

imperative theme. Every book follows a literary structure that allows either (1) the three-fold scheme of Father, Son, and Holy Spirit: or (2) the scheme of spirit, soul, and body of man; or (3) the scheme of predestination, calling, justification (regeneration, indoctrination, divine service, and perseverance), and glorification in some manner.

1. The Third Theme of the Gospel of John - The third theme of the Gospel of John involves the response of the recipient to God's divine calling revealed in its primary and secondary themes, which declares that there are five witnesses to prove the deity of Jesus Christ. As believers we are predestined to be conformed to the image of Christ Jesus (Rom 8:29). In order to go through this process of transformation, we, too, must live a crucified life daily through obedience to the divine calling given in this book in proclaiming the Cross. Jesus endured the Cross for the sins of mankind and we must take up our cross daily to follow Him. This means that we must endure persecution just as our Saviour endured. The rejection of Jesus by the Jews and acceptance by the Gentiles is played out in many passages of this Gospel as an underlying theme. As with the Synoptic Gospels, John purposely weaves within his Gospel a series of events that show the rejection of the Lord Jesus Christ by the Jewish people, by His disciples, by His family and by the Jewish leaders, and His acceptance by sinners. The message that John gives the readers is the same message that the other Gospels give, which says that persecutions await all those who accept Jesus Christ as their Saviour.

In John's Gospel the crucified life is seen in our obedience to Jesus' final commission to follow Him, even unto death by feeding His sheep. The evidence of our following Him and feeding His sheep is demonstrated by our walking in fellowship with the Father as Jesus walked with Him. The plan of fulfilling this final command of feeding His sheep is laid out in John's Gospel. In John's Gospel the crucified life is seen in our obedience to Jesus' final commission to Peter the apostle to feed His sheep. This work best reflects the office and ministry of the pastor in the five-fold ministry of the Church. Thus, according to John's Gospel the Kingdom of God is established upon earth through the pastoral ministry of shepherding God's sheep, learning to follow Jesus in daily fellowship. Finally, the message of following Jesus is carried into the theme of John's first epistle as the message of walking in fellowship with the Father.

An additional comment is worth noting about the structural relationship of the four Gospels. The Gospel of John serves as a foundational book that the Synoptic Gospels are built upon. Just as the epistle of Romans serves as a foundation upon which the themes of the other six "church" epistles are laid, that is, Galatians, 1 and 2 Thessalonians, Ephesians and Colossians, 1 and 2 Corinthians, and Philippians, so does the Gospel of John serve the other Gospels. For example, the Gospel of John is structured so as to give the testimonies of the Father (1:1-18), of John the Baptist (1:19-51), of Jesus' miracles (2:1 to 12:11), of Scripture (12:12 to 20:31) and of Jesus Himself (21:1-23).

Matthew's Gospel emphasizes John's testimony of the Old Scripture. Mark's Gospel emphasizes John's testimony of Jesus' miracles. Luke-Acts emphasizes John's testimony of the testimony of men. This helps explain why the Gospel of John and the epistle to the Romans is so popular among new believers, since they serve as a foundation to their type of New Testament literature.

XI. Literary Structure

The literary structure of the Gospel of John must follow the thematic scheme of the book. It is important to note that such a breakdown of this book of the Holy Bible was not necessarily intended by the original author, but it is being used as a means of making the interpretation easier. It is hoped that this summary and outline can identify the underlying themes of the book, as well as the themes of its major divisions, sections and subsections. Then individual verses can more easily be understood in light of the emphasis of the immediate passages in which they are found.

A. Identifying the Structure of the Gospel of John - Before we can give a summary of the Gospel of John, we must decide upon its structure. There are a number of different ways that scholars have chosen to outline the Gospel of John. I have listed a few of the more common outlines.

