

## John - Chiasms

Caveat Emptor / Do your own research / Your mileage may vary

But can I just say, right off the bat - **In the beginning was the Word**, and **the Word was with God, and the Word was God. He was in the beginning** with God – how might John communicate **He was Word** to his Judeo-Greco audience any better than that 😊? Oh yeah, the rest of the book.....

**John's Gospel - Re-imagining Torah in & through Messiah Yeshua for both his audiences – Judeo/Greco – That the “World may Know” - “Believe” & “Live” (Life of the Ages) Aion Zoe/Olam Hava - 20:31. He also digs “truth” and “light”. This New Creation and humans “faithing” unto life of the ages will be by the “spirit” - Yah’s presence “with us”. This is how we will “bear His Name” and bless the nations (Gentiles). This is Torah re-imagined in long awaited Messiah – for all who “faith”, Jew & Gentile. Maybe not just re-imagining Torah for a new audience, but presenting what’s different/better/new cuz of personal presence of Yah in Jesus/HS?**

**John's Gospel “answers” (loosely defined) all the big questions of “life”.** The “**who**” is the Word/Yah/Yeshua, the “**what**” is “life”, the “**when**” is now, the “**where**” is here, the “**why**” is in the beginning, and the “new beginning”, Yah/Yeshua “created/called” human to be His “imagers”/ to bear His Name, the “**how**” is by the “Spirit”, tabernacling with His personal presence, “knowing” Him. This is “life of the ages”, lived in “light” and “truth”. For all who “faith” (verb).

**“Believe/Faith” a much “bigger” word/idea for Jesus/John/Paul etc., then we typically understand in MWC (modern western churchianity). Starts with Nathanael’s declaration & ends with Thomas’ declaration as Reed/Brent brought us. Nathanael the “true Israelite” - Thomas “Didymus”, why does John make such a big deal about the “Didymus” - no other gospel does – Thomas already means “twin” - “twin twin”? Or is his Greco “twinship” actually relevant – Judeo Greco audience, the Jew declares re Jesus at the beginning, the “Greek” at the end 🙋**

**Remez still in play as usual. Torah all about bearing Yah’s Name into “the land” - John reimagines around Bearing Jesus’ name into “the world”?**

**Interesting pattern throughout – Jesus says/does something – John might or might not explain/comment on it to his current audience, and then he often records Jesus’ immediate audience reactions to it. So, there are 3-4 “audiences” in play, the audience acted on by the protagonist in each story, the 1st century hearers/readers John was actually writing to (explaining some things and making side comments to), and all who came after, “in their generation”.**

**Thoughts - By the time John writes his Gospel – maybe two big issues he/HS wants to address? – wants the Jewish Leaders and the Greco culture to “see/hear” & “believe & have life”. *Book of Signs* (Just like Exodus 1-15 “that they may know”) and “many believed”? *Book of Glory* about Yah’s presence (Holy Spirit) going with them (tabernacle) and “drawing near” sacrifice (Exodus 16-40 & Leviticus)? Again to “believe & have life” Jn 20:31**

**Big question for me – has the Jew/Gentile split begun in earnest by the time John writes his gospel?** Is he (like brother Paul often) writing into this? Like in much of Paul’s letters the issue seems to weave through the whole of John's gospel. Some Israelites “believing”, some not. Outsiders (Samaritans, Greeks) seem to “shama” better than the “Judean leadership”. Is there trouble either evident or brewing due to a variety of factors, e.g. trouble from Judaizers from “faithing” Judean Leadership, from non - “faithing” Judean leadership, from Greeks who want Israelites in general to renounce their Judaism as it makes fellowship too difficult, from Diaspora Jews worrying about their “exception”, from Gentiles worrying about Rome going after Israelites/Jerusalem (depending on the time-frame) now saying, “hey we’re not Jewish, we’ve nothing to do with those rebels.” Why does John think we need another “gospel”? John writes a new gospel and Paul writes to a church in Rome he has never been to 🙋🙋

### My Chiasm “Theory”

I know of course I get a bunch of it wrong, but I want to keep wrestling, like any serious follower of Yah might want to do with His word.

Reception History – cultural literacy rate – they were used to hearing things that way – ancient non-Hebraic texts, Virgil, Homer, the philosophers, and the Hebrew Scriptures all utilized chiasmic structure among other devices.

Literary structures (often chiasm) are everywhere in Elder Testament penned by Yah’s authors, why wouldn’t they be in the Younger? Still all ancient Hebraic Yah-engaged worldview authors

Why wouldn’t YT authors utilize both Jewish Hermeneutics & common literary devices of the day? What if the center of a chiasm pointed you to an appropriate remez?

What we emphasize as modern/western/non-Hebraic worldview-oriented hearer readers may not be what they were emphasizing. One thing I learned from mentor Rabz even last night on a Q&A – if the literary design, (e.g. any potential chiasmic structure) can help me ask better questions of the text and my walk, it’s probably tov, a good thing.

If we can hear a “better word” or get pointed in a “better” direction (and maybe we can’t start with doctrine, we must start with text, literary structure & cultural context) I’m convinced we should engage as we can.

Chapters 1 & 2 – Genesis/Exodus - creation – Jacob/Israel/House (Beit El) - Wedding (Jacob in Gen 30-31, & Israel in Ex (“we will obey” Ex 24:3–8 - Hebrews 9 says he used hyssop?) - leads to House/Tabernacle - Lev 14:48-53 (also chiasmic?) cleansing the house/hyssop/water/blood (after “clearing” it earlier) - one “dove” killed, one sent away – Why clearing the house in John 2? John 2 & John 19 possibly connect around cleansing/hyssop/water/blood & “Mary”. Plus, Jesus just gave 5 chapters (John 13-18) on “obey (shama) my commandments = love me” - think Exodus 20-23 or Deut 2-5 re: obey/love?

1:1-18 Prologue Chiasm (Mackie) - ABCABC - Just like Genesis 1 (New Creation)

**1:1-5 Creation by the Word: Light & Life (Genesis)**

**1:6-8 Witness of JTB**

**1:9-13 The Word was received/rejected by “them”**

**1:14 Incarnation of the Word: tabernacle and glory (Exodus)**

**1:15 Witness of JTB**

**1:16-18 The Word was received by “us (made Him “known”)**

Also, possibly - 1:1–18

**A The Word with God the Father (1:1–2)**

**B The Word’s role in creation (1:3)**

**C God’s Grace to mankind (1:4–5)**

**D Witness of John the Baptist (1:6–8)**

**E The Incarnation of the Word (1:9–11)**

**X Faith in the Incarnate Word (1:12–13) “faithing”**

**E’ The Incarnation of the Word (1:14)**

**D’ Witness of John the Baptist (1:15)**

**C’ God’s Grace to mankind (1:16)**

## B' The Word's role in re-creation (1:17)

### A' The Word with God the Father (1:18)

Possible "big picture" Inclusio - Maybe rest of John's Gospel relating this New Creation utilizing re-imagining Torah/Yeshua for both Jew & Greek audience – who were struggling to be Yah's people together and struggling with religious and cultural persecution as they try and do so in late 1<sup>st</sup> Century Judeo-Greco culture?

So intro in 1:1-18 & then

Holy Spirit to Jesus / Intro to Disciples / Disciple "follow me" > "Jew of Jews" Disciple Nathanael proclaims "Son of God/King of Israel (Peter?) > Torah re-imagined for Jew & Gentile in Messiah Yeshua < "Greek" Disciple Thomas "Didymus" proclaims "my Lord/God" (Peter?) < Holy Spirit to Disciples / extro to Disciples / Disciple "follow me".

1:19-28 JTB – possible 2 chiasms, who is John? Intro to "not the Messiah" which comes up later

1:29-36 Lamb of God & Spirit (Personal Presence of Yah) – possibly more Exodus + Leviticus

The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world! This is the one I meant when I said, 'A man who comes after me has surpassed me' because he was before me. I myself did not know him, but the reason I came baptizing with water was that he might be revealed to Israel." Then John gave this testimony: "I saw the Spirit come down from heaven as a dove and remain on him. And I myself did not know him, but the one who sent me to baptize with water told me, 'The man on whom you see the Spirit come down and remain is the one who will baptize with the Holy Spirit.' I have seen and I testify that this is God's Chosen One." The next day John was there again with two of his disciples. When he saw Jesus passing by, he said, "Look, the Lamb of God!"

1:47-51 Nathanael recognizes/believes/knows Him - King & "Son of Man" (Genesis – Jacob/Israel & Daniel) – Philip mentioned "Moses & Prophets" in 1:45 – Son of God – plays in Greco/Roman, King of Israel plays...well, for Israel.

When Jesus saw Nathanael approaching, he said of him, "Here truly is an Israelite in whom there is no deceit." "How do you know me?" Nathanael asked. Jesus answered, "I saw you while you were still under the fig tree before Philip called you." Then Nathanael declared, "Rabbi, you are the Son of God; you are the king of Israel." Jesus said, "You believe because I told you I saw you under the fig tree. You will see greater things than that." He then added, "Very truly I tell you, you will see 'heaven open, and the angels of God ascending and descending on' the Son of Man."

2:1-11 Water into Wine – proly chiasmic but not clear IMHO

2:12-22 Inclusio with 2 baby chiasms plus a center? Then Mary & "clearing the house" in Ch 2 may correspond to Mary & "cleansing/atoning" (both remezed to Lev 14/16?) in Ch 19 unto possible "whole John chiasm/inclusio"?

After this he went down to Capernaum with his mother and brothers and his disciples. There they stayed for a few days. When it was almost time for the Jewish Passover, Jesus went up to Jerusalem. In the temple courts he found people selling cattle, sheep and doves, and others sitting at tables exchanging money. So he made a whip out of cords, and drove all from the temple courts, both sheep and cattle; he scattered the coins of the money changers and overturned their tables. To those who sold doves he said, "Get these out of here! Stop turning my Father's house into a market!" His disciples remembered that it is written: "Zeal for your house will consume me." The Jews then responded to him, "What sign can you show us to prove your authority to do all this?" Jesus answered them, "Destroy this temple, and I will raise it again in three days." They replied, "It has taken forty-six years to build this temple, and you are going to

**raise it in three days?"** But the **temple** he had spoken of was his **body**. After he was raised from the dead, his disciples recalled what he had said. Then they believed the scripture and the words that Jesus had spoken. **Now while he was in Jerusalem at the Passover Festival, many people saw the signs he was performing and believed in his name.** But Jesus would not entrust himself to them, for he knew all people. He did not need any testimony about humanity, for he knew what was in humanity.

