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ATONEMENT IN JOHN:
THE DEATH OF JESUS IN LIGHT OF EXODUS TYPOLOGY

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ATONEMENT IN JOHN:
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For all who will believe, but *especially* for
Kelly, my wife, and Elizabeth, our daughter:

May the Lord fill you with his joy and peace
by granting you to see and savor all that God is for us in Jesus.

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PREFACE

This thesis represents the beginning—the beginning of a journey in the gospels. When I originally applied to begin doctoral studies at The Southern Baptist Theological Seminary, I believed that I would become a Pauline scholar like many whom I admired, including John Piper and Tom Schreiner. However, as it turned out, the Lord had other plans for me.

During my first semester at Southern, I took a course with Dr. Bill Cook, my advisor for the current project. Dr. Cook's course was a semester's study through the Gospel according to John, and it was during that course that God awoke a desire to study the gospels within me. This desire only increased as I studied the Gospel according to Matthew with Dr. Pennington the following semester.

I am thankful for the way numerous individuals have invested in me over the years, including but not limited to Dr. Brent Aucoin of Faith Bible Seminary (FBS), Dr. Rob Green of FBS, and Dr. Andy Naselli of Bethlehem College and Seminary. Dr. Aucoin helped me to understand how to analyze and exegete biblical narrative. Dr. Green helped me learn and love Greek. Finally, Dr. Naselli was instrumental in forming my understanding of biblical theology, typology, and theological method. I praise God for these men, and I pray this project reflects the good deposit they made in my life and education.

David Christensen

Louisville, Kentucky

December 2017

CHAPTER 1

INTRODUCTION

The Fourth Gospel (FG), as the final book of the tetrevangelium, is work that achieves *magisterial* depth through a *simple* vocabulary. One author described it as "a book in which a child can wade and an elephant can swim."¹ John wrote with "a mixture of clarity and profundity,"² like a master artisan whose "narrative technique is analogous to the visual artistry of Rembrandt's portraits . . . repay[ing] sustained meditation."³ The FG is a figural tapestry which enraptures the readers through its evocative use of the OT which is often more *visual* than *verbal*.⁴ John's portrait of Jesus has captivated me; therefore, I am writing not only as one who has beheld it, but as one who is being held by it.⁵

Thus, if the FG repays sustained meditation and John has evocatively woven the OT throughout his portrait of Jesus, then what remains to be *seen* is what such imagery implies. The study at hand is intended to do just that, to unfurl particular threads of John's tapestry and determine their implications. Specifically, it

¹Paul F. Barackman, "Gospel According to John," *Interpretation* 6, no. 1 (1952): 63.

²Leon Morris, *The Cross in the New Testament*, 2nd ed. (Grand Rapids: Eerdmans, 1972), 144.

³Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), 284.

⁴*Ibid.*, 336; Carson has noted that it is within the last century that scholarly investigations into John's use of the OT have multiplied. D. A. Carson, "John and the Johannine Epistles," in *It Is Written: Scripture Citing Scripture: Essays in Honour of Barnabas Lindars*, ed. D. A. Carson and H. G. M. Williamson (Cambridge: Cambridge Univ. Press, 1988), 245–64.

⁵Similarly, Carson comments, "Readers should be approaching the text not as its master but as its servant; one should not so much seek to master Scripture as be mastered by it." D. A. Carson, "Theological Interpretation of Scripture: Yes, But . . .," in *Theological Commentary: Evangelical Perspectives*, ed. R. Michael Allen (London: T&T Clark International, 2011), 202.

is the goal of this paper to unpack the death of Jesus in light of exodus imagery. Although there is a general consensus concerning the centrality of Jesus' death in the FG,⁶ there is far less consensus about *why* Jesus' death is central or its *implications*. In order to accomplish this goal, I begin by overviewing my methodology and surveying the current milieu of debate concerning the death of Jesus in the FG. After these introductory matters, I will provide a concise summary and the way forward.

Methodological Overview

This overview follows a theological progression. First, I will comment on the theological method which undergirds this paper. Second, I will discuss the specific approach to the text which will be employed. Finally, I will specifically discuss my understanding of typology.⁷

Theological Method

No person comes to Scripture as a *tabula rasa*; instead, one "necessarily interpret[s] out of a framework which *itself* must constantly be tested."⁸ In light of this, Carson's figure soberly depicts his theological method as a progression.⁹

⁶Belle states, "The majority of the speakers at the Colloquium agreed that . . . the death of Jesus is central to the fourth gospel." Gilbert van Belle, "Introduction," in *The Death of Jesus in the Fourth Gospel*, ed. Gilbert van Belle, Bibliotheca Ephemeridum theologicarum Lovaniensium 200 (Leuven, Belgium: Leuven University Press, 2007), xxx.

⁷Hoskins notes the confusing nature of typological discussions when authors do not define which conception of typology they are using. Paul M. Hoskins, *Jesus as the Fulfillment of the Temple in the Gospel of John*, Paternoster Biblical Monographs (Milton Keynes, England: Paternoster Press, 2006), 18.

⁸Carson, "Theological Interpretation of Scripture," 197.

⁹D. A. Carson, "Unity and Diversity in the New Testament: The Possibility of Systematic Theology," in *Scripture and Truth*, ed. D. A. Carson and John D. Woodbridge (Grand Rapids: Zondervan, 1983), 91–92; this theological method is described in more detail by Naselli. Andrew David Naselli, "D.A. Carson's Theological Method," *Scottish Bulletin of Evangelical Theology* 29, no. 2 (2011): 245–274; it is more concisely summarized in a more recent publication. Andrew David Naselli, *How to Understand and Apply the New Testament: Twelve Steps from Exegesis to Theology* (Phillipsburg, NJ: P&R Publishing, 2017), 5–8.

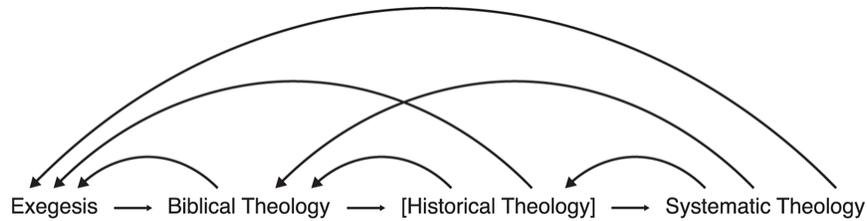


Figure 1. Theological method

Figure 1 demonstrates how awareness of systematic-theological arguments and biblical-theological motifs feed back into one's exegesis; however, Carson is quick to note that "nevertheless, the line of final control is the straight one from exegesis right through biblical and historical theology to systematic theology."¹⁰ This is the theological method which I will employ. The implication for this study is that my exegetical work will form the foundation for my biblical theological conclusions which in turn are the foundations for my systematic-theological conclusions. Indeed, the study itself will move from exegesis to theology for that very reason.

Biblical-Theological Exegesis

Biblical theology emerges from responsible exegesis.¹¹ This exegesis, "rather than try[ing] to go behind the text to get at what really happened, as though the text is mere propaganda, [tries] to understand what the biblical authors have written."¹² The aim of such study is "to understand the meaning of any given text in its immediate historical and literary context, and then determine how that meaning

¹⁰Carson notes further, "The final authority is the Scriptures, the Scriptures alone. For this reason exegesis, though affected by systematic theology, is not to be shackled by it." Carson, "Unity and Diversity in the New Testament," 92.

¹¹D. A. Carson, "Systematic Theology and Biblical Theology," in *New Dictionary of Biblical Theology*, ed. Brian S. Rosner and T. D. Alexander (Downers Grove, IL, IL: InterVarsity Press, 2000), 91; Aubrey Sequeira and Samuel Emadi, "Biblical-Theological Exegesis and the Nature of Typology," *Southern Baptist Journal of Theology* 21, no. 1 (2017): 13.

¹²James M. Hamilton, *With the Clouds of Heaven: The Book of Daniel in Biblical Theology*, *New Studies in Biblical Theology* 32 (Downers Grove, IL, IL: InterVarsity Press, 2014), 21.

unfolds through the redemptive-historical narrative of Scripture, that is, in the literary context of the whole canon."¹³ Biblical-theological exegesis also recognizes the metanarrative of which each individual narrative or pericope is a part.¹⁴ Indeed, a given biblical text has three horizons or levels of meaning which unfold progressively throughout redemptive history: an immediate context, an antecedent context, and a canonical context (see figure 2).¹⁵

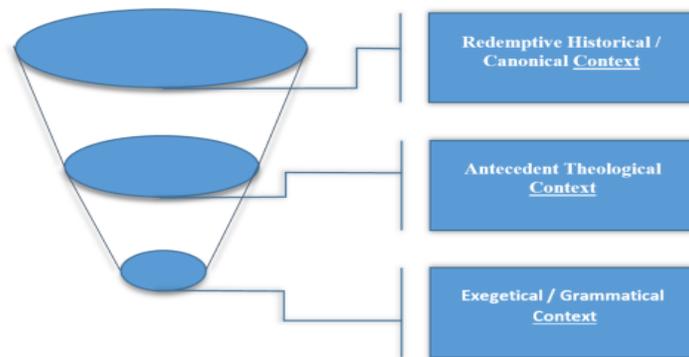


Figure 2. The three horizons of context

One will notice that the core meaning always contains the exegetical or immediate context, even as theological integration moves to the other levels. Bock helpfully illustrates this by saying, "[It] is much like a play in the second quarter of a football game that many come to realize in the fourth quarter was the turning point

¹³Sequeira and Emadi, "Biblical-Theological Exegesis," 14.

¹⁴Hays recognizes that the various narratives of Scripture comprise a larger coherent story. Richard B. Hays, "Can Narrative Criticism Recover the Theological Unity of Scripture?," *Journal of Theological Interpretation* 2, no. 2 (2008): 202–3; yes to Hays' observations, but I affirm them with Carson's cautions. Carson, "Theological Interpretation of Scripture."

¹⁵Vern S Poythress, "Divine Meaning of Scripture," *Westminster Theological Journal* 48, no. 2 (September 1986): 267; Wellum and Gentry describe the three horizons as: textual, epochal, and canonical. Peter John Gentry and Stephen J. Wellum, *Kingdom through Covenant: A Biblical-Theological Understanding of the Covenants* (Wheaton, IL: Crossway, 2015), 92–108.

of the game."¹⁶ This explains why OT texts appear to gain significance in light of redemptive history, and it brings us to the next issue—typology.

Typology

In the realm of the NT's use of the OT, there is no shortage of approaches to interpretive difficulties, and thus Silva concludes that "we should avoid quick solutions and simplistic answers."¹⁷ One of the best analyses in recent times of the problem of the NT's use of the OT was written by Moo and Naselli.¹⁸ In addition to their analysis, Hoskins makes clear that there are two major camps in the field of typology: those who see OT types as prospective (forward pointing, even if shadows) and those who see them as *only* retrospective (hindsight is twenty-twenty).¹⁹ Moo

¹⁶Darrell L. Bock, "Evangelicals and the Use of the Old Testament in the New," *Bibliotheca Sacra* 142, no. 568 (October 1985): 312; the significance of OT passages unfolds in light of "developing revelation of the later parts of the OT and especially [in light of] the NT." G. K. Beale, *Handbook on the New Testament Use of the Old Testament: Exegesis and Interpretation* (Grand Rapids: Baker Academic, 2012), 27; Gentry and Wellum, *Kingdom through Covenant*, 117n82.

¹⁷Moisés Silva, "The New Testament Use of the Old Testament: Text Form and Authority," in *Scripture and Truth*, ed. D. A. Carson and John D. Woodbridge (Grand Rapids: Zondervan, 1983), 155; Beale, obviously taking Silva's point to heart, has teased out twelve categories of usage. Beale, *Handbook on the New Testament Use of the Old Testament*, 55–93; concerning Beale's handbook, Naselli indicates it would be his textbook of choice if he could only pick one for the use of the OT in the NT. Naselli, *How to Understand and Apply the New Testament*, 260.

¹⁸Douglas J. Moo and Andrew David Naselli, "The Problem of the New Testament's Use of the Old Testament," in *The Enduring Authority of the Christian Scriptures*, ed. D. A. Carson (Grand Rapids: Eerdmans, 2016), 702–46.

¹⁹Hoskins, *Jesus as the Fulfillment of the Temple*, 18–32; for those who allow a prospective understanding (in addition to Hoskins), see Richard M. Davidson, *Typology in Scripture: A Study of Hermeneutical Τύπος Structures*, Andrews University Seminary Doctoral Dissertation Series 2 (Berrien Springs, MI: Andrews University Press, 1981); G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids: Baker Academic, 2011); Darrell L. Bock, "Single Meaning, Multiple Contexts and Referents: The New Testament's Legitimate, Accurate, and Multifaceted Use of the Old," in *Three Views on the New Testament Use of the Old Testament*, ed. Kenneth Berding and Jonathan Lunde (Grand Rapids: Zondervan, 2008), 103–51; D. A. Carson, "Mystery and Fulfillment: Towards a More Comprehensive Paradigm of Paul's Understanding of the Old and the New," in *Justification and Variegated Nomism: The Paradoxes of Paul*, ed. D. A. Carson, Peter T. O'Brien, and Mark A. Seifrid, vol. 2 (Grand Rapids: Baker Academic, 2004), 393–436; Moo and Naselli, "The Problem of the New Testament's Use of the Old Testament"; Poythress, "Divine Meaning of Scripture"; Sequeira and Emadi, "Biblical-Theological Exegesis"; for those who only allow retrospective readings, see R. T. France, *Jesus and the Old Testament: His Application of Old Testament Passages to Himself and His Mission* (Downers Grove, IL: InterVarsity Press, 1971); David L. Baker, *Two Testaments, One Bible: The Theological Relationship between the Old and New Testaments*, 3rd ed. (Downers Grove, IL: IVP Academic, 2010); Hays, *Echoes of Scripture in the Gospels*.

and Naselli refer to these as *senus occultus* and *sensus praegnans*.²⁰ The former refers to the concealing of the type from the OT human author, whereas the latter refers to the seed-like organic beginnings of the type. I hold to a *sensus praegnans* view of typology, which says, "An apple seed contains everything that will organically grow from it. No examination by the naked eye can distinguish what will grow from the seed, but once the seed has grown into the full apple tree, the eye can then see how the seed has been 'fulfilled.'"²¹ Finally, the definition of type which is employed by this study is, "Types are historical, authorially-intended, textually rooted, tied to Scripture's covenant structure, and undergo escalation from old covenant shadow to new covenant reality."²² Next, this section will develop a survey of significant literature for the study at hand.

The Current Milieu: The Death of Jesus in the FG

As noted above, the death of Jesus is largely regarded as central to the FG, but the consensus divides as to *why*.²³ Von Wahlde perceptively comments on the prevailing views and notes, "The essential difference . . . [is whether] the death itself . . . has an intrinsic value to it in relation to the benefits flowing to the believer."²⁴

²⁰Moo and Naselli, "The Problem of the New Testament's Use of the Old Testament," 736; Sequeira and Emadi, "Biblical-Theological Exegesis," 17; Davidson writes, "The divine intent of the events clearly includes the τύπος-nature of the event. A providential design was operative, causing the events to happen τυπικως." Davidson, *Typology in Scripture*, 268.

²¹G. K. Beale and D. A. Carson, eds., *Commentary on the New Testament Use of the Old Testament* (Grand Rapids: Baker Academic, 2007), xxvii.

²²Sequeira and Emadi, "Biblical-Theological Exegesis," 12. In addition, Sequeira and Emadi critique the TIS movement and concept of "figural reading" for amounting to *senus occultus*—meaning concealed from the *author* but extracted by the *reader* (see pp. 25–28). Here I will also note that any reference to evocation, figural, or cognates of these are merely attempts to express the *visual* or *picturesque* nature of an allusion or typological relationship. In using that language, I do not mean to invoke any sort of *senus occultus* as the TIS movement might.

²³Belle, "Introduction," xxx.

²⁴Von Wahlde categorizes the views under the categories "death as departure" and "death for others" in a soteriological and sacrificial sense. Urban C. Von Wahlde, "The Interpretation of the Death of Jesus in John against the Background of First-Century Jewish Eschatological Expectations," in *The Death of Jesus in the Fourth Gospel*, ed. Gilbert van Belle, Bibliotheca Ephemeridum

Those who see Jesus' death as sacrificial in the FG find it *intrinsically* valuable,²⁵ whereas those in favor of departure or revelatory views would only attribute it value *by association*.²⁶ In the survey of the significant literature on the death of Jesus in the FG, the literature is divided into two camps: death as non-sacrificial and death as sacrificial.²⁷ Following the survey concerning the death of Jesus in the FG, this section will also survey significant literature concerning the existence of exodus typology in the FG.

Concerning the Death of Jesus in the FG as Non-Sacrificial

Recently, three publications have conducted surveys of research concerning the death of Jesus in the FG.²⁸ There are varied emphases within the non-sacrificial camp. Within the category of Jesus' death as non-sacrificial, I will

theologiarum Lovaniensium 200 (Leuven, Belgium: Leuven University Press, 2007), 560.

²⁵By sacrifice, I do not mean the existential or metaphorical sense as, for example, Koester does in arguing that sacrificial language in the FG is not substitutionary nor vicarious (see discussion of Koester below). When referring to sacrifice, I mean cultic substitutionary sacrifice unless otherwise indicated. Craig R. Koester, "The Death of Jesus and the Human Condition: Exploring the Theology of John's Gospel," in *Life in Abundance: Studies of John's Gospel in Tribute to Raymond E. Brown, S.S.*, ed. John R. Donahue (Collegeville, MN: Liturgical Press, 2005), 145–48, esp. 147.

²⁶Intriguingly, Dennis observes a correlation between whether one treats the FG as a unity and considers all evidence as Johannine (not appealing to redaction, &c.), which when both are affirmed, results in a more traditional atonement view. In my survey, I concur with his assessment. John A. Dennis, "Jesus' Death in John's Gospel: A Survey of Research from Bultmann to the Present with Special Reference to the Johannine Hyper-Texts," *Currents in Biblical Research* 4, no. 3 (June 2006): 331.

²⁷When referring to sacrifice, I mean cultic substitutionary sacrifice unless otherwise indicated.

²⁸Rather than dealing with each literary contribution individually, I will discuss the literature in categories of their main emphasis. Dennis, "Jesus' Death in John's Gospel"; Belle, "Introduction," 43–64; John E. Morgan-Wynne, *The Cross in the Johannine Writings* (Eugene, OR: Pickwick Publications, 2011), 3–39.

consider three sub-categories: revelation,²⁹ exemplary love,³⁰ and departure.³¹

Revelation (Bultmann and Forestell). The Johannine motif of revelation—with Jesus as the Revealer—is presented, seminally, by Bultmann. He argues that "John has subsumed the death of Jesus under his idea of the Revelation—in his death Jesus himself is acting as the Revealer."³² Infamously, Bultmann has asserted, "Whatever the origin of these passages, *the thought of Jesus' death as an atonement for sin has no place in John*, and if it should turn out that he took it over from the tradition of the Church, it would still be a foreign element in his work."³³ The context around the italicized quote above indicates two elements of Bultmann's treatment of John: *speculative* source-critical exegesis that allows him to avoid sacrificial texts and a presuppositional bias to regarding sacrificial material as basic to the Johannine understanding.³⁴

Forestell follows Bultmann, but instead of identifying Jesus as Revealer (content unknown), Forestell discusses Jesus variously as the revelation of the word

²⁹Rudolf Bultmann, *Theology of the New Testament*, trans. Kendrick Grobel, vol. 2 (New York: Scribner, 1955), esp. 49–69; J. Terence Forestell, *The Word of the Cross: Salvation as Revelation in the Fourth Gospel* (Rome: Biblical Institute Press, 1974).

³⁰Koester, "The Death of Jesus and the Human Condition," 145–53; Craig R. Koester, "Why Was the Messiah Crucified? A Study of God, Jesus, Satan, and Human Agency in Johannine Theology," in *The Death of Jesus in the Fourth Gospel*, ed. Gilbert van Belle, Bibliotheca Ephemeridum theologicarum Lovaniensium 200 (Leuven, Belgium: Leuven University Press, 2007), 172–80; John Painter, "The Death of Jesus in John: A Discussion of the Tradition, History, and Theology of John," in *The Death of Jesus in the Fourth Gospel*, ed. Gilbert van Belle, Bibliotheca Ephemeridum theologicarum Lovaniensium 200 (Leuven, Belgium: Leuven University Press, 2007), esp. 351–61.

³¹Ernst Käsemann, *The Testament of Jesus: A Study of the Gospel of John in the Light of Chapter 17*, trans. Gerhard Krodel (Tübingen: Mohr Siebeck, 1968); Godfrey C. Nicholson, *Death as Departure: The Johannine Descent-Ascent Schema*, SBL Dissertation Series 63 (Chico, CA: Scholars Press, 1983).

³²Bultmann, *Theology of the New Testament*, 2:53.

³³Emphasis added. *Ibid.*, 2:54.

³⁴Thus, Bultmann can conclude, "Jesus' death, therefore, is not a special work, but is conceived as of one piece with the whole life-work of Jesus." *Ibid.*, 2:55.

of God and the Father's love.³⁵ Forestell says, "Jesus' death is a revelation to men that God loves them with the self-devotion of the good shepherd."³⁶ Carson's comical critique is as pointed as it is humorous. He says,

How does the cross of Jesus reveal the love of God, if it does not accomplish anything? It is like a man running down the Brighton pier at full tilt, crying out, "World! World! I love you. And I'll prove it!"—whereupon he jumps into the sea and drowns. How does this, prove he loves the world? Most of us would conclude that it proves he is insane. In other words, Forestell's interpretation of the significance of the cross in John is not sufficiently content-ful, not sufficiently robust, to be meaningful . . . it is an inherently unstable position.³⁷

Carson's point is not that Forestell's study says too much, but that it says too little. Carson concludes, "Unfortunately, by setting up his thesis in an antithetical way—the cross is revelation and nothing else—Forestell has, sadly, left too much of the text behind."³⁸ In the end, John's *theologia crucis* is multi-faceted—it identifies Jesus not only as the Revealer, but also as the Lamb of God who takes away the sin of the world.³⁹ The following scholars depend in some manner on the work of Bultmann and Forestell.

Exemplary love (Koester and Painter). The emphasis of Koester and Painter falls largely on Jesus' death as a revelation of exemplary divine love.⁴⁰ Both

³⁵Forestell, *The Word of the Cross*, 76, 165, 192.

³⁶*Ibid.*, 76.

³⁷D. A. Carson, "Adumbrations of Atonement Theology in the Fourth Gospel," *Journal of the Evangelical Theological Society* 57, no. 3 (2014): 521; see also Max Turner, "Atonement and the Death of Jesus in John—Some Questions to Bultmann and Forestell," *The Evangelical Quarterly* 62 (April 1990): 99–122.

³⁸Carson, "Adumbrations of Atonement Theology," 522.

³⁹This point is stated in light of the conclusions of the present study.

⁴⁰Koester says, "Put very simply, John understands that Jesus died to reveal God's love to the world." Craig R. Koester, *Symbolism in the Fourth Gospel: Meaning, Mystery, Community*, 2nd ed. (Minneapolis: Fortress Press, 2003), 244; in another publication Koester states, "Sacrificing one's life for a sinful world is done to create a relationship of love where one does not exist." Koester, "The Death of Jesus and the Human Condition," 148; Painter writes, "God's love for the world is revealed in God's presence in the darkness." In saying this, Painter is referring to Jesus' being lifted-up and vanquishing the ruler of the world. John Painter, "Sacrifice and Atonement in the Gospel of John," in *Israel Und Seine Heilstraditionen Im Johannesevangelium: Festgabe Für Johannes Beutler Zum 70. Geburtstag*, ed. Michael Labahn et al. (Paderborn, Germany: Schöningh, 2004), 309; elsewhere,

Koester and Painter eschew viewing Jesus' death in the FG as a substitutionary sacrifice.⁴¹ After asserting that "John does not think of Jesus' death as a sacrifice offered to God," it is no wonder that Painter finds it hard to explain why Jesus' death was *necessary*.⁴² Indeed, Carey's observation strikes home at this very point. He pushes against their positions by saying,

It is when we ask *why* it is that the public ministry in John is so directed towards Calvary, *why* the theme of his 'hour' is so strong, *why* the gift of his body and blood (6:53–56) is so important, *why* Jesus believes that 'love' drives him to the cross (15:12–13), *why* the power of Satan and evil is broken by the cross, that the views of those who deny the notion of a vicarious sacrifice in John appear so unsatisfactory.⁴³

Although Painter uses terms like "inevitable," "essential," and "necessary" to describe the death of Jesus, he does not provide an answer—which accounts for all that data—regarding *why* the death on the cross was the necessary climax of Jesus' revelation.⁴⁴ Koester's resistance to substitutionary atonement is more sober and nuanced. His primary objection is that, "there is no suggestion that the good shepherd lays down his life to deliver the flock from divine judgment."⁴⁵ Since Koester makes the disjunction between "the need for divine justice" and the "need

Painter says, "The self-communication of the love of God has the power to transform darkness to light, brokenness to wholeness, unbelief to belief." Painter, "The Death of Jesus in John," 354.

⁴¹In contrast to his own view of "atonement in the Johannine sense" (the reconciling of parties separated, undoing unbelief by bringing about faith), Koester responds to the idea of vicarious atonement by saying, "The Fourth Gospel, however, operates with a different theological framework. The gospel does not relate Jesus' death to the need for divine justice but the need for human faith." A false dichotomy as my study will show. Koester, "The Death of Jesus and the Human Condition," 147–48; Painter says, "The category of sacrifice, understood as the offering to God, in some sense, of the death of Jesus, is not helpful for the interpretation of John . . . (cont. in n. 9) There is nothing to suggest that John thinks of Jesus' death as required by God to turn aside God's wrath." In Painter's sections dealing with sacrifice in specific, I found the vast majority of his sentences to be *assertions* rather than *arguments* (esp. 289–94, 310–13). Painter, "Sacrifice and Atonement in the Gospel of John," 290.

⁴²Painter, "Sacrifice and Atonement in the Gospel of John," 310.

⁴³George Leonard Carey, "The Lamb of God and Atonement Theories," *Tyndale Bulletin* 32 (1981): 118.

⁴⁴Painter, "Sacrifice and Atonement in the Gospel of John," 310–11.

⁴⁵Koester, "The Death of Jesus and the Human Condition," 147.

for human faith," he chooses to view references to God's wrath as emphasizing the unbelief and faithless condition of mankind—not about divine justice (*sic*).⁴⁶ I will respond to Koester at this point with his own words, "Jesus' death may provide an example of love for people to follow, but a sinful world needs more than an example or it will not follow. The Lamb is sacrificed to create a relationship of faith."⁴⁷

Departure (Käsemann and Nicholson). The final emphasis in our survey of those who do not ascribe to a substitutionary sacrifice view of Jesus' death is that of *departure*. While Bultmann would point to John 1:14a "the Word became flesh" as the center of Johannine theology, Käsemann would point to John 1:14b "we beheld his glory."⁴⁸ For Käsemann, "the comprehensive and, for John, characteristic description of Jesus' death is given with the verb *hypagein* [ὑπάγειν, to depart]."⁴⁹ Thus for Käsemann Jesus' hour and his being lifted up are both pointers to his glorious departure, return to the Father.⁵⁰ Nicholson takes the coming and going motif described by Käsemann and seeks to cast his net wider—ascend and descent.⁵¹

⁴⁶Koester, "The Death of Jesus and the Human Condition," 147–48; Koester, *Symbolism in the Fourth Gospel*, 223; Morris' discussion of the NT's use of ὀργή is instructive here. Morris indicates that ὀργή denotes "a strong and settled opposition to all that is evil arising out of God's very nature" (163). Leon Morris, *The Apostolic Preaching of the Cross*, 3rd ed. (Grand Rapids: Eerdmans, 1965), 162–63; see also Piper's discussion on Rom 9:19–23, where he convincingly explains the demonstration of God's wrath as essential to his nature because it serves the display of his glory, esp. his mercy. John Piper, *The Justification of God: An Exegetical and Theological Study of Romans 9:1–23*, 2nd ed. (Baker Academic, 1993), 183–216; Fuller, commenting on Rom 9:19 and the wrath of God, indicates that wrath vindicates God's justice and is entirely consistent with his nature. Fuller says, "God acts consistently with His love for His glory only as He opposes all who disdain finding delight in His glory. If He did not act this way in the world He freely created, He would cease to be God." Daniel P. Fuller, *The Unity of the Bible: Unfolding God's Plan for Humanity* (Grand Rapids: Zondervan, 1992), 445–48, esp. 448.