1. *Signs/Glory Outline* – One popular outline for the Gospel of John mentioned repeatedly in modern times is to identify John 1:1-18 as the prologue and John 21 as the epilogue, with the body of the narrative material divided into two major sections. John 1:19 through John 12 has often been identified as material that gives the signs of Jesus’ deity, while John 13-20 gives His passion, or glorification. While John 1-12 does in fact give the signs, or testimonies, of Jesus’ deity through a number of recorded miracles, John 20:30-31 tells us that the author considered signs as part of the narrative material all of the way through chapter 20. Thus, while the Signs/Glory Outline takes us in the right direction, it needs some adjustments to fit the structure intended by the author.

2. *Public/Private Ministry Outline* – A very popular way to outline the Gospel of John is to base its structure upon two major periods, called Jesus’ public ministry, and His private ministry. His public ministry was to the people and His private ministry was to His disciples.

The Prologue	1:1-18
The Public Ministry	1:19 to 12:50
The Private Ministry	13:1 to 17:26
His Death & Resurrection	18:1 to 20:31
The Epilogue	21:1-25

However, this structure does not reflect the major theme of the Gospel of John, which is the testimony of His deity as the Son of God, which the author states is carried through chapter 20.

3. *Geographical Outline* – Another popular way to outline the Gospel of John is to base its structure upon the different geographical locations of His ministry, which took place in Judea, Galilee, Jerusalem, and Perea.

The Prologue	1:1-18
The Early Judean Ministry	1:19 to 5:47
The Galilean Ministry	6:1 to 7:8
The Jerusalem Ministry	7:9 to 10:39
The Perea Ministry	10:40 to 11:57
His Private Ministry	12:1 to 17:26
His Death & Resurrection	18:1 to 20:31
The Epilogue	21:1-25

Again, this outline does not reflect the major theme of the Gospel of John, which places emphasis upon the deity of the Lord Jesus Christ.

4. *The Five-fold Witness Outline* - The Gospel of John can be divided into a structural outline by following the four-fold witness that Jesus discusses in John 5:17-47, which are the testimonies of God the Father (5:17-30), of John the Baptist (5:31-35), of Jesus’ works (5:36-38) and of the Old Testament Scriptures (5:39-47) that Jesus is the Son of God, which serves as the foundational truth of the New Testament Scriptures. Jesus will later provide Himself as a fifth testimony of His deity in John 8:14. John 1:1-18 reveals the testimony of the Father. In John 1:19-51 we have the testimony of John the Baptist and his disciples. In John 2:1 to 11:54 we find six miracles, or works, of Jesus that the author uses as a testimony of His deity with the seventh miracle being His resurrection. The fourth testimony to the deity of the Lord Jesus Christ emphasizes the fulfillment of Scriptures. Therefore, John 11:55 to 20:29 makes seven references in which Jesus’ passion fulfilled Old Testament Scriptures. This structure resolves the dilemma of the conclusion given by the author in 20:30-31, since John 2-20 is divided into seven testimonies of Jesus’ deity through seven miracles. The Gospel of John closes with the testimony of Jesus calling His disciples to follow Him in chapter 21.

In addition, these five testimonies are given in the order in which God gave them to mankind. The Father testified of the coming Messiah under the Old Covenant. John the Baptist appeared and

served as the second witness just before Jesus' public appearance. The miracles of Jesus' ministry became the third witness of His deity. Finally, after Jesus' resurrection, the New Testament Church began to receive revelation from the Old Testament Scriptures of how Jesus fulfilled its prophecies, particularly by His Passion and Resurrection. Thus, John will present these five witnesses in a chronological order in his Gospel.