**2:23-25 John throws in some commentary – compare to Exodus 2:25 & 4:30-31**

Possibly chapters 3-7 are a pericope and then 8:12-12 a pericope and John put 8:1-11 in the middle? Both in chapters 3 and 12 He says "I did not come to judge the world, but to save it".

**Chapters 3-7 Chiasm (Genesis/Exodus)**

**Water/Spirit at the Reed Sea – Buy in (Ex 15:2 Savior / 15:18 King) - Water/Manna in the desert – Buy in (Ex 19:8).**

**A Nicodemus 3:1 (asks a question)**

**B Water & Spirit (3:5-6) – JTB exalts Yeshua Messiah**

**C Non-Disciples / (Samaritan Woman/Non-Jews) – Water of Life (4:13-14) – Give me this water (4:15) - Spirit & Truth (4:23) – ego eimi 4:26 (whole town of non-Judeans believes)**

**D Healing – Signs & Wonders**

**X 5:24-25 Hear - Word - Trust (believe or "faith as a verb" 😊) Life – this is John's gospel (see below).**

**D' Feeding/Walk on Water - Signs & Wonders**

**C' Disciples/Jewish leaders – ego eimi (6:20) – Give us this bread (6:34) - Bread of Life (6:35, 40) – Spirit & Life (6:63) (most Judeans don't believe)**

**B' Water & Spirit (7:37-39) – Jewish leadership condemns Yeshua Messiah**

**A' Nicodemus 7:50 (asks a question)**

**3:1-11 Nicodemus – think Exodus 14:20-22 "night", "water" and "wind/spirit" - 14:31 people "believed"**

Now there was a Pharisee, a man named **Nicodemus** who was a member of the **Jewish ruling council**. He came to Jesus at night and said, "**Rabbi, we know that you are a teacher** who has come from God. **For no one could perform the signs you are doing if God were not with him.**" Jesus replied, "**Very truly I tell you, no one can see the kingdom of God unless they are born again.**" "How can **someone be born when they are old?**" Nicodemus asked. "Surely they cannot enter a **second time into their mother's womb to be born!**" Jesus answered, "**Very truly I tell you, no one can enter the kingdom of God unless they are born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, 'You must be born again.'** The **wind** blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So, it is with everyone **born of the Spirit.**" "How can this be?" **Nicodemus** asked. "**You are Israel's teacher,**" said Jesus, "and do you not **understand** these things? **Very truly I tell you, we speak of what we know, and we testify to what we have seen, but still you people do not accept our testimony.**

**3:16-18 – if chiasm, unfortunately modern churchianity maybe puts the focus on the wrong verse** 🙏🙏

For **God so loved the world that he gave his one and only Son,** that **whoever believes** in him shall **not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes** in him is **not condemned,** but **whoever does not believe stands condemned** already because they have **not believed** in the name of **God's one and only Son.**

**BTW** – interestingly the word translated “condemn/condemned” in Greek here is *krinō* in each case, which is almost always the word (verb) translated “judge” and does not mean or typically get translated as “condemn” .....there is another word for that (*katakrima/katakrisis*) 😞. So, Jesus not sent to judge (certainly not condemn) but save (rescue to/return to/restore to “eternal life”? If I don’t believe, I have judged, made a discernment, a judgement to forego eternal life now, today? Then there is the whole “believe” translation wrestling.... have “faith”, be “faithful”. Seems like “faithing” (being faithful) today is more connected to *olam hava*, today.

Also, BTW – check 1 John 4:7-21 (Parallelisms) – John’s “theme”, God loved/saved the world – so love each other. Just changed out “believe” for “love”. Gospel instruction re getting the party started unto life (believe/emunah), letter instruction re growing in “how to walk” unto life (halakha). Lands on Believe/Confess/Love. 21 - “commandment” to love. This is what he wrote in Jesus' farewell address prayer in John 13-17 – obey = Love.

### 3:19-21

**Now this is the basis for judging: that the light has come into the world and people loved the darkness rather than the light, because their deeds were evil. For everyone who does evil deeds hates the light and does not come to the light, so that their deeds will not be exposed. But the one who practices the truth comes to the light, so that it may be plainly evident that his deeds have been done in God.**

Word for “judging” is *krisis* – which is the noun – e.g., “this is the judgement” (as in NIV) - a determination of “deeds being done” as *tov* or *ra*?

### 4:6-12

**Jacob's well** was there, and Jesus, tired as he was from the journey, sat down by the well. It was about noon. When a Samaritan woman came to draw water, Jesus said to her, **“Will you give me a drink?”** (His disciples had gone into the town to buy food.) The Samaritan woman said to him, **“You are a Jew and I am a Samaritan woman. How can you ask me for a drink?”** (For Jews do not associate with Samaritans. Jesus answered her, **“If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water.”** “Sir,” the woman said, **“you have nothing to draw with and the well is deep. Where can you get this living water? Are you greater than our father Jacob, who gave us the well and drank from it himself, as did also his sons and his livestock?”**

### 4:13-15

Jesus answered, **“Everyone who drinks this water will be thirsty again, but whoever drinks the water I give them will never thirst. Indeed, the water I give them will become in them a spring of water welling up to eternal life.”** The woman said to him, **“Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water.”**

### 4:16-26

He told her, **“Go, call your husband and come back.”** “I have no husband,” she replied. Jesus said to her, **“You are right when you say you have no husband. The fact is, you have had five husbands, and the man you now have is not your husband. What you have just said is quite true.”** “Sir,” the woman said, **“I can see that you are a prophet. Our ancestors worshiped on this mountain, but you Jews claim that the place where we must worship is in Jerusalem.”** “Woman” Jesus replied, **“believe me, a time is coming when you will worship the Father neither on this mountain nor in Jerusalem. You Samaritans worship what you do not know; we worship what we do know, for salvation is from the Jews. Yet a time is coming and has now come when the true worshipers will worship the Father in the Spirit and in truth, for they are the kind of worshipers the Father seeks. God is spirit, and his worshipers must worship in the Spirit and in truth.”** The woman said, **“I know that Messiah” (called Christ) “is coming. When he comes, he will explain everything to us.”** Then Jesus declared, **“I, the one speaking to you—I am he.”**

Not about “who you are” or “where” you worship, but “how” you worship. Also maybe, “just like I explained to you about your husband, I am the Messiah/Prophet you have been looking for – I am he”

4:27-38 🙋 Inclusion around the disciples coming back – the woman sowing/reaping and the whole town shows up – did the disciples see the town “coming to him” (4:30) - what had they been doing re the kingdom?

4:39-43 - ABcAB

*Many of the Samaritans from that town believed in him because of the woman's testimony, "He told me everything I ever did." So, when the Samaritans came to him, they urged him to stay with them, and he stayed two days. And because of his words many more became believers. They said to the woman, "We no longer believe just because of what you said; now we have heard for ourselves, and we know that this man really is the Savior of the world." After the two days he left for Galilee.*

The “outsider” Samaritans believe just cuz of His “words” - Leaders in Ch 6 won't believe after “words” or “signs”

4:45 - “encloses” the Inclusion began in 4:3-4, returning from Jerusalem via Samaria 🙋

4:46 – Back in Cana – for another “sign” - 1<sup>st</sup> was “water to wine” instead of blood? Now a “sign” focused on Time e.g., Frogs in Exodus. John repurposing the “plagues” unto “re-creation” instead of “de-creation”?

4:47-54 – Sign of **Time** – Compare to Exodus 8:8-12 (btw also chiasmic?)

In Capernaum there was a certain royal official whose son was sick. When he heard that Jesus had **come back from Judea to Galilee**, he went to him and begged him to come down and heal his son, who was about to die. So Jesus said to him, **"Unless you people see signs and wonders you will never believe!"** "Sir," the official said to him, "come down before my child dies." Jesus told him, "Go home; **your son will live.**" **The man believed the word** that Jesus spoke to him and set off for home. While he was on his way down, his slaves met him and told him that his son was going to live. **So he asked them the time when his condition began to improve, and they told him, "Yesterday at one o'clock in the afternoon the fever left him."** **Then the father realized that it was the very time Jesus had said to him, "Your son will live," and he himself believed along with his entire household.** Jesus did this as his second **miraculous sign** when he **returned from Judea to Galilee.**

Then **Pharaoh called Moses and Aaron and said, "Plead with the LORD to take away the frogs** from me and from my people, and I will let the people go to sacrifice to the LORD." **Moses said to Pharaoh, "Be pleased to command me when I am to plead for you and for your servants and for your people, that the frogs be cut off from you and your houses and be left only in the Nile."** **And he said, "Tomorrow."** **Moses said, "Be it as you say, so that you may know that there is no one like the LORD our God. The frogs shall go away from you and your houses and your servants and your people. They shall be left only in the Nile."** So, **Moses and Aaron went out from Pharaoh, and Moses cried to the LORD about the frogs**, as he had agreed with Pharaoh.

5:1 Back in Jerusalem

5:2-15

Now in Jerusalem there is a pool by the sheep gate, called Bethzatha in Aramaic, which has five porches. In these a crowd of invalids was lying around—blind, lame, disabled. Now a **certain man** had been an invalid there for thirty-eight years. Seeing him lying there and knowing he had been that way a long time, **Yeshua said to him, "Do you want to get well?"** The invalid answered Him, "Sir, I have nobody to put me into the pool when the water is stirred up. While I'm trying to get in, somebody else steps down before me!" **Yeshua tells him, "Get up! Pick up your mat and walk!"** **Immediately, the man was healed! He took up his mat and started walking around. Now that day was Shabbat, so Judean leaders were saying to the man who was healed, "It's Shabbat! It's not permitted for you to carry your mat."** But he answered them, "The man who made me well told me, 'Pick up your mat and walk.'" They asked him, "Who is the man who told you, 'Pick up your mat and walk'?" **But the man who had been healed didn't know who it was, for Yeshua had slipped away into the crowd in that place. Afterwards, Yeshua finds him in the Temple. He said to him, "Look, you've been healed! Stop sinning, so nothing worse happens to you."** **The man** left and told the Judean leaders that it was Yeshua who had made him well.

Bethesda means “house of chesed” or “flowing water” - wonder what Elle might say?

5:16-18

So, because Jesus was doing these things on the **Sabbath**, the **Jewish leaders began to persecute him**. **In his defense Jesus said to them, “My Father is always at his work to this very day, and I too am working.”** For this reason, **they tried all the more to kill him**; not only was he breaking the **Sabbath**, but he was even **calling God his own Father**, making himself equal with God.

