through the divine provision of their needs (meat, bread, and Sabbath) by their following the divine specific instructions. At the end, a sample of provision is kept safe as a testimony for the coming generations to witness the divine presence. In John 13:1–35, the event of Jesus washing the disciples' feet deals with Jesus' initiation of the provision of life-sacrificing love to his disciples when his hour of departure has come. Jesus' life-sacrificing love at this stage is demonstrated through washing the disciples' feet as an example (*ὑπόδειγμα*, John 13:15; cf. *τύπος*, 20:25), feeding his betrayer (John 13:18, 26), and his command to wash one another's feet and love one another to preserve his love and testify to his presence among his children (John 13:12–17; 32–35).

In John 21:1–14, the Social Activity of Jesus' event of the catch of 153 big fish concerns the lack of food of the disciples because Jesus asks them whether they have no fish and they reply that they have not (John 21:5). The resurrected Jesus, knowing his disciples' situation, offers them an instruction for catching abundant fish and serves them a meal of bread and fish for all to eat together. Since Jesus' action of feeding his children

(παιδία, John 21:1–14) and his conversation with Peter regarding love and feeding his lambs are in juxtaposition (John 21:15–19), these two passages seem joined together by the theme of feeding. Whereas Jesus guided his disciples to catch fish and prepared a meal (ἀριστάω, John 21:12, 15) for them, Peter was supposed to follow Jesus' command to do the same to feed Jesus' lambs/sheep as a way to show his love to Jesus.<sup>21</sup>

Further, a link is established between these two passages using the words διαζώννυμι (semantic domain 49.14) and ζωννύω (semantic domain 49.14 and 49.8) in which Peter girded (διαζώννυμι) himself with his outer garment and jumped into the sea (John 21:7; cf. 13:4), and Jesus commented to Peter that when he was young, he girded/tied (ζωννύω) himself and went wherever he wanted, to contrast with when he is old, others will tie (ζωννύω) him up and carry him where he does not want to go (John 21:18x2). Since διαζώννυμι is also used in John 13:4–5 to depict Jesus girding himself to wash the disciples' feet, the use of διαζώννυμι also links together the pericopae of Jesus washing the disciples' feet in John 13 and Jesus' action and command of feeding in John 21.

Nevertheless, Jesus' conversation with Peter regarding love through feeding his lambs/sheep is recorded side by side with Jesus' depiction of Peter's death in terms of glorifying God (John 21:15–17; 18–19). This theme of sacrificial love is similar to the depiction of Jesus' provision of love by laying down his life to glorify God represented

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<sup>21</sup> Although some scholars such as Schnackenburg and Barrett are inclined to see the connection between Jesus' conversation with Peter and John 21:1–14 as loose, Carson finds Schnackenburg's view unwarranted and points out that the transitional phrase "Ὅτε οὖν ἤρριστησαν, then when they ate/finished the meal, forms the connection and significantly links Jesus' revelation to Peter with Peter's previous experiences in which he had boasted of his reliability in the presence of his fellow disciples (13:8, 37–38; cf. 18:10–11) as restoration to public ministry. Schnackenburg, *John*, 3:360; Barrett, *John*, 583; Carson, *John*, 675. Further, Schnackenburg and Barrett overlook the similarity between Jesus feeding the disciples and Jesus' command to Peter regarding feeding his lambs/sheep. See Keener, *John*, 2:1234.

by Jesus' washing the disciples' feet (the same type of sign, John 13:1–3, 31–32).<sup>22</sup> In other words, continuity of the theme of life-sacrificing love is found between the pericopae of Jesus' washing the disciples' feet in John 13 and the catch of 153 big fish in John 21, in which Jesus demonstrated his feeding and gave Peter three chances to show his love to him by feeding his lambs/sheep despite Peter's threefold denial depicted in John 13 to represent their mutual but unequal love.

The Agent Roles in the event of Jesus' washing the disciples' feet include divine authority represented by God, the Father (John 13:1, 3x2, 20, 31, 32x2); a divine representative represented by Jesus (the one who was sent, John 13: 20; Son of Man, John 13:31); and the subordinates represented by "his own," Jesus' disciples (John 13:1, 5, 22, 35). In the event of the catch of 153 big fish, divine authority is represented by Jesus (John 21:1, 4x2, 5, 7, 10, 12, 13, 14, 15, 17, 20, 21, 22, 23, 25), a divine representative/superordinate represented by Peter (John 21:2, 3, 7x2, 11, 15, 17, 20, 21), and the subordinates are represented by the disciples (John 21:1, 2, 4, 7, 8, 12, 14, 20, 23, 24).

Regarding the Event Structure of Jesus washing the disciples' feet, the first element is Problem–Expression of Need (P-EN) that aligns with the first element of the Event Structure in the manna event (Pattern 1: P-EN^RP-PI^NE-D^PE-O^RS-SP). In this event, the element of P-EN is expressed in John 13:1–11 to demonstrate Jesus' need to love his own till the end (*ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς*) by means of washing (*νίπτω*) their feet to qualify them as Jesus' household (John

<sup>22</sup> In the discussion of the uses of *ἀγαπάω* and *φιλέω* in John 21:15–19, Brant suggests that "when Jesus says 'Graze [*boske*] my lambs [*arnia*]' (21:15b), he is clarifying what that love entails and reiterating the love commandment (13:34; 14:15)." Brant, *John*, 284.

13:5, 6, 8x2, 10, 12, 14x2). The semantic property of P-EN is indicated by the urgency and necessity in three ways. First, it is through what Jesus has known, using the perfect participle εἰδώς twice, regarding the coming of his hour (ῥα) of leaving this world and going to the Father (John 13:1), and the fact that the Father had given all things into his hands and he had come from God and was going to God (John 13:3). Second, it is through the contrastive parallel of what the devil *has already put* into the heart of Judas son of Iscariot during the supper, using the same verb form of perfect participle βεβληκότος (John 13:2) with an adverb ἤδη (already) as emphasis that Judas' betrayal of Jesus was at hand. Because of this urgency and necessity, Jesus got up from the meal and prepared to wash the disciples' feet.

Third, it is through Jesus' insistence on washing the disciples' feet when Peter attempted to refuse it, saying, "you do not know now what I am doing, but later you will understand," and "Unless I wash you, you have no share (μέρος) with me" (John 13:7–8).<sup>23</sup> Since Jesus clarified that washing the disciples' feet was for their status of being clean/pure (καθαρός), for those who had bathed, this purity qualified the ones who could have a share with Jesus in abiding in him (John 13:10, 11; cf. 15:4).<sup>24</sup> This theme of cleanliness (καθαρός) of footwashing in a meal setting seems to align with the six stone jars for purification (καθαρισμός, John 2:6) in a wedding banquet in the first numbered sign, the same type of sign. In other words, Jesus' initiation of the provision of love, as

<sup>23</sup> Kobel suggests that "[t]he footwashing is necessary for having a share in Jesus." Instead of being for a single event, it is for the future when Jesus will not be with his disciples. Kobel, *Dining with John*, 204.

<sup>24</sup> The interpretations of the bathing and washing are inconclusive. Instead of the sacramental view, Lincoln proposes that the distinction between bathing and washing is that bathing is believing in Jesus, his deeds and words (cf. John 15:3) and washing is abiding in Jesus (cf. John 15:4). Lincoln, *John*, 370.

deep as laying down his own life, was demonstrated by washing his disciples' feet to make them pure so that they had a share in abiding in him.<sup>25</sup> In fact, besides Jesus taking up the role of a slave to wash the disciples' feet, the significance of Jesus' laying down his life is also symbolized through Jesus' preparation for footwashing, as scholars such as Mathew note, since the verb *τίθημι* for Jesus putting aside his clothes (John 13:4) and *λαμβάνω* for putting them back on (John 13:12) are unusual. They are used to refer to Jesus' laying down his life (cf. John 10:11, 15, 17–18; 15:13) as well as taking it up again (cf. John 10:17–18).<sup>26</sup>

The next element is the Response of Provision Instruction (RP-PI) expressed in John 13:12–20, realized by the present indicative of *οφείλω* (ought) in Jesus' teaching, to denote that even Jesus who was called the Lord and Teacher washed the disciples' feet, so they also *ought* to wash one another's feet (John 13:14). Further, it is realized by the following *γάρ* and *ἵνα* clauses to depict the reason for Jesus giving his disciples an example (*ὑπόδειγμα*, John 13:15) of footwashing so that they should do as Jesus had done for them. In fact, the meaning of *ὑπόδειγμα* overlaps with *τύπος* to denote "model" and "example" (semantic domain 58.59).<sup>27</sup> Mathew argues that it refers to a "sign" to denote

<sup>25</sup> In the discussion of the connection between purity and *μέρος* in John 13:8–11, Leung points out that whereas *μερίς*, the cognate of *μέρος*, is used to refer to Israel's inheritance of land, *μέρος* is used here to refer to "a participation in Jesus' destiny." It is through Jesus' death that believers can be cleansed spiritually and morally to obtain their inheritance. In fact, the Levites' inheritance and share (*μερίς*) were not the land but God (Num 18:20; Josh 18:7). Leung, "'Purity' of the Disciples," 148–49.

<sup>26</sup> Mathew, *Johannine Footwashing*, 359–60; Culpepper, "The Johannine *Hypodeigma*," 137; Lincoln, *John*, 367. Thomas suggests that the loin cloth that Jesus may wear for footwashing foreshadows "the footwashing of the humiliation and cleansing connected with Jesus laying down his life." Thomas, *Footwashing*, 87. Leung suggests that the use of *τίθημι* in the footwashing scene is "in regard to Jesus' 'laying down' his garments in preparation for the footwashing, a parabolic act that is proleptic of Jesus' death." Leung, "'Purity' of the Disciples," 141. In the discussion of the pericope of Jesus' washing the disciples' feet as a *σημείον*, Dunn argues that the choice of language supports this claim and one of the proofs is the uses of *τίθημι* in John and 1 John to depict Jesus' laying aside his clothes and also laying down one's life. Dunn, "Washing of the Disciples' Feet," 248.

<sup>27</sup> Louw and Nida, eds., "Υπόδειγμα." BibleWorks 9.

the sign of love.<sup>28</sup> And Menken points out the footwashing in John 13:6–10 is a “sign” of Jesus’ death on the cross.<sup>29</sup>

Finally, Jesus’ instruction is reinforced by the double conditional sentence using *εἰ* and *ἐάν* that if (*εἰ*) the disciples understand these things and if (*ἐάν*) they do them, they are blessed, showing that there is a condition; not all disciples are blessed (John 13:17–18).<sup>30</sup> This conditional sentence is enclosed by a parallel double amen sayings (*ἀμήν ἀμήν λέγω ὑμῖν*) as affirmations to bring out the truth that the slave is not greater than the master nor the one being sent greater than the one who sent him/her (John 13:16),<sup>31</sup> and also anyone who receives the one Jesus sends receives Jesus, and anyone who receives Jesus receives the one who sent him (John 13:20). These affirmations, on one hand, convince Jesus’ disciples to follow the example of Jesus, their master as well as the sender. On the other hand, they enclose the feeding motif that links to Jesus’ identity as “I AM” (John 13:19) to strengthen the significance of his instruction of footwashing because of his supreme identity, and yet he washes his disciples’ feet and is betrayed (John 13:16, 20).

Following the element of RP-PI is the element of Negative Evaluation of Disobedience (NE-D). This element is found in John 13:21–30 in terms of Betrayal (NE-B) realized by Jesus’ statement that one of his disciples would betray him (*ἀμήν ἀμήν λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με*) using the future indicative of *παραδίδωμι*

<sup>28</sup> Mathew, *Johannine Footwashing*, 404–12.

<sup>29</sup> Menken, *Old Testament Quotations*, 126.

<sup>30</sup> Apparently the double conditional sentence combines two protases from a first class (*εἰ* + indicative) and a third class (*ἐάν* + subjunctive) condition to depict the understanding of these things and doing these things in relation to one apodosis regarding being blessed as the cause and effect. Porter, *Idioms*, 254–67.

<sup>31</sup> An exact saying about a slave is not greater than one’s master *οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ* is found in John 15:20 *Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ*. By this same principle, John 15:20 states that the persecution that Jesus suffers, his disciples will suffer the same. Thus, this is different from following Jesus’ example of footwashing and to be blessed in John 13:16–17.

preceded by the double amen saying (John 13:21). In identifying the betrayer, Jesus gave Judas son of Simon Iscariot a morsel dipped in the sauce. The narrator then comments twice on Judas to reveal the root cause of his betrayal. First, Satan entered (εἰσέρχομαι) into that man (ἐκεῖνος, Judas, John 13:27). Second, ἐκεῖνος (that man, Judas) went out (ἐξέρχομαι) immediately into the night. Since “that man” (ἐκεῖνος) is used instead of the name of Judas, and the contrastive compound verbs εἰσέρχομαι and ἐξέρχομαι are used to depict the sequential actions of Satan and that man (Judas) in response to the dipped morsel (John 13:27, 30), an implication of the control of “that man” by Satan may be established to denote that the betrayal is an activity from the heavenly realm activated by Jesus’ dipped morsel linking it to his betrayal and death (John 13:30).<sup>32</sup>

In fact, the word ψωμίον (morsel) is distinctive, as it occurs a total of four times in the NT, all in this pericope to signify the betrayer (John 13:26x2, 27 and 30). Further, the indication of the betrayer in the Johannine account is slightly different from in the Synoptic Gospels.<sup>33</sup> Here, the betrayer is identified from the perspective of Jesus’ action of dipping the morsel and *giving* it to the betrayer in a way similar to Jesus’s giving the food to the five thousand in John 6 or to the disciples in John 21; those are the events of the same type of sign. However, here, the consequence is not to fill Judas’s hunger but rather to fulfill the OT quotation of betrayal in John 13:18, “the one who ate my bread has lifted his heel against me” to align Jesus with David (ET Ps 41:9), and identify him as “I AM” (John 13:19). It may also imply that this “dipped morsel,” given by Jesus to

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<sup>32</sup> Lincoln clearly suggests that “Judas can be depicted as having been taken over by Satan.” Lincoln, *John*, 379.

<sup>33</sup> To signal who is the betrayer, the Gospels of Matthew and Mark similarly say that Jesus said it was the one who “dips with me into the bowl” (Matt 26:23; Mark 14:20). Luke’s record is slightly different, “the hand of the one who betrays me is with me on the table” (Luke 22:21).

Judas, symbolically represents Jesus' flesh and blood, as the verb ἐσθίω, eat, in the quotation of LXX Ps 40:10 in John 13:18 (ET 41:9; cf. Mark 14:18) seems to be specifically replaced by τρώγω to link this quotation and the following fulfillment (John 13:18, 26, 27, 30) to Jesus' discourse on his flesh and blood (the bread from heaven, the same type of sign in division 2).<sup>34</sup> Τρώγω occurs only five times in the whole Gospel, four in John 6 and once here in John 13 (6:54, 56, 57, 58; 13:18).<sup>35</sup> Thus, a feeding motif is maintained contrastively in this sign of Jesus corresponding to the manna event to link "Jesus' provision" with "Jesus' life," as the recipient of the dipped morsel is Judas, the betrayer (cf. John 6:70), to signify the consumption of his life, his death. Jesus' willingness to provide his flesh and blood represented by the dipped morsel contrasts with Moses' reluctance to provide meat for the Israelites.

While the juxtaposed actions of footwashing and giving the morsel represent Jesus' self-sacrifice, they distinguish between Jesus' disciples who are clean and blessed if they obey Jesus' instruction of footwashing (John 13:10, 17) and Judas who is not clean and not blessed as he is the one who is going to betray him (John 13:10–11, 18).<sup>36</sup> Thus, Jesus' flesh either represents the bread from heaven (John 6:54, 56, 57, 58) or the morsel of betrayal (John 13:18, 26x2, 27, 30), it depends on the one who believes (receives) or disbelieves (rejects) him. Since Jesus' actions of footwashing and the fulfillment of

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<sup>34</sup> Thomas, *Footwashing*, 113. This symbolical meaning of the morsel may explain the seemingly ambiguous and unnatural depictions of the morsel such as μετὰ τὸ ψωμίον, after the morsel, and Judas λαβῶν οὖν τὸ ψωμίον, taking the morsel (John 13:27, 30).

<sup>35</sup> Lincoln points out that instead of the verb ἐσθίω, John uses τρώγω, a word that is used in Jesus' discourse on the bread of life, in which to eat the bread that Jesus gives is to eat the flesh of Jesus, which means believing on him. Lincoln, *John*, 373.

<sup>36</sup> Thomas, *Footwashing*, 112



feeding bread to the betrayer are intertwined to denote Jesus' sacrificial death,<sup>37</sup> for those who belong to Jesus, they will have a share with him after Jesus' washed their feet (the Son, the God-sent, John 13:3, 20), for those who do not, his self-sacrifice, as fulfillment of God's word, would authenticate his identity as "I AM." These two actions of footwashing and feeding the betrayer with the morsel may represent the two sides of the same coin of a sign.

In the sign event of the manna, the element that follows is the Positive Evaluation of Obedience (PE-O). Since this element is absent in this pericope, the next element would be the final element of Result of Safekeeping the Provision (RS-SP) and is represented by keeping a new commandment to love one another (*ἐντολὴν καινὴν δίδωμι ὑμῖν*) in John 13:31–35. This element is realized and emphasized by the double *ἵνα*-clauses regarding loving one another as Jesus loved them, with an emphatic personal pronoun *ὕμεῖς* (*ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους*), and these clauses connect directly with the following conditional sentence using *ἐν τούτῳ* (by this) to bring out the consequence of them being recognized as Jesus' disciples if they have love among one another (*ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταὶ ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις*) in John 13:34–35. In fact, the depictions of Jesus' new commandment of loving one another and his glorification (his death) and where he is going (*ὑπάγω*) are juxtaposed that cohere with the beginning of the pericope

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<sup>37</sup> In light of the OT fulfillment (John 13:18, cf. v.26), the betrayal of Jesus is more severe than the betrayal of David in Ps 41:9. Whereas Jesus washed Judas's feet to denote their intimate relationship, and gave Judas a dipped morsel that may symbolize his flesh, Judas betrayed Jesus to death, but David gave his close friend his bread and was only turned against. Lincoln indicates that the reference point between Jesus and the righteous sufferer in Ps 41:9 is a betrayal by a bosom friend. "The more intimate the relationship—breaking bread with someone as a table companion—the crueler the breach of trust." Lincoln, *John*, 373.

regarding Jesus' hour (his death), love, and his going (*ὑπάγω*) to God (John 13:1–3; 31–33) to signal a unit.<sup>38</sup> Further, this element of RS-SP is also linked with the previous element of RP-PI in terms of Jesus' commandment to love one another and Jesus' example of washing the feet of one another because of his love, using the word *ἀλλήλων* (one another, John 13:14, 34x2, 35) to unite these two commands.

Thus, both the acts of footwashing and loving one another preserve Jesus' life-sacrificing love.<sup>39</sup> Since in the sign event of manna, the safekeeping of a sample of provision, a pot of manna, was for the coming generations to see the divine presence, this function aligns with the keeping of the new commandment as an example of Jesus' provision of self-sacrificing love. In other words, when Jesus' disciples love one another as Jesus did (even the betrayer), all people will recognize that they are Jesus' disciples because Jesus is among them. Since the word *δοξάζω* (glorify) occurs five times in two verses in John 13:31–32 to reveal the mutual glory between the Son of Man and God, this creates a climax of glorification building through Jesus' first revealed glory in the first numbered sign (John 2:11).<sup>40</sup>

Thus, the Event Structure of Jesus' sign of washing the disciples' feet and feeding

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<sup>38</sup> Although commentators tend to divide John 13:31 from what precedes and join it with what follows as a transition, van der Watt observes that John 13:34–35, as the climax of the theme of love, frames the narrative as a unit. Van der Watt, "The Meaning of Jesus Washing the Feet," 28. For the divisions of the commentators, see Brown, *John XIII–XXI*, 545–47; Barrett, *John*, 449–53; Schnackenburg, *John*, 3:48–49; Bruce, *The Gospel of John*, 291–92; Haenchen, *John 2*, 117–18; Carson, *John*, 476–82; Morris, *John*, 558; Beasley-Murray, *John*, 240–45; Lincoln, *John*, 381–86; Thompson, *John*, 295–98.

<sup>39</sup> In light of social relations, Van der Watt argues that the meaning of Jesus washing the disciples' feet focuses on the nature of Jesus' intense love, in which the intent and attitude of the action is more important than the action itself. Van der Watt, "The Meaning of Jesus Washing the Feet," 36–37. From a different perspective focusing on the heritage that footwashing can bring (John 13:8), Brown points out that footwashing primarily symbolizes Jesus' salvific death in terms of his disciples having eternal life with Jesus. Others may argue a secondary baptismal symbolism in the verse. Brown, *John XIII–XXI*, 566. Thus, footwashing contains the meanings of intense love and salvific death that point to what here is called life-sacrificing love.

<sup>40</sup> The development of the mutual glory between the Father and the Son is also observed in John 12:28 in which the word *δοξάζω* is used three times.

the betrayer consists of four structural elements similar to the event of manna as follows:

P-EN^RP-PI^NE-B^RS-SP.

In examining the Event Structure in John 21:1–19, the first element, Problem of Expression of Need (P-EN), is found in John 21:1–5, realized by the clause *ἐπίασαν οὐδέν* (they caught nothing) as a result of their fishing, and Jesus' question regarding whether his disciples had any fish, to which his disciples replied negatively (*Παιδία, μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ, Οὐ*). Although the element of P-EN is found, it is unlike the one in the first numbered sign of good wine in which others sought the help of Jesus when wine was lacking. Rather, it is similar to the sign events of Jesus' feeding the five thousand and washing the disciples feet and feeding the betrayer, in which Jesus was the one who initiated the provision of food and life out of love for those who needed it.

The next element is the Response of Provision Instruction RP-PI intertwined with the element of Positive Evaluation of Obedience (PE-O) in John 21:6–14. This intertwined pattern is similar to what happens in the second level of Jesus' sign of feeding the five thousand, that is, the provision of the bread of life/Jesus' flesh and blood (Chapter 4 Section 3.1) in which RP-PI and NE-D are intertwined in three turns (John 6:35–71). Here, the element of RP-PI is realized by three imperatives to denote three instructions of Jesus. First is *βάλετε* (*βάλλω*, throw) in Jesus' instruction to throw the fishing net (John 21:6). Second is *ἐνέγκατε* (*φέρω*, bring) in Jesus' instruction to bring the fish from those they had caught (John 21:10). Third is *ἀριστήσατε* (*ἀριστάω*, eat breakfast/a meal) in Jesus' instruction to come have breakfast with him (John 21:12).<sup>41</sup> In

<sup>41</sup> According to Louw and Nida's Greek-English lexicon, *ἀριστάω* can refer to eating a meal (semantic domain 23.20) or eating breakfast (semantic domain 23.24).

response to Jesus' instructions, the disciples obeyed, thus bringing forth the element of PE-O, realized by the indicatives ἔβαλον (βάλλω) as they threw the net (John 21:6), and ἀνέβη (ἀναβαίνω) as Peter went up to Jesus to deliver the fish (John 21:11), and by the narrator's comments using the imperfect tense form ἐτόλμα (τολμάω) in imperfective aspect to denote that during that time none of the disciples dared to ask Jesus "who are you" in response to his instruction to come and eat (John 21:12).

In addition to these structural elements, similarities are observed intratextually between Jesus' signs corresponding to the manna event in different divisions. First, regarding provision and revelation (φανερῶ), whereas Jesus provided abundant good wine in his first numbered sign (division 1) performed in Cana of Galilee to manifest (φανερῶ) his glory, he provided abundant fish in his last sign performed at the sea of Tiberias in Galilee to reveal (φανερῶ) himself (John 2:11; 21:1x2, 14).<sup>42</sup>

Second, Jesus' actions of taking (λαμβάνω) the bread and fish (ἄρτος and ὀψάριον) and giving (δίδωμι) them to the disciples are found here as well as in his feeding of the five thousand (division 2), despite one of them focusing more on the bread and the other on the fish/meat (John 6:9, 11; 21:9, 13),<sup>43</sup> and both happened near the sea of Tiberias in Galilee (John 6:1, 21:1).

Third, as mentioned in Chapter 2 Section 6.1, the pericopae of the catch of abundant fish and Jesus washing the disciples' feet and feeding the betrayer (division 3)

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<sup>42</sup> Kobel observes that the first and last meal accounts comprise the first and last events of Jesus' revelation through the provision of drink and food. Whereas at the wedding of Cana, Jesus manifested his glory and his disciples believed, in the catch of abundant fish in Galilee, Jesus manifested himself before the disciples. Kobel, *Dining with John*, 81.

<sup>43</sup> Although in the pericope of Jesus' feeding the five thousand, Jesus took the five loaves of barley bread and two fish, only the gathering of the leftover bread is mentioned but not of the fish. Contrarily, in the pericope of the catch of abundant fish, Jesus prepared a meal of bread and fish, but only the process catching the fish is mentioned but not the bread.

are linked using the same action verbs *διαζώννυμι* . . . *βάλλω* (gird . . . throw) to contrast the actions of Jesus and Peter, as the former put aside his outer clothes (*ιμάτια*) and girded (*διαζώννυμι*) himself with a towel, and poured/threw (*βάλλω*) water into a basin (John 13:4–5), the latter girded (*διαζώννυμι*) himself with the outer garment (*ἔπενδύτης*) and threw (*βάλλω*) himself into the sea (John 21:7).<sup>44</sup> This subtle linkage may signify that these two pericopae are closely related belonging to the same type of sign.

Fourth, the scene of Peter before the *charcoal* (*ἀνθρακιά*) in the Johannine passion narrative (John 18:18), foretold in John 13:36–38, may link to the scene of the *charcoal* (*ἀνθρακιά*) depicted in the pericope of the catch of 153 big fish (21:9, cf. 21:4–12) as this word is found only here in John in the NT.<sup>45</sup> These two scenes concern Peter's threefold denial of Jesus (John 18:15–18, 25–27), foretold in John 13:36–38 after Jesus' footwashing, and Jesus' threefold commission of Peter (John 21:15–19).<sup>46</sup>

Finally, the element of Result of Safekeeping the Provision (RS-SP) is detected in terms of Jesus' commission to Peter to feed his lambs/sheep figuratively (John 21:15–19) by means of the complex of statement/question-response-command in three turns. These

<sup>44</sup> Spencer observes that John 21 echoes four accounts in John 1–20: (1) the Feeding of the Five Thousand and the resulting scenes surrounding the episode in 6:1–71; (2) Peter's Three-Fold Denial in 18:15–18, 25–27; (3) Jesus Washing the Disciples Feet in 13:3–5, 36–38; and (4) the Parable of the Good Shepherd in 10:1–18. In the discussion of the echoes with John 13:3–5 and 36–38, Spencer notes that "Peter's actions in v. 7 contrast with those of Jesus in 13:3–5: whereas Jesus takes off his clothing and girds a towel around his waist, Peter puts on his clothing by girding his 'outer garment' around himself." His interpretation of this contrast is that "while the characters are unaware of the implications of the irony, the implied reader deduces that Peter requires rehabilitation." Spencer, "Narrative Echoes in John 21," 55, 62.

<sup>45</sup> None of the Synoptic Gospels mentions the charcoal in the scene of Peter's denial in the passion narrative. Whereas Matthew is silent on the fire in the courtyard, Mark mentions the warming and the light (*θερμαίνομαι* and *φῶς*, Mark 14:54, cf. 66–72), and Luke mentions the fire and the light (*πῦρ* and *φῶς*, Luke 22:55, 56, cf. 54–62). Although the pericope of the catch of 153 fish in John is frequently compared with the miraculous catch of fish in Luke 5:1–11, their settings are different enough to make the Johannine account distinctive.

<sup>46</sup> Lincoln points out that the charcoal fire in John 21:9 recollects the moment of Peter's denial of Jesus in the high priest's courtyard warming himself (John 18:8, 25) and the provision of fish and bread brings back the incident of Jesus feeding the five thousand (John 6:1–14). Lincoln, *John*, 512. See also Labahn, "Fishing for Meaning," 132.

include three declarative/interrogative sentences of Jesus using the present indicatives of ἀγαπάω and φιλέω,<sup>47</sup> Peter's three positive responses using the perfect indicative of οἶδα, the present indicatives of φιλέω and γινώσκω, and Jesus' three commands using the present imperatives βόσκει and ποιμαίνε and the plural nouns ἀρνία and πρόβατα (John 21:15, 16, 17; cf. John 10:1–18) in depicting a way to love Jesus to an extent that Peter will glorify God through his death (John 21:18–19).<sup>48</sup> These themes between loving Jesus, Jesus' commandment to Peter to feed his sheep to demonstrate love, and Peter's glorification/death (John 21:15–19) harmonize with Jesus' love to his disciples till the end that is linked to his death/glorification (John 13:1–3, 31–32), and Jesus' commandment to love one another (John 13:34–35).

In fact, Jesus emphasizes that the ones who love him will keep his commandments (John 14:15; cf. vv.16–24).<sup>49</sup> Since previously Peter denied being Jesus' disciple three times, many commentators suggest that Jesus' threefold question in John 21:15–17, “Do you love me?” seems to rehabilitate Peter's discipleship/apostolic charge after his denial.<sup>50</sup> Culpepper specifically argues that Jesus' conversation with Peter

<sup>47</sup> Porter points out that grammatically it is uncertain whether Jesus asks Peter whether he loves him or states that he loves him. Porter, *Linguistic Analysis*, 299.

<sup>48</sup> Brant observes that the Good Shepherd discourse and Peter's reversals are linked, and she illustrates this with a table to show the link between John 10:11 and 13:37 regarding Jesus as the Good Shepherd who lays down his life for his sheep and Peter who will lay down his life for Jesus. Then Peter is willing to kill for Jesus (John 18:10) but he denies being a disciple three times (John 18:17, 25–27). Then Jesus asks Peter three times whether he loves him and when he replies that he does, Jesus asks him to feed his sheep (John 21:15–19). Brant, *John*, 200–201. Further, Brown points out that the Greek vocabulary varies remarkably in the three repetitive verses in which there are two verbs for “to love” (ἀγαπάω and φιλέω), for “to know” (οἶδα and γινώσκω), and for “to feed or tend” (βόσκει and ποιμαίνω), and two or three different nouns for sheep (ἀρνίον and πρόβατον/πρόβατιον) in John 21:15, 16, 17. Brown, *John XIII–XXI*, 1102, 1104–5.

<sup>49</sup> Culpepper observes that Jesus' threefold commission emphasizes that “love for Jesus must be lived out” in light of John 14:15 and 13:35. Culpepper, “Exemplary Disciple,” 177.

<sup>50</sup> Barrett suggests that rehabilitation is certainly in mind but it is not the primary concern. Sanders, *John*, 454; Westcott, *John (Authorized)*, 303–4; Barrett, *John*, 583; Schnackenburg, *John*, 3:361–62; Beasley-Murray, *John*, 404–7; Brant, *John*, 283–85. Although Brown points out that most commentators view Jesus' threefold question as “a symbolical undoing of Peter's threefold denial of Jesus,”

“dramatically singles out the disciple who had denied Jesus three times to illustrate both Jesus’ forgiveness of those who fail and the imperative of obedience. The disciple who loves Jesus will serve the community that follows him.”<sup>51</sup> Especially, following the pericope of Jesus washing the disciples’ feet, Jesus foretold that Peter would deny him three times though he desired to follow him and lay down his life for him, and Jesus’ declared that Peter would follow him later. Now, Jesus gave Peter this opportunity to follow him and lay down his life even after he had failed him (John 13:36–38; 21:18–19).<sup>52</sup>

Thus, the pericopae of Jesus’ washing the disciples’ feet and Jesus’ commandment to Peter to feed his sheep (the catch of 153 big fish) reflect a mutual love in which Jesus loved his disciples till the end by laying down his life, and Peter, as an exemplary disciple, loved Jesus by taking care of his followers sacrificially and laying down his life. Although Jesus did not explicitly command his disciples to keep a sample of the provision (bread and fish) for future generations to witness God’s presence as was done with the manna, Peter, as an exemplar, was commanded to keep Jesus’ commandment to feed his sheep, that is, to provide for Jesus’ followers what they need, physically and

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he himself suggests that “[o]nly indirectly does 15–17 refer to Peter’s denials and rehabilitation; the direct import of the threefold question and answer is not so much that Jesus doubts Peter but that Peter’s love for Jesus is earnest.” Brown, *John XIII–XXI*, 1111–12.

<sup>51</sup> Culpepper, “Exemplary Disciple,” 165, 176. In fact, Culpepper’s focus on Jesus’ forgiveness rather than Peter’s discipleship/leadership/apostolic office (cf. Matt 16:17–19; Luke 22:32) is accurate, as Peter’s leadership does not seem to be shaken after his threefold denial of Jesus. Three events may indicate this. First, in Jesus’ resurrection, although the beloved disciple ran faster than Peter to reach Jesus’ tomb, he did not go in until Peter went into the tomb first (John 20:3–10). Second, in Jesus’ appearance to the disciples, Jesus breathed on the disciples including Peter the Holy Spirit to send them as his representatives. Third, in the event of the catch of 153 big fish, Peter took the lead to go fishing, and other disciples went with him (John 21:2–3).

<sup>52</sup> Brown sees John 21:18–19, 22 a “counterpart dialogue associated with Jesus’ prediction of Peter’s threefold denial in xiii 36–38.” Brown, *John XIII–XXI*, 1111.

spiritually, in a way similar to Jesus' metaphor of the Good Shepherd in John 10,<sup>53</sup> and also similar to Jesus, as a parent, in providing food for his children (*παιδιά*) through their daily work in John 21.<sup>54</sup> In other words, the keeping of Jesus' commandment of providing his followers' physical and spiritual needs because of love even to lay down one's life is more relevant and significant than safekeeping the material substance of the provision to reflect God's presence and people's obedience in Jesus' generation.

Since Jesus' role in this pericope is divine authority, and Peter is the divine representative, this final element of RS-SP may also relate to the meat event in which God commanded Moses to provide meat to the Israelites to eat when they complained about food/manna (Num 11:1–35). Moses' comment that even slaughtering the flocks (*πρόβατα*) and herds (*βόες*) and gathering all the fish (*ὄψος*) from the sea would not provide enough for the Israelites (Num 11:22) seems to resonate with Jesus' instruction to Peter to catch abundant fish (*ὀψάριον*, John 6:9, 11; 21:9, 10, 13; *ἰχθύς*, 21:6, 8, 11) and feed his lambs/sheep (*ἀρνία/πρόβατα*, John 21:15, 16, 17). Here in Jesus' event, the emphasis on feeding Jesus' followers is not on the quantity of meat, since Jesus would provide (i.e., wine, bread, fish), but on the quality, on the basis of one's love to Jesus even to lay down one's life as Jesus did in providing "his flesh" (Jesus/Peter's glorification, John 13:31–32; 21:18–19). Thus, the Event Structure of Jesus' feeding his disciples is P-EN^RP-PI/PE-O^RS-SP in which the element of NE-D is lacking.