B. A Proposed Structure of the Gospel of John Using the Five-fold Witness Outline – I have chosen to use the Five-fold Witness Outline because it offers the best presentation of the three-fold thematic scheme of the Gospel of John that is proposed in the preceding introductory section. With the structure of John's Gospel being made up of the five-fold testimony of Jesus' deity, John 1:1-18 places emphasis upon the first of these five witnesses, that of God the Father. The second testimony comes from John the Baptist and his disciples and is found in John 1:19-51. The third and largest section of John's Gospel is given to the testimony of the works, or miracles, of Jesus (Jn 2:1 to 11:54). In this section John records seven key miracles associated with seven feasts. The seventh miracle is the miracle of the Resurrection, found in 11:55 to 20:29, which serves as the strongest testimony of the deity of Jesus Christ. Embedded within this seventh miracle narrative are seven events of Christ's Passion that were predicted in the Old Testament Scriptures, which is the fourth major testimony of the Gospel of John. Each of these events is supported by Old Testament quotations declaring their fulfillment. The Gospel of John closes in chapter 21 with the fifth testimony, that of Jesus calling His disciples, and us, to follow Him. Therefore, after hearing the witness of four others testifying of the deity of the Lord Jesus Christ, we have Jesus making a personal and final call to follow Him.

I. The Testimony of the Father that Jesus Christ is the Son of God (1:1-18) - The theme of each book in the Holy Bible is revealed in the first few verses of each book. The theme of the Gospel of John is the testimony of the Father declaring Jesus Christ to be the eternal Son of God. This is clearly stated in the opening verses of John's Gospel (1:1-18). Even in the closing passages of this Gospel the author makes a direct reference to the deity of Jesus Christ as the Son of God (Jn 20:30-31) and an indirect reference by stating that if all of His works were recorded the world could not contain the books that would be written (Jn 21:55).

John 20:30-31, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

John 21:25, "And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen."

With the structure of John's Gospel being made up of the five-fold testimony of Jesus' deity, John 1:1-18 places emphasis upon the first of these five witnesses, that of God the Father. In this opening passage of Scripture God the Father gives His testimony to mankind that Jesus Christ is the Son of God. The theme of this passage that opens John's Gospel is that the Word of God was with the Father before He became flesh and dwelt among us. This is the testimony of God the Father. Thus, the first office and ministry of Jesus Christ before He became the Apostle of our faith and Great High Priest and soon coming King was the office of the Word of God. It is important to note that Jesus Christ was not the Son of God until He became a man. He is called the pre-incarnate Word of God until His virgin birth. When He partook of flesh and blood as the Son of God, Jesus Christ was rejected by men and crucified at Calvary. Later in this Gospel, we realize that the reason the Jews rejecting Him was because they were looking for a conquering king, one who would deliver them from Roman oppression. However, Jesus came first as the Lamb of God, slain from the foundation of the world (Rev 13:8). Thus, in the passage of Scripture that immediately follows, John the Baptist will introduce Jesus Christ as the Lamb of God to the Jews (1:19-28). The Jews did not recognize Him as this Suffering Servant and, therefore, crucified Him for blasphemy because He called Himself the Son of God.

Revelation 13:8, “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.”

Jesus Christ is described in John 1:1-18 as the Word of God, which office He still carries as testified in the book of Revelations (Rev 19:13).

Revelation 19:13, “And he was clothed with a vesture dipped in blood: and his name is called The Word of God.”

In summarizing 1:1-18, John 1:1-5 contains a parallel passage to the Creation Story in Genesis by using the phrase “in the beginning,” revealing the role of Jesus Christ prior to creation (1:1-2), during creation (1:3-4), and after creation (1:5). After testifying to the pre-incarnate Jesus as the Word of God in 1:1-5, the author jumps forward four thousand years from the time of creation to the testimony of John the Baptist (1:6-13) and the incarnation of the Word (1:14-18). John 1:14-18 takes us into the second phase of Jesus' ministry as the Son of Man, born thru the virgin Mary, and as the Son of God, conceived by the Holy Spirit. Hebrew 3:1 called Jesus an Apostle in this second phase, which was His earthly ministry.

Hebrews 3:1, “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;”

Here is a proposed outline:

A. The Father Testifies of the Light of the World (1:1-5) - We see that the testimony of the Heavenly Father reveals the divine pre-incarnation of the Lord Jesus Christ and how He held the office as the Word of God in the beginning (1:1-2). Through the creation of the heavens, earth, and mankind, God the Father testified of His Son's pre-incarnate deity from the time of Creation until the time of John the Baptist (1:3-4). Yet, man rejected this witness (1:5). The objective of John 1:1-5 is to declare Jesus as the Light of the World by which mankind comes to the knowledge of God and partakes of redemption. Thus, the next passage of Scripture (1:6-13) picks up this motif and develops it in the preaching of John the Baptist.