5:19-30

Jesus gave them this answer: “**Very truly I tell you, the Son can do nothing by himself; he can do only what he sees his Father doing**, because whatever the **Father does the Son also does**. For the Father loves the Son and shows him all he does. Yes, and he will show him even greater works than these, so that **you will be amazed**. For just as the Father raises the dead and **gives them life**, even **so the Son gives life** to whom he is pleased to give it. **Moreover, the Father judges no one, but has entrusted all judgment to the Son**, that all may honor the Son just as they honor the Father. Whoever does not honor the Son does not honor the Father, who sent him. **“Very truly I tell you, whoever hears my word and believes him who sent me has eternal life and will not be judged** but has **crossed over from death to life**. **Very truly I tell you, a time is coming and has now come when the dead will hear** the voice of the Son of God and **those who hear will live**. For as the Father has life in himself, so he has **granted the Son also to have life in himself. And he has given him authority to judge** because he is the Son of Man. **“Do not be amazed** at this, for a time is coming when **all who are in their graves will hear his voice and come out**--those who have done what is good **will rise to live**, and those who have done what is evil will rise to be condemned (Daniel/Deut) **By myself I can do nothing; I judge only as I hear**, and my judgment is just, for I seek **not to please myself but him who sent me**.”

**“Hear”/Shema** – this center may be reflecting Exodus 4+ – will the leaders “believe” - Moses does “signs”. See Ex 3:18, 4:1, 4:8, 4:9, 4:31, 5:2, 6:12 & 6:30 (Moses circumcised lips chiasm), wraps with 15:26 & 19:5. John has Jesus doing signs so folks would hear & believe and have life – John 4 woman at well simply hears as does her whole town and they all believe unto life, whereas the leaders in Ch 6 see signs but can’t hear/don’t believe unto life. Ch 5 in the center.

5:31-36

“If I testify about myself, my **testimony is not true**. There is another who **testifies** in my favor, and I know that his **testimony** about me is true. **“You have sent to John** and he has testified to the **truth. Not that I accept human testimony; but I mention it that you may be saved. John** was a lamp that burned and gave **light**, and you chose for a time to enjoy his **light**. **“I have testimony weightier** than that of John. For the works that the Father has given me to finish—the very works that I am doing—**testify** that the Father has sent me.”

Ch 6 is tough of course – lots going on for both Jew & Greek methinks – for me more than specific chiasms here are the ideas connecting Ch 6-7 to Ch 3-4, around a center in Ch 5, while at the same time connecting audience to Torah & Culture. Some ideas might include:

- 1) Haven’t focused on the Greco-Roman stuff too much here but getting the god (Demeter/Dionysius) “in you” (eat flesh/drink blood) seems to be a worthwhile theme for John, especially if written from Ephesus to /for the churches in Asia. Ch 3 might include connection to Zeus, Apollo, Poseidon, Fauna as gods or water/rivers, etc.
- 2) Some Jewish possible connections (seems like some Exodus and Deut) - Manna & Man does not live by bread alone
- 3) Inclusio from 6:1-2 & 25-26 re “crossing over” & signs - we get hung up on “where” they actually are physically, but as usual maybe not the point. Greek *peran* is used in Ex 4:30 & Deut 30:13 and *sēmeion* “signs” is in Ex 4:30+ and Deut 34:11+ - Both are also in John Chapter 3, “signs” also in Ch 4.

- 4) Just walking through the narrative, we have “a sign” and a “test”?, wind/spirit/water, “eigo eimi” here I am, (see 4:26 / 6:20), all Exodus, then big discussion about bread of living – Deut 8:3?
- 5) Greco audience - Jesus Bread of Life / Demeter
- 6) 6:16-23 possibly chiasmic around “here I am” - also connects to 4:26
- 7) 6:35 connects to 4:14 “never hunger or thirst”
- 8) 4:32 & 6:27 connect going for “food” - disciples in Ch 4 and “the crowd”? In Ch 6?
- 9) 6:28-59 possibly expounding on his statement in 28 coming on the heels of the Inclusio - Possibly several small chiasms e.g. 28-46 around 36, 48-58 around 54 – with 47 in the center of those – Believe and have life –
- 10) Compare 6:54 to 4:13-14
- 11) Peter’s declaration in 6:68-69 is chiasmic and confirms the “believe/life” theme – and BTW Judas mentioned again even here in connection with Peter – who is the betrayer
- 12) BTW 7:37-39 Spirit & Water connects to John 3
- 13) Two expected Messiahs of the day – Messiah ben David (the one we normally hear about or have some concept of) and Messiah ben Joseph. Ch 4 Samaritans – Torah only – wouldn't the Messiah expected or spoken of there be Messiah ben Joseph (rep as the “suffering Messiah”), as they weren't into the Davidic Kingdom? Ch 6 – Judeans – Messiah ben David (rep as the “kingly” Messiah”) folk. How many loaves of bread in John 6? And why all the eating bread talk, even bread from heaven, maybe “holy bread”. David gets 5 loaves of holy bread from the priest in 1 Sam 21. Connected? John saying fine, 2 potential Messiahs both filled fill in Yeshua?
- 14) Greco cultural connection – you eat raw meat representing the “god” of the guild to get the god “in you”.
- 15) 6:4 – John reminds his readers this is Passover season – then a 5/2/meal for the hungry - then a water/ruach/“here I am” - then a bread of life/eat my flesh/“life” discussion – what happens to the Passover lamb? – it gets eaten. What happens to the lamb when humans go through the process of becoming priests? - it gets eaten. What is “eternal life” - possibly “living as a kingdom of priests”. Always the call Man does not “live” by bread alone - this is all Exodus/Lev/Deut reimagined?

Some Ideas for Ch 6 – tough chapter - 6:4 (Passover was near) - what do you do with the Lamb – you eat it 🙏

6:1-25 possible inclusio around “cross over” “peran” in Greek with a couple chiasms? See Deut 30:13 & Isaiah 9:1+

6:1 Some time after this, Jesus *crossed to the far shore of the Sea of Galilee* (that is, the Sea of Tiberias), and a great crowd of people followed him because they saw the signs he had performed by healing the sick.

6:9-13

Another of his disciples, Andrew, Simon Peter’s brother, spoke up, “Here is a boy with **five small barley loaves** and two small fish, **but how far will they go among so many?**” Jesus said, “Have the people sit down.” There was plenty of grass in that place, and they sat down (about five thousand men were there). **Jesus then took the loaves, gave thanks, and distributed to those who were seated as much as they wanted.** He did the same with the fish. When they had all had enough to eat, he said to his disciples, “Gather the pieces that are left over. Let nothing be wasted.” So, they gathered them and **filled twelve baskets** with the pieces of the **five barley loaves left over** by those who had eaten.

6:15-24 – Waters/Ruach-Pneuma/Here I AM (ego eimi) - have we heard this before?

Jesus, knowing that **they intended to come and make him king by force**, withdrew again to a mountain by himself. When evening came, **his disciples** went down to the lake, where they **got into a boat** and set off across the lake for Capernaum. By now it was dark, and **Jesus had not yet joined them.** A strong **wind** was blowing and the **waters** grew rough. When they **had rowed about three or four miles**, they saw **Jesus approaching the boat**, walking on the water; and they were frightened. But he said to them, **“It is I; don’t be afraid.”** Then they were willing to take him into **the boat, and immediately the boat reached the shore** where they were heading. The next day the crowd that had stayed on the opposite shore of the lake **realized that only one boat had been there**, and **that Jesus had not entered it with his disciples**, but that they had gone away alone. Then some boats from Tiberias landed near the place where the people

had eaten the bread after the Lord had given thanks. **Once the crowd realized** that **neither Jesus nor his disciples were there**, they got into the boats and went to Capernaum in **search of Jesus.**

6:25 When they found him **on the other side of the lake**, they asked him, “Rabbi, when did you get here?”

6:27 – food that spoils – this is Exodus - “food endures to eternal life”

6:38-41 – ABCABC - come down from heaven – believe & have eternal life – raise them up – Now apollymi means “lose” not “perish” - “looks” on the Son – Numbers 21, snake in the desert? Has “eternal life” John 3:12-15?

For I have **come down from heaven** not to do my will but to do the will of him who sent me. **And this is the will of him who sent me, that I shall lose none of all those he has given me,** but raise them up at the last day. **For my Father’s will is that everyone who looks to the Son and believes in him shall have eternal life,** and I will raise them up at the last day.” **At this the Jews there began to grumble about him because he said, “I am the bread that came down from heaven.”**

6:48-58

I am the bread of life. Your ancestors ate the manna in the wilderness, yet they died. But here is the bread that comes down from heaven, which anyone may eat and not die. I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world.” **Then the Jews began to argue sharply among themselves, “How can this man give us his flesh to eat?”** Jesus said to them, “Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you. **Whoever eats my flesh and drinks my blood has eternal life,** and I will raise them up at the last day. **For my flesh is real food and my blood is real drink. Whoever eats my flesh and drinks my blood remains in me, and I in them.** Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me. **This is the bread that came down from heaven. Your ancestors ate manna and died, but whoever feeds on this bread will live forever.”**

Two pictures of “Eternal Life” - “look & believe” or “eat my flesh and drink my blood”?

6:68-69 – Peter announces John's Thesis for the whole Gospel? First mention of Judas by John, who BTW he is the son of Simon 😞

Simon Peter answered him, “Lord, to whom shall we go? **You have the words of eternal life.** We have come **to believe and to know** that **you are the Holy One of God.”**

Ch 7 – Back to the Temple Courts where this started at end of Ch 2/Nicodemus met Jesus at night – ends with Nicodemus. More going on here than I have so far.

Ch 7:28-29 – who “knows” what? “eido” here which may be know intellectually, as opposed to “ginosko” know experientially (i.e., yada)

Then Jesus, still teaching in the temple courts, cried out, **“Yes, you know me, and you know where I am from. I am not here on my own authority, but he who sent me is true. You do not know him, but I know him because I am from him and he sent me.”**

Ch 7:37-40 – compare to Ch 3 & 4 “life water”/believe/Spirit

**3:15, 3:36/4:14, 4:19/5:24-25/6:40,47/7:37-40**

Ch 7:48-52 Wraps up Nicodemus chiasm/inclusio?

"Have any of the rulers or of the Pharisees believed in him? No! But this *mob* that knows nothing of the law—there is a curse on them." Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked, "Does our law condemn a man without first hearing him to find out what he has been doing?" They replied, "Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee."