⁴⁷Koester, "The Death of Jesus and the Human Condition," 148.

⁴⁸Käsemann, *The Testament of Jesus*, 9–10.

⁴⁹Ibid., 17–18.

⁵⁰Ibid., 19–20.

⁵¹Nicholson, *Death as Departure*, 8; Köstenberger subsumes "ascend and descent" under the banner of "coming and going" noting that the former merely supplements the latter. Thus, he indicates (527n4) that "Nicholson's terminology . . . appears to be inadequate." Andreas J. Köstenberger, *A Theology of John's Gospel and Letters*, Biblical Theology of the New Testament

Nicholson departs from Käsemann when he interprets Jesus' hour "not as the hour of his death but the hour of his return to the Father."⁵² Both scholars eschew sacrificial atonement as part of Jesus' death.⁵³ Thus, although they are right to identify the motif of coming and going as indicative of Jesus' mission which is completed at the cross, they fail to see the significance of his sacrificial death—missing the forest for the trees.

Concerning the Death of Jesus in the FG as Sacrificial

As indicated earlier, there are three publications which have conducted rather comprehensive surveys of research concerning the death of Jesus in the FG.⁵⁴ In this section, which is focused on those who view Jesus' death in the FG as a substitutionary sacrifice, I will consider a selection of those who have published articles for this view, articles against the opposing view, monographs for this view, and finally, arguments for this view with respect to the Passover.⁵⁵

Articles for sacrifice. The main works surveyed in this category are the articles of Carey, Grigsby, and Skinner.⁵⁶ Each of these individuals has written about

(Grand Rapids: Zondervan, 2009), 526–27.

⁵²Nicholson, *Death as Departure*, 146–47.

⁵³Ibid., 2; Käsemann, *The Testament of Jesus*, 19–20.

⁵⁴Rather than dealing with each literary contribution individually, I will address them in the categories of their contribution. Dennis, "Jesus' Death in John's Gospel"; Belle, "Introduction," 43–64; Morgan-Wynne, *The Cross in the Johannine Writings*, 3–39.

⁵⁵Due to the scope of this paper, there is not space to interact with others who merit reading. In particular, see Dennis' discussion of Frey, Knöppler, Metzner, and Zumstein. For example, Metzner argues that 1:29 "functions as the *programmatische Leitthese*, or the 'leading thesis', of the Christology of the FG and specifically of the evangelist's view of Jesus' death." Dennis, "Jesus' Death in John's Gospel," 355.

⁵⁶Carey, "The Lamb of God and Atonement Theories"; Bruce H Grigsby, "The Cross as an Expiatory Sacrifice in the Fourth Gospel," *Journal for the Study of the New Testament* 15 (July 1982): 51–80; Christopher W Skinner, "Another Look at 'the Lamb of God,'" *Bibliotheca Sacra* 161, no. 641 (January 2004): 89–104.

JtB's Christological confession in 1:29 "Behold the Lamb of God, who takes away the sin of the world,"—that at least part of the background for the lamb is Passover.⁵⁷ Carey's poignant quote given above came shortly after his statement that "the heart of the gospel is that the Saviour has come to give life to men and this comes through his redemptive sacrifice upon the cross. The Baptist's statement thus establishes the purpose of the gospel itself."⁵⁸ Grigsby, after considering the evidence for various views on 1:29, concludes that evidence for Passover is "impressive."⁵⁹ Skinner concludes that "takes away the sin of the world" is connected with atonement and 1:29 is a reference to Jesus as the "ultimate Passover lamb."⁶⁰ In light of these articles, the way one interprets 1:29 is indicative of the prominence given to Passover in the FG and to some degree one's view of Jesus' death.⁶¹

Articles against non-sacrifice. The works of Carson and Turner are sober examples of how to interact with those whom you disagree.⁶² Turner interacts at length with the position of Forestell which he sees as a correction and improvement upon Bultmann. Turner draws out the point that Forestell eschews connecting Jesus'

⁵⁷Carey, "The Lamb of God and Atonement Theories," 118–19; Grigsby, "The Cross as an Expiatory Sacrifice in the Fourth Gospel," 53–54; Skinner, "Another Look at 'the Lamb of God,'" 103–4.

⁵⁸Carey, "The Lamb of God and Atonement Theories," 117; Carey then argues against the minimization of sacrificial language in Dodd, Barrett, and Brown. Note the quote Carey provides from Brown occurs in a Festschrift for M. Black after Brown published his commentary (see *ibid.*, 117n44). C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953), 233; C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*, 2nd ed. (Philadelphia: Westminster Press, 1978), 68.

⁵⁹Grigsby, "The Cross as an Expiatory Sacrifice in the Fourth Gospel," 59; Grigsby cites Howard for his conclusions. J. Keir Howard, "Passover and Eucharist in the Fourth Gospel," *Scottish Journal of Theology* 20, no. 3 (September 1967): 337.

⁶⁰Skinner, "Another Look at 'the Lamb of God,'" 103–4.

⁶¹This observation is hinted at in the significance Porter ascribes to the Passover theme beginning with 1:29. Stanley E. Porter, *John, His Gospel, and Jesus: In Pursuit of the Johannine Voice* (Grand Rapids: Eerdmans, 2015), 206–207; see below for Turner's statement to this point. Turner, "Atonement and the Death of Jesus in John," 121–22.

⁶²Carson, "Adumbrations of Atonement Theology"; Turner, "Atonement and the Death of Jesus in John."

death with the Passover lamb at the cross, preferring to see 19:36 as referring to Ps 34:21.⁶³ Turner notes that Forestell eventually concedes Jesus is portrayed as Passover lamb, but Forestell dismisses this in the end by saying, "one isolated and disputed text is not sufficient to overthrow a point of view which otherwise pervades the entire gospel."⁶⁴ Turner responds with three points against Forestell. First, Forestell did not sufficiently demonstrate the exclusivity of revelation to atonement.⁶⁵ Second, Turner argues the combination of the two provides a "more coherent explanation for the place of the cross in John."⁶⁶ Finally, Turner argues that Forestell's treatment of 1:29 is unconvincing. Turner notes that most importantly, "[John] 1:29–34 is the *first witness* to Jesus, and so, like the prologue, the one, above all, *through which the rest of John is inevitably read*."⁶⁷ Therefore, Turner concludes, "Far from being insignificant, its position would suggest 1:29 is a doorway to the Johannine understanding of the cross."⁶⁸ Carson's article against Forestell proceeds by systematically addressing misinterpretations throughout gospel, ending with 1:29. There Carson sees a victorious sacrificial lamb and states, "We are forced to conclude that John the evangelist introduced, rather subtly, the theme of vicarious substitution as atonement for sin at the very beginning of his Gospel. That ought to have a shaping effect on the way we read the rest of the Gospel."⁶⁹

⁶³The study that follows will address the interpretation of John 19:36 in the study that follows. Turner, "Atonement and the Death of Jesus in John," 106n17.

⁶⁴Forestell, *The Word of the Cross*, 194.

⁶⁵Turner, "Atonement and the Death of Jesus in John," 113–15.

⁶⁶Ibid., 115–19.

⁶⁷Ibid., 121.

⁶⁸Ibid., 121–22.

⁶⁹Carson, "Adumbrations of Atonement Theology," 519.

Monographs for sacrifice. Perhaps the most proliferate proponent of atonement in John is Leon Morris.⁷⁰ Regarding 1:29, Morris concludes that the imagery of sacrifice is unavoidable.⁷¹ Morris traces themes which all point to the cross in John: sin, judgment, Jesus' hour, lifting-up, temple destruction, laying down one's life, ὑπέβ texts, and the sending of the Son.⁷² Morris did not, however, discuss the Passover typology nor connect it with the atonement.⁷³ Morgan-Wynne is perhaps the only person to write an entire monograph on atonement in the Johannine literature in the last two decades.⁷⁴ Noticeably absent from the research of Morgan-Wynne is any interaction with the essays of Porter, Howard, or Hoskins. This explains in part why he did not develop the Passover typology, although he did note that 1:29 demonstrated the importance of the death of Jesus which would have been even clearer on a second time through.⁷⁵ Next, this survey will consider works which especially focused on the Passover elements.

⁷⁰Morris, *The Cross in the New Testament*, 144–79; Leon Morris, “The Jesus of Saint John,” in *Unity and Diversity in New Testament Theology: Essays in Honor of George E. Ladd*, ed. Robert A. Guelich (Grand Rapids: Eerdmans, 1978), 37–53; Leon Morris, *The Atonement: Its Meaning and Significance* (Downers Grove, IL: InterVarsity Press, 1983); Leon Morris, “The Atonement in John’s Gospel,” *Criswell Theological Review* 3, no. 1 (1988): 49–64; Leon Morris, *The Gospel according to John*, rev. ed., The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1995); in addition to discussing Morris’ contributions to the discussion, I will also comment on one other monograph which defends atonement in John. Morgan-Wynne, *The Cross in the Johannine Writings*.

⁷¹Leon Morris, “The Atonement in John’s Gospel,” *Criswell Theological Review* 3, no. 1 (1988): 60; Morris, *The Gospel according to John*, 126–32; Morris, *The Cross in the New Testament*, 173–75.

⁷²Many, if not all, of these pointers to the cross are developed at length by Morgan-Wynne. Morgan-Wynne, *The Cross in the Johannine Writings*, 113–217.

⁷³The first place Morris references Passover is in 1:29 where he sees sacrificial imagery regardless of which interpretation (himself undecided). Morris, *The Gospel according to John*, 126.

⁷⁴Morgan-Wynne, *The Cross in the Johannine Writings*. Note that Morgan-Wynne’s work does include the Johannine epistles, but this statement is to his credit for thoroughness. I am hedging above because, although I am confident about English publications, I am uncertain about recent German or French publications. However, in my research, I have not seen others cite entire monographs by a single individual on this topic; D’Souza’s revised dissertation also deserves mentioning. Although his sole purpose in writing is to discuss John’s use of lamb-language in Revelation and the FG, D’Souza does give much of his space to the FG and regards that use as a substitutionary sacrifice, seeing a threefold fusion of Servant, Paschal lamb, and messianic king. John D’Souza, *The Lamb of God in the Johannine Writings* (Allahabad, India: St. Paul Publications, 1968).

⁷⁵Morgan-Wynne, *The Cross in the Johannine Writings*, 88–92. In all fairness, Morgan-

Publications connecting Passover and sacrifice. In this category, the works of Dennis, Hoskins, Howard, and Porter stand out.⁷⁶ In surveying these individuals, a striking correlation manifested itself. The vast majority, if not all, of the scholars who recognize the pervasiveness of the Passover typology also view Jesus' death in the FG as a substitutionary sacrifice.⁷⁷ Köstenberger nails this connection in his Passover section by saying, "John's teaching on Jesus' substitutionary atonement builds on his earlier reference to Jesus' incarnation The atonement theme, far from being absent, is part of the warp and woof of John's gospel."⁷⁸

Howard is typically seen as one of the first to trace the Passover theme in John.⁷⁹ For instance, he observed, "[John] seems to be concerned with presenting

Wynne's monograph was a very lengthy project (spanning decades) where he had numerous setbacks and difficulties. I applaud his work wholeheartedly, and I seek to complement it in light of the Exodus typology.

⁷⁶John A. Dennis, *Jesus' Death and The Gathering of True Israel: The Johannine Appropriation of Restoration Theology in the Light of John 11:47-52*, Wissenschaftliche Untersuchungen zum Neuen Testament 217 (Tübingen: Mohr Siebeck, 2006); John A. Dennis, "Death of Jesus," in *Dictionary of Jesus and the Gospels*, ed. Joel B. Green, Jeannine K. Brown, and Nicholas Perrin, 2nd ed. (Downers Grove, IL: IVP Academic, 2013), 172-93; John A. Dennis, "The 'Lifting Up of the Son of Man' and the Dethroning of the 'Ruler of This World': Jesus' Death as the Defeat of the Devil in John 12,31-32," in *The Death of Jesus in the Fourth Gospel*, ed. Gilbert van Belle, Bibliotheca Ephemeridum theologicarum Lovaniensium 200 (Leuven, Belgium: Leuven University Press, 2007), 677-91; Paul M. Hoskins, "Deliverance from Death by the True Passover Lamb: A Significant Aspect of the Fulfillment of the Passover in the Gospel of John," *Journal of the Evangelical Theological Society* 52, no. 2 (June 2009): 285-99; Paul M. Hoskins, "Freedom from Slavery to Sin and The Devil: John 8:31-47 and the Passover Theme of the Gospel of John," *Trinity Journal* 31, no. 1 (2010): 47-63; Stanley E. Porter, "Can Traditional Exegesis Enlighten Literary Analysis of the Fourth Gospel? An Examination of the Old Testament Fulfillment Motif and the Passover Theme," in *The Gospels and the Scriptures of Israel*, ed. Craig A. Evans and William Richard Stegner, Journal for the Study of the New Testament Supplement Series 104 (Sheffield: Sheffield Academic Press, 1994), 396-428; Porter, *John, His Gospel, and Jesus*; Köstenberger, *A Theology of John's Gospel and Letters*, 403-35.

⁷⁷In this statement, I am hedging. I have not come across a single source which takes the Passover theme seriously, grounded in authorial intent, who does not also view Jesus' death as a substitutionary sacrifice. This is not to say that someone has not broken this correlation, but it is compelling evidence for the focus of this study.

⁷⁸At the end of this quote, he cites the studies of Porter and Hoskins as grounds for such a claim. Köstenberger, *A Theology of John's Gospel and Letters*, 415; Porter, "Can Traditional Exegesis Enlighten Literary Analysis of the Fourth Gospel?," 407-11; Hoskins, "Deliverance from Death by the True Passover Lamb"; see also Matera, who argues that Jesus' death is organically woven throughout John's narrative; however, Matera misses the Passover and exodus connections (which leads him to doubt the atonement language). Frank J Matera, "On Behalf of Others, Cleansing, and Return: Johannine Images for Jesus' Death," *Louvain Studies* 13, no. 2 (1988): 161-78.

⁷⁹Howard, "Passover and Eucharist in the Fourth Gospel"; although Howard is primarily interested in the eucharistic connections, his treatment of the Passover theme and its significance for

Jesus as the perfect Paschal Victim, the complete Antitype of the old order."⁸⁰

Regarding the significant place of the Passover, Howard states, "The Passover itself...forms the basis of the *Heilsgeschichte* which records the redemptive acts of God for His people Israel."⁸¹ Similarly, Dennis identified 1:29 as "one of the quintessential Johannine Christological and soteriological statements."⁸² I have treated Dennis, Hoskins, and Porter further in the following section which surveys those who have written about exodus typology in the FG.

Concerning Exodus Typology in the FG

Few have written monograph-length treatments of exodus typology in the FG, although some have written more briefly.⁸³ Early scholarship (Sahlin, Enz, and Smith) tended towards fanciful or strained connections in large measure due to their attempts to see the exodus in some manner connected to John's literary progression.⁸⁴ After Sahlin, one is hard-pressed to find a lengthy treatment of NE in the FG until Brunson.⁸⁵ One exception to that statement is the dissertation of

the atonement is quite helpful.

⁸⁰Howard, "Passover and Eucharist in the Fourth Gospel," 330; contra J. Ramsey Michaels, *The Gospel of John*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2010), 110.

⁸¹Howard, "Passover and Eucharist in the Fourth Gospel," 329; Coxon helpfully proposes that John's *sitz im leben* would at least include life post-AD70—the temple is destroyed. A Paschal NE especially fits if John wanted to address the place of sacrifice, temple, worship, and Jesus' death in the FG. Paul S. Coxon, *Exploring the New Exodus in John: A Biblical Theological Investigation of John Chapters 5–10* (Eugene, OR: Wipf & Stock, 2014), 47–55.

⁸²Dennis, "Death of Jesus," 188.

⁸³Coxon has surveyed and correctly evaluated the significant scholarship. Coxon, *Exploring the New Exodus in John*, 73–82.

⁸⁴Harald Sahlin, *Zur Typologie des Johannesevangeliums* (Uppsala: Lundequistska Bokhandeln, 1950); Jacob J. Enz, "The Book of Exodus as a Literary Type for the Gospel of John," *Journal of Biblical Literature* 76, no. 3 (1957): 208–15; Robert Houston Smith, "Exodus Typology in the Fourth Gospel," *Journal of Biblical Literature* 81, no. 4 (1962): 329–42.

⁸⁵Andrew C. Brunson, *Psalm 118 in the Gospel of John: An Intertextual Study on the New Exodus Pattern in the Theology of John*, Wissenschaftliche Untersuchungen zum Neuen Testament 158 (Tübingen: Mohr Siebeck, 2003).

George Balentine, who surveyed the concept of NE throughout the gospels.⁸⁶ Balentine provides a sober treatment of exodus and NE themes in the OT and their evocations in the gospels—ground-breaking for its time. In particular, he observed that John portrayed Jesus as the "tabernacled presence of God and the Paschal lamb who lays down his life for the sins of the world."⁸⁷ Brunson's monograph focused on the use of Psalm 118 in the FG, and thus his work was necessarily limited in that sense. In what follows, I will overview Coxon's work and other significant scholarship with which he failed to interact.⁸⁸

Coxon. Coxon's monograph is the first extended treatment of NE in the FG. He follows Hays' approach to intertextuality, proposing slightly modified criterion for seeing allusions or echoes—an approach which says, "The main test . . . is the extent to which [an allusion or echo] *makes its presence felt*."⁸⁹ It is no wonder that Coxon is a maximalist when it comes to seeing intertexts.⁹⁰ If one only granted

⁸⁶George L. Balentine, "The Concept of the New Exodus in the Gospels" (ThD diss., The Southern Baptist Theological Seminary, 1961); Coxon provides a helpful evaluation and is one of few I have encountered who noticed Balentine's work. Coxon, *Exploring the New Exodus in John*, 78–80.

⁸⁷Coxon, *Exploring the New Exodus in John*, 80; Balentine, "The Concept of the New Exodus in the Gospels," 377–87.

⁸⁸Coxon's dissertation was presented in 2010, so it is understandable that he did not include the post-2010 publications listed here. Absent from his bibliography are Hoskins, *Jesus as the Fulfillment of the Temple*; Hoskins, "Deliverance from Death by the True Passover Lamb"; Paul M. Hoskins, *That Scripture Might Be Fulfilled: Typology and the Death of Christ* (Longwood, FL: Xulon Press, 2009); Hoskins, "Freedom from Slavery to Sin and the Devil"; Dennis, "Jesus' Death as the Defeat of the Devil"; John A. Dennis, "Lamb of God," in *Dictionary of Jesus and the Gospels*, ed. Joel B. Green, Jeannine K. Brown, and Nicholas Perrin, 2nd ed. (Downers Grove, IL: IVP Academic, 2013), 482–83; Köstenberger, *A Theology of John's Gospel and Letters*, esp. 403–35; Porter, "Can Traditional Exegesis Enlighten Literary Analysis of the Fourth Gospel?"; Porter, *John, His Gospel, and Jesus*, esp. 198–224; Adam Warner Day, "Lifted Up and Glorified: Isaiah's Servant Language in the Gospel of John" (PhD diss., The Southern Baptist Theological Seminary, 2016), esp. 205–30.

⁸⁹Emphasis mine. One should wonder about validity when the main test is how much an intertext is felt. Coxon, *Exploring the New Exodus in John*, 24–25; Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven, CT: Yale University Press, 1989), 29–32; Moo and Naselli's critique of Hays comes to mind where they find his approach "too clever by half," and they state, "It does not go quite far enough in dealing with the problem of validity." Moo and Naselli, "The Problem of the New Testament's Use of the Old Testament," 725–26.

⁹⁰One simply has to consider his treatment of John 6:31 to see this. Coxon claims allusions to "Exod 16:4; Neh 9:15; Pss 78:24; 105:40, have all been combined or at least stand behind

half of Coxon's connections, his thesis would still stand, and that is perhaps the biggest takeaway from his work. His thesis was "to demonstrate that the Paschal NE paradigm is a major interpretive key to John's Gospel."⁹¹ Although I cannot concur with a number of his possible echoes or allusions, he has sufficiently proven his thesis.⁹² His work deserves more attention and interaction than it has received.⁹³

Hoskins. The most glaring omission in Coxon is his failure to interact with Hoskins' monograph and article.⁹⁴ A student of Carson, Hoskins' published dissertation on the temple contains a helpful survey of the concept of typology, arguments for seeing Jesus as the fulfillment and replacement of the temple, and implications of this typological relationship.⁹⁵ However, the recent articles of Hoskins are the focus here. He has argued convincingly that "Passover typology should be regarded as significant for interpretation of the Gospel of John, more significant than recent interpreters have seen."⁹⁶ Hoskins argues, with Wilckens, that

the quotation." Coxon, *Exploring the New Exodus in John*, 204–8.

⁹¹Coxon, *Exploring the New Exodus in John*, 342.

⁹²Coxon is certainly right that the Paschal NE is a major interpretive key to the FG, but that does not mean he used it correctly in every instance.

⁹³Coxon's work, coupled with that of Brendsel and Day, signals a new beginning for NE studies in John. My own study at hand builds on their work by first bolstering it and then drawing implications from it. Daniel J. Brendsel, *Isaiah Saw His Glory: The Use of Isaiah 52–53 in John 12*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft 208 (Berlin: De Gruyter, 2014); Day, "Lifted Up and Glorified."

⁹⁴I have the following two sources primarily in mind, since they were published before Coxon's work was presented. Hoskins, *Jesus as the Fulfillment of the Temple*; Hoskins, "Deliverance from Death by the True Passover Lamb"; additionally, post-Coxon, Hoskins published another article. Hoskins, "Freedom from Slavery to Sin and the Devil."

⁹⁵Hoskins, *Jesus as the Fulfillment of the Temple*; Hamilton goes so far as to say, "This book is the perhaps the most important study of typology to have been produced in many years . . . [it is worthy of] careful reading and frequent citation." James M. Hamilton Jr., "Jesus as the Fulfillment of the Temple in the Gospel of John," *Southwestern Journal of Theology* 51, no. 1 (2008): 110.

⁹⁶Hoskins, "Deliverance from Death by the True Passover Lamb," 299; Köstenberger, though he cites Hoskins on the theme, gives it only two pages. Köstenberger, *A Theology of John's Gospel and Letters*, 414–15.

"the true Passover lamb, Jesus, saves people from eternal death due to sin rather than providing temporary protection from death on the night of the Passover."⁹⁷ Although it is not Hoskins primary purpose, he does comment at various points that the Passover typology is important for understanding John's view of atonement.⁹⁸ He argues that the Passover sacrifice was both the prototypical sacrifice (the prototype of the sacrificial system and ultimately Christ) and the preeminent OT sacrifice.⁹⁹

Hoskins' second article addresses primarily what the Passover typology in the FG indicates Jesus' sacrifice redeemed his people from—bondage to sin and Satan (see John 8:31–47).¹⁰⁰ Hoskins connects the Passover typology with God's role as redeemer (8:28 cf. Isa 43:10) in the NE.¹⁰¹ In light of this connection and the connection with the Servant through lifted-up language,¹⁰² Hoskins states, "[Jesus] is both the deliverer and the means of deliverance" in the NE.¹⁰³ Hoskins' articles constitute a sober improvement upon previous scholarship, and this study will

⁹⁷Hoskins, "Deliverance from Death by the True Passover Lamb," 285; Ulrich Wilckens, "Christus traditus, se ipsum tradens: Zum johanneischen Verständnis des Kreuzestodes Jesu," in *Gemeinschaft am Evangelium: Festschrift für Wiard Popkes zum 60. Geburtstag*, ed. Wiard Popkes et al. (Leipzig: Evangelische Verlagsanstalt, 1996), 363.

⁹⁸Hoskins, "Deliverance from Death by the True Passover Lamb," *passim*.

⁹⁹"What OT sacrifice is more closely or famously associated with deliverance from death than the Passover Lamb?" *Ibid.*, 287, 293; in review of Schlund, who argues that the Passover has no atoning significance for John, Koester says, "Many will find this unpersuasive. The opening chapters refer to the temple cleansing and to Moses lifting up the serpent on the pole in ways that anticipate the passion, making it highly likely that the lamb imagery does so as well. Introducing Jesus as the Lamb at the beginning of the Gospel anticipates his death as the Passover sacrifice at the end of the Gospel." This comment is significant when one realizes Koester eschews substitutionary atonement in John as well. Craig R. Koester, "Kein Knochen Soll Gebrochen werden? Studien Zu Bedeutung Und Funktion Des Pesachfests in Texten Des Frühen Judentums Und Im Johannesevangelium," *Review of Biblical Literature* 9 (2007): 259.

¹⁰⁰Hoskins, "Freedom from Slavery to Sin and the Devil."

¹⁰¹*Ibid.*, 53; David Mark Ball, "I Am" in *John's Gospel: Literary Function, Background, and Theological Implications*, Journal for the Study of the New Testament Supplement Series 124 (Sheffield: Sheffield Academic Press, 1996), 186; Andreas J. Köstenberger, "John," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 457; Morris, *The Gospel according to John*, 393.

¹⁰²See esp. Brendsel, *Isaiah Saw His Glory*; Day, "Lifted Up and Glorified."

¹⁰³Hoskins, "Freedom from Slavery to Sin and the Devil," 53.

extend and apply his conclusions.

Dennis. Another set of recent contributions are those of Dennis.¹⁰⁴ Dennis concurs with Swancutt that John alludes pervasively to Isaiah 55 in John 6 in order to evoke NE concepts.¹⁰⁵ Dennis describes Jesus' death as the vanquishing of Satan (John 12:31–32) and simultaneously the securing of soteriological benefits.¹⁰⁶ Dennis' revision of Marshall's IVP DJG article connects this reality with the NE, "Jesus' [sacrifice] as the final Passover lamb will inaugurate a second exodus deliverance from sin, the world and the devil."¹⁰⁷ In that article, Dennis argues for a connection between the lamb of 1:29 and Jesus in 12:31, such that the sacrifice of the lamb is the lifting-up of Jesus that casts the devil out.¹⁰⁸ Dennis' contribution, for the purposes of this paper, is his unpacking of the significance of the cosmic conflict motif in the FG, the devil's defeat as a typological culmination of the defeat of Pharaoh, and the subtle connections between the lamb and the Servant.

Porter. Around the same time that Stibbe was saying that "John's story contains a kind of *Passover plot* in which events follow one another with inexorable logic towards that climactic hour when Jesus is crucified . . .",¹⁰⁹ Porter wrote his

¹⁰⁴Dennis, *Jesus' Death and the Gathering of True Israel*; Dennis, "Jesus' Death in John's Gospel"; Dennis, "Jesus' Death as the Defeat of the Devil"; Dennis, "Lamb of God."

¹⁰⁵Dennis, *Jesus' Death and the Gathering of True Israel*, 188–200, esp. 192; Dianna M. Swancutt, "Hungers Assuaged by the Bread from Heaven: 'Eating Jesus' as Isaian Call to Belief: The Confluence of Isaiah 55 and Psalm 78(77) in John 6.22–71," in *Early Christian Interpretation of The Scriptures of Israel: Investigations and Proposals*, ed. Craig A. Evans and James A. Sanders, Journal for the Study of the New Testament Supplement Series 148 (Sheffield: Sheffield Academic Press, 1997), 218–51.

¹⁰⁶Dennis, "Jesus' Death as the Defeat of the Devil," 677–79; Dennis' primary dialog partner is Kovacs, with whom he basically agrees (against Käsemann and Nicholson). Judith L. Kovacs, "Now Shall the Ruler of This World Be Driven Out: Jesus' Death as Cosmic Battle in John 12:20–36," *Journal of Biblical Literature* 114, no. 2 (1995): 227–47; Käsemann, *The Testament of Jesus*; Nicholson, *Death as Departure*.