To conclude this section, in this division, two of Jesus' signs are identified as

<sup>53</sup> The word "sheep" (*πρόβατον*) occurs nineteen times, mainly in three chapters: John 2:14, 15; 10:1, 2, 3x2, 4, 7, 8, 11, 12x2, 13, 15, 16, 26, 27; 21:16, 17. The imagery of pastoral care appears in John 10.

<sup>54</sup> Jesus as parent is depicted through his address to his disciples as *παιδιά* (children) and his preparing breakfast for them (John 21:5–14).



corresponding to the tabernacle sign of the manna, namely, washing the disciples' feet and feeding the betrayer and feeding the disciples (the catch of 153 big fish). For the former, the Social Activity concerns Jesus' provision of life-sacrificing love through the act of footwashing as an example for the disciples to follow, feeding the betrayer in obedience to God, and Jesus' new commandment of loving one another for the disciples to keep so as to be recognized as Jesus' disciples to testify to his presence. Along with Jesus' provision of love, the feeding theme remains in terms of Jesus giving a dipped morsel to Judas to identify him as the betrayer but at the same time to authenticate Jesus as "I AM." Its significance is shown through the OT fulfillment quotation regarding betrayal and through the implication of Jesus giving his flesh to Judas to point to his death.

For the latter, the Social Activity concerns Jesus' provision of food through instructing the disciples to catch abundant fish, making a meal for them, and commanding Peter, an exemplar, to provide (feed) for the physical and spiritual needs of his followers (sheep) because of loving him to an extent to lay down his life as the Good Shepherd does (John 10).

Regarding the Agent Roles, the main difference between these two events is Jesus' role. Whereas Jesus represents the divine representative/superordinate (the one being sent) in the event of Jesus' washing the disciples' feet and feeding the betrayer, in the post-resurrected appearance, he represents the divine authority, and Peter the divine representative (exemplar) in the event of Jesus' feeding the disciples (the catch of 153 big fish).

For the Event Structure, both events show similarities to the manna event in terms

of the semantic properties of the elements and the structures. However, instead of a direct link to the manna event, in this division, most correspondences are by intra-textual links to Jesus' signs corresponding to the manna event in other divisions. Whereas the Event Structure of Jesus' washing the disciples' feet and feeding the betrayer comprises P-EN<sup>^</sup>RP-PI<sup>^</sup>NE-B<sup>^</sup>RS-SP, in which the element of PE-O is absent, Jesus feeding the disciples (the catch of 153 big fish) contains P-EN<sup>^</sup>RP-PIxPE-O<sup>^</sup>RS-SP, in which the element of NE-D is absent, compared to P-EN<sup>^</sup>RP-PI<sup>^</sup>NE-D<sup>^</sup>PE-O<sup>^</sup>RS-SP, the Event Structure of the manna event. The functions of both Jesus' signs are related to *love*: (1) washing the disciples' feet and feeding the betrayer and the command to love one another; (2) loving Jesus and feeding his followers. This is to witness to the divine presence as an obedience corresponding to the function of keeping the manna as a witness to the divine presence and obedience. In fact, following God's word (offering self-sacrificing love) is the food for life (cf. 4:34).

Besides the similarities of elements and structures, there are intra-textual links between Jesus' signs corresponding to the manna events in the other divisions. For Jesus' sign of washing the disciples' feet and feeding the betrayer, the similarities and contrasts with Jesus' sign of good wine in division 1 include the purification theme in which the servants pour water to fill the stone purification jars and Jesus pours water into the wash basin, and the unconventional social activities regarding the superior (good wine/teacher Jesus) taking the position of the inferior (cheap wine/wash disciples' feet). This shows a transformation, grounded on the status of purity, from the provision of material substance (good wine coming from the purification water) to the provision of spiritual essence (the

attitude of love by laying down one's superiority, even life, to purify one another for abiding in Jesus).

With respect to Jesus' sign of the leftover bread in division 2, similarities include the feeding motif between Jesus giving the bread and fish to the five thousand and Jesus giving the dipped morsel to Judas, and the use of the word τρώγω (eat) to exclusively link the OT fulfillment of Jesus' betrayal by the one who eats his bread/morsel (John 13:18, 26x2, 27, 30) to Jesus' discourse on the bread of life as Jesus' flesh and blood (John 6:54, 56, 57, 58). This implies that the dipped morsel as Jesus' flesh points to his death caused by the betrayal of Judas.

For Jesus' sign of feeding the disciples (the catch of abundant fish), the similarities and contrasts with Jesus' sign of good wine include abundant provision (of drink/food), and Jesus' manifestation (φανερώω) of glory/himself (John 2:11; 21:1). Further, with respect to Jesus' sign of the leftover bread, the correspondences include the feeding motif in which Jesus' actions of "taking" and "giving" the "bread and fish" by the sea of Tiberias are similar (John 6:1, 9, 11; 21:1, 9, 13). Likewise, with respect to Jesus' sign of washing the disciples' feet and feeding the betrayer, the associations include (1) the loving theme: Jesus' love for his disciples as an example and washing one another's feet (John 13:1–3, 15), a new commandment of loving one another (John 13:34–35) that links with Peter's threefold love for Jesus through providing the needs of Jesus' followers (John 21:15–19); (2) the contrast between Peter's threefold denial of Jesus and his threefold love for Jesus (John 13:36–38; 18:15–17, 25–27, 21:15–19); and (3) the glorifications of Jesus and Peter (δοξάζω, John 13:31–32; 21:19).

Finally, a subtle link is established using the distinctive words *διαζώννυμι* (gird) and *βάλλω* (throw) to tie the two pericopae of Jesus and Peter together through a series of actions and the mention of garment (John 13:4–5; 21:7): Jesus lays down his *outer clothes* (*ἱμάτια*), *girds himself* with a towel and *pours/throws* water in a basin to wash his disciples' feet, Peter *girds himself* with his *outer garment* (*ἔπενδύτης*) and *jumps/throws himself* into the sea (John 13:4–5; 21:7).<sup>55</sup>

Thus, this reflects that Jesus' signs corresponding to the manna event are linked and developed through the themes of provision of drink and food, manifestation, glorification, and the different forms of love (washing one another's feet for abiding in Jesus, loving one another, and loving Jesus sacrificially by providing for Jesus' followers' holistic needs).

### 3.2 The Analogies between the Tabernacle Signs and Jesus' "All Inclusive" *σημεῖον* in the Passion Narrative (John 18–20)

As discussed in Section 2, Jesus' raising a new temple of his body in three days as a sign (John 2:18–22) is fulfilled in his crucifixion and resurrection (John 2:22). Thus, a convergence of the tabernacle signs may be found in the passion narrative as a supreme sign, the "all inclusive" *σημεῖον*. Further, there are links in the passion narrative to the four types of signs in division 2 that support the possibility that Jesus' arrest, execution,

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<sup>55</sup> Scholars tend to notice that the word *διαζώννυμι* appears in the NT mainly in the pericopae of Jesus' washing the disciples' feet and the catch of 153 big fish. Brown, *John XIII–XXI*, 1072; Bruce, *The Gospel of John*, 400; Carson, *John*, 671. Keener suggests that Peter's action of girding himself may symbolically recollect Jesus' action of washing the disciples' feet in John 13 in which the water motif also appears. Keener, *John*, 2:1230, 1230n38. Jesus spoke with Peter regarding the difference between washing partly (feet, hands, head, John 13:6, 8, 9) and bathing completely (wholly, John 13:10) when he was girded with a towel to wash Peter's feet. In John 21, Peter nearly naked girding himself with his outer garment and jumping into the sea may create an overtone of bathing completely to be cleansed if these two pericopae are meant to interpret each other.

resurrection, and appearances may, in a certain way, correspond to the four types of tabernacle signs. Thus, the examination of the analogies to the tabernacle signs in the passion narrative will take place using the CTs of the tabernacle signs in the order of the manna, the bronze serpent, Aaron's staff, and the bronze altar cover as follows.

### ***3.2.1 An Analogy between Signs of Manna and Jesus' Blood and Water (John 18:9, 19:25–37)***

Previously, we have discussed two of Jesus' signs corresponding to the manna event regarding Jesus' provisions of love by footwashing and feeding (abundant fish to his disciples) in John 13 and 21 respectively. The next possible sign corresponding to the sign event of manna in this division may be embedded in Jesus' passion narrative. At first glance, the provision theme in the passion narrative does not seem to stand out until some signals that may associate with the same type of signs in divisions 1 and 2 are detected, such as the direct fulfillment link between John 6:39 and 18:9, the connection of Jesus' blood (αἷμα) in John 6 and 19 (John 6:53, 54, 55, 56; 19:34),<sup>56</sup> and the similarities between the first numbered sign at Cana and Jesus' crucifixion.

As mentioned previously, the direct link of fulfillment between John 6:39 and 18:9 concerns the will of God that Jesus should not lose anyone that God has given to him (παῖν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ, 6:39; οὓς δέδωκάς μοι οὐκ ἀπόλεσα ἐξ αὐτῶν οὐδένα; 18:9). The co-text of John 6:39 is Jesus' claim to be the bread of life (ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς, John 6:35) so that whoever comes to him will never be hungry and whoever believes in him will never be thirsty. Since those who had seen Jesus still did not

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<sup>56</sup> The word αἷμα occurs six times in John. Five times are used to refer to Jesus' blood in John 6 and 19 and once refers to "not born of blood" in general (John 1:13).

believe, Jesus elaborated further that he would not drive away those given to him by the Father, since he came down to do God's will.

In John 18:9, the narrator's comment comes after Jesus admitted three times "I am" (ἐγώ εἰμι) Jesus of Nazareth (18:5, 6, 8),<sup>57</sup> and he asked those who arrested him to let his disciples go. Jesus' request, thus, fulfills his own words that he did not lose anyone God had given to him, to denote instantly Jesus' protection of his disciples from being arrested/perishing (cf. John 17:12). He was doing God's will to provide his believers with the bread of life so that they would not be lost (John 6:39, cf. 6:12).<sup>58</sup> This implication that he was doing God's will of providing the bread of life so that not one may be lost may be buttressed by Jesus' rhetorical question that follows, focusing on doing God's will through the symbolism of the provision of drink, "Am I not to drink the cup that the Father has given me?" (John 18:11). This points to his crucifixion in general but also to the distinctive Johannine portraits of Jesus' thirsting (διψάω) and receiving (λαμβάνω) the sour wine (drink) as a fulfillment in particular (John 19:28–29),<sup>59</sup> and Jesus' last word on the cross, τετέλεσται (from τελέω, it is completed, John 19:30) referring to doing God's will. Further, parallels are found between Jesus' crucifixion and the first sign in Cana, such as the drinking motif and the presence of Jesus' mother exclusively in these two

<sup>57</sup> The last three times of Jesus' saying ἐγώ εἰμι are here in John 18.

<sup>58</sup> Although some critics suggest that John 18:9 is the work of a redactor because John 17:12 concerns the protection of the disciples from spiritual destruction that jeopardizes their salvation rather than the protection of the disciples from the soldiers, Dodd argues that the meaning of Jesus' words and act in the evangelist's mind could go beyond a specific event. Especially John 17:12 also points back to John 6:37–40 in which Jesus provided himself as the bread of life so that whoever believed will have eternal life. Dodd, *Interpretation*, 432–33. Bultmann supports that the reference of the fulfillment in John 18:9 is drawn from John 6:39, as he says, "A note (v. 9) adds that by this means a saying of Jesus should find its fulfillment; obviously 6.39 (cp. 17.12) is meant." However he was not sure how Jesus not letting any of his own being lost in terms of eternal life related to keeping his disciples from physical harm from the arrest. Thus, he suggests that the narrator's comment is a gloss of the redactor. Bultmann, *John*, 640.

<sup>59</sup> Brown proposes that Jesus' thirst fulfills the symbolism of drinking the Father's cup in John 18:9. Brown, *John XIII–XXI*, 930.

pericopae (John 2:1, 3; 19:25). There it is drinking good wine provided by Jesus (John 2:1–11) in contrast with Jesus' receiving the cheap (sour) wine (John 19:28–30). Thus, the analogy of the sign of manna in Jesus' crucifixion in John 19:25–37 will be examined using the three perspectives of Social Activity, Agent Roles, and Event Structure below.

Manna—Provision	
Social Activity: Kind of Acts/Goals of Sign	A social event of divine testing and edifying the subordinates to obey through the provision of their needs (meat, bread, and the Sabbath) in a specific manner, and safekeeping a sample of provision for the coming generations to see the divine presence.
Agent Roles/Status	Divine authority (God), divine representatives (superordinates: Moses and Aaron), and subordinates (Israelites)
Event Structure (organization of structural elements)	Pattern 1 (Manna, Exod 16:1–36): P-Expression of Need (EN, Exod 16:1–3)^RP-Provision Instruction (PI, Exod 16: 4–19; glory)^NE-Disobedience (D, Exod 16:20–29)^PE-Obedience (O, Exod 16:30)^RS-Safekeeping Provision (SP, Exod 16:31–36) Pattern 2 (Meat, Num 11:4–35): P-Complaint of Food & Complaint of Overloading (CF&CO, Num 11:4–15)^RP-Provision of Spirit & Meat (PSM, Num 11:16–32)^RS-Remembering Punishment: Kibroth Hattaavah (RPu, Num 11:33–35)

Regarding Social Activity, generally, the focus of Jesus' crucifixion usually falls on the steps in execution such as being flogged, mocked, and crucified as a result of the accusation of the Jews. However, in the Johannine account, the flowing out of blood and water is remarkable. It is explicitly depicted after Jesus' death and being pierced by a soldier (John 19:34). And it is witnessed as the solemn truth using the perfect tense form *μεμαρτύρηκεν* of *μαρτυρέω* and its noun *μαρτυρία*, and the words *ἀληθινός* and *ἀληθής* as emphasis to convince the readers to believe (John 19:35). Two quotations of OT fulfillment follow joined together by a single quotation formula, *ἵνα ἡ γραφή πληρωθῆ*, by

which to denote Jesus' identity. First, Jesus' unbroken legs contrast to the other two criminals who had their legs broken (John 19:32–33). This fulfilled the Scripture “not a bone of his will be broken” (John 19:36). Second, Jesus' pierced side from which blood and water came out immediately (John 19:34) fulfilled the Scripture “they will look on the one whom they have pierced” (John 19:37). This direct explicit link of OT fulfillments to Jesus' death is one of the distinctive features in Johannine passion narrative compared with the Synoptic Gospels where OT scriptures are only implicitly quoted and with no reference to OT fulfillment.<sup>60</sup> Whereas the Synoptic Gospels do not spell out the event of flowing out of blood and water nor link Jesus' death to any OT fulfillment, John reflects on the event and the OT fulfillment quotations that most probably are significant in his passion narrative.

Particularly, as mentioned before, the depiction of Jesus' blood appears only in John 6 and 19 (John 6:53, 54, 55, 56; 19:34) that link the flowing out of Jesus' blood with the discourse of Jesus' provision of his flesh (food) and blood (drink).<sup>61</sup> These two collocated perspectives of food and drink are also found in Jesus' claim to be the bread of life earlier in John 6:35, as Jesus elaborated that whoever comes to him (the bread of life) will never be hungry (lack food) and whoever believes in him will never be thirsty (διδάω, lack drink). Only in John 19:34 is αἷμα juxtaposed with water flowing from Jesus' body. That would be as a matter of fact, but it may also be a metonym to symbolically denote

<sup>60</sup> In the Synoptic Gospels, no OT fulfillment quotation is directly linked to Jesus' death. For example, Mark 15:34 (Ps 22:1); Luke 23:46 (Ps 31:5).

<sup>61</sup> For the term αἷμα, in a total of six occurrences in John (1:13; 6:53, 54, 55, 56; 19:34), five are used in parallel with σὰρξ (flesh) except John 19:34, and four out of those five are in John 6 to depict the provision of Jesus' flesh (food) and blood (drink) referring to the bread of life/from heaven (John 6:35, 48, 50–51, 53–56, 58).



Jesus as the bread of life according to the references of the four occurrences of  $\alpha\lambda\mu\alpha$  in John 6. Thus, Jesus' crucifixion in the Johannine account may contain the fulfillment of Jesus as the bread of life (the same type of sign in John 6).

Further, the appearance of Jesus' mother with Jesus in the passion narrative recalls the wedding at Cana in which Jesus' mother reported to Jesus the lack of wine and Jesus then changed the purification water into good wine.<sup>62</sup> Whereas Jesus offered good wine at the beginning of his ministry, he himself received the cheap wine, and blood and water flowed from his body at the end of his ministry (John 19:25–37). In view of provision, Jesus' crucifixion seems to relate to the provision of blood ( $\alpha\lambda\mu\alpha$ ) and water, possibly from the cheap wine, in contrast to the first sign in Cana in which purification water was transformed into good wine (the same type of sign in John 2).

For the Agent Roles, whereas God the Father represents the divine authority, Jesus represents the first level superordinate/divine representative (cf. John 18:9, 11), and the beloved disciple, Jesus' mother, Mary the wife of Clopas, and Mary Magdalene represent the first level subordinates (John 19:25–26), the Jewish leaders represent the second level superordinates, and the soldiers represent the second level subordinates.

In examining the Event Structure, five elements are involved in the sign event of manna P-EN^RP-PI^NE-D^PE-O^RS-SP (Pattern 1). Since the sign event of Jesus' crucifixion may contain features of the fulfillment of the bread of life (John 6, blood) and the contrastive parallels with the features of Jesus' first sign at Cana (John 2, water), the parallels between the first numbered sign and Jesus' crucifixion will be scrutinized to

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<sup>62</sup> Scholars observe that Jesus and his mother appear together exclusively in the first sign at Cana and Jesus' crucifixion (John 2:1–12 and 19:25–27). Lightfoot, *John*, 317; Brown, *John XIII–XXI*, 925; Ridderbos, *John*, 612; Brant, *John*, 253.

facilitate the identification of the elements in this event.

As mentioned in the literature review in Chapter 1, Girard argues that the seventh Johannine sign is “*Le vin aigre, l’eau et le sang*” (the sour wine, water and blood). He observes several parallels between the pericopae of Jesus’ first sign at Cana and Jesus’ crucifixion in general such as the presence of Jesus’ mother (addressed as *γυνή*, 2:4; 19:26) exclusively (John 2:1, 3, 12; 19:25–26); Jesus’ hour (*ώρα*, John 2:4; 19:27); the good wine (*οἶνος*) that Jesus supplied at the wedding contrary to the sour wine (*ὄξος*) that Jesus received on the cross (John 2:9–10; 19:29); and the water in the “six jars” contrary to the free-flowing water from Jesus’ side (John 2:6–9; 19:34).<sup>63</sup> More details of the correspondences are discovered and tabulated by Lam in the following table.<sup>64</sup>

Comparison between the Pericopae of the Wedding at Cana and the Passion Narrative

Points of Comparison	The Wedding at Cana (John 2:1–11)	The Passion Narrative (John 19:25–37)
<b>Participants:</b> Jesus, Jesus’ mother & disciples // Jesus, Jesus’ mother and relatives, beloved disciple)  <b>Place:</b> Wedding vs. Cross	v.1 <b>Wedding:</b> Jesus’ mother, Jesus and his disciples	v.25–26 beside Jesus’ <b>cross</b> were his mother, his mother’s sister Mary the wife of Clopas, and Mary Magdalene, and his beloved disciple
<b>Direct speech:</b> Questioning vs. caring  <b>Time:</b> time not yet come vs. while realizing everything was completed	v.4 Jesus replied to his mother, “Woman ( <i>γυνή</i> ) why are you saying this to me? <i>My time has not yet come.</i> ”	v.26 Jesus said to his mother, “Woman ( <i>γυνή</i> ), look, here is your son! v.28 After this Jesus, realizing that <i>everything was completed...</i> ”
<b>Container + verb (<i>κείμεναι</i>):</b>	v.6 six stone water jars	v.29 a vessel ( <i>σκεῦος</i> ) <b>was</b>

<sup>63</sup> Girard proposes that the “six jars” denotes a double symbolic meaning of evil and imperfection. Girard, “La composition structurelle,” 320–21.

<sup>64</sup> Lam, “Blood and Water” Section 3.2, forthcoming.

Jewish ceremonial washing water vs. Roman soldier's sour wine	(ὕδρῳ) for Jewish ceremonial washing <b>lying/set</b> (κείμεναι from <b>κείμεναι</b> ).	<b>laid/set</b> (ἔκειτο from <b>κείμεναι</b> ) containing Roman soldier's sour wine
<b>The fullness of the container(s):</b> up to brim/very top // full (ἕως ἄνω // μεστόν)	v.7 "Fill the water jars with water." So they filled them up to the <b>very top</b> (ἕως ἄνω).	v.29 a vessel <b>full</b> (μεστόν) of sour wine, a branch of hyssop wrapped with a sponge <b>full</b> (μεστόν) of sour wine
<b>Verb of bring/take</b> φέρω // προσφέρω	v.8 "Now draw some out and take it (ἤνεγκαν from <b>φέρω</b> ) to the head steward." (to drink)	v.29 bring forward/held/ (προσήνεγκαν from <b>προσφέρω</b> ) it to his mouth (to drink)
<b>Transformation:</b> water in purification jars through Jesus' words → good wine vs. sour wine in Roman soldiers vessel through Jesus' mouth and death → flow out blood and water	v.9–10 water turned to <b>good wine</b> , the servants know where it came from but not the head steward.	<b>sour wine</b> to his mouth → v.30 completed, handed over his spirit. v.34 → flow out blood and water (purification water)
<b>Glory and Belief</b> Jesus' glory revealed and the disciples believe // true witnesses and many people believe)	v.11 First sign, in Cana of Galilee. He revealed his <b>glory</b> , and his disciple <b>believed</b> in him.	v.35 The person who saw has testified and his testimony is true, and the one knows that he is telling the truth, so that you also may <b>believe</b> .

In general, it shows that whereas at the beginning of his ministry, Jesus changed the purification water to good wine as provision, at the end of his ministry, Jesus was offered cheap wine and blood and water came out from his body when he was pierced. In particular, referring to the table, parallels and contrasts are noted such as the participants, places, Jesus' speeches to his mother calling her "woman" (γυνή), time, the presence of the container(s), the fullness of the containers, the action verbs for the delivery of wine, the transformations, and the glory and belief. These similarities suggest that the transformation of purification water to good wine is parallel to the transformation of cheap wine to purification water from Jesus' body. Further, since Jesus' blood in the

passion narrative may be linked to his flesh and blood in his discourse on the bread of life, Jesus' provisions in the event of crucifixion may be signified by the blood and water.

On the basis of the links and similarities found in John 19:25–37, the first element of Problem of Expression of Need (P-EN) seems to be expressed in John 19:25–28 realized by Jesus' statement "I am thirsty" using the present indicative of διψάω, a sensation, to imply his need of drink. However, Jesus' need of drink is less a physical one than spiritual as the narrator spells out that the purpose of Jesus' expression of thirst is to fulfill the Scripture (ἵνα τελειωθῆ ἡ γραφή, John 19:28) to imply what Jesus has done and what follows are according to God's word/will.<sup>65</sup> Whereas scholars propose several possible OT sources from Psalms such as Ps (68)69:22 (ET 21), Ps (21)22:16 (ET 15), Ps (62)63:2 (ET 1), Ps (41)42:2 (ET 1) to which Jesus' thirst refers,<sup>66</sup> Brown suggests that the fulfillment refers to John's own symbolism in John 18:11 regarding drinking the cup of the Father as drinking the cup of suffering and death in doing God's will.<sup>67</sup> Thus, Jesus' need involves two facets: his physical need of drink, springing from his spiritual need to do God's will in providing the bread of life (John 19:28, cf. 6:39, 18:9, 11). Besides the parallels and contrasts to Jesus' first sign at Cana, the feature of Jesus' need to fulfill the Scriptures through his need of drink when he knew (εἰδὼς ὅ Ἰησοῦς) all things had been *completed* (John 19:28) is also similar to his need of loving his own *till the end* through his need of washing his disciples' feet when he knew (εἰδὼς ὅ Ἰησοῦς) his hour

<sup>65</sup> Brown, *John XIII–XXI*, 928.

<sup>66</sup> Hoskyns, *Fourth Gospel*, 531; Freed, *Old Testament Quotations*, 104–7; Schnackenburg, *John*, 3:283; Carson, *John*, 619–20; Daly-Denton, *David in the Fourth Gospel*, 219–29.

<sup>67</sup> Brown, *John XIII–XXI*, 930.

had come to *depart the world* in John 13:1 (the same type of sign in this division).<sup>68</sup>

The next element is Response-Provision Instruction (RP-PI). In the manna event, God gave the Israelites specific instructions for collecting manna through Moses to test their obedience and to provide what they needed. Here, the element of RP-PI seems to be realized by John 19:29 to depict the process of delivering the cheap wine to Jesus beginning with a jar full of cheap wine in which a sponge is soaked and put on a branch of hyssop to offer to Jesus. Although the process of offering cheap wine to Jesus is descriptive rather than imperative, it is noted as part of the fulfillment of the Scriptures to imply that this process is in God's agenda.

Particularly, according to the parallels between Jesus' first sign of good wine and Jesus' crucifixion, the description of the setting (*κεῖμαι*, John 2:6) of a jar with cheap wine corresponds to the setting (*κεῖμαι*, John 19:29) of the six stone jars for ceremonial purification that Jesus commanded the servants to fill with water. They were filled to the *very top* (*ἕως ἄνω*, John 2:7), a state similar to the vessel and sponge being *full* (*μεστόν*, John 19:29) of cheap wine. Whereas in the first sign at Cana, the servants took (*φέρω*, John 2:8) the water from the purification water jars to the steward who tasted it and testified that it was good wine, ironically in the passion narrative, cheap wine was brought forward/offered (*προσφέρω*, John 19:29) to Jesus' mouth, and then blood and water flowed out from Jesus' body (John 19:34). Thus, the way that the servants took (*φέρω*) the good wine to the steward parallels the way that, probably, the soldiers took (*προσφέρω*) the cheap wine to Jesus using a sponge on a branch of hyssop.

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<sup>68</sup> Jesus' knowledge (*εἰδώς ὁ Ἰησοῦς*) is depicted in John 6:61; 13:1, 3; 18:4; 19:28 in John's Gospel.

19:31–37 as Result-Testifying to the Provision (RS-TP). This element is realized by the remarkable phenomenon of the effusion of the blood and water from Jesus' side and the following OT fulfillment quotations to signify the provisions and their implications (John 19:34–37). Although safekeeping the provision is not explicitly indicated, the significances of the effusion of blood and water are indicated in three ways that point to a similar function of safekeeping regarding the testimony. First, the phenomenon is testified to be solemnly true using the perfect tense form of μαρτυρέω and its noun form μαρτυρία as emphasis (John 19:35).<sup>69</sup> Second, the purpose is that people would believe, using the ἵνα-clause: ἵνα καὶ ὑμεῖς πιστεύ[σ]ητε (John 19:35).<sup>70</sup> Third, it was to fulfill the Scriptures using another ἵνα-clause: ἵνα ἡ γραφὴ πληρωθῇ (John 19:36–37). In other words, the effusion of the blood and water from Jesus' body was the fulfillment of the Scriptures to testify to the truth for people to believe, and its implications can rationally be unfolded through the joined double OT fulfillment quotations.

The first quotation, the phenomenon of Jesus' unbroken legs (John 19:32–33), fulfills the Scripture that “not a bone of his will be broken” (John 19:36). The references to this seemingly composite quotation are two, including the figures of the paschal lamb from the Pentateuch (Exod 12:46, cf. 12:10; Num 9:12) and the righteous sufferer from the Psalms (MT(LXX) Ps 34(33):21; ET 34:20; cf. 22:17).<sup>71</sup> In light of the theme of provision, the focus here may fall on Jesus being the fulfillment of the paschal lamb in

<sup>69</sup> John 19:35: καὶ ὁ ἑωρακῶς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς πιστεύ[σ]ητε.

<sup>70</sup> The textual variants between present πιστεύητε and the aorist πιστεύσητε are found in κ\* B Ψ and κ<sup>2</sup> A D<sup>S</sup> L W Θ 054 f<sup>1,13</sup> π̄ respectively (cf. 20:31).

<sup>71</sup> Porter, from the linguistic and contextual perspectives, assures that this quotation refers Jesus to the Passover lamb as a climax. Porter, “Traditional Exegesis,” 403–5; cf. 398–428; Porter, *John, His Gospel*, 220–23. Contrarily, scholars such as Dodd and recently Thompson support the primary reference being to the righteous sufferer from the psalm. Dodd, *Interpretation*, 438n1; Thompson, *John*, 404–5.

representing the bread of life. Several observations would support this claim.

First is the direct link between John 6:39 and 18:9 as fulfillment, as mentioned before, that points Jesus' arrest forward to his crucifixion in terms of drinking the Father's cup (John 18:11) but also backward to his discourse on the bread of life (flesh and blood) in terms of not losing anyone of all that God had given him (John 6:39, 48–58). Both events happened near the time of the Passover (John 6:4; 18:28, 19:14).

Second, as discussed in Chapter 4 Section 3.1, Jesus' feeding the five thousand in John 6 may imply a Passover-unleavened bread meal, as *βιβρώσκω*, a special word for eating, is used (John 6:13), and the first use of *βιβρώσκω* in the LXX refers to the eating of the paschal lamb and the unleavened bread (Exod 12:46, 13:3). Particularly, the blood of Passover lamb (on the house) and the feast of Unleavened Bread (on the hand and forehead) are also *σημείον* (Exod 12:13, 13:9). Since Jesus' discourse on the bread of life is closely connected with his feeding of the five thousand, the bread of life may relate to the paschal lamb-(unleavened) bread meal, especially as it is compared with the manna (unleavened bread) as the bread from above, but is also depicted as Jesus' flesh and blood (paschal lamb/meat) in Jesus' discourse (John 6:30–31, 35; 48–58).

Third, whereas the bread of life relates closely to the manna as food from above, the provision of manna relates closely to Passover regarding the eating rules, and their interrelation in indicating the beginning and ending of the provision of manna by observing the Passover (Exod 16:35; Josh 5:10–12) as the provision of manna began after the Passover in Egypt and it ended on 15<sup>th</sup> of Iyyar, the date of the Passover Minor (Num

9:9–14) (See Chapter 4 Section 3).<sup>72</sup>

Fourth, a climactic development of the Passover motif in the Johannine passion narrative is observed by specifying the day and time of Jesus' trial for him to be crucified on the preparation day at noon (John 19:14, 31, 42), coinciding with the time of slaughtering the paschal lambs by the priests,<sup>73</sup> the use of hyssop (John 19:29), and the OT fulfillment quotations to imply that Jesus is the paschal lamb (John 19:36).<sup>74</sup>

Fifth, the pericopae of Jesus' crucifixion and Jesus' discourse on the bread of life is tied by the reference of Jesus "blood" (αἷμα), as discussed in the Social Activity, to link Jesus' blood on the cross back to his flesh and blood in his discourse on the bread of life.

Further, as discussed in Section 3.1, the distinctive Johannine record of Jesus giving the "dipped morsel" to Judas, the betrayer, in a meal before the Passover may symbolize offering his flesh (τρώγω, John 6:54–58, 13:18, 26–27) to his betrayer. It is possible that Jesus' blood (flesh), in another way, symbolizes the paschal lamb- (unleavened) bread of life meal (meat-manna) as the food from above. Since the provision of the bread of life is depicted as being received by eating and drinking Jesus' flesh and blood to signify union with Jesus (John 6:53, 56), this aligns with one of the features of the manna event regarding enjoying God's provision (the manna) in God's presence (Sabbath).

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<sup>72</sup> For the rules about eating the manna and paschal lamb, the preparation is according to the size of the family and the amount of food that the family members can eat. Both the manna and paschal lamb should not be kept until morning except manna for the Sabbath, see Chapter 4 Section 3.1 for discussion.

<sup>73</sup> Brown, *John XIII–XXI*, 895.

<sup>74</sup> In John's Gospel, the Passover motif is outstanding. Scholars tend to agree that Jesus refers to the Passover lamb symbolically, though with exceptions such as Ridderbos. Ridderbos, *John*, 622–23. For those who support the climactic development of the Passover motif in the passion narrative in which Jesus is referred symbolically to the paschal lamb, see, for example, Porter, "Exodus 12," 144–50; Stibbe, *John's Gospel*, 38.



For the second quotation, the pierced Jesus fulfills the depiction of the pierced one in Zech 12:10, “they will look on the one whom they have pierced.” Two things happened after that one was pierced. First was a great mourning in Jerusalem by various clans (Zech 12:10b–14). Second was the opening of a fountain for the house of David and the inhabitants of Jerusalem to cleanse them from sin and impurity (Zech 13:1). In view of provision, the water coming out from Jesus’ body may represent this fountain of purification water for cleansing sin and impurity. In fact, in the OT, the water for cleansing sin (חטאת) and impurity (גדה) refers to the purification water of the red heifer ashes (Num 19:9) that is prescribed for cleansing the most contagious impurity of death.<sup>75</sup> Thus, this water coheres with the preceding co-text regarding the mourning over the pierced one. Remarkably, this purification water of red heifer ashes is also closely related to Passover, as those who are defiled by a dead body are forbidden to observe the Passover. The only way they can participate in the Passover is by being cleansed by this purification water and observing the Passover Minor (Num 9 and 19).

Further, the red heifer ritual is distinctive among all animal sacrifices, as a whole red cow, including its blood, flesh, and hide, was burnt with cedar wood, hyssop, and scarlet thread outside the camp (Num 19:5–6; cf. Lev 1:1–6:7). These elements of cedar wood, hyssop, scarlet thread, and the location outside the camp are, in fact, represented in Jesus’ crucifixion distinctively in John’s Gospel.<sup>76</sup> Paradoxically, those who touched the

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<sup>75</sup> The words חטאת and גדה appear together only in Num 19:9 and Zec 13:1. See Milgrom, *Numbers*, 160; Petersen, *Zechariah 9–14 and Malachi*, 123; Conrad, *Zechariah*, 184. For discussion of the effusion of blood and water from Jesus’ body as the blood of paschal lamb and the purification water of the red heifer ashes, see Lam, “Blood and Water,” forthcoming.

<sup>76</sup> These elements are represented in terms of Jesus carrying his own cross as the cedar wood (John 19:17), the use of hyssop (John 19:29), Jesus wearing the purple robe without mentioning it being stripped off (John 19:2, cf. Matt 27:31; Mark 15:20; Luke 23:11), and Jesus’ crucifixion outside the city (John 19:20). Lam, “Blood and Water,” forthcoming.

ashes were defiled but once the living water was added to the ashes, it became the purification water *par excellence*. In this way, the paradox of the purification water of the red heifer ashes also aligns with the purification water from Jesus' body as the ashes/dead body defile the pure but purification water from them purifies the defiled, as in Milgrom's saying, "they purify the defiled and defile the pure."<sup>77</sup>

In this case, a tremendous contrast between Jesus' first sign at Cana and his crucifixion is noted, since Jesus changed ordinary purification water into good wine to reveal his glory at the beginning of his ministry but transformed cheap wine into purification water *par excellence* to reveal his unutterable glory on the cross at the end of his ministry. Further, this purification theme moves on progressively from Jesus' self-sacrificial love through his action of washing the disciples' feet to cleanse them so that they had a share with him at the beginning of this section (the same type of sign). In other words, Jesus' provision of the purification water offers his believers the status of purity as the prerequisite/foundation of eternal life.<sup>78</sup>

As a result, the blood and water from Jesus' body may symbolize the related rituals regarding the paschal lamb and the purification water of the red heifer ashes as the means of providing to those who believe in him the status of purity (cleansing from the impurity of death) so that they may obtain the bread of life (sanctity in the union with Christ) for eternal life (cf. John 6:39–58).<sup>79</sup>

<sup>77</sup> Milgrom, *Numbers*, 438.