8:12-12:50 May also be Chiastic or Inclusio with 10:10 or 10:24 as center? In between CHs 3-7 (3:17) & 8:12-12 (12:47) is Woman caught in Adultery – just sitting there weirdly – 3:17 & 12:47 bookend the whole section.....*"I did not come to judge/condemn the world but to save the world"*

Chapters 8 & 12 both have "light" & "lifted up" 8:12 light, 8:28 lifted up – 12:32 lifted up, 12:35-36 light - both have blindness of those who can't see/won't believe

Chapters 9 & 11 both have huge "light restoring/life restoring" signs after big "I Am" statements Light of the world/Resurrection & Life. Then have reactions/responses from the leadership

Also, one of the scenarios why I like the chiasm centers in Ch 10 as the centers of John's Gospel – Believe & Have "life of the ages"

Jhn 8:52 ESV - The Jews said to him, "Now we know that you have a demon! Abraham died, as did the prophets, yet you say, *'If anyone keeps my word, he will never taste death.'*

Jhn 9:32 ESV - Never *since the world began* has it been heard that anyone opened the eyes of a man born blind.

Jhn 10:10 ESV - The thief comes only to steal and kill and destroy. *I came that they may have life and have it abundantly.*

Jhn 10:16 ESV - *And I have other sheep that are not of this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd.*

Jhn 10:27 ESV - *My sheep hear my voice, and I know them, and they follow me.*

Jhn 10:28 ESV - *I give them eternal life, and they will never perish,* and no one will snatch them out of my hand.

Jhn 11:26 ESV - and *everyone who lives and believes in me shall never die.* Do you believe this?"

Jhn 12:34 ESV - So the crowd answered him, "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?"

"Keep my word" connected to "believe? In addition, connections to culture like Asclepius throughout. 10:6, 19-21 & 32 all about the Jewish leaders not having/hearing it. End of Ch 9 after healing of "blind" Pharisees (in Judea) can't "see". But as usual, 10:42 the "not" Jewish leaders (away from Judea) "many believed". Beginning of 11 Jesus wants to go back to Judea....

## Ch 8

### 8:12 Pronouncement – I am the Light of the world

*Pharisees now* (new audience?) – don't even seem to challenge what he said, just his authority to say it...connects "life" with "knowing the Father" - comes up again in 17:3

When Jesus spoke again to the people, he said, *"I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life."* The Pharisees challenged him, "Here you are, appearing as your own witness; your testimony is not valid." Jesus answered, "Even if I testify on my own behalf, my testimony is valid, for I know where I came from and where I am going. But you have no idea where I come from or where I am going. *You judge by human standards; I pass judgment on no one. But if I do judge, my decisions are true, because I am not alone. I stand with the*

Father, who sent me. In your own Law it is written that the *testimony* of two witnesses is true. I am one who *testifies* for myself; my other *witness* is the Father, who sent me.” Then they asked him, “Where is your father?” “You do not know me or my Father,” Jesus replied. “If you knew me, *you would know my Father* also.”

8:21 – Going away and begins the “die in your sin” conversation

8:22-26 abcab v24 chiasmic itself – you will die in your sins if you don’t believe that “ego eimi” – come now 😊

Audience back to Judean leaders?

This made the Jews ask, “Will he kill himself? Is that why he says, ‘Where I go, you cannot come’?” But he continued, “You are from below; I am from above. You are of this world; *I am not of this world*. I told you that you *would die in your sins; if you do not believe that I am he, you will indeed die in your sins*.” “Who are you?” they asked. “Just what I have been telling you from the beginning,” Jesus replied. “I have much to say in judgment of you. But he who sent me is trustworthy, and *what I have heard from him I tell the world*.”

8:28 - “lift up Son of Man” - connects to 3:14?

Possible Inclusio from 8:30-59 – From “many believed” to “picked up stones to stone him” - He calls them out in between with possible centers being 36, 43, 51, 55,

8:31-47 – possibly 2 chiasms around “slaves to sin”. Centers maybe 36 & 43. So, we have “die in your sins” & “slaves to sin” - this John or Paul (see Romans 6)? Just saying..... 😊

8:48-58 Parallelism – abCabC – Judeans chime in / Jesus responds. C’s are the slammers – Appeals to Abraham this time not Moses – Romans 4?

The Jews answered him, “Aren’t we right in saying that you are a Samaritan and demon-possessed?” “I am not possessed by a demon,” said Jesus, “but I honor *my Father* and you dishonor me. I am not seeking *glory for myself*; but there is *one who seeks it, and he is the judge*. *Very truly I tell you, whoever obeys my word will never see death*.” At this they exclaimed, “Now we know that you are demon-possessed! Abraham died and so did the prophets, yet you say that whoever obeys your word will never taste death. *Are you greater than our father Abraham*? He died, and so did the prophets. Who do you think you are?” Jesus replied, “If I glorify myself, my glory means nothing. *My Father*, whom you claim as *your God, is the one who glorifies me*. Though you do not know him, I know him. If I said I did not, I would be a liar like you, but I do know him and obey his word. *Your father Abraham rejoiced at the thought of seeing my day; he saw it and was glad*.” “You are not yet fifty years old,” they said to him, “and you have seen Abraham!” “*Very truly I tell you*,” Jesus answered, “*before Abraham was born, I am!*”

Ch 9 – needs more work likely – another “put out of Synagogue issue - Odysseus

9:1-34 possible Inclusio around the non-relation between born blind (er, can’t see Messiah) & “sin” - Center maybe being 9:16-17 “sign” - Leaders (the blind/sinners) say “this man not from God” - The one with eyes opened says “He is a prophet”. John challenging his hearer/readers - where do you stand? V 21 Another possible “put out of the synagogue” issue. Might be especially relevant for the Greek crowd re Asclepius and/or Odysseus – 30-32 “*you don’t know* where he comes from yet he opened my eyes” - [Odysseus](#) – Polyphemus says “*nobody* has blinded me”. Compare Jesus gives sight to blind and loses none of his sheep with Odysseus who causes blindness and loses all of “his sheep”

9:35-41 – maybe couple baby chiasms again comparing the man & the leaders

Jesus heard that they had thrown him out, and when he found him, he said, “*Do you believe* in the Son of Man?” “*Who is he, sir?*” the man asked. “*Tell me so that I may believe in him*.” Jesus said, “*You have now seen him*; in fact, *he is the one speaking with you*.” Then the man said, “*Lord, I believe*,” and he worshiped him.

Jesus said, "For **judgment I have come** into this world, **so that the blind will see** and **those who see will become blind.**" Some Pharisees who were with him heard him say this and asked, "**What? Are we blind too?**" Jesus said, "**If you were blind, you would not be guilty** of sin; but now that **you claim you can see, your guilt remains**"

Ch 10 – The "center" of John's Gospel? 10:1-18 still talking to specifically to Pharisees re being shepherds? Remezed to Zech & Ezekiel? And to **Odysseus ("nobody" - ou tis**" John 9:32) on the Greco front (BTW, Paul and the shipwreck, all on the Island get saved - with Odysseus, all his men died, as eventually did Odysseus). We get responses from **Pharisees** – still wrestling, **Judean leaders** – want to stone him, and the **regular folk** (back where it all started) who "believe"

10:1-5 – Chiasm around Him being the shepherd.... was he saying the Pharisees were the gatekeepers, supposed to be opening the gate so the sheep could be with the shepherd and the rest of the flock? 10:6 says they didn't get "this figure of speech"

"Very truly I tell you Pharisees, **anyone who does not enter the sheep pen by the gate**, but climbs in by some other way, is a **thief and a robber**. **The one who enters by the gate is the shepherd of the sheep**. **The gatekeeper opens the gate for him, and the sheep listen to his voice. He calls his own sheep by name and leads them out.** **When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice.** **But they will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice."**

10:6 – they didn't get this figure of speech – so Jesus tries another

10:7-14a chiasm around 10:10 "have abundant life" - 2x gate, 2x good shepherd, in between each are the losers/posers (thieves/hired hands in the text 😊) 10a center for the posers / 10b center for the Gate/Good Shepherd. Some "I Am" in there too, possibly connecting to Yah and to the Greek god of the flocks/shepherds = Pan.

Therefore, Jesus said again, "Very truly I tell you, I am **the gate** for the sheep. **All who have come before me are thieves and robbers, but the sheep have not listened to them.** **I am the gate; whoever enters through me will be saved.** **They will come in and go out and find pasture.** **The thief comes only to steal and kill and destroy; I have come that they may have life, and have it to the full.** **"I am the good shepherd.** **The good shepherd lays down his life for the sheep.** **The hired hand is not the shepherd and does not own the sheep. So, when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it. The man runs away because he is a hired hand and cares nothing for the sheep.** **"I am the good shepherd"**

10:14b-18 – other sheep?

**I know my sheep** and **my sheep know me**, just as the **Father knows me** and **I know the Father**— and **I lay down my life** for the sheep. **I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.** **The reason my Father loves me is that I lay down my life—only to take it up again.** **No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again.** **This command I received from my Father."**

2<sup>nd</sup> half now lay down life to take it up again

10:19-21 The dilemma, what are they supposed to make of this? This is the challenge of John's Gospel – what to make of Jesus, "that you may believe and have life". Possible inclusio to 10:41? Greco Polyphemus is made "blind".

So the Pharisees hear the shepherd/sheep eternal life talk in first half of John 10, the Judean Leadership get it the 2<sup>nd</sup> half

10:24-30 – "believe & have eternal life" and never "perish" again. Apollymi – perish, which can mean destroy but can also get used in Septuagint for cut off (i.e., outside the camp or "flock") or "lose" like in sheep, which seems like would fit best in this context and in places like John 3:16-18, I have come to "save" i.e., rescue back into the flock?

The Jews who were there gathered around him, saying, "How long will you keep us in suspense? If you are the Messiah, tell us plainly." Jesus answered, "I did tell you, but you do not believe. The works I do in my Father's name testify about me, but you do not believe because you are not my sheep. My sheep listen to my voice; I know them, and they follow me. I give them eternal life, and they shall never perish; no one will snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one."

10:31 Response from the Jewish leaders - pick up rocks to stone him. Pharisees above were still wrestling, but the leaders "can't hear Him"

10:32-38 Judeans can't hear Him

Jesus said to them, "I have shown you many good works from the Father. For which of these do you stone me?" "We are not stoning you for any good work," they replied, "but for blasphemy, because you, a mere man, claim to be God." Jesus answered them, "Is it not written in your Law, 'I have said you are "gods"?' If he called them 'gods,' to whom the word of God came—and Scripture cannot be set aside—what about the one whom the Father set apart as his very own and sent into the world? Why then do you accuse me of blasphemy because I said, 'I am God's Son'? Do not believe me unless I do the works of my Father. But if I do them, even though you do not believe me, believe the works, that you may know and understand that the Father is in me, and I in the Father."