¹⁰⁷Dennis, "Lamb of God," 483.

¹⁰⁸Ibid.

¹⁰⁹Mark W. G. Stibbe, *John's Gospel*, New Testament Readings (London: Routledge,

first essay arguing for a Passover theme in the FG.¹¹⁰ The essay broke new ground suggesting the presence of Passover symbolism in numerous major sections of the FG.¹¹¹ Many years later, Porter wrote again concerning the theme, and this time as a "unifying theme" which is one of John's "primary motivations" in his recording Jesus' death as "substitute and replacement" of the Passover sacrifice.¹¹² Porter's essays convincingly secure the Passover motif's prominence. What still needs unpacking are the implications of this motif, which I will detail later in this study.

A Summary and Way Forward

The surveys above demonstrate three truths which motivate and justify this study. First, the correlation between one's attention to the exodus typology and one's view of Jesus' death is striking. Virtually everyone who gives proper attention to the former sees the latter as a substitutionary sacrifice. Second, arguments against sacrificial atonement have failed to convince.¹¹³ Third and finally, those who have written at the greatest length in favor of substitutionary sacrifice have also neglected one of the most significant arguments for that position—namely, the argument that Jesus is the fulfilment of Passover and exodus typology.¹¹⁴ This argument has significant implications for John's theology of atonement.

1994), 38.

¹¹⁰Porter, "Can Traditional Exegesis Enlighten Literary Analysis of the Fourth Gospel?"

¹¹¹Porter discusses connections in 1:29–36, 2:13–25; 6:1–14, 22–71; 11:47–12:8; 13:1–17:26; and 19:13–42. *Ibid.*, 407–11.

¹¹²Porter, *John, His Gospel, and Jesus*, 198–224, esp. 198n2, 224.

¹¹³See esp. the evaluations of Carson and Turner in the section above. Carson, "Adumbrations of Atonement Theology"; Turner, "Atonement and the Death of Jesus in John."

¹¹⁴See esp. the sections above dealing with proponents of the exodus typology (Hoskins, Porter, and Dennis). Hoskins, "Deliverance from Death by the True Passover Lamb"; Hoskins, "Freedom from Slavery to Sin and the Devil"; Porter, "Can Traditional Exegesis Enlighten Literary Analysis of the Fourth Gospel?"; Porter, *John, His Gospel, and Jesus*, esp. 198–224; Dennis, "Lamb of God"; Dennis, "Death of Jesus."

Chapter 2 will establish the foundation for a survey of exodus typology in the FG. First, it will argue for the significance of the bookends to Jesus' life in the gospel (the passages which include John 1:29 and 19:36). Second, it will exegete each passage in turn because one's understanding of these verses is largely indicative of how one understands Jesus' death. The analysis will show that both texts are a fusion of paschal lamb and righteous sufferer.¹¹⁵

Chapter 3 will trace the evocations of the paschal lamb and suffering servant through the gospel because John has invited his readers to read the FG in light of these bookends. This chapter's survey of the FG will stop at five critical junctures within the bookends in order to demonstrate the pervasiveness of John's use of exodus typology.

Finally, chapter 4 will develop some of the implications of the exodus typology for John's theology of atonement. I will argue that it has significant implications for the atonement in the following ways: nature, extent, and efficacy. After developing the implications, the chapter will offer some tentative conclusions about John's theology of atonement in light of exodus typology. Finally, I will offer some ways forward for continued research in these areas.

¹¹⁵The former of the suffering servant (Isa 53), and the latter of a righteous sufferer (Ps 34) of whom the suffering servant is the culminating OT antitype.

CHAPTER 2

A CONVERGENCE OF EXODUS IMAGERY IN THE BOOKENDS OF THE FG

The argument of this chapter is that John portrays Jesus as the fulfillment of Passover and exodus typology. When I say exodus typology, I mean not only the prototypical exodus but also the new exodus led by the Isianic suffering servant. The ensuing argument will show that John blends or fuses the first exodus (esp. Passover) with the new exodus, and in so doing, he portrays Jesus as their fulfillment. This is how John invites us to understand Jesus' death. Once this is demonstrated within the bookends of the FG, chapter 3 will survey five sections of the FG to demonstrate the pervasiveness of John's use of exodus typology, and finally, chapter 4 will offer implications, conclusions, and a way forward.

In order to argue that John invites us to understand Jesus' death as the fulfillment of exodus typology, I will build my argument as follows. First, in this chapter, I will lay the foundation by arguing that the Passover bookends to Jesus' life in the FG (John 1:29 and 19:36) are a fusion of paschal lamb and righteous sufferer. Second, in each respective section, I will demonstrate that John's evocative use of the OT depicts Jesus in exodus terms. Finally, I will conclude the analysis of each bookend by elaborating on the significance of the fusion of exodus typology.

The Bookends to Jesus' Life

Some justification for focusing in on John 1:29 and 19:36 is necessary here at the outset of this section. First, in the foregoing survey of research, one of the key takeaways was that virtually all those who view Jesus' death as a substitutionary sacrifice also view him as John's Passover lamb. Moreover, the two passages which

arise more than any other in the paschal discussion are the bookend passages. Second, Richard Bauckham has not only argued that the Beloved Disciple is the ideal author due to his eyewitness testimony,¹ but he has also argued that his eyewitness testimony forms an inclusio of eyewitness around Jesus' life. If Bauckham's arguments are correct that the unnamed disciple of John 1:35 is the Beloved Disciple,² then it is *especially significant* that the beloved disciple is present both to hear "Behold the Lamb of God" (1:36) and see the crucifixion as its fulfillment (19:31–37).³

Therefore, since the bookends are both crucial to the paschal theme and an inclusio of eyewitness testimony, the study is justified to begin here. The following will consider each of the bookend passages in turn.

Behold the Lamb (John 1:19–37)

Immediately preceding the official introduction of JtB (1:19), John tells us that Jesus made the Father known, revealed him (ἐξηγήσατο, 1:18). Jesus indeed reveals the Father in John's account,⁴ and as one moves from prologue about Jesus to John's portrait of him, there is a natural expectation that the portrait of Jesus which follows will reveal the Father. It is significant then, that the first brushstroke in

¹Richard Bauckham, *The Testimony of the Beloved Disciple: Narrative, History, and Theology in the Gospel of John* (Grand Rapids: Baker Academic, 2007); Richard Bauckham, *Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony* (Grand Rapids: Eerdmans, 2006), 393–402.

²Bauckham's argument, more extensive than others, for the identification of the unnamed disciple in 1:35 as the Beloved Disciple is compelling; however, if this identification were to be wrong, the significance of the paschal bookends to the FG is not thereby disproven (see Porter). Bauckham, *Jesus and the Eyewitnesses*, 384–411, esp. 397; Stanley E. Porter, *John, His Gospel, and Jesus: In Pursuit of the Johannine Voice* (Grand Rapids: Eerdmans, 2015).

³Bauckham states that the Beloved Disciple is the "only male disciple who witnesses the key salvific event of the whole Gospel story, the hour of Jesus' exaltation, toward which the whole story from John the Baptist's testimony onward has pointed." Bauckham, *Jesus and the Eyewitnesses*, 397.

⁴So rightly Bultmann and Forestell, although they are wrong to suggest what Jesus reveals does not include sacrifice and atonement. Rudolf Bultmann, *Theology of the New Testament*, trans. Kendrick Grobel, vol. 2, (New York: Scribner, 1955), 54–55; J. Terence Forestell, *The Word of the Cross: Salvation as Revelation in the Fourth Gospel* (Rome: Biblical Institute Press, 1974), 76.

John's portrait of Jesus is the witness of JtB in 1:19–37.⁵

D'Souza, in his seminal work, astutely observed that John's express purpose for including JtB is for his testimony that Jesus is "the Lamb of God who takes away the sin of the world."⁶ To this point, D'Souza comments that "The Fourth evangelist does not mention the remission of sins in the baptism, most probably because he wants to show that it's the Lamb of God which takes away sins!"⁷ Unlike the Synoptics, John is apparently uninterested in the origin, dress, or diet of JtB.⁸ The development of the passage makes this plain.

The testimony (μαρτυρία) of JtB is put into a negative-positive contrast. First, verses 19–21 explain who JtB is *not*. Then, verses 22–23 explain who JtB *is*. JtB is emphatically not the Christ, but he is the voice of Isaiah 40:3 which heralds the coming of the Lord.⁹ The verses following the citation of Isaiah 40:3 (John 1:24–28) restate the negative-positive contrast. First, in verses 24–25 the Pharisees press their question again stating who JtB is *not*. Then, JtB's reply in verses 26–28 functions like the positive proposition which cited Isaiah 40:3, except this time JtB points to *ὁ ὀπίσω μου ἐρχόμενος* (the one who comes after me, v. 27). Thus, verses 19–28 set the scene for the one who is coming (*ὁ ἐρχόμενος*), to whom JtB will bear witness.

Significantly, Jesus is introduced in verse 29 as τὸν Ἰησοῦν ἐρχόμενον (Jesus

⁵See citations of Carson and Turner to this effect in ch. 1, under "Articles against Non-Sacrifice." D. A. Carson, "Adumbrations of Atonement Theology in the Fourth Gospel," *Journal of the Evangelical Theological Society* 57, no. 3 (2014): 519; Max Turner, "Atonement and the Death of Jesus in John—Some Questions to Bultmann and Forestell," *The Evangelical Quarterly* 62 (April 1990): 121.

⁶John D'Souza, *The Lamb of God in the Johannine Writings* (Allahabad, India: St. Paul Publications, 1968), 131.

⁷Ibid.

⁸Ibid., 124.

⁹Bauckham has pointed out the degree to which the exodus and NE were shaping with respect to how God's people understood his character. This redeeming and delivering character of the NE is regularly identified with Jesus; therefore, Bauckham makes a strong case for a Christology of divine identity. Richard Bauckham, *Jesus and the God of Israel: God Crucified and Other Studies on the New Testament's Christology of Divine Identity* (Grand Rapids: Eerdmans, 2008), 8, 51–55.

who was *coming*). This phrase links the building anticipation of the one who is coming (ὁ ἐρχόμενος, v. 27) with Jesus.¹⁰ If any doubts this connection, verse 30 makes it emphatically clear, "This (οὗτός) is the one about whom I said, 'A man is *coming* (ἔρχεται) after me'" (AT). JtB also makes clear in verses 31 and 33 that he did not know Jesus prior to seeing him (οὐκ ᾔδειν αὐτόν).¹¹ JtB knew Jesus was the one because the Father who sent JtB told him how to identify Jesus (v. 33). His sole purpose for baptizing was to make Jesus manifest to Israel (ἵνα φανερωθῇ τῷ Ἰσραήλ, v. 31),¹² and as I stated above, the testimony by which JtB made Jesus manifest is John's primary purpose for placing JtB as the first testimony about Jesus in the FG.

The testimony of JtB is "Behold the Lamb of God, who takes away the sin of the world" (AT of v. 29, ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου). Much scholarly ink has been spilt over the meaning and significance of this testimony.¹³ There are five major backgrounds suggested for this testimony: the paschal lamb (Exod 12:3), Suffering Servant (Isa 53:7), general sacrificial lambs (ἀμνὸς in the LXX),¹⁴ the victorious lamb of Revelation (Rev 7:17, 17:14), and God's provisional lamb (Gen 22:8).¹⁵ Bruce's comment is likely true that no single background covers

¹⁰Lindars regards this as a likely intentional allusion to 1:27. Notice also that the verb forms are identical (27, ὁ...ἐρχόμενος; 29, τὸν...ἐρχόμενον; differences in case are due to their function in respective contexts). Barnabas Lindars, *The Gospel of John*, New Century Bible (London: Oliphants, 1972), 108.

¹¹Note, I regard the "καὶ γὰρ . . . ἀλλ'" construction as concessive in function, which I would render as "Although I did not know him, yet . . ." See the figure in appendix 1.

¹²Andreas J. Köstenberger, "John," in *Commentary on the New Testament Use of the Old Testament*, ed. G. K. Beale and D. A. Carson (Grand Rapids: Baker Academic, 2007), 425.

¹³See resources interacted with and cited in Porter, *John, His Gospel, and Jesus*, 207–11; John A. Dennis, "Lamb of God," in *Dictionary of Jesus and the Gospels*, ed. Joel B. Green, Jeannine K. Brown, and Nicholas Perrin, 2nd ed. (Downers Grove, IL: IVP Academic, 2013), 482–83; Craig S. Keener, "Lamb," in *Dictionary of the Later New Testament & Its Developments*, ed. Ralph P. Martin and Peter H. Davids (Downers Grove, IL: InterVarsity Press, 1997), 641–42.

¹⁴Keener notes that the term ἀμνὸς occurs almost a hundred times in the canonical OT. All but about ten of these are in sacrificial contexts. Craig S Keener, *The Gospel of John: A Commentary*, vol. 1 (Grand Rapids: Baker Academic, 2012), 454.

¹⁵Carey's article is likely the single best summary of the various positions. George Leonard Carey, "The Lamb of God and Atonement Theories," *Tyndale Bulletin* 32 (1981): 97–122; see also the

the complete image;¹⁶ therefore, many commentators suggest that John fuses or blends more than one of these backgrounds to make the image.¹⁷ I propose that the image comes primarily from a fusion of paschal lamb and Suffering Servant—not only because both images are evoked but also because they stand in the same typological trajectory.¹⁸ Stauffer put it best when he wrote, "John has fused the picture of the bleeding Passover Lamb with that of the Suffering Servant . . . and conceived of the significance of the cross in the light of this synthesis."¹⁹ Carey and Carson capture the significance of this testimony by commenting that John not only includes the witness of JtB "to draw attention to the nature and character of the Son's work,"²⁰ but he also intends for this testimony to have "a shaping effect on the way we read the rest of the Gospel."²¹ Since the testimony is so significant, this section will consider the rationale for the proposed backgrounds of paschal lamb and

discussion in: Leon Morris, *The Gospel according to John*, rev. ed., The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1995), 126–31.

¹⁶F. F. Bruce, *The Gospel of John* (Grand Rapids: Eerdmans, 1983), 52; see also the discussion in Morris, *The Gospel according to John*, 126–31.

¹⁷George L. Balentine, "The Concept of the New Exodus in the Gospels" (ThD diss., The Southern Baptist Theological Seminary, 1961), 377; C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*, 2nd ed. (Philadelphia: Westminster Press, 1978), 176; Raymond E. Brown, ed., *The Gospel according to John I–XII*, The Anchor Bible 29 (Garden City, NY: Doubleday, 1966), 63; Carey, "The Lamb of God and Atonement Theories," 111–12; D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Downers Grove, IL: InterVarsity Press, 1991), 148–51; D'Souza, *The Lamb of God*, 165–66; Anthony Tyrrell Hanson, *The Prophetic Gospel: A Study of John and the Old Testament*, 2nd ed. (London: T&T Clark International, 2006), 32–36; J. Keir Howard, "Passover and Eucharist in the Fourth Gospel," *Scottish Journal of Theology* 20, no. 3 (September 1967): 332; Lindars, *The Gospel of John*, 108–9; Andreas J. Köstenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2004), 66–68; Douglas J. Moo, *The Old Testament in the Gospel Passion Narratives* (Sheffield: Almond Press, 1983), 312–13; Morris, *The Gospel according to John*, 130; Porter, *John, His Gospel, and Jesus*, 207–11; Stephen S. Smalley, "Salvation Proclaimed VII: John 1:29–34," *Expository Times* 93, no. 11 (1982): 326.

¹⁸In the present study, it appears that the paschal lamb is for the first exodus what the Suffering Servant is for the New Exodus.

¹⁹Ethelbert Stauffer, *New Testament Theology*, trans. John Marsh (London: SCM Press, 1955), 132.

²⁰Carey, "The Lamb of God and Atonement Theories," 112; see also Smalley, "Salvation Proclaimed," 326.

²¹Carson, "Adumbrations of Atonement Theology," 519.

suffering servant, each in turn.

The Paschal Lamb

The exodus is, without question, one of the single most important events in the history of God's people. Alexander makes this point clear, noting that throughout the OT "the expression 'out of Egypt' [used] with reference to the exodus [is found] approximately 135 times."²² Ninow has even argued that the exodus was "undoubtedly the most important event that shaped the understanding of the history of Israel and its identity and self-understanding."²³ After tracing the development of the exodus motif throughout the OT, Ninow states in his conclusion that, "The Pentateuchal tradition of the exile in Egypt and the subsequent deliverance from bondage and exile were the mold for the formation of the entire messianic idea."²⁴ The point in these observations is that the exodus event is an integral part of the identity and self-understanding of God's people; therefore, if John wanted to portray Jesus' death as redemptive and delivering, what better image could he use than that of a paschal lamb?²⁵ There is not a more significant and prominent image which John could have selected; therefore, one must grant that the mention of a lamb in an obviously sacrificial manner has a high probability of being understood as a paschal lamb.²⁶

²²T. D. Alexander, "The Passover Sacrifice," in *Sacrifice in the Bible*, ed. Robert T. Beckwith and Martin J. Selman (Milton Keynes, England: Paternoster Press, 1995), 16.

²³Friedbert Ninow, *Indicators of Typology within the Old Testament: The Exodus Motif*, Friedensauer Schriftenreihe Bd. 4 (Frankfurt am Main: Peter Lang, 2001), 98.

²⁴*Ibid.*, 245.

²⁵Hoskins says, "The Passover lamb is the preeminent sacrifice associated with the redemption of the people of God in the OT . . . What OT sacrifice is more closely or famously associated with deliverance from death than the Passover lamb?" Hoskins, "Deliverance from Death by the True Passover Lamb," 293.

²⁶Regarding the overt sacrificial language, Morris says, "Whatever the precise meaning that John has in mind, I do not see how we can avoid the conclusion that he is using the imagery of sacrifice." Leon Morris, "The Atonement in John's Gospel," *Criswell Theological Review* 3, no. 1 (1988): 60; see also Carson, *The Gospel according to John*, 150–51; Carson, "Adumbrations of

Once it is conceded that the testimony of JtB is likely to be understood as referring (at least in part) to a paschal lamb, then one need only to continue reading the FG for confirmation.²⁷ The Passover emphasis becomes clearer as one sees the Passover referred to at least 19 times (more than any other NT book),²⁸ each of the three Passover feasts is introduced at a key moment in the FG,²⁹ and Jesus' death is connected explicitly with Passover stipulations (19:36).³⁰ Just as stories become richer the second time through, the Passover theme becomes more apparent on re-readings. There are more subtle ways John develops this theme which the forthcoming survey through the FG will elucidate.

The Suffering Servant

Seeing the Suffering Servant as part of the background for the testimony of JtB is justified for a number of reasons. First, JtB has just cited Isa 40:3, applying it

Atonement Theology,” 519–21; Dorothy Lee, “Paschal Imagery in the Gospel of John: A Narrative and Symbolic Reading,” *Pacifica* 24, no. 1 (2011): 17; Morris, *The Gospel according to John*, 129–30; contra the exegetical gymnastics of Du Plessis, who obscures more than he illumines because he presumes the impossibility of “vicarious expiation” (esp. 144). P. J. Du Plessis, “The Lamb of God in the Fourth Gospel,” in *A South African Perspective on the New Testament: Essays by South African New Testament Scholars Presented to Bruce Manning Metzger during His Visit to South Africa in 1985*, ed. J. H. Petzer and P. J. Hartin (Leiden: Brill, 1986), 136–48.

²⁷This is why Howard says, “From the moment of the Baptist’s cry there is a steady march of events in which the Passover symbolism plays a large part, leading up to its eventual culmination . . . the sacrifice of Him who was the fulfilment of all the Old Testament types, the Real and Perfect Passover.” Howard, “Passover and Eucharist in the Fourth Gospel,” 337; Porter, *John, His Gospel, and Jesus*, 204–11.

²⁸Porter points out that *πάσχα* is used ten times, and *έορτή* occurs nine times with reference to Passover (*πάσχα*: 2:13, 2:23, 6:4, 11:55 [x2], 12:1, 13:1, 18:28, 18:39, 19:14; *έορτή*: 2:23, 4:45, 5:1, 6:4, 11:56, 12:12, 12:20, 13:1, 13:29). Stanley E. Porter, “Can Traditional Exegesis Enlighten Literary Analysis of the Fourth Gospel? An Examination of the Old Testament Fulfillment Motif and the Passover Theme,” in *The Gospels and the Scriptures of Israel*, ed. Craig A. Evans and William Richard Stegner, Journal for the Study of the New Testament Supplement Series 104 (Sheffield: Sheffield Academic Press, 1994), 406.

²⁹The three feasts are at 2:13 (right after Jesus' first sign), 6:4 (just before the Bread of Life discourse), and at 13:1 (the scene setting for the Farewell Discourse).

³⁰This is true even if one dissents from the chronology which places Jesus' death at the same time as the slaughter of the Passover lambs. Craig S Keener, *The Gospel of John: A Commentary*, vol. 2 (Grand Rapids: Baker Academic, 2012), 1156; Porter, *John, His Gospel, and Jesus*, 220–23.

to himself,³¹ saying "that he is the herald of a new exodus, announcing that God is about to redeem his people from captivity."³² The passage in Isaiah explains what happens when the Lord comes, "the glory of the LORD shall be revealed, and all flesh shall see it together, for the mouth of the LORD has spoken" (Isa 40:5).³³ The FG itself has already prepared us to see a direct connection between the coming of Jesus and the revealing of the glory of God (see John 1:1–18).³⁴ Oswalt describes the significance of Isa 40:5 as the beginning of the second portion of Isaiah and comments, "What is in view [in Isa 40:3–5] then is not merely the return from exile but *the realization of God's saving purpose for the whole world*."³⁵ John believes the same is true of the testimony of JtB (cf. John 3:16).

Second, immediately following John 1:29, JtB testifies about Jesus, "οὗτός ἐστιν ὁ ἐκλεκτός τοῦ θεοῦ" (v. 34).³⁶ This allusion to Isaiah 42:1 is affirmed by the echo in description of the Lord giving his Spirit to the Jesus.³⁷ The significance of this

³¹It may be significant that only the FG records JtB saying this himself. The Synoptics only say it about him (Matt 3:3; Mark 1:3; Luke 3:4).

³²Craig S. Keener, *The IVP Bible Background Commentary: New Testament* (Downers Grove, IL: InterVarsity Press, 1993), 266; see also Keener, *The Gospel of John*, 1:437–40; Köstenberger, "John," 427.

³³Motyer draws out the connections here with the exodus, noting that when the Lord came to the aid of his people then it was also for the display of his glory and honor of his name. J. A. Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: InterVarsity Press, 1993), 300.

³⁴Oswalt, commenting on Isa 40:5, says, "The direct result of the Lord's coming will be the revelation of his glory." John Oswalt, *The Book of Isaiah: Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1988), 52.

³⁵Emphasis added. *Ibid.*

³⁶The variant "ὁ ἐκλεκτός" is preferable over υἱός as many scholars have argued. Köstenberger astutely observes that most scholars who reject the variant did so prior to the publishing of "*The Oxyrhynchus Papyri*, vol. 65, [which] was published in 1998 by the Egypt Exploration Society." Köstenberger, *John*, 88n122; Brown, *The Gospel according to John*, 57; Carson, *The Gospel according to John*, 152; Morris, *The Gospel according to John*, 134; see also those noted in: Adam Warner Day, "Lifted Up and Glorified: Isaiah's Servant Language in the Gospel of John" (PhD diss., The Southern Baptist Theological Seminary, 2016), 143.

³⁷Day, "Lifted Up and Glorified," 142–43. Notice the similarity in wording between the NA28 and the LXX (NA28: τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν; LXX: ἔδωκα τὸ πνεῦμά μου ἐπ' αὐτόν). The difference in verbal choice is likely due to the active description in Isaiah and passive description in John; see also Carson, *The Gospel according to John*, 151.

allusion is that it serves to identify Jesus as the Servant, "the chosen one par excellence,"³⁸ who himself with chose his disciples (6:65, 70; 13:18; 15:16, 19).³⁹ Third, the language of 1:29 itself suggests an allusion to Isa 53:7. The term ἀμνός only occurs four times in the NT (1:29, 36; Acts 8:32; 1 Pet 1:19).⁴⁰ In the OT, term is used of a sacrificial lamb about 90% of the time.⁴¹ Significantly, it is used in the Servant's comparison to a lamb led to the slaughter which is silent before its shearers.⁴² Day and Porter both recognize that ἀναφέρω (LXX: Isa 53:11–12) and ἀίρω (John 1:29) are synonyms.⁴³ BDAG notes that the use of ἀναφέρω in Isaiah 53 has the less-common nuance of "take upon oneself,"⁴⁴ and other Johannine uses of ἀίρω show that it is a suitable replacement (e.g., 2:16; 19:38).⁴⁵ Although the object of

³⁸Carson concludes his comments on 1:34, "Jesus himself is God's chosen one par excellence—chosen as the suffering servant, the Lamb of God who takes away the sin of the world." Carson, *The Gospel according to John*, 152.

³⁹Although the argument does not hinge on this, there might also be an echo of Psalm 106:23 (105:23 LXX). In that passage, an ἐκλεκτός is needed to *stand in the breach* before the wrath of God to protect his people like Moses. If this were the case, then as the figures show (see appendices 1–2), the titles of 'Lamb of God' and 'Chosen One' would parallel and connote the same thing. The ἐκλεκτός would represent the servant, the chosen lamb, and his wrath bearing function.

⁴⁰Acts specifically cites Isa 53:7 (see Bock), and 1 Peter makes a more paschal allusion in 1:19 but heavily alludes to Isa 53:7 in 1 Pet 2:23–25 (see Schreiner). Darrell L. Bock, *Acts*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2007), 343; Thomas R. Schreiner, *1, 2 Peter, Jude*, The New American Commentary 37 (Nashville: Broadman & Holman, 2003), 85–87, 143.

⁴¹Porter, *John, His Gospel, and Jesus*, 207–9; Menken believes John chose the term ἀμνός "because this substantive had the connotation of being killed violently as a sin sacrifice or a guilt sacrifice." Menken's final conclusion in his study is "The evangelist has chosen the term 'lamb' to present Jesus as the one who removes sin by means of his violent death" (590). Maarten J. J. Menken, "The Lamb of God' (John 1,29) in the Light of 1 John 3,4–7," in *The Death of Jesus in the Fourth Gospel*, ed. Gilbert van Belle, Bibliotheca Ephemeridum theologicarum Lovaniensium 200 (Leuven, Belgium: Leuven University Press, 2007), 589.

⁴²The variation in terms (MT: הַשֶּׁחַד and הַלְחָךְ; LXX: πρόβατον and ἀμνός) is due to poetic variation and does not militate against this connection because the terms have the same referent in the parallelism.

⁴³Day, "Lifted Up and Glorified," 139–40; Porter, *John, His Gospel, and Jesus*, 210.

⁴⁴Walter Bauer et al., *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 3rd ed. (University of Chicago Press, 2000), s.v. "ἀναφέρω."

⁴⁵See the Johannine uses of ἀίρω in 2:16 and 19:38 referring to carrying away where the subject bears the object that is taken away. Ibid., s.v. "ἀίρω."

ἀίρω is not usually sins,⁴⁶ it is used that way in the NT (see Heb 10:4, 11) to negatively describe the ineffectiveness of OT sacrifices; thus, Hoskins suggests, "It is possible that John has chosen ἀίρω in order to distinguish this Lamb of God from OT parallels."⁴⁷ Therefore, rather than suggesting the absence of an Isianic allusion, the testimony of JtB suggests a fusion—a fusion of paschal lamb and Suffering Servant, which makes this lamb of God one that can actually take away the sin of the world.⁴⁸

The Significance of the Fusion

Jesus is not simply a better paschal lamb. He is the Suffering Servant who is the final, climactic paschal lamb. Not only does *he* give his life for his people, but he also gives *his life* for his people (notice italics). He is paradoxically presented as both the offeror and the offering. In fusing these backgrounds together, John makes the typological connection between paschal lamb and Suffering Servant clear for us. "All that the ancient sacrifices foreshadowed was perfectly fulfilled in the sacrifice of Christ."⁴⁹ Now, the discussion returns to verses 35–37 in order to finish the analysis of this passage.