<sup>78</sup> Although Jesus' thirst in the passion narrative sometimes is linked with his thirst in the pericope of his conversation with the Samaritan woman, in which Jesus offered the Samaritan woman living water (John 4:7–10), the water from Jesus' body differs from this living water. The phrase "living water" (ὕδωρ ζῶν/ὁ ὕδωρ ὁ ζῶν) occurs a total of three times, in John 4:10, 11; 7:38, and according to the last occurrence, it refers to the (Holy) Spirit.

<sup>79</sup> For discussion of the sanctity and purity of the effusion of the blood and water from Jesus' body, see Lam, "Blood and Water," forthcoming.

In sum, the passion narrative in John's Gospel concerns the social activities of the processes of Jesus' arrest, trial, execution, resurrection, and appearances. In recording Jesus' crucifixion, since the perspective of the Johannine account is carefully captured and crafted to include Jesus' thirst, the offering of sour wine, and the effusion of blood and water from Jesus' body, these reflect, at the end of Jesus' ministry, the features of the Social Activity of provisions contrastively parallel to Jesus' provision of good wine from purification water in the beginning of his ministry. While the water from Jesus' body symbolizes the purification water of the red heifer ashes, the blood from Jesus' body symbolizes Jesus' flesh and blood in his discourse of the bread of life to represent the provision of the paschal lamb-(unleavened) bread of life for those who believe in him to have eternal life in union with him. This union with Jesus aligns with and supersedes the purposes of manna and paschal lamb in testifying to the presence of God. However, instead of testing the obedience of the Israelites, the subordinates, over how they would collect the manna in the manna event, here the focus is on the obedience of Jesus, the divine representative, in providing his flesh and blood for believers. This contrasts with Moses' reluctance to provide meat to the Israelites in the meat event.

Regarding Agent Roles, these include divine authority (God), divine representative/first level superordinate (Jesus), the first level subordinates (the beloved disciples, Jesus' mother, Mary the wife of Clopas, and Mary Magdalene), the second level superordinates (Jewish leaders), and the second level subordinates (the soldiers).

For the Event Structure, John 19:25–37 comprises four elements P-EN<sup>^</sup>RP-PI<sup>^</sup>PE-O<sup>^</sup>RS-TP. Despite the absence of the element of NE-D compared to the manna

event (Pattern 1), the sequence of elements here is similar to Jesus' signs of the good wine (division 1) and the leftover bread (division 2), but slightly different from Jesus' signs of washing the disciples' feet and feeding the betrayer: P-EN<sup>^</sup>RP-PI<sup>^</sup>NE-B<sup>^</sup>RS-SP and Jesus' feeding the disciples (the catch of 153 big fish): P-EN<sup>^</sup>RP-PIxPE-O<sup>^</sup>RS-SP).

Although parallels and connections are found between Jesus' provisions of the blood and water, good wine, bread of life (flesh and blood), and love by washing the disciples' feet and feeding the betrayer, two differences between Jesus' provisions of the blood and water on the cross and God's provision of the manna in the wilderness are progressively developed in terms of the shifts of the initiation of the expression of need (P-EN) from the subordinates (Israelites-food/lack of wine) to the divine representative (Jesus' need to provide food, love by washing feet and feeding the betrayer, blood and water for fulfillment), and the obedience (PE-O) of the subordinates in collecting the provision (Israelites-collecting manna) to the obedience of the divine representative in offering the provision (Jesus-following the will of God). These shifts reflect Jesus' gracious and powerful provision of his flesh and blood as the paschal lamb-(unleavened) bread of life (his own life) for believers in him to have eternal life. This contrasts with Moses' reluctance to provide meat for the Israelites (cf. John 6:5–9, see Chapter 4 Section 3.1) and also with the provision of manna that the Jews' forefathers ate and died (cf. John 6:49).

### ***3.2.2 An Analogy between the Signs of the Bronze Serpent and Jesus' Crucifixion/Exaltation (John 18:28—19:37)***

In examining Jesus' signs corresponding to the tabernacle signs in the Johannine passion

narrative, one would expect that as the “all inclusive” σημεῖον, Jesus’ trial and crucifixion might comprise some common features of all four types of signs. Within this fabric of features, relevant indicators play a significant role in tracing the threads of different sign events. In identifying Jesus’ sign corresponding to the sign of the bronze serpent, the primary indicator used in the previous divisions was the word ὑψόω (lift up or exalt), as its first occurrence is found in Jesus’ discourse to associate the lifting up of the Son of Man with the lifting up of the bronze serpent in John 3:14. However, this indicator cannot be found in the second half of the Gospel as it occurs only in the first half of the Gospel (John 3:14x2; 8:28 and 12:32, 34). Although it is self-evident that Jesus being lifted up points to his crucifixion, the narrator specifically repeats the comment in John 12:33 (the same type of sign in division 2), regarding the signification of the kind of death that Jesus was about to die (σημαίνων ποίω θανάτῳ ἤμελλεν ἀποθνήσκειν). This verse is surrounded by the two ὑψόω verses of Jesus and the Son of Man (John 12:32 and 34) as a fulfillment in the trial narrative in John 18:32b to link Jesus’ crucifixion, his kind of death, with the lifting up of Jesus/the Son of Man.<sup>80</sup>

Further, Lightfoot points out that the rendering σημαίνω can be “signifying” and also “showing by a sign.”<sup>81</sup> In other words, the narrator’s comment on the kind of death, which follows directly the Jews’ excuse regarding it not being lawful for them to put anyone to death (John 18:31b), indicates Jesus’ death being in a particular form was in

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<sup>80</sup> La Potterie points out that Jewish execution was by stoning but Roman by crucifying. That is the reason behind the saying of the Jews that they were not permitted to put anyone to death and the specification of the narrator about the kind of death Jesus was going to die. Further, he observes that John 18:32 is a reference to 12:33, as the phrase “kind of death” is identical. La Potterie, *The Hour of Jesus*, 88. The full verses of John 12:33 and 18:32 are as follows: τοῦτο δὲ ἔλεγεν σημαίνων ποίω θανάτῳ ἤμελλεν ἀποθνήσκειν and ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῆ ὃν εἶπεν σημαίνων ποίω θανάτῳ ἤμελλεν ἀποθνήσκειν.

<sup>81</sup> Lightfoot, *John*, 22.

relation to a sign. He would not die by the Jewish execution of stoning but by a Roman form of execution, crucifixion, i.e. being lifted up.<sup>82</sup> Thus, Jesus' speech about his being lifted up is about being crucified as a sign to demonstrate Jesus' exaltation (being lifted up).<sup>83</sup>

Another connection with the same type of sign (John 8) in division 2 is established by means of the "hour" (ὥρα) of arrest in the narrator's comment as it says, "Then the leaders tried to arrest him, but no one laid a hand on him because his hour/time (ὥρα) had not yet come." This comment appears three times (John 7:30, 44, 8:20) to join Jesus' teachings together during the feast of Tabernacles and Jesus' signs (John 7:30–31) within which the sign of Jesus corresponding to the bronze serpent is embedded (John 8:12–30; see Chapter 4 Section 3.2). The narrator's comment about Jesus' hour of arrest, thus, points the discourse on the lifting up of Jesus during the feast of Tabernacles (John 8:12–30) to Jesus being arrested to indicate the "hour" has come.

Three distinctive features of the sign of the bronze serpent merit mention again. First is the paradoxical nature of the serpent(s) in which the fiery serpents are sent as agents to execute judgment, and their replica is put on a pole as a means to build up faith of those who obey to look at it so that they can be saved. Second is the feature of being seen, as the bronze serpent is lifted up in opposition to a pot of manna and Aaron's staff that are placed out of sight before the ark of the testimony in the holy of the holies. Third is that among the four tabernacle signs, the bronze serpent is the only one that is made by

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<sup>82</sup> Lightfoot, *John*, 22.

<sup>83</sup> Lightfoot observes that the other side of the meaning of Jesus being lifted up is his exaltation. He explains that "in the outward form of the manner of His death, St. John sees a sign, a symbol, of His triumph; 'the Lord reigns from the tree.'" Lightfoot, *John*, 23.

Moses according to God's command. Thus, the analogy to the sign of the bronze serpent in John 18:28–19:37 will be examined using the CT of Bronze Serpent—Salvation by Faith below.

Bronze Serpent—Salvation by Faith	
Social Activity: Kind of Acts/Goals of Sign	A social event of divine judgment and salvation. God sent an agent (snakes) to execute punishment because of the sin of the subordinates. To rebuild their faith and save them from death he commanded trusting the divine word to look at a replica of the agent, the sign of the punishment.
Agent roles/Status	Divine authority (God); divine representatives (superordinates: Moses); and subordinates (Israelites)
Event Structure (organization of structural elements)	P-Disbelief of the Subordinates (DS, Num 21:4–5)^RP-Judgment (J, Num 21:6)^PE-Repentance and Seeking Help (RSH, Num 21:7a)^RS-Bronze Serpent as a Means to Salvation by Faith (BSF, Num 21:7b–9).

Regarding Social Activity, the goal of Jesus' trial and crucifixion is to reveal Jesus' identity as the exalted king of the Jews (God's kingdom) through which to give life to those who believe in him. Although the intention of the Jews is to kill Jesus (John 18:31), Jesus views his trial and crucifixion as part of God's work indicated by the fulfillment of the Scriptures and his last word on the cross *τετέλεσται* (it is completed, John 19:28–30). In Jesus' event, features such as the disbelief of the Jews in his identity, judgment, the lifting up of Jesus, the fulfillment of the OT to reveal Jesus' identity, and belief are found that correspond to the main features of the sign event of the bronze serpent. Differing from the events of the same type of sign in divisions 1 and 2 (Chapters 3 and 4 Sections 3.2) that comprise Jesus' teachings regarding his origin/identity and being lifted up during the feasts in the temple (John 2:23—3:21; John 7–12; cf. 12:48–50), Jesus' trial and crucifixion are the realization of his teachings in this division. Thus,

different semantic categories may be found here in expressing the corresponding features to the sign of the bronze serpent.

For the Agent Roles in the event of Jesus' trial and crucifixion (John 18–19), complex hierarchical roles are involved to bring about the tension that features the Johannine passion narrative as an “all inclusive” *σημείον* corresponding to different types of signs. Focusing on the parts of the passion narrative that constitute Jesus' corresponding sign to the bronze serpent, God represents divine authority (the Father, John 19:7; cf. 20:17, 21); Jesus represents divine representative/first level superordinate (the one coming to the world to testify to the truth, John 18:37; king of the Jews, John 18:33, 37, 39, 19:3, 19, 21x2,; Son of God, John 19:7). The Jewish leaders including the high priests Annas/Caiaphas (John 18:13, 19, 24),<sup>84</sup> the chief priests (John 19:6, 15, 21), and the Jews (John 18:31, 38; 19:7, 12, 14, 20, 31) represent the second level superordinates, and their soldiers, servants, doorkeeper, and Pilate represent the second level subordinates (John 18:3, 12, 16, 17, 18, 22; 19:2, 6, 23x2, 24, 32, 34).<sup>85</sup> The beloved disciple, Jesus' mother, Jesus' mother's sister (Mary the wife of Clopas, John 19:25–27), and Jesus' followers including Joseph of Arimathea and Nicodemus (John 19:38, 39) represent the first level subordinates.

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<sup>84</sup> Whereas two high priests are mentioned, the current one was Caiaphas, the son in law of Annas, who was one of the family members of Annas to succeed to the high priesthood. Because of this, Annas's influence as a high priest remained during the time Caiaphas was in office (cf. Luke 3:2; Acts 4:6). Lincoln, *John*, 451–52.

<sup>85</sup> Being the Roman governor, Pilate would represent the Roman authority at a social level. However, Wright observes that although, the character of Pilate is strong, “elements within the narrative—especially the Fourth evangelist's use of irony—work to undercut and even mock this presentation of Roman imperial strength.” Wright, “What is Truth?,” 213–14. Further, Thompson suggests that Pilate “is virtually a puppet, being pulled in and out of his own head-quarters by the puzzling statements of Jesus on the one hand and the pointed demands of the Jews on the other.” Thompson, *John*, 372. Thus, the role of the Johannine Pilate is more like a go-between corresponding to a second level subordinate to the Jewish leaders as his responses seem to be manipulated to serve the Jews (John 18:28–29, 31, 35, 38–40; 19:4, 19:6–8, 12, 15–16a).



For the Event Structure, four elements comprise the sign event of the bronze serpent: P-DS^RP-J^PE-RSH^RS-BSF. The first element, Problem of Disbelief of the Subordinates (P-DS) is probably expressed in John 18:28–38 through the dialogues between Pilate, the Jews, and Jesus to bring out the disbelief of the Jews. Superficially, the accusation of the Jews against Jesus is that Jesus is doing an evil thing (John 18:29–30). However, their dialogues show that the root of accusation is his claim to be the king of the Jews, which they do not believe. Although the feature of disbelief is not directly uttered through the words of the Jews, it is realized by their action and indicated through the exchanges of questions and answers between Pilate and Jesus (John 18:33–35). In the trial, Pilate asked Jesus “Are you the king of the Jews?” (Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;) and Jesus responded in return using a question, “Are you saying it on your own or did others tell you about me?” In other words, Jesus was wondering how Pilate would know about it. Pilate then used a rhetorical question to answer, “I am not a Jew, am I? Your own nation and your chief priests handed you over to me” to imply that he would not have known Jesus’ identity as the king of the Jews by himself but rather learned it from Jesus’ nation (ἔθνος, the Jews) and the chief priests who told him (John 18:35).

The above exchanged information indicates that the crime of which the Jews and the chief priests accused Jesus was his identity as the king of the Jews, which they did not believe. Thus, in defense, Jesus disclosed that his kingdom (βασιλεία) was not from this world otherwise his servants would be fighting for him not to be handed over to the Jews. Here the use of the word βασιλεία may indicate a link with the same element of disbelief (P-DS) in the same type of sign in division 1 (Jesus’ conversation with Nicodemus). As

βασιλεία occurs only five times in the Gospel, exclusively in John 3 and 18 (John 3:3, 5; 18:36x3), there may be a contrast between Jesus' nation (ἔθνος, the Jews, John 18:35) and the chief priests who handed him over to Pilate with his kingdom, to which the ones who are born from above/of water and spirit belonged.

Further, since a link is established between John 12:33 in division 2 and 18:32b in division 3 using the clause σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν (Jesus' kind of death), the disbelief of the crowd regarding their lack of comprehension of the identity between the Christ who will remain forever and the Son of Man who must be lifted up in division 2 (John 12:32–37) seems to parallel the disbelief of the Jews and the chief priests regarding Jesus' identity as the king of the Jews in division 3. However, the disbelief of the Jews and the chief priests was growing severely as it incited their actions of accusing and putting Jesus to death.

The second element is the Response of Judgment (RP-J). At first glimpse, this feature seems to contrast with the same feature found in the event of the bronze serpent. Instead of God executing judgment on the rebellious Israelites, Jesus was judged by Pilate, incited by the Jews, in John 19:13–22, realized by the clauses “he sat upon the judgment seat” (ἐκάθισεν ἐπὶ βήματος, John 19:13); “he handed him over to them to be crucified” (παρέδωκεν αὐτὸν αὐτοῖς ἵνα σταυρωθῆ, John 19:16, 18); and the charge/title of Jesus, “Jesus of Nazareth, the king of the Jews” written by Pilate (ἔγραψεν δὲ καὶ τίτλον ὁ Πιλάτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ, ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων, John 19:19–22). However, if we scrutinize John 19:13, Ὁ οὖν Πιλάτος ἀκούσας τῶν λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν καὶ ἐκάθισεν ἐπὶ βήματος, two possible

interpretations arise. The one sitting on the judgment seat can be either Pilate or Jesus. Most commentators point out that the verb *καθίζω* can be used transitively or intransitively to denote either that Pilate sat Jesus on the judgment seat or Pilate himself did so.<sup>86</sup> Primarily, since Pilate was the governor holding a trial in his praetorium, it is natural to perceive that he was the one who sat on the judgment seat. However, this ambiguity allows another option to which several factors may lend weight.

First is the distinctive Johannine perspective of the scene of mocking/clothing Jesus as the king by the soldiers, which happens *during* the trial (John 19:2–3) rather than after it as in the Matthean and Marcan accounts (Matt 27:27–31; Mark 15:16–20).<sup>87</sup> Second, no verdict is announced by the judge, Pilate, in the Johannine account.<sup>88</sup> Third, the inscription put over Jesus' cross is what Brown calls "a world-wide proclamation of enthronement" rather than a charge.<sup>89</sup> Especially, the word "charge" (*αἰτία*) is not used in the Johannine account of the inscription, only in the Matthean and Marcan accounts (Matt

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<sup>86</sup> According to Morris and Beasley-Murray, scholars who support the view that Pilate sat Jesus on the judgment seat include Weymouth, Moffatt, Goodspeed, Schonfield, Haenchen, de la Potterie, Boismard, Bonsirven, Corssen, Gardner-Smith, Lightfoot, Loisy, and Meek. Although supporting arguments are adduced by the proponents of each of the views, recent commentators incline to the view that Pilate sat himself on the judgment seat. These include Schnackenburg, *John*, 3:263–64; Carson, *John*, 607–8; Morris, *John*, 707; Beasley-Murray, *John*, 341–42; Keener, *John*, 2:1129; Thompson, *John*, 387–88; along with Bauer, Bernard, Bruce, Brown, Bultmann, Hoskyns, Lagrange (see Beasley-Murray). After balancing the arguments of both views, Barrett proposes a view of double meaning that "John meant that Pilate did in fact sit on the *βῆμα*, but that for those with eyes to see behind this human scene appeared the Son of man, to whom all judgment has been committed (5.22), seated upon this throne." Barrett, *John*, 544. Lincoln finds the double-meaning view unsatisfactory and argues mainly for the transitive view that Pilate sat Jesus on the judgment seat, and since Jesus was the object in the previous clause, it does not have to repeat that in the following clause. Lincoln, *John*, 469–70. According to Carson and Beasley-Murray, de la Potterie's arguments and Dauer's counter-arguments seem to be more convincing compared to others who support the respective views. La Potterie, "Jésus roi et juge d'après Jn 19," 217–47; La Potterie, "Jesus," 97–111; Dauer, *Die Passionsgeschichte*, 269–74.

<sup>87</sup> In the Lukan account, the mocking scene happens before Herod instead of Pilate (Luke 23:11). Haenchen, *John* 2, 180–81; Michaels, *John*, 928–29.

<sup>88</sup> Lincoln argues that it is strange if Pilate sits on the judgment seat without announcing the verdict as he does in Matt 27:24. Lincoln, *John*, 469.

<sup>89</sup> Brown, *John XIII–XXI*, 919.

27:37; Mark 15:26).<sup>90</sup> Thus, it is possible that Jesus, being the king and the Son of God (John 19:7), who did not come to judge the world (cf. John 3:16–18),<sup>91</sup> sat silently on the judgment seat.<sup>92</sup> In this case, Brown's words about this scene would fit even better: "the Jews' utter the fateful words: 'We have no king other than the Emperor.' The real trial is over, for in the presence of Jesus 'the Jews' have judged themselves; they have spoken their own sentence."<sup>93</sup>

The image of Jesus sitting silently on the judgment seat as the Jews openly rejected him as the king, in fact, accords with John 3:17–18, the same type of sign in division 1, in depicting the paradox of "not to judge but also judge," as it says, "For God did not send his Son into the world to condemn the world but to save the world through him. The one who believes in him is not judged but the one who does not believe has already been judged because s/he does not believe in the name of the only Son of God." This paradox also accords with John 8:15–16 and 12:47–48, the same type of sign in division 2: "You judge by a human standard; I do not judge anyone. But even if I judge, my judgment is true because I am not alone but with the Father who sent me," and "I do not judge anyone who hears my words and does not keep them, for I have not come to

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<sup>90</sup> In light of these factors, it is plausible to perceive that Jesus, being the king clothed with the purple robe and crowned with the thorny wreath (John 19:2, 5), sat on the judgment seat. In fact, this depiction of Jesus sitting on the judgment seat is found in Justin, *Apology* 1.35.6 and the Gospel of Peter 7. In fact, scholars such as Barrett, Haenchen, and Lincoln support that Jesus sat on the judgment seat adduces the evidence of a similar tradition in Justin, *Apology* 1.35.6, "As the prophet said, 'They placed him in mockery on the judgment seat and said, Judge us,'" and the Gospel of Peter 7 (3:7) "And they put upon him a purple robe and set him on the judgment seat and said, Judge righteously, O King of Israel." Barrett, *John*, 544; Haenchen, *John* 2, 187; Lincoln, *John*, 469.

<sup>91</sup> In Greek, the anarthrous construction of "Son of Man" appears once, in John 5:27, and of "Son of God" once, in 19:7. In John 5:27, the Father has given the Son authority to execute judgment as he is the Son of Man.

<sup>92</sup> A question has been raised that although the theme of the kingship of Jesus is strong in the Johannine passion narrative, the theme of Jesus as judge is not. In response to this, Jesus' sitting on the judgment seat would be more about his being the Son of God who does not come to judge but judgment is made according to people's attitude of belief or disbelief toward him (John 3:16–18).

<sup>93</sup> Brown, *John XIII–XXI*, 894.

judge the world but save the world. The one who rejects me and does not receive my word has a judge; the word that I have spoken will judge him at the last day.” Similarly, de la Potterie says, “One can, therefore, realize how striking is the fact that, *at this precise moment, Jesus, silent before them, faces them as a judge*. He is their judge because they will not have him as their king.”<sup>94</sup> Whereas Jesus was judged to be lifted up but no charge was found against him, in the presence of Jesus as a judge, the Jews were judged by their own choice of openly rejecting Jesus as their king. In contrast to God’s death penalty on the Israelites by sending the poisonous serpents, Jesus’ judgment was gracious, as he judged the rebels silently.

The element that follows is Positive Evaluation of Repentance and Seeking Help (PE-RSH). Similar to the same type of sign (the lifting up of the Son of Man) in division 1 and one of the two corresponding signs in division 2 (John 12:20–50), the element of PE-RSH is absent. Thus, we come to the last element, Result of Bronze Serpent as a Means to Salvation by Faith (RS-BSF). This element is expressed in terms of Result of Jesus as a Means to Salvation by Faith (RS-JSF) in John 19:17–37. In the event of the bronze serpent, the feature of BSF is “believe, and live,” as those who were bitten by the poisonous serpents and believed God’s word so as to look upon (ὁράω, ראה and ἐπιβλέπω, נבט, Num 21:8, 9) the bronze serpent on a pole/sign lived. In Jesus’ event, this element is expressed by the process of Jesus’ crucifixion and particularly realized by John 19:35–37 in which the one who saw (ὁράω) the things that had happened to the crucified Jesus testified with the true testimony so that people might believe (πιστεύω). The

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<sup>94</sup> La Potterie, “Jesus,” 108.

prominence of this element is indicated through a cluster of perfect tense forms of ὁράω, μαρτυρέω, and οἶδα, and the repetition of the true testimony (John 19:35). Further, two extraordinary phenomena are marked in order to fulfill the two quotations from the OT Scriptures.

As mentioned in the previous analogy to the sign of manna (Section 3.2.1), each of the two extraordinary phenomena authenticates Jesus' identity according to the OT quotations. As mentioned before, the possible sources for the first quotation are multiple including the pentateuchal texts of Exod 12:46 (cf. 12:10); Num 9:12; and Ps 34:20 (LXX Ps 33:21; MT 34:21; cf. 22:17), and the source for the second is Zech 12:10.<sup>95</sup> By citing "not a bone of his will be broken" (ὅστούν οὐ συντριβήσεται αὐτοῦ) to refer to Jesus' legs not being broken, the seemingly composite quotation refers to Jesus as the paschal lamb and the righteous sufferer, as these two figures share the commonality of not a bone being broken.<sup>96</sup> In fact, the association of the unbroken bone between the Passover lamb and God's people is found in Jub 49:13,<sup>97</sup> a piece of pre-Christian Jewish literature, thus, this association may also be perceived in reading Psalm 34(33) as well as in John 19:36.<sup>98</sup>

As mentioned repeatedly, one of the features of the bronze serpent is its

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<sup>95</sup> Dodd, *Interpretation*, 233–34; Freed, *Old Testament Quotations*, 108–9; Menken, *Old Testament Quotations*, 147.

<sup>96</sup> Menken, *Old Testament Quotations*, 148–52.

<sup>97</sup> Menken suggests that the citation in John 19:36b combines the source texts from the OT to presuppose the recognition of the paschal lamb with the righteous sufferer. He adduces several arguments to support his claim such as the view of Philo, the apotropaic function of the paschal lamb, and a passage from *Jubilees* (Jub 49:13) that combine MT Ps 34(33):21 with the regulations regarding the paschal lamb. Menken, *Old Testament Quotations*, 160–62. For the text of Jub 49:13: "They shall roast it in fire without breaking any of its bones within it because no bone of the children of Israel will be broken." Wintermute, "Jubilees," 141.

<sup>98</sup> Daly-Denton, *David in the Fourth Gospel*, 238.

paradoxical nature of judgment and salvation. The poisonous serpents were sent to execute judgment and their replica was put on a pole/sign for those who were bitten by the serpents and obeyed the divine words to look at (ὀράω and ἐπιβλέπω Num 21:8, 9) and live, to build up their faith (salvation). This paradoxical feature is found in all three “lift-up” passages in division 1 and 2 in a juxtaposed position such as the Son of Man/Son of God (John 3:13–17), Son of Man/“I AM” (John 8:28, cf. 24), and the exalted Jesus (Christ)/Son of Man (John 12:32–34). This paradoxical feature is found here in division 3 through the two joined OT quotations in which the figures of the righteous sufferer in Ps 34:21 (LXX 33:21/ET 34:20) and the pierced one in Zech 12:10 are focused upon instead of the paschal blood and the purification water of the red heifer ashes in the previous analogy of Jesus’ sign to the sign of the manna.

Regarding the righteous sufferer in Ps 34:21 (LXX 33:21/ET 34:20), the immediate co-text conveys that God saves the righteous in the midst of many afflictions and protects his bones so that not one of them is broken.<sup>99</sup> The righteous first appears in the last part of Ps 34:16–23. There, an intimate relationship with God is depicted by means of God’s promises alternating with the threats faced by the righteous, using the bodily metaphors of God’s eyes, ears, and face (Ps 34:16–17),<sup>100</sup> the righteous ones’ shattered hearts, and crushed spirits (Ps 34:19),<sup>101</sup> and God’s promise to be the keeper of all the bones of the righteous.<sup>102</sup> The depiction of God’s promises to the righteous

<sup>99</sup> In the MT, the depiction of the righteous shifts from plural in Ps 34:17 to singular in Ps 34:19 onward but the rendering of the LXX continues using the plural.

<sup>100</sup> The word δίκαιος (righteous) occurs a total of four times in the LXX Ps 34 in vv. 16, 18, 20, and 22. However, in MT קַדִּים occurs three times, in vv. 16, 20, and 22.

<sup>101</sup> DeClaissé-Walford explains that here the word רוּחַ (spirit) does not refer to a “disembodied soul, but the living breath of a human body.” DeClaissé-Walford et al., *Psalms*, 328.

<sup>102</sup> DeClaissé-Walford et al., *Psalms*, 328.

interweaves with the contrastive consequences of judgment of the wicked (Ps 34:17, 22).<sup>103</sup> Particularly, directly following God's promise that not a bone of the righteous will be broken (Ps 34:21) is the conclusion of the psalm that contrasts the punishment (עֲשָׂה, *πλημμελέω*) for the evil, those who hate the righteous, and no punishment (עֲשָׂה, *πλημμελέω*) for God's servants, those who take refuge in God (Ps 34:22–23; LXX 33:22–23). Thus, viewing John 19:36 as a quotation of Ps 34:21 may remind the audience of God's promises to the righteous that none of his bones will be broken that in the midst of afflictions there is deliverance, glorious hope, and no punishment to for those who take refuge in God, contrary to the punishment of those who hate the righteous.<sup>104</sup>

Regarding the pierced one in Zech 12:10, the immediate co-text of Zech 12:10 focuses on the house of David (Zech 12:7, 8, 10, 12x2, 13:1) in which its glory will be manifested (Zech 12:7), the spirit of grace and supplication will be poured on the house of David and the inhabitants of Jerusalem, and they will look (ἐπιβλέπω) on the one whom they have pierced, and mourn as one mourns for an only child, a firstborn (Zech 12:10). The identity of the pierced one is distinctive as he is identified as God in the oracle as God uses the first person singular prepositional suffix pronoun *לִי*, “they shall look upon *me* the one whom they have pierced.” At the same time, the pierced one is identified as *him* using a third person singular prepositional suffix pronoun *לָיו*, “they shall mourn for *him*, as one mourns for an only child and grieve bitterly over *him*, as one

<sup>103</sup> The contrasts that appear in Ps 34:16–17 and 22–23 seem to form an inclusio. For the explanations of the two contrasts, see Craigie, *Psalms 1-50*, 281.

<sup>104</sup> Daly-Denton claims that although the psalmist suffered, not one of his bones was broken, which associates the perfect bones of the righteous with the bones of the paschal lamb, in which the perfect bones in Jewish interpretation signify Israel's hope of a glorious future. Daly-Denton, *David in the Fourth Gospel*, 236.



grieves over a firstborn.”<sup>105</sup> In other words, the identity of the pierced one seems to be God as well as the firstborn.<sup>106</sup> Further, John adapts the quotation using *ὄράω* for “look” instead of *ἐπιβλέπω* used in LXX Zech 12:10. Although both *ὄράω* and *ἐπιβλέπω* are used in the instruction to “look” at the bronze serpent (Num 21:8, 9), by choosing *ὄράω*, John could highlight the multiple correspondences to “looking” on the pierced one explicitly but also “looking” on the bronze serpent implicitly.<sup>107</sup> Thus, this quotation points Jesus’ identities to the pierced one as well as the bronze serpent to demonstrate salvation.

The feature of salvation is also expressed through the narrator’s comment of the kind of death that Jesus was about to die. This comment links together John 12:33 and 18:32b to point to Jesus’ crucifixion, the universal message in John 12:32 that “when I am lifted up from the earth, I will draw all (people) to myself” may correspond to the specified universal setting of Jesus’ crucifixion, in which the inscription put on the cross “Jesus of Nazareth, the king of the Jews” was written in three languages, Hebrew, Latin, and Greek, and Jesus was crucified near the city so that many of the Jews and the passersby could read this (John 19:19–20). This portrayal of a universal setting may also imply that whoever saw the inscription and could read one of the three languages would notice Jesus’ identity as the king of the Jews.

To conclude the analogy of the sign event of the bronze serpent in John 18:28–19:37, a similarity of Social Activity is noted in terms of the feature of disbelief. The

<sup>105</sup> Baron proposes that this signifies the twofold nature of the Messiah. Baron, *Visions*, 446–47.

<sup>106</sup> Quoting Zech 12:10 as a fulfilled in Jesus the pierced one may align their identities to point to both God and God’s son. This identity harmonizes with Jesus’ identity in the Johannine prologue as the Only One, God, who is intimate with the Father, coming to make him known (*μονογενῆς θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο*, John 1:17).

<sup>107</sup> Regarding the connection between “looking on the pierced one” and “looking” on the Son of Man being lifted up as the bronze serpent, see Tuckett, “Zechariah and Its Influence,” 116; Menken, *Old Testament Quotations*, 180–81.

Israelites, in the event of the bronze serpent, demonstrated their unbelief and discontent with God's leadership and provision when they spoke against God and against Moses for bringing them out of Egypt to die in the wilderness and giving them worthless food. Similarly the Jews accused Jesus before Pilate to demonstrate their lack of belief in God and in Jesus' identity as the king of the Jews. Then judgment was executed in a contrastive way. Instead of sending the poisonous serpents to judge the Israelites, Jesus, as God's son (John 19:7) and innocent, was himself judged by being lifted up in order to reveal his identity. People are then judged according to their attitude of belief or unbelief in him. Further, Jesus' crucifixion is the realization of the three discourses of the lifting up of the Son of Man in division 1 and 2 (John 3, 8, 12).

Regarding Agent Roles, complex hierarchical roles are involved that include divine authority (God), first level superordinate (Jesus), second level superordinates (Annas/Caiaphas, the chief priests, the Jews), first level subordinates (the beloved disciple, Jesus' family including his mother, his mother's sister), and second level subordinates (the soldiers, servants, doorkeeper, Pilate).

For the Event Structure, John 18:28—19:37 consists of three elements P-DS<sup>^</sup>RP-J<sup>^</sup>RS-JSF that are similar to the sequence of elements of Jesus' signs corresponding to the bronze serpent in division 1 (P-DS<sup>^</sup>RP-L<sup>^</sup>NJF, John 2:23—3:21) and division 2 (P-DS<sup>^</sup>RP-J<sup>^</sup>RS-JEL, John 12:20–50; see Chapter 3 Section 3.2; Chapter 4 Section 3.2) in which the element of the Positive Evaluation of Repentance and Seeking Help (PE-RSH) is absent. The paradoxical nature of the event is expressed through the fulfillment of the two joined OT quotations in terms of the righteous sufferer and the pierced one to

represent the features of judgment and salvation.

Further, continuity and progression are observed between Jesus' sign event of crucifixion and the three "lifted-up" passages to reach a climax of realization of being lifted up/exalted. First, the focus of the recipients is expanding. Whereas Jesus' events corresponding to the bronze serpent in division 1 and 2 are three public speeches in the temple before the group of Nicodemus (John 3:1–21), the Pharisees and the Jews (John 8:12–30), and the disciples and worshipers (John 12:20–26), Jesus' exaltation-crucifixion happens in a place near the city open to a universal group of people passing by who know Hebrew, Latin, or Greek (John 19:20).

Second is the paradox of "not to judge but also judge" in Jesus' discourses in the same type of sign in John 3:17–18, 8:15–16, 12:47–48, and 19:13–16, in which Jesus' action of sitting silently on the judgment seat at his trial seems to be the climax to realize his previous discourses on judgment.