"That you may know" ....sound familiar

10:39 They still can't hear him

10:40-42 – regular folk "believing"

Ch 11 – Still talking about "light" 11:9-10 compare to 9:3-5 & 11:37 to 9:30-33

11:1-44 Inclusio and possible chiasm around Mary/Martha & Lazarus dying – still "life & Light" & Glory?

Or perhaps something with "Glory/not end in death" e.g. 11:4, 14-15 & 11:40, 43-44 Glory/Lazarus come out

When he heard this, Jesus said, "This sickness will not end in death. No, it is for God's glory so that God's Son may be glorified through it." Now Jesus loved Martha and her sister and Lazarus. So, when he heard that Lazarus was sick, he stayed where he was two more days, and then he said to his disciples, "Let us go back to Judea." "But Rabbi," they said, "a short while ago the Jews there tried to stone you, and yet you are going back?" Jesus answered, "Are there not twelve hours of daylight? Anyone who walks in the daytime will not stumble, for they see this world's light. It is when a person walks at night that they stumble, for they have no light." After he had said this, he went on to tell them, "Our friend Lazarus has fallen asleep; but I am going there to wake him up." His disciples replied, "Lord, if he sleeps, he will get better." Jesus had been speaking of his death, but his disciples thought he meant natural sleep. So, then he told them plainly, "Lazarus is dead, and for your sake I am glad I was not there, so that you may believe. But let us go to him." Then Thomas (also known as Didymus[a]) said to the rest of the disciples, "Let us also go, that we may die with him." On his arrival, Jesus found that Lazarus had already been in the tomb for four days. Now Bethany was less than two miles[b] from Jerusalem, and many Jews had come to Martha and Mary to comfort them in the loss of their brother. When Martha heard that Jesus was coming, she went out to meet him, but Mary stayed at home. "Lord," Martha said to Jesus, "if you had been here, my brother would not have died. But I know that even now God will give you whatever you ask." Jesus said to her, "Your brother will rise again." Martha answered, "I know he will rise again in the resurrection at the last day." Jesus said to her, "I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?" "Yes, Lord," she replied, "I believe that you are the Messiah, the Son of God, who is to come into the world." After she had said this, she went back and called her sister Mary aside. "The Teacher is here," she said, "and is asking for you." When Mary heard this, she got up quickly and went to him. Now Jesus had not yet entered the village but was still at the place where Martha had met him. When the Jews who had been with Mary in the house, comforting her, noticed how quickly she

got up and went out, they followed her, supposing she was going to the tomb to mourn there. When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother would not have died." When Jesus saw her weeping, and *the Jews who had come along with her also weeping*, he was deeply moved in spirit and troubled. "Where have you laid him?" he asked. "Come and see, Lord," they replied. Jesus wept. *Then the Jews said, "See how he loved him!"* But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?" Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance. "Take away the stone," he said. "But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days." *Then Jesus said, "Did I not tell you that if you believe, you will see the glory of God?"* So, they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me. I knew that you always hear me, but I said this for the benefit of the people standing here, *that they may believe that you sent me.*" When he had said this, Jesus called in a loud voice, "Lazarus, come out!" *The dead man came out*, his hands and feet wrapped with strips of linen, and a cloth around his face. *Jesus said to them, "Take off the grave clothes and let him go."*

#### 11:45-48

Therefore, *many of the Jews* who had come to visit Mary, and had seen what Jesus did, *believed in him*. But some of them went to the *Pharisees* and told them what *Jesus had done*. Then the chief priests and the *Pharisees* called a meeting of the *Sanhedrin*. *"What are we accomplishing?"* they asked. *"Here is this man performing many signs.* If we let him go on like this, *everyone will believe in him*, and then the Romans will come and take away both *our temple and our nation.*"

#### 12:9-19

Now a *large crowd* of Judeans learned that Jesus was there, and so they came not only because of him but also to see *Lazarus whom he had raised from the dead*. So, the chief priests planned to *kill Lazarus too, for on account of him many of the Jewish people from Jerusalem were going away and believing in Jesus*. The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. *So they took branches of palm trees and went out to meet him. They began to shout, "Hosanna! Blessed is the one who comes in the name of the Lord! Blessed is the king of Israel!"* Jesus found a young donkey and sat on it, just as it is written, *"Do not be afraid, people of Zion; look, your king is coming, seated on a donkey's colt!"* (His disciples did not understand these things when they first happened, but when Jesus was glorified, then they remembered that these things were written about him and that these things had happened to him.) So *the crowd* who had been with him when he called *Lazarus out of the tomb and raised him from the dead* were continuing to testify about it. Because *they had heard that Jesus had performed this miraculous sign*, *the crowd* went out to meet him. Thus, the Pharisees said to one another, *"You see that you can do nothing. Look, the world has run off after him!"*

12:20 Disciples tell Jesus the Greeks showed up - Immediately He says, "The hour has come." Connected? 7:35?

#### 12:23-28

Jesus replied, *"The time has come for the Son of Man to be glorified.* I tell you the solemn truth, unless a kernel of wheat *falls into the ground and dies, it remains by itself alone. But if it dies, it produces much grain.* The one *who loves his life destroys it*, and the one *who hates his life in this world guards it for eternal life.* *If anyone wants to serve me, he must follow me, and where I am, my servant will be too. If anyone serves me, the Father will honor him.* *"Now my soul is greatly distressed. And what should I say? 'Father, deliver me from this hour'?* *No, but for this very reason I have come to this hour. Father, glorify your name."*

Then *a voice came from heaven*, "I have glorified it, and I will glorify it again." The crowd that stood there and heard the voice said that it had thundered. Others said that an angel had spoken to him. Jesus said, *"This voice has not come for my benefit but for yours.*

## 12:37-43 – Them & They – Pharisees/Judean leaders?

*Although Jesus had performed so many miraculous signs before them, they still refused to believe in him*, so that the word of Isaiah the prophet would be fulfilled. He said, "Lord, *who has believed* our message, and to whom has the arm of the Lord been revealed?" *For this reason they could not believe, because again Isaiah said, "He has blinded their eyes and hardened their heart, so that they would not see with their eyes and understand with their heart, and turn to me, and I would heal them."* *Isaiah said these things because he saw Christ's glory and spoke about him.* Nevertheless, even *among the rulers many believed in him*, but because of the Pharisees *they would not confess Jesus to be the Christ, so that they would not be put out of the synagogue. For they loved praise from men more than praise from God.*

BTW – Ex 14:31 people “believe” - 15:1-21, especially 2 & 18 people “confess” - Interesting connection at 9:22, 12:42, 16:2 re getting kicked out synagogue if believe & confess.... just saying (Rom 10/13, end of Acts?), where John & Paul already dealing with this issue when they wrote. 🙏

## John 12:44-50

*But Jesus shouted out, "The one who believes in me does not believe in me, but in the one who sent me, and the one who sees me sees the one who sent me. I have come as a light into the world, so that everyone who believes in me should not remain in darkness. If anyone hears my words and does not obey them, I do not judge him. For I have not come to judge the world, but to save the world. The one who rejects me and does not accept my words has a judge; the word I have spoken will judge him* at the last day. *For I have not spoken from my own authority, but the Father himself who sent me has commanded me what I should say and what I should speak. And I know that his commandment is eternal life. Thus, the things I say, I say just as the Father has told me."*

And BTW, center 12:47 connects directly to center 3:17

Ch 13 Judas & Peter interactions around teachings – some Shema. Maybe Judas/Peter/Shema - wash feet/Ones I send (these guys)/Judas/Peter/Shema - love one another. That and a big “glorify statement” in 31-32

13:12-17 – Teacher/Lord & Lord/Teacher - BTW, might need to check Ex 30, 40, Lev 8 for anointing, washing hands & feet, eating bread & flesh/meat - consecrating priests before sending them out – John still reimagining Torah as Yeshua consecrates His “Kingdom Priests”?

So when Jesus had washed their feet and put his outer clothing back on, he took his place at the table again and said to them, *"Do you understand what I have done for you? You call me 'Teacher' and 'Lord,' and do so correctly, for that is what I am. If I then, your Lord and Teacher, have washed your feet, you too ought to wash one another's feet. For I have given you an example - you should do just as I have done for you. I tell you the solemn truth, the slave is not greater than his master, nor is the one who is sent as a messenger greater than the one who sent him. If you understand these things, you will be blessed if you do them.*

## 13:31-32 – 5 doxazō in the Greek 🙏

*"Now the Son of Man is glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and he will glorify him right away.*

## 13:33-36 Still about Shema

“My children, I will be with you only a little longer. You will look for me, and just as I told the Jews, so I tell you now: *Where I am going, you cannot come. "A new command I give you: Love one another. As I have loved you, so you must love one another. By this everyone will know that you are my disciples, if you love one another."* Simon Peter asked him, “Lord, where are you going?” Jesus replied, *"Where I am going, you cannot follow now, but you will follow later."*

### 13:37-38 - Peter

Ch 14-16 Possible Big Inclusio/chiasm – 14:1-12 – 16:16-32? (But also might be wrapped by chapters 12-13 / 17-18, see below) I'm going away but your grief will turn to joy, why? - I will see you again & the Holy Spirit (Presence of the Lord) will be with you to Shema my Word – The message of Torah & of John? – Ex/Deut My Presence will go with you in Ex 33 and Deut 31

Ch 14 – A chapter center of **“If you love me keep my commandments”** – Shema – Deut – Inclusio around Peace/do not let your hearts be troubled by what’s about to happen (going away and coming back) – 14:1-3 & 14:27-28, with a couple chiasms in between around Shema – connect to Moses' speech (who is also leaving but Yah is going with them, Deut 31:3-8)

Ch 14:1-12 – couple options here, might be Inclusio around ABCABC, or might be regular chiasm around 7a. This about knowing Yah (which is “life” now, coming in 17:3), not getting to heaven when we die. Check Greek Gods for I AM WAY, TRUTH, LIFE

"Do not let your hearts be distressed. **You believe in God; believe also in me.** There are many **dwelling places in my Father's house.** Otherwise, I would have told you, **because I am going away to make ready a place for you. And if I go and make ready a place for you, I will come again and take you to be with me, so that where I am you may be too.** And you know the way where I am going."

Thomas said, "Lord, we don't know where you are going. How can we know the way?" Jesus replied, **"I am the way, and the truth, and the life. No one comes to the Father except through me. If you have known me, you will know my Father** too. And from now on you do know him and have seen him." Philip said, "Lord, show us the Father, and we will be content." Jesus replied, "Have I been with you for so long, and you have not known me, Philip? **The person who has seen me has seen the Father!** How can you say, 'Show us the Father'?"