The following day (Τῆς ἐπαύριον) JtB testifies again to Jesus, but this time the scene is slightly different.⁵⁰ In verse 29, Jesus is coming toward JtB, and the ensuing testimony has a more public texture. In verse 35, Jesus is passing by JtB who is with two of his disciples—a more private scene. When JtB bears witness to Jesus as

⁴⁶See Paul M. Hoskins, "Deliverance from Death by the True Passover Lamb: A Significant Aspect of the Fulfillment of the Passover in the Gospel of John," *Journal of the Evangelical Theological Society* 52, no. 2 (June 2009): 288–89.

⁴⁷Ibid., 289.

⁴⁸Ibid.

⁴⁹Morris, *The Gospel according to John*, 130.

⁵⁰Köstenberger, *John*, 72.

the ὁ ἀμνὸς τοῦ θεοῦ this time, his disciples leave him to follow Jesus.⁵¹ John indicates that one of these disciples is Andrew (v. 40), but he leaves the other disciple unnamed because, in all likelihood, the unnamed disciple is John himself.⁵² As indicated at the beginning of this chapter, the identification of the unnamed disciple as John makes him an eyewitness to JtB's testimony that Jesus is the lamb of God; thus, this testimony is significant for John as it appears to be the testimony that caused him to follow Jesus. In addition to being an eyewitness to the testimony of JtB, John was also the only disciple in the FG mentioned as an eyewitness to the crucifixion scene (19:26–27), to which the discussion now turns.

Unbroken Fulfillment (John 19:28–37)

At even a cursory glance, John's depiction of the passion scene is clearly interested in fulfillment.⁵³ Just prior to describing Jesus' death, John places himself on the scene as the only disciple identified in the FG as present (19:26–27), which makes him the key witness—a point he makes explicit in the narratorial aside of 19:35.⁵⁴ John witnessed the fulfillment of Psalm 22:18 (John 19:23–24) and cites it to

⁵¹Morris and Carson find a Johannine double-entendre here. The two disciples literally follow Jesus (seeing where he stayed), but they also begin the trek of genuine discipleship. Morris, *The Gospel according to John*, 136–37; Carson, *The Gospel according to John*, 154; see also Keener, *The Gospel of John*, 1:467–68.

⁵²Bauckham has convincingly argued at length for the identification of the unnamed disciple as the beloved disciple. Having found no adequate refutation of his arguments, I concur that the unnamed disciple is the beloved disciple. Bauckham, *Jesus and the Eyewitnesses*, 384–411; other scholars either mention this identification in tentative or stated support are: Gerald L. Borchert, *John 1–11*, The New American Commentary 25A (Nashville: Broadman & Holman, 1996), 143; Carson, *The Gospel according to John*, 154; Köstenberger, *John*, 76; Morris, *The Gospel according to John*, 136; Herman N. Ridderbos, *The Gospel According to John: A Theological Commentary*, trans. John Vriend (Grand Rapids: Eerdmans, 1997), 84; contra Keener who dismisses this identification with an assertion (arguing from silence) and without interaction with Bauckham. Keener, *The Gospel of John*, 1:468.

⁵³Notice that ἵνα occurs five times (vv. 28, 31 [x2], 35, 36), and two different verbs for completion or fulfillment occur (τελειόω and πληρόω). Another fulfillment formula occurred just prior to this passage in 19:24 (ἵνα ἡ γραφή πληρωθῆ). In the FG where explicit citations are rare, this grouping of citations is significant. Köstenberger, “John,” 502.

⁵⁴Bauckham, *Jesus and the Eyewitnesses*, 397.

show that Jesus is the antitypical righteous sufferer.⁵⁵ Thus, the verses leading up to our passage establish the atmosphere of fulfillment with John as the key witness. The discussion of 19:28–37 will show that John has again fused the images of paschal lamb with that of a righteous suffering servant, and it will do so by focusing on the different aspects of fulfillment which John has layered into his portrait of Jesus' death.⁵⁶

A Righteous Sufferer

John begins his description of this scene with two reasons why Jesus says, "I thirst" (διψῶ). The first reason for Jesus' words is that he knew (εἰδώς) that all things had been completed (τετέλεσται).⁵⁷ The second reason for Jesus' words is that he intended to fulfill Scripture (ἵνα τελειωθῇ ἡ γραφή). Here in verse 28, Carson argues that the uses of τελειόω are almost certainly related to verse 30, and John's point is that "The completion of [Jesus'] work is necessarily the fulfillment of Scripture and the performance of the Father's will."⁵⁸ The work the Father gave Jesus to do is being filled up to completion in Jesus' fulfillment of Scripture.

Jesus' statement of thirst (διψῶ) evokes for the reader of the FG a kind of flashback where the scene of the Samaritan woman is recalled (esp. 4:7–15). There Jesus' request for a drink (4:7) points to his humanity, but it also gives him the opportunity to teach about *thirst* (note διψάω in 4:13–15 [x3]). Jesus explains that her thirst will only truly be satisfied with the living water (ὕδωρ ζῶν) which he

⁵⁵Carson, *The Gospel according to John*, 614; Köstenberger, "John," 502; by using the Psalms in the Passion narratives, the gospel writers portray Jesus' suffering as antitypical of David's suffering. Moo observes significantly that, "All the lament psalms appropriated in the passion sayings have in their titles 'A Psalm of David.'" Moo, *The Old Testament in the Gospel Passion Narratives*, 299.

⁵⁶The progression of this section will follow the figure in appendix 2.

⁵⁷The participle εἰδώς functionally causally here supporting the main verb λέγει. Köstenberger, *John*, 549.

⁵⁸Carson, *The Gospel according to John*, 620.

provides.⁵⁹ Jesus' thirst here in 19:28 recalls the previous discussion of thirst and prepares us to see his death as the provision of living water (v. 34).⁶⁰

Moo gives an extended discussion to this OT usage, citing as potential referents Psalm 22:15, Psalm 63:2, and Psalm 69:21.⁶¹ Although Psalm 22 was cited just a few verses prior, that is just about all it has in common. The virtue of seeing Psalm 63 is that the thirsting is metaphorical with God as its object, but the passage with the highest verbal similarity is that of Psalm 69:21.⁶² The connection with Psalm 69 is favored since it involves both thirsting (δίψα) and wine-vinegar (ὄξος).⁶³

Before leaving verses 28–30, one must linger for a moment on John's abnormal description of Jesus' death because, as Morris has noted, this is not the regular way to describe someone's death.⁶⁴ The grammatically featured proposition in verse 30 is παρέδωκεν τὸ πνεῦμα (AT: he handed over his spirit).⁶⁵ In addition to describing Jesus' voluntary laying down of his life (see 10:11, 17–18),⁶⁶ the context

⁵⁹Notice that the only other occurrences of διψάω outside of John 4 and 19 are in 6:35 and 7:37. In each of those instances, Jesus is the provider of satisfaction related to thirst. In 6:35 esp., thirst is a metaphor (along with hunger) for a soul-longing which only *coming to* and *believing in* Jesus can satisfy.

⁶⁰Keener, *The Gospel of John*, 2:1146; Craig R. Koester, *Symbolism in the Fourth Gospel: Meaning, Mystery, Community*, 2nd ed. (Minneapolis: Fortress Press, 2003), 201.

⁶¹Moo, *The Old Testament in the Gospel Passion Narratives*, 275–80.

⁶²Ibid., 277; see also Barrett, *The Gospel According to St. John*, 553; Carson, *The Gospel according to John*, 619; Köstenberger, *John*, 550.

⁶³Here I also note the somewhat innocuous mention of hyssop (ύσσώπος) in v. 29, which is one of two references in the NT (cf. Heb 9:19). Once one recognizes the Passover allusions and themes which follow this reference, its mention serves to hook Jesus' typological fulfillment of the righteous sufferer with that of the paschal lamb.

⁶⁴Morris, *The Gospel according to John*, 731.

⁶⁵The participial clause (κλίνας τὴν κεφαλὴν) functions as what Runge calls a Nominative Circumstantial Frame (NCF). It backgrounds the action of the participle in order to feature the action of the main verb (here παρέδωκεν). Steven E. Runge, *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis*, Lexham Bible Reference Series (Peabody, MA: Hendrickson Publishers, 2010), 250–51; Runge labels the clause (κλίνας τὴν κεφαλὴν) as a NCF. Steven E. Runge, *Lexham Discourse Greek New Testament* (Bellingham, WA: Lexham Press, 2008), John 19:30.

⁶⁶Carson, *The Gospel according to John*, 621.

seems to support an echo of Isaiah 53:12 (LXX: παρεδόθη εἰς θάνατον ἢ ψυχῇ αὐτοῦ).⁶⁷ The context supports this in at least three ways. First, as Moo and Coxon point out, Isaiah 53 likely forms part of the background for Jesus' "laying down" statements in John 10:11, 15, 17.⁶⁸ Thus, the echo of Isaiah 53:12 in John 19:30 is strengthened due to the clear conceptual evocation of the laying down statements from 10:11, 15, 17. Second, the piercing of Jesus in verse 34 is conceptually connected with Isaiah 53:5 in addition to the citation of Zechariah 12:10 in John 19:37.⁶⁹ Third, probably the most significant reason to see the echo here is that this moment is that which the FG has repeatedly described as Jesus being lifted up (ὑψόω: 3:14, 8:28, 12:32), and Bauckham and Brendsel have convincingly shown how this allusive term connects Jesus' exaltation-crucifixion with the Suffering Servant (see ὑψόω in Isa 52:13).⁷⁰ Thus, the moment when Jesus is lifted up as the Suffering Servant is the moment when he is pierced for our transgressions, laying down his life for his sheep. The way that John chooses to describe the aftermath of Jesus' death in verses 31–37 is also steeped in fulfillment.

A Perfect Paschal Lamb

The scene in the aftermath of Jesus' death is once again a particular action

⁶⁷Hanson, *The Prophetic Gospel*, 217–18; Köstenberger, *John*, 551n60; Morris, *The Gospel according to John*, 721n81.

⁶⁸Moo, *The Old Testament in the Gospel Passion Narratives*, 146–47; Paul S. Coxon, *Exploring the New Exodus in John: A Biblical Theological Investigation of John Chapters 5–10* (Eugene, OR: Wipf & Stock, 2014), 322–26; Köstenberger notes the connection of Isa 53 between the messianic Good Shepherd's death for his sheep, as well as with the bringing of many into the fold. Köstenberger, "John," 462–64.

⁶⁹Moo regards the messianic use of Zech 12:10 together with an allusion to Isa 53 as probable. Moo, *The Old Testament in the Gospel Passion Narratives*, 212.

⁷⁰Bauckham, *Jesus and the God of Israel*, 46–50; Daniel J. Brendsel, *Isaiah Saw His Glory: The Use of Isaiah 52–53 in John 12*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft 208 (Berlin: De Gruyter, 2014); see also Day, "Lifted Up and Glorified," 146–57; Keener, *The Gospel of John*, 1:566.

preceded by two reasons for its occurrence.⁷¹ In the verses 31–34, John describes the two reasons the Jews request broken legs and bodies removed.⁷² First, *παρασκευή* denotes the same thing as in verse 14, which is Friday—the day of preparation for the Sabbath.⁷³ Earlier in John's passion narrative, the zeal of the Jews for the observance of the law led them to not enter the governor's quarters so that they could eat the Passover (18:28). Keener shrewdly comments that John's emphasis is on the hypocrisy of the Jews because "They wanted to 'eat the Passover' but did not understand that, in having Jesus killed, they were slaying the new Passover lamb to be consumed (2:17; 6:51; 19:31)."⁷⁴ So it is in 19:31–34. The second reason that John gives, for the upcoming actions, is the purpose of the Jews in having the legs broken to remove the bodies and thus fulfill the law. In perfect Johannine irony, the Jews are concerned about dead bodies on the Sabbath, but they do not realize they are following Moses' command that none of the Passover sacrifice should remain to the morning (cf. Exod 12:10, 23:18, 34:25)!

Between John 19:31 and 19:32, Pilate grants their request.⁷⁵ The *μέν δέ* construction of verses 32–33 sets up a grammaticalized contrast between the soldiers' treatment of Jesus and those crucified with him.⁷⁶ The soldiers executed their orders by breaking (*κατέαξαν*) the legs of those crucified with Jesus; however, because Jesus

⁷¹The reader will recall that in vv. 28–30 John gave two reasons (Jesus' knowledge and purpose) which preceded the action in focus (Jesus' statement of thirst).

⁷²Note that the happenings described in John 19:31–37 are "peculiar to John." Morris, *The Gospel according to John*, 722.

⁷³Carson, *The Gospel according to John*, 622.

⁷⁴Keener, *The Gospel of John*, 2:1100.

⁷⁵The *οὖν* of v. 32 might be rendered "consequently" to make this plain, rather than the usual rendering with a more ambiguous "so."

⁷⁶Bauer cites these verses as one of the examples in the "contrast with emphasis in the second clause" category s.v. "*μέν*." The context confirms this contrast. Bauer et al., *BDAG*, 628; contra Harris who connects the *μέν* with *καί* and does not consider the *δέ* in the following verse. Murray J. Harris, *John*, Exegetical Guide to the Greek New Testament (Nashville: B & H Academic, 2015), 319.

was already dead, they did not break (οὐ κατέαξαν) his legs.⁷⁷ Thus following on the heels of the evocation of the Mosaic instruction that the Passover sacrifice not remain until morning, John records the keeping of another essential Passover command—not a bone of the Passover lamb was to be broken (Exod 12:46). This observation is abundantly confirmed in John's explicit application of Pentateuchal language regarding Passover to Jesus in 19:36 (see discussion below).

The soldiers, however, either in display of brutality or to confirm his death,⁷⁸ pierced (ἔνυξεν) a spear into Jesus' side resulting in the flow of blood and water.⁷⁹ John's historical testimony of the flow of blood and water has intrigued many. This double image recalls the theme of living water (e.g., 4:10, 7:37–39) and the blood imagery (esp. 6:53–56), both of which are life giving and cleansing in nature.⁸⁰ The connection with living water is confirmed in the context by the previously discussed reference to thirsting (see above); furthermore, the understanding of blood (αἷμα) as life giving is confirmed by the other Johannine use of the term in the FG (see 6:53–56).⁸¹ Once the significance of cleansing is apparent in this imagery, the Johannine irony thickens because the Jewish concerns for ritual purity (see discussion of v. 31) lead to the cleansing, life-giving fount which flows

⁷⁷This scene, given its peculiarity and intentional order (cf. πρῶτος in v. 32), is an example of John's own eyewitness testimony (which he in fact tells the readers in v. 35).

⁷⁸Morris, *The Gospel according to John*, 723.

⁷⁹The use of the rare term from νύσσω might mean "prick" here, but given the alternation with the term ἐκκεντέω (in v. 37) the concept of piercing into his body with a spear is more likely.

⁸⁰Bruce H Grigsby, "The Cross as an Expiatory Sacrifice in the Fourth Gospel," *Journal for the Study of the New Testament* 15 (July 1982): 62; Koester, *Symbolism in the Fourth Gospel*, 200–2; Morris, *The Gospel according to John*, 724–25; Urban C. Von Wahlde, "The Interpretation of the Death of Jesus in John against the Background of First-Century Jewish Eschatological Expectations," in *The Death of Jesus in the Fourth Gospel*, ed. Gilbert van Belle, Bibliotheca Ephemeridum theologicarum Lovaniensium 200 (Leuven, Belgium: Leuven University Press, 2007), 564.

⁸¹The apparent outlier usage of αἷμα in 1:13 is metonymous for "natural birth" (esp. when read with other list terms); therefore, this is no real exception, since it is categorically different from every other use in the FG. Morris, *The Gospel according to John*, 724–25.

from Jesus' dead body (Zech 13:1).⁸² Hoskins' point is also significant that Jesus' death is life-giving because it delivers us from death, just like the incipient Passover lamb.⁸³ The connections from this scene with Passover Lamb and Suffering Servant are made explicit next by John's fulfillment quotations.

Fused in Double Fulfillment

Just before providing OT passages to illumine the events to which he just testified, John steps into the story as narrator and calls himself *ὁ ἑωρακῶς* (AT: the one who *saw*). Bynum points out that the prominent theme of seeing in the FG is bookended by the scenes in 1:39 and 19:35–37.⁸⁴ Significantly, as I have argued above, John is one of the disciples present in 1:39 to receive Jesus' invitation to *ἔρχεσθε καὶ ὄψεσθε* (AT: come and *see*); furthermore, here in 19:35–37, John is the *ὁ ἑωρακῶς* who cites Zech 12:10 such that with Jesus' now being lifted up (*ὕψόω*: 3:14, 8:28) they will *see* (*ὄψονται*) him whom they pierced.⁸⁵ The purpose of John's testimony (*ἵνα καὶ ὑμεῖς πιστεύσητε*) will receive greater treatment in the next chapter. The remainder of this section will focus in on the two citations each indicating the events just described (*ταῦτα*) happened in order to (*ἵνα*) fulfill Scripture. The following discussion will demonstrate that John has again fused the images of Passover lamb and suffering servant in his understanding of Jesus' death.⁸⁶

⁸²See the following discussion on John 19:37 for justification for the Zechariah reference.

⁸³Hoskins, "Deliverance from Death by the True Passover Lamb," *passim*.

⁸⁴Bynum calls the uses in 1:39 and 19:37 an *inclusio* which brackets the theme of seeing in the FG. William Randolph Bynum, "Quotations of Zechariah in the Fourth Gospel," in *Abiding Words: The Use of Scripture in the Gospel of John*, ed. Alicia D. Myers and Bruce G. Schuchard, SBL Resources for Biblical Study 81 (Atlanta: SBL Press, 2015), 71.

⁸⁵I am indebted to Moo for connecting this scene and "seeing" with the lifted-up theme begun in 3:14. Although seeing is not explicitly stated in 3:14, the entire concept of looking on the serpent to receive healing drips from the allusion to Numbers. Moo, *The Old Testament in the Gospel Passion Narratives*, 213–14.

⁸⁶Numerous scholars either affirm or allow for multiple backgrounds in the citation of 19:36. Balentine, "The Concept of the New Exodus in the Gospels," 383; Barrett, *The Gospel According to St. John*, 558; George R. Beasley-Murray, *John*, Word Biblical Commentary 36 (Waco,

In verse 36, John cites ἡ γραφή which says, "ὅστοῦν οὐ συντριβήσεται αὐτοῦ" (AT: not one of his bones will be broken). The primary contenders for the background of this citation are Exodus 12:46, Numbers 9:12, Exodus 12:10 (LXX only), and Psalm 34:20 (LXX 33:21). The text form in John is much closer in almost every respect to the Pentateuchal passages (e.g., Exod 12:46: ὅστοῦν οὐ συντρίψετε ἀπ' αὐτοῦ). In Numbers 9:12 the only difference is that the verb is third person (συντρίψουσιν). However, the reason that Psalm 33:21 (LXX) is part of this debate is that it contains the same verbal form as John 19:36 (συντριβήσεται). Moo is one of many scholars to point out that the verbal similarity is almost all that the psalm has in favor of it.⁸⁷

Schuchard points out in his discussion of this intertext that arguments for the Pentateuchal background based solely on perceptions of Jesus as Passover lamb are "precarious."⁸⁸ However, he goes on to point out some of the contextual Passover indicators which were noted above, and he determines that one of the Pentateuchal passages stands primarily behind John's citation;⁸⁹ however, this does not militate against a convergence of intertexts in this passage. Schuchard agrees in his conclusion that, "John 19.36, therefore, recalls the Pentateuch. John's selection of the

TX: Word, 1987), 354–55; Raymond E Brown, *The Death of the Messiah: From Gethsemane to the Grave*, vol. 2, Anchor Bible Reference Library (New York: Doubleday, 1998), 1185–86; Frederick Dale Bruner, *The Gospel of John: A Commentary* (Grand Rapids: Eerdmans, 2012), 1131–32; Carson, *The Gospel according to John*, 627; Coxon, *Exploring the New Exodus in John*, 166–67; Dennis, "Lamb of God," 483; Hanson, *The Prophetic Gospel*, 218–22; Hoskins, "Deliverance from Death by the True Passover Lamb," 296; Lindars, *The Gospel of John*, 590; Keener, *The Gospel of John*, 2:1156; Köstenberger, *John*, 553–54; Moo, *The Old Testament in the Gospel Passion Narratives*, 314–15; Porter, *John, His Gospel, and Jesus*, 203.

⁸⁷Moo, *The Old Testament in the Gospel Passion Narratives*, 315; for a full discussion, see Maarten J. J. Menken, *Old Testament Quotations in the Fourth Gospel: Studies in Textual Form*, Contributions to Biblical Exegesis and Theology 15 (Kampen: Kok Pharos, 1996), 147–56.

⁸⁸Bruce G. Schuchard, *Scripture within Scripture: The Interrelationship of Form and Function in the Explicit Old Testament Citations in the Gospel of John*, SBL Dissertation Series 133 (Atlanta: Scholars Press, 1992), 136.

⁸⁹Although cautioning that one cannot be certain which Pentateuchal passage John has in mind, Schuchard notes that the use of hyssop (ὑσσώπος) points toward Exodus 12 (where it also appears in context). *Ibid.*, 138.

verb συντριβήσεται, however, recalls Ps 34(33).21."⁹⁰

Schuchard goes on to note that recognizing this convergence of passages helps to explain John's omission of ἀπ' in the citation because "the substitution of the possessive pronoun αὐτοῦ . . . is a natural one when using αὐτοῦ of a person."⁹¹ Indeed the fusing of these texts—as with those in John 1:29, evinces John's wrestling with identifying a person as a lamb; thus, John—in each instance—fuses the Passover lamb image with that of a suffering servant. If 19:36 displays John's recognition of Jesus' *form* (the Servant who is the Lamb), then 19:37 displays John's understanding of Jesus' *function*.

In verse 37, John cites ἐτέρα γραφή which says, "ὄψονται εἰς ὃν ἐξεκέντησαν" (AT: they will look upon [him] whom they have pierced).⁹² It appears that John is using tradition shared with Theodotion or his own rendering of the MT.⁹³ As mentioned above, this occurrence of ὄραω is the climax of the *seeing* theme. This climax coincides with the hour of Jesus' being lifted up (ὕψόω: 3:14, 8:28, 12:31–33), and the allusion of 3:14 to Numbers 21:9 makes clear that one is delivered by *looking* on the one who is lifted up.⁹⁴ Thus, the salvific context of Zechariah 12:10 (the cited passage) dovetails nicely with John's emphasis.

In Zechariah 12, it is the Lord who is pierced,⁹⁵ and "on that day there

⁹⁰Schuchard, *Scripture within Scripture*, 138. So also Menken, *Old Testament Quotations in the Fourth Gospel*, 157–59; Keener, *The Gospel of John*, 2:1156; Köstenberger, "John," 502–3.

⁹¹Schuchard, *Scripture within Scripture*, 138.

⁹²See the discussions below for the text form of this citation, which is complex. Moo, *The Old Testament in the Gospel Passion Narratives*, 210–212; Schuchard, *Scripture within Scripture*, 143–45.

⁹³Moo notes that Theodotion uses ἐξεκέντησαν (pierce) rather than the LXX's καταρχήσαντο (dance in triumph). Moo, *The Old Testament in the Gospel Passion Narratives*, 211.

⁹⁴Köstenberger, "John," 505; Menken, *Old Testament Quotations in the Fourth Gospel*, 182–83.

⁹⁵This indicates the divine identity of the pierced one. Bauckham, *Jesus and the God of Israel*, 32–37.

shall be a fountain opened . . . to cleanse them from sin and uncleanness" (Zech 13:1). The oracle which begins in Zechariah 12 declares that the Lord will give salvation (12:7), be pierced (12:10), a fountain of cleansing will open (13:1), living waters shall flow (14:8), and the Lord will be king (14:9).⁹⁶

In John 19:37, John cites Zechariah 12:10 as fulfilled by the event to which he testified in 19:34. The pierced one must be looked upon for salvation—a salvation which flows from his side. Above I noted the cleansing nature of both blood and water; furthermore, blood likely also connotes atonement.⁹⁷ Moreover, the blood of the Passover lamb was not to congeal but to flow freely.⁹⁸ Finally, the language of piercing, the removal of sins, and the context of salvation recall the Suffering Servant of Isaiah 53:5–7.⁹⁹ If these elements were not enough to evoke the Servant for the reader, one must remember that John prepared his readers to see this by describing this moment throughout the FG as the hour when Jesus is lifted up (ὑψώω: 3:14, 8:28, 12:31–33; cf. Isa 52:13).¹⁰⁰

Summary of Bookend Analysis

Now, the foundational bookends to Jesus' life in the FG are established. Through this section, in the contexts of both 1:29 and 19:36 the analysis demonstrated that John has fused together the imagery of the paschal lamb with that of the Suffering Servant. This convergence of OT imagery infuses the events of the FG with significance. The goal of the next chapter is to survey the evocations of

⁹⁶Although it is beyond this present discourse to consider the extent to which John has understood Jesus as fulfilling many aspects of this oracle. For more on connections between Zechariah and John, see Bynum, "Quotations of Zechariah in the Fourth Gospel."

⁹⁷Carson, *The Gospel according to John*, 624; Lindars, *The Gospel of John*, 587; Moo, *The Old Testament in the Gospel Passion Narratives*, 219.

⁹⁸Köstenberger cites *m. Pesah.* 5.3, 5 and *m. Tamid* 4.2. Köstenberger, *John*, 553.

⁹⁹*Ibid.*, 554.

¹⁰⁰Brendsel, *Isaiah Saw His Glory*; Day, "Lifted Up and Glorified," 146–57.

exodus typology through five sample sections of the FG. Now the discussion turns to step inside John's portrait of Jesus to observe how he has communicated scenes with such imagery.

CHAPTER 3

EVOCATIONS OF EXODUS TYPOLOGY IN THE FG

With the foundation established by examining the Passover bookends to the FG, I will now build on that foundation by touring the FG to consider how John develops the exodus typology in individual scenes. Since it is beyond the scope of this discourse to treat every scene in the FG, the section at hand will examine five sample scenes in order to show how John wove the exodus themes throughout the FG.¹

Look to the Lifted-up One and Live

The first passage for consideration occurs in the context of John's first *πάσχα* (2:13, 23). This paragraph (2:23–25) functions like a hinge between the cleansing of the temple and the Nicodemus episode.² Köstenberger has noted the overlapping terminology which invites not only reading 2:23–25 as the conclusion to the cleansing but more importantly as the introduction to the Nicodemus narrative.³ The passage in focus for this section, 3:14–17, contains both Jesus' conclusion to his dialogue with Nicodemus about the new birth and John's initial explanation of Jesus'

¹The last scene in this treatment is the Farewell Discourse, and I have determined to treat the entire discourse in a briefer manner as a whole due to the short timespan in which it occurs (esp. relative to the rest of the FG).

²Although it is beyond the scope of this discourse, it does appear that John also intends for a negative-positive contrast to be noticed (on a macro-narrative level) between Nicodemus and the Samaritan woman. See D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Downers Grove, IL: InterVarsity Press, 1991), 185.

³The overlapping terminology includes *σημεῖον* (2:18, 2:23, 3:2), *ἄνθρωπος* (2:25 [x2], 3:1), and *ἦν δέ* (2:23, 3:1). Additionally, the phrases *τὰ σημεῖα . . . ἃ σὺ ποιεῖς* (3:2), *τὰ σημεῖα ἃ ἐποίει* (2:23) might further link these scenes. Andreas J. Köstenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2004), 115–16.

conclusion.⁴ Our study will show that the exodus imagery employed is the *background* for John's soteriological phraseology, or—in other words—the Father's sending (v. 17; or giving, v. 16) of the Son, having eternal life (v. 16), not perishing (v. 16), and being saved through the Son (v. 17) are all Johannine ways of describing the act and effects of the lifting-up of Jesus on the cross (vv. 14–15). I will consider each in turn (3:14–15 and vv. 16–17, respectively).