Third, all "lifted-up" passages and Jesus' exaltation-crucifixion contain the feature of the paradoxical nature of judgment and salvation in a juxtaposed position, such as the Son of Man/Son of God (John 3:13–17), Son of Man/"I AM" (John 8:28, cf. 24), the exalted Jesus (Christ)/Son of Man (John 12:32–34), and the righteous sufferer/the pierced one. Fourth, all three of Jesus' discourses and his exaltation-crucifixion, in one way or another, disclose the consequences of life and death for belief or unbelief or receiving or rejecting Jesus' words to convince the audience to choose life/eternal life, and this function corresponds to the function of the bronze serpent. However, as the climax of the lifted up sign, a distinctive feature in Jesus' exaltation-crucifixion is the emphasis of the

solemnly true testimony of the one who saw what happened to the crucified Jesus in fulfilling the OT Scriptures to convince people to believe (John 19:35). Since Jesus judged silently according to one's belief or unbelief in his identities (the king of the Jews, the righteous sufferer, and the pierced one) rather than pronouncing a death penalty as in the sign event of the bronze serpent, and his identities were revealed to universal recipients, the sign of Jesus being lifted up is more gracious and powerful than the sign of the bronze serpent.

### ***3.2.3 An Analogy between the Signs of Aaron's Staff and Jesus' Resurrection (John 18:14; 19:1—20:18)***

In the discussion of the event of Jesus' raising Lazarus, the depiction of Jesus' raising Lazarus is intertwined with Jesus' own death and resurrection that signal a development of the same type of sign (Chapter 4 Section 3.4). This claim can be indicated by four observations. First, Jesus risked his life (John 11:8, 15) to go to Bethany to raise Lazarus' corpse to life to reveal the glory of God and of the Son of God so that people would believe his identity as God-sent (John 11:4, 8, 15, 42), as the Jewish leaders, including the high priest Caiaphas, planned to kill Jesus to redeem the nation and the (holy) place (τόπος, John 11:48–54).<sup>108</sup> Second is the introduction of Mary proleptically as the one who anointed Jesus' feet in John 11:2 before the event to link with Mary's anointment for Jesus' burial in John 12:1–3, 7. Third, Caiaphas's advice (a prophecy), "it is better for you

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<sup>108</sup> In the conclusion of the pericope of Jesus raising Lazarus, Dodd observes that while the theme of this pericope is resurrection, the "essential setting is provided by the dialogue between Jesus and His disciples which declares His intention of going to death, and by the report of the Council-meeting, in which He is devoted to death. Thus the theme is not only resurrection, but resurrection by virtue of Christ's self-sacrifice. More exactly, the theme is Christ Himself manifested as Resurrection and Life by virtue of His self-sacrifice." Dodd, *Interpretation*, 368.

to have one man die for the people (συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ John 11:50–52) in the pericope of raising Lazarus is repeated by the narrator in similar wording in the narrative of Jesus’ arrest (συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ, John 18:14) to form a tie. Fourth, the narrator juxtaposes the depiction of Jesus’ glorification with his raising of Lazarus in his comment on Jesus’ triumphal entry (John 12:16–17). This conjoins Jesus’ death and resurrection (glorification) with Lazarus’ death and resurrection to affirm Jesus’ power of life. Since Jesus was not only bringing the dead to life but also conquering death itself, his identity represents both the meanings of *matteh* (a reviving staff and a living tribe) corresponding to the function of Aaron’s staff in the wilderness (Num 17:16–28; ET 17:1–12 ). As Milgrom states, “The dead *matteh* (staff) springs to life and represents the living *matteh* (tribe) that God blesses.”<sup>109</sup> Thus, in this division, Jesus represents both the staff and the chosen tribe indicated by his revitalizing power, his death and resurrection.

The examination of the analogy to the tabernacle sign of Aaron’s staff in John 18:14; 19:1–20:18 using the CT of Aaron’s Staff—Revitalization will proceed below.

Aaron’s Staff—Revitalization	
Social Activity: Kind of Acts/Goals of Sign	A social event of divine judgment on the rebels and the legitimation of the chosen leader by means of divine acceptance of atonement and affirmation through the revitalization test. The revitalized object was kept as a sign to stop the murmuring of the subordinates against the divine to keep them from death.
Agent Roles	Divine authority (God), Divine representatives (superordinates: Moses and Aaron), and subordinates (Israelites)
Event Structure (organization of	P-Accusation of Representative (AR, Num 17:6–7a, ET 16:41–42a)^RP-Judgment & Atonement & Divinely Initiated

<sup>109</sup> Milgrom, *Numbers*, 142.

structural elements)	<p>Authentication Test (J&amp;A&amp;DAT, Num 17:7b–24, ET16:42b—17:9; glory)^RS-Safekeeping the Revitalized Object (SRO, Num 17:25–26, ET 17:10–11)</p> <p>Alternative Indicators: sign(s), <i>σημεῖον(α)</i>, Exod 4:8–9, 28; signs and wonders, <i>τὰ σημεῖα καὶ τὰ τέρατα</i>, Exod 7:3; 11:9, 10; believe or listen, <i>πιστεύω</i> or <i>εἰσακούω</i>, Exod 4:5, 8, 31, 14:31; not believe or not listen, <i>μὴ πιστεύσω</i> or <i>μηδὲ εἰσακούω</i>, Exod 4:1, 8–9; 7:4, 13, 16, 22; 8:11, 19 (ET:15); 9:12; 11:9.</p>
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Regarding the Social Activity, Jesus' resurrection is inseparable from his death. After Jesus was arrested, the Johannine account specifically emphasizes three times Pilate's saying, "I find in him no reason for an accusation" (*ἐγὼ οὐδεμίαν εὐρίσκω ἐν αὐτῷ αἰτίαν*, John 18:38; *οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ*, John 19:4; *οὐχ εὐρίσκω ἐν αὐτῷ αἰτίαν*, John 19:6).<sup>110</sup> There is a de-escalation of emphasis, with the emphatic personal pronoun *ἐγὼ* and a negative reference *οὐδεμίαν* the first time (John 18:38), moving to a plainer tone using the same negative reference *οὐδεμίαν* without the emphatic pronoun the second time (John 19:4), and then a negation *οὐχ* and a slightly different word order the third time (John 19: 6) to contrast with the escalating insistence of the Jewish leaders' false accusation against Jesus (John 18:40, 19:6, 7).

While the Jewish leaders were attempting to "redeem" the nation and the holy place from being taken away (*αἴρω*) by the Romans (John 11:47–48), they cried out to take away/crucify (*αἴρω/σταυρώω*, John 19:15x2) Jesus, the only son of God. That was contrary to the redemption of Israel in the midst of killing the firstborn of Pharaoh in Egypt (Chapter 4 Section 3.4). As a result, Jesus was crucified, died, was buried, and

<sup>110</sup> The word *αἰτία* has a range of meanings including "cause or reason" (semantic domain, SD: 89.15–89.38); "accusation" (SD: 56.4–56.11); "wrongdoing, guilt" (SD: 88.315); "relation" (SD: 89.1). According to the Greek Lexicon of Louw and Nida, the meaning of *αἰτία* can refer to "accusation" and "guilt" in John 18:38. Louw and Nida, eds., "*αἰτία*," BibleWorks 9.

resurrected. Jesus' disciples such as Peter, the beloved disciple, and Mary Magdalene witnessed Jesus' resurrection and testified to it. These features of accusation, the redemption of the nation, and the resurrection align with the features of Aaron's staff. As mentioned in the previous chapters, Aaron's staff had two main functions, one before and one after the exodus to authenticate the identity of Moses/Aaron as being God-sent with respect to the Israelites and Pharaoh through signs and wonders (including the ten plagues), and to indicate the chosen one (Aaron) with respect to the Israelites through the revitalization of Aaron's staff.

Regarding Agent Roles in the event of Jesus' trial and crucifixion, the examination has been done in the previous sections (Section 3.2.1 and 3.2.2) in which the agent roles involve complex hierarchical roles. To reduce repetition, these roles are noted here in brief and supplemented with the extra agent roles in this corresponding event. These include divine authority (God), first level superordinate (Jesus), second level superordinates (Annas/Caiaphas, the chief priests, the Jews), first level subordinates (Jesus' disciples including Peter and the beloved disciple,<sup>111</sup> Mary Magdalene, Jesus' family including his mother, his mother's sister, and Jesus' followers including Joseph of Arimathea and Nicodemus, John 19:38, 39), and the second level subordinates (the soldiers, servants, doorkeeper, Pilate).

For Event Structure, as has been noted in the same type of sign in different divisions (Jesus' signs of healing the royal official's son and raising Lazarus), a mixture of features of the functions of Aaron's staff before and after exodus is observed in the

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<sup>111</sup> They appear in John 18:10, 11, 15, 16x2, 17, 18, 25, 26, 27, and 19:26; cf. 18:16. For the discussion of the identification of the other disciple in John 18:16 as the beloved disciple, see Lincoln, *John*, 452–53.

corresponding sign event. While in Jesus' sign of healing the royal official's son, an association is established between the royal official and Pharaoh regarding the event of Aaron's staff (the tenth plague, killing the firstborn) in Egypt (Exod 4:22; 11:4–5, Chapter 3 Section 3.3), in Jesus' sign of raising Lazarus, an association is established between the Jewish council and the Israelites (the tenth plague, redemption of Israel) in Egypt (Exod 12:12—13:1, 11–16, Chapter 4 Section 3.4). With these remarks in mind, the features of the Event Structure of Aaron's Staff-Revitalization (P-AR^RP-J&A&DAT^RS-SRO) and the alternative indicators regarding "signs and wonders" and "belief" will be considered in the following investigation.

The first element, Problem, is related to the Accusation of the Representative (P-AR) expressed in John 18:28—19:12 through the trial before Pilate at his praetorium and between the accusers, the Jews, and the accused, Jesus. The Jewish leaders' intention to put Jesus to death for the benefit of the nation becomes clear in the event of Jesus' raising Lazarus, and is articulated by Caiaphas as a prophecy pointed out by the narrator. Notably, the narrator recalls this prophecy when Caiaphas is introduced after Jesus' being arrested (John 11:49–53; 18:14), and the Jewish leaders' intention is continuously taking shape with the plea to Pilate that it is illegal for them to put anyone to death (*ἀποκτείνω*, John 18:31).

On this basis, this element of P-AR is realized by Pilate's question "what accusation do you bring against this man?" using the word *κατηγορία* (accusation, John 18:29).<sup>112</sup> The accusation is then realized by the Jewish leaders' responses to Pilate using

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<sup>112</sup> The word *κατηγορία* occurs only three times in the New Testament in John 18:29, 1 Tim 5:19, Tit 1:6.



a clause ἤν οὐτος κακὸν ποιῶν in a negative second class conditional sentence (εἰ μὴ . . . οὐκ ἄν) to falsely accuse Jesus of doing a bad thing and at the same time justify themselves in handing Jesus over to Pilate (John 18:30). This is in contrast to Jesus speaking the truth in the immediate co-text regarding his identity using words such as μαρτυρέω (testify), and ἀλήθεια (truth) three times, the last three times in the whole Gospel (John 18:37x2, 38; cf. 33–38).<sup>113</sup> Further, the gravity of the false accusation of the Jewish leaders is escalated by contrasting Pilate's threefold statement that nullifies their accusation against Jesus using a negation, οὐδεμίαν/οὐχ, with (αἰτίαν) εὕρισκω ἐν αὐτῷ αἰτίαν to depict that it is groundless (John 18:38; 19:4, 6).

Despite Pilate's threefold declaration that their accusation was groundless, the Jewish leaders insisted on putting Jesus to death because of his claim to be the Son of God, saying υἱὸν θεοῦ ἑαυτὸν ἐποίησεν, he made himself God's son (John 19:7). Even so, the weakness of their false accusation is exposed as the narrator reveals that Pilate desired to release Jesus after hearing Jesus' claim that Pilate would not have authority over him except it had been given from above, and the one who handed him over to Pilate had the greater sin (John 19:11–12). The last resort of the accusation of the Jewish leaders was that they extended their accusation to Pilate and made Jesus the enemy of Caesar by means of a third class conditional sentence using εἰάν + subjunctive to hypothetically claim that if Pilate released Jesus, he was not a friend of Caesar and everyone who made

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<sup>113</sup> The second class conditional sentence is indicated by the negation μὴ, and the conditional particle ἄν in the apodosis to denote that "the speaker is asserting for argument (but may not believe) that the protasis is contrary to fact." Porter, *Idioms*, 259–60. Ἀλήθεια occurs in John twenty-five times as follows: 1:14, 17; 3:21; 4:23, 24; 5:33; 8:32x2, 40, 44x2, 45, 46; 14:6, 17; 15:26; 16:7, 13x2; 17:17x2, 19; 18:37x2, 38.

himself king opposed Caesar (John 19:12).<sup>114</sup> Further, the Jewish leaders' accusation against Jesus was ironically more severe than the Israelites' accusation against Moses and Aaron. As in the former, the Jewish leaders accused Jesus groundlessly and persistently to kill (*ἀποκτείνω*, John 18:31) Jesus, and in the latter, in the sign event of Aaron's staff, the Israelites accused Moses and Aaron of killing (*ἀποκτείνω*) God's people who were punished by God (Num 16:41–42b/ MT&LXX 17:6–7a).

The next element is the Response of Judgment-Atonement-Divine Authentication Test, J&A&DAT, in John 19:13—20:16. In the sign event of Aaron's staff in the wilderness, when the Israelites assembled to accuse Moses and Aaron of killing God's people, God's manifestation came upon the tabernacle through the cloud and his glory to declare his judgment of consuming the congregation (Num 17:6–10; ET 16:41–45). Since God's punishment by means of the plague had started, Moses told Aaron to take his censer with the burning incense and go to the midst of the Israelites to atone for them (Num 17:11–15; ET 16:46–50). When the plague ceased, God initiated an authentication test, a staff (*matteh*) test, to verify Aaron's identity (tribe) indicated by the sprouting staff marked with the name of the chief of the tribe. In John, these features of judgment (J), atonement (A) and divine authentication test (DAT) are found in John 19:13—20:16.

The feature of judgment in John 19:13–22 has been discussed in Section 3.2.2. As mentioned before, John 19:13 can be interpreted in two ways so that either Pilate or Jesus would be the one who sat on the judgment seat. In other words, Jesus, who was dressed as a king with the thorny wreath, would be sitting on the judgment seat to judge and at

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<sup>114</sup> According to Porter "A third class conditional is more tentative and simply projects some action or event for hypothetical consideration." Porter, *Idioms*, 262.

the same time be judged (but without a valid charge) so that he would die on the cross to save the world. While Jesus was silently sitting on the judgment seat as a judge before the Jews, the Jews were judged by their own rejection of Jesus as their king. Compared to God's judgment of the plague that caused 14,700 Israelites to die in the event of Aaron's staff (ET Num 16:42–50), Jesus' judgment is gracious. Jesus judged silently and offered himself to save the world.

The feature of atonement (A) is expressed by Jesus' self-offering in John 19:17–30, differing from Aaron's incense offering in the event of Aaron's staff. Whereas Aaron was summoned to take (*λαμβάνω*, semantic domain 18.1) his censer, put fire on it from the altar, and bring (*ἀποφέρω*) it from the tabernacle to the camp to atone (*ἐξιλάσκομαι*) for the Israelites because the plague from God's wrath had begun (Num 17:11; ET 16:46), Jesus carried (*βαστάζω*, semantic domains 15.188, 15.201) the cross to a place outside Jerusalem where people who read Hebrew, Latin, and Greek, representing the world, would pass (John 19:17, 20).<sup>115</sup> Then, Jesus let the soldiers crucify him on the cross and bring (*προσφέρω*) him the sour wine using a branch of hyssop (John 19:17–18, 28–29) to atone for the world. When Jesus received/took (*λαμβάνω*) the sour wine from the branch of hyssop and said “it is completed,” he bowed his head and gave up his spirit (John 19:30).

This distinctive scene of bringing (*προσφέρω*) Jesus the sour wine with a branch of hyssop (*ὑσσωπος*) is remarkable (John 19:29), since in the Matthean and Marcan account, instead of a branch of hyssop, a “reed” (*κάλαμος*) and the verb “give drink” (*ποτίζω*, Matt

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<sup>115</sup> Differing from the Synoptic Gospels in which Jesus' cross was carried by Simon of Cyrene (Matt 27:32; Mark 15:21; Luke 23:26).

27:48; Mark 15:36) are used to describe the action of giving the sour wine to Jesus.<sup>116</sup>

Here in John, not only are *προσφέρω* and *ἀποφέρω* from the corresponding events related as the compound verbs of *φέρω*, but also *προσφέρω* together with hyssop carries a strong sacrificial purificatory tone to imply the process that Jesus received (*λαμβάνω*) the offering (*προσφέρω*) of the sour wine from a branch of hyssop as a sacrifice.<sup>117</sup> Thus, the use of *προσφέρω* and hyssop is related to sacrifice.<sup>118</sup> While Moses told Aaron to atone for the Israelites by offering incense, Jesus atones for the world by self-sacrifice to demonstrate his power and grace.

In the event of Aaron's staff, the feature of Divine Authentication Test (DAT) is represented by the divine initiation of the staff test to authenticate Aaron's tribe as the chosen one to be in the divine presence. Here in John, no staff test as such is initiated. However, Jesus' identity as the chosen one is authenticated by four OT fulfillment quotations (John 19:24, 28, 36, 37) to fulfill God's word and work in establishing a climax. The feature of DAT is probably represented functionally in John 19:23—20:16 by

<sup>116</sup> Freed admits that it would have "theological or symbolic significance" but the meaning is uncertain. Freed, *Old Testament Quotations*, 107.

<sup>117</sup> According to Lam, *προσφέρω* is often used to render the Hebrew verbs for offering a gift or sacrifice (*קָרַב* or *עָלָה*, Lev 1:2) in the LXX. Of a total of 158 times in the LXX, 134 are in the canonical books; of these in turn 100 are in Leviticus and Numbers (Lev: 69; Num: 31), the two books representing the law of holiness and sacrifices. In the NT, it occurs forty-seven times in total, of which twenty are in the book of Hebrews. Since the first use of "hyssop" is at the Passover in Egypt and then in the ritual cleansing and the purification water of the red heifer ashes (Exod 12:22; Lev 14:4, 6, 49, 51, 52; Num 19:6, 18; Ps 50:9; Heb 9:19), the combination of *προσφέρω* and hyssop produces a profound sacrificial and purification overtone. Particularly, with only two occurrences of *προσφέρω* in John's Gospel (John 16:2; 19:29), the other occurrence is also used to depict "offering service to God" (*λατρείαν προσφέρειν τῷ θεῷ*) where it says "they will put you out of the synagogues, and the time is coming when the one who kills you will think he is offering service to God" (John 16:2). In fact, the first use of *λατρεία* (service) in the OT is related to the observance of the Passover and the feast of Unleavened Bread (Exod 12:25, 26; 13:5). Lam, "Blood and Water," forthcoming. For the use of *λατρεία* in the NT, see John 16:2; Rom 9:4; 12:1; Heb 9:1, 6.

<sup>118</sup> The word *ὑσσωπος* is used twelve times in the scriptures. Ten times in the LXX (Exod 12:22; Lev 14:4, 6, 49, 51, 52; Num 19:18; 1 Kgs 5:13; Ps 50:9) and two are in the NT (John 19:29; Heb 9:19). The first recorded of its use is for putting the blood of the paschal lamb on the houses of Israel in Egypt. Other uses are mainly for rituals.

these OT quotations that complement the two prominent titles of Jesus in the passion narrative: the king of the Jews/world, the messianic figure and the Son of God in Jesus' glorification—death and resurrection (John 18:33, 37x2, 39; 19:3, 7, 12, 14, 15x2, 19, 21). The authentication of Jesus' identity as the Messiah and the Son of God through revitalization is specified in Jesus' claim and Martha's confession (John 11:25–27) in the sign event of Jesus raising Lazarus (the corresponding sign to Aaron's staff):

Jesus said to her, "I am the resurrection and the life. Those who believe in me, even though they die, will live, and everyone who lives and believes in me will never die. Do you believe this?" She said to him, "Yes, Lord, I believe that you are the Messiah, the Son of God, the one coming into the world" (John 11:25–27, NRSV).

Thompson points out, "Here the two beliefs—that Jesus is the Messiah, Son of God, and that he can and will raise the dead—are brought together, so that to confess Jesus as Messiah is to confess him as the one who has the power of life,"<sup>119</sup> and vice versa. In this light, the feature of DAT is expressed in two ways: (1) through the fulfillment of the four cited Scriptures to authenticate Jesus' identity in terms of his suffering/death (the dead *matteh*, staff) (John 19:23–42); (2) through Jesus' revitalization in terms of his resurrection (the living *matteh*, staff/tribe) (John 20:1–16).

The authentication of Jesus' identity is developed using the four OT quotations and reaches its climax in John 19:36–37 using the double fulfillment quotations. The first quotation is in John 19:24 quoting from LXX Ps 21:19 (MT 22:19; ET 22:18). The focus of this quotation is on the manner of dividing Jesus' clothes to highlight the preservation of the seamless tunic as a piece by casting lots, to contrast with the division of the rest of

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<sup>119</sup> Thompson, *John*, 247.

Jesus' clothes in fulfilling the Scripture that described king David's experiences during his humiliation. According to Daly-Denton, whereas the seamless tunic, as a precious garment, may represent Jesus' royalty and its being untorn may represent Jesus' perfect royal status even during suffering,<sup>120</sup> the "main purpose in citing Ps 21 is that the reader should see the fulfillment in Jesus of a psalm in which David bears witness to God's vindication of him at the very moment of his most abject humiliation."<sup>121</sup> Thus, God's promise to David's everlasting throne (2 Sam 7) is indeed realized at the moment of Jesus' hour.<sup>122</sup> Note that the themes of kingship and sonship in God's covenant to David in 2 Sam 7 are strong,<sup>123</sup> and this quotation in John is enclosed by the preceding depictions of the inscription to denote Jesus' kingship (John 19:19–22) and the following termination and transference of his earthly sonship to the beloved disciple to tacitly reveal his heavenly sonship (John 19:25–27, cf. 19:7).<sup>124</sup> This arrangement, thus, resonates with the Davidic king-son figure to signify Jesus' identity.

Further, since the narrator specifies that the seamless tunic is woven from the top to the bottom as a whole, and a different word *λαγχάνω* for casting lots is used in John 19:24 instead of repeating the phrase *βάλλω κλήρος* in the citation, these may indicate a priestly theme, as the robe of the ephod of a priest was entirely woven without seam

<sup>120</sup> Daly-Denton, *David in the Fourth Gospel*, 212.

<sup>121</sup> Daly-Denton, *David in the Fourth Gospel*, 218.

<sup>122</sup> Daly-Denton, *David in the Fourth Gospel*, 218.

<sup>123</sup> As the theme of kingship in 2 Sam 7 is obvious, for the discussion of the theme of sonship, see Goswell, "What Makes the Arrangement," 90–94.

<sup>124</sup> Some scholars tend to interpret Jesus' mother and the beloved disciple symbolically. For instance, Brown views that while Jesus' mother becomes the beloved disciple's mother, she is reminiscent of Lady Zion to symbolically give birth to new people in joy (John 16:21; Isa 49:20–22; 54:1; 66:7–11). Brown, *John XIII–XXI*, 925. However, since there is no further elaboration of the relationship between Jesus' mother and the beloved disciple, the focus here may just be on sonship in which Jesus' earthly sonship is coming to an end and is transferred to reveal his heavenly sonship on the cross.

(Exod 28:32) and *λαγχάνω* was also used for the priestly custom for determining the duty of the priests (Luke 1:9; 3 Macc 6:1) and the process of divine choice for ministry (Acts 1:17; 2 Pet 1:1).<sup>125</sup> Thus, this fulfillment explicitly links Jesus' identity to the Davidic king-son figure and implicitly to the priesthood, Aaron's tribe, which was chosen by God to serve him in the tabernacle and temple on behalf of his children.<sup>126</sup>

The second OT fulfillment quotation is in John 19:28 primarily citing LXX Ps (68)69:22 (ET 21) (cf. Ps [21]22:16 [ET 15], Ps [62]63:2 [ET 1], Ps [41]42:2 [ET 1]; see Section 3.1). The same psalm is cited elsewhere twice in John.<sup>127</sup> By saying "I am thirsty" (*διψάω*) on the cross, Jesus once again corresponds to David as a rejected king depicted in this psalm and his drinking as a fulfillment of receiving the sour wine.<sup>128</sup> Since Psalm 68 is first quoted in the pericope of Jesus' cleansing the temple to depict that Jesus' zeal for his Father's house would consume him (John 2:17; Ps 69:9, MT 69:10; LXX 68:10; cf. Father's house, John 2:16), and he would raise a new temple in three days as a sign realized in his death and resurrection (John 2:18–22), the quotation here may form a link with the first to indicate and reinforce Jesus' kingship and sonship corresponding to David's, and show that the time for the consequences of his zeal and the raising of a new temple has now come.<sup>129</sup>

<sup>125</sup> Coloe, *God Dwells with Us*, 204–5. Coloe, *God Dwells with Us*, 202–4; cf. 201–6.

<sup>126</sup> Although this association of Jesus' identity with the priesthood was once well received, it is rejected by most recent scholars. Coloe adduces three observations found in the passion narrative to argue for Jesus' priesthood including: (1) Jesus' self-consecration (*ἀγιάζω*) as a priest as well as the offering (John 17:19; Exod 13:2; 28:41; 29:1; 40:9; Lev 16:4); (2) the ambiguous priesthood of Caiaphas and Annas (which is it?) to reveal the real priesthood of Jesus (John 19:13–27); (3) the kingly and priestly functions of the task of the "Nazarene" in building the eschatological temple. Coloe, *God Dwells with Us*, 202–4; cf. 201–6.

<sup>127</sup> Psalm 69 (LXX 68) has been cited in John 15:25 (ET 69:4) and 2:17 (ET 69:9).

<sup>128</sup> Thompson, *John*, 400.

<sup>129</sup> Daly-Denton observes that the quotation in John 19:28 from Ps (68)69 is the last incident mentioning that the OT Scripture is fulfilled by the spoken words of Jesus. This forms an inclusio with the

Apart from the ironic sense that Jesus, as the source of living water who quenches thirst, is now thirsty (John 7:38), the drinking motif in this quotation may also link to Jesus' saying during his arrest, "Am I not to drink the cup that the Father has given me?" (John 18:11; see Section 3.2.1). In this case, the depiction of Jesus' sonship is enhanced. Additionally, the fulfillment formula *τελειωθή* (the passive of *τελειόω*, John 19:28) is outstanding among the usual ones using *πληρώ* in the second part of the Gospel, and that may buttress the priestly theme.<sup>130</sup> To elaborate this, we should look at the ordination of priesthood in which the Hebrew words *מלאים* or *מלא יד* are used that mean "filling" (Exod 29:22, 26, 29; Lev 8:22, 28, 29) or "filling the hand" (*τελειόω*, Exod 29:9; 32:29; Lev 8:33; 16:32). The rendering of the Hebrew words *מלא/מלאים* in the LXX, as Rooker observes, is by the verb *τελειόω* that is used in John 17 for the high priestly prayer (cf. Heb 7:28 and 9:9).<sup>131</sup> Thus, *τελειόω* in the fulfillment quotation formula along with the two occurrences of its related verb *τελέω* may imply Jesus' identity as the true high priest in the completion of his mission (John 19:28, 30). Thus, this fulfillment explicitly links Jesus' identity to the Davidic king-son figure and implicitly to the priesthood, Aaron's tribe.

The last two fulfillment quotations are in John 19:36 and 37 through which to denote Jesus' identity. Regarding the first quotation "not a bone of him will be broken," *ὁστοῦν οὐ συντριβήσεται αὐτοῦ*, as discussed above, this composite quotation makes Jesus refer to the paschal lamb (Exod 12:46, cf. 12:10; Num 9:12) and the righteous sufferer

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first fulfillment of the OT from the same psalm Ps (68)69 spoken by Jesus in John 2:17. Daly-Denton, *David in the Fourth Gospel*, 219.

<sup>130</sup> *πληρώ* is used in a fulfillment formula in John 12:38; 13:18; 15:25; 18:9, 32; 19:24 and 36.

<sup>131</sup> Rooker, *Leviticus*, 147. The occurrences of *τελειόω* in the Gospel of John are John 4:34; 5:36; 17:4, 23; 19:28.



(Ps 34:20; LXX 33:21; MT 34:21; cf. 22:17, see Section 3.2.1, 3.2.2). Since the figures of the paschal lamb and God's people are joined together in Jub 49:13 through the commonality of the intact bones, the feature of Jesus' unbroken legs may authenticate Jesus' identity as the paschal lamb and the righteous sufferer to signify God's protection.

Additionally, one of the significances of the unbroken bones is related to the belief in resurrection, as bones seem to connect with the inner being of a person as demonstrated in the psalms.<sup>132</sup> While the intact bones of an individual may represent the hope of resurrection, the intact bones of the paschal lamb may indicate the nation's glorious future. This hope of resurrection symbolized by the intact bones may be affirmed by Jewish rituals. According to Daube, Scripture such as Ps 34:20 (LXX 33:21; MT 34:21) occurs in the ancient Jewish prayer for the dead, and the Scripture such as the revitalization of the dry bones in Ezekiel's vision (Ezek 37) appears as the prophetic lesson on the mid-festival Sabbath of Passover.<sup>133</sup> Daly-Denton confirms, "It is, therefore, quite possible that the preservation of Jesus' body from the violation of the *crurifragium* would have been regarded by early Christian readers as a pledge of his resurrection."<sup>134</sup> In this case, the citation of the unbroken legs of Jesus not only authenticates his identity but also establishes a link to the feature of resurrection.

The last quotation "they will look on the one whom they have pierced" in John 19:37 citing Zech 12:10, identifies the pierced Jesus with the pierced one in Zechariah. As discussed previously, the preceding co-text of Zech 12:10 concerns a spirit of

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<sup>132</sup> According to Daly-Denton, those psalms include Ps 6:3, 31:10 (LXX 30:11); 35:10 (LXX 34:10), 51:8 (LXX 50:10). Daly-Denton, *David in the Fourth Gospel*, 234.

<sup>133</sup> Daube, *New Testament*, 309.

<sup>134</sup> Daly-Denton, *David in the Fourth Gospel*, 235.

compassion and supplication that will be poured out on the house of David and the inhabitants of Jerusalem, and the following co-text focuses on the mourning as the whole Davidic family as they look and mourn as one mourns for an only child, a firstborn. One of the significances of this quotation about the pierced one is the implication of the dual identities of God in the MT using לִי (on me): “they shall look on *me* the one whom they have pierced” but also as the son, the firstborn of the nation using לוֹ (for him): “they shall mourn for *him*, as one mourns for an only child and grieve bitterly over *him*, as one grieves over a firstborn.”<sup>135</sup> In fact, calling the pierced one the firstborn (πρωτότοκος) contains a messianic overtone (cf. Ps 89(88): 28–30; ET 89:27–29; Luke 2:7; Col 1:15, Heb 1:6). It also coheres with Jesus’ identity as “the Only One, himself God” (μονογενής θεός) in the prologue (John 1:18).

Moreover, regarding Jesus’ sign corresponding to Aaron’s staff in division 1, while the royal official and his dying son (John 4:46–54) contrastively correspond to Pharaoh and his son/firstborn (the tenth plague of killing the firstborn in Egypt, see Chapter 3 Section 3.3), the council of the Jews and the Romans (John 11) contrastively correspond to the Israelites and Pharaoh/Egyptians in division 2 (redemption of Israel, see Chapter 4 Section 3.4). Here in division 3, Jesus corresponds to God’s firstborn, contrary to the killing of Egypt/Pharaoh’s firstborn in redeeming the Israelites. Thus, both God’s and the Jews’ plans to redeem the nation and the holy place are realized by sacrificing Jesus (Chapter 4 Section 3.4). As mentioned in Chapter 3 Section 3.3, God commanded Israel, his firstborn, to remember their redemption from Egypt through

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<sup>135</sup> Baron proposes it as the twofold nature of the Messiah. Baron, *Visions*, 446–47.

killing the firstborn of Pharaoh and his households by putting a sign (σημεῖον) on their hand and frontlets on their forehead (Exod 13:16).

Moreover, similarities are found between this and the same type of signs in division 2, such as Jesus' burial and the foreshadowing of his burial in the sign event of Jesus' raising Lazarus. The distinctive Johannine account of Jesus' burial by Nicodemus with a hundred *pounds* of a mixture of myrrh and aloes links to Mary's anointing Jesus' feet as for burial with a *pound* of expensive perfume made of pure nard, and use of words such as "burial/bury" (ἐνταφιασμός/ ἐνταφιάζω, John 12:7; 19:40), "a pound" (λίτρα, John 12:3; 19:39),<sup>136</sup> and the extraordinary aromatics in terms of quantity and quality respectively.<sup>137</sup> Most commentators support the view that the use of such a large amount of perfumes and spices for burial probably indicates a royal burial.<sup>138</sup>

Drawing from the above four fulfillment quotations, Jesus' identities as the royal-suffering Davidic king/son/servant, the high priest, and God's son/firstborn through his suffering and death are authenticated (dead *matteh*, staff).

In the event of Aaron's staff, Aaron's identity as the chosen one was authenticated by the result of the staff test in which the staff (death branch) marked with Aaron's name was revitalized. Turning to the feature of DAT through Jesus' resurrection (living *matteh*,

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<sup>136</sup> In the Matthean and Marcan accounts (Matt 26:7; Mark 14:3), the ointment of the woman who anoints Jesus' head is depicted as being in an alabaster jar whereas the Johannine account depicts it by weight, a pound.

<sup>137</sup> In fact, Brown admits that it is not clear "if any theological motif underlies a possible connection between the preparations for burial in 39–40 and John's insistence in xii 3, 7 that Mary of Bethany had already anointed Jesus' body for burial." Brown, *John XIII–XXI*, 959. Thompson also observes that "Nicodemus's generous provision of myrrh and aloes corresponds to Mary's extravagant use of costly perfume to wash and anoint Jesus' feet (John 12:1–8)." Thompson, *John*, 406.

<sup>138</sup> Commentators tend to adduce the example of Herod's burial recorded by Josephus, when five hundred servants were involved to carry the aromatic spices. See Herod's Death - his testament - burial in Josephus, *Antiquities* Book 17 Chapter 8. Josephus, *Works of Flavius Josephus*, 530. See also Brown, *John XIII–XXI*, 960; Lincoln, *John*, 485; Thompson, *John*, 406.

staff/tribe), Jesus' resurrection follows Jesus' burial in a new tomb located in a garden (John 19:41). According to the Johannine account, the scene of Jesus' resurrection and his tomb corresponds to the process of the staff test in terms of verifying the sprouting of the staffs before the ark of testimony in the tabernacle. Strikingly, this association of the tomb with the ark of testimony in the tabernacle can be buttressed, as John says specifically the tomb was in a *garden* (κῆπος, John 19:41) and the tabernacle was a mini *garden* of Eden (with the cherubim and the tree of life, i.e. the lampstand, Exod 25:10–22; 31–40; 26:1, 31; 37:7–8; 17–24).<sup>139</sup> Further, the inside of the tomb, through the eyes of Mary Magdalene, looked like the ark of the testimony as she saw two angels in white sitting where Jesus' body had been lying, one at the head and the other at the feet, like the two cherubim at the two ends of the atonement cover (John 20:12; Exod 25:18–19; 37:7; LXX 38:7; cf. 1 King 6:23–28).<sup>140</sup>

The feature of revitalization is found in two perspectives: the inside of the tomb and the outside (John 20:11–16). First, from inside of the tomb (John 20:1–10), the semantic property of the verification of revitalization is realized implicitly by the response of the beloved disciple using the clause complex “he saw the linen cloths lying” (βλέπει κείμενα τὰ ὀθόνια, John 20:5); “he entered . . . he saw and believe” (εἰσῆλθεν . . . εἶδεν καὶ ἐπίστευσεν, John 20:8) to refer to his witnessing of the face cloth (σουδάριον) and

<sup>139</sup> Lunn, “Jesus, the Ark,” 733–34.