B. The Father Sends John the Baptist to Testify of the Light of the World (1:6-13) – Because mankind rejected the Father's testimony of the Word since the time of creation (1:5), the Father now sends John the Baptist to testify of the coming of the pre-incarnate Son of God and to reveal Him through water baptism (1:6-13). These verses focus on John's message of Jesus Christ as the pre-incarnate Light who created all things and to whom creation bears witness of the Light and knowledge of God (1:6-9). Although many have rejected the testimony of God the Father (1:10-11), those who accept it will be born of God (1:12-13).

C. Summary of the Five-fold Witness of the Father (1:14-18) - After we learn that Jesus Christ was with the Father in the beginning and that creation testifies of Him (Jn 1:1-5), and we are told that God sent John the Baptist to bear witness of the Light before Jesus was manifested to the world (John 1:6-13), we now have a brief list of the five-fold witnesses that God sent to mankind once Jesus Christ was baptized in order to be recognized by the world as the Son of God (1:14-18). God sent Jesus Christ into this world with a supernatural birth and the Word became flesh (1:14a). What would we see if we beheld the Word manifested and embodied in flesh and blood walking and living among us? What would God manifested in the flesh look like? The next few verses tell us what He looks like.

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| 1. The Witness of the Father | 1:14b |
| 2. The Witness of John the Baptist | 1:15 |
| 3. The Witness of His Works | 1:16 |
| 4. The Witness of Scripture | 1:17 |

5. The Witness of Jesus' Words 1:18

This five-fold testimony will serve to identify for us the structure of the Gospel of John from which we will build an outline. John's Gospel can be divided according to this five-fold witness.

The Testimony of the Father	1:1-18
The Testimony of John and His Disciples	1:19-51
The Testimony of Jesus' Miracles	2:1 to 11:54
The Testimony of Scriptures	11:55 to 20:29
The Testimony of Jesus	21:1-23

In addition, Jesus discusses these witnesses in John 5:19-47.

Jesus Testifies of Himself	5:19-30
Testimony of John the Baptist	5:32-35
Testimony of His Works	5:36
Testimony of the Father	5:37-38
Testimony of the Scriptures	5:39-47

Here is a summary:

1. *The Witness of the Father (1:14b) (see John 1:1-14)* – How did the Father testify of the pre-incarnate deity of His Son Jesus Christ after His baptism? The apostles then beheld the glory of the God, or deity, embodied within the man Jesus Christ (1:14b). One example would have been at His baptism, and another would have been on the Mount of Transfiguration. Through these divine manifestations of God's glory mankind could see the Father's love for humanity.

2. *The Witness of John the Baptist (1:15) (see John 1:19-51)* – How did John the Baptist testify of the pre-incarnate deity of Jesus Christ after His baptism? John the Baptist announced the earthly ministry of Jesus Christ as One who was pre-incarnate. Through his preaching mankind could see the Father's love for humanity.

3. *The Witness of His Works (1:16) (see John 2:1 to 20:31)* – How did the works and miracles of Jesus Christ testify to the pre-incarnate deity of Jesus Christ after His baptism? The apostles saw Jesus Christ in His fullness, both spirit, soul and body, as well as financially sound. He had no lack in anything, but walked in fullness in every area of His life. Jesus Christ showed to us what fullness means as a human being. God wants us complete in every area of our lives. Then, as Jesus Christ began to perform miracles, men began to partake of His fullness. We become whole, or walk in our fullness, by these miracles. Through these miracles mankind could see the Father's love for humanity.