Jesus Must be Lifted Up

Jesus' conclusion in verses 14–15 is the third of three solemn replies (*ἀμὴν ἀμὴν λέγω*; 3:3, 5, 11). His first two replies indicate two inabilities which encumber the unregenerate person, namely the inability to see (*ιδεῖν*; 3:3) and the inability to enter (*εἰσελθεῖν*; 3:5) the kingdom.⁵ In addition to these inabilities, Jesus' rhetorical question in verse 10 effectively asserts that there is also an inability to know (*οὐ γινώσκεις*). The burning question for the reader of the FG as this section unfolds is akin to Matthew 19:25, "τίς ἄρα δύναται σωθῆναι;" (AT: Who then is able to be saved?). Jesus' conclusion to the third reply answers that question—providing the remedy to this heart problem, and John assigned it such import that he steps into the story in order to expound on it from verses 16–21.⁶

The main proposition in verses 14–17, logically, is verses 14b–15.⁷ The main action is *ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου* (14b, AT: the Son of Man must be lifted up), and the given purpose for this action is *ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν*

⁴See the figure in appendix 3.

⁵For the soteriological tension and implications associated with moral inability, see D. A. Carson, *Divine Sovereignty and Human Responsibility: Biblical Perspectives in Tension* (Eugene, OR: Wipf & Stock, 2002), 125–98.

⁶Carson, *The Gospel according to John*, 203.

⁷All versification and logical connections utilized or explained in this section are visually depicted in the figure located in appendix 3.

αἰώνιον (15, AT: in order that all who believe in him may have eternal life). The main action is given a fuller description by the affixed comparative clause which connects the lifting-up of Jesus to Numbers 21:9. By using this comparison, "Jesus likens the restoration of people's physical lives as a result of looking at the bronze serpent to people's reception of eternal life as a result of 'looking' in faith at the Son of Man."⁸ This comparison illuminates crucially that the lifted-up language is conceptually tied into the Johannine soteriological theme of looking—namely, those who truly *see* believe.⁹ Here the title Son of Man likely fuses together the Danielic authoritative figure "with the righteous sufferer motif . . . a motif that reached its high point in the 'servant songs' of Isaiah 42:1–53:12."¹⁰ The authoritative Son of Man is a Suffering Servant whose exaltation is salvation for those who believe and judgment for those who love the darkness.¹¹

More than this, verses 14–15 also introduce kind of *gēzērâ sâwâ*, a verbal analogy meant to connect two passages.¹² The verbal analogy is drawn between Isaiah 52:13 (LXX) and turns on the verb ὑψώω (Isa 52:13: Ἴδού . . . ὑψωθήσεται cf. John 3:14: ὑψωθήναι δεῖ).¹³ A glance at the LXX of Numbers 21:9 makes clear that

⁸Köstenberger, *John*, 128; see also Carson, *The Gospel according to John*, 202.

⁹See esp. T. Francis Glasson, *Moses in the Fourth Gospel* (Naperville, IL: SCM Press, 1963), 33–35. See also the discussion of John 19 in the previous chapter.

¹⁰Carson, *The Gospel according to John*, 164; Robert Maddox, "The Function of the Son of Man in the Gospel of John," in *Reconciliation and Hope: New Testament Essays on Atonement and Eschatology Presented to L. L. Morris on His 60th Birthday*, ed. Robert J Banks (Milton Keynes, England: Paternoster Press, 1975), 186–204.

¹¹It is no wonder then that the context includes salvation and judgment (e.g., 3:16–21, 31–36). Maddox, "The Function of the Son of Man," 203–4.

¹²For example, the usage of *κατάπαυσις*, Gen 2:2 LXX; Ps 94:11 LXX; and Heb 4:1–11. See the discussion of *gēzērâ sâwâ* and sources cited in: William L. Lane, *Hebrews 1–8*, Word Biblical Commentary 47A (Waco, TX: Word, 1998), cxxi.

¹³C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1953), 247; Köstenberger, *John*, 128; for a fuller treatment of the lifted-up language in John, see Daniel J. Brendsel, *Isaiah Saw His Glory: The Use of Isaiah 52–53 in John 12*, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft 208 (Berlin: De Gruyter, 2014), 146–57.

this verb is not there (Num 21:9, ἔστησεν); thus, John's verbal choice is the clue to recognizing the double-entendre here.¹⁴ The lifting-up of Jesus is both the exaltation of the Son of Man and the glorification of the Servant, but—in full Johannine perspective—this is through the lifting-up upon a cross (cf. 12:27–33, esp. v. 33).

Saved through Him

The γάρ of verse 16 is explanatory,¹⁵ such that the lifting-up of Jesus on the cross in order that believers may have life *becomes* God giving his unique Son in order that believers be delivered from perishing to life.¹⁶ The divine passive of ὑψωθῆναι is made explicit in the Father's giving (ἔδωκεν) of his unique Son. Furthermore, the soteriological phrase "ἔχρη ζωῆν" (vv. 15–16) is restated in verse 17 as "σωθῆ . . . δι' αὐτοῦ" (AT: might be delivered through him).¹⁷ Sin in the FG is far more than simple unbelief as the verses after our passage make plain; rather, sin is "something the Lamb of God must take away."¹⁸ According to 3:19–21, sin is a heart preference for darkness rather than light—a preference which 8:31–38 makes clear is *bondage* to sin.¹⁹ The lifting-up of the servant Son of Man delivers the believer from bondage to sin, thus Jesus' death effects a New Exodus (NE).²⁰

¹⁴Richard B. Hays, *Echoes of Scripture in the Gospels* (Waco, TX: Baylor University Press, 2016), 333–35.

¹⁵Murray J. Harris, *John*, Exegetical Guide to the Greek New Testament (Nashville: B & H Academic, 2015), 78.

¹⁶See this depicted by the figure in appendix 3.

¹⁷This is the first occurrence of many for the phrase "ἔχρη ζωῆν" in the FG. Significantly, it is introduced together with the first occurrence of ὑψόω. Leon Morris, *The Gospel according to John*, rev. ed., *The New International Commentary on the New Testament* (Grand Rapids: Eerdmans, 1995), 201.

¹⁸Carson, *Divine Sovereignty and Human Responsibility*, 163.

¹⁹Paul M. Hoskins, "Freedom from Slavery to Sin and The Devil: John 8:31–47 and the Passover Theme of the Gospel of John," *Trinity Journal* 31, no. 1 (2010): 47–63.

²⁰George L. Balentine, "The Death of Jesus as a New Exodus," *Review & Expositor* 59, no. 1 (1962): 31–32; Glasson, *Moses in the Fourth Gospel*, 33–35; Day, "Lifted Up and Glorified," 117, 146–47.

Deliverance from death to life in this NE happens only through the lifting-up of Jesus (recall the inabilities of 3:1–10). Hays, therefore, rightly concludes that "the theological result of this fusion . . . generates an interpretation of Jesus' death on a cross as the triumphant exaltation of the Son of Man."²¹ Although much more can be said here, the discussion must turn to consider John's second Passover.

The Soul Satisfying Servant

Just as the analysis of John 3 showed that Jesus alone provides deliverance from death in this NE, so I will demonstrate that John paints a similar picture in John 6. Here Jesus is described as the exclusive way to *have life*. The passage functions like an invitation to partake of the salvific benefits of Jesus the Servant who suffers as a paschal lamb. In particular, this section will demonstrate the allusions to Isaiah 55 (in John 6:1–47), and then, I will unpack the NE significance of 6:48–58. The scene is set first by the two miracles that begin the chapter.

John 6 begins by informing the reader that the events take place in the second *πάσχα* of the FG (6:4).²² Once again, John has woven key OT texts into this discourse through a mix of echoes, allusions, and citations.²³ The chapter begins with Jesus feeding five thousand or more, a story recounted in each gospel—

²¹Hays, *Echoes of Scripture in the Gospels*, 335.

²²Here I do not mean the second occurrence of the term *πάσχα* but the second Passover festival cycle. Gale A. Yee, *Jewish Feasts in John's Gospel*, *Zacchaeus Studies: New Testament* (Wilmington, DE: Michael Glazier, 1989), 64–67.

²³Although many have written about the citations, far fewer have written about the echoes and allusions. Peder Borgen, *Bread from Heaven: An Exegetical Study of the Concept of Manna in the Gospel of John and the Writings of Philo*, *Supplements to Novum Testamentum* 10 (Leiden: Brill, 1965); Glasson, *Moses in the Fourth Gospel*, 45–47; Maarten J. J. Menken, *Old Testament Quotations in the Fourth Gospel: Studies in Textual Form*, *Contributions to Biblical Exegesis and Theology* 15 (Kampen: Kok Pharos, 1996), 47–77; Bruce G. Schuchard, *Scripture within Scripture: The Interrelationship of Form and Function in the Explicit Old Testament Citations in the Gospel of John*, *SBL Dissertation Series* 133 (Atlanta: Scholars Press, 1992), 33–57; Dianna M. Swancutt, "Hungers Assuaged by the Bread from Heaven: 'Eating Jesus' as Isaian Call to Belief: The Confluence of Isaiah 55 and Psalm 78(77) in John 6.22–71," in *Early Christian Interpretation of The Scriptures of Israel: Investigations and Proposals*, ed. Craig A. Evans and James A. Sanders, *Journal for the Study of the New Testament Supplement Series* 148 (Sheffield: Sheffield Academic Press, 1997), 218–51.

although only John notes its paschal timing.²⁴ The feeding episode is best understood in light of 6:22–47; thus, its significance will be developed in the discussion of verses 22–47. After discussing that passage, I will discuss what it means to ingest Jesus in verses 48–69.

The interim scene of apparently effortless walking on water (vv. 16–21) highlights Jesus' authority and divinity after he avoids being made king (v. 15).²⁵ Coxon seems correct to suggest the connection between the manna event (and discourse) and the episode on the sea is Psalm 107 (106 LXX).²⁶ In that psalm, there are four different scenarios where the Lord divinely intervenes, and significantly, the first and last are wilderness wanderings and storms.²⁷ The interim scene demonstrates that Jesus the Son of Man (John 6:27) has the authority of the Lord in Psalm 107 both to satiate the hungry and to deliver the drowning. In turning to consider the discussion in John 6:22–47, the reader of the FG is eager to see what Jesus says against the backdrop of miraculous manna and divine deliverance.

Come and Have Life

Crucial for the interpretation of this discourse in John 6 is recognizing Jesus' allusion to Isaiah 55 in John 6:27.²⁸ Jesus' allusion uses the *ipissima vox* in lieu

²⁴Cf. Matt 14:13–21; Mark 6:32–44; Luke 9:10–17.

²⁵Darrell L. Bock, *Jesus According to Scripture: Restoring The Portrait from The Gospels* (Grand Rapids: Baker Academic, 2002), 448–49; Köstenberger, *John*, 205; Herman N. Ridderbos, *The Gospel According to John: A Theological Commentary*, trans. John Vriend (Grand Rapids: Eerdmans, 1997), 217.

²⁶Paul S. Coxon, *Exploring the New Exodus in John: A Biblical Theological Investigation of John Chapters 5–10* (Eugene, OR: Wipf & Stock, 2014), 193–95; C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text*, 2nd ed. (Philadelphia: Westminster Press, 1978), 281; Carson, *The Gospel according to John*, 276; Morris, *The Gospel according to John*, 310.

²⁷Coxon, *Exploring the New Exodus in John*, 194.

²⁸Thus, Coxon says, “This Isaianic contrast between spiritual and physical bread governs the whole John 6 discourse.” *Ibid.*, 201; Swancutt calls the link with Isaiah 55 the “critical interpretive key to the discourse.” Swancutt, “Hungers Assuaged by the Bread from Heaven,” 247.

of the *ipissima verba* because the rhetorical question within Isaiah 55:2 functions like an imperative.²⁹ It is an *assertive* interrogative, not an *inquisitive* one; the expected response is not an *answer* but an *action*. Isaiah 55 begins with a threefold invitation to come (וּלְכוּ),³⁰ and lack of money is not a hindrance because the price of the banquet has already been paid.³¹ Motyer has demonstrated that Isaiah 54 and 55 function together as a conclusion to the fourth servant song (Isa 52:13–53:12).³² He commented that, "[the redeemed of Isa 53] sing over what someone else has accomplished (54:1), [and] enjoy a feast for which someone else has paid (55:1)."³³ The metaphor of coming to a feast becomes coming to the Lord himself for satisfaction in 55:3 (וּלְכוּ אֵלַי). What is required of those who come in Isaiah 55:6–7 is that they must seek the Lord, call upon him, repent of their ways and thinking, and return to the Lord.³⁴ The threefold reason which Isaiah gives for the hearer to respond is that the Lord's ways are greater (vv. 8–9), the Lord's word is unfailing (vv. 10–11), and the Lord's salvation is sure (vv. 12–13).³⁵

Turning back to John 6, Jesus' question in verse 6 now seems even more

²⁹The LXX does not appear to fittingly render the MT here. Notice the omission of any rendering of “בְּלוֹא־לֶחֶם” (AT: which is not bread) in the rhetorical question, and notice also the mistranslation of “וְאָכְלוּ” (eat) for πίετε (drink) in v. 1. Further, the LXX uses two different terms to render the imperatives from “הֵלֵךְ” (come), when in fact Isaiah uses the same verb and tense all three times (the LXX leaves one implied). For more discussion of the textual background, see Swancutt, “Hungers Assuaged by the Bread from Heaven,” 236–37.

³⁰J. A. Motyer, *The Prophecy of Isaiah: An Introduction & Commentary* (Downers Grove, IL: InterVarsity Press, 1993), 452; Oswalt comments similarly, “The point is that a general invitation is extended to persons who have no resources to receive freely the things they desperately need.” John Oswalt, *The Book of Isaiah: Chapters 40–66*, The New International Commentary on the Old Testament (Grand Rapids: Eerdmans, 1988), 435.

³¹Notice the repetition of similar phrases “בְּלוֹא־כֶסֶף וּבְלוֹא־מֶחֶר” (Isa 55:1, AT: without money and without price).

³²Motyer, *The Prophecy of Isaiah*, 444.

³³Ibid.; Ridderbos describes the salvation depicted in Isa 54–55 as the “fruit of the suffering of the Servant.” J. Ridderbos, *Isaiah*, Bible Student’s Commentary (Grand Rapids: Regency Reference Library, 1985), 489.

³⁴Perhaps שׁוּב is used here with the double meaning of repent and return.

³⁵Motyer, *The Prophecy of Isaiah*, 456–58.

intentional, since he uses terms reminiscent of Isaiah 55:1.³⁶ In addition to this, the discourse is occasioned by the crowd's seeking Jesus (ζητοῦντες, John 6:24, 26 cf. Isa 55:6). Just like in Isaiah 55, the crowd is seeking Jesus in their own way and their own thinking (John 6:26, 28; cf. Isa 55:7). Therefore, Jesus exhorts them with the allusion to Isaiah 55:2, "Do not labor for the τὴν βρῶσιν (food) which perishes, but τὴν βρῶσιν (food) which endures to ζωὴν αἰώνιον (eternal life), which the Son of Man will give to you."³⁷ This functions as the negative part of the positive exhortation to believe in John 6:29, namely the labor God requires is "ἵνα πιστεύητε εἰς ὃν ἀπέστειλεν" (AT: that you *believe* in him whom [God] sent). The invitation of Isaiah 55 to come, listen, eat, and live is invoked by Jesus to call the people to *turn* from their way of temporal satisfaction and to *turn* to him for their soul's satisfaction (cf. Isa 55:1–3, 6–7).³⁸ Jesus invokes Isaiah 55 to make the consummate invitation to partake of the soul satisfaction of his Servant sufferings (cf. John 6:35).

In Isaiah 55:10 the precipitation, which is compared to God's word, comes down ἐκ τοῦ οὐρανοῦ, and John 6 picks up that motif and uses it ten times in the discourse.³⁹ Jesus came down ἐκ τοῦ οὐρανοῦ as God's word (cf. John 1:1–3) which does not return void (cf. Isa 55:10–11), in order that they might be satisfied in him (John 6:35 cf. Isa 55:3). The soteriological dimension of this Isaian connection becomes clear when John 6:35 places *coming* to Jesus (ὁ ἐρχόμενος πρὸς ἐμὲ) and

³⁶Jesus said, "Where are we to buy bread (ἀγοράσωμεν ἄρτους), so that these people may eat (φάγωσιν)?" Although she does not point this out specifically, Swancutt has noted the linguistic links to Isa 55 with terms including φάγεσθε, ἄρτος/βρῶσιν, and ἀγοράζω. John's comment immediately following, that Jesus knows what he is going to do, is telling. Swancutt, "Hungers Assuaged by the Bread from Heaven," 236–37.

³⁷βρῶσις does occur in Isaiah 55:10 (LXX), and Swancutt believes this is the reason that John uses the otherwise uncommon term. *Ibid.*, 238n62.

³⁸Hays points out that what begins seemingly cryptically becomes plain in 6:35. Hays, *Echoes of Scripture in the Gospels*, 321–23.

³⁹The various permutations of the phrase are in John 6:31, 32 [x2], 33, 38, 41, 42, 50, 51, 58. Swancutt originally pointed out this connection for me. Swancutt, "Hungers Assuaged by the Bread from Heaven," 239.

believing in Jesus (ὁ πιστεύων εἰς ἐμὲ) in parallel—for this Johannine discourse, coming *is* believing.⁴⁰ Just like God's word does not return void (Isa 55:10–11), so Jesus will not lose any that have been given to him (John 6:37–40). Thus, Jesus' connection to the servant is clear, but what is one to make of John 6:48–58?

Ingesting the Paschal Lamb

The final section of the discourse connects the soteriologically loaded statements which have preceded it to Jesus' death. John 6:48–58 contains the only literal references to αἷμα (blood) outside of 19:34 where Jesus' αἷμα is poured out; thus, as mentioned in chapter 2, it is likely that the occurrence of the latter recalls the former.⁴¹ Verses 49–50 build on the previous mentions of manna and create a contrast between the old manna and Jesus—the bread which comes down from Heaven. To a man, everyone who ate the old manna is now dead, but if anyone eats of the bread which came down from Heaven (v. 51), then ζήσει εἰς τὸν αἰῶνα (AT: he will live forever).

Jesus makes the implicit explicit in verse 51b by saying, "The bread I will give ὑπὲρ τῆς τοῦ κόσμου ζωῆς (AT: in place of the life of the world)⁴² is ἡ σὰρξ μου (AT: my flesh)."⁴³ Of course, the flashpoint for the Jews is that Jesus appears to be

⁴⁰With both John and Isaiah, hearing, eating, coming, drinking, listening, and laboring all connote the same reality—belief in Jesus, the Servant, who is eternally satisfying. Swancutt, "Hungers Assuaged by the Bread from Heaven," 241.

⁴¹Paul M. Hoskins, "Deliverance from Death by the True Passover Lamb: A Significant Aspect of the Fulfillment of the Passover in the Gospel of John," *Journal of the Evangelical Theological Society* 52, no. 2 (June 2009): 295–96; see also Carson, *The Gospel according to John*, 624; Craig S Keener, *The Gospel of John: A Commentary*, vol. 2, (Grand Rapids: Baker Academic, 2012), 1153.

⁴²This usage fits nicely in Harris' category of "ὑπὲρ as expressing both representation/advantage and substitution." Furthermore, Carson and Morris have both noted that ὑπὲρ is "repeatedly found in a sacrificial context in the Fourth Gospel." Murray J. Harris, *Prepositions and Theology in the Greek New Testament* (Grand Rapids: Zondervan, 2011), 215–16; Carson, *The Gospel according to John*, 295; Köstenberger, *John*, 215; Morris, *The Gospel according to John*, 374n116.

⁴³See the survey of Dennis with respect to a history of the treatment of Johannine ὑπὲρ texts. John A. Dennis, "Jesus' Death in John's Gospel: A Survey of Research from Bultmann to the Present with Special Reference to the Johannine Hyper-Texts," *Currents in Biblical Research* 4, no. 3

offering his *flesh* to eat.⁴⁴ Their misunderstanding is a missed metaphor; namely, coming (6:35), believing (6:47), looking (6:40), hearing (6:45), eating (6:51), and drinking (6:53–54) are all different ways of talking about how one obtains eternal life.⁴⁵ In addition to this, *σάρξ* likely recalls John 1:14 that *ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν* (AT: the Word became *flesh* and dwelt among us).⁴⁶ In other words, Jesus came down from Heaven as God's *ὁ λόγος* which does not return void (Isa 55:11) and became *σάρξ* (John 1:14) in order that he might give his life *in the place of* the world's (6:51). Indeed, partaking of Jesus' flesh and blood is essential to having life (6:53–54).⁴⁷ This is not to say that partaking of Jesus' flesh and blood *represents* the eucharist, but rather, the eucharist points to what partaking of Jesus' flesh and blood *represent*.⁴⁸ They both share the referent of the salvific violent death of Jesus.

Finally, I must note two final connections which ties both this section to the latter and ties these sections to John's Passover theme. First, when Jesus alluded to Isaiah 55, he said, "Do not labor for the food which perishes, but for the food that

(June 2006): 331–63.

⁴⁴Although *ἡ σὰρξ μου* is fronted in its clause for emphasis, it is the flashpoint for the Jews because of another Johannine misunderstanding. Carson categorizes this as an unambiguous misunderstanding. They simply cannot grasp what Jesus means. D. A. Carson, "Understanding Misunderstandings in the Fourth Gospel," *Tyndale Bulletin* 33 (1982): 91.

⁴⁵Carson, *Divine Sovereignty and Human Responsibility*, 184–86; Morris, *The Gospel according to John*, 333–36; Leon Morris, "The Atonement in John's Gospel," *Criswell Theological Review* 3, no. 1 (1988): 61–63.

⁴⁶The occurrences of *σάρξ* in John 1:14 and 6:51–56 are the only explicit times that the term refers to Jesus. The uses in 3:6, 6:63, and 17:2 appear to be metonymous for humanity or what is natural about humanness. The only other use in 8:15 refers to human appearance. Therefore, the connection between 1:14 and 6:51–56 is all the more likely.

⁴⁷Ryken et al. note that drinking is regularly used in the Scriptures to connote partaking in or experiencing something. Leland Ryken et al., eds., *Dictionary of Biblical Imagery* (Downers Grove, IL: InterVarsity Press, 2000), 219, s.v. "Drinking."

⁴⁸Carson makes clear that this passage is not primarily about the eucharist or sacramentalism but about what they *refer* to. They have the same *referent*. He says this passage unpacks "the true *meaning* of the Lord's supper as clearly as any passage in Scripture" (298, emphasis added). Carson, *The Gospel according to John*, 297–98.

endures to eternal life, which ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει (John 6:27, AT: *the Son of Man will give to you*). John 6:51–53 defines the food which the Son of Man (v. 53) gives (see δίδωμι in vv. 51–52), namely he gives his flesh (σάρξ) and blood (αἷμα). Therefore, the point from the beginning of this discourse has been that the Isaian call to come and be satisfied at the feast the Lord provides is Jesus' call to come partake of the benefits of his violent death.⁴⁹ The second and final observation is that the sacrificial language of (implicit) death, blood, and eating of flesh occurs in the context of a particular festival, the Passover, which celebrates the exodus where the sacrificed lamb was *eaten* (Exod 12:8).⁵⁰ The call to partake of Jesus' flesh so as to benefit from his violent death is the call to partake of the true Passover Lamb. If Jesus' death is a NE, then one would expect his death to liberate people from bondage like the first exodus. Thus, the discussion turns to John 8 where Jesus explains that he alone provides deliverance from death due to bondage to sin.

Deliverance from Bondage

Thus far, the analysis has shown that the death of Jesus is central to the FG.⁵¹ His authority and dominion as Son of Man is regularly fused with his vicarious suffering as the Servant of the Lord. Jesus' death secures salvific benefits without which one will not have eternal life. In this section, Jesus is portrayed as the exclusive savior—the I AM (8:12–28), and Jesus is depicted as the true Son of Man who alone can deliver from bondage to sin and Satan. In order to be situated in this passage, one must begin by considering the context of John 7.

⁴⁹Swancutt, “Hungers Assuaged by the Bread from Heaven,” 243; Hoskins, “Deliverance from Death by the True Passover Lamb,” 297–98.

⁵⁰Hoskins, “Deliverance from Death by the True Passover Lamb,” 297–98; Coxon, *Exploring the New Exodus in John*, 228–31.

⁵¹Gilbert van Belle, “Introduction,” in *The Death of Jesus in the Fourth Gospel*, ed. Gilbert van Belle, Bibliotheca Ephemeridum theologicarum Lovaniensium 200 (Leuven, Belgium: Leuven University Press, 2007), xxx.

The heated interchange of John 8:21–59 flows out of the dialog which begins in John 7 in the context of the Feast of Tabernacles (7:2). It is in John 7:1 (cf. 7:19) where the reader learns, for the first time since 5:18, that the Jews are seeking to kill Jesus, and indeed, 7:19 makes plain that they want to kill Jesus because he asserted οὐδείς ἐξ ὑμῶν ποιεῖ τὸν νόμον (AT: not one of you *does* the law)! Near the end of the dialog in John 7, many are conflicted about Jesus (John 7:40–52), as evidenced by some calling him ὁ προφήτης (AT: the Prophet, 7:40 cf. 6:14 and Deut 18:15) and others asking why he was not arrested (7:44–45). The scene of John 8:12 is meant to follow on the heels of 7:52, thus the context of this dialog and Tabernacles remains.⁵² Furthermore, Hoskins argues that the exodus theme is continued here within the context of Tabernacles because both this feast and Passover "look back on the progression of events that freed God's people from Egypt."⁵³ So, once again, the passage at hand has a subtle exodus context, and our analysis of 8:21–59 will demonstrate that it contains massive NE implications.

Jesus the Exclusive Deliverer

After Jesus' statement "ἐγώ εἰμι τὸ φῶς τοῦ κόσμου" (8:12, AT: I am the Light of the world), the tension heightens as trial language abounds (see vv. 13–19).⁵⁴ Verse 20 reminds us with its emphasis on ἡ ὥρα αὐτοῦ (AT: his hour) that the entire FG is moving towards the climactic moment of Jesus' death.⁵⁵ Upon reading

⁵²Craig S Keener, *The Gospel of John: A Commentary*, vol. 1, (Grand Rapids: Baker Academic, 2012), 735–38; Bruce Manning Metzger and United Bible Societies, *A Textual Commentary on the Greek New Testament*, 2nd ed. (New York: United Bible Societies, 1994), 219–21.

⁵³Hoskins, "Freedom from Slavery to Sin and the Devil," 48; see also Coxon, *Exploring the New Exodus in John*, 244–53; Stanley E. Porter, *John, His Gospel, and Jesus: In Pursuit of the Johannine Voice* (Grand Rapids: Eerdmans, 2015), 216–17.

⁵⁴In a short span, there are seven occurrences of words sharing the root μαρτυς and four from κρινω (excluding two occurrences of ἀπεκριθῆ). For more about the cosmic trial motif in the FG see Andrew T. Lincoln, *Truth on Trial: The Lawsuit Motif in The Fourth Gospel* (Peabody, MA: Hendrickson Publishers, 2000), 82–96.

⁵⁵Keener notes the plethora of references to the hour (ἡ ὥρα) coming in the FG: 2:4; 5:25,

the comment about Jesus' ὥρα, one likely has a moment of *déjà lu* (already read [this]).⁵⁶ This is because John 7:30 said almost the exact same phrase.⁵⁷ As if this echo of the previous scene was not enough, John 8:21 recycles 7:33b–34, but this time the difference is instructive.⁵⁸ The difference introduces a new phrase which Jesus explains in 8:24, namely ἐν τῇ ἁμαρτία ὑμῶν ἀποθανεῖσθε (AT: you will die in your sins).⁵⁹ Jesus states the evidence for (γάρ) their impending doom with a third class condition that alludes to Isaiah 43:10, ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι (John 8:24, AT: for unless you believe that I AM).⁶⁰ Seeing Isaiah 43:10–13 as the background for Jesus' words here illuminates why they will die in their sins, namely Jesus invokes Yahweh's exclusivity as savior as *his identity*—an exclusivity which makes him the only means of deliverance from their sins.⁶¹ In Isaiah 43:10–11, the

28; 7:6, 8, 30; 8:20; 12:23, 27; 13:1; 16:32; 17:1. Keener, *The Gospel of John*, 1:507.

