

Continued from Week 1....

All the words attributed to JB are actually the words of the Evangelist.

Speeches in ancient documents tell us what the **editor** thinks.

Not what a person actually said on a given occasion.

The Johannine JB prepares the way for Jesus.

Not the Prophet

Probably a reference to “the prophet like Moses.”

A prophet like me will the LORD, your God, raise up for you from among your own kindred; that is the one to whom you shall listen. (Deut 18:15 NAB)

Originally this referred to Joshua.

After the Exile, some Jews began to hope for a “new Moses” to lead them.

Not all Jews were expecting a “Messiah.”

V. 23, The voice of one crying in the desert.

Isaiah 40:3, see Matt 3:3 || Mark 1:3 || Luke 3:4

John **repunctuates** Isaiah, just as do the Synoptics.

Isa 40:3 (NABRE)	Mark 1:3 (NABRE)
A voice proclaims: In the wilderness prepare the way of the LORD! Make straight in the wasteland a highway for our God!	A voice of one crying out in the desert: 'Prepare the way of the Lord, make straight his paths.'

	Isaiah	Gospels
Where is the voice?	Unspecified (Heaven?)	in the wilderness
Where is the way?	in the wilderness	Unspecified (in one’s heart?)

V. 24, First Mention of Pharisees

They were one of several groups opposing Jesus during his lifetime.

By the time the Gospel is written (95 A.D.) they are the only other “game in town.”

Vv. 26-28

The Johannine JB testifies to Jesus, “the one coming after” him.

Originally JB might have been referring to God himself, or the prophet Elijah.

It is **Christian editorializing** that links this prophecy of John specifically to Jesus.

Lecture 8. John the Baptist, Part 2, 1:29-34

V. 19 “The next day”

A series of “days” is mentioned in chapter 1.

The first day is not explicitly mentioned.

Since this is the “next” day, it must be Day Two

The phrase “the next day” appears again in v. 35, making 35-42 Day Three.

The phrase “the next day” appears again in v. 43, making 43-51 Day Four.

2:1 begins the Cana story with “the third day.” More on that Later.

Lamb of God, 1

There are two words for “lamb” in Greek.

The word used by Revelation is *arnion*. The word used by the Gospel is *amnos*.

This is more evidence that the FG and Revelation are written by different authors.

Lamb of God, 2

Only in the FG does JB call Jesus the “Lamb of God.”

This is a major theme in the Johannine Passion Narrative (to be covered in later lectures).

Introduction of the theme here opens a “frame.”

Frame—Preparatory Information

In modern works we mark sections by headings in bold type, paragraph indents, etc.

ANCIENTLITERARYDOCUMENTSWEREWITTENINALLCAPITALLETTERS WITHNOSPACESINBETWEENTHEMWORDSWEREDIVIDEDATTHEEND OFACOLUMNWITHNOEFFORTTODIVIDEATSYLLABELSSACREDNAMES LIKEJESUSWEREOFTEN ABBREVIATEDEGJS.	Ancient literary documents were written . . . with no effort to divide at syllables. Sacred names like “Jesus” were often abbreviated, e.g., <u>JS</u> .
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Frame

Ancient writers would often set off portions of a work by a “frame.

Mention a theme. Discuss the theme. Mention the theme again.

The “frame” and its contents mutually interpret each other.

Sometimes “frames” encompass an entire work.

“Son of God” in Mark

“Emmanuel / God with us” in Matthew

“Lamb of God” in John

V. 30, Ranks ahead, existed before

A copy of this testimony was moved by the final editor to the Prologue; He left the “original” here.

V. 31, Did not “know” him

This appears to be a **different tradition** from Luke’s infancy narrative.

There Jesus and JB are portrayed as relatives.

“Knowing Jesus,” i.e., having a personal relationship with him, is a major theme of the FG.

Later we will see the words of the Good Shepherd, “I know mine, and mine know me.”

V. 32, John bore witness . . .

This is JB’s **only** function in the FG.

Note that this Gospel **never says that John baptized Jesus**. This part of the story is deliberately omitted.

It does not fit the portrayal of Jesus as superior to JB.

Luke comes closest to the FG in dealing with this embarrassing memory.

In 3:20 Luke narrates the imprisonment of JB.