Do you not **believe that I am in the Father, and the Father is in me?** The words that I say to you, I do not speak on my own initiative, **but the Father residing in me performs his miraculous deeds. Believe me that I am in the Father, and the Father is in me, but if you do not believe me, believe because of the miraculous deeds themselves.** I tell you the solemn truth, the person who **believes in me will perform the miraculous deeds that I am doing, and will perform greater deeds than these, because I am going to the Father.**

John 14:13-14 – whatever you ask – so the Father may be glorified

And I will do whatever you ask in my name, **so that the Father may be glorified in the Son.** You may ask me for anything in my name, and I will do it.

John 14:15 Center of this section - **“If you love me keep my commandments”** - either side is 14:7 & 14:23 - “know me, know the Father” & “to love me is to obey me, and we (Father & I) will abide. Later (17:3) will say this is “eternal life”

John 14:16-26 - “to love me is to obey me, and we (Father & I) will abide with them (Judas’ question is strange and does Jesus just ignore it, as disciples supposed to learn to ask better questions, or does He answer it?)

And I will ask **the Father, and he will give you another advocate** to help you and be with you forever— **the Spirit of truth.** The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. **I will not leave you as orphans;** I will come to you. Before long, the world will not see me anymore, but you will see me. Because I live, you also will live. On that day you will realize that I am in my Father, and you are in me, and I am in you. **Whoever has my commands and keeps them is the one who loves me.** The one who loves me will be loved by my Father, and I too will love them and show myself to them.” Then Judas (not Judas Iscariot) said, “But, Lord, why do you intend to show yourself to us and not to the world?” Jesus replied, **“Anyone who loves me will obey my teaching.** My Father will love them, and we will come to them and make our home with them. **Anyone who does not love me will not obey my teaching.** These words you hear are not my own; they belong to the Father who sent me. “All

this I have spoken while still with you. But **the Advocate, the Holy Spirit, whom the Father will send** in my name, will teach you all things and will remind you of everything I have said to you

John 14:27-28 other side of Inclusio from 1-3

John 14:30 – Prince of this world – Caesar or Satan or the High Priest?

John 15 – Abide (bear fruit) and More Shema (keep my commands) - still sounds a lot like Moses

John 15:1-8 Parallelism (ABCDABCD)– I AM Vine – remain/abide in me to bear fruit – V2, “cuts off” maybe should be “lifts up” - perhaps the key is “in me” - in other words can be In Messiah but not bearing fruit, so gets lifted up, if bearing fruit gets pruned. Remain in me to bear fruit and show yourselves as my disciples. Again, nothing to do with going to heaven when you die. Greco side Dionysius?

**“I am the true vine, and my Father is the gardener. He cuts off every branch *in me* that *bears no fruit*, while every branch that does bear fruit he prunes so that it will be even more fruitful. You are already clean because of the word I have spoken to you. Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless *you remain in me*. “I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. **If you do not remain *in me***, you are like a branch that is **thrown away and withers**; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. **This is to my Father’s glory, *that you bear much fruit, showing yourselves to be my disciples***.”**

John 15:9-11 – OBTW – if you want to “remain” - then Shema (hear/obey) – V10 is ABAB chiasm by itself – if there is a center between Rabz’ “double-dog dare” (pneuma hagiato sections, might be it. Also, another possible connection to Rabbi Saul, as he is often writing about life and being “in Messiah”. Possible stumbling block for MWC, it says we need to *obey/shema His “commands”* (they’re not “laws” though 😊) to “abide in Him”. Greek “meno” (abide/remain) more related to “sojourn/live” than sitting there like a bump on a log “remaining”. 🙋 Check usage on “meno” John all about it, way more than any YT author.

**“As the Father has loved me, so have I loved you. Now *remain in my love*. **If you keep my commands, you will remain in my love, just as I have kept my Father’s commands and remain in his love.** I have told you this so that my joy may be in you and that your joy may be complete.**

John 15:12-17 – “command” again - to Love each other – now “friends” not just “servants” - command re bearing fruit – **back to the vine and fruit** – I washed your feet, loved you, am laying down my life, going to send you the Advocate/Spirit, etc. Now you go bear fruit – do the same, and it’s going to start with loving each other – BTW (Do I hear Paul – no one would die for righteous person, but for a “tov” person? You know, one that bears fruit, even “fruit of the Spirit”)

**My command is this: Love each other as I have loved you.** Greater love has no one than this: **to lay down one’s life** for one’s friends. You are my friends if you do what I command. **I no longer call you servants**, because a servant does not **know his master’s business**. Instead, **I have called you friends**, for everything that I learned from my Father **I have made known to you**. You did not choose me, but I chose you and appointed you **so that you might go and bear fruit—fruit that will last**—and so that whatever you ask in my name the Father will give you. **This is my command: Love each other.**

John 15:18-25 – Following on “I chose you” to bear fruit, now the world isn’t going to like it. Jesus “spoke” to them, & “did the works”, but they still hate Him. Shama’ing & Bearing the Name – sound familiar (sounds like Torah)?

**“If the world hates you, keep in mind that it hated me first.** If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you.

Remember what I told you: 'A servant is not greater than his master.' If they persecuted me, they will persecute you also. If they **obeyed my teaching**, they will obey yours also. They will treat you this way because of **my name**, for they do not know the one who sent me. **If I had not come and spoken to them, they would not be guilty of sin;** but now they have no excuse for their sin. **Whoever hates me hates my Father as well.** **If I had not done among them the works no one else did, they would not be guilty of sin.** As it is, they have seen, and yet they have hated both me and my Father. **But this is to fulfill what is written in their Law: 'They hated me without reason.'**

John 15:26-16:15 – Tough section, not a good handle on it yet. Advocate HS will be with you to testify about me in the midst of the “hatred” of the world – “put you out of the synagogue – this mentioned a few times – this already in progress when John pens his gospel? Rabbi Sha’ul has similar things to say - “believe & confess”. He will prove them wrong concerning sin/righteousness/judgement because they are putting you out of the synagogue, and

When the **Advocate** comes, whom I will send you from the **Father** - the **Spirit of truth** who goes out from the **Father** - he will **testify** about me, and you also will **testify**, because you have been with me from the beginning.

"I have told you all these things so that you will not fall away. **They will put you out of the synagogue, yet a time is coming when the one who kills you will think he is offering service to God.** **They will do these things because they have not known the Father or me.** **But I have told you these things so that when their time comes, you will remember that I told you about them.** **"I did not tell you these things from the beginning because I was with you.** **But now I am going to the one who sent me,** and not one of you is asking me, 'Where are you going?' Instead your hearts are filled with sadness **because I have said these things to you.** **But I tell you the truth, it is to your advantage that I am going away.**

For if I do not go away, the **Advocate** will **not come** to you, **but if I go, I will send him to you.** **And when he comes, he will prove the world wrong concerning sin and righteousness and judgment - concerning sin, because they do not believe in me; concerning righteousness, because I am going to the Father and you will see me no longer; and concerning judgment, because the ruler of this world has been condemned.** "I have many more things to say to you, but you cannot bear them now. **But when he, the Spirit of truth, comes, he will guide you into all truth.** **For he will not speak on his own authority, but will speak whatever he hears, and will tell you what is to come.** **He will glorify me, because he will receive from me what is mine and will tell it to you.** **Everything that the Father has is mine; that is why I said the Spirit will receive from me what is mine and will tell it to you.**

John 16:16-19 - What's coming....

Jesus went on to say, **"In a little while you will see me no more, and then after a little while you will see me."** **At this, some of his disciples said to one another, "What does he mean by saying, 'In a little while you will see me no more, and then after a little while you will see me,' and 'Because I am going to the Father'?"** **They kept asking, "What does he mean by 'a little while'? We don't understand what he is saying."** **Jesus saw that they wanted to ask him about this, so he said to them, "Are you asking one another what I meant when I said, 'In a little while you will see me no more, and then after a little while you will see me'?"**

John 16:20-24 – Woman in labor – grief turned to Joy (Romans 8?)

Very truly I tell you, you will weep and mourn while the world rejoices. You will grieve, **but your grief will turn to joy.** **A woman giving birth to a child has pain because her time has come; but when her baby is born she forgets the anguish because of her joy that a child is born into the world.** **So with you: Now is your time of grief, but I will see you again and you will rejoice, and no one will take away your joy.** **In that day you will no longer ask me anything.** **Very truly I tell you, my Father will give you whatever you ask in my name.** **Until now you have not asked for anything in my name. Ask and you will receive, and your joy will be complete.**

John 16:25-30 – Father loves your cuz you have loved me

"Though **I have been speaking figuratively,** a time is coming when I will no longer use this kind of language but will tell you **plainly about my Father.** **In that day you will ask in my name.** **I am not saying that I will ask the Father on your behalf.** **No, the Father himself loves you because you have loved me and have believed that I came from God.** **I came**

from the Father and entered the world; now I am leaving the world and going back to the Father.” Then Jesus’ disciples said, “Now **you are speaking clearly and without figures of speech**. Now we can see that you know all things and that you **do not even need to have anyone ask you questions**. This makes us **believe that you came from God**.”

John 14-16 Inclusion about what’s coming, you will have shalom, cuz you will have the Spirit – still my presence will go with you, and I will give you rest. **Spirit (my presence) will be with you to bring you joy as you bear fruit in the midst of chaos**.

**Chapter 12 & 17 Comparison** & BTW – Ch 13 follows 12 with Judas/Peter & some instruction to shema in the middle...Ch 18 follows 17 a very similar way 🙌. 13 the announcement of betrayals, 18 the filling full. Moses announced this won’t go well in Deut, it didn’t.

Ch 17 – Prayer for those disciples first? A bunch of smaller chiasms? Connection to ch 12 & Deut. Jesus’ prayer – Is it for us today? You betcha.....compare to Deut 4 and others Moses saying the covenant made with that group (although it was actually made with their parents)

John 17:1-5 – compare to 12:23-28 – the hour has come to glorify. What does that mean? Why now? The work? Showing them the Father so could “know” Him and have eternal life? Wait He “completed”, “is completing”, “will complete eventually” that work? That what it says in the Greek? Timing is interesting.

After Jesus said this, he looked toward heaven and prayed: **“Father, the hour has come. Glorify your Son, that your Son may glorify you**. For you granted him authority over all people that he **might give eternal life** to all those you have given him. **Now this is eternal life: that they know you, the only true God, and Jesus Christ, whom you have sent**. I have **brought you glory on earth by finishing the work** you gave me to do. And now, **Father, glorify me in your presence with the glory** I had with you before the world began.