⁵⁶Hays introduced me to the concept of *déjà lu* (already read) instead of *déjà vu* (already seen). Hays, *Echoes of Scripture in the Gospels*, 276.

⁵⁷In 8:20 John writes, "οὐδεὶς ἐπίασεν αὐτόν, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ," and in 7:30 he writes, "οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὴν χεῖρα, ὅτι οὐπω ἐληλύθει ἡ ὥρα αὐτοῦ." The only difference is that the metaphorical arresting of Jesus in 7:30 (laying hands on him) is explicit in 8:20.

⁵⁸In 8:21 John writes, "ἐγὼ ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτία ὑμῶν ἀποθανεῖσθε. ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν," and in 7:33b–34 he writes, "ὑπάγω πρὸς τὸν πέμψαντά με. ζητήσετέ με καὶ οὐχ εὐρήσετέ με, καὶ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν." Here the difference is significant because John has swapped οὐχ εὐρήσετέ με (AT: you will not find me) for ἐν τῇ ἁμαρτία ὑμῶν ἀποθανεῖσθε (AT: you will die in your sins)!

⁵⁹Note that the prepositional phrase (ἐν τῇ ἁμαρτία ὑμῶν) is fronted in v. 21 for emphasis, and notice as well that τῇ ἁμαρτία functions somewhat collectively in v. 21 but is explained in v. 24 with ταῖς ἁμαρτίαις (twice). The significance of the singular in v. 21 might suggest the particular sin for which they would die, which Morris suggests is rejecting Jesus by not believing in him. In a sense, this fits within the exodus motif since rejecting the Passover sacrifice and the application of its blood to one's household could be considered the sin which brought death upon those the destroyer visited. Morris, *The Gospel according to John*, 395n33.

⁶⁰The LXX at 43:10 reads, "ἵνα γνῶτε καὶ πιστεύσητε καὶ συνήτε ὅτι ἐγώ εἰμι." and John 8:28 deepens the connection with the phrase γνῶσθε ὅτι ἐγώ εἰμι. David Mark Ball, "I Am" in *John's Gospel: Literary Function, Background, and Theological Implications*, Journal for the Study of the New Testament Supplement Series 124 (Sheffield: Sheffield Academic Press, 1996), 188–94; J. C. Coetzee, "Jesus' Revelation in the Ego Eimi Sayings in Jn 8 and 9," in *A South African Perspective on the New Testament: Essays by South African New Testament Scholars Presented to Bruce Manning Metzger during His Visit to South Africa in 1985*, ed. J. H. Petzer and P. J. Hartin (Leiden: Brill, 1986), 170–77; Coxon, *Exploring the New Exodus in John*, 264; Lincoln, *Truth on Trial*, 88–89.

⁶¹This idea is paraphrased from: Lincoln, *Truth on Trial*, 88. What is more, it may not be coincidence that the alluded passage of Isa 43:10–11, which identifies the Lord as the only savior, also

claim of salvific exclusivity recalls the exodus in preparation for the NE which God is working (see also vv. 16–21).⁶² Furthermore, Jesus second allusion to Isaiah 43:10 in John 8:28 is introduced by a familiar allusion to the Suffering Servant, ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου (AT: when you have *lifted up* the Son of Man).⁶³ Since I have already discussed the fusion of Son of Man with the Suffering Servant in John 3:14–15, here I will simply observe that John fuses them again and adds to that image the exclusive identification of Jesus as I AM—the only savior (Isa 43:10–11).⁶⁴

Oswalt observes the striking feature of this Isianic lawsuit is the involvement of *witnesses*.⁶⁵ Here in John 8, Jesus claims this salvific exclusivity and calls the Father as his *witness* (8:18).⁶⁶ The issue of paternity which Jesus raises by mentioning the Father pervades through the rest of the interchange, and indeed, Jesus makes it an issue (vv. 19, 29 cf. vv. 38, 44). On the one hand, Jesus ποιῶ πάντοτε (v. 29, AT: I always practice) the things which are pleasing to the Father,⁶⁷ and on the other hand, they θέλετε ποιεῖν (v. 44, AT: you want to practice) the desires

includes the Lord emphatically stating he “blots out your transgressions for my own sake” (v. 25).

⁶²Brent Aucoin, “Corroborating Witnesses: Matthew’s Allusion to Isaiah 43:8–13 in Matthew 12:22” (PhD diss., Baptist Bible Seminary, 2013), 111; Motyer, *The Prophecy of Isaiah*, 335–36.

⁶³See the previous discussion of lifted-up language in the section on John 3:14–15.

⁶⁴Ball, “*I Am*” in *John’s Gospel*, 193–94.

⁶⁵“An additional feature is added to this [scene]: witnesses. God calls on the idols to present witnesses who can confirm the deity of the gods because of their ability to predict the future (v. 9). Then, with great daring, God announces that the captive Judeans will be his witnesses. Despite their spiritual blindness, as detailed in 42:18–25, and again in 43:22–28, they will still be the living evidence that God has not only predicted salvation but has also fulfilled that salvation in every particular.” Oswalt, *The Book of Isaiah*, 144; for a more extensive treatment of the significance of blindsight rhetoric and blind witnesses, see Aucoin, “Corroborating Witnesses,” 95–101, 106–19.

⁶⁶Although Jesus does not call him as a witness, the next scene in John shows a (formerly) blind man bearing witness to Jesus, which is suggestive of the blind witnesses in Isa 43. For a synoptic comparison of John 8–9 and Isa 42–43, see Coetzee, “Jesus’ Revelation in the Ego Eimi Sayings in Jn 8 and 9”; for a treatment of the blind witness motif, see Aucoin, “Corroborating Witnesses,” 106–19.

⁶⁷Note that when Jesus refers to God as Father he calls him πατέρα μου (my father) or some other similar formulation, always with reference to *himself* in contradistinction to their father (πατήρ σου or τοῦ πατρὸς ὑμῶν).

of their father.⁶⁸ Transitioning to verses 31–59, the stage is now set to unpack the connection between one's paternity and one's eternity.

Paternity and Eternity

In between Jesus' comments about himself and his Father (v. 29) and the comment about them and their father (v. 44), verses 31–36 feature the discussion of freedom from bondage to sin.⁶⁹ Jesus' solemn saying in verse 34 connects what one practices to the object one serves, namely *πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν τῆς ἁμαρτίας* (AT: everyone who *practices sin* is a slave of *sin*). Motyer points out that verse 35 turns on the legislation of Exodus 21:2–6 and Deuteronomy 15:12–18, and he specifically notes that manumitted slaves have a right to remain in the house.⁷⁰ Furthermore, Motyer comments that in becoming slaves to sin "they have forfeited their right to remain and have been expelled from the 'house.'"⁷¹ Since only sons remain in the house, the dialog returns to paternity but with the angle of sonship. Jesus immediately claims sonship and the right to emancipate (John 8:36); he is the exclusive deliverer from bondage to sin. Although Jesus concedes that they are *σπέρμα Ἀβραάμ* (v. 37, AT: *seed* of Abraham), they are not *τέκνα τοῦ Ἀβραάμ* (v. 39, AT: *children* of Abraham).⁷²

John made it clear in 1:12 that Jesus is the giver of the right to become

⁶⁸In this section, I am translating many present active indicative verbs from *ποιέω* as “practice” because—in context—they seem to carry a continuing or iterative nuance, regarding the procedural nature of the verb; moreover, 8:34 makes plain that what you practice you are enslaved to. See also Hoskins, “Freedom from Slavery to Sin and the Devil,” 51n20.

⁶⁹Hoskins, “Freedom from Slavery to Sin and the Devil,” 50–60; Stephen Motyer, *Your Father the Devil? A New Approach to John And “the Jews,”* Paternoster Biblical and Theological Monographs (Milton Keynes, England: Paternoster Press, 1997), 170–80.

⁷⁰Motyer, *Your Father the Devil?*, 178; Hoskins, “Freedom from Slavery to Sin and the Devil,” 52; Keener, *The Gospel of John*, 1:751.

⁷¹Motyer, *Your Father the Devil?*, 178.

⁷²*Ibid.*, 181.

τέκνα θεοῦ (AT: *children* of God). Just like in 1:12, Jesus is the one who gives freedom (8:36), the right to be called a child of promise. The key is in the identification of the ἀλήθεια (truth), and there are two connections which are both in verse 32.⁷³ First, the verb γνώσεσθε immediately recalls verse 28 where the reader was told that when Jesus was lifted up, γνώσεσθε ὅτι ἐγώ εἰμι (AT: you will know that I AM). Thus, ὅτι ἐγώ εἰμι is replaced by ἀλήθεια, and this perhaps implies that the truth centers around the lifting-up of the Son of man and the salvific exclusivity evoked by the Isaiah 43:10 connection.⁷⁴ Second, the statement of Jesus in verse 36 "ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ" (AT: the Son will set you free) is a restatement of verse 32's second clause, except υἱός replaces ἀλήθεια. Both connections evince the same point, namely that the lifting-up of the Son of man is the revelation of God's Son as both the exclusive deliverer and the exclusive means of deliverance.⁷⁵ Although much more could be said—e.g., Motyer argues that John 8 makes the point that Jesus' death delivers not only from sin (vv. 31–38) but also from the devil (vv. 39–47) and death (vv. 48–59),⁷⁶ the discussion must transition now to the final scene of Jesus' public ministry, John 12.

The Ruler Cast Out by the Arm of the Lord

Up to this point, Jesus has been portrayed as the Servant whose death is that of a paschal lamb which makes him not only the deliverer but also the exclusive

⁷³Verse 32 says "γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς" (AT: you will know the truth, and the truth will set you free).

⁷⁴Although neither ties the connection specifically between v. 32 and v. 28 as I have above, both Morris and Köstenberger agree that the truth connotes a saving reality. Carson states that the truth is almost equivalent to the gospel. Morris, *The Gospel according to John*, 405; Köstenberger, *John*, 261; Carson, *The Gospel according to John*, 348–49.

⁷⁵Hoskins, "Freedom from Slavery to Sin and the Devil," 53; this point is clearer when Motyer points out that 8:51 identifies freedom as eternal life, 8:49–54 identifies Jesus as the Son, and 8:56–59 identifies Jesus as the I AM, the "Giver of Life." Motyer, *Your Father the Devil?*, 178.

⁷⁶Motyer, *Your Father the Devil?*, 169, 183, 199; Hoskins, "Deliverance from Death by the True Passover Lamb," 293–95; Hoskins, "Freedom from Slavery to Sin and the Devil."

means of deliverance in the FG. This section, after situating ourselves in the narrative, will consider the arrival of Jesus' hour (12:20–33), which is the judgment and casting out of Satan (12:31–33), and John's double fulfillment quotations which end Jesus' public ministry (12:37–43). First, I will consider 11:47–57 to establish the context for the narrative.

The events precipitating the arrival of Jesus' hour inform the reader about the plot to kill Jesus (11:50) and John's interpretation thereof (11:51–52).⁷⁷ Caiaphas the high priest gives the rationale behind the plot to murder Jesus in 11:50, where he says, "συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται" (AT: it is advantageous for you that one man should die in the place of the people rather than the whole nation perish).⁷⁸ John then interprets this language for us, and he begins by paraphrasing Caiaphas, "ἔμελλεν Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους" (v. 51, AT: Jesus was about to die in the place of the nation). John, however, continues by filling out the *purpose* of Jesus' death in verse 52, "οὐχ ὑπὲρ τοῦ ἔθνους μόνον ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἓν" (AT: not in the place of the nation only, but also *in order that* the children of God scattered abroad be gathered together into one).⁷⁹ The phrase τὰ τέκνα τοῦ θεοῦ likely connects this passage to John 1:11–13, such that "the reader now knows that it is the death of

⁷⁷For more concerning the plot of John and the function of this passage within it, see John A. Dennis, "Conflict and Resolution: John 11.47–53 as the Ironic Fulfillment of the Main Plot-Line of the Gospel of John (John 1.1–12)," *Studien zum Neuen Testament und seiner Umwelt* 29 (n.d.): 26.

⁷⁸For this understanding of ὑπὲρ and the passage in general, see John A. Dennis, *Jesus' Death and The Gathering of True Israel: The Johannine Appropriation of Restoration Theology in the Light of John 11:47–52*, *Wissenschaftliche Untersuchungen zum Neuen Testament* 217 (Tübingen: Mohr Siebeck, 2006), 13–24; John A. Dennis, "Death of Jesus," in *Dictionary of Jesus and the Gospels*, ed. Joel B. Green, Jeannine K. Brown, and Nicholas Perrin, 2nd ed. (Downers Grove, IL: IVP Academic, 2013), 188–90; Carson notes that in Caiaphas' mind, the phrase likely connoted something like the sacrifice of a scapegoat who dies in the place of another. Carson, *The Gospel according to John*, 422; regarding the statement of Caiaphas, Morris says, "Substitution is inherent in what he says." Morris, "The Atonement in John's Gospel," 63–64; Köstenberger, *John*, 352; Gerald L. Borchert, *John 1–11*, *The New American Commentary* 25A (Nashville: Broadman & Holman, 1996), 366.

⁷⁹Dennis, "Conflict and Resolution," 37n63.

Jesus that somehow effects the stated mission of the Logos in 1:12."⁸⁰ It is certainly a Johannine irony that the Jewish leadership in succeeding in their plot to kill Jesus become themselves the agents of bringing about the NE which Jesus came to lead.⁸¹ The final element of John 11 which sets the scene for the upcoming discussion of John 12 is contained in verses 55–56. John provides a context and an expectation. The context is that τὸ πάσχα τῶν Ἰουδαίων (AT: the Passover of the Jews) was near (12:1, πάσχα),⁸² and many (v. 55, πολλοί) were seeking Jesus wondering if he would come to the Passover feast (v. 56). Within this paschal context and with this expectancy, one turns to the arrival of Jesus' hour in John 12:20–33.

The Arrival of Jesus' Hour

Just after John reports the grumbling of the Pharisees that the world had gone after Jesus (12:19), "Ἐλληνές τινες (AT: certain Greeks)⁸³ appear and want to interview Jesus (v. 20).⁸⁴ Jesus responds with "ἔλθλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου" (v. 23, AT: the hour (read: time) has come that the Son of Man be glorified).⁸⁵ The motif of Jesus' ὥρα experiences a pivotal development here since

⁸⁰Dennis, "Conflict and Resolution," 37.

⁸¹Dennis, *Jesus' Death and the Gathering of True Israel*, 184–85; in a later publication, Dennis says, "In John's Gospel Jesus' death is ultimately the expression of God's love for the world in that it . . . inaugurates a new-exodus redemption." Dennis, "Death of Jesus," 187.

⁸²This is the third and final Passover cycle in the FG. Yee, *Jewish Feasts*, 67–69.

⁸³Hamilton, in view of the many other touchpoints with Isa 52:13–53:12, sees a connection here with Isa 52:15 because "[it] speaks of the nations and those who have not heard being made aware of and benefiting from the servant's work." James M. Hamilton, *God's Glory in Salvation through Judgment: A Biblical Theology* (Wheaton, IL: Crossway, 2010), 413.

⁸⁴Notice that the grammatical subject of ἦσαν is Ἐλληνές τινες making its fronted placement more significant (all supporting clauses follow). This construction places the subject "certain Greeks" close to the previous statement about the world (contra ESV which moves "some Greeks" to the end of the sentence). Carson, *The Gospel according to John*, 437; Morris, *The Gospel according to John*, 526.

⁸⁵The use of δοξάζω here is a probable allusion to Isa 52:13 (LXX: δοξασθήσεται), in light of the lifted-up allusion to Isa 52:13 (cf. John 12:32) and citation of Isa 53:1 in John 12:38. Carson, *The Gospel according to John*, 437–38.

Jesus will now expound on the significance of the hour.⁸⁶ Dennis states this significance well. "Jesus' death, or the hour [of] his being 'lifted up', is the eschatological moment (*νῦν*) in which soteriological benefits are secured for those who believe. Thus, there is a crucial link here between Jesus' death and the mediation of soteriological benefits."⁸⁷ With this in mind, the focus of this discussion shifts to verses 23–33.

The hour of Jesus' lifting-up (12:32) and the hour of Jesus' glorification (12:23, 27) are the same hour.⁸⁸ In addition to the contextual clues, both statements evoke the same OT text, Isaiah 52:13 (LXX: *ὁ παῖς μου καὶ ὑψωθήσεται καὶ δοξασθήσεται σφόδρα*. AT: my servant, he shall be *lifted up* and *glorified* exceedingly). I have already noted in our discussions of 3:14–17 and 8:21–59 that the lifted-up language drawn from Isaiah's fourth servant song functions as a double entendre making the time of his crucifixion and his glorification the same moment.⁸⁹ In those discussions, one recalls also that the lifting-up event, as in Isaiah 52:13–53:12, secures soteriological benefits for many. The context of this passage serves to deepen our previous findings, for Jesus' solemn saying in verse 24 applies the general proverb about a seed to himself.⁹⁰ He says, "*ἐὰν δὲ ἀποθάνῃ, πολλὸν καρπὸν φέρει*" (AT:

⁸⁶The other notable occurrences of *ἡ ὥρα* include 2:4; 7:6, 8, 30; 8:20; 12:23, 27; 13:1; 16:32; 17:1.

⁸⁷John A. Dennis, "The 'Lifting Up of the Son of Man' and the Dethroning of the 'Ruler of This World': Jesus' Death as the Defeat of the Devil in John 12,31–32," in *The Death of Jesus in the Fourth Gospel*, ed. Gilbert van Belle, Bibliotheca Ephemeridum theologicarum Lovaniensium 200 (Leuven, Belgium: Leuven University Press, 2007), 679.

⁸⁸Barrett, *The Gospel According to St. John*, 214; Carson, *The Gospel according to John*, 437–38, 443–44; Dennis, "Jesus' Death as the Defeat of the Devil," 686; Keener, *The Gospel of John*, 2:873; Köstenberger, *John*, 378–84.

⁸⁹Gilbert van Belle, "The Death of Jesus and the Literary Unity of the Fourth Gospel," in *The Death of Jesus in the Fourth Gospel*, ed. Gilbert van Belle, Bibliotheca Ephemeridum theologicarum Lovaniensium 200 (Leuven, Belgium: Leuven University Press, 2007), 3–64; see also Dennis, "Jesus' Death as the Defeat of the Devil," 686–87.

⁹⁰This is a general proverb in that 12:25 immediately applies the same truth to the disciples. Keener, *The Gospel of John*, 2:873.

but if it dies, it bears much fruit). Morris comments on this conditional phrase, "It is only *through 'death'* that its potentiality for fruitfulness becomes actual."⁹¹ Dennis has shown not only that this passage is parallel with 11:51–52,⁹² but also that it parallels 12:32—they all refer to the same soteriological event.⁹³ The lifting-up of Jesus in his death is also the moment wherein he draws (v. 32, ἐλκύω) all to himself, which ties Jesus death and securing of soteriological benefits to the Father's divine initiative in *irresistibly* bringing his people to Jesus (6:44, ἐλκύω).⁹⁴ I have already noted this connection between Jesus' death as the Suffering Servant and the Father's divine saving initiative in 3:14–17.⁹⁵ Further, the drawing of 6:44 and 12:32 may very well echo the Lord's drawing of his people into a New Covenant by means of his ἰσχυρία (covenant faithfulness) in Jeremiah 31:3 (38:3 LXX).⁹⁶ If this echo were granted, then Coxon is right to suggest that it is for the NE what Exodus 19:4 was for the first exodus,⁹⁷ namely "God's irresistible drawing [John 6:44] and effectual teaching

⁹¹Morris, *The Gospel according to John*, 527. Emphasis added.

⁹²"He is the one who dies so that the people may survive (11:49–52)." Carson, *The Gospel according to John*, 438.

⁹³Dennis helpfully demonstrates that in each parallel passage Jesus' death is in the protasis of each construction (11:51–52 with ἵνα connoting purpose and in 12:24, 32 with ἐάν connoting conditionality). Dennis, *Jesus' Death and the Gathering of True Israel*, 204.

⁹⁴Morris, in emphatic disagreement with Barclay, states, "There is not one example in the New Testament of the use of this verb where the resistance is successful. Always the drawing power is triumphant, as here [John 6:44]." Morris, *The Gospel according to John*, 328n116.

⁹⁵See previous discussion, especially with the connection between the divine passive of the Son of Man "being lifted up" (ὑψωθῆναι) and the Father's giving (ἔδωκεν) of his unique Son.

⁹⁶The LXX reads, "Ἀγάπησιν αἰωνίαν ἠγάπησά σε, διὰ τοῦτο εἴλκυσά σε εἰς οἰκτίρημα." Those in favor of this echo include: Brown, *The Gospel according to John*, 271; John H. Bernard, *A Critical and Exegetical Commentary on the Gospel according to St. John*, ed. A. H. McNeile, vol. 1, The International Critical Commentary on the Holy Scriptures of the Old and New Testaments 40 (Edinburgh: T&T Clark, 1928), 204; Coxon's extended argument for this, complemented by Dennis' conceptual argument, is the best argument for the probability of the echo. Coxon, *Exploring the New Exodus in John*, 219–21; Dennis, *Jesus' Death and the Gathering of True Israel*, 192, 204; A. Feuillet, "Note Sur la Traduction de Jer. XXXI 3c," *Vetus Testamentum* 12 (1962): 122–24; Keener, *The Gospel of John*, 1:685n215; 1:881n126; Barrett refrains from saying that John means to echo the Jeremiah text, although he discusses it, and Barrett notes that although a connection with Jer 31:33–34 is suggestive with John 6:45, "it would be unwise to lay much stress on this coincidence." Barrett, *The Gospel According to St. John*, 295–96.

⁹⁷Exod 19:4 reads, "You yourselves have seen what I did to the Egyptians, and how I bore

[6:45] of those given by the Father to the Son [6:37] will ensure the success of the divine plan of salvation."⁹⁸ Next John demonstrates that the moment of Jesus' death not only *saves* those who believe, but it also *judges* the world and *defeats* the devil.⁹⁹

After the voice from Heaven clarifies that Jesus' death glorifies the Father's name (vv. 27–30), Jesus continues speaking about the hour (νῦν in v. 31 cf. ὥραν in v. 27). Jesus' hour is the nexus of the cosmic conflict motif throughout the FG,¹⁰⁰ which is manifest here in the statement, "νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω" (v. 31, AT: Now the ruler of this world will be thrown out).¹⁰¹ First characterized in 8:38–44,¹⁰² the devil—the ruler of this world—is now *decidedly displaced* from his supposed seat of power by Jesus, the lifted-up Son of Man. It is a supposed seat of power because, as Mackey has put it, "This place of authority was not given to the devil . . . rather, by means of their sin and siding with his agenda, humans have made Satan the 'ruler of this world.'"¹⁰³ If fallen humanity has elected

you on eagles' wings and *brought you to myself*" (ESV, emphasis added).

⁹⁸Coxon, *Exploring the New Exodus in John*, 220–21.

⁹⁹"Salvation comes through judgment for God's glory." Hamilton, *God's Glory in Salvation through Judgment*, 414; Dennis, *Jesus' Death and the Gathering of True Israel*, 205; Schreiner likewise says, "Jesus' death spells salvation for the world, but it is also the case that Jesus by his death judges the world and evicts its ruler (John 12:31)." Thomas R. Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids: Baker Academic, 2008), 93.

¹⁰⁰For discussions surrounding cosmic conflict in this passage see Judith L. Kovacs, "Now Shall the Ruler of This World Be Driven Out: Jesus' Death as Cosmic Battle in John 12:20–36," *Journal of Biblical Literature* 114, no. 2 (1995): 227–47; Dennis, *Jesus' Death and the Gathering of True Israel*, 205–9; for a treatment of the entire FG with respect to the cosmic conflict motif, see Jason Alan Mackey, "The Light Overcomes the Darkness: Cosmic Conflict in the Fourth Gospel" (PhD diss., The Southern Baptist Theological Seminary, 2014).

¹⁰¹It is intriguing that Jesus *throws someone out* twice in the gospel (see ἐκβάλλω in 2:15, 12:31)—those who are defiling the temple and the devil. Moreover, Jesus saves a genuine believer whom the Pharisees had *thrown out* (see ἐκβάλλω in 9:34–36). Finally, although disingenuous believers are *thrown out* (see βάλλω in 15:6), Jesus promise that genuine believers will never be *thrown out* (see βάλλω in 6:37).

¹⁰²Even if Mackey is right to suggest the reference in 6:70 refers directly to the devil, he would concede that the devil is not characterized within the narrative until 8:38–44. Mackey, "The Light Overcomes the Darkness," 64–65; so rightly, Dennis, "Jesus' Death as the Defeat of the Devil," 681.

¹⁰³Mackey, "The Light Overcomes the Darkness," 74; Mackey attributes his formulation to Recker's influence. Robert Richard Recker, "Satan: In Power or Dethroned?," *Calvin Theological*

Satan as ruler by virtue of their sinning, then John 12 depicts Jesus' defeat of the devil as a rescuing of all whom he draws to himself. Therefore, as in John 8, Jesus' death is described with NE language as a deliverance from bondage to the devil.¹⁰⁴ With all the emphasis John has placed on the salvific and effective nature of Jesus' death, in 12:37–43—at the end of Jesus' public ministry—John is compelled to say something about why more have not believed.¹⁰⁵

The Arm of the Lord and Unbelief

John's final editorial comment of Jesus' public ministry comes in 12:37–43, and it includes two citations from Isaiah which marry Jesus' ministry with the NE ministry of the Suffering Servant and give evidence for Jesus' poor reception. Jesus has come to his own country (τὰ ἴδια), but his own people (οἱ ἴδιοι) have not received him (1:11),¹⁰⁶ and John inserts his editorial comment with the reasons. I will address the citations of Isaiah 53:1 and Isaiah 6:10 each in turn.

Verse 37, as already implied above, makes clear that the issue at hand is unbelief, "οὐκ ἐπίστευον εἰς αὐτόν" (AT: they still did not believe).¹⁰⁷ Thus, the citation of Isaiah 53:1 makes perfect sense, for it too responds to unbelief, and John sees his present circumstances as the typological fulfillment of the unbelief spoken of in Isaiah 53:1. The Isianic context of the cited passage is crucial to making the full connection. Introduced for the first time in Isaiah 40:10,¹⁰⁸ the arm of the Lord (ὁ

Journal 6, no. 2 (1971): 133–55.

¹⁰⁴Dennis, "Jesus' Death as the Defeat of the Devil," 682.

¹⁰⁵Carson, *The Gospel according to John*, 447–48.

¹⁰⁶Ibid., 124; Dennis, "Conflict and Resolution," 34.

¹⁰⁷Contextually, the translation including "still" (e.g., ESV) conveys the incredulity of their unbelief. Although he had done *so many signs* (τοσαῦτα...σημεῖα) before their eyes, *still* they did not believe.

¹⁰⁸The phrase occurs in Isaiah more than any other prophet. Motyer, *The Prophecy of Isaiah*, 302.