In 3:21 Luke narrates the baptism **in the passive voice** (. . . Jesus was baptized . . .)

Matthew deals with the problem in a different way.

Mark, the earliest Gospel did not realize there was a “problem.”

I saw the spirit . . .

In Mark 1:10 and Matt 3:16 **only Jesus** sees the spirit.

The presence of the spirit is a **private revelation** to Jesus (and the readers).
In Luke 3:22 the spirit descends **in bodily form**.

Luke's version has inspired stained glass windows and paintings.
In the FG **only JB** sees the spirit.

Like a dove

In Mark, Matthew, and John it is possible to interpret this adverbially
e.g., "with a swooping motion," as a dove descends

Only Luke need be interpreted to say that the spirit was **visible**, appearing as a dove.

The image of a dove for the spirit is found in both the Synoptics and John.

Since **John probably did not have a copy of the Synoptic Gospels** [more in Lecture 9]

This means it goes back to at least Stage 2.

Stage 1: Words & Deeds of Jesus

Stage 2: Preaching / Teaching of early Church

Stage 3: The writing of the Evangelists.

"Why a dove should be the symbol of the Spirit is not totally clear."¹

Spirit at Beginning of Ministry

The presence of the spirit at the baptism is "in tension" with another Johannine tradition:

The holy Spirit as the presence of the risen Christ (7:39; John 20:22)

Remaining on him

In contrast to the stories about Samson in Judges, where the Spirit comes "as needed."

This is more like what happened to King David

Then Samuel, with the horn of oil in hand, anointed him in the midst of his brothers, and from that day on, the spirit of the LORD rushed upon David. (1Sam 16:13a NABRE).

Will baptize with a **holy Spirit**

The NAB (NABRE is exactly the same in the NT) **never capitalizes the H** of holy Spirit.

This is a reminder that **no biblical author believed in the Blessed Trinity**.

John is **not** telling us that the **third Person** descended onto the **second Person** of the Trinity.

V. 34, "the Son of God." No heavenly voice

In Mark and Luke a heavenly voice speaks **to** Jesus: "You are my beloved Son."

In Matthew a heavenly voice speaks **about** Jesus: "This is my beloved Son."

In the FG the only voice heard by the people proclaiming Jesus as God's Son is the **voice of JB**.

Lecture 9. First Disciples, Part 1, 1:35-42

V. 35 "The next day"

This would be the Third Day—See Lecture 8.

Two of his disciples (Andrew and an unnamed disciple)

Historically, some of the first disciples of Jesus probably were originally disciples of JB.

Contrast the synoptic versions of their call, which makes no mention of JB

As he passed by the Sea of Galilee, he saw Simon and his brother Andrew casting their nets into the sea; they were fishermen. ¹⁷ Jesus said to them, "Come after me, and I will

¹ Brown, *John I-XII*, 57.

make you fishers of men." ¹⁸ Then they abandoned their nets and followed him. (Mark 1:16-18 || 4:18-20 NAB).

Luke 5:1-11 adds a miraculous catch of fish to the call story, but again, no mention of JB's role.

V. 36 "Lamb of God."

Second mention of this theme—See Lecture 8.

Vv. 36-37, Disciples follow Jesus

The Johannine JB direct his disciples to follow Jesus

V. 38. What are you seeking?

This is the question that Jesus asks every believer.

Rabbi, 1: Translation

Note that the narrator translates this term for his readers as "teacher."

Early in the history of the community, most people would have not have needed a translation.

In v. 41 "Messiah" is translated as "Christ."

In v. 42 "Cephas" is translated as "Peter."

A hint that many years went by before the final edition of the Gospel was written down.

Rabbi, 2: Title for Jesus.

Here we see a Johannine literary pattern which will occur again in the Gospel.

As the story progresses, the **titles for Jesus become more exalted.**

V. 38, **Rabbi**; V. 41, **Christ**.

Theme: As disciples **know** Jesus better, their **Christology becomes higher.**

V. 39. Come and See

This is the invitation that Jesus gives to every disciple.

They "remained" with him

NAB, "stayed;" KJV "abode."

The theme of "abiding" with Jesus is a major them in the FG.