John 17:6-13

“I have revealed you to **those whom you gave me out of the world**. They were yours; you gave them to me and **they have obeyed your word**. Now **they know that everything you have given me** comes from you. For I gave them the **words you gave me** and they accepted them. They knew with certainty that I came from you, and **they believed that you sent me**. I pray for them. I am not praying for the world, but for those you have given me, for they are yours. **All I have is yours, and all you have is mine. And glory has come to me through them**. I will remain in the world no longer, but they are still in the world, and I am coming to you. Holy Father, **protect them by the power of your name, the name you gave me, so that they may be one as we are one**. While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled. “I am coming to you now, **but I say these things while I am still in the world, so that they may have the full measure of my joy within them**.”

John 17:14-16

I have given them your word and the world has hated them, **for they are not of the world any more than I am of the world**. **My prayer is not that you take them out of the world but that you protect them from the evil one**. They are not of the world, **even as I am not of it**.

John 17:17-19 – getting sent into the world V getting sent into the land

**Sanctify them by the truth; your word is truth. As you sent me into the world, I have sent them into the world**. For them I sanctify myself, that they too may be **truly sanctified**.

John 17:20-26 Prayer for the ones who come after – us? Unity? - Wonder if Paul ever writes about that? “They may be one as we are One” – both groups/Shema?

“My prayer is not for them alone. I pray also for those who will believe in me through their message, that all of them **may be one, Father, just as you are in me and I am in you**. May they also be in us so that the world may believe that

you have sent me. I have given them the glory that you gave me, that they may be one as we are one— I in them and you in me—**so that they may be brought to complete unity. Then the world will know that you sent me and have loved them even as you have loved me.** “Father, I want those you have given me to be with me where I am, **and to see my glory, the glory you have given me** because you loved me before the creation of the world. “Righteous Father, though the world does not know you, I know you, and they know that you have sent me. **I have made you known to them, and will continue to make you known in order that the love you have for me may be in them and that I myself may be in them.”**

## Ch 18

Judas the betrayer? Or Peter? Does John happen to mention that Judas is the betrayer every time he mentions him?

### 18:4-8 – ego eimi – Here I AM

Jesus, knowing all that was going to happen to him, went out and asked them, “**Who is it you want?**” “**Jesus of Nazareth,**” they replied. “**I am he,**” Jesus said. (And Judas the traitor was standing there with them.) When Jesus said, “**I am he,**” they drew back and fell to the ground. Again he asked them, “**Who is it you want?**” “**Jesus of Nazareth,**” they said. Jesus answered, “I told you that **I am he.** If you are looking for me, then let these men go.”

### 18:19-24 High Priest

Meanwhile, the **high priest** questioned Jesus about his disciples and his teaching. “**I have spoken openly to the world,**” Jesus replied. “**I always taught in synagogues or at the temple, where all the Jews come together. I said nothing in secret.** Why question me? **Ask those who heard me. Surely they know what I said.**” When Jesus said this, one of the officials nearby slapped him in the face. “Is this the way you answer the high priest?” he demanded. “**If I said something wrong,**” Jesus replied, “testify as to what is wrong. **But if I spoke the truth, why did you strike me?**” Then Annas sent him bound to Caiaphas the **high priest.**

### 18:33-40– Pilate & “king of the jews”

Pilate said, “**Take him yourselves and judge him by your own law.**” “**But we have no right to execute anyone,**” they **objected.** This took place to fulfill what Jesus had said about the kind of death he was going to die. Pilate then went back inside the palace, summoned Jesus and asked him, “**Are you the king of the Jews?**” “**Is that your own idea,**” Jesus **asked, “or did others talk to you about me?”** “Am I a Jew?” Pilate replied. “Your own people and chief priests handed you over to me. What is it you have done?” **Jesus said, “My kingdom is not of this world.** If it were, my servants would fight to prevent my arrest by the Jewish leaders. **But now my kingdom is from another place.**” “You are a king, then!” said Pilate. **Jesus answered, “You say that I am a king. In fact, the reason I was born and came into the world is to testify to the truth. Everyone on the side of truth listens to me.”** “What is truth?” retorted Pilate. With this he went out again to the Jews gathered there and said, “I find no basis for a charge against him. But it is your custom for me to release to you one prisoner at the time of the Passover. Do you want me to release **‘the king of the Jews?’**” They **shouted back, “No, not him! Give us Barabbas!”** Now Barabbas had taken part in an uprising.

18:28-19:16 Chiastic? King Jesus/Know Truth - Exodus – that everyone should “know” - Roman & Jewish Leadership struggling with “king of the Jews” - (Moses/Israelites/Pharaoh/Egyptians)

Then they led Jesus from the house of Caiaphas to the governor's headquarters. It was early morning. They themselves did not enter the governor's headquarters, so that they would not be defiled, but could eat the Passover. So Pilate went outside to them and said, “What accusation do you bring against this man?” They answered him, “If this man were not doing evil, we would not have delivered him over to you.” **Pilate said to them, “Take him yourselves and judge him by your own law.”** The Jews said to him, “It is not lawful for us to put anyone to death.” This was to fulfill the word that Jesus had spoken to show by what kind of death he was going to die. **So, Pilate entered his headquarters**

again and called Jesus and said to him, "Are you the King of the Jews?" Jesus answered, "Do you say this of your own accord, or did others say it to you about me?" Pilate answered, "Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?" Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world." Then Pilate said to him, "So you are a king?" Jesus answered, "You say that I am a king. For this purpose I was born and for this purpose I have come into the world--to bear witness to the truth. Everyone who is of the truth listens to my voice." Pilate said to him, "What is truth?" After he had said this, he went back outside to the Jews and told them, "I find no guilt in him. But you have a custom that I should release one man for you at the Passover. So do you want me to release to you the King of the Jews?" They cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber. Then Pilate took Jesus and flogged him. And the soldiers twisted together a crown of thorns and put it on his head and arrayed him in a purple robe. They came up to him, saying, "Hail, King of the Jews!" and struck him with their hands. Pilate went out again and said to them, "See, I am bringing him out to you that you may know that I find no guilt in him." So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" When the chief priests and the officers saw him, they cried out, "Crucify him, crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." The Jews answered him, "We have a law, and according to that law he ought to die because he has made himself the Son of God." When Pilate heard this statement, he was even more afraid. He entered his headquarters again and said to Jesus, "Where are you from?" But Jesus gave him no answer. So Pilate said to him, "You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?" Jesus answered him, "You would have no authority over me at all unless it had been given you from above. Therefore, he who delivered me over to you has the greater sin." From then on Pilate sought to release him, but the Jews cried out, "If you release this man, you are not Caesar's friend. Everyone who makes himself a king opposes Caesar." So when Pilate heard these words, he brought Jesus out and sat down on the judgment seat at a place called The Stone Pavement, and in Aramaic Gabbatha. Now it was the day of Preparation of the Passover. It was about the sixth hour. He said to the Jews, "Behold your King!" They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." So he delivered him over to them to be crucified.

## Ch 19

### 19:1-9a Pilate and Leaders- King/Son

Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a purple robe and went up to him again and again, saying, "Hail, king of the Jews!" And they slapped him in the face. Once more Pilate came out and said to the Jews gathered there, "Look, I am bringing him out to you to let you know that I find no basis for a charge against him." When Jesus came out wearing the crown of thorns and the purple robe, Pilate said to them, "Here is the man!" As soon as the chief priests and their officials saw him, they shouted, "Crucify! Crucify!" But Pilate answered, "You take him and crucify him. As for me, I find no basis for a charge against him." The Jewish leaders insisted, "We have a law, and according to that law he must die, because he claimed to be the Son of God." When Pilate heard this, he was even more afraid, and he went back inside the palace.

### 19:13-17 – Take him away -

When Pilate heard this, he brought Jesus out and sat down on the judge's seat at a place known as the Stone Pavement (which in Aramaic is Gabbatha). It was the day of Preparation of the Passover; it was about noon. "Here is your king," Pilate said to the Jews. But they shouted, "Take him away! Take him away! Crucify him!" "Shall I crucify your king?" Pilate asked. "We have no king but Caesar," the chief priests answered. Finally Pilate handed him over to them to be crucified. So the soldiers took charge of Jesus. Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).

### John 19:18-23

There they crucified him, and with him two others—one on each side and Jesus in the middle. **Pilate had a notice prepared** and fastened to the cross. It read: Jesus of Nazareth, the **King of the Jews**. Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. The chief priests of the Jews protested to Pilate, “Do not write ‘**The King of the Jews,**’ but that this man claimed to be King of the Jews.” **Pilate answered, “What I have written, I have written.”** When the soldiers crucified Jesus

They took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom. “Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”

This happened that the scripture might be fulfilled that said,

“They divided my clothes among them  
and cast lots for my garment.”

So this is what the soldiers did.

19:28-30

Later, knowing that **everything had now been finished**, and so that Scripture would be fulfilled, Jesus said, “I am thirsty.” A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and **lifted it to Jesus’ lips**. When he had received the drink, Jesus said, “**It is finished.**” With that, he bowed his head and gave up his spirit.

John 19:31-42 – some priestly stuff – blood/water/garments/anointing - but could just be 31-37 (see below). Lots of similar discussion in Lev 16 – and all the “garment” stuff is interesting, words for both outer garment and “chiton” (linen) are in both. Lev 16 chiasmic? See also Lev 14:49-53

Now **it was the day of Preparation**, and the next day was to be a special Sabbath. Because the Jewish leaders did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down. The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other. But when they came to Jesus and found that he was already dead, they did not break his legs. Instead, one of the soldiers pierced Jesus’ side with a spear, bringing a sudden flow of blood and water. **The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe.** These things happened so that the scripture would be fulfilled: “Not one of his bones will be broken,” and, as another scripture says, “They will look on the one they have pierced.” Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate’s permission, he came and took the body away. He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds. **Taking Jesus’ body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs.** At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid. **Because it was the Jewish day of Preparation** and since the tomb was nearby, they laid Jesus there.

Also, possible larger chiasm from 19:38 – 20:10 **Two disciples (Pharisees? Some “believed” despite the danger of being put out) put him in the tomb** > **Mary (the Tower) announces He’s not there** < **two disciples (regular everyday followers) “verify” He is out.** Like who’s the real disciples here? After all is said and done we have some Jewish leadership who have bought in? This is what John (& Paul) has been trying to convey perhaps, the struggle to buy in for regular folk, both Jew & Greek as well as Jewish leadership – if written in the mid 1<sup>st</sup> century – seems pretty pertinent.