<sup>140</sup> Compared to the Matthean and Marcan accounts in which an angel (ἄγγελος) and a “young man” (νεανίσκος) are depicted respectively, Luke mentions two men (ἄνθρωποι) but they stood beside the women (Matt 28:2–3; Mark 16:5; Luke 24:4) Whereas some commentators support this link of the two angels where Jesus had been lying with the two cherubim on the atonement cover, others do not. Between these inconclusive views, Hulster, in light of the OT background in John's Gospel and by applying the iconographic exegesis and cultural memory approach, argues, “John 20, 12 reminds its readers of the cherubs on the Ark of the Covenant.” Hulster, “The Two Angels in John 20, 12: The Old Testament Background,” 100. See also Lunn, “Jesus, the Ark,” 732–35.

linen cloths remaining folded up and being apart in the empty tomb (John 20:6b–7) to authenticate Jesus' resurrection (John 20:5–8). This contrasts with the face cloth (σουδάριον, John 11:44) and grave clothes of Lazarus that needed to be untied when Jesus raised Lazarus. Further, the semantic property of revitalization is realized by the clause δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι, the narrator's comment on the Scripture that Jesus must rise from the dead, which Peter and the beloved disciple did not yet understand (John 20:9) but the beloved disciple saw it and believed (John 20:8).

Second, from the perspective of the outside of the tomb, the revitalization feature is realized by the exchange of greetings between Jesus and Mary Magdalene in John 20:16 using clauses λέγει αὐτῇ Ἰησοῦς, Μαριάμ. στραφεῖσα ἐκείνη λέγει αὐτῷ Ἐβραϊστί, Ραββουνι to indicate Jesus' status as alive and their mutual identification. Further, since the Johannine account of Jesus appearing before Mary Magdalene is particularly detailed,<sup>141</sup> the indication of her first name, Μαρία, and her weeping (κλαίω) outside Jesus' tomb (μνημεῖον, John 20:11) intratextually link her with the other Μαρία who wept (κλαίω) outside Lazarus's tomb (μνημεῖον, John 11:31) to thoroughly reveal Jesus' revitalization power in life-giving and self-reviving through his claim, "I am the resurrection and the life" to authenticate his identity as Messiah and the Son of God (John 11:25, 27). In the event of Aaron's staff, the result of the staff test was first authenticated by Moses, according to the MT, as he entered the tent of testimony and there the staff of Aaron for the house of Levi that had grown all the way to bear ripe almonds. Then he took all the staffs outside to show all the Israelites.

<sup>141</sup> Carson points out that "Mary of Magdala is prominent in the first resurrection account of each of the four Gospels, but only here does she appear alone. It is quite uncertain how this report is to be reconciled with those in the Synoptics." Carson, *John*, 635.

Surprisingly, the LXX version depicts both Moses and Aaron entering (*εἰσέρχομαι*, LXX Num 17:23) the tent of testimony to authenticate the sprouting staff, to which may correspond Peter and the beloved disciple entering (*εἰσέρχομαι*, John 20:5, 6, 8) the tomb to authenticate Jesus' resurrection.<sup>142</sup> Further, in both the MT and the LXX, only Moses took all the staffs outside the tent of testimony to show the sons of Israel (Israelites) in authenticating the revitalized staff (Aaron's *matteh* for the house of Levi). Possibly, the Israelites' authentication of the revitalized staff outside the tabernacle may correspond to Mary Magdalene's authentication of Jesus' resurrection outside the tomb in the garden. Whereas Mary Magdalene was sent to pass on Jesus' news of ascension to his disciples, whom Jesus called brothers (the sons of the Father), Mary Magdalene's weeping outside the tomb of Jesus parallels Mary of Bethany's weeping outside the tomb of Lazarus, her brother. This may imply that Jesus was like Mary Magdalene's brother. Thus, through Jesus, his followers became the sons and daughters of the Father—the new Israel (John 20:17).

Finally, the last element is the Result of Safekeeping the Revitalized Object (RS-SRO). In the event of Aaron's staff, God ordered Moses to place Aaron's sprouted staff permanently before the ark of the testimony (God) as a warning sign to stop the murmurings of the sons of rebellion (*τοῖς υἱοῖς τῶν ἀνηκόων; לבני־מרי*) before him to preserve them from death (Num 17:25–26; ET 17:10–11). Probably, the feature of the revitalized object being kept before God is realized in John 20:17–18 by the emphases of Jesus' ascension to the Father using the perfect (the stative aspect/frontgrounding) and

<sup>142</sup> LXX Num 17:23: *καὶ ἐγένετο τῇ ἑπαύριον καὶ εἰσῆλθεν Μωυσῆς καὶ Ααρων εἰς τὴν σκηνὴν τοῦ μαρτυρίου, καὶ ἰδοὺ ἐβλάστησεν ἡ ράβδος Ααρων εἰς οἶκον Λευι καὶ ἐξήνεγκεν βλαστὸν καὶ ἐξήνευθησεν ἄνθη καὶ ἐβλάστησεν κάρυα.*

present indicative (the imperfective aspect/foregrounding) of ἀναβαίνω in the clauses οὕτω γὰρ ἀναβέβηκα πρὸς τὸν πατέρα and ἀναβαίνω πρὸς τὸν πατέρα μου.

The first is as a reason why Mary should not touch Jesus and the second expresses Jesus' urge to be in the presence of God. Particularly, Jesus commanded Mary Magdalene, the only eye-witness, to *go* and *tell* his brothers about his ascension using the imperatives πορεύου (πορεύομαι) and εἶπέ (λέγω) to bring out the significance of Jesus' ascension and their new identity as Jesus' brothers (ἀδελφός), in other words, the sons of the Father God (ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεὸν μου καὶ θεὸν ὑμῶν, John 20:17). Thus, in contrast to the revitalized staff of Aaron that was placed by Moses before the ark of the testimony (in the presence of God) as a warning sign from God to judge to the sons of rebellion, Jesus ascended to the presence of God as a sign between God the Father and his brothers to signify their new identity as the sons.

In sum, regarding Social Activity, the focus of Jesus' sign of resurrection is on the trial, sentence, execution, and resurrection of Jesus. Jesus was arrested, accused and crucified, thus he atoned for the world by self-sacrifice himself. He rose to reveal his identity as the chosen one. Through these processes, those who saw the things that had happened testified and believed. Contrary to Aaron's staff kept as a warning sign, Jesus' sign of resurrection indicates his ascension into God's presence to give a new identity to his disciples through him. They become "brothers" to him and "sons" in relation to the Father God. Compared to the same type of sign in division 2, Jesus not only demonstrates his life-giving power to raise the dead but also demonstrates his tremendous self-reviving

power.<sup>143</sup>

For the Agent Roles, divine authority is represented by God, divine representative/first level superordinate by Jesus, the second level superordinates by the Jewish leaders (Anna/Caiaphas, the chief priests), the first level subordinates by Jesus' disciples (Peter, the beloved disciple, Mary Magdalene), family (Jesus' mother, his mother's sister: Mary the wife of Clopas), and followers (Joseph of Arimathea and Nicodemus), and the second level subordinates by the Jewish leaders' soldiers, servants, doorkeeper, and Pilate.

Regarding Event Structure, differing from the same type of sign in divisions 1 and 2 in which a mixture of features of the events of Aaron's staff in Egypt and in the wilderness is shown, the sign of Jesus' resurrection follows the event structure of Aaron's staff in the wilderness that happened after the event of the encroachment on the tabernacle by Korah and the groups of leaders. Corresponding features are found in all three elements: P-AR^RP-J&A&DAT^RS-SRO and each corresponding feature reflects a progression either in parallel or in contrast with respect to the features of Aaron's staff.

As an indication, the Jewish leaders accused Jesus falsely to kill Jesus (the Israelites accused Moses and Aaron falsely of killing the leaders), Jesus was being judged with no valid accusation but also judged those who rejected him (God punished the rebellious with the plague), Jesus offered self-sacrifice as atonement (Aaron offered incense as atonement), Jesus' identity was authenticated by the OT quotations in terms of

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<sup>143</sup> Jesus' life giving power is also reflected by the link of the face cloth (*σουδάριον*, John 11:44; 20:7) between the same type of sign in division 2 and 3. Whereas Lazarus's face cloth (*σουδάριον*) and grave clothes were untied, Jesus' face cloth (*σουδάριον*) and linen clothes remained folded and apart to reveal his self-reviving power.



his suffering and death (the dead *matteh*) and by his disciples (Peter, the beloved disciple, Mary Magdalene) in terms of his resurrection (the living *matteh*) (Aaron's identity was authenticated by Moses, Aaron, and the Israelites regarding the sprouting of the dead branch/staff), and Jesus' ascension to the presence of Father God signified the new relationship of his disciples as his brothers in relation to Father God (Aaron's revitalized staff was commanded to be placed before the ark of the testimony as a warning sign to prevent the Israelites from dying because of murmuring). All these progressions point toward Jesus' grace and power being the substance of the sign (the staff) as well as the chosen one (the Messiah, the Son of God, and the living tribe/priest) to give life to his followers. In addition, parallels or repetitions are found between the events of Jesus' resurrection and Jesus' raising Lazarus to show the continuity and development of the same type of sign: the folded/untied face cloth and linen/graves clothes of Jesus/Lazarus; Caiaphas's prophecy mentioned again; the weeping of Mary Magdalene/Mary of Bethany outside the tomb of Jesus/Lazarus; and Jesus' burial by Mary/Nicodemus. Nevertheless, development of contrastive correspondences in the same type of signs regarding the event of killing the firstborn (the tenth plague/signs and wonders) is observed across three divisions in three different perspectives: (1) healing the royal official's son (killing Pharaoh's firstborn, division 1); (2) planning by the Jewish council to redeem their nation and place (temple) by killing Jesus (God's redemption of Israel by killing Pharaoh's firstborn, division 2); (3) killing Jesus, the only son (firstborn) of God (killing Pharaoh's firstborn, division 3).

### ***3.2.4 An Analogy between the Signs of the Bronze Altar Cover and Jesus' Appearances to the Disciples (John 19:1—20:29)***

As mentioned in Chapter 2, among the four tabernacle signs, three of them are closely related. Whereas the first sign of manna was placed together with Aaron's staff before the ark of the testimony, the bronze altar cover and Aaron's staff are instituted sequentially as warning signs (Num 16–17). Thus, those who know the tabernacle signs tradition would expect the "pair" (before the ark) and the "twin" (caused by Korah's encroachment) tabernacle signs appear together.

However, the actual sequence of the installation of the bronze altar cover and Aaron's staff is uncertain, as it is not clear how much time Aaron's son Eleazar would take to hammer the 250 censers of the 250 sinners into sheets to make a cover for the altar (Num 17:1–5; ET 16:36–40) compared to the time that the staff test would take, as it happened the next day after the incense test and the result of the revitalized staff was verified a day after the staff test (Num 17:6–26; ET 16:41–17:11). This uncertainty of the preparation time of these two admonitory signs of the tabernacle and the actual sequence of Jesus' events may explain the variation of sequences regarding Jesus' juxtaposed signs corresponding to these two juxtaposed tabernacle signs in division 1 and 2. In division 1, Jesus' sign corresponding to Aaron's staff (Jesus' healing the royal official's son, John 4) precedes the sign corresponding to the bronze altar cover (Jesus' healing the lame man, John 5) but vice versa in division 2, as Jesus' sign corresponding to the bronze altar cover (healing the man born blind, John 9–10) precedes the sign corresponding to Aaron's staff (raising Lazarus, John 11–12).

In division 3, the sequence of Jesus' corresponding signs is similar to that of those

in division 1, as Jesus' sign of resurrection (John 18:14; 19:1–20:18) corresponding to Aaron's staff precedes Jesus' appearance to the disciples, the sign corresponding to the bronze altar cover (John 19:1–20:29). Several features stand out from the sign of the bronze altar cover as a warning sign to prevent the unqualified (sinners) from approaching the holy place/one. These features include the accusation of self-exaltation, making known who can approach the holy place/one, justification for penalty or appeal, proof of being sent or unprecedented event, and forbidding sinners to approach the holy place/one (see Chapter 2, 3, 4). Further, the agent roles would be highly hierarchical as the event involves accusations and conflicts between leaders. Thus, the analogy to the tabernacle sign of the bronze altar cover in John 19:1–20:29 will be scrutinized using the CT of Bronze Altar Cover—Holy as follows.

Bronze Altar Cover—Holy	
Social Activity: Kind of Acts/Goals of Sign	A social event of the authentication of identity as God-sent before the rebellious leaders by means of a divine affirmation test and an unprecedented punishment of the rebels who sinned against the divine by encroachment. A sign that reminded of the encroachment of the sinners and God's holiness was made to warn those who were not qualified not to come close to the holy place/one.
Agent roles/Status	Divine authority (God); Divine representatives (first level superordinates: Moses and Aaron); Rebels: second level religious superordinates (Levites), second level social superordinates (Reubenites and 250 leaders), and subordinates (Israelites)
Event Structure (organization of structural elements)	P-Accusation of Self-exaltation (AS, Num 16:1–3)^RP-Authentication Test 1a (AT1a, Num 16:4–11)^NE 1-Accusation of Representative (AR, Num 16:12–14)^RP-Justification & Authentication Test 1b (Js&AT1b, Num 16:15–18)^NE 2-Against Representatives (AR, Num 16:19), RP-Justification & Authentication of Divine Sending (Js&ADS, Num 16:20–35; divine glory)^RS-Holy Censors as Altar Cover (HC, Num 17:1–5; ET 16:36–40)

Concerning Social Activity, the event of Jesus' appearances to the disciples follows Jesus' resurrection to which the accusation, sentence, and execution of Jesus are related. Although the focus of this event is about Jesus approaching his disciples twice after his resurrection, its cause and development can be traced all the way back to the Jewish leaders' accusation against Jesus. In Jesus' first appearance to the disciples, Jesus approached his disciples to do three things. First, he greeted them by coming to where the disciples privately gathered and stood in their midst while the doors were locked. Second, he authenticated his identity by showing them his hands and side. Third, he sent them as God had sent him by breathing on them the Holy Spirit to authorize them to forgive or not forgive sins.

In Jesus' second appearance to his disciples after the depiction of Thomas's disbelief in Jesus' resurrection, Jesus approached his disciples similarly to do three things. First, he greeted them by coming to where the disciples gathered indoors and stood in their midst while the doors were locked. Second, he asked Thomas to put his finger and hand into his wounds to authenticate his identity according to Thomas's desire of proof so that he would be convinced and believe in Jesus. Third, he spelled out that, compared to Thomas's belief *after* seeing the proof, those who believe without seeing are blessed. As discussed in the same type of sign in divisions 1 and 2, instead of warning the unqualified not to come to the holy altar as the bronze altar cover functioned, Jesus, the Holy One, took the initiative to approach the lame and the blind to heal them as a sign so that they could approach the holy place/one, i.e. the temple and Jesus (the new temple) but warned the lame man not to sin again and the Pharisees about their sin rejecting Jesus

(John 9:35–41). This initiative of approaching his people (the unqualified candidates) aligns with Jesus approaching the disciples, including Thomas, the unbelieving one. Moreover, several features accord with the features of the event of the bronze altar cover, such as the authentication of identity, the one being God-sent (*ἀποστέλλω* and *πέμπω*, John 20:21), the Holy Spirit (*πνεῦμα ἅγιος*, John 20:22), and the authority to justify the forgiveness of sins (*ἁμαρτία*, John 20:23). Thus, instead of the holy Sabbath as the feature of holiness in the sign events of Jesus' healings (the lame man in division 1, and the blind man in division 2), the Holy Spirit is found here in the sign event of Jesus' appearance to the disciples (division 3).<sup>144</sup>

For the Agent Roles, since Jesus' corresponding sign is part of the event of Jesus' trial, crucifixion, and resurrection, most of the agent roles would remain the same as in the previous discussions of Jesus' sign events of being lifted up and resurrection (see Section 3.2.2 and 3.2.3) except the role of Thomas. In short, these roles include divine authority (God), first level superordinate (Jesus), second level superordinates (Annas/Caiaphas, the chief priests, the Jews), first level subordinates (Jesus' disciples including Peter, the beloved disciple, Mary Magdalene, Thomas, Jesus' family including his mother, his mother's sister, and Jesus' followers including Joseph of Arimathea and Nicodemus), and the second level subordinates (the soldiers, servants, doorkeeper, Pilate).

For the Event Structure, seven elements are noted in the sign event of the bronze

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<sup>144</sup> There has been some discussion about how John's description of Jesus breathing the Holy Spirit on his disciples is related to the bestowal of the Holy Spirit at Pentecost in Acts 2. Carson, after comparing four different views, concludes that Jesus' command to receive the Holy Spirit is "a kind of acted parable pointing forward to the full endowment still to come (though it was in the past for John's readers)." Carson, *John*, 655, cf. 649–55.

altar cover. While the first element is the Problem (P), three of them are the elements of Response (RPs) interwoven with two elements of Negative Evaluation (NE) and closing with the element of Result (RS) as follows: P-AS^RP-AT1a^NE 1-AR^RP-J&AT1b^NE 2-AR^RP-Js&ADS^RS-HC. The first element in the sign event of the bronze altar cover is Problem of Accusation of Self-exaltation (P-AS) and its parallel is found in John 19:1–12. As discussed in the previous sign event of Jesus’ resurrection, the element of Problem of Accusation of Representatives (AR) is expressed in John 18:28—19:12 through the trial process, with Pilate’s threefold assertion that the Jewish leaders’ persistent accusations against Jesus are groundless. The climax of their accusation appeared after the soldiers dressed Jesus as a king and Pilate’s last declaration that their accusation was groundless (John 19:6; cf. 8:38; 19:4), when the Jewish leaders further accused Jesus of “making himself the Son of God” (υἶὸν θεοῦ ἑαυτὸν ἐποίησεν), and so he deserved death (John 19:7).

Although Pilate was afraid and tried to release Jesus, the Jews once again implied that Jesus was Caesar’s enemy by saying, “everyone who makes himself a king” (πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν) opposes Caesar (John 19:12) to jeopardize Pilate’s reputation as Caesar’s friend if he released Jesus.<sup>145</sup> This element of Problem of Accusation of Self-exaltation (P-AS) is, thus, realized by the clauses υἶὸν θεοῦ ἑαυτὸν ἐποίησεν and ὁ βασιλέα ἑαυτὸν ποιῶν to denote the accusation of Jesus’ self-exaltation as making himself the Son of God and the king. This formula of “making oneself + authority figure” (ἑαυτοῦ/σεαυτοῦ ποιέω) is also found in the same type of sign in divisions 1 and 2 when Jesus

<sup>145</sup> Lincoln, *John*, 468–69.

broke the holy Sabbath to heal the lame man and the Jews tried harder to kill Jesus because they thought that Jesus was “making himself equal to God” (ἴσον ἑαυτὸν ποιῶν τῷ θεῷ, John 5:18); and when Jesus asked the Jews their reason for wanting to stone him, they replied that he was blasphemous because he made himself God (ποιεῖς σεαυτὸν θεόν, John 10:33).

In this case, a continuity is established between the same type of sign in all three divisions, as the Jewish leaders first accused Jesus of making himself “equal to God” (division 1), to “God” (division 2), to “the Son of God” and to “the king” (division 3; ἑαυτὸν ποιῶν τῷ θεῷ/ ποιεῖς σεαυτὸν θεόν/ υἱὸν θεοῦ ἑαυτὸν ἐποίησεν/ὁ βασιλέα ἑαυτὸν ποιῶν, John 5:18, 10:33, 19:7 and 12). In fact, a similar formula “making oneself + authority figure” is found in the event of the bronze altar cover in MT using the reflexive voice of שרר twice (hithpael imperfect and infinitive absolute, make oneself a ruler or a prince; LXX *κατάρχεις ἡμῶν ἄρχων*) to emphasize the rebels’ accusation against Moses that he “made himself a ruler/prince” to rule over them (Num 16:13). Particularly, the reflexive voice of שרר appears only once in the OT, here in Num 16:13.<sup>146</sup>

The next element is Response of Authentication Test 1a (RP-AT 1a). This element, as discussed before (Chapter 3 Section 3.4 and Chapter 4 Section 4.3), is a preview of the incense test (Num 16:4–11), and is then developed and executed in the following two responses RP-Js&AT 1b (Num 16:15–18) and RP-Js&ADS (Num 16:20–35). The main feature of this element is that, after Moses was accused of exalting himself,

<sup>146</sup> See the New English Translation (NET) notes on “prince” in Num 16:13. Milgrom points out that the hithpael of שרר could mean “playing or pretending to be the lord,” and the root שרר is also used in Exod 2:14 to refer to Moses when the Hebrews in Egypt said, “who made you a ruler/prince (שרר), and a judge over us?” Milgrom, *Numbers*, 133.

Moses assured Korah and the group of leaders that God would make known who was his, who was holy, who was chosen, and God would cause that person to approach (*προσάγω*, Num 16:5x2, 9, 10, 17) him. Thus, Moses instructed Korah and the 250 leaders along with Aaron to perform an incense offering to God through which God would make known who could be in his presence.

In Jesus' sign, RP-AT1a and 1b are expressed as one unit as RP-AT in John 19:13–37 in relation to Jesus' self-sacrifice offering. In the discussion of the analogy to the sign of Aaron's staff (Section 3.2.3) regarding the element of Response, RP-J&A&DAT, the feature of Atonement (A) is represented by Jesus' atonement of self-sacrifice that corresponds to Aaron's atonement of incense offering. As mentioned before, whereas Aaron took his censer containing the fire from the altar and brought (*ἀποφέρω*) it from the tabernacle to the camp to atone for the Israelites in their midst, Jesus, being the priest-like offeror and the substance of offering, took his cross outside the city in the midst of passersby from different nations (the world) who read Hebrew, Latin, and Greek, to be crucified, and to be offered (*προσφέρω*) sour wine using a branch of hyssop to denote Jesus' self-sacrificial offering.

In other words, Jesus' self-sacrificial offering seems to correspond to the incense offering. However, differing from the incense test in the sign event of the bronze altar cover in which the nature of the test depended on God's acceptance of the offering to make known who was his or who was rejected by the death penalty to make known who was not, the nature of testing in the self-sacrificing offering depends on one's willingness to offer a "self-sacrifice" (lay down one's life). Through this is made known who is



God's, as it is stated that those who persecuted Jesus will persecute his people (John 15:20; 16:2).

Within Jesus' self-sacrifice offering, Jesus' identity is authenticated as the chosen king before and during his crucifixion (self-sacrifice) in two ways. The first is through Pilate's command and question to the Jews saying, "Look, your king!" ("Ἴδε ὁ βασιλεὺς ὑμῶν, John 19:14) and "Shall I crucify your king?" (Τὸν βασιλέα ὑμῶν σταυρώσω; John 19:15). The second is by the extraordinary consequence of Jesus' crucifixion contrary to the ordinary consequence of the crucifixion of the two men by Jesus' sides (John 19:18, 32) in fulfilling four OT quotations regarding his clothes, his receiving of the offering of the sour wine, his unbroken bones, and his being pierced to authenticate Jesus' identity as the chosen one (i.e. the Christ, Son of God, Davidic king, Priest, John 19:24, 28, 36, 37, see Section 3.2.3).<sup>147</sup> Thus, instead of the unqualified being penalized with death to make known who was God's and who could approach the holy one, Jesus, the chosen one, was laying down his life to be crucified to death to make known he was God's.

Compared to the same type of sign in divisions 1 and 2, the semantic property of the element of Authentication Test is expressed through Jesus' discourses regarding his performing greater marvelous works such as raising the dead and giving life to those he wished in division 1 (John 5:20–21), and through Jesus' authority to lay down his life and take it up according to the command from his Father in division 2 (John 10:11–18). These features, in fact, are realized by Jesus' actions of being crucified to lay down his life and his resurrection (raising the dead/giving life) to take it up.

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<sup>147</sup> Lincoln observes that all Gospels mention the two criminals who were crucified with Jesus, though the descriptions vary (cf. Matt 27:38; Mark 15:27, 32b; Luke 22:32, 39–43). The main concern of the description in John is to contrast their broken legs with Jesus' unbroken legs. Lincoln, *John*, 474.

In the event of the bronze altar cover, the elements that follow RPs-AT 1a and 1b (the preview and process of the incense offering test) are both Negative Evaluation of the Accusation of/Against Representative (NE 1/2-AR, Num 16:12–14). In Jesus' event, since the element of Response (RP-AT) becomes one unit (instead of a & b), only one evaluation follows in terms of Positive Evaluation of Affirmation of Identity (PE-AI) in John 19:38–42. The semantic property of this element is expressed through the Johannine distinctive depiction of Nicodemus's burial of Jesus as a royal king using abundant aromatic spices (*μίγμα σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν*, John 19:39), and the specification of the tomb location inside a garden (*κῆπος*, John 19:41x2). According to 2 Kings 21:18, 26 and the LXX of Neh 3:16, the kings of Judah, David's line, were entombed in a garden.<sup>148</sup> Hence, Jesus' identity as chosen is affirmed through the seemingly royal burial.

The next element is Response of Justification & Authentication as Divinely Sent (RP-Js&ADS, Num 16:20–35). This is expressed in John 20:1–23. This element consists of two main features: justification (Js) and authentication as divinely sent (ADS). First, the semantic property of Js concern the justified “penalty or appeal” as Moses, on one hand, was falsely accused by the rebels, thus, he sought for God's justice through God rejecting their offering (Num 16:15). On the other hand, he appealed for those Israelites who were innocent as God was ready to consume the whole congregation when the rebels attacked Moses and Aaron in front of the door (*θύρα*, Num 16:19, cf. 16–19) of the tabernacle (Num 16:22). Another feature regarding ADS concerns the authentication of

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<sup>148</sup> Brown, *John XIII–XXI*, 960.

Aaron as divinely sent (*ἀποστέλλω*, Num 16:29) through an unprecedented event or the proof of being sent.

The feature of the unprecedented event in ADS is expressed in John 20:1–18. Although in this unit no signal explicitly indicates that Jesus' resurrection is an unprecedented event, Jesus' resurrection itself is unprecedented. It is similar but also in contrast to the raising of Lazarus through the contrastive depiction of the states of the face cloth and the wrapping clothes (grave/linen clothes; John 11:44; 20:7). Further, in the discussion of the same type of sign in division 1 (Chapter 3 Section 3.4), the corresponding feature of the unprecedented event in Jesus' healing the lame man contrasts with the event of the bronze altar cover. In Moses' event, the unprecedented event refers to God's punishment of the rebellion of the groups of Korah and other leaders in which they went down alive to the grave/sheol (*καταβήσονται ζῶντες εἰς ᾄδου*, Num 16:30) using the verb *καταβαίνω*. They went from life to death. But in Jesus' discourse, the unprecedented event is the transfer from death to life of Jesus' followers (*μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν*, John 5:24) using the verb *μεταβαίνω*.

Particularly, in Jesus' discourse, the power of raising the dead and giving them life is depicted as the greater deeds (compared to his healing the lame man) shown by the Father to the Son because of love so that people will be *amazed* (*θαυμάζω*, John 5:20, cf. 19–28), to signify the unprecedented feature of Jesus' deeds. Further, Jesus said, "As the Father has life in himself, so he has given the Son to have life in himself," to denote that both the Father and the Son are life-possessors (John 5:26).<sup>149</sup> Moreover, in division 2,

<sup>149</sup> Lincoln points out that John 5:26–27 is a further response to the accusation against Jesus that he was making himself equal to God (John 5:8). Since the Father and the Son are closely related and alike, Jesus will show the same power as the possessor and giver of life. Lincoln, *John*, 204.

the feature of the unprecedented event is expressed by Jesus laying down his own life and taking it up (Chapter 4 Section 3.3 see element RP4-ADS). Hence, Jesus' resurrection, the transfer from death to life, is, in fact, the demonstration of an unprecedented event to authenticate his identity as life-possessor. This claim may also be hinted at in John 20:9, as the narrator comments, "for they did not yet understand the scripture that he (Jesus) must rise (*ἀνίστημι*) from the dead."<sup>150</sup>

In addition, the features of the proof of being sent, holiness, and justification are found in John 20:19–23. For the semantic property of the proof of being sent, it is realized by the prominent clauses *καθὼς ἀπέσταλκέν με ὁ πατήρ, καὶ γὰρ πέμπω ὑμᾶς* using the perfect indicative form of *ἀποστέλλω* and the present indicative of *πέμπω* to indicate that as the Father has sent Jesus, so Jesus sends his disciples in a way similar to Moses' saying, "this is how you will know that the LORD has sent me (*ἀποστέλλω*) to do these things that I have done" (John 20:21; Num 16:28). Since Jesus' verbal commission of sending (*ἀποστέλλω* and *πέμπω*) is preceded by his duplicated greeting noun phrase "*peace* be with you" (*εἰρήνη ὑμῖν*, John 20:19, 21) and the *rejoicing* (*χαίρω*, John 20:20) of the disciples, and followed by Jesus' action of breathing the *Holy Spirit* (*πνεῦμα ἅγιον*, John 20:22), these actions, in fact, are the actualization of what Jesus had foretold to his disciples in the Farewell Discourse in John 14:25–29. In response to their believing his identity/manifestation: (1) the Father would send (*πέμπω*) the *Holy Spirit* (*τὸ πνεῦμα τὸ ἅγιον*) in his name to teach and remind the disciples of all he had said to them, (2) the giving of *peace* (*εἰρήνη*), and (3) the love and *rejoicing* (*χαίρω*) of the disciples over

<sup>150</sup> The word *ἀνίστημι* appears eight times, in 6:39, 40, 44, 54; 11:23, 24, 31; 20:9. The resurrection theme is also found in John 6 as a contrast to correspond with the meat event (quails) in which those Israelites who craved meat were buried. Details see Chapter 4 Section 3.1.

Jesus, as he was going away and coming to them because the Father is greater than he so that when these things happened they would believe.<sup>151</sup>

If the verb *δείκνυμι* (show) in Jesus' showing his wounds to his disciples is taken into account (John 20:20), it may strengthen the feature of proof of being sent. Of a total of seven occurrences of this verb in John's Gospel,<sup>152</sup> nearly all refer to showing the Father through Jesus' work. Particularly, two are in John 5:20 regarding that the Father will not only *show* Jesus his work but also show him greater works that will amaze them, referring to raising the dead to which the feature of the unprecedented event corresponds in division 1 (John 5:20). Thus, the things that happened in John 20:19–23, including Jesus' appearance, his greeting, showing, sending, and breathing the Holy Spirit, proved that Jesus was God-sent. Since Jesus' breathing (*ἐμφυσάω*) on his disciples resonates with God's breathing (*ἐμφυσάω*) into Adam the breath of life,<sup>153</sup> and Jesus' instruction to the disciples to receive (*λαμβάνω*) the Holy Spirit seems to cohere with the first occurrence of receiving (*λαμβάνω*) the true light so as to be born (*γεννάω*) as the children of God, which links with being born (*γεννάω*) of water and spirit (John 1:12–13, 3:5–8), Jesus' action may represent the transformation of his disciples to be the new creation in his Father's household so as to send them to do God's work (as God sent him) and illuminate them about his identity and his words. Thus, along with Jesus' self-resurrection as an

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<sup>151</sup> This unit is enclosed by the foretelling motif, as Jesus said, "I have said these things to you while I am still with you" in John 14:25 and similarly Jesus repeated it, "And now I have told you this before it occurs, so that when it does occur, you may believe" in John 14:29. In light of Jesus' giving of the Spirit and peace, Thompson observes that here is the fulfillment of Jesus' promise of sending the Holy Spirit and bringing peace around his going away to the Father and coming back to the disciples in John 14:26. Thompson, *John*, 418–20; see also Lincoln, *John*, 499.

<sup>152</sup> The seven occurrences are in John 2:18; 5:20x2; 10:32; 14:8, 9; 20:20.

<sup>153</sup> The word *ἐμφυσάω* occurs a total of eight times in the LXX and NT. Of these eight, seven are in the LXX and one in the NT, here in John: Gen 2:7; 1 King 17:21; Job 4:21; Ezek 31:36; 37:9; Nah 2:2; Wis 15:11; John 20:22. Brown views it as an echo of the LXX Gen 2:7. Brown, *John XIII–XXI*, 1037.

unprecedented event, Jesus' breathing the Holy Spirit to the disciples to signify their being sent constitutes the feature of the proof of his being sent through life-giving (giving the Holy Spirit) rather than life-taking as in Moses' case, in authenticating Jesus' identity as God-sent.

For the semantic properties of Justification (Js), the justifying "penalty or appeal" is realized by the parallel conditional clauses *ἂν τινων ἀφῆτε τὰς ἀμαρτίας ἀφέωνται αὐτοῖς, ἂν τινων κρατῆτε κεκράτηνται* using two repeated main verbs *ἀφίημι* and *κρατέω* (forgive and hold) in aorist and present subjunctive (*ἀφῆτε* and *κρατῆτε*), and the perfect indicative verb forms (*ἀφέωνται* and *κεκράτηνται*) to signify the significance of the disciples' proclamation of justice, including forgiving sins or accounting for sins (*ἀμαρτία*, John 20:23).<sup>154</sup> Thus, both the features of Js & ADS are found here.

In comparing the same type of sign between Jesus' appearance to the disciples and Jesus' healing the man born blind, the theme of the door (*θύρα*) stands out as the word *θύρα* occurs only seven times in the whole Gospel, mainly in John 10 and 20.<sup>155</sup> The duplicated mentions of the locked doors in John 20:19 and 26 have induced questions on their meaning and purpose. On this, Brown postulates three possibilities. The locked doors were (1) to serve as a barrier to protect the disciples from the arrest of the Jews, (2) to prevent public notice, (3) to imply that Jesus' body could pass through closed doors.<sup>156</sup> However, there is one more possibility. As discussed above, one of the contrasts between the signs of Jesus corresponding to the bronze altar cover is Jesus' initiation of approaching those who were unqualified to approach the holy place to heal them (the

<sup>154</sup> Brown, *John XIII–XXI*, 1023–24. Lincoln, *John*, 500.

<sup>155</sup> The occurrences of *θύρα* are as follows: John 10:1, 2, 7, 9; 18:16; 20:19, 26.

<sup>156</sup> Brown, *John XIII–XXI*, 1020.

lame and the blind man) so that they could approach the holy place/one, and giving warning afterward. Particularly, in Jesus' parables of the shepherd and the sheep in the pericope of his healing the man born blind (John 10), Jesus used the double amen formula to solemnly declare that he is the door (*θύρα*), whoever enters by him will be saved, and that he came (*ἔρχομαι*) so that they (the sheep) may have life, and have it abundantly (John 10:7, 9–10).