<i>Menō</i> , "To Remain, Stay, Abide"			
Matthew 3x	Mark 2x	Luke 6x	John 33x

This word occurs in John **three times** as often as all the other Gospels **combined.**

"Remaining" with Jesus is the basis to "know" Jesus more deeply.

Later in the Gospel will be passages about Jesus "remaining" with the Father.

V. 41, Andrew spreads the news about Jesus

This is part of being a disciple: tell others about Jesus.

Earlier Andrew had called Jesus "Rabbi."

Now that he has "remained" with him he calls him "the Messiah."

The Messiah

Peter's confession of Jesus as Messiah is portrayed as a great revelation in Matthew.

He said to them, "But who do you say that I am?" ¹⁶ Simon Peter said in reply, "You are the Messiah, the Son of the living God." ¹⁷ Jesus said to him in reply, "Blessed are you, Simon son of Jonah. For flesh and blood has not revealed this to you, but my heavenly Father." ¹⁸ And so I say to you, you are Peter, and upon this rock I will build my church,

and the gates of the underworld shall not prevail against it. ¹⁹ I will give you the keys to the kingdom of heaven. Whatever you bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven." (Matt 16:15-19 NAB)

In the FG, it is Andrew who tells Peter that Jesus is the Messiah!
Furthermore, this is merely the "starting point" for Christology.

V. 42, You will be called Cephas / Peter

In the Synoptics, Jesus renames Simon as "Peter" only **after his confession**.

Matt 16:13-20 || Mark 8:27-30 || Luke 9:8-21

Here this happens **the first day that Jesus meets Peter**.

Did John know the Synoptics?

We are still in chapter 1, and we have seen **significant differences** between John & Synoptics.

The majority of scholars thinks John wrote independently of the Synoptics.

A significant minority (30%-40%) think the FG knew the synoptics

and **deliberately made changes**.

In this course I am following the **majority opinion**.

Lecture 10. First Disciples, Part 2, 1:43-51

V. 43 "The next day"

This would be the Fourth Day—See Lecture 8.

Follow me.

In contrast to Andrew and Simon (directed to Jesus by JB)

Jesus himself calls Philip.

V. 45, Philip and Nathanael

As a disciple, Philip makes Jesus known to another person.

He adds "testimony" about who Jesus is

"the one Moses wrote about in the Law, and the prophets [wrote about]."

The scriptures of Israel serve as the background for understanding the identity of Jesus.

Early in the 20th century

Two schools of scholars find the main background to John in different places

- 1) History-of-Religions School: pagan thought of the Mediterranean world
e.g., Haenchen's 2-volume commentary in the Hermeneia series
- 2) Centrist scholars: OT thought, developed with Hellenistic influence
e.g., Brown and Moloney.

Titles become more exalted

V. 45 Jesus, the Son of Joseph from Nazareth

V. 49 Son of God, King of Israel

V. 51 The Son of Man

V. 46, Nathanael's Question

Can anything good be from Nazareth?

It will later become apparent that the earthly origins of Jesus are of no importance.

Jesus is "from above."

Come and See.

The same invitation Jesus gave to Andrew and the anonymous disciple (v. 39)

V. 47-48, Jesus & Nathanael

Jesus demonstrates prophetic insight.

Nathanael's response acknowledges Jesus on two levels

- 1) Rabbi (teacher)
- 2) Son of God . . . King of Israel

Son of God . . . King of Israel

This is not **two** titles, but **one**.

Every King of Israel from David on was called "Son of God."

On the day of enthronement, the King became "Son of God" in a way other Israelites were not.

Ps. 2:7, You are my Son; this day I have begotten you.

The LORD's Promise to David through the prophet Nathan

I will be a father to him, and he shall be a son to me. If he does wrong, I will reprove him with a human rod and with human punishments; ¹⁵ but I will not withdraw my favor from him as I withdrew it from Saul who was before you (2Sam 7:14-15 NABRE).

Notice that "Son of God" **need not mean "more than human"** in the ancient world.

V. 50, Christologies of John & Synoptics

Synoptics, confession of Jesus as Messiah (Son of God, King of Israel) is a Christological high point.

In John this is the **starting point** for an even higher Christology.

V. 51, The Son of Man

This title does not refer to the "human nature" of Jesus.