4. *The Witness of the Scriptures (1:17) (see John 11:55 to 20:29)* – How did the Old Testament Scriptures testify to the pre-incarnate deity of Jesus Christ after His baptism? The life and ministry of Jesus Christ fulfilled many Old Testament Scriptures. By the fulfillment of prophetic Scriptures, Jesus Christ showed us a God of love and truth. These Scriptures revealed God's plan of bestowing His grace upon mankind while remaining true to His judgment upon a sinful world. Moses revealed to us laws to live by and these laws revealed man's sinfulness. But the Scriptures revealed Jesus Christ as the Father's way of showing His love for humanity.

5. *The Witness of Jesus Christ Himself (1:18)* (see John 21:1-23) – How did Jesus Christ Himself testify to His pre-incarnate deity after His baptism? Jesus Christ declared Himself to be the Son of God who had been sent from the Father in Heaven.

Conclusion - This five-fold testimony will follow the same order as they are presented in the Gospel of John. In addition, these five testimonies are given in the order in which God gave them to mankind. The Father testified of the coming Messiah under the Old Covenant. John the Baptist appeared and served as the second witness just before Jesus' public appearance. The miracles of Jesus' ministry became the third witness of His deity. Finally, after Jesus' resurrection, the New Testament Church began to receive revelation from the Old Testament Scriptures of how Jesus fulfilled its prophecies, particularly by His Passion and Resurrection. Thus, John will present these five witnesses in a chronological order in his Gospel.

II. The Testimony of John the Baptist (1:19-51) - The second testimony comes from John the Baptist and his disciples and is found in John 1:19-51. This passage even opens by declaring it as the testimony of John by saying, "And this is the record of John..."

John 1:19, "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?"

While the testimony of the Father (1:1-18) reveals God the Father's divine foreknowledge in sending His Son into the world to redeem mankind, the testimony of John the Baptist and his disciples (1:19-51) reveals the justification that Jesus Christ has come to bring mankind so that we may stand righteous before Him; for He must be slain as the Lamb of God.

This section can be divided into four subsections, or four testimonies, with the divisions marked by the phrase "the next day."

A. John's Testimony to the Jewish Leaders (1:19-28) - John the Baptist was careful with his reply to the Jewish leaders; for he was answering a group of people that would one day seize the Messiah and crucify Him. In addition, when explaining his office and ministry to them, he gave himself a very humble title for a man doing such a great work of God. He described himself as the Word of God describes him, rather than how he saw himself in a humbled condition compared to others in society. We, too, are to say what God's Word says about us, rather than describe ourselves as defeated.

After giving himself a humble title before the Pharisees, John's testimony to the Jewish leaders emphasizes the authority of the One coming after him, whose authority supersedes that of the Pharisees, who believed themselves to be in authority.

When we understand the underlying themes of the four Gospels, it is easy to see each of these themes emphasized within their separate accounts of John the Baptist. Since Matthew's Gospel emphasizes the testimony of the Old Testament Scriptures, he begins in Matthew 3:1-12 about how that John the Baptist is represented as the one who fulfilled the prophecy of Isaiah. Mark's Gospel emphasizes the proclamation of the Gospel. Although Mark 1:1-8 is very similar to Matthew's passage it gives more text about the proclamation of John the Baptist. Luke's Gospel emphasizes the prophetic eyewitness testimonies surrounding Jesus Christ's ministry. Therefore, Luke 3:1-20 begins by referring to verifiable dates of the ministry of John the Baptist with his prophetic message of the coming Saviour. Finally, this parallel passage in John's Gospel emphasizes John the Baptist's testimony of the deity of the Lord Jesus Christ as he declares that he was sent by God to reveal the Lamb of God to the world. John 1:19-28 provides the testimony of John the Baptist as one of the

five witnesses declaring the deity of Jesus Christ that make up the structure of the Gospel of John.

B. John Testifies of the Lamb of God (Jesus' Baptism) (1:29-34) - In John 1:29-34 we read the story of how John the Baptist baptizes Jesus Christ and declares Him to be the Lamb of God.