In this light, the duplicated depictions of the locked doors (*θύρα*) and Jesus' coming (*ἔρχομαι*) and standing among the disciples may imply that Jesus himself is the door coming for the disciples so that they can approach the holy one to have abundant life by receiving the Holy Spirit, being the new creation in the household of God. Specifically, before the entrance (*θύρα*) of the tabernacle in the center of courtyard was where the bronze altar stood (Exod 40:6, 29) and the event of the incense test took place (Num 16:18, 19).<sup>157</sup> The central location of the bronze altar indicates the significance of offering sacrifices as atonement for sin before one could approach the Holy One and enter his presence.<sup>158</sup> This makes clear how the bronze altar cover functioned as a warning to prevent encroachment.

The last element is Result–Holy Censers as Altar Cover (RS-HC). This element is expressed in John 20:24–29 as Result–Holy Scars (RS-HS). The feature of this element is

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<sup>157</sup> The location of the bronze altar is mentioned twice as being in front of the entrance (*θύρα*, Exod 40:6, 29) of the tabernacle in the center of courtyard. Further, in the event of Korah's encroachment on the tabernacle, the entrance (*θύρα*) of the tabernacle is mentioned three times to represent where God was standing and before which Moses and Aaron stood and the incense offering test was performed (Num 16:18, 19; 17:15; ET 16:50; cf. 16: 7, 16). In the book of Numbers, the word *θύρα* occurs sixteen times of which fourteen refer to the entrance of the tabernacle (Num 3:25; 4:25, 31; 6:10, 13, 18; 10:3; 12:5; 16:18, 19; 17:15; 20:6; 25:6; 27:2) and two refer to the entrance of the tents in the Israelites' camp (Num 11:10, 16:27).

<sup>158</sup> Gundry, "Altar," 48.

to prevent the unqualified (sinners) from approaching the holy place (the altar) using a warning sign. In the event of the bronze altar cover, this warning sign was made from the censers of the 250 leaders who failed the incense offering test by the punishment of the heavenly fire. However, in the same type of sign in divisions 1 and 2, Jesus' warning signs, corresponding to the bronze altar cover, are by healing instead of punishment, as the lame man after being healed becomes qualified to enter the temple, and Jesus then warned him that he should not sin anymore (John 5:14).

In the case of the healed blind man who believed in Jesus, Jesus' warning was for the Pharisees that their sins remained because of their ignorance of their spiritual blindness which prevented them from believing in Jesus (John 9:39–41). Here, in division 3, Jesus' appearance to the disciples happened twice, eight days apart, in a similar setting inside a place where the doors were locked. This time, the focus falls on one specific disciple, Thomas, the one who was absent when Jesus came previously. While his fellows testified to him that they had seen Jesus, Thomas disbelieved, and his assertion of disbelief is depicted using a negated third class conditional sentence *ἐάν μή* (unless) denoting a hypothetical event in which three clauses, using three subjunctive verbs, form the protasis (*ἴδω*, see the nail wounds; *βάλω*, put the finger into the nail wounds, and *βάλω*, put the hand into the side), and a double negation clause *οὐ μή πιστεύσω* (never believe) forms the apodosis (John 20:25).<sup>159</sup>

Despite Jesus giving Thomas the chance to verify his wounds, the warning of Jesus is expressed using a negative imperative clause *μή γίνου ἄπιστος ἀλλὰ πιστός* (do

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<sup>159</sup> For the uses of third class conditional sentences, see Porter, *Idioms*, 261–63.



not be faithless but faithful/believing, John 20:27). Thus, in division 3, Jesus' scars become a sign of warning to remind the unbelievers, represented by Thomas, that they should not be faithless but believe (John 20:27), <sup>160</sup>for faith without seeing is more blessed (John 20:29). Although Jesus is the Holy One who approaches his disciples, for those who disbelieve about Jesus' resurrection and in need to see the evidence before believing, Jesus' wound marks (τύπος), on the one hand, satisfy the unbeliever's need before believing, and on the other hand, warned the disbelievers "do not be faithless but believe." As mentioned previously in the discussion of the element of RP-AT in this sign, Jesus' self-sacrifice offering corresponds to the incense offering as the authentication test, so Jesus' wound marks seem to be consistent with the holy censers.

Comparing Jesus' signs corresponding to the bronze altar cover in different divisions, despite that Jesus approached different types of unqualified candidates (the lame, the blind/spiritual blind, and the unbeliever) to heal them and strengthen their faith, Jesus warned them about the things that would prevent them from approaching the holy place/one. Whereas in the event of Jesus' healing the lame man, Jesus warned the sinner (the lame man) to sin no more (John 5:14), in the event of Jesus' healing the man born blind, Jesus warned the religious leaders (the Pharisees) regarding their sins caused by their spiritual blindness, and in the event of Jesus' appearance to his disciples, Jesus warned Thomas, his disciple, that he should not be faithless but believe even before seeing his scars to be more blessed.

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<sup>160</sup> Schnackenburg explains, "The following warning, 'do not be faithless, but believing' relates to Thomas' reluctance in v.25, '... I will not believe.' With that also, Jesus shows him that he knows his impetuous utterance precisely. But the warning also has a narrative function for what follows: it prepares Thomas' confession and builds a bridge to the closing words in v.29 ... The warning with the contrast, 'faithless-believing' signals the dénouement of the story." Schnackenburg, *John*, 3:332.

In conclusion, the Social Activity of Jesus' appearing to the disciples is united with the activities of Jesus' trial, crucifixion/death, and resurrection as a unit in relation to the event of the bronze altar cover. The cause of this activity is due to the Jews' accusation against Jesus and developed into Jesus' execution, resurrection, and appearances to his disciples through which to demonstrate the features of the unprecedented event of resurrection, the proof of being sent, justification, and a warning corresponding to the function of the sign of the bronze altar cover.

The Agent Roles are highly hierarchical and similar to those of the sign event of Jesus' resurrection (Section 3.2.3). Especially, in Jesus' trial and crucifixion, the second level superordinates (Annas/Caiaphas, the chief priests) and subordinates (the soldiers, servants, doorkeeper, Pilate) are dominant. Contrarily in Jesus' resurrection and appearance before the disciples, the first level subordinates are dominant (Peter, the beloved disciple, Mary Magdalene, the disciples, and Thomas).

For the Event Structure, Jesus' sign event of appearances to the disciples consists of five elements: P-AS^RP-AT^PE-AI^RP-Js&ADS^RS-HS. Although these five elements are not exactly the same as the seven elements of the bronze altar cover, except the element of PE-AI in Jesus' sign, the rest of the elements correspond to the elements of the event of the bronze altar cover. In the element of P-AS, continuity of the accusation of Jesus as self-exalted is found between different divisions using the formula "make oneself + authority figure."

While RP-AT is represented by Jesus' self-sacrifice offering and the fulfillment of OT quotations through Jesus' death in contrast with the incense offering test to make

known who can approach the holy one by punishing the unqualified leaders (sinners) with death, to show Jesus' grace, RP-Js&ADS is represented by the unprecedented events and the proof of being God-sent by means of Jesus' rising from death, from the grave, and being sent to commission his disciples by breathing on them the Holy Spirit, contrary to the death of the rebels who were swallowed by the earth and went alive into the grave. It also contains the feature of the implication of Jesus as the door corresponding to the location of the bronze altar as well as Jesus' claim to be the sheep gate in the same type of sign in division 2.

The feature of Js is found in terms of Jesus' authorization of the disciples' proclamation of forgiving and accounting for sins.

As a warning sign, while Jesus approaches the lame man, the sinner, to heal him so that he can approach the temple, and warns him not to sin any more in division 1, Jesus approaches the man born blind to heal him so that he can approach Jesus, the new temple, and warns the Pharisees to be aware of their spiritual blindness in division 2. In division 3 Jesus approaches the disciples to give them the breath of life (the Holy Spirit) so that they can be God's household, and he warns Thomas, the unbelieving one among his disciples, not to be faithless but believe.<sup>161</sup> Thus, a development of Jesus' warning is revealed to different people in the midst of Jesus' gracious and powerful acts to authenticate his identity.

The element of PE-AI in Jesus' sign is not found in the event of the bronze altar cover. However, this element contributes to the authentication of Jesus' identity as the

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<sup>161</sup> Brown points out that "Thomas is to be reprimanded on two counts: for refusing to accept the word of the other disciples, and for being taken up with establishing the marvelous or miraculous aspect of Jesus' appearance." Brown, *John XIII-XXI*, 1045-46.

king.

#### 4. Conclusion

In division 3, six corresponding signs of Jesus are identified. Of six, two are at the beginning and end of this division regarding the events of Jesus' love by foot-washing and feeding and Jesus' love by feeding/catching abundant fish (John 13:1–35; 21:1–19). These two, standing like a pair of bookends, correspond to the tabernacle sign of the manna. Four are clustered in the Johannine passion narrative as an “all inclusive” *σημείον* focusing on Jesus' blood and water (John 18:9, 19:25–27), Jesus' crucifixion/exaltation (John 18:28–19:37), Jesus' resurrection (John 18:14, 19:1–20:18), and Jesus' appearances to the disciples (John 19:1–20:29) corresponding to the tabernacle signs of manna, bronze serpent, Aaron's staff, and bronze altar cover respectively. In other words, an expansion of the number of Jesus' corresponding signs is observed across the three divisions from four in division 1 to five in division 2 to six in division 3.<sup>162</sup> In general, the construction of the analogies such as the order of the corresponding signs clustered in the passion narrative and the event structures of each corresponding sign are similar to Jesus' corresponding signs in division 1. Parallels and contrasts are found between the corresponding features of Jesus' signs in division 3 and divisions 1 and 2 to progressively depict Jesus' power and grace in building up his followers in faith and love.

Between the paired signs of Jesus' provisions of love by footwashing and feeding

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<sup>162</sup> In division 2, within Jesus' five signs corresponding to the tabernacle signs, two of them correspond to the sign of the bronze serpent (John 8 and 12), one to manna, one to the bronze altar cover, and one to Aaron's staff. In division 3, three correspond to the sign of manna, one to the bronze serpent, one to Aaron's staff, and one to the bronze altar cover.

and love by feeding (catch abundant fish) (John 13, 21), the event structures of both signs show similarities to the manna event. While the former misses the element of PE-O, the latter misses the element of NE-D. In other words, the semantic properties of expression of need (Jesus need to love; Jesus' need to feed), provision instruction (footwashing; casting net), and safekeeping the provision (command of loving one another; command of feeding Jesus' followers) are found in Jesus' sign events. (See Appendix 3)

Parallels and contrasts of the features of Jesus' corresponding signs to the same type of sign are found in different divisions. First, in division 3, the major parallels between Jesus' provision of love by footwashing and feeding and love by feeding (catch abundant fish) include the theme of love (Jesus' love to the disciples//Peter's threefold love to Jesus vs. Peter's threefold denial of Jesus), the actions of Jesus washing the disciples' feet and Peter catching the abundant fish regarding the actions of girding an outer garment and "throwing" (pouring/jumping into) water, the glorification of Jesus and Peter, and Jesus' comment to Peter regarding how he cannot follow him at that time but later (John 13:36), and Jesus' invitation to Peter to follow him (John 21:22, see Appendix 3).

Second, in Jesus' provision of love by footwashing and feeding, contrasts are noted with Jesus' sign of good wine (division 1) between the role of the servants who poured water into the purification stone jars for good wine and Jesus who poured water into the basin for washing. Further similar features include the unconventional social activity of the superior taking the position of the inferior in the cases of the good wine (served after the inferior wine) and the teacher washing the disciples' feet.

Third, with respect to division 2, parallels and links are noted between the feeding motifs in the event of Jesus feeding the five thousand and Jesus giving the morsel to Judas, and the link of *τρώγω* between the discourse on Jesus' flesh and blood and Jesus' indication of the betrayer after washing the disciples' feet.

Fourth, in Jesus' provision of love by feeding (catch of abundant fish), parallels with Jesus' signs of good wine (John 2) and leftover bread (John 6) are observed, such as the link of *φανερόω* in revealing Jesus' glory and Jesus' himself (2:6, 10, 11; 21:1, 6, 11), and the provision of bread and fish at the sea of Tiberias (John 6, 21).

The construction of the analogies to the tabernacle signs in the passion narrative is by means of clustering four corresponding signs, sharing some common features, and following the order of signs in division 1 to establish the "all inclusive" *σημείον* of Jesus, including his arrest, trial, execution, resurrection, and appearances (see Appendix 3). All four corresponding signs show certain similarities and contrasts with the same types of signs in different divisions as well as to the corresponding tabernacle signs, either in features, elements, or event structures.

For the event structures, four corresponding elements out of five (P-EN<sup>^</sup>RP-PI<sup>^</sup>PE-O<sup>^</sup>RS-TP) are found in Jesus' sign of blood and water, three out of four (P-DS<sup>^</sup>RP-J<sup>^</sup>RS-JSF) are found in Jesus' sign of crucifixion/exaltation, all three elements (P-AR<sup>^</sup>RP-J&A&DAT) are found in Jesus' sign of resurrection, and four out of seven (P-AS<sup>^</sup>RP-AT<sup>^</sup>PE-AI<sup>^</sup>RP-Js&ADS<sup>^</sup>RS-HS) are found in Jesus' sign of appearances (holy scars).<sup>163</sup> Thus, among these event structures, Jesus' sign of resurrection shows the closest

<sup>163</sup> In Jesus' sign of appearances, the element of RP-AT is the combination of AT 1a and 1b in the event structure of the sign event of the bronze altar cover. Instead of two NE-AR elements, Jesus' corresponding sign contains PE-AI in response to RP-AT.

agreement to the tabernacle sign of Aaron's staff, and each of them shows a certain level of agreement corresponding to their respective tabernacle signs.

Regarding the analogy of Jesus' provision of blood and water to the sign event of manna, the construction is grounded on its parallels to the sign event of Jesus' provision of good wine in division 1 and supported by the event structure and features. Among those parallels, the main contrasts are between the glory of the transformation of the purification water into good wine and the unutterable glory of the transformation of cheap wine into the purification water of red heifer ashes—the purification water *par excellence* (John 2, 19). A progression of the purification theme is noted across the same type of sign from the depictions of the servants pouring water into purification stone jars (John 2), to Jesus pouring water into the basin to cleanse the disciples' feet (John 13), and to the effusion of the water of the red heifer ashes from Jesus' body to cleanse the impurity of death from the world/the nations (John 19). Further, a direct fulfillment link is established through the realization of God's will of not losing anyone that the Father had given in division 2 (John 6 and 18) that links Jesus' provision of the bread of life (Jesus' flesh and blood) to Jesus' provision of the blood and the water. In other words, that is the moment Jesus provides the paschal lamb-(unleavened) bread of life.

For the analogy between the sign events of Jesus' crucifixion/exaltation to the bronze serpent, a direct fulfillment link is used to connect the "lifted up" verses in division 2 with Jesus' crucifixion/exaltation in division 3 regarding the signification (*σημαίνω*) of the kind of death that Jesus was about to die (12:33//18:32b). Further, correspondences between Jesus' crucifixion/exaltation and his discourses on the lifting up

of the Son of Man in John 3, 8, and 12, mainly are through the judgment theme, in which Jesus was sitting on the judgment seat to judge but also not judging, to realize the paradox of the role of Jesus who “does not judge” but also “judges” in all three of his discourses in divisions 1 and 2. Further, continuity of the paradoxical nature of the bronze serpent is found in terms of the Son of Man/Son of God (John 3), Son of Man/“I AM,” (John 8), Jesus (Christ: root/shoot of Jesse/servant/signal flag )/Son of Man (John 12), and the righteous sufferer/pierced one (John 19). Nevertheless, looking (*ὁράω*) on the pierced one contains overtones of looking (*ὁράω*, *ἐπιβλέπω*) upon the bronze serpent, since looking was the action of believing (John 19:35). Moreover, the main audience of Jesus’ discourses on the lifting up of the Son of Man and Jesus’ crucifixion/exaltation expands from the group of Nicodemus (John 3, division 1), to the Pharisees and the Jews (John 8, division 2), to the disciples and the worshipers (John 12, division 2, see Chapter 4 Conclusion), to the world (all nations, John 19, division 3), Jesus as the righteous sufferer/pierced one—the firstborn/the Only One—has borne the judgment and been exalted to draw all people to him for eternal life.

The analogy of Jesus’ sign of resurrection to the sign event of Aaron’s staff is comparatively the closest among the others in this division in terms of the same event structure and the similarity of features. Among all similarities, the major ones include (1) the correspondences between the features of atonement regarding Aaron’s incense offering and Jesus’ self-sacrifice offering; (2) the divine authentication test through Jesus’ death and resurrection compared to the “dead” staff and the revitalized staff of Aaron; (3) the authentication of Jesus’ resurrection by Peter and the beloved disciple entering the



“ark-like” empty tomb similar to the authentication of the revitalized staff by Moses and Aaron entering the tent of testimony (LXX Num 17:23); (4) the authentication of Jesus’ resurrection by Mary Magdalene outside the tomb in the garden similar to the authentication of the revitalized staff of Aaron by all the Israelites outside the tabernacle. (5) the ascension of Jesus to the presence of the Father God represents Aaron’s revitalized staff being placed before the ark of the testimony to signify the new identity of the disciples as the sons of the Father rather than to warn them to cease their murmuring.

In addition, parallels are observed with the same type of sign mainly in division 2, such as the face cloth and grave/linen clothes of Lazarus and Jesus, Mary of Bethany’s and Mary Magdalene’s weeping, the repetition of Caiaphas’s advice/prophecy, “it is better to have one person die for the people,” and the foreshadowing of Jesus’ burial by Mary and the actual burial by Nicodemus in John 11–12 and 18–19 (see Appendix 3). In other words, the admonitory sign of Aaron’s staff is transformed by the ascension of Jesus into a sign to remind his believers of their new identity as the sons before the Father.

Finally, the analogy between the events of Jesus’ appearances to the disciples and the bronze altar cover is established by the event structure as well as the significant features of the accusation of self-exaltation using the formula of “make oneself + authority figure” such as “equal to God” in division 1 (John 5:18), “God” in division 2 (10:33), and “the Son of God and king” (John 19:7, 12) in division 3. Further, the feature of the authentication of Jesus’ identity by an unprecedented event is represented by Jesus’ resurrection parallel to the transference of the believer from death to life in division 1 and

the authority of Jesus to lay down and take up his life in division 2 (bronze altar over: went down alive into the grave, Num 16:31–33). And the features of the proof of being sent and justice are represented by Jesus sending his disciples by breathing on them the Holy Spirit, and their authority to forgive and account for sins. In fact, the mention of the locked door may imply the coming of Jesus as a door to cohere with his claim to be the sheep gate in division 2 (John 10:1, 2, 7, 9; 20:19, 26) and correspond to the location of where the bronze altar stands.

Whereas Jesus approached and healed two typical people, the lame man and the blind man, who were unqualified to approach the holy place, Jesus warned the lame man not to sin again, and warned the Pharisees to be aware of their spiritual blindness. Here, Jesus approached Thomas, who disbelieved in Jesus' resurrection, to show him the expected evidence—his scars—and warn him not to be faithless but believing, so as to be more blessed.

A brief summary of the elements and features of each of Jesus' corresponding signs in this division is tabulated as Appendix 3.

According to the arrangement of signs in this division, Jesus' "all inclusive" *σημείον* is enclosed by the paired signs of the provision of love (footwashing and feeding) to denote it as one of the major themes surrounding the transformation of Jesus coming down from above to be the substances of the signs (Jesus' blood and water/manna, crucified/pierced and exalted Jesus/bronze serpent, resurrected and ascended Jesus/Aaron's staff, the door and scars bearing Jesus/bronze altar cover) and the new temple to authenticate his identity (Christ, Son of God), purify, and atone for his believers

in union with God through him, and strengthen their faith. At the end, Jesus' love for his children remains in daily life after his passion (providing abundant fish) and can be testified to through our self-sacrificing love in return to him by caring for his followers (feeding the sheep) and loving one another (footwashing /the new commandment).

## CHAPTER 6: CONCLUSION

The significance of the notion of *σημείον* in interpreting John's Gospel is undeniable. In Chapter 1, different interpretations of the Johannine *σημεῖα* have been investigated. Some scholars, focusing on the enumeration of signs, postulate the compositional scheme of seven signs, the theories of a signs source, and the redaction process behind the text. Others posit the seven signs scheme or other literary features such as recognition scenes as a framework upon which to establish the subordinate thematic or literary methods. And others explore signs in John as relating to the traditions of Exodus and the Wilderness in the Old Testament.

In Chapter 2, three criteria are used to define the use of *σημεῖα* in John. They are (1) the lexical meaning of *σημεῖον*; (2) what makes the Johannine signs, contrary to the "many other signs that are not written in" John's Gospel, effective for the purposes of this Gospel; the answer must make sense of the numbering of two separate sign events related to the same spatial location that lead to people's belief (the Cana-Cana Cycle, John 2:1–11; 4:46–54; cf. John 20:30–31); and (3) the purpose or function of *σημεῖα* in authenticating the identity of the divine representative (Jesus as the Christ and Son of God) for people to believe in him and obtain life (John 20:30–31). On the basis of the specificity of the use of *σημεῖον* in John, which includes Jesus' body as the new temple and the provision of manna as the responses to the requests for a sign, and the collocation between God's house (tabernacle) and its physical signs (tabernacle signs), a working

definition of the use of *σημεῖα* in John's Gospel is proposed as follows: *σημεῖα are Jesus' events representing the physical signs of the tabernacle for authenticating his identity, leading to people's faith, so that they have life in him.*

To investigate the analogies between Jesus' signs and the four tabernacle signs, Hasan's sociolinguistic theory of contextual configuration is adapted to formulate a comparative tool (CT) that consists of three features: Social Activity, Agent Roles, and Event Structure. In the application of this tool, the texts of the events about the tabernacle signs are gathered and then analyzed according to the three features to establish a standard of each type of sign for comparison.

Building upon the hypothesis that the final form of John's Gospel is coherent, this study divides John's Gospel into three divisions (John 1–5, 6–12, and 13–21). In each division, correspondences between Jesus' signs and the four tabernacle signs (the pot of manna, Exod 16:1–36; Num 11:4–23; the bronze altar cover, Num 16:1–17:5, ET 16:1–40; Aaron's staff, Num 17:6–26, ET 16:41–17:11, used in signs and wonders, Exod 4:1–9, 17, 20, 28–31; Exod 7:3 [LXX 7:9; 11:9, 10]; Exod 11–14; and the bronze serpent, Num 21:4–9) are identified using the criteria of direct and indirect references. Then, the analogies are examined in Chapter 3 (John 1–5), Chapter 4 (John 6–12), and Chapter 5 (John 13–21) using the comparative tool (CT) supplemented by the parallel features between the same types of signs in the different divisions.

In division 1 (John 1–5), apart from the sign of "Jesus' body as the new temple" (John 2:19–21), four sign events of Jesus are identified corresponding to the four tabernacle signs. Whereas the two enumerated signs (Jesus' provision of good wine; Jesus

healing the royal official's son) correspond to the signs before the ark of the testimony, a pot of manna and Aaron's staff, Jesus' sign event of the lifting up of the Son of Man in the pericope of Jesus' conversation with Nicodemus and Jesus' healing of the lame man correspond to the signs of the bronze serpent and bronze altar cover respectively.

In division 2, five of Jesus' signs are identified, corresponding to the four tabernacle signs. First, Jesus' two-level provision of bread and fish (earthly food) and his flesh and blood (heavenly food) correspond to the sign of manna and meat (Passover-unleavened bread of life). Second, two of Jesus' sign events in his discourses on the lifting up (ὑψώω) of the Son of Man in John 8:12–30 and 12:20–50 correspond to the sign of the bronze serpent. Third, Jesus' sign of healing the man born blind corresponds to the sign of the bronze altar cover. Finally, Jesus' sign of raising Lazarus corresponds to the sign of Aaron's staff.

In division 3, six of Jesus' signs are identified, corresponding to the four tabernacle signs. Two are located as a pair of bookends of this division, namely, Jesus' provisions of love by footwashing and feeding and by feeding the disciples (catch of abundant fish), corresponding to the sign of manna. These two signs enclose a cluster of Jesus' signs in the passion narrative as the "all inclusive" σημεῖον corresponding to all four tabernacle signs.

In other words, an expansion of the number of Jesus' corresponding signs is observed from four in division 1 to five in division 2 to six in division 3. Among the six signs in division 3, three correspond to the sign of manna, situated in the beginning (John 13), the passion narrative (John 18–19), and at the end (John 21). This may indicate the

significance of Jesus' provision as his presence, as the sign of manna is the first instituted sign to testify of God's daily provision as his presence. Thus, Jesus' provision of self-sacrificing love and his command to Peter to love him sacrificially by caring for his children are of utmost significance in building an intimate mutual relationship with his believers (feeding/caring for Jesus' sheep, cf. good shepherd, John 10).

In the following sections, Jesus' signs corresponding to each type of sign are tabulated in Tables 1, 2, 3, and 4, followed by further discussion.

Table (1) Jesus' Signs corresponding to the Sign of Manna

Manna (Meat)—Provision				
Event Structure Pattern 1 (Manna, Exod 16:1–36): P-Expression of Need (EN)^RP-Provision Instruction (PI)^NE-Disobedience^PE-Obedience^RS-Safekeeping Provision				
Event Structure Pattern 2 (Meat, Num 11:4–35): P-Complaint of Food and Complaint of Being Overloaded (CF&CO)^RP-Provision of Spirit and Meat (PSM)^RS-Remembering Punishment (RPu)				
Features Jesus Signs	Social Activity	Agent Roles	Differences of Elements in Event Structure	Corresponding features
Good Wine (2:10; cf. 2:1–11)	Jesus provided abundant good wine when wine was lacking	Divine Authority (Jesus) Representative (Jesus' mother) Subordinates (servants and disciples)	(1) Lack of Negative Evaluation-Disobedience (2) Result-Revelation of First Sign (good wine was kept)	(1) Enumeration (2:11) (2) Glory (2:11; Exod 16:7, 10) (3) Transformation (Dew to Manna Overnight// Water to Wine Instantly)
Leftover Bread/Flesh and Blood (1. 6:13; 2. 6:53–58, ; cf. 6:35, 6:1–71)	(1) Jesus' initiated to provide food for the crowd and tested Philip. Five thousand were fed with bread	Divine Authority (1. Jesus; 2. God) Representative(s) (1. Philip and Andrew; 2. Jesus) Subordinates	(1) Lack of Positive Evaluation-Obedience; Result-Revelation of Sign (leftover bread)	(1) <i>πειράζω</i> (6:6; Exod 16:4) (2) Not sufficient, <i>ἀρχέω</i> (Philip and Andrew, 6:5–9) // Moses (Num 11:13–22) (3) <i>συνάγω</i> (6:12; Exod

	and fish and twelve baskets of leftover bread were gathered.  (2) Jesus proclaimed he is the bread of life (flesh and blood) for eternal life	(1. the crowd; 2. the crowd and the Jews)	(2) Problem-Desire of Better Food; Response-Provision Instruction intertwined with Negative Evaluation-Disbelief (RP-PI×NE-D); Lack of Positive Evaluation-Obedience Result-Complaint and Disbelief	16:5, 16; Num 11:22, 32) (4) Compared to manna explicitly (6:30–35) (5) Raining down bread and meat (6:31, Ps78 (77):24 and 27) (6) Flesh and Bread // Passover lamb-unleavened bread (7) give life (vs) die and bury (6:39–51) vs Num 11:34, 35 (8) γογγύζω (6:41, 43, 61; Exod 16:2, 7, 8; Num 11:1)
Love by Footwashing and Feeding (13:1–35)	Jesus initiated to love his disciples till the end by washing their feet and giving them a new commandment of love	Divine Authority (God) Representative (Jesus) Subordinates (Jesus' disciples)	(1) Problem-Expression of Need (Jesus' need) (2) Lack of Positive Evaluation-Obedience	(1) Testing and edifying the subordinates to obey divine instruction through the provision (footwashing and feeding, and loving each other) (2) Safekeeping the love commandment (13:34–35, in Jesus' presence) (3) Parallels with same type of sign: Purification (Cana); Feeding themes (morsel)
Blood and Water (19:34; cf. 18:9; 19:25–37)	Blood and water flowed out from Jesus' body after his crucifixion	Divine Authority (God) 1st Level Superordinate (Jesus) 2nd Level Superordinate (Jewish leaders) 1st Subordinates (disciples, Jesus' mother, two Mary) 2nd subordinates (soldiers)	(1) Problem-Expression of Need (Jesus' thirst) (2) Lack of Negative Evaluation-Disobedience (3) Positive Evaluation-Obedience (Jesus' obedience) (4) Result-Testifying to the Provision (blood and water)	(1) Water and wine: Parallel and contrast to Jesus' changing purification water into good wine (John 2) (2) Appearance of Jesus' mother (Cana, passion narrative) (3) Blood: Feeding themes (bread of life/flesh and blood, John 6) (4) Jesus' obedience vs Moses reluctance to provide meat (5) Purification water <i>par excellence</i> and blood (Jesus flesh,



				Passover-bread of life meal, purity for life)
Love by Feeding (21:17, cf. 21:1–19)	Jesus instructed his disciples to catch fish and fed them breakfast and commanded Peter to follow by feeding Jesus' followers	Divine Authority (Jesus) Representative (Peter) Subordinates (other disciples)	(1) Problem-Expression of Need (Jesus' initiative) (2) Response-Provision Instruction intertwined with Positive Evaluation-Obedience (3) Lack of Negative Evaluation-Disobedience	(1) Follow instruction to obtain provision. (2) Themes of love and glorification (Peter and Jesus, threefold denial and threefold love, John 13, 21) (3) Feeding (Peter vs Moses, πρόβατα, ὄψος, ἰχθύς, 21:6, 8, 11; Num 11:22) (4) Keep the commandment of love by feeding (provision) (5) intratextual links: φανερώω (glory 2:11; Jesus 21:1); feeding motif; link of διαζώννυμι . . . βάλλω. (John 13, 21)

Regarding Jesus' signs corresponding to the sign of manna, five of Jesus' signs are identified in John (1+1+3, table 1). These are Jesus' sign of good wine (John 2:1–11), leftover bread/flesh and blood (John 6:1–71), love by footwashing and feeding (John 13:1–35), blood and water (John 18:9; 19:25–37), and love by feeding (John 21:1–19).

Among these five signs, all of them reflect the feature of provision. Only in the first numbered sign (good wine), was Jesus asked to provide wine for the wedding family when wine was lacking. Jesus took the initiative to provide the needs of the people in the other four signs. The agent roles in these sign events of Jesus align with the agent roles of the sign events of manna and the meat, especially when the disciples such as Philip and Andrew (John 6) take up the roles of the representative to correspond to the role of Moses in the meat event (Num 11). Although none of the event structures of Jesus' signs

corresponding to the sign of manna are exactly the same, most of them either lack the element of Positive Evaluation (leftover bread, footwashing) or Negative Evaluation (good wine, blood and water, and love by feeding/abundant fish).

Each sign of Jesus also shows distinctive features to correspond to the sign of manna. Here are some highlights.

First, Jesus' sign of good wine is enumerated as the first sign juxtaposed Jesus' sign of raising a new temple (his body) in three days. The element of glory (2:11; Exod 16:7, 10), and the transformation process from the dew to manna is similar to changing water into wine.

Second, in Jesus' event of feeding the five thousand and his discourse on the bread of life, corresponding features consist of the explicit comparison to manna (6:30–35), terms such as *πειράζω* (6:6; Exod 16:4), *ἀρκέω* (6:5–9, Num 11:13–22), *συνάγω* (6:12; Exod 16:5, 16; Num 11:22, 32), *γογγύζω* (6:41, 43, 61; Exod 16:2, 7, 8; Num 11:1), rhetorical questions (Philip and Andrew//Moses, 6:5–9 //Num 11:13–22), and the OT quotation of raining down of manna and meat (6:31, Ps78 (77):24 and 27). Thus, the correspondences to the manna event are firmly grounded in this pericope.

Third, in the pericope of Jesus washing the disciples' feet, correspondences to the manna event are established by the theme of provision (sacrificial love) and the elements of event structure: expression of need (Jesus' love), provision instruction (command of footwashing/feeding), disobedience (Judas' betrayal), safekeeping the provision (commandment of love). Further, correspondences are strengthened by intratextual links with the same type of sign in what preceded. Two links are highlighted here. First, the

purification theme that involves actors to carry purification water with a container to serve people (the servants serving good wine transformed from purification water and Jesus like a servant washing the disciples' feet) links the pericope of Jesus changing water into wine with Jesus washing the disciples' feet. Further, in both cases, the superior is taking the position of the inferior (good wine/inferior wine; master or teacher/slave or disciples). Second, the feeding theme of Jesus giving Judas the morsel is linked with the feeding theme of Jesus giving bread and fish to the five thousand and the bread of life (flesh and blood). These two links bring together the water (purification) and food motifs that point to Jesus' identity and his death.

Fourth, Jesus' sign of blood and water is remarkable (in the "all inclusive" *σημείον*). The effusion of water and blood from Jesus' body corresponds to the theme of provision. Further, it shows similarities and contrasts to the elements of the event structure. Especially, in the semantic properties of the "expression of need" and "obedience," the actor is Jesus (the representative) instead of the subordinates. In other words, Jesus followed God's will to complete his mission. This contrasts with Moses' reluctance to provide meat for the Israelites. Additionally, intratextual links with the same type of sign are formed to strengthen the analogy. Multiple parallels are developed between Jesus' sign of good wine (John 2) and Jesus' sign of blood and water (John 19). These parallels contrast the transformation of the ordinary purification water into good wine with the transformation of the cheap wine into the purification water *par excellence* (purification water of red heifer ashes). Jesus' blood is also related to his blood and flesh depicted in his discourse on the bread of life (John 6). Because Jesus' blood is linked with

the bread of life, Jesus' blood and water also bring together the water (purification) and food motif as a development to Jesus' sign of washing his disciples' feet and feeding his betrayer (John 13).

Finally, in the pericope of the catch of abundant fish, correspondences are established by the elements of provision: Jesus' provision for his disciples (feeding the disciples), provision instruction (casting net), following the instruction, and keeping the provision (Jesus' command about love by feeding). Further, words such as "sheep" and "fish" (πρόβατα, ἰχθύς, 21:6, 8, 11, 16, 17) in Jesus' command to Peter to feed his sheep link to the sheep and fish (πρόβατα, ὄψον) in the pericope of Moses' provision of meat (Num 11:22). Several intratextual links between Jesus' signs corresponding to the sign of manna strengthen the analogy. These include the themes of revelation (φανερῶ, glory 2:11; 21:1), feeding in Tiberias (John 6:1 and 21:1), glorification and love (John 13:31–38, 21:15–19 including Peter' threefold denial and love with Jesus), and the link of girding . . . throwing (διαζώννυμι . . . βάλλω, John 13:4–5, 21:7).