βραχίων κυρίου) is a significant exodus image (cf. Exod 6:6, 15:16; 1 Kgs 8:42; Isa 51:9, 52:10). It is never merely used of the Lord's strength,¹⁰⁹ and thus, the arm of the Lord does not merely refer to *the action* of the Lord but to *the Lord* in action. It is called to awake (Isa 51:9). The baring of the arm in saving action (52:10) is the redemption (52:3), presence (52:6), and visible appearance (52:8) of the Lord who is working a NE. Astonishingly, and subject to much unbelief, the arm of the Lord is revealed (Isa 53:1) *as* the Servant (53:2).¹¹⁰ Motyer put this well, "Now at last the arm has come, not simply a person behind and through whom the Lord's power is at work, nor just one signally (even uniquely) upheld by the Lord's power, but 'the Arm' himself, the Lord come to save."¹¹¹

So too in John 12:38, the revealing of ὁ βραχίων κυρίου is not simply an unveiling of divine *actions* but of a divine *actor*—Jesus.¹¹² In addition to identifying Jesus as the arm of the Lord, the citations from Isaiah also, *ipso facto*, reveal that Jesus is the Servant (12:41).¹¹³ As in Isaiah 52:10, the baring or unveiling of the arm

¹⁰⁹Motyer, *The Prophecy of Isaiah*, 409.

¹¹⁰Oswalt, *The Book of Isaiah*, 375; Motyer's discussions at Isa 40:10, 51:9, 52:10, and 53:1 are all quite helpful. Motyer, *The Prophecy of Isaiah*, 427; contra Smith who mentions but rejects this position almost out of hand. Gary Smith, *Isaiah 40–66*, The New American Commentary 15B (Nashville: Broadman & Holman, 2009), 444n349.

¹¹¹Motyer, *The Prophecy of Isaiah*, 427.

¹¹²So rightly Klink, who states, "From Isaiah 40 onward the 'arm of the Lord' (ὁ βραχίων κυρίου) is the Servant of the Lord." Edward W. Klink, *John*, Zondervan Exegetical Commentary on the New Testament (Grand Rapids: Zondervan, 2016), 558; contra many who see the phrase as primarily about actions or signs, including Carson, *The Gospel according to John*, 448; Köstenberger, *John*, 390–91; Morris, *The Gospel according to John*, 556; Barrett, *The Gospel According to St. John*, 431; George R. Beasley-Murray, *John*, Word Biblical Commentary 36 (Waco, TX: Word, 1987), 216; John H. Bernard, *A Critical and Exegetical Commentary on the Gospel according to St. John*, ed. A. H. McNeile, vol. 2, The International Critical Commentary on the Holy Scriptures of the Old and New Testaments 40 (Edinburgh: T&T Clark, 1928), 450; F. F. Bruce, *The Gospel of John* (Grand Rapids: Eerdmans, 1983), 270; Frederick Dale Bruner, *The Gospel of John: A Commentary* (Grand Rapids: Eerdmans, 2012), 733; Rudolf Bultmann, *The Gospel of John: A Commentary*, trans. Basil Blackwell (Philadelphia: Westminster Press, 1971), 453.

¹¹³Saeed Hamid-Khani, *Revelation and Concealment of Christ: A Theological Inquiry into the Elusive Language of the Fourth Gospel*, Wissenschaftliche Untersuchungen zum Neuen Testament 120 (Tübingen: Mohr Siebeck, 2000), 306–12; Bauckham, *Jesus and the God of Israel*, esp. 46–50; Carson, *The Gospel according to John*, 449; Köstenberger, *John*, 390–91.

of the Lord is the moment when the salvation of God is seen.¹¹⁴ So also in the FG, John repeatedly depicts Jesus as effecting soteriological deliverance at the moment of his being lifted-up (see 3:14, 8:28, 12:32). John infers (v. 39) the unbelieving response to Jesus from the Scriptural prophecy that God's NE agent would be received in such a manner. In light of Jesus' identification both as the Servant and the arm of the Lord, Keener's comment rings true, "Jesus' death is the ultimate theophany."¹¹⁵ With such incredible descriptions of Jesus, John appears compelled to provide another Scriptural support for the unbelieving response (v. 39, ὅτι πάλιν εἶπεν Ἡσαΐας; AT: because again Isaiah said). This time he cites Isaiah 6:10.

Perhaps, John cites 6:10 to explain the unbelief in 53:1, which would mean he is first identifying the fulfillment of Isaiah's prophecy with the Servant's rejection.¹¹⁶ However, regardless of the explicit purpose for which the citation is supplied (whether to ground 53:1 or further explain the unbelief of John 12:37), John's intention is to demonstrate that this unbelieving response to Jesus (who is the Servant) was expected because it was foretold in Scripture.¹¹⁷ One should also notice the manner in which John has adapted the citation, namely he has removed references to hearing and ears featuring instead eyes and heart as if they were in

¹¹⁴Notice the ABB'A' pattern of Isa 52:10:

- (A) "The LORD has *bared his holy arm*
- (B) before *the eyes* of all the nations,
- (B') and all the ends of the earth *shall see*
- (A') *the salvation of our God.*"

¹¹⁵Keener, *The Gospel of John*, 1:885; so also Bauckham, who says, "This eschatological manifestation of God's glory — the revelation of who God is — to the world takes place in Jesus' death." Bauckham, *Jesus and the God of Israel*, 49.

¹¹⁶Carson suggests this but then determines a more direct application to Jesus may be intended by John. Carson, *The Gospel according to John*, 449.

¹¹⁷Isaiah 6:10 is applied to Jesus (or preaching about Jesus) in this way everywhere it is cited in the NT (Matt 13:14–15; Mark 4:12; Luke 8:10; Acts 28:26–27). It is instructive to recognize that the citation in Acts 28 was Paul's way not only of explaining why the gospel was received with mixed response, but he also infers (οὖν, Acts 28:28) that this fulfillment leads to τὸ σωτήριον τοῦ θεοῦ (AT: the deliverance of God cf. LXX Isa 40:5) being given to the nations (cf. connections to Isa 49:6 [LXX: σωτηρίαν ἕως ἐσχάτου τῆς γῆς] in Acts 1:8, 13:47, 28:28).

synonymous parallelism.¹¹⁸ This emphasis on sight fits into John's sight motif (see discussions above) where looking on Jesus lifted-up delivers from death to life (esp. 3:14–17). Finally, I must note in passing that John 12:41 indicates the glory of the Lord seen in Isaiah 6 is identified with the glory of Jesus lifted-up.¹¹⁹

The reader can now appreciate what Koester puts so eloquently, "The specter of the cross is present throughout John's account of Jesus' public ministry, from the moment Jesus is introduced as the sacrificial Lamb of God (1:29) to his final remark about being 'lifted up' in death (12:32)."¹²⁰ Before turning to chapter 4, I will survey the Farewell Discourse in order to demonstrate the continued emphasis on Jesus' NE death between the end of his public ministry and the cross.

Echoes in the Farewell Discourse

By the reckoning of Porter and Culpepper, "John 13–19 depicts a time period of approximately twenty-four hours."¹²¹ Kellum argues at length that John 13:31–16:33 is both a unity with 13:1–30 introducing it and 17:1–26 applying it,¹²² and he also argues that 13:31–16:33 is of comparable sub-genre to eschatological discourses in the Synoptics.¹²³ The shift in the way Jesus teaches, relates with the

¹¹⁸After noting the chiasm (heart / ears / eyes / ears / heart), Köstenberger points out that John seems to focus on the center. Köstenberger, "John," 481.

¹¹⁹This is why Keener said, "Jesus' death is the ultimate theophany." Keener, *The Gospel of John*, 1:885; see also Carson, *The Gospel according to John*, 450.

¹²⁰Craig R. Koester, *Symbolism in the Fourth Gospel: Meaning, Mystery, Community*, 2nd ed. (Minneapolis: Fortress Press, 2003), 209.

¹²¹Porter, *John, His Gospel, and Jesus*, 218; R. Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design*, Foundations and Facets: New Testament (Philadelphia: Fortress Press, 1983), 72.

¹²²Although the Farewell Discourse proper is likely 13:31–16:33 (see Kellum below), I will not use the phrase in so strict a manner. When I use the phrase, I mean John 13–17 unless explicitly stated otherwise.

¹²³L. Scott Kellum, *The Unity of the Farewell Discourse: The Literary Integrity of John 13:31–16:33*, Journal for the Study of the New Testament Supplement Series 256 (London: T&T Clark, 2004), 2–3, 79–135.

disciples, and commands them is similar to the shift which occurs in each gospel when entering the *πάσχα* (Passover) of Jesus' death (13:1).¹²⁴ This discussion is limited to suggesting some continued themes of the NE deliverance which has come in Jesus.¹²⁵ The analysis will show that Jesus is still the exclusive savior (Isa 43:10–11), the ruler of this world stands condemned, and Jesus makes NE promises.

Cleansed in the Presence of the Lord

John sets the scene for John 13–17 in 13:1 by indicating that the imminent *ώρα* (hour) occurs during the *πάσχα* (Passover).¹²⁶ Also introduced in 13:1 is the concept of Jesus' departing (*μεταβαίνω* see also v. 33 *υπάγω*, 14:3 *πορεύομαι*) "to his sacrificial death."¹²⁷ The key to fitting the Farewell Discourse into the larger scheme of the FG is recognizing Jesus is preparing his disciples to believe (13:31–14:31), rejoice (15:1–11), love (15:12–17), persevere (15:18–16:4), and have peace (16:5–33) *when he departs*.¹²⁸ The footwashing of verses 2–20 symbolizes Jesus' atoning death on the cross as the Passover Lamb.¹²⁹ Furthermore, the scene of the footwashing is a Passover meal.¹³⁰ At this juncture, I simply want to point out another occurrence of

¹²⁴The shift is evident in John, for example, in that the Farewell Discourse contains only fifteen of John's ninety-six uses of *πιστεύω* (seventy-four occur in John 1–12); however, this does not mean John is no longer concerned whether his readers believe. Neither is it the case that John's NE emphasis is absent.

¹²⁵I will identify this section as a place for further research in chapter 4 because much more ought to be said about it; it simply requires more space to address.

¹²⁶One should also notice the mention of the hour in 17:1 "*πάτερ, ἐλήλυθεν ἡ ὥρα*" (AT: Father, the hour has come). The moment of Jesus' death symbolized by the hour, frames the Farewell Discourse.

¹²⁷Matt Searles, "These Things I Have Said to You': An Investigation of How Purpose Clauses Govern the Interpretation of John 14–16," *Journal of the Evangelical Theological Society* 60, no. 3 (2017): 515.

¹²⁸Searles helpfully points out that the various sections of the Farewell Discourse cohere around the issue of "what will happen when Jesus departs" (517). *Ibid.*, 511–24.

¹²⁹Köstenberger, *John*, 402; Carson, *The Gospel according to John*, 463–64; Keener, *The Gospel of John*, 2:902.

¹³⁰Andreas J. Köstenberger, "Was the Last Supper a Passover Meal?," in *The Lord's Supper: Remembering and Proclaiming Christ until He Comes*, ed. Thomas R. Schreiner and Matthew R. Crawford, New American Commentary Studies in Bible & Theology (Nashville: B&H

déjà lu in 13:19 (cf. 14:29). Jesus prophetically tells them about his betrayal unto death before it happened, ἵνα πιστεύσητε ὅταν γένηται ὅτι ἐγώ εἰμι (AT: in order that when it happens, you may believe that I AM). The reader immediately recalls 8:24 where Jesus said, "ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι" (AT: for unless you believe that I AM). Here, as was argued there, John is alluding to Isaiah 43:10–11 where witnesses are called in so that God's people would know, believe, and understand that he is the only God and exclusive savior. In John 13, Jesus loves his own εἰς τέλος (to the end)—namely, to his death where, in the greatest act of love, he lays down his life (cf. 15:13, 10:11). Furthermore, the next verse (13:20) makes clear that receiving Jesus *is* receiving his Father who sent him (a unity explained further in John 17). Thus, these opening verses continue previous themes, focusing on Jesus' hour of departure to his death as the Suffering Servant and paschal lamb.

The Ruler Stands Condemned

The phrase "ὁ ἄρχων τοῦ κόσμου τούτου" (AT: the ruler of this world) from 12:31 is repeated twice throughout the Farewell Discourse which keeps the cosmic conflict motif in view (cf. 14:30 ὁ τοῦ κόσμου ἄρχων, 16:11 ὁ ἄρχων τοῦ κόσμου τούτου). In 14:30, the ruler of this world is coming,¹³¹ and Jesus responds by saying, "ἐν ἐμοὶ οὐκ ἔχει οὐδέν" (AT: he has nothing on me).¹³² Morris helpfully comments, "It is sin that gives Satan his hold on people, but there is no sin in Jesus as there is in

Publishing Group, 2010), 1–25; Jonathan T. Pennington, "The Lord's Last Supper in the Fourfold Witness of the Gospels," in *The Lord's Supper: Remembering and Proclaiming Christ until He Comes*, ed. Thomas R. Schreiner and Matthew R. Crawford, New American Commentary Studies in Bible & Theology (Nashville: B&H Publishing Group, 2010), 26–62; Carson, *The Gospel according to John*, 460–61.

¹³¹Mackey notes that although it is Judas and company who are coming to arrest and kill Jesus, Jesus sees in their coming the bloodlust of the so called ruler whose "kingdom" is about to be undone by none other than his own murderous plot. Mackey, "The Light Overcomes the Darkness," 76.

¹³²Beasley-Murray, *John*, 263; Köstenberger, *John*, 445.

others."¹³³ Jesus' adversative statement in 12:31 clarifies that Jesus does (ποιέω) just like the Father commands him, in order that (ἵνα) the world would know Jesus loves the Father (cf. 8:29). The point is similar to the discussion of John 8, namely that one's paternity is connected with one's eternity. Satan has nothing on Jesus because Jesus is neither in bondage to him through sin nor submissive to him as a son, but Jesus always does what pleases the Father (see 8:29). In 16:11, in an explanation of the Spirit's work convicting the world about κρίσεως (v. 8, judgment), he states that ὁ ἀρχῶν τοῦ κόσμου τούτου κέκριται (AT: the ruler of this world stands condemned).¹³⁴ This Christocentric judging work "refers to the defeat of Satan on the cross."¹³⁵ Therefore, triumphant tone of the end of the discourse (at the ὥρα when Jesus is abandoned, 16:32) is fitting; Jesus says, "θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον" (AT: Take heart! I have defeated the world).¹³⁶

Promises of a New Exodus

The final suggestion I offer for continuing to see themes of NE deliverance within the Farewell Discourse is the pervasive repetition of NE promises similar to Isaiah 40–66. Five particular promises which color the NE in Isaiah, I suggest are also promised here by Jesus, namely peace, joy, planted people, tribulation, and comfort.

First, the Isianic NE brought promises of peace like a river (Isa 48:18, 55:12, 66:12), "Thus says the LORD: 'Behold, I will extend peace to her like a river.'" Jesus promises peace, his peace, "Peace I leave with you; my peace I give to you"

¹³³Morris, *The Gospel according to John*, 585.

¹³⁴For this treatment of the perfect κέκριται, see Carson, *The Gospel according to John*, 538; Köstenberger, *John*, 472.

¹³⁵Morris, *The Gospel according to John*, 620.

¹³⁶Köstenberger, *John*, 473.

(John 14:27, 16:33). Second, the Isianic NE brought promises of eschatological joy, saying, "Be glad and rejoice forever in that which I create" (Isa 65:18; cf. Isa 55:12, 61:7, 65:19, 66:10). Jesus promises fullness of joy, *his* joy, "These things I have spoken to you, that my joy may be in you, and that your joy may be full" (John 15:11; cf. John 16:22–24). Third, the Isianic NE brought promises of people who would be planted for God's glory, "Your people shall all be righteous . . . the branch of my planting, the work of my hands, that I might be glorified" (Isa 60:21, 61:3). In the same way, Jesus promises that the Father is glorified by his disciples who are branches that bear fruit (John 15:8; cf. John 15:1–7). Fourth, the Isianic NE brought promises of tribulation prior to its full realization, "You who tremble at his word: 'Your brothers who *hate* you and *cast you out* for my name's sake . . ." (Isa 66:5). Similarly, Jesus told his disciples to expect persecution for his name's sake, "If they persecuted me, they will also persecute you . . . all these things they will do to you on account of my name, because they do not know him who sent me" (John 15:20–21). Finally, the Isianic NE promises comfort to God's people from the Lord and his Servant, "I, I am he who comforts you" (Isa 51:12), and again, "As one whom his mother comforts, so I will comfort you" (Isa 66:13). Indeed, the second part of the book of Isaiah begins, "Comfort, comfort my people, says your God" (Isa 40:1).¹³⁷ Jesus also promises comfort to his followers through his Spirit, the *παράκλητος* (Comforter),¹³⁸ "The Helper, the Holy Spirit, whom the Father will send in my

¹³⁷Here I would simply like to suggest a point upon which more research needs to occur. The LXX of 40:1 reads, "Παρακαλεῖτε παρακαλεῖτε τὸν λαόν μου." The LXX of 51:12 reads, "ἐγὼ εἰμι ἐγὼ εἰμι ὁ παρακαλῶν σε." In the first case, imperatives from *παρακαλέω* are invoked from the Lord to the Heavenly court. In the second case, the Lord himself is called the comforter (participle of *παρακαλέω*). Eighty percent of the NT occurrences of *παράκλητος* occur in the FG, all within the Farewell Discourse. Perhaps the Isianic calls for comfort by and from the Lord stand in some measure behind John's decision to call the Holy Spirit the *παράκλητος*. Keener points out rabbinic sources which use the term in this fashion. He says, "[Note] the occasional use of 'Comforter' for the Messiah in Amoraic texts (Num. Rab. 13:5; Lam. Rab. 1:16, §51), probably related to the restorationist comfort language of Second Isaiah (Isa 40:1; 51:3; 61:2; 66:13." Keener, *The Gospel of John*, 2:955n227.

¹³⁸Perhaps the suggestion of "helping presence" or "present helper" are the best rendering of the term; however, it is equally true that such a divine and present helper would be God's comforting presence to his people, and therefore, my point about the Spirit and comfort still stands

name, he will teach you all things and bring to your remembrance all that I have said to you. Peace I leave with you; my peace I give to you . . . Let not your hearts be troubled, neither let them be afraid" (John 14:26–27; cf. John 14:16, 15:26, 16:7). Although much more ought to be said, this section has shown that the NE themes of deliverance continue through the farewell discourse within a paschal setting driving towards the *hour*—the moment Jesus departs, leading a NE through his paschal death.¹³⁹

Summary of Exegetical Study

With this tour of the FG complete, the repeated the presence of the exodus typology reinforces the thesis of this discourse, namely that John's biblical-theological exegesis of his Bible is the essential lens through which one can understand his theology. Thus, in order to understand John's theology of Jesus' death, one must consider Jesus from John's perspective, as the fulfillment of exodus typology. Although unable to consider every scene in the FG, the passages examined from critical junctures all contained exodus themes woven throughout. The cross is central to the FG as the hour of Jesus' exaltation as the Servant, suffering as a perfect paschal sacrifice in the place of his sheep. Now, this discussion takes its final turn to chapter 4 to offer some implications, conclusions, and a way forward.

regardless of how one translates the term itself. Köstenberger, *John*, 435–36.

¹³⁹Searles' article is worth mentioning again here. He is the one who first opened my eyes to see that the entire section of John 13–17 is looking towards Jesus death in departure language, and thus, the various discussions he has with the disciples are arrangements for what to do when Jesus departs. Searles, "These Things I Have Said to You."

CHAPTER 4

IMPLICATIONS, CONCLUSIONS, AND A WAY FORWARD

In chapter 2, I analyzed the bookends to Jesus' life in the FG—John 1:19–37 and 19:28–37. In both cases, John fused together the OT exodus imagery of Passover lamb and Suffering Servant in order to describe Jesus' death; thus, he both describes Jesus' death as a NE and the climactic fulfillment of those OT types. In chapter 3, five different segments of the FG were studied in order to trace the NE themes of Passover and Suffering Servant throughout. In every case, I noted the themes intersect with the way that passage described Jesus' death. First, John 3:14–17 describes Jesus as the servant who offers himself as a sacrifice in a Passover context for the salvation of all who believe. Second, John 6:1–58, which occurs in a Passover context, makes extended use of allusions to Isaiah in order to describe Jesus as the *exclusive* way to ἔχθρη ζωῆν (6:40, AT: have life)—a life they may only have by partaking of his paschal sacrifice. Third, in John 8:12–59, John describes Jesus as the servant with divine identity whose NE death frees from bondage like that of the paschal lamb. Fourth, the analysis of John 12:20–43 showed that Jesus is the servant in whose NE death he himself is revealed as the arm of the Lord which defeats the devil and secures soteriological benefits for God's people. Finally, in a survey of John 13–17, I described significantly how John sets this section in a Passover context yet again and colors the entire discourse with an atmosphere of departure—a Johannine way of speaking about Jesus' death. Now, in chapter 4, I will conclude by drawing out the implications for the nature, extent, and efficacy of the atonement, after which I will offer a way forward.

The Nature of Atonement in the FG

In chapter 1, the survey of research noted two striking trends between one's attention to John's use of exodus typology and one's view of Jesus' death. First, virtually everyone who gave proper attention to the exodus typology sees Jesus' death as a substitutionary sacrifice. Second, those who have argued at the greatest length for Jesus' death as a substitutionary sacrifice in the FG have, to a great extent, neglected exodus typology in their argumentation. This section will apply the study of exodus typology in the FG to John's view of the atonement by asking how John describes Jesus' death in the following ways: cause of death, manner of death, means of death, and effects of death.¹

Cause of Death: Vindication

Jesus' death vindicated God's name and honor which was besmirched by the fallen world, just like the Lord vindicated his name and holiness which was profaned by fallen people in exodus and NE passages (e.g., Exod 6:7, 9:16, 10:2, 14:17; Ezek 36:22–27; Isa 43:10–11). In the OT, the Lord's zeal for his glory is evinced, for example, in the refrain "then they shall know that I am YHWH" which occurs approximately eighty-six times in the OT.² In the FG, Jesus alludes to this refrain at least four times (John 8:24, 8:28, and 13:19 cf. 14:29).

In fact, the vindication of God's name—the Father's glorification (δόξασόν)—is the reason Jesus' hour of death comes in the FG (12:27–28). Jesus must

¹My categorization in this manner was influenced by the organization of Frame and Grudem's individual discussions of the atonement. John M. Frame, *Systematic Theology: An Introduction to Christian Belief* (Phillipsburg, NJ, NJ: P&R Publishing, 2013), 899–917; Wayne A. Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids: Zondervan, 2004), 568–603.

²This statistic comes from a simple search for "ידע" with "כִּי־אֲנִי יְהוָה" as its object within the same verse (the books with the most occurrences are: 66 in Ezekiel and 10 in Exodus). Based on the syntax and limitations of the search, it is likely that there are more occurrences which either span verses or are conceptual rather than explicit; however, the sheer number of explicit statements is impressive.

die because fallen humanity did not know God (1:10–11), but instead, they preferred the darkness of sin (3:19–21, 8:39–47) and bondage to Satan (esp. 8:44) over the glory of God (12:43). Fallen humanity however is blind to this, and since they say, "We see," Jesus says, "ἡ ἁμαρτία ὑμῶν μένει" (9:41, AT: your sin remains). Notice that if they had remained (μένω, 15:5) in Jesus, they would bear much fruit by which the Father is glorified (ἐδοξάσθη, 15:8). Jesus accomplishes (τελειόω) the work which the Father sent him for (4:34, 5:36, 17:4, 19:28, 19:30), just like the word of the Lord accomplishes YHWH's purposes (Isa 55:10–11).³ By accomplishing the work (τὸ ἔργον τελειώσας) at the hour of his lifting-up (12:27–33 cf. 17:1–4), Jesus glorified the Father (John 17:4 cf. 19:30).⁴ The Father loves Jesus because he lays down his life (10:17) ὑπὲρ τῶν προβάτων (10:16, AT: in the place of the sheep). In the stead of guilty sheep, the lamb of God (1:29) was lifted up (3:14, 8:28, 12:32), so that he might glorify God by delivering his people from bondage (8:12–59). Piper's statement is a fitting conclusion to this section, "Every footfall on the way to Calvary echoed through the universe with this message: *The glory of God is of infinite value! The glory of God is of infinite value!*"⁵ With the reason for his death established, this chapter now turns to consider the manner of his death.

Manner of Death: Expiation and Propitiation

Jesus' death in the FG takes away sins (1:29),⁶ just like the Suffering

³See esp. the discussion of John 6 in ch. 3.

⁴My suggestion is that the work Jesus was given to do, was to utilize the authority given by the Father to give eternal life (ἡ αἰώνιος ζωή) to everyone the Father gave to him (17:2, cf. 6:37–40).

⁵Piper's discussion in the chapter from which this quotation is taken revolves around the crushing of the servant in Isaiah 53:10. John Piper, *The Pleasures of God: Meditations on God's Delight in Being God*, rev. and expanded. (Sisters, OR: Multnomah Publishers, 2000), 176. Emphasis original.

⁶Regarding John's use of the term κόσμος in the FG, see the discussion of the extent of the Johannine atonement below.

Servant takes away the sins of many (Isa 53:12). Just like the Servant satisfied the wrath of God (Isa 53:10, $\rho\alpha\tau\eta$),⁷ so Jesus is loved by the Father (John 10:17) for dying in the place of the sheep (10:16). Key to these points (and those to come) is the Johannine soteriological phrase "ἔχει ζωὴν" (AT: he has life) especially in contradistinction to phrases like perish (3:16, ἀπόλλυμι), death (8:24, ἀποθνήσκω), or 'not see life' (3:36, οὐκ ὄψεται ζωὴν) which indicate the abiding wrath of God (3:36, ἡ ὀργὴ τοῦ θεοῦ μένει ἐπὶ αὐτόν). To have life in the FG is to be delivered from all which would keep one from life, namely bondage to sin (8:24), subservience to the devil (8:34–48, 12:31), the wrath of God (3:36), and unbelief (3:18). As noted in chapter 3, Jesus is the *exclusive* way to 'have life' in the FG (see esp. 6:53–54), which is *the purpose* for which the FG was written (20:31).⁸ Therefore, Jesus' death in the FG is necessarily expiatory and propitiatory because Jesus died ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν (10:10, AT: in order that they might have life and have it abundantly; cf. 12:24). This explanation of the manner of Jesus' death only makes sense if John regards Jesus as a substitute and representative of God's people.

Means of Death: Substitution and Representation

In order to function as a wrath bearing sacrifice and thus take away the sins of God's people, Jesus must function as both their substitute and representative.⁹ The previous chapters demonstrated that the FG describes Jesus'

⁷The Passover lamb also diverted the wrath of God and functioned in an atoning way. See esp. Paul M. Hoskins, "Deliverance from Death by the True Passover Lamb: A Significant Aspect of the Fulfillment of the Passover in the Gospel of John," *Journal of the Evangelical Theological Society* 52, no. 2 (June 2009): 287–89; T. D. Alexander, "The Passover Sacrifice," in *Sacrifice in the Bible*, ed. Robert T. Beckwith and Martin J. Selman (Milton Keynes, England: Paternoster Press, 1995), 1–23.

⁸D. A. Carson, "The Purpose of the Fourth Gospel: John 20:31 Reconsidered," *Journal of Biblical Literature* 106, no. 4 (1987): 639–51; D. A. Carson, "Syntactical and Text-Critical Observations on John 20:30–31: One More Round on the Purpose of the Fourth Gospel," *Journal of Biblical Literature* 124, no. 4 (2005): 693–714.

⁹Williams argues, "A purely representative death does not benefit those for whom the death was experienced." Williams goes on to comment, "Substitution suggests that the one who dies becomes like the ones for whom he dies *in order* to function like one of those for whom he dies so

death as substitutionary through its use of ὑπέρ (John 6:51, 11:50–52). Not only does Jesus die *in the place of* God's people, he also *identifies* with them through his incarnation (1:14), which is demonstrated throughout the FG through statements of Jesus' humanity (e.g., wearied in 4:6, thirsty in 4:7 and 19:28, and troubled in 12:27). Williams has made a convincing case that the servant of Isaiah 53 also functioned as both substitute and representative for God's people.¹⁰ He concludes that, "As the substitute, the Servant suffers the penalty for the transgressors' transgressions. As the representative, the Servant identifies with transgressors by suffering as one of them."¹¹ I have repeatedly shown that John identifies Jesus as the Suffering Servant, and thus, John sees Jesus as both substitute and representative of God's people.¹² Next, this chapter will consider the effects of Jesus' death in the FG.