Ch 20-21 One big chiasm? Or some smaller ones. Possible Inclusio around Mary from 1-16? “They have taken away my Lord”. Garden scene? – Humans- angels as the cherubim - Jesus Tree of life?

Mary but then **Peter/John** > Jesus shows up > **Disciples** > **30-31** < **Disciples** < Jesus shows up < **Peter/John**

## Ch 20:3-10

So, Peter and the other disciple started for the tomb. Both were running, but the other disciple outran Peter and reached the tomb first. He bent over and looked in at the strips of linen lying there but did not go in. Then Simon Peter came along behind him and went straight into the tomb. He saw the strips of linen lying there, as well as the cloth that had been wrapped around Jesus' head. The cloth was still lying in its place, separate from the linen. Finally, the other disciple, who had reached the tomb first, also went inside. He saw and believed. (They still did not understand from Scripture that Jesus had to rise from the dead.) Then the disciples went back to where they were staying.

## 20:11-16 - ABCBCA

Now Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb and saw two angels in white, seated where Jesus' body had been, one at the head and the other at the foot. They asked her, "Woman, why are you crying?" "They have taken my Lord away," she said, "and I don't know where they have put him." At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus. He asked her, "Woman, why are you crying? Who is it you are looking for?" Thinking he was the gardener, she said, "Sir, if you have carried him away, tell me where you have put him, and I will get him." Jesus said to her, "Mary." She turned toward him and cried out in Aramaic, "Rabboni!" (which means "Teacher"). Jesus said, "Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, 'I am ascending to my Father and your Father, to my God and your God.'" Mary Magdalene went to the disciples with the news: "I have seen the Lord!" And she told them that he had said these things to her.

John 20:19-26 A week or 8 days later 1<sup>st</sup> day /8th day (1<sup>st</sup> day of new week) - breathed ruach into the humans, even humans hiding – just had a scene in a garden.....come now. This is new creation which lines up with John 1

On the evening of that first day of the week, when the disciples were together, with the doors locked for fear of the Jewish leaders, Jesus came and stood among them and said, "Peace be with you!" After he said this, he showed them his hands and side. The disciples were overjoyed when they saw the Lord. Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." And with that he breathed on them and said, "Receive the Holy Spirit. If you forgive anyone's sins, their sins are forgiven; if you do not forgive them, they are not forgiven." Now Thomas (also known as Didymus), one of the Twelve, was not with the disciples when Jesus came. So the other disciples told him, "We have seen the Lord!" But he said to them, "Unless I see the nail marks in his hands and put my finger where the nails were, and put my hand into his side, I will not believe." A week later his disciples were in the house again, and Thomas was with them. Though the doors were locked, Jesus came and stood among them and said, "Peace be with you!"

## John 20:27-29

Then he said to Thomas, "Put your finger here; see my hands. Reach out your hand and put it into my side. Stop doubting and believe." Thomas said to him, "My Lord and my God!" Then Jesus told him, "Because you have seen me, you have believed; blessed are those who have not seen and yet have believed."

So, John is the only one who keeps saying Thomas Didymus – The Twin and has him say My Lord & God not Peter. Greco Roman culture – lots of Twins about (Gemini, Apollo & Artemis) and of course "Lord & God" would be Caesar – lots of cultural context here as well. Also, perhaps a hit at the great Oracle at Didyma – making pronouncements, John connecting anything anyone would have heard pronounced by their Oracle re "the gods" at the place of "the twin" with Thomas' pronouncement re the real Lord & God.

John 20:30-31 > 10:41-42 < 1:1-18 Whole book chiasm. Signs or no Signs – My Lord & My God - Believe Unto "Life"

Books of Signs & Glory??? What's Glory? Chiasm might look like creation – story with signs/tests/reactions - instructions – new creation/Yah's presence going with them. Sounds just like Torah?

## Ch 21

Possibly 2 Inclusios/chiasms:

**21:1-14 – Inclusio/chiasm? around Yeshua “appeared” - and while not exactly like it (cuz Jesus shows up), but this is kind of like the “shawarma” scene at the end of Avengers 😊....the disciples saying like “what just happened and is this who we are now?” And they are back to fishing. Maybe not the call.....Section maybe centered on “the Lord” – A meal.....disciples thinking what’s going to happen, where do we go from here? “7” disciples and the “presence” of God in Yeshua & the Spirit (“charcoal fire”), like is this what we are supposed to be up to, just fishing? Disciples like, OK here we are *(including doubters & betrayers btw, wonder if Judas would have been here too 🙏)*. Could we need another “appearing” and “a meal” showing Messiah saying “hey y’all we’re good, but it’s time to get busy”? **Jesus (SHIELD from the movie 😊) like, “boys, remember that nice long discussion/prayer we had a couple weeks ago re obey/loving me, washing feet, my presence (HS) will go with you, it’s gonna get rough out there, etc. Why are you here fishing, just feeding/tending yourselves?** Interestingly, no detailed Passover meal discussion in John’s story, is this John’s version of what it was supposed to be about – the charge to leave *fishing for themselves* behind and *become shepherds (feeding/tending) of His “Flocks”, new & old? New Creation has begun - the time to start walking like their Rabbi was NOW!***

**Yeshua appeared “manifested” phaneroō** - this is a theme for John. Interesting he doesn’t use “apocalyptic’ed” (revealed) in Greek – but “manifested” made real “become flesh”, etc. Pretty much with just a couple exceptions, only John & Paul use this term in YT. **If chiasm, maybe V 7 in the center? - “It is the Lord” 2x (John & Peter, which maybe connects 15-22, i.e., point is “follow me”)?**

**21:15-22 Inclusio around John/Peter? - So.....follow me, which lead unto feed this my sheep/tend my lambs** – which might take us back to Ch 10 (if whole book chiastic” - “Lamb of God” in Ch 1. Jesus the lamb and the shepherd – Lamb become Lord – sounds like Revelation (oh yeah, also by John 😊). **“Follow me” the issue here?** Brent started hinting at it methinks and Rabz also saying Jesus maybe saying in addition to “whatever you got for me Peter, it’s enough”, also saying Peter, after all we have been through and what you have learned, do you love me more than “these”, (not “more than these guys love me) but maybe more than “these guys” your fishing buddies, i.e. am I your “first love”? “That why you think I called you to shepherd, just to love “these” guys?” Or “these” issues and concerns of this world, you know like having enough fish? Peter, Peter, Peter, don’t you know I have flocks out there I need you to shepherd, (and all y’all, cuz maybe the other disciples were there listening too?) **BTW, the Greek for “these” hoytos from V 21:15 also in 10:16 (so easy place to hear it “in the text” as Rabz mentioned). Amen, “greater flock” is “in the text”. The “hunch” is 🤔😊**

So whole section, maybe connects back to these guys becoming the shepherds of “all” the lambs and sheep and flocks - like this “eternal life” thing John wrote about wasn’t just for them (the disciples there, or the first readers of John’s gospel, or me/us), **it’s a mission/calling thing & maybe connected to John 10:16 – the 153 (Gentiles?) & “I have sheep not of this pen”?** Why are all y’all out here fishing for fish? Zeke remezes e.g., yes “one shepherd and one flock (restored Israel & Judah) for Zeke’s audience, but Yeshua now upping the ante - i.e. “His flocks needs shepherds”, boots on the ground shepherds, (cuz the Gentiles are coming/here - Ezek 37:23-28, btw, possible chiasm 23b-27, and then the Gentiles in 28) and Oh BTW - that’s supposed to be you boys (and now us)! **Amen, maybe shepherding the “greater flock” is “in the text”. I’m down with Rabz’ “hunch” being 🤔**

**7 Disciples in Ch 21 = Simon Peter, Thomas (called the Twin), Nathanael of Cana in Galilee, the sons of Zebedee, and two others (really want Philip to be one of them) of his disciples were together.....follow me.**

**5 Disciples in Ch 1 = Andrew, Simon Peter, Philip, Nathanael, the two disciples** heard him say this, and they followed Jesus. One of the two who heard John speak and followed Jesus was **Andrew**, Simon Peter’s brother. He first found his own brother **Simon** and said to him, “We have found **the Messiah**”. The next day Jesus decided to go to Galilee. He found **Philip** and said to him, “**Follow me.**” Philip found **Nathanael** and said to him, “We have found **him of whom Moses in the Law and also the prophets wrote**, Jesus of Nazareth, the son of Joseph.”

**John 1:10-11 – Not recognized, His “own” did not “know” him – so John writes that He “manifested” (1:31, 2:11, etc.)**

**John 1:14 & 17 – TRUTH = alētheia**

**Fits with John's dual cultural audience - [ALETHEIA - Greek Goddess or Spirit of Truth \(Roman Veritas\) \(theoi.com\)](#)**

**John 1:49 – "son of God / King of Israel"** - Nathanael recognizes/believes/knows but Nicodemus (leader) doesn't "yet" -

Chiasms – why even consider – idea of Literary design/techniques matter – e.g. Bailey & [Leland Ryken](#). I got hooked by Rabz, then Fohrman, Mackie, Wright and others. Then began looking....for better or worse. Not an exact science and some will say - can be just in the eye of the beholder. Sure, and I would totally agree, but maybe doesn't mean we should ignore them. Bauckham quote.

### **Process**

Get rid of chapters and verses – they can throw us off, because of the way our western educated minds often work, IMHO

Listen or read – and don't "start" looking for chiasms. This is going to be 2nd or 3<sup>rd</sup> pass for me. Here the story, the message – then do it again, listen for things that sound similar or connected – e.g. John 20:19 & 26 "Peace be with you" or Romans 9:4-5 & 11:29

Work my way in see if ideas/words line up in English & check the original languages

See if there is reasonable "center" based on the potential chiasm, but also has to fit the "section" and the book, and the whole arc of the entire narrative. E.g., if it came up in Isaiah/Psalms/Torah/Gospel etc., would it fit? If John is re-presenting or re-imagining Torah in light of Messiah Yeshua, it better fit. If Paul is presenting appropriate halakha for his Gentile audiences based on his gospel of Yah becoming King in Messiah Yeshua worldview, it better fit. What is "believing in Yeshua Messiah" for John's audience – Life. What was trusting Yah and Torah about for Moses' audience – Life.

I expect reading from A to A, B to B etc. to line up as I move my way in. E.g. As the Father has sent me, I am sending you, if you forgive anyone's sins, they are forgiven, etc. John 20:21&23. Or John 5:22&27, 14:21&24

Feel good, but keep looking at it over and over, especially as it may be part of something bigger, e.g., John 3-7, or 12-18. Kinda like Exodus 24-40, all of Torah, etc.