Drawn from the above discussion, this group of signs is joined together by two themes: the water (purification water, John 2, 13, 19) and food (John 6, 13, 19, 21) as the means of provision corresponding to the manna event.<sup>1</sup> A development is observed that Jesus provided what people needed in the beginning but he became the substance of provision in the passion. When he appeared to his disciples again, he commanded his followers to do what he did, that is to love sacrificially by loving and feeding one another.

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<sup>1</sup> The water motif is also found in the pericope of the Samaritan woman (John 4:10–14) and Jesus' discourse in the feast of the Tabernacles regarding the *living water*, referring to the Holy Spirit explicitly (John 7:37–39). Thus, it differs from the purification water.

Table (2) Jesus' Signs corresponding to the Sign of the Bronze Serpent

Bronze Serpent—Salvation by Faith				
Event Structure: P-Disbelief of the Subordinates (DS)^RP-Judgment sent (J)^PE-Repentance and Seeking Help (RSH)^RS-Bronze Serpent as a Means to Salvation by Faith (BSF).				
Features Jesus Signs	Social Activity	Agent Roles	Differences of Event Structure	Corresponding Features
Lifting up the Son of Man (3:14; cf. 2:23—3:21)	Nicodemus visited Jesus after seeing his signs and Jesus taught him (at Passover) about being born from above and the lifting up of the Son of Man as the bronze serpent to reveal the message of salvation by faith	Divine Authority (God) Representative (Jesus) Subordinates (Nicodemus as exemplar)	(1) Lack of Positive Evaluation-Repentance and Seeking Help; (2) Response-Love for Eternal Life (vs) Judgment Result-No Judgment by Faith (NJF)	(1) Moses lifted up the Serpent (ὕψω, 3:14); (2) See and enter the Promised Land/kingdom (Exod Num 14:23, 24, 30; John 3:3,5) (3) Paradoxical nature: Son of Man—Son of God (salvation and judgment) (4) Sending motif (ἀποστέλλω, 3:17; Num 21:6) (5) Do evil things (Num 32:13; MT Deut 1:35; John 3:19, 20)
Lifting up the Son of Man (8: 28; cf. 8:12–30)	Jesus taught the Pharisees and the Jews (feast of Tabernacles) on his origin/identity as the light of the world and the Son of Man being lifted up	Divine Authority (God) Representative (Jesus) Subordinates (Pharisees and the Jews)	(1) Positive Evaluation-Repentance and Seeking Help (RSH) is modified to Response-RSH (2) Result-Judgment of No Faith (JNF)	(1) Use of ὕψω (2) sending motif and judgment (not judging but also judge, 3:18, 8:15) sin, judgment, life, send, believe (3) the light of the world and darkness (8:12) (4) Paradoxical nature: Son of Man/I AM (8:28)
Lifting up Jesus/the Son of Man (12:32, 24; cf. 12:20–50)	Jesus taught a mixed group (at Passover) about his glorification and his being lifted up to reveal his	Divine Authority (God) Representative (Jesus) Subordinates (the Greeks, the disciples, a crowd)	(1) Response-Judgment (not coming to judge the world but save it, 12:47//3:17) (2) lack of Positive	(1) Use of ὕψω, exaltation (a human figure banner)/lift up (Son of Man) (2) lift up passage (12:34//3:14) (3) progression of the coming of the light

	identity		Evaluation- Repentance and Seeking Help (3) Result- Judgment and Eternal Life (JEL)	(4) Paradoxical nature Christ/Son of Man (David/Servant) (5) sending motif (πέμπω, 12:44, 45, 49), judgment (12:47, 48), save (12:47) (6) rejecting Jesus (words) resulted in judgment; receiving Jesus (as God-sent) resulted in eternal life
Jesus' Crucifixion (19:35–37, cf. 18:28— 19:37)	Jesus revealed his identity through doing God's work to be lifted up (exaltation and crucifixion)	Divine Authority (God) 1st Level Superordinate (Jesus) 1st Level Subordinates (beloved disciple, Jesus' mother, two Marys, Joseph, and Nicodemus) 2nd Level Superordinates (Jewish leaders) 2nd Level Subordinates (soldiers, servants, doorkeeper, and Pilate)	(1) Lack of Positive Evaluation— Repentance and Seeking Help (2) Result— Jesus as a Means to Salvation by Faith (JSF)	(1) Realization of Jesus' teachings of being lifted up during the feasts (John 3, 8, 12) (2) Judgment (Intratextual links: not to judge but also judge) (3) Looking at the pierced one and believing (19:35–37) (4) Paradoxical nature: righteous sufferer and the pierced one (God and the only son), ὁράω. (5) 12:32 (exaltation, draw all to him as salvation)

The development of Jesus' signs corresponding to the lifting up of the bronze serpent takes a different trajectory, in which the construction of the analogy depends mostly on Jesus' discourses around the time of the temple feasts except for the final realization of Jesus being lifted up on the cross in the passion narrative (at Passover). Four of Jesus' signs belong to this type (1+2+1, table 2). They are embedded in Jesus' conversation with Nicodemus, Jesus' teaching during the Feast of Tabernacles, Jesus'

teaching before the last Passover, and Jesus' crucifixion in the passion.

First, in Jesus' conversation with Nicodemus, correspondences are observed by associating explicitly the lifting up (ὑψόω, 3:14) of the Son of Man with the lifting up of the bronze serpent (Num 21:8–9). The elements of the event structure are similar to those of the event of bronze serpent with three differences: (1) lacking the element of Positive Evaluation-Repentance and Seeking Help; (2) contrastive element of Response (“love for eternal life” instead of “judgment”); (3) the Result of “no judgment by faith.” Among other features of the elements, six are highlighted here: (1) the sending motif (ἀποστέλλω, 3:17; Num 21:6); (2) the paradoxical nature (Son of Man and Son of God; salvation and judgment); (3) an association with the rebels (who have seen God's signs) who cannot see and enter the Promised Land/kingdom (2:23–25; 3:3, 5; Exod Num 14:23, 24, 30); (4) born of spirit (3:5; Num 14:24; 27:18); (5) the rebels are described as doing evil things (3:19, 20; Num 32:13; MT Deut 1:35); (6) no judgment to those who believe and those who do not believe have already been judged (John 3:18, looking upon the bronze serpent and live, otherwise die, Num 21:8–9).

Second, in the second “lifting up” passage (John 8:12–30), Jesus' teaching at the Feast of Tabernacles, all the elements of the event structure are found to construct the analogy with two variations. One is the feature of Repentance and Seeking Help. Instead of a Positive Evaluation of the subordinates, it is a Response of Jesus. The other is the element of Result which is judgment of no faith contrary to salvation by faith. Other features include (1) the use of ὑψόω, (2) the keywords of sending (πέμπω, 8:16, Num 21:6), and sin (ἁμαρτία, 8:21, 24; ἁμαρτάνω, Num 21:7), (3) the paradoxical nature (Son

of Man/ "I AM"), (4) several links with the same type of sign such as judgment (not judging but also judge, 3:18, 8:15), life (ζωή, 3:15, 16; 8:12; cf. ζάω, Num 21:9), believe (πιστεύω, 3:12, 15, 16, 18; 8:24, 30), and the themes of light and darkness (3:19–21, 8:12).

Third, in the third "lifting up" passage (John 12:20–50), the element of Positive Evaluation (repentance and seeking help) is lacking compared to the event of the bronze serpent. Two of the elements are varied slightly but consistent with signs of the same type: (1) the element of Response (judgment) is "not coming to judge the world but save it" (12:47//3:17); (2) the element of Result is "judgement or eternal life" which is similar to the two choices of not looking to the bronze serpent and dying or looking to the bronze serpent and living. The correspondences are established using the word ὑψόω to express the double entendre of "exaltation" and "being lifted up," the themes of sending (πέμπω, 12:44, 45, 49), judgment (12:47, 48), salvation (σώζω, 12:47), the paradoxical nature (Christ/Son of Man, 12:34), the light and the darkness (12:35, 36), and the two choices for two consequences: rejecting Jesus resulted in judgment and receiving Jesus resulted in eternal life. These features also align with the previous "lifting up" passages as development.

Fourth, in Jesus' crucifixion in the passion narrative (John 18:28—19:37), the element of Positive Evaluation ("repentance and seeking help") is lacking, and the element of Result is slightly different from the event of the bronze serpent in terms of "Jesus as a means to salvation by faith." The analogy is constructed by the realization of Jesus being "exalted and lifted up," like the bronze serpent, to draw all people



(represented by the three languages that people spoke written on the title of Jesus, 19:20) to him as salvation. Particularly, the word ὀράω (19:37; Num 21:8) for looking at the pierced one is also used in the event of the bronze serpent. Some themes link with the previous “lifting up” passages such as “judgment” (not to judge but also judge) and the paradoxical nature of the bronze serpent (righteous sufferer and the pierced one).

To conclude this type of Jesus’ signs, a development is observed that Jesus’ reenactment of the lifting up the Son of Man as the lifting up of the bronze serpent is realized by his crucifixion. The paradoxical nature of the poisonous serpent (God-sent, judgment) and the bronze serpent, the replica (being lifted up, salvation), are expressed progressively in clarity as Son of Man/Son of God, Son of Man/ “I AM,” (Jesus) Christ/Son of Man, and the righteous sufferer/pierced one, to reveal Jesus’ identity and for judgment (not to judge but also judge) and salvation so that people would believe. And the audience of Jesus’ discourses and its realization in the passion regarding the lifting up of the Son of Man expands progressively from division 1 (group of Nicodemus) to division 2 (Pharisees and the Jews; disciples and worshipers) to division 3 (all nations, people who read Hebrew, Greek and Latin) to denote Jesus’ salvation for all (draw all people to him).

Table (3) Jesus’ Signs corresponding to the Sign of Aaron’s Staff

Aaron’s Staff—Revitalization
Event Structure: P-Accusation of Representative (AR)^RP-Judgment & Atonement & Divinely Initiated Authentication Test (J&A&DAT)^RS-Safekeeping the Revitalized Object (SRO)
Alternative Indicators: sign(s), σημεῖον(α), Exod 4:8–9, 28; signs and wonders, τὰ σημεῖα καὶ τὰ

τέρατα, Exod 7:3; 11:9, 10; believe or listen, πιστεύω or εισακούω, Exod 4:5, 8, 31, 14:31; not believe or not listen, μὴ πιστεύσω or μὴδὲ εισακούω, Exod 4:1, 8–9; 7:4, 13, 16, 22; 8:11, 19 (ET:15); 9:12; 11:9.				
Features Jesus Signs	Social Activity	Agent Roles	Differences of Event Structure	Corresponding Features
Healing the Official's Son (4:53–54, cf. 4:46–54)	Jesus performed signs and wonders and revitalized the dying Son	Divine Authority (Jesus) Representative (Royal Official) Subordinates (Official's Family and Servants)	(1) A mixture of features: Problem-Disbelief ^Response-Healing/Revitalization ^Positive Evaluation-Belief^Result-Impact of Sign)	(1) Enumeration (the second sign in Cana) (2) Signs and wonders, never believe (4:48; Exod 7:3, 4) (3) Royal official (Pharaoh) (4) A series of contrastive actions between the participants (5) Healing in the midst (vs) Healing from a distance (6) Revitalizing the dying
Raising Lazarus (11:41–44, cf. 11:1—12:19)	Jesus raised Lazarus to reveal God's glory and to authenticate his identity as God-sent	Divine Authority (Jesus) 1st Level Superordinate (Jesus) 2nd Level Superordinate (the Jewish Council, separate scene) Subordinates (the disciples, Lazarus' family, the Jews, the worshippers)	(1) A mixture of features: Problem-Death to Life for Glory and Belief ^Response-Revitalization ^Positive Evaluation-Belief^Result-Impact of Sign (Redemption of God's house and Testification and Verification of God's Chosen)	(1) Authenticate Identity (signs and wonders/staff test) for people to believe (2) Parallels with Jesus healing the royal official's son (3) God's glory (ἐνδοξάζομαι) in crossing the Red Sea (signs and wonders, the Egyptian army stumbled and died, the Israelites walked through) (4) From death to life (sleep to waking up) (5) Believe (11:45; Exod 13:30b–31, cf. 4:30–31) (6) Redemption (First-born died, Pharaoh's vs God's) (7) Testification and Verification of Jesus' raising Lazarus by a united nation (Aaron's budded staff)
Jesus' Resurrection (20:17, cf. 18:14, 19:1—20:18)	Jesus was falsely accused and crucified. He died, was buried, and resurrected.	Divine Authority (God) 1st Level Superordinate (Jesus) 1st Level Subordinates (beloved disciple, Jesus' mother, two Marys, Joseph, and	(1) Follow the event structure of Aaron's staff-revitalization (Problem-Accusation of the Representative ^Response-Judgment-Atonement-Divine Authentication Test^Result-Safekeeping the	(1) Intertwined with Jesus' raising Lazarus (death and glorification) (2) Dead and living staff/tribe (3) Judgment, atonement, revitalization, and ascension (revitalized object as a reminder of the believers' new identity as the sons of God) (4) Authenticate Jesus' identity as the Christ and Son of God (OT quotations, cf. 11:25–27)

		Nicodemus) 2nd Level Superordinates (Jewish leaders) 2nd Level Subordinates (soldiers, servants, doorkeeper, and Pilate)	Revitalized Object)	(5) ark-like tomb in a garden (19:41, 20:12) (6) Peter and the beloved disciple entered the ark-like tomb//Moses and Aaron entered the ark of the tabernacle (LXX Num 17:23) (7) Intratextual links: royal official and son vs Pharaoh and firstborn (John 4), Jewish council and the Romans vs Israelites and Pharaoh/Egyptians (John 11), killing God's firstborn vs killing Pharaoh's firstborn to redeem the nation and place (John 19); Jesus' burials (Mary and Nicodemus); two Marys weeping for the dead
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Whereas the sign of manna focuses on provision as God's presence (five of Jesus' signs) and the sign of the bronze serpent consists of senses of punishment by the poisonous serpent and salvation by following God's word to look at the bronze serpent (four of Jesus' signs), the other two signs, closely related, Aaron's staff (A) and the bronze altar cover (B), are the admonitory signs to authenticate the identity of the chosen one. Three of Jesus' signs correspond to each of these two admonitory signs across the three divisions (A/B: 1+1+1, table 3).

Regarding Jesus' signs corresponding to Aaron's staff (Jesus' healing the royal official's son, Jesus' raising Lazarus, and Jesus' resurrection, see table 3), the constructions of analogy mainly constitute a mixture of features representing the functions of Aaron's staff before the exodus (signs and wonders) and after the exodus (revitalization).

First, in the narrative of Jesus healing the royal official's son, the event structure

consists of a mixture of elements: Problem (disbelief), Response (healing/revitalization), Positive Evaluation (belief), and Result (revitalization). Further, some key features include: (1) the use of the phrase “signs and wonders” together with “never believe” (4:48; Exod 4:1, cf. 4:1–20; 7:3, 4); (2) revitalizing the dying (4:50–51; sprouting of Aaron’s staff Num 17:22–23, ET 17:7–23); (3) a series of actions between Jesus and the royal official contrasts with a series of actions between God and Pharaoh in the narrative of killing the firstborn (as a sign on the hand, Exod 13:16): *εἰσπορεύομαι* (go into, Exod 11:4); *τελευτάω* (die, Exod 11:4); *παῖδες* (servants or young children, Exod 11:8); *καταβαίνω* (come down, Exod 11:8); *ἐξέρχομαι* (go out, Exod 11:8); contrasting with parallels *ἀπέρχομαι* (go away, John 4:47); *καταβαίνω* (come down, John 4:47, 49); *ἀποθνήσκω* (die, John 4:47, 49); *παιδίον/παῖς* (young child or servant, John 4:49, 51); *πορεύομαι* (go, John 4:50a); *ζάω* (live, John 4:50a); and (4) Jesus’ healing from a distance contrasts with Aaron’s healing in the midst.

Second, in the depiction of Jesus raising Lazarus (11:1—12:19), the event structure comprises a mixture of elements: Problem (death to life for glory and belief), Response (revitalization), Positive Evaluation (belief), and Result (redemption of God’s house, testification and verification of God’s chosen one, living tribe). The analogy is also developed using the theme of glorification (*δόξα, δοξάζω*, 11:4, 40) to associate with God’s glory (*ἐνδοξάζομαι*, Exod 14:4, 17, 18) in the event of Moses holding Aaron’s staff to lead the Israelites crossing the Red Sea (Aaron’s staff before exodus, Exod 14:16, 21, 26, 27). In this “sign and wonder” of crossing the Red Sea, the Egyptian army “stumbled” but the Israelites “walked” through the Red Sea. These two features of “stumble” and

“walk,” along with the depiction of day and night (Exod 14:21–25) harmonize with the depiction in John 9:9–10.

Further, the analogy is developed using the theme of resurrection (raising Lazarus) to associate with Aaron’s staff that came alive to authenticate Jesus’ identity as Christ and the Son of God so that people would believe (11:45; Exod 14:18, 30b–31, cf. 4:30–31). This event of Jesus is also linked with the event of healing the royal official’s son in terms of the confirmations of the healing of the official’s son and the death of Lazarus, and the revitalizations of official’s dying son and the corpse of Lazarus. Particularly, a two-dimensional association is established through the grouping of participants here (Jesus as God’s son, the Romans, Jewish council) to link Jesus’ event of raising Lazarus to the healing of the royal official’s son (Jesus, the royal official, and his son), as both events correspond to the event of Aaron’s staff regarding the tenth plague (killing the firstborn to redeem God’s nation) in two perspectives: (1) the perspective between Jesus, the royal official and his son (God, Pharaoh, and the firstborn) and (2) the perspective of Jesus (Son of God), the Jewish council, and the Romans (God, Israelites, and Pharaoh and all the firstborns).

Third, in Jesus’ crucifixion and resurrection in the passion narrative (19:1—20:18), the event structure mainly follows the event structure of Aaron’s staff (revitalization) as follows: Problem (accusation), Response (judgment, atonement, divine authentication test [death and resurrection]), Result (safekeeping the revitalized object [ascension]). Some key features involve (1) Jesus’ resurrection (the Aaron’s staff budded, the living tribe) to authenticate his identity as the Christ and Son of God (OT quotations

in John 19, cf. 11:25–27), (2) the ark-like tomb in a garden (the ark of the testimony in the tabernacle, 19:41, 20:12), (3) Peter and the beloved disciples entering the ark-like tomb (20:4–8) (Moses and Aaron entered to see the ark inside the tabernacle, LXX Num 17:23), and (4) Jesus' ascension to the presence of the Father to remind his believers of their new identity as the sons of God (keeping the revitalized object). Parallels are observed with the event of Jesus raising Lazarus (death, glorification, two Marys' weeping, and Jesus' burial by Mary and Nicodemus). The two-dimensional association with Jesus' signs corresponding to Aaron's staff (division 1 and 2) and to the event of Aaron's staff regarding the tenth plague continue here in terms of killing God's firstborn (Jesus) to redeem the nation (contrary to killing Pharaoh's firstborn to redeem Israel, cf. John 4: Jesus, royal official, and his son vs God, Pharaoh, and Pharaoh's firstborn; John 11: Jesus, the Jewish council, and the Romans vs God, Israelites, and Pharaoh's nation).

In sum, a progression of Jesus' life-giving power is observed to authenticate his identity as the chosen one (Christ, Son of God, Davidic king/servant, priest, righteous sufferer, pierced one). This is shown by Jesus' healing the official's dying son at the beginning, and then his raising of Lazarus's corpse to life, and finally his own resurrection. Compared to the "signs and wonders" (the tenth plague) before the exodus by killing the firstborn of Pharaoh and the Egyptians to redeem Israel, here Jesus, God's firstborn, was killed to redeem his people. That reveals his grace. Further, compared to Aaron's budded staff which was placed before God as an admonitory sign, Jesus' ascension as a sign before God reminds his believers of their new identity as the children of God.

Table (4) Jesus' Signs corresponding to the Sign of the Bronze Altar Cover

Bronze Altar Cover—Holiness				
Event Structure: P-Accusation of Self-exaltation (AS)^RP-Authentication Test 1a (AT1a)^NE 1-Accusation of Representative (AR)^RP-Justification & Authentication Test 1b (Js&AT1b)^NE 2-Against Representatives (AR), RP-Justification & Authentication of Divine Sending (Js&ADS)^RS-Holy Censers as Altar Cover (HC)				
Features Jesus Signs	Social Activity	Agent Roles	Differences of Event Structure	Corresponding Features
Healing the Lame Man (5:14, cf. 5:1–47)	Jesus approached the lame man to heal him on the Sabbath and in the temple warned him not to sin. And Jesus was accused as the one who broke the law.	Divine Authority (God) First Level Superordinate (Jesus) Second Level Superordinates (the Jews) Subordinates (the lame man)	(1) Problem-Accusation of Self-exaltation (healing sign as trigger) (2) Lack of NE Elements (Discourse) (3) RP-Authentication Test (instead of 1a and 1b)	(1) Sinners (5:14; Num 17:3; ET 16:38) (2) Making Oneself Equal to God (5:18; Num 16:13) (3) Can Do Nothing by Himself (5:19, Num 16:28) (4) Sending Motif ( <i>ἀποστέλλω</i> and <i>πέμπω</i> ) (5) Unprecedented event: move from death to life (vs) went down alive into the grave (5:24; Num 16:30)
Healing the Blind Man (9: 41, cf. 9:1—10:39)	Jesus healed the blind man to reveal his identity as God-sent and warned the Pharisees about their inability to recognize him	Divine Authority (God) 1st Level Superordinate (Jesus) 2nd Level Superordinate (the Jews and Pharisees) Subordinates (the blind man, his neighbors and parents)	(1) Problem of Accusation of Sinfulness (P-ASi) instead of Self-exaltation (P-AS) (2) Additional element of Negative Evaluation of Stoning and Accusation (NE3-SA) (3) Additional element of Response-Authentication of Divine Sending (RP4-ADS) (4) Result-Escape (Jesus escaped from the temple)	(1) unprecedented event (fronted): healing the man born blind (9:30–33) (2) Sabbath healing as sin ( <i>ἁμαρτωλός</i> ; 9:16, 24, 25, 31; Num 17:3, ET 16:38); Pharisees (self-exalted) (3) sending motif (9:4, 7), sin (9:2, 3, 34, 41), judgment (9:39) (4) approach the holy one (Jesus, 9:38), warning the Pharisees (9:39, 41) (5) parallels with the event of Jesus healing the lame man (6) Shepherd and Sheep (making known who is his/bringing into God's presence by voice) (vs) (Num 16:12–14) (7) Jesus is the door/entrance (bronze altar) (8) Authentication of

				identity (10:25; Num 16:28) (9) Accusation of Jesus' being self-exalted (making himself God, 10:31-33) (10) unprecedented event (laying down his own life and taking it up)
Jesus' Appearances (John 20:27-28 cf. 19:1-20:29)	Jesus appeared to his disciples twice to greet them and show them his wounds. He breathed into them the Holy Spirit to send them in his first appearance and his disciples believed. He approached Thomas in his second appearance to show him his wounds and warn him.	Divine Authority (God) 1st Level Superordinate (Jesus) 1st Level Subordinates (Jesus' disciples: Peter, beloved disciple, Thomas; Jesus' mother and her sister, Mary Magdalene, Joseph, and Nicodemus) 2nd Level Superordinates (Jewish leaders) 2nd Level Subordinates (soldiers, servants, doorkeeper, and Pilate)	(1) Response-Authentication Test (instead of 1a and 1b) (2) Positive Evaluation-Affirmation of Identity (instead of Negative Evaluation-Accusation/Against Representative) (3) Result-Holy Scars (put the finger and hand into the wounds)	(1) Accusation of self-exaltation (making himself the Son of God, a king, 19:7, 12, make oneself + authority figure, Num 16:13 make himself a ruler/prince) (2) Making known who can approach the holy one (incense test as atonement//Jesus' self-sacrifice, (laying down life, authentication as God-sent) (3) justification for penalty or appeal (Holy Spirit for forgiving and accounting for sins) (4) proof of being sent or unprecedented event (sending the disciples by giving them the Holy Spirit; Jesus' resurrection; went down alive to grave vs transfer from death to life) (5) Jesus approached the disbeliever so that he would believe.

The other admonitory sign is the bronze altar cover made from the bronze censers of the 250 leaders (sinners) as a warning to prevent unqualified candidates from approaching the holy place/one. Three of Jesus' signs correspond to this type of sign across the three divisions (1+1+1, table 4). These include Jesus healing the lame man, Jesus healing the man born blind, and Jesus' appearances to his disciples (Table 4).



First, in the event of Jesus healing the lame man, the event structure is similar to the event structure of the bronze altar cover with three variations: (1) the healing sign functions as a trigger in the element of Problem (accusation of self-exaltation) instead of coming at the end for safekeeping, (2) the element of Negative Evaluation is lacking, (3) the element of Response (authentication test) is in one unit instead of two parts (a and b). Some key features that correspond to the bronze altar cover are (1) the accusation of self-exaltation (making oneself equal to God, 5:18; Num 16:13), (2) the unprecedented event for proof of being sent (Jesus: transferring from death to life and the dead will hear the voice of the Son of God and live contrary to Moses: the sinners went down alive into the grave, 5:24, 25, 28–29; Num 16:30), (3) a similar saying between Jesus and Moses that he “can do nothing by himself” (5:19, 30; Num 16:28), (4) the sending motif (to authenticate one’s identity) using words such as ἀποστέλλω and πέμπω, and (5) the use of the word “sin” or “sinners” to identify those unqualified to approach the holy place (ἁμαρτάνω, 5:14; ἁμαρτωλός, Num 17:3; ET 16:38).

Second, in the event of Jesus healing the man born blind, the event structure consists of additional elements of Negative Evaluation (stoning and accusation) and Response (authentication of divine sending) compared to the event structure of the bronze altar cover. Further, the feature of the Problem of accusation is now escalated to Jesus’ “sinfulness” rather than “self-exaltation” and the Result turns out to be Jesus’ escape from the temple (not allowed to approach). Some key features that correspond to the event of the bronze altar cover include (1) the fronted unprecedented event (healing the man born blind, 9:30–33, Num 16:30), (2) the accusation of Jesus as being sinner because of his

healing on the Sabbath (*ἁμαρτωλός*; 9:16, 24, 25, 31; Num 17:3, ET 16:38), (3) the accusation of Jesus as being self-exalted (making himself God, 10:31–33; Num 16:13), (4) a warning sign to the Pharisees (9:39, 41; Num 17:3–5, ET 16:38–40), (5) making known who belongs to God by the voice of the shepherd calling the sheep (10:1–10; Num 16:12–14), (6) the themes of sending (9:4, 7, Num 16:28, 29), sinner (9:16, 24, 25, 31, Num 17:3; ET 16:38), and judgment (9:39), (7) Jesus being the door/entrance (10:7) .

Further, there are links among the signs of the same type, such as the proposed ten parallels by Culpepper between Jesus' healings of the lame man and the man born blind, and also the proof that Jesus is sent by God when he lays down his own life and takes it up. Jesus laying down his own life and taking it up shows a further development compared to the previous unprecedented event in which Jesus transferred a dead person into life. Finally, Jesus' claim to be the entrance of the sheep (*θύρα*, 10:7, cf. 1, 2, 9) may relate to the function of the bronze altar, which was located before the entrance (*θύρα*, Exod 40:6, 29) of the tabernacle for burning the offerings before the offeror could approach the holy one.

Third, in Jesus' appearances in the passion narrative, the elements of the event structure vary compared to the event structure of the sign event of the bronze altar cover. The element of Response (authentication test) is in one unit instead of two parts (1a and 1b), and the element of Negative Evaluation (accusation) is replaced by Positive Evaluation (affirmation of identity). Further, the element of the Result of the unapproachable holy bronze altar cover is represented by Jesus' touchable holy scars to warn Thomas, the disbeliever, "do not be faithless but believing." Some key features of

correspondences include (1) the accusation of self-exaltation (making himself the Son of God/a king, 19:7, 12; Num 16:13 Moses making himself a ruler/prince, making oneself + authority figure formula), (2) justification for penalty or appeal (the giving of Holy Spirit for forgiving and accounting for sins, 20:22, Num 16:15, 22), (3) proof of being sent (Jesus' sending the disciples as God sent him, 20:21, Num 16:28, 29), (4) Jesus approaching Thomas to warn him not to be faithless but believing so that he would be blessed, (5) the indication of the door twice (*θύρα*, 20:19, 26) to resonate with Jesus' claim to be the sheep gate and the bronze altar which was placed before the entrance of the tabernacle (*θύρα*, Exod 40:6, 29).

Drawn from the above discussion, two developments are observed. First, the feature of "self-exaltation" is consistent across the three divisions. In Jesus' signs, the feature of "self-exaltation" is realized by the formula "making oneself (*ἐαυτοῦ/σεαυτοῦ ποιέω*) + authority figure" such as "equal to God" (5:18), "God" (10:33), and "the Son of God and king" (19:7, 12), and a similar saying is found in the event of the bronze altar cover in MT Num 16:13 as "making yourself a ruler/prince."

Second, a warning is included in each of Jesus' signs corresponding to the bronze altar cover (1) Jesus approached and healed the lame man so that he could approach the temple, and warned him not to sin again (John 5:14), (2) Jesus approached and healed the man born blind, but warned the Pharisees that their spiritual blindness is sin (9:41), (3) Jesus approached Thomas, the disbeliever, and warned him "do not be faithless but believing" (20:27).

Accumulating all the bits and pieces of evidence, some more significant than

others, we see that Jesus' sign events reflect similarities and differences with the tabernacle sign events. Across the three phases, Jesus is transformed from the performer of signs to the substance of signs to take over the functions of the tabernacle signs by providing what his children need for life (love, food, and God's word), and to authenticate his identity (Christ and Son of God: God-sent, Davidic king, priest, righteous sufferer, pierced one, and God's firstborn) so that people would believe and have life in him.

As it says in the prologue (John 1:16–17), “From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ.” This comparison between Moses and Jesus may explain the contrasts of Jesus' signs to the tabernacle signs for revealing his glory, grace, and truth (John 1:14, 16–17). In other words, the fourfold *χάρις* (grace, John 1:14, 16x2, 17) amid Jesus' glory and truth in the prologue is not silent in the rest of the Gospel but oscillates along the melody of the contrasts of the corresponding signs between the “fleshy tabernacle” (Jesus the new temple) and the earthly tabernacle.

In the introduction of this research (Chapter 1), two core questions were raised to begin the investigation: (1) What is a Johannine sign? (2) What kind of thing does Jesus do in John's Gospel that is qualified to be called a sign? According to the working definition and the results of the analogies, the conclusion is that Johannine signs are the correspondences to these four tabernacle signs. Fifteen passages (four are clustered in the passion narrative, twelve signs) of Jesus' works/words distributed in the three divisions (4+5+6) are qualified as signs on the basis of the analogies to the four tabernacle signs.

Other signs, such as the Sabbath, Passover, killing the firstborn, the Feast of Unleavened Bread (John 5:9, 10, 16, 18; 7:22, 23x2; 9:14, 16; 19:31x2; 20:1, 19; cf. Exod 31:13, 17) may be embedded in the Gospel, but a thing like this alone is not qualified to be one of the specifically chosen signs in relation to the tabernacle/new temple and the enumeration of the signs.

Two other questions are acknowledged with negation as a corollary: (1) Does John mean to include only seven signs to structure the public ministry when signs are claimed in the conclusion to be the theme of the Gospel? (2) Are Johannine signs confined to the miraculous?

In examining the meaning of *σημεῖα* in John 20:30–31, van Belle admits that,

The problems surrounding the meaning of *σημεῖα* in Jn 20:30–31 are well known. It is a curious fact that in the concluding formula of his gospel, the evangelist employs the term *σημεῖον* to refer to its content as if he had just concluded a chronicle of a number of ‘signs’ or ‘miracles’ performed by Jesus. Jesus’ final miracle is presented in chapter 11. The term *σημεῖον* is used for the last time in 12:37 and is nowhere to be found in chapters 13–20 with the exception of 20:30(–31).<sup>2</sup>

In fact, van Belle’s impression of the concluding formula is correct, as it follows right after Jesus’ “all inclusive” *σημεῖον* in the passion narrative (crucifixion-resurrection-appearances). Since the Johannine *σημεῖα* are particularly chosen to correspond with the tabernacle signs, they are not indicated by the term *σημεῖον* or the nature of miraculous but rather the functions of the signs.

Presented in 2005 and published in 2009, Charlesworth’s article summarizes

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<sup>2</sup> Van Belle, “Meaning of Sēmeia,” 300.

several paradigm shifts in biblical research from the nineteenth to the twenty-first century, including the shift from a non-Jewish context to a Jewish context in the study of John's Gospel.<sup>3</sup> In 2017, Koester pointed out that in the 1950s and 60s, scholars focused on first-century Judaism, seen in rabbinic texts, Hellenistic Jewish writings, and the Dead Sea Scrolls, as "backgrounds and thought worlds" that to a certain extent influenced John's Gospel.<sup>4</sup> The focus then shifted to "contexts and social worlds" of the dynamics and disputes between the communities of Jesus and the Jews around the setting of the synagogue in the late first century as being the context through which John's Gospel was shaped.<sup>5</sup> This shift of focus in Johannine study has now taken a sharp turn from having a passive role regarding Judaism to an active role as a *source* to enrich the understanding of first-century Judaism.<sup>6</sup> In this light, the exploration of the analogies between Jesus' signs and the tabernacle signs in John's Gospel contributes to understanding the contemporary thought-world that reveals and interweaves Jesus' glory, grace, and truth with the old Jewish traditions in the LXX and OT (Moses' law) as continuation, preservation, and memorialization of God's glorious plan.

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<sup>3</sup> Charlesworth, "From Old to New," 56–66.

<sup>4</sup> Koester, "The Gospel of John as a Source," 59. See also Brown, *John I–XII*, lvii–lxiv.

<sup>5</sup> Koester, "The Gospel of John as a Source," 59.

<sup>6</sup> Koester, "The Gospel of John as a Source," 59. To take John's Gospel as a source, Koester points out that in using rabbinic writings, which are later texts, in NT studies, one should be aware of "the dynamic quality of rabbinic tradition" developed over time and the difficulty to assure whether the traditions are dated to the same time span of the target text. Since John's Gospel was composed at least a century before the written form of rabbinic texts, it may shed light on Jewish life of that time. Koester, "The Gospel of John as a Source," 60. Similarly, in the discussion of the sources of traditions, Evans arouses the awareness that "careful controls" are needed to make use of sources dated after the Gospel, those ranging from the second to the seventh centuries. That would include both Gnostic and Judaica sources. Evans, *Word and Glory*, 18–20.