Effects of Death: Reconciliation and Redemption

Reconciliation is the necessary result of the preceding section. Because Jesus's death took away sins (expiation) and satisfied God's wrath (propitiation), it effected reconciliation.¹³ The FG presents Jesus' death in a reconciliatory fashion by stating that he gives others the right to become children of God (1:12–13), which is to say he gives the gift of regeneration (3:1–8 cf. 3:14–17).¹⁴

that the latter group would experience soteriological benefits." Jarvis J. Williams, *Christ Died for Our Sins: Representation and Substitution in Romans and Their Jewish Martyrological Background* (Eugene, OR: Pickwick Publications, 2015), 186. Emphasis original.

¹⁰Ibid., 62–73.

¹¹Ibid., 73.

¹²Jesus therefore functions as the antitypical Passover lamb. Whereas the prototypical Passover sacrifice (and the subsequent sacrificial system) temporarily atoned for God's people, Jesus truly and finally atoned for God's people. Hoskins, "Deliverance from Death by the True Passover Lamb," 289; Alexander, "The Passover Sacrifice," 17; Wenham notes that elements of vicarious substitution were present OT sacrifices. Gordon J. Wenham, "The Theology of Old Testament Sacrifice," in *Sacrifice in the Bible*, ed. Robert T. Beckwith and Martin J. Selman (Milton Keynes, England: Paternoster Press), 75–87.

¹³Frame, *Systematic Theology*, 903.

¹⁴The use of γεννάω in John 3:3 (γεννηθῆ ἄνωθεν; AT: born from above) would call 1:13 to

Redemption from bondage to sin is yet another element of the salvific effects of Jesus' death. The analysis of chapter 3 showed that the FG characterizes fallen humanity as enslaved to sin (8:24–38), and it is Jesus' death as a NE which redeems God's people from such bondage.¹⁵ Here, with Hoskins, it is necessary to point out that the NE redemption effected by Jesus' death is identical to the prototypical Passover and exodus event, namely neither redemption was amicable because the enslaving parties were diametrically opposed to the redeemers.¹⁶ Jesus' death forcefully cast out the devil (12:31–33) and was simultaneously the exclusive means by which he gave the redeemed life (6:53–54, 8:24–28, 13:8).¹⁷ Although much more could be said about the nature of the atonement in the FG, this discussion must turn to comment upon implications for its extent and efficacy.

The Extent and Efficacy of the Atonement in the FG

On the basis of the analysis in chapters 2–3 and suggestions regarding the nature of the atonement in the FG, I will now discuss some implications for its extent and efficacy. In particular, my argument is that the atonement in the FG is *not* universal because it *is* irresistibly and totally successful.

Extent

There are a number of statements which might lead one to believe that the

mind for the reader (ἐκ θεοῦ ἐγεννήθησαν; AT: born of God). In John 3:3, one cannot see the kingdom of God unless he is regenerated, and in John 3:36, one cannot see life without believing in and obeying the Son, rather the wrath of God remains on the unbelieving and disobedient. Thus, it seems apparent that Jesus' death described in 3:14–17 must effect regeneration, or no one will see life.

¹⁵Redemption occurs from a state from which the enslaved cannot themselves escape. Leon Morris, *The Apostolic Preaching of the Cross*, 3rd ed. (Grand Rapids: Eerdmans, 1965), 58.

¹⁶Paul M. Hoskins, "Freedom from Slavery to Sin and The Devil: John 8:31–47 and the Passover Theme of the Gospel of John," *Trinity Journal* 31, no. 1 (2010): 53–56.

¹⁷It is the FG, more than any other gospel, which speaks of Jesus' redemptive death in terms of Passover. George L. Balentine, "The Death of Jesus as a New Exodus," *Review & Expositor* 59, no. 1 (1962): 30.

atonement in the FG is universal (esp. 1:29 and 12:32). The terms *κόσμος* and *πάντας* in those respective passages are notoriously crucial to the universal atonement argument. This section will briefly consider each to demonstrate that John does not view the extent of the atonement as universal.

The term *κόσμος* occurs seventy-eight times in the FG,¹⁸ the vast majority of which are *negative* in usage.¹⁹ With Mackey, I suggest the term's most common meaning in the FG is a collective reference to *fallen humanity*.²⁰ As a collective reference to fallen humanity, the use of *κόσμος* in 1:29 is a genitive characterizing the sins, which the lamb of God takes away, as that of fallen humans. The fact that all sins of all humans is not in view is made clear throughout the FG, for example, in John 8:24,²¹ "You will die in your sins, for unless you believe that I AM, you will die in your sins" (AT).²² The penalty for sin remains for those who do not believe, and the wrath of God remains on them (3:36). *Κόσμος* regularly stands in parallel to explanatory phrases like John 3:16 which says, "πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον" (AT: *everyone who believes in him might not perish but have eternal life*). Not everyone believes; therefore, not everyone has eternal life. The FG does not teach universal atonement through its use of *κόσμος*, but what about *πάντας*?

¹⁸This means John uses the term more than the entire LXX (~70 uses). Moisés Silva, ed., *New International Dictionary of New Testament Theology and Exegesis*, 2nd ed. (Grand Rapids: Zondervan, 2014), 2:733.

¹⁹D. A. Carson, *The Gospel according to John*, The Pillar New Testament Commentary (Downers Grove, IL: InterVarsity Press, 1991), 122–23.

²⁰Jason Alan Mackey, "The Light Overcomes the Darkness: Cosmic Conflict in the Fourth Gospel" (PhD diss., The Southern Baptist Theological Seminary, 2014), 74; Silva comments that the Johannine usage of *κόσμος* is typically a reference to humanity where "*κόσμος* constitutes a uniform subject that opposes God in enmity, resists the redeeming work of the Son, does not believe in him, and indeed hates him (John 7:7)." Silva, *NIDNTTE*, 2:735.

²¹Notice also that in 8:23 before Jesus explains that they will bear the penalty of their sin he says, "ὅμοις ἐκ τούτου τοῦ κόσμου ἐστέ" (you all are *of this world*).

²²See the section on John 8 in ch. 3 for further on the significance of this verse.

The term *πάντας*, from *πᾶς*, is always contextually explained. A consideration of the context and use in John 12:32 demonstrates that it does not support universal atonement. In 12:32, *πάντας* is the object of *ἐλκύσω* (I will draw), and Jesus has situated this drawing activity at the moment he is *ὑψωθῶ* (lifted up). Regularly in chapter 3 it was noted that the moment of Jesus' lifting-up is his glorification as the Suffering Servant who gives life to *πᾶς ὁ πιστεύων ἐν αὐτῷ* (3:15, AT: *all who believe* in him). In John 8, Jesus is lifted up (8:28) as a revelation of his divine identity which they must believe or they will die in their sins (8:24). These antecedent passages make clear that the moment when Jesus is lifted up, spoken of in 12:32, is his salvific death which benefits all who believe. The reference here, in light of impending judgment of the *κόσμος* (12:31) and the coming of the Greeks (12:20), is to all people *without distinction* (that is, Jews and non-Jews alike) not all people *without exception*.²³ Furthermore, neither the vicarious sacrifice of the Suffering Servant nor of the paschal lamb were universal in extent,²⁴ and Jesus is the typological fulfillment of these. To this point, I have argued against universal atonement in the FG,²⁵ but now the discussion must turn to the biggest reason the

²³Carson, *The Gospel according to John*, 444; Craig S Keener, *The Gospel of John: A Commentary*, vol. 1, (Grand Rapids: Baker Academic, 2012), 881; Köstenberger suggests the translation of “all kinds of people” to make this clearer. Andreas J. Köstenberger, *John*, Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker Academic, 2004), 384n39; Leon Morris, *The Gospel according to John*, rev. ed., The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1995), 531–32.

²⁴The sacrifice of the Servant is applied to all those who come at the invitation of Isa 55 (see the treatment of John 6 in ch. 3). The sacrifice of the Passover delivered only God's people—the firstborn of the rest of Egypt still perished! In typological escalation, Jesus' sacrifice of himself atones for all of God's people in one sacrifice, which is an improvement on the per-household sacrifice of the Passover lamb.

²⁵More examples are available to consider furthering the point. For example, in John 1:11, Jesus' own people did not receive him (i.e., v. 12 believe), but some did believe (v. 12) because they were born of God (v. 13). This is also clear in John 10:26. The Jews gathered around Jesus do not believe *ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν* (AT: *because you are not of my sheep*). The logic is incontrovertible. They do not believe *because* they are not sheep—believing is predicated on being a sheep, not the other way around. Jesus' atoning death is *ὑπὲρ* the sheep (10:11) not everyone. Finally, John 13:10–11 indicates that Jesus' cleansing death completely cleanses his followers, *ἀλλ' οὐχὶ πάντες* (13:10, AT: but not every person).

atonement is not universal in extent—its irresistible efficacy.²⁶

Efficacy

The FG describes the efficacy of Jesus saving death in many ways, including new birth, sonship, coming to Jesus, being given to Jesus, being taught by God, and being chosen by Jesus.²⁷ This section is limited to the consideration of the connected thoughts of coming to Jesus and being given to Jesus in John 6 and 17.

In the context of a failed attempt by men to make the kingdom come (6:15), frivolous human efforts (6:27), and unbelief (6:36), Jesus states that "πάν ὃ δίδωσίν μοι ὁ πατήρ πρὸς ἐμὲ ἔξει" (6:37, AT: *all whom the Father gives to me will come to me*). In 6:35, believing is parallel to coming,²⁸ and here in 6:37 Jesus makes the point that believing is contingent upon the Father's giving (cf. 6:44, 65). Thus, if one is given to Jesus by the Father, then one believes. More than this, Carson comments that the argument is "not only that the ones given to Jesus will inevitably come to him, but that Jesus will keep them individually (*ton erchomenon* as opposed to *pan ho*) once there."²⁹ Thus they not only inevitably come, but they are also completely secure. The discussion of the extensive allusion to Isaiah 55 in John 6 made clear that the repeated call to *come* is the NE call to benefit from the salvation secured through the slaughter of God's Servant Jesus, the Lamb of God; therefore, Jesus' death effectively saves all the Father gives him.³⁰

²⁶If the atonement is ultimately effective as I am arguing the FG presents it, then all for whom Jesus died are saved and benefit from his vicarious atonement. Since everyone is not saved, it follows that not everyone benefits from Jesus' dying in their place.

²⁷These come from D. A. Carson, *Divine Sovereignty and Human Responsibility: Biblical Perspectives in Tension* (Eugene, OR: Wipf & Stock, 2002), 181–93.

²⁸See the discussion of John 6 in ch. 3 in which the call to come is shown to be part of the interwoven allusion of Isaiah 55's call to benefit from the soteriological deliverance wrought by the Suffering Servant.

²⁹Carson, *Divine Sovereignty and Human Responsibility*, 184.

³⁰Here I would suggest a potential connection with the Passover which has heretofore been unmentioned and which needs further argumentation. First, Jesus is sent by the Father to die as

This, in fact, is precisely the point of John 17:1–4. One recalls that Jesus begins his prayer by reiterating that ἐλήλυθεν ἡ ὥρα (v. 1, AT: the hour has come), a phrase which the FG uses repeatedly to refer to Jesus' death. Jesus asks the Father to δόξασόν σου τὸν υἱόν (AT: glorify your Son), which is likely a double entendre including the glorification of his being lifted up on the cross (3:14, 8:28, 12:32; cf. Isa 52:13). With Carson, the καθώς (just as, like) of verse 2 functions causally because it gives the grounds for the petition that the Father glorify the Son.³¹ The time has come for the Father to glorify the Son—to lift him up—*because* he already gave Jesus authority, before creation, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον (v. 2, AT: in order that he might give eternal life to all whom [the Father] had given to him). Carson states the inescapable conclusion, "the giving by the Father of certain men to the Son *precedes* their reception of eternal life, and governs the purpose of the Son's mission."³² Therefore, since all who are given to Jesus by the Father come to him and believe, the NE sacrifice of Jesus, the Lamb of God, is irresistibly effective.³³

Conclusion and A Way Forward

This section drew implications from the previous chapters' analysis of the FG that Jesus' death vindicated God's name and honor which was besmirched by the

the antitypical Passover lamb (see chs. 2–3), and those who believe in Jesus are children of God (1:12–13). Thus, second, one could argue that those given to Jesus constitute the Father's household. If these were granted, then the Passover connection seems apparent—Jesus' salvific blood is applied to the Father's household, to all whom the Father has given him, and as in the Passover, all within the household, upon which the blood is applied, are delivered from death (Exod 12:12–13).

³¹The καθώς is a comparative better rendered “just as” or “like” rather than “for” or “since.” It introduces the ground of the petition by comparison. The reason the Father should glorify the Son is that he has already granted him authority to give eternal life to all whom the Father gives him. Carson, *The Gospel according to John*, 554–55.

³²Carson, *Divine Sovereignty and Human Responsibility*, 187.

³³For treatment of human responsibility in biblical tension with the sovereignty discussed in this section, see *ibid.*, 163–81.

fallen world by taking away sins and satisfying God's wrath. As the arm of the Lord and Lamb of God, Jesus did this by dying in the place of God's people as their representative. Jesus' vicarious atonement secured NE soteriological benefits of reconciliation and redemption for God's people. Jesus' death is for God's people and not for everyone without exception because it is irresistibly and ultimately effective. John's allusions to Isaiah 43:10–11 made clear that in the lifting-up of Jesus his divine identity was revealed as the exclusive savior, and he alone delivers and none can deliver from his hand (Isa 43:12–13; cf. John 6:37–40).

The limitations upon this discourse present a handful of ways forward. As an open invitation for further research, I offer five areas for further research which would expand upon and confirm the arguments of this discourse. First, a more extensive and intensive treatment of John 13–18 is necessary. My suggestions in that area have merely scratched the surface. Second, I suggested in chapter 3 that John's use of *παράκλητος* may come from the Isianic calls to comfort which are fulfilled in the NE; however, more research is required to substantiate those claims.

Third, a number of the OT interpretations offered in this paper (e.g., "arm of the Lord") would benefit from an expanded history of interpretation study including the Targums and Patristics. Fourth, the topic as a whole—atonement in light of exodus typology—would benefit from incorporation of a study of the Synoptics. This expansion would argue for the atonement as presented in the NE death of Jesus in the fourfold gospel witness.

Finally, the fifth way in which further study could strengthen and confirm my arguments would be the development of the function of Johannine *σημείον* within exodus typology. Although I noted in the survey of research that Smith and Enz attempted to do this, additional sober study with respect to the revealing of divine identity and *σημείον* would bolster the current understanding of exodus typology in the FG.

There are many other things which were not written in this discourse, but these were written in order that all might believe that the Christ, the Lamb of God, is Jesus, and that by believing they might have life through his violent death.

APPENDIX 1

AN ARGUMENT DIAGRAM OF JOHN 1:19–37

		NA28	
		Q	19
		*A	20
	- *Id		21
	Exp		22
		Q	23
	*A		24
	*Id *+		25
	Bkg		26
	*A		27
	*Id		28
	Exp		
	L		

Και αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου, ὅτε ἀπέστειλαν [πρὸς αὐτόν] οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευίτας ἵνα ἐρωτήσωσιν αὐτόν• σὺ τίς εἶ; [And this is the testimony of John : when the Jews from Jerusalem—priests and Levites—were sent to ask him, "Who are you?"]
καὶ ὠμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὠμολόγησεν ὅτι ἐγὼ οὐκ εἰμὶ ὁ χριστός. [And he confessed and did not deny, but he confessed that, "I am not the Christ."]
καὶ ἠρώτησαν αὐτόν• τί οὖν; σὺ Ἠλίας εἶ; καὶ λέγει• οὐκ εἰμὶ. ὁ προφήτης εἶ σὺ; καὶ ἀπεκρίθη• οὐ. [And they asked him, "Who (are you) then? Are you Elijah?" And he said, "I am not." (They replied,) "Are you the Prophet?" And he answered, "No."]
εἶπαν οὖν αὐτῷ• τίς εἶ; ἵνα ἀποκρισὶν δώμεν τοῖς πέμψασιν ἡμᾶς• τί λέγεις περὶ σεαυτοῦ; [So, they said to him, "(We ask) 'Who are you?' in order to give an answer to those who sent us. 'What do you say concerning yourself?']
ἔφη• ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ• εὐθύνατε τὴν ὁδὸν κυρίου, καθὼς εἶπεν Ἡσαΐας ὁ προφήτης. [He said, "I (am) a voice crying out in the wilderness, 'Make straight the way of YHWH!' as spoken by Isaiah the prophet."]
Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων. [(Now, those who were sent [to John] were from the Pharisees.)]
καὶ ἠρώτησαν αὐτόν καὶ εἶπαν αὐτῷ• τί οὖν βαπτίζεις εἰ σὺ οὐκ εἶ ὁ χριστός οὐδὲ Ἠλίας οὐδὲ ὁ προφήτης; [And they answered him and said to him, "Then, why are you baptizing if you are not the Christ nor Elijah nor the Prophet?"]
ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων• ἐγὼ βαπτίζω ἐν ὕδατι• μέσος ὑμῶν ἕστηκεν ὃν ὑμεῖς οὐκ οἴδατε, [John answered them saying, "I am baptizing with water. One stands in your midst whom you do not know,]
ὁ ὀπίσω μου ἐρχόμενος, οὗ οὐκ εἰμὶ [ἐγὼ] ἄξιος ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος. [he comes after me, of whom I am not worthy to loose (even) his sandal straps."]
ταῦτα ἐν Βηθανίᾳ ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν ὁ Ἰωάννης βαπτίζων. [These things happened in Bethany opposite the Jordan, where John was baptizing.]

Figure A1 — Bracket of John 1:19–37 (Part 1)

		T	29a	Τῇ ἐπαύριον βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει• [On the next day, he saw Jesus coming toward him and said,]
	* Id	*	29b	Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. ["Behold, the Lamb of God who takes away the sin of the world.]"
		Exp	30	οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον• ὀπίσω μου ἔρχεται ἀνὴρ ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. [This is the one on whose behalf I said, 'After me comes a man who was existed before me because he was prior to me.']
		Csv	31a	καγὼ οὐκ ᾔδειν αὐτόν, [Although I have not known him,]
		* Pur	31b	ἀλλ' ἵνα φανερωθῇ τῷ Ἰσραὴλ [yet in order that he might be manifest for Israel,]
		Ac	31c	διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι βαπτίζων. [for this reason I came baptizing with water."]
		F	32	Καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς περιστέρην ἐξ οὐρανοῦ καὶ ἔμεινεν ἐπ' αὐτόν. [And John bore witness saying, "I have seen the Spirit descending like a dove out of Heaven and remaining on him.]"
	Exp	BL	33a	καγὼ οὐκ ᾔδειν αὐτόν, [Although I have not known him,]
		Ant	33b	ἀλλ' ὁ πέμψας με βαπτίζειν ἐν ὕδατι ἐκεῖνός μοι εἶπεν• ἐφ' ὃν ἂν ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων ἐν πνεύματι ἁγίῳ. [yet the one who sent me to baptize with water, that one said to me, 'The one upon whom you see the Spirit descend and remain on him, this one is the one who baptizes with the Holy Spirit.']
			34	καγὼ εἶδρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ ἐκλεκτός τοῦ θεοῦ. [And I have seen and testified that this is the Chosen One of God.]
		T	35	Τῇ ἐπαύριον πάλιν εἰστήκει ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο [On the next day, again, John had been standing with two from his disciples]
		S	36a	καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι [and after seeing Jesus walking,]
		*	36b	λέγει• Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. [he said, "Behold the Lamb of God."]
		Ac	37a	καὶ ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος [And the two disciples of his heard what was spoken]
	* Res	P	37b	καὶ ἠκολούθησαν τῷ Ἰησοῦ. [and followed Jesus.]

Figure A2 — Bracket of John 1:19–37 (Part 2)

APPENDIX 2

AN ARGUMENT DIAGRAM OF JOHN 19:28–37

		NA28
	28a	Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται , [After this, because Jesus knew that all things had been completed,]
	28b	ἵνα τελειωθῇ ἡ γραφή, [so that he might complete the Scripture,]
	28c	λέγει• διψῶ. [he said, "I thirst."]
	29	σκεῦος ἔκειτο ὄξους μεστόν• σπόγγον οὖν μεστόν τοῦ ὄξους ὑσσώπῳ περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι. [A vessel full of sour wine was setting there; so they placed a sponge full of the sour wine on a hyssop stalk and brought it to Jesus' mouth.]
	30	ὅτε οὖν ἔλαβεν τὸ ὄξος [ὁ] Ἰησοῦς εἶπεν• τετέλεσται , καὶ κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα. [Then, after Jesus received the sour wine, he said, " It is complete ." And after bowing his head, he handed over his spirit.]
	31a	Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, [Then the Jews, because it was the day of preparation,]
	31b	ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, [in order that their bodies not remain on the cross during the Sabbath]
	31c	ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου, [—for that Sabbath day was great —]
	31d	ἠρώτησαν τὸν Πιλάτον ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. [asked Pilate that their legs be broken and they be taken away.]
	32	ἦλθον οὖν οἱ στρατιῶται καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ• [Consequently, the soldiers went and indeed broke the legs of the first and the other who were crucified with Jesus,]
	33	ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη, [but when they came to Jesus, as they knew he had been dead already, they did not break his legs,]
	34a	ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξεν, [however, one soldier pierced Jesus' side with a spear,]
	34b	καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ ὕδωρ. [and at once blood and water came out of him.]
	35a	καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει, [And the one who saw has borne witness—his testimony is true, and that one knows he speaks truly—]
	35b	ἵνα καὶ ὑμεῖς πιστεύ[σ]ητε. [in order that you all also might believe.]
	36a	ἐγένετο γὰρ ταῦτα [For these things happened]
	36b	ἵνα ἡ γραφὴ πληρωθῇ • ὅσοι οὖν οὐ συντριβήσεται αὐτοῦ. [that the Scripture might be fulfilled, "His bones shall not be broken."]
	37	καὶ πάλιν (ἵνα πληρωθῇ) ἑτέρα γραφὴ λέγει• ὄψονται εἰς ὃν ἐξεκέντησαν. [And again (in order to fulfill) another Scripture, which said, "They will look upon whom they have pierced."]

Figure A3 — Bracket of John 19:28–37

APPENDIX 3

AN ARGUMENT DIAGRAM OF JOHN 3:14–17

John 3:14-17 NA28

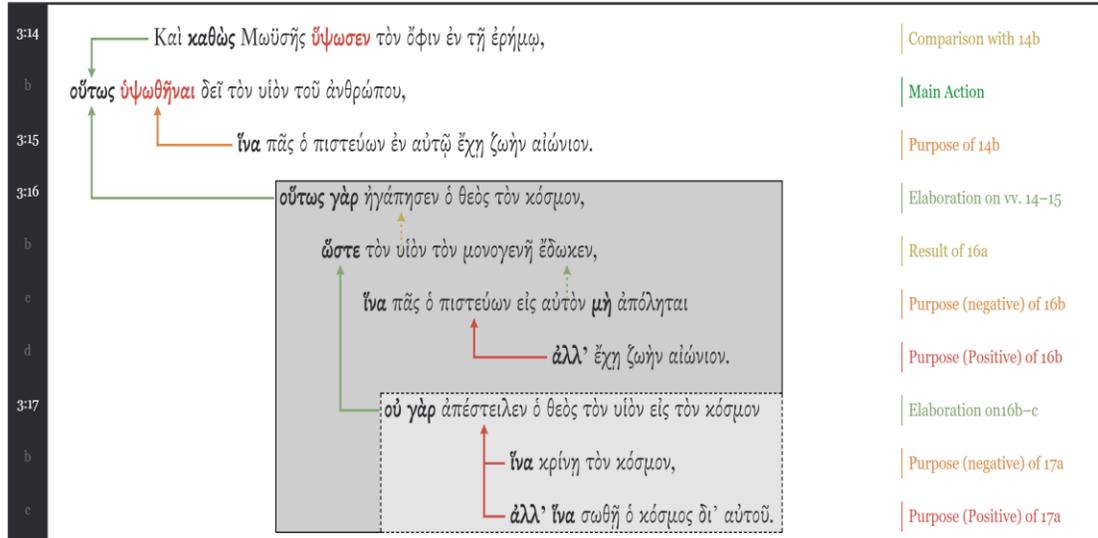


Figure A4 — Phrase of John 3:14–17

APPENDIX 4

AN ARGUMENT DIAGRAM OF JOHN 12:37–43

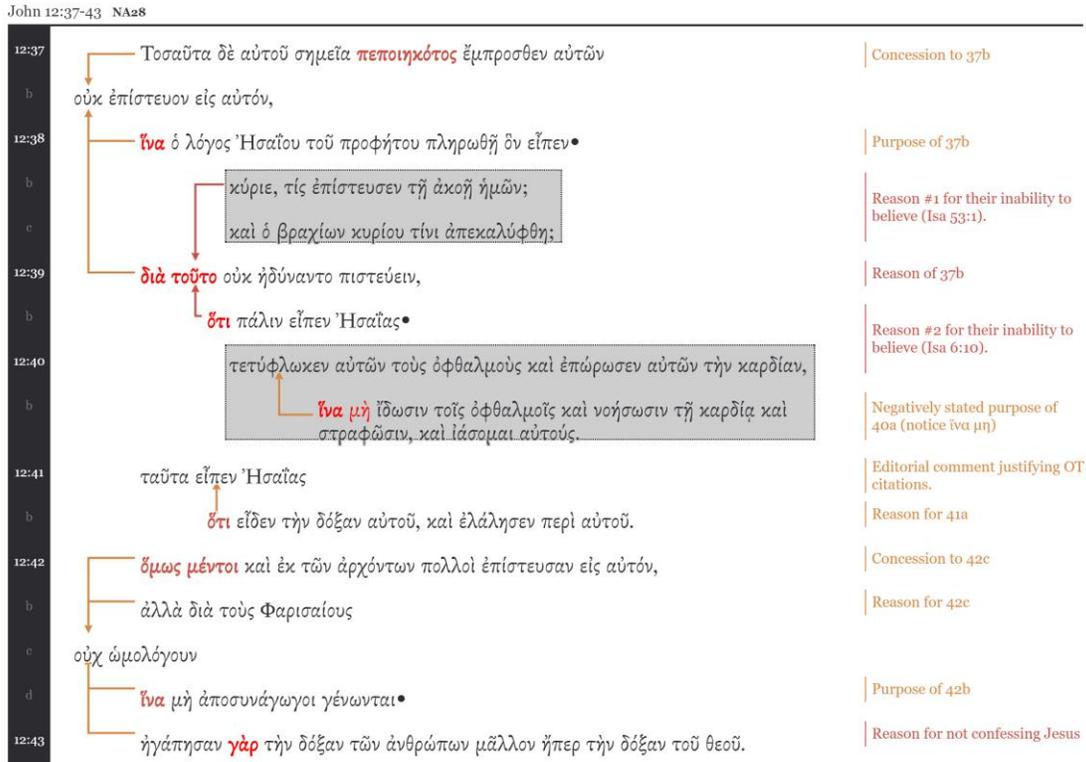


Figure A5 — Phrase of John 12:37–43

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ABSTRACT

ATONEMENT IN JOHN: THE DEATH OF JESUS IN LIGHT OF EXODUS TYPOLOGY

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Although many in Johannine critical scholarship have argued against viewing Jesus' death as a vicarious atonement (e.g., Bultmann), their arguments have failed to adequately deal with the text of the Fourth Gospel (FG). Morgan-Wynne has recently published a concerted effort to demonstrate that atonement in the FG is indeed vicarious; however, his argumentation can be strengthened. In this discourse, I am arguing that John's understanding of Jesus' death is best seen in light of exodus typology, recognizing Jesus as the climactic fulfillment of exodus and New Exodus figures such as the Passover lamb and the Suffering Servant. Because John chose to portray Jesus in this light, a biblical-theological exegesis which takes these into account will illumine John's understanding of Jesus' death. The goal of this discourse then is to provide such an exegesis, in order to draw out some conclusions about Jesus' death in the FG.

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