This is an allusion to Daniel 7:13

This heavenly figure approaches the "Ancient of Days" (= God)

He has an everlasting dominion; all peoples serve him (Dan 7:14)

Who is "The Son of Man?"

In Daniel he represents all the "holy ones of the Most High" (7:18).

He is a collective figure.

Represents all those martyred for the Jewish faith at the time of Antiochus (ca. 170 B.C.)

For Christians he represents Jesus Christ who will rule / judge the entire world in God's name.

As such, **Son of Man** is a **more exalted title** than "Son of God . . . King of Israel."

Final Note: 2 Main theories on the Son of Man

All scholars agree that in Daniel 7 the Son of Man is a **collective** figure (a symbol for many persons).

All scholars agree that in the NT the Son of Man is an **individual** figure (one person).

When did this transition take place?

Theory 1.

Before the time of Jesus, Jews had come to hope for an individual Son of Man.

Jesus taught about this Son of Man.

- a) He was teaching about somebody else
- b) He was teaching about himself.

After the resurrection, all Christians accepted Jesus as Son of Man

Whether "a" or "b" above is true, after the resurrection Christians identified Jesus as Son of Man.

The **only difference** between Christians and other Jews:

- 1) For other Jews the Son of Man was a mysterious stranger who would judge them
- 2) For Christians the Son of Man was Jesus, whom they worshipped.

Theory 2.

Before the resurrection the Son of Man was a collective figure.

After the resurrection the image of Jesus ascending to the Father reminded Christians of Daniel 7

Where the Son of Man approached the Ancient of Days (God).

Christians were the **first** to think of the “**Son of Man**” as an **individual**, rather than as a collective.

This theory is espoused by Fitzmyer, and I follow it.

It could be overturned tomorrow if someone finds a pre-NT scroll referring to an individual Son of Man.

When someone proposes a theory, always ask:

What evidence would prove your theory false?

If they cannot answer, the theory is not critical thinking; it is “hot air.”

WEEK 2: Lecture 11. The Wedding at Cana, 2:1-11

2:1 The third day—i.e., the Sixth of the Numbered Days

[See Lecture 8 for enumeration of days.]

Since the last day to be mentioned was the Fourth Day (see Lecture 8)

Assuming this is the “third day” after that

This would be the Sixth Day by the Jewish method of counting

In Genesis 1 man and woman are created on the Sixth Day.

Problems with this interpretation:

There seems to be no connection between the other numbered days and the creation story.

Day Two 1:29-33 creation of waters, sky

Day Three 1:35-42 creation of dry land, vegetation

Day Four 1:43-51 creation of sun, moon, stars

Moloney’s Theory—Relation to Exodus 19 (Sinai)²

Exod 19:15 tells the people to “prepare for **the third day**.”

In later Jewish legend, these 3 days are prefaced by four extra days.

Problem. These legends are **late**; earliest attestation several hundred years after NT!

The “third day” is the day on which the LORD reveals his “glory” (*doxa*).

Problem. The LXX does not use the word *doxa* **anywhere** in Exodus 17-23.

Note on methodology

A lot of “scholarly trial balloons” fly around. Important to check **several** commentaries.

In this way, one sees where there is scholarly **consensus**

² Moloney, *John*, 50-51.

And when a particular author is **going out on a limb**.

The Mother of Jesus

This is the first mention of the Mother of Jesus in the FG

The name “Mary” is never used in this Gospel.

She will be mentioned by the crowd while she is “off stage” in 6:42.

The next time she will be “on stage” will be 19:25-27, at the cross.

V. 4, “what to me and to you, woman?”

This is the beginning of a Johannine literary pattern found several times in the FG

- 1) Request A request is made of Jesus
- 2) Rebuff The actions of Jesus are not determined by human concerns.
 He acts according to the plan of God
- 3) Persistence The requester expresses faith in Jesus
- 4) Fulfillment The request is fulfilled in unexpected super-abundance.

Augustine

Claimed Mary committed a venial sin when she insisted after Jesus said “no.”

This was centuries before the Church had a doctrine that Mary was sinless.

Moloney’s remarks

A world exists between Jesus and God, and the mother of Jesus is outside that world. The words of Jesus in v. 4 firmly inform