## APPENDICES

Appendix 1: A brief summary of the elements and features of the analogies between the signs of Jesus and the tabernacle in John 1–5

Manna [Meat]	P-EN^RP-PI^NE-D^PE-O^RS-SP; [P-CF&CO^RP-DP^RS-Rpu]
Good Wine	<p><b>P-EN</b> (2:1–3): ὑπερέχσαντος οἴνου (wine was lacking), and οἶνον οὐκ ἔχουσιν (they have no wine) (2:3)</p> <p><b>RP-PI</b> (2:4–8): Ὅτι ἂν λέγῃ ὑμῖν ποιήσατε (whatever he tells you, do it, 2:5); the descriptions of the manna // the six stone jars for purification (Exod 16:13–14//2:6); imperative verbs γεμίσατε (fill), ἀντλήσατε (draw) and φέρετε (bring) (2:7–8)</p> <p><b>PE-O</b> (2:7–8): follow the instructions: ἐγένμισαν (fill) and ἤνεγκαν (bring)</p> <p><b>RS-RFS</b> (2:9–11): keeping the good wine for serving after the inferior (2:10); διατήρησις (διατηρέω) // τηρέω, (Exod 16:33, 34//2:10); glory (Exod 16:7, 10//2:11); walking/listening/obeying// believing (Exod 16:4, 20, 28, 30//2:11); transformation time (overnight, manna Exod 16:13–14, Num 11:9 vs. instant, good wine, 2:9–10); quantity and quality of provisions (an omer manna; Exod 16:32, 33, 36 vs. abundant good wine; 2:10)</p>
Bronze Serpent	P-DS^RP-J^PE-RSH^RS-BSF
Son of Man	<p><b>P-DS</b> (2:23—3:12): the Israelites cannot see and enter the promised land vs. those who see and enter the kingdom of God (ὁράω and εἰσέρχομαι; Num 14:22, 23, 24, 30 vs. 3:3, 5); disbelief of the signs (Num 14:22 vs 2:23–24, 3:2); spirit (πνεῦμα, Num 14:24; 27:18; cf. 32:12//3:5); do not receive the testimony (3:10–11)</p> <p><b>RP-L</b> (3:13–17): love for eternal life vs. judgment, God did not send (ἀποστέλλω) his Son to condemn (κρίνω) but to save (σώζω) (3:16–17) vs sending the poisonous serpents for judgment (ἀποστέλλω, Num 21:6)</p> <p><b>RS-NJF</b> (3:18–21): the consequences of not being judged of the belief and already being judged of the disbelief ὁ πιστεύων/ὁ μὴ πιστεύων, οὐ κρίνεται/ ἤδη κέκριται (John 3:15, 18)//look upon the serpent and live otherwise die (Num 21:8–9); evil works (3:19, 20)//evil generation (Num 32:13; MT Deut 1:35)</p> <p><b>Paradoxical nature:</b> Son of Man/Son of God (3:15–16)</p>
Aaron's Staff [Egypt]	P-AR^RP-J&A^DAT^RS-SRO; [Alternative Indicators: σημεῖον(α); τὰ σημεῖα καὶ τὰ τέρατα, πιστεύω or εἰσακούω, μὴ πιστεύσω or μὴδὲ εἰσακούω]

Royal Official's Dying son	<p><b>P-D</b> (4:46–49): the royal official's disbelief that his son would get healed if Jesus does not come down (οὐ μὴ πιστεύσητε, 4:48)//the disbelief of the Israelites and Pharaoh in Egypt (οὐκ μὴ πιστεύσωσιν μοι μηδὲ εἰσακούσωσιν τῆς φωνῆς μου e.g. Exod 4:1, 8–9; 7:4, 13, 16, 22; 8:11, 19 (ET:15); 9:12; 11:9); σημεῖα καὶ τέρατα (4:48//Exod 7:3, 9)</p> <p><b>RP-H/R</b> (4:50a): healing from a distance (4:50a) vs healing in the midst (Num 17:13, 14x2; ET 16:48–49); ἀποθνήσκω// θνήσκω (John 4:47, 49; cf. Num 17:13, 14x2; ET 16:48–49); the living (ζάω) of the dying//the sprouting (ἐκβλαστάνω) of the dead branch (4:50//Num 17:5); Cana//ark of testimony; the linking words of a reversed order of serial actions εἰσπορεύομαι (go into, Exod 11:4) - τελευτάω (die, Exod 11:4) - παῖδες (servants/ young children, Exod 11:8) - καταβαίνω (come down, Exod 11:8) - ἐξέρχομαι (go out, Exod 11:8)//ἀπέρχομαι (go away, 4:47) - καταβαίνω (come down, 4:47, 49) - ἀποθνήσκω (die, 4:47, 49) - παιδίον/παῖς (young child or servant, 4:49, 51) - πορεύομαι (go, 4:50a) - ζάω (live, 4:50a)</p> <p><b>PE-B</b> (4:50b): πιστεύω without seeing (4:50b)//πιστεύω after seeing (Exod 4:30–31; ὁράω, Num 17:24, ET 17:9)</p> <p><b>RS-IS</b> (4:51–54): the verification and belief of the “living/reviving” result on the next day (ἐχθές//ὁ ἐπαύριον) before the household (ὁ πατήρ and ἡ οἰκία αὐτοῦ ὅλη, 4:53//οἴκους πατριῶν, Num 17:17; ET 17:2) (4:51–52//Num 17:21–24; ET 17:6–9); the amount of time for reviving (instant, 4:52–53 vs overnight, Num 17:23–24; ET 17:8–9); outside Cana (4:50–51)//outside the ark of testimony (Num 17:23–24, ET 17:8–9)</p>
Bronze Altar Cover	<p>P-AS^RP-AT1a^NE 1-AR^RP-J&amp;AT1b^NE 2-AR^RP-Js&amp;ADS^RS-HC</p>
The Lame Man	<p><b>P-AS</b> (5:1–18): healing as a warning to the lame man so that he can approach the holy place (temple) and sins no more (ἀμαρτάνω, 5:14) vs bronze altar cover as a warning of punishment to those illegitimate (ἀμαρτωλός, Num 17:3 ET 16:38; cf. ἀμαρτάνω, ἀμαρτία, Num 16:22, 26) to prevent them from approaching the holy place/one; self-exaltation (make himself equal to God, 5:18//making himself rule over them like a prince, Num 16:1–3, 13)</p> <p><b>RP-AT</b> (5:19–23): the Son is always in the presence of the Father (5:19–20)// bring into the presence of God (Num 16:5; cf. 16:5x2, 9, 10, 17); οὐ δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ οὐδὲν (5:19)// ποιῆσαι πάντα τὰ ἔργα ταῦτα, ὅτι οὐκ ἀπ' ἑμαυτοῦ (Num 16:28); the Father has given all judgment to the Son to make known the Son is his (5:22–23)//the privilege of judgment in appealing for justice and interceding for fair judgment(Num 16:15, cf. 22)</p>



**RP-ADS (5:24–40):** οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν . . . ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με (5:30)//κύριος ἀπέστειλέν με ποιῆσαι πάντα τὰ ἔργα ταῦτα, ὅτι οὐκ ἀπ' ἐμαυτοῦ (Num 16:28); the unnatural and unprecedented event (eternal life, 5:24 vs death, Num 16:29–30); transiting from death to life (μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, 5:24) vs going down alive into the grave (καταβήσονται ζῶντες εἰς ἄδου, Num 16:30); the dead coming out from the graves alive (5:28–29) vs the alive going down to the Sheol/graves dead (Num 16:33); the proof of being sent (testifying Jesus as God-sent through four witnesses, 5:31–40//God's execution of judgment as affirmation of God-sent, Num 16:31–35)

Appendix 2: A brief summary of the elements and features of the analogies between the signs of Jesus and the tabernacle in John 6–12

Manna [Meat]	P-EN^RP-PI^NE-D^PE-O^RS-SP; [P-CF&CO^RP-PSM^RS-Rpu]
Leftover Bread / Bread of Life	<p><b>P-EN</b> (6:1–9): initiated by Jesus; <i>πειράζω</i> (6:6; Exod 16:4); <i>οὐκ ἀρκοῦσιν</i> (6:7), rhetorical questions of Philip and Andrew//Moses [P-CF&amp;CO] (<i>πόθεν</i> 6:5, Num 11:13; <i>ἀρκέω</i>, 6:7; Num 11:22),</p> <p><b>RP-PI</b> (6:10–12): the instructions of reclining and gathering the leftover fragments using the imperatives of <i>ἀναπίπτω</i> and <i>συνάγω</i> (<i>συνάγω</i>, 6:12; Exod 16:5; Num 11:22, 32); the twelve baskets of pieces of bread</p> <p><b>PE-O</b> (6:10b &amp; 13): following the instructions using the indicative forms of <i>ἀναπίπτω</i> and <i>συνάγω</i></p> <p><b>RS-RS</b> (6:14): Jesus is identified as the prophet who is to come because of his sign (twelve baskets of leftover bread after feeding the five thousand), Jesus withdrew, <i>ἀναχωρέω</i> (6:15)</p> <hr/> <p><b>P-EN/DB</b> (6:25–34): a request of the bread of God (6:33, 34)</p> <p><b>RP-PI</b> × <b>NE-D</b> (6:35–40): raining down-bread and meat (<i>βρέχω</i>, Ps 78(77):24 &amp; 27)//coming down-bread of God/living bread-Jesus' flesh (<i>καταβαίνω</i>, 6:33, 51); Jesus is the provision and those who come to and believe in Jesus can obtain the provision (6:35); the crowd's disbelief (<b>NE-D</b>, 6:36); God's agenda (<i>θέλημα</i>, x4, 6:34–40), Jesus willingness to do God's instruction (not throw out, <i>ἐκβάλλω</i>, 6:37; not lose, <i>ἀπόλλυμι</i>, 6:39) vs Moses' reluctance (not carry, <i>λαμβάνω</i>, <i>αἴρω</i>, Num 11:12), and Jesus will raise up (<i>ἀναστήσω</i>) his believers (John 6:39–40) vs God's buried (<i>θάπτω</i>) those who craved for meat (Num 11:34, 35; 33:16, 17, Deut 9:22)</p> <p><b>NE-D</b> (6:41–42): grumble (<i>γογγύζω</i>, 6:41, 43, 61; Num 11:1; 14:27x2, 29; 17:6, 20; cf. <i>διαγογγύζω</i>, Exod 16:2, 7, 8)</p> <p><b>RP2-PI</b> (6:43–51): listen and learn God's word, OT quote (Isa 54:13; 6:45); eat manna and die vs eat bread of life/flesh and not die (6:48–51)</p> <p><b>NE2-D</b> (6:52): <i>μάχομαι</i> (clash)</p> <p><b>RP3-PI</b> (6:53–59): whoever eats Jesus' flesh and drinks his blood has eternal life.</p> <p><b>RS-CD</b> (6:60–71): grumble, <i>γογγύζω</i> (6:61, 64, 66; Num 11:1; 14:27x2, 29; 17:6, 20; cf. <i>διαγογγύζω</i>, Exod 16:2, 7, 8); stumble, turn back, <i>ἀπέρχομαι</i></p>
// Good Wine in John 2	<p><i>Γεμίζω</i> (2:7x2; 6:13): filled six stone jars good wine //twelve baskets pieces of bread; believe//prophet (2:11; 6:14)</p> <p>Glory and believe (2:11) vs stumble and turn back (6:61, 66)</p>

Bronze Serpent	P-DS^RP-J^PE-RSH^RS-BSF
Son of Man (John 8)	<p><b>P-DS</b> (8:12–13): the Pharisees falsify Jesus' claim as the light of the world not true.</p> <p><b>RP-J</b> (8:14–20): judgment, κρίνω, κρίσις; send, ὁ πέμψας με πατήρ (ἀποστέλλω, Num 21:6)</p> <p><b>RP-RSH</b> (8:21–22): seek, ζητέω, semantic domain 33.167 (seek help, παραγίνομαι, semantic domain 35.6, Num 21:7); ἁμαρτία (ἁμαρτάνω, Num 21:7). “the Jews will die in their sin and cannot seek Jesus” vs “the Israelites confess their sin and seek help from Moses”</p> <p><b>RS-JNF</b> (8:23–30): death in sins because of not believing in Jesus as “I AM,” the one who is sent (πέμπω) by God; believe (πιστεύω) in Jesus; Jesus speaks (λαλέω) the things he hears from the Father.</p> <p><b>Paradoxical nature:</b> Son of Man/“I AM”</p>
Son of Man (John 12)	<p><b>P-DS</b> (12:20–43): questioning Jesus identity (12:34); despite Jesus has done many signs, they did not believe in him (οὐκ ἐπίστευον εἰς αὐτόν, 12:37); OT fulfillment of obduracy (Isa 53:1; 6:10)</p> <p><b>RP-J</b> (12:44–47): send (πέμπω, vv. 44, 45, 49); Judgment (κρίνω 47x2, 48x2); save, (σώζω, 47)</p> <p><b>RS-JEL</b> (12:48–50): options between the anticipated judgment in the last day by Jesus' message and the already given and spoken God's command that is eternal life (ζωὴ αἰώνιος); Jesus speaks (λαλέω) as the Father told him.</p> <p><b>Paradoxical nature:</b> Jesus (Christ: r/shoot of Jesse/Servant/signal flag)/Son of Man (12:32, 34)</p>
// the Son of Man in John 3	<p>The coming of the light to the world and darkness (1:5, 9–11; 3:19–21; 8:12; 12:35–36, 44–46); judgment (3:17; 8:16); coming-going motif for Jesus origin (3:8; 8:14, 21, 22); dichotomy of origin-earthly and heavenly things (3:12)// from below and from above (8:23); not to come to judge the world but save the world (3:17//12:47)</p> <p>Paradoxical nature: Son of Man/Son of God (3:13–17); Son of Man/ “I AM” (8:28, cf. 24); Jesus (Christ)/Son of Man (12:32–34)</p> <p>Judgment and Salvation: believing in the Son of God/Man resulted in not being judged/eternal life otherwise being judged (3:18)//anticipated judgment and already given God's command that is eternal life (12:48–50)</p>
Bronze Altar Cover	P-AS^RP-AT1a^NE 1-AR^RP-J & AT1b^NE 2-AR^RP-Js&ADS^RS-HC
Man Born Blind	<b>P-ASi</b> (9:1–41): healing the man born blind on Sabbath as a cause of accusation (9:1–14) followed by the accusation process (9:15–41);

	<p>unprecedented event regarding recovering the sight of a man born blind (9:30–33); the healed blind man believed and approached the Holy One (9:38), a warning to the sin of the spiritually blind (9:39–41); the “self-exalted” Pharisees and the “sinful man” Jesus, ἄνθρωπος ἁμαρτωλὸς (9:16, 24, 25, 31; Num 17:3, ET 16:38)</p> <p><b>RP1-AT1a</b> (10:1–5): making known who belongs to God by the shepherd entering the sheepfold through the gate to call and lead out the sheep (ἐξάγω vs προσάγω, 10:3; Num 16:5, 7); flee (φεύγω) from the voice (φωνή, 10:5//Num 16:34)</p> <p><b>NE1-I</b> (10:6): Incomprehensibility of the Jews</p> <p><b>RP2-AT1b</b> (10:7–18): making known who is his by “laying down one’s own life for giving life” and “saving one’s own life by destroying life” (10:8–18) vs. making known who is legitimate to approach God by offering the incense and see who is alive or dead (Num 16:4–7, 18–19); Jesus voice makes known who belong to the Father; Jesus giving his sheep abundantly life vs. Dathan and Abiram’s complaint of Moses not leading them into the land flowing with milk and honey (10:9–10 vs. Num 16:12–14); unprecedented event (Jesus laying down his life and taking it up) perceived negatively as mad (10:17–18)</p> <p><b>NE2-Ins</b> (10:19–24): a division between the Jews and their comment to Jesus as insane vs. the incense test of the 250 leaders and the group of Korah against Moses and Aaron (uncertain)</p> <p><b>RP3-AI</b> (10:25–30): identity authenticated by doing God’s work (10:25//Num 16:28) and Jesus’ voice (10:27–28)</p> <p><b>NE3-SA</b> (10:31–33): stoning and accusation of self-exaltation: make himself God (ποιεῖς σεαυτὸν θεόν, Num 16:1–3)</p> <p><b>RP4-ADS</b> (10:34–38): authentication as God-sent (ἀποστέλλω) by the word (OT) and works of God (Num 16:28)</p> <p><b>RS-E</b> (10:39): Jesus’ escapes from the Jews</p>
// the Lame Man in John 5	<p>Healing the lame man as a cause of accusation (5:1–9//9:1–14) and the accusation process (5:10–18//9:15–41); hearing the voice of the Son of God/shepherd (5:25, 28–29//10:2, 16, 27–28); authority (ἐξουσία, 5:25–29//10:17–18 ); make himself equal with God (5:18)//Jesus and God are one/make yourself God (10:30/33); authentication as God-sent (ἀποστέλλω) by the testimony from God (5:31–40//10:34–38)</p>
Aaron’s Staff [Egypt]	<p><b>P-AR^RP-J&amp;A&amp;DAT^RS-SRO</b>; [Alternative Indicators: σημείον(α); τὰ σημεῖα καὶ τὰ τέρατα, πιστεύω or εἰσακούω, μὴ πιστεύσω or μὴδὲ εἰσακούω]</p>
Raising Lazarus	<p><b>P-DLGB</b> (11:1–6): Jesus risks his life to be stoned to raise Lazarus for glory (δοξάζω) and belief (πιστεύω) vs. using Aaron’s staff to cross red sea to conquer Pharaoh’s army for glory (ἐνδοξάζομαι x3, Exod 14:4, 17, 18)</p>

	<p>and belief (πιστεύω, Exod 14:31); day and night, stumble, light in him, (11:9–10//MT Exod 14:19–25); revitalizing Lazarus after he died (death to life, sleeping-waking up).</p> <p><b>RP-R</b> (11:17–44): the authentication of Jesus as God-sent, with glory, through Jesus raising Lazarus (ET Num 17:1–11)</p> <p><b>PE-B</b> (11:45): the Jews who mourn saw (θεάομαι) the things that Jesus has done believe//the Israelites who saw (ὄραω) the Egyptians dead and the great work that God has done believe (Exod 14:31)</p> <p><b>RS-IS</b> (11:46—12:19): Redemption of God's House by the death of Jesus, the only Son vs. redemption of the Israelites by the death of the firstborn of the Egyptians (11:46–12:8; Exod 4:22–23) and testification and verification of revitalization as God's chosen by the disciples, three groups of people, and the scriptures vs. all Israelites (12:9–19; ET Num 17:8–12)</p>
// Royal official's son	<p>Servants meet, ὑπαντάω, with the Royal official on his way to confirm his son alive//Martha and Mary meet, ὑπαντάω, with Jesus on his way to assure the death of Jesus' beloved (4:51//11:20, 30).</p>

Appendix 3: A brief summary of the elements and features of the analogies between the signs of Jesus and the tabernacle in John 13–21.

Manna [and Meat]	P-EN <sup>^</sup> RP-PI <sup>^</sup> NE-D <sup>^</sup> PE-O <sup>^</sup> RS-SP; [P-CF&CO <sup>^</sup> RP-PSM <sup>^</sup> RS-Rpu]
Love by Foot- washing and Feeding	<p><b>P-EN</b> (13:1–11): the need for Jesus to love his own till the end exemplified by Jesus' washing his disciples' feet for cleanness to acquire his heritage when Jesus' hour of leaving the world and betrayal (death) has come.</p> <p><b>RP-PI</b> (13:12–20): ought (ὀφείλω) to wash one another's feet; footwashing as an example (ὑπόδειγμα) and the condition that the ones who follow Jesus' command and example are blessed because the slave is not greater than the master nor the one being sent greater than the one who sent.</p> <p><b>NE-B</b> (13:21–30): the betrayal of Jesus by Judas, the identification of the betrayer by the "dipped morsel," ψωμίον, given by Jesus, to fulfill the OT quotation regarding the betrayal (13:18; LXX Ps 40:10, ET 41:9) and to symbolize Jesus' flesh through the use of the word τρώγω.</p> <p><b>RS-SP</b> (13:31–35): keeping the commandment of loving one another as Jesus loves them to which another command of washing one another's feet is linked to preserve Jesus' life-sacrificing love.</p>
// Good Wine (John 2) & Broken Pieces of Bread (John 6)	<p>Good Wine: the water, poured into the purification stone jars by the servants, is transformed by Jesus and served to the steward of wedding vs. Jesus, like a servant, poured water into a basin to wash the disciples' feet during dinner; unconventional social activities: the superior taking the position of the inferior (serving the inferior wine first and good wine later//Jesus as the teacher washing his disciples' feet). δόξα//δοξάζω (2:11; 13:31–32)</p> <p>Broken Pieces of Bread: giving the bread to the five thousand//giving the morsel to Judas; and the word τρώγω 6:54, 56, 57, 58; 13:18)</p>
Love by Feeding (Big Catch of Fish)	<p><b>P-EN</b> (21:1–5): the disciples caught nothing, and Jesus' question regarding whether his disciples have any fish and they do not.</p> <p><b>RP-PI</b> × <b>PE-O</b> (21:6–14): three imperatives to denote Jesus' instructions of throwing the fishing net (βάλετε, 21:6), bringing in the fish (ἐνέγκατε, 21:10), and eating a meal (ἀριστήσατε, 21:12). Three indicatives to denote the obedience of the disciples of throwing the fishing net (ἔβαλον, 21:6), going up to deliver the fish (ἀνέβη, 21:11), and the narrator's comment that no one dared ask Jesus who he was, to imply their heading to Jesus for a meal (ἔτόλμα, 2:12).</p> <p><b>RS-SP</b> (21:15–19): Jesus' threefold command to Peter to feed his sheep figuratively using three turns of statement/question-response-command using and ἀγαπάω-φιλέω- βόσκει τὰ ἀρνία μου; ἀγαπάω-φιλέω- ποιμαίνει τὰ πρόβατά μου; φιλέω-ἀγαπάω-βόσκει τὰ πρόβατά μου (21:15, 16, 17). (Meat Event) Moses' feeding meat to the Israelites when they complained about</p>

	<p>food/manna vs. Jesus' taking the initiative by telling Peter to catch abundant fish and commanding Peter to feed his followers to an extent to lay down his life (his flesh) because of love.</p>
// Good Wine (John 2) & Broken Pieces of Bread (John 6)	<p>Good Wine: provision of abundant wine to reveal, φανερώω, Jesus' glory // provision of abundant fish to reveal, φανερώω, Jesus himself (2:6, 10, 11; 21:1, 6, 11).</p> <p>Broken Pieces of Bread: Jesus' actions on the "bread and fish" (ἄρτος and ὀψάριον, 6:9, 11; 21:9) regarding taking, λαμβάνω, giving, δίδωμι, (6:9, 11; 21:13) at the sea of Tiberias (6:1; 21:1).</p>
// Foot-washing (John 13)	<p>Footwashing: Jesus' actions of laying down his outer clothes, ἱμάτια, girding himself, διαζώννυμι, with a towel, and putting, βάλλω, water into a basin (13:4–5) vs. Peter's actions of girding himself, διαζώννυμι, with his outer garment, ἐπενδύτης, and throwing, βάλλω, himself into the sea (21:7).</p> <p>The themes of loving Jesus, Jesus' commandment to Peter to feed his sheep as a response of loving him (threefold love and command), and Peter's glorification of Jesus (21:15–19)//Jesus' love to his disciples till the end that links to his death/glorification (13:1–3, 31–32), Jesus' commandment to love one another (13:34–35; 14:15; cf. 16–24), and Peter's threefold denial of Jesus → mutual love.</p> <p>Peter's threefold denial of his being Jesus' disciple vs. Jesus' threefold command to Peter to feed his sheep as a response of love.</p> <p>Jesus said that Peter could follow him to where he was going then but later, and Peter would deny him instead of laying down his life for him (13:36–38) vs. Jesus asked Peter to follow him and he would glorify God through his death (21:18–19).</p>
Jesus' "All Inclusive" Σημεῖον in the Passion Narrative (John 18–20)	
Manna [Meat]	P-EN^RP-PI^NE-D^PE-O^RS-SP; [P-CF&CO^RP-DP^RS-Rpu]
Blood and Water (John 19)	<p><b>P-EN</b> (19:25–28): "I thirst" διψάω (fulfilling 18:9); need of fulfilling the Scriptures through Jesus' need of drinking</p> <p><b>RP-PI</b> (19:29): as the fulfillment of the Scripture, a vessel full of the sour wine sat there, a sponge full of the sour wine was put on a branch of hyssop and brought forward, προσφέρω, to Jesus' mouth, blood and water came out from Jesus' body as provision after Jesus received the sour wine.</p> <p><b>PE-O</b> (19:30): Jesus' action of receiving (λαμβάνω) the cheap wine, his prominent word τελέω (complete) using the perfect tense form τετέλεσται, and his giving up of the spirit vs. Moses' reluctance to provide meat for the Israelites (Num 11:11–15).</p> <p><b>RS-TP</b> (19:31–37): paschal lamb's blood and purification water of red heifer ashes from Jesus' body revealed by the following OT fulfillment</p>

	quotations (19:34–37) for eternal life//manna for life; God’s presence (Jesus’ blood, 19:34=flesh and blood, 6:53–58= union with Christ, 6:53, 56//manna and Sabbath, Exod 16:4)
// Good Wine (John 2) & Broken Pieces of Bread (John 6)	<p>Jesus’ mother (2:1//19:25–26); Jesus’ speech to his mother, <i>γυνή</i>, (2:4//19:26); time not yet come (2:4) vs. everything was completed (19:28); six stone jars//a vessel lying (2:6//19:29); filled with water to the top//a sponge full (2:7//19:29); <i>φέρω</i>//<i>προσφέρω</i>(2:9//19:29) purification water→good wine (2:1–11) vs. cheap wine→purification <i>par excellence</i> (19:25–37)</p> <p>Jesus receiving the sour wine // drinking the Father’s cup – not losing anyone the Father has given // not losing anyone the Father has given – I am the bread of life (19:30//18:9–11//6:35–39)</p>
// Foot-washing (John 13)	<p>Jesus’ willingness of giving up his spirit and providing blood and water//Jesus’ willingness of putting aside his clothes to wash his disciples’ feet//Jesus’ willingness of providing his flesh and blood (19:30//13:1–5//6:53–58)</p> <p>Need of fulfilling the scriptures through the need of drinking // need of loving the disciples till the end through the need of footwashing (13:1//19:28)</p> <p>Provision of purification water of the red heifer ashes for believers (19:34)//Using purification water to cleanse his disciples’ feet (13:3–11)</p>
Bronze Serpent	P-DS^RP-J^PE-RSH^RS-BSF
Jesus Crucifixion/Exaltation	<p><b>P-DS</b> (18:28–38): Disbelief in Jesus’ identity as the king of the Jews through the dialogues between Pilate, the Jews and Jesus.</p> <p><b>RP-J</b> (19:13–22): sitting on the judgment seat (<i>ἐκάθισεν ἐπὶ βήματος</i>, 19:13), handed over to be crucified (19:16, 18), charge/title of Jesus “Jesus of Nazareth, the king of the Jews” (19:19–22), Jesus’ judgment by being crucified to reveal his identity for people to choose between belief or unbelief vs. God’s judgment by sending the poisonous serpents to bite and kill the rebels (Num 21:6)</p> <p><b>RS-JSF</b> (19:17–37): the one who looked (<i>ὄραω</i>) upon the things that happened to the crucified Jesus testified that they are true so that people may believe (19:35–37)//those who were bitten and believed would look (<i>ὄραω</i>, <i>ἐπιβλέπω</i>) upon the bronze serpent so they might live (Num 21:7b–9)</p> <p><b>Paradoxical nature:</b> righteous sufferer/pierced one to represent judgment and salvation</p>
// the Son of Man in John 3	The word <i>βασιλεία</i> (John 3:3, 5; 18:36x3). Judgment: Jesus quietly sitting on the judgment seat as a judge and the Jews openly rejecting him to be the king of the Jews (19:13–16)//“... the one who believes in him is not judged



	<p>but the one who does not believe has already been judged . . .” (3:17–18)</p> <p><b>Paradoxical nature:</b> righteous sufferer/pierced one (19:36–37)//Son of Man/Son of God (3:13–17)</p>
//the Son of Man (John 8 or 12)	<p>The kind of death that Jesus was about to die (12:33 // 18:32b). the unbelief of the Jews regarding Jesus’ identity as the king of the Jews (18:28–38) // the incomprehensiveness of the Christ who will remain forever and the Son of Man who must be lifted up (12:32–37). Judgment: Jesus silently sitting on the judgment seat before the Jews who openly reject him as their king (19:13–16)// “. . . I do not judge anyone. But even if I judge, my judgment is true . . .” (8:15–16)//“. . . , for I have not come to judge the world but save the world. The one who rejects me and does not receive my word has a judge; the word that I have spoken will judge him at the last day” (12:47–48). “When I am lifted up from the earth, will draw all people to myself” (12:32)//Jesus’ crucifixion near the city and an inscription in three languages on the cross to make the lifting up of Jesus more noticeable (19:19–20). The expansion of audience (the group of Nicodemus, 3:1–21// the Pharisees and the Jews, 8:12–30//the disciples and worshipers, 12:20–26//and passerby who can read Hebrew, Latin and Greek, 19:20)</p> <p><b>Paradoxical nature:</b> righteous sufferer/pierced one (19:36–37)//Son of Man/ “I AM” (8:28, cf. 24); Jesus (Christ: r/shoot of Jesse/Servant/signal flag)/Son of Man (12:32, 34)</p>
Aaron’s Staff	P-AR <sup>RP</sup> -J&A&DAT <sup>RS</sup> -SRO
Jesus’ Resurrection	<p><b>P-AR</b> (18:28—19:12): the Jews accuse Jesus of doing a bad thing so as to kill (<i>ἀποκτείνω</i>) Jesus (John 18:30–31), and on Jesus being the Son of God (19:7); Pilate’s threefold statement that he finds the Jews’ accusation against Jesus groundless (John 18:38; 19:4, 6)//the Israelites accuse Moses and Aaron of killing (<i>ἀποκτείνω</i>) God’s people (ET Num 16:41–42a)</p> <p><b>RP-J&amp;A&amp;DAT</b> (19:13—20:16):</p> <p>Judgment, J (19:13–22) - Jesus seems to be judged but on the judgment seat actually judges the unbelief of the Jews (<i>ἐκάθισεν ἐπὶ βήματος</i>, 19:13) vs. God’ judgment of plague (ET Num 16:42–50)</p> <p>Atonement, A (19:17–30) – Jesus carries (<i>βαστάζω</i>, 19:17) his cross to a place where the whole world passes by, is crucified, and receives the offering (<i>προσφέρω</i>, 19:29) of the sour wine by a branch of hyssop and gives up his spirit on the cross to atone for the world//Aaron takes (<i>λαμβάνω</i>) the censor with incense and brings (<i>ἀποφέρω</i>) it to the camp to atone for the Israelites (Num 17:11; ET 16:46)</p> <p>Divine Authentication Test, DAT (19:23–20:16): the four OT quotations (19:24, 28, 36, and 37) and Jesus’ resurrection in the “ark-like” empty tomb to authenticate Jesus’ identity//the staffs placed before the ark of the testimony to authenticate Aaron’s identity as chosen (Num 17:17–26; ET</p>

	<p>17:2–11); the unbroken legs of Jesus as a pledge of resurrection (19:36); Revitalization (20:1–16): Peter and the beloved disciple enter (εἰσέρχομαι) the tomb to authenticate Jesus' resurrection (20:4–10)//Moses and Aaron enter (εἰσέρχομαι) the tent of testimony to authenticate the sprouted staff (LXX Num 17:23); Mary Magdalene authenticates Jesus' resurrection outside of the tomb//the Israelites authenticate the sprouting staff outside the tent of testimony (Num 17:24; ET 17:8–9)</p> <p><b>RS-SRO</b> (20:17–18): Jesus' ascension to the presence of the Father God to signify the new identity between the disciples as sons and the Father God vs. the revitalized staff of Aaron is placed before the ark of the testimony to signify a warning between God the judge and the sons of rebellion (Num 17:25–26; ET 17:10–11).</p>
// Raising Lazarus	<p>The face cloth (σουδάριον) and grave clothes of Lazarus need to be untied (11:44) vs. the face cloth (σουδάριον) and linen clothes of Jesus remain folded and apart (20:7)</p> <p>Caiaphas' advice/prophesy συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ (John 11:50–52)//narrator's comment συμφέρει ἓνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ (John 18:14)</p> <p>Mary's weeping outside Lazarus' tomb (11:31)//Mary Magdalene's weeping outside Jesus' tomb (20:11)</p> <p>Mary anointing Jesus' feet with a pound (λίτρα) of expensive perfume made of pure nard for Jesus' burial (ἐνταφιασμός) (12:3, 7)//Nicodemus buries (ἐνταφιάζω) Jesus with a hundred pounds (λίτρα) of a mixture of myrrh and aloes (19:39–40)</p>
Bronze Altar Cover	<p>P-AS^RP-AT1a^NE 1-AR^RP-J &amp; AT1b^NE 2-AR^RP-Js&amp;ADS^RS-HC</p>
Jesus' Appearance to the Disciples	<p><b>P-AS</b> (19:1–12): the climax of the Jews' groundless accusation against Jesus (John 18:38; 19:4, 6) is that Jesus "makes himself the Son of God" (υἰὸν θεοῦ ἑαυτὸν ἐποίησεν, 19:7); and that "everyone who makes himself a king" opposes Caesar (πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν, 19:12)</p> <p><b>RP-AT</b> (19:13–37): Jesus' self-sacrifice offering//incense offering test to make known who belongs to God (Num 16:4–11, 15–18); the fulfillment of OT quotations to authenticate Jesus' identity</p> <p><b>PE-AI</b> (19:38–42): Nicodemus's burial of Jesus as a royal king to affirm Jesus' identity</p> <p><b>RP-Js&amp;ADS</b> (20:1–23): Jesus' transition from the grave/death to life as an unprecedented event to authenticate his identity vs the rebels going down alive to the grave (Num 16:30); as the Father has sent Jesus, so Jesus send his disciples (ἀποστέλλω and πέμπω, 20:21)//the LORD has sent (ἀποστέλλω) me to do these things (Num 16:28); breathing into the</p>

	<p>disciples the Holy Spirit as the other side of the unprecedented event; the disciples' proclamation of justice including forgiving sins or accounting for sins (ἁμαρτία, John 20:23)//Moses requested God to justly reject the sinners' offering and appealed to God to save the innocent (Num 16:15, 19, 22); the implication of Jesus as the door to the Father//the entrance of the tabernacle (θύρα; 20: 19, 26; Num16:18, 19; 17:15; ET 16:50 )</p> <p><b>RS-HS</b> (20:24–29): Jesus' scars as a warning to the unbelieving that faithlessness keeps them from being blessed; those who believe without seeing are more blessed//the bronze altar cover as a warning to hinder the unqualified from approaching the holy altar.</p>
// the Lame Man in John 5	<p>“making himself equal to God”//“making himself the Son of God and king” (5:18//19:7, 12); raising the dead and giving life//being crucified and rising (5:20–21//19:13–37); transferring from death to life//Jesus rose from death to life (5:24//19:28—20:10)</p>
// the Blind Man in John 9–10	<p>“making himself God”//“making himself the Son of God/ king” (10:33//19:7, 12); Jesus' authority to lay down his life and take it up//Jesus' crucifixion and resurrection (10:11–18//19:13–20:18); the door of the sheep (θύρα, 10:1, 2, 7, and 9)//the implications of Jesus as a door (θύρα, 20:19, 26)</p>

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