C. The Testimony of John's Disciples (1:35-51) – We read in John 1:35-51 about the testimonies of how the disciples of John the Baptist recognized Jesus Christ as the Son of God. This passage tells us about five disciples named John, Andrew, Peter, Philip and Nathanael who met Jesus Christ and believed upon Him within the first few days of His Judean ministry. We will read in Matt. 4:18-22 how Jesus Christ was walking by the Sea of Galilee and called Peter, Andrew, John and James to follow Him while in His Galilean ministry. They immediately left their nets and followed Him. However, the events in the Gospel of Matthew took place after the death of John the Baptist, perhaps a year or two later. Thus, we see that the calling of disciples in the first few days of Jesus' ministry was not a calling to forsake their work and follow him, although we see them following him before the imprisonment of John the Baptist (Jn 3:22-24). This second calling in Matthew emphasizes the fact that Jesus met them later and asked them at that time to lay down their nets, forsake all and follow Him permanently. In summary, John's Gospel emphasizes the fact that the disciples recognized Jesus Christ as the Son of God while Matthew's Gospel places emphasis upon Jesus selecting and training His disciples.

1. The Testimony of John and Andrew (1:35-42) - We read in John 1:35-42 of how two of John's disciples first met Jesus Christ and introduced Him to Peter. Scholars believe that the unnamed disciple in this passage in John. Since it was John the apostle's custom in writing this Gospel not to mention his own name, but to only make a reference to himself, it is very likely that he is one of the two disciples that are first mentioned in this passage, since the second person is clearly named as Andrew in 1:40. This deliberate attempt to avoid naming a person in this Gospel is a clear indication of the identity of John the apostle.

2. The Testimony of Philip and Nathanael (1:43-51) - In John 1:43-51 we read of how Jesus Christ calls two more disciples, Philip and Nathanael. Philip is listed in the Synoptics as one of the Twelve (Matt 10:3, Mk 3:18, Lk 6:14) while Nathanael is not mentioned at all in the Synoptic Gospels. Although Philip is associated with Bartholomew in each list of the Twelve, scholars have not been able to associate Nathanael with Bartholomew.⁸⁰ However, Nathanael is placed in John 1:43-51 because he one of the earliest witnesses of Jesus Christ as the Messiah.

III. The Testimony of Jesus' Works (2:1 to 20:31) – The third and largest section of John's Gospel is given to the testimony of the works, or miracles, of Jesus (Jn 2:1 to 11:54). In this section we find six miracles, or works, of Jesus that the author uses to reveal several important aspects about the deity of Jesus, with the seventh miracle being that of Christ's resurrection (11:55 to 20:29). (The section containing the seventh miracle will also contain the seven testimonies of Old Testament Scripture.) It appears that John the apostle selected seven particular miracles which occasioned Jesus that best testified of His deity.⁸¹ Within each of the seven subsections of miracles, several common

⁸⁰ Andreas Kösterberger, *John*, in *Baker Exegetical Commentary on the New Testament* (Grand Rapids, Michigan: Baker Academic, 2004), 79-80.

⁸¹The proposition that the Gospel of John contains seven distinct miracles, or testimonies, that witness to the deity of Jesus Christ is not new. Those scholars who do propose seven miracles offer a variety of combinations as to which passages qualify as a distinct miracle or testimony. For example, G. Campbell Morgan names seven miracles that are popularly used as: (1) the water to wine [2:1-12], (2) restoration at Cana [4:43-54], (3) the man at the pool [5:1-9], (4) feeding the multitudes [6:1-15], (5) stilling the storm [6:16-21], (6) the blind man [9:1-7], and (7) Lazarus [11:1-

elements are found. Each will contain a miracle, followed by Jesus' testimony of His deity occasioned by the miracle, the response of the people's faith, and often His rejection by the Jews. The seven particular miracles recorded in John's Gospel clearly tell the story of how Jesus revealed Himself to mankind as the Son of God. Thus, these seven particular miracles "manifest" His glory, or deity. We find in John 2:1-11 the record of the first of seven miracles in John's Gospel. This passage closes with the comment from the author that the purpose of recording these particular miracles was to "manifested forth his glory" (2:11), which is the underlying theme of the Gospel of John, to reveal the glory that Jesus Christ has with God the Father as the Son of God. These seven miracles serve as testimonies that reveal His glory as the Son of God, with each miracle revealing a difference aspect of Jesus' glory with the Father as well as His divine nature. Note how John 2:11, which verse closes the first miracle, declares this section of John's Gospel as the beginning of His miracles.

John 2:11, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."

John 2:11 also says that these miracles serve to reveal His glory, with each miracle revealing a difference aspect of Jesus' glory with the Father as well as His divine nature and redemptive role for mankind. Thus, the miracles and declarations of Jesus found in this section all point to His coming Passion: death, burial and resurrection. It is important to understand that the revelations of Jesus' glory reveal progressively more and more of His divinity. Each revelation could only be understood by those believers who had embraced the previous revelation of His glory.⁸² Thus, many turned back from following Him during the course of His public ministry, so that it was only to His dedicated disciples that He revealed His crucifixion and coming resurrection.

Structural Markers of John 2:1 to 20:31 – John 2:1 to 20:31 can be divided according to seven Jewish feasts. Within each of these seven feast sections is found a single miracle, a miracle that testifies of a particular aspect of Jesus' deity. We find six of these miracles ending with a statement that many believed in Him because of these miracles (2:11; 4:53; 5:15; 6:14; 9:38; 11:45). The seventh miracle of the Resurrection also ends with a similar statement of people believing in Him (20:29). In addition, the first six sections have distinct transitional statements regarding Jesus journeying to a Jewish feast and retreating after manifesting Himself as the Son of God (2:2, 12; 5:1; 6:1; 7:1-10; 10:23). The seventh miracle of the Resurrection also begins and ends with a similar statement of Jesus arriving at the feast (11:55-12:1). These sections begin with an introduction to a Jewish feast, and within these sections can be found subsections that can be divided by recurring narrative phrases such as "after these things." The word "miracles" (σημειον) (S 4592) will occur fourteen (14) times within this section of 2:1 to 11:54 out of the seventeen (17) times it is found within the entire Gospel, since the miracles of Jesus Christ are emphasized in this section. Each occurrence of the word "miracle" in this section is accompanied with a statement about the people believing in Jesus, particularly the Gentiles, or about the Jewish leaders rejecting Him because of such miracles. Thus, the purpose of each of these miracles was to show forth the deity of the Lord Jesus Christ so that the people would believe in Him, while contrasting those who rejected His testimony. The seventh and final miracle will be found during the seventh and final Passover feast in which Jesus Christ is resurrected from the dead by the power of the Father. The seventh miracle of

44]. See G. Campbell Morgan, *The Analyzed Bible: The Gospel According to John* (New York: Fleming H. Revell Company, 1909), insert page. I believe that John the apostle uses seven miracles to shape the literary structure of the Gospel of John in 2:1 to 20:29, with 20:30-31 serving as a summary of these miracles. Thus, I proposed that the resurrection of Jesus Christ is the seventh miracle, while suggesting that the miracle of Jesus walking on the water does not fit within this literary structure of the Gospel of John.

⁸²The progressive revelation of the deity of Jesus Christ in the Gospel of John is noted by scholars. For example, Alexander MacLaren says, "...the story of the gradual illumination of his spirit until it came to the full light of the perception of Christ as the Son of God, was far more to the Evangelist, and ought to be far more to us than giving the outward eye power to discern the outward light." See Alexander MacLaren, *The Gospel According to St. John chapters IX to XIV*, in *Expositions of Holy Scripture* (New York: A. C. Armstrong and Son, 1908), 11-12.

the resurrection is the focus of the next section (11:55 to 20:31), which also gives us seven testimonies of Jesus' deity from the Old Testament Scripture.

The Thematic Scheme of John 2:1 to 20:31 – John 2:1 to 20:31 records seven miracles which Jesus worked on seven festival occasions that provided an opportunity to declare Himself as the Son of God, with the seventh miracle of the resurrection taking place on the seventh feast of the Passover. It is interesting to note that each of these miracles will be performed at festive occasions, telling us that Jesus' work of redemption for mankind is a cause for rejoicing and celebrating. This section of John's Gospel follows a thematic scheme revealing Jesus' role in man's redemption, which are predestination, divine calling, justification, indoctrination, divine service and perseverance, and glorification. *Predestination (2:1-11)* - At the wedding feast Jesus declares that His time had not yet come, a reference to the fact that He has been predestined to shed His own blood on Calvary at God the Father's preordained time, revealing God's predestined plan of redemption for mankind as well. It is through Christ we have been predestined for redemption and salvation. *Divine Calling (2:12 to 4:54)* - At the first Jewish Passover Jesus performs miracles and tells Nicodemus that He has been sent from Heaven, only to be rejected by the Jews and accepted by the Gentiles, revealing Jesus' divine calling to come to earth for mankind to believe in Him. It is through Christ being sent from Heaven that we have been called to believe in Him. *Justification (5:1-47)* - At the third feast of the Jews Jesus calls for men to believe in Him as the Son of God through the four-fold testimony of the Father, of John the Baptist, of the Old Testament Scriptures, and of His miracles. These four testimonies justify Jesus Christ as the Son of God and reveal man's need for justification through faith in Him. It is through Christ we have been given the testimonies by which man must believe unto salvation. *Indoctrination (6:1-71)* - At the time of the second Jewish Passover Jesus performed the miracle of feeding the five thousand, which provided Him the opportunity to declare Himself as the "Bread of Life," which testimony reveals man's need to partake of His redemptive work of indoctrination. *Divine Service (7:1 to 10:21)* - At the Feast of Tabernacles Jesus reveals Himself as "the Light of the world" (8:12), the "Door of the sheepfold" (10:1), and the "Good Shepherd" (10:14), revealing man's redemptive need to follow Jesus in divine. It is through Christ we walk in the light of God's plan for our lives through His divine protection and provision so that we can persevere unto the end. *Perseverance (10:22 to 11:57)* - At the Feast of Dedication Jesus raises Lazarus from the dead and declares Himself as the "Resurrection and the Life" for all mankind, revealing man's eternal hope of glorification. It is through Christ we, too, will partake of our resurrection and eternal glorification. *Glorification (11:55 to 20:29)* - The final Passover in 11:55 to 20:29 provides the seventh miracle of the Resurrection of Jesus Christ, which reflects the theme of man's glorification. In addition, in this section John the apostle proves Jesus' testimonies through the fulfillment of seven events surrounding the Passion predicted in the Old Testament Scriptures.

The Miracles Testify to Similar Aspects of the Divinity of Jesus Christ – Each miracle that Jesus performed served as a type and figure of a similar aspect of Jesus' divinity. For example, Jesus turned the water to wine when testifying of the new covenant He was predestined to institute through His blood (2:1-11). The healing of the nobleman's sons testified of Jesus' calling as the Saviour of the world (2:12 to 4:54). Jesus healed the lame man at the Pool of Bethesda and testified that eternal life is in Him (5:1-47). During the Passover festival recorded in John 6:1-71, Jesus miraculously fed the five thousand and then told the people that He was the Bread of Life. At the Feast of Tabernacles, Jesus Christ healed the blind man and then declared that He is the Light of the World (7:1 to 10:21). During the Feast of Dedication (10:22 to 11:57), Jesus raised Lazarus from the dead as a way to declare that He was the Resurrection and the Life.

A. The First Miracle (2:1-11) (Predestination) (Jesus Testifies that He is the Fulfillment of the Father's Predestined Plan to Redeem Mankind) - We find in John 2:1-11 the record of the first of seven miracles recorded in John's Gospel where Jesus testifies of His deity. At the first miracle of turning the water into wine Jesus testifies of God the Father's divine plan of redemption through His predestined shedding of blood and atoning death. At the wedding feast in John 2:1-11 Jesus declares that His time had not yet come, a reference to the fact that He has been predestined to shed His own blood on Calvary at God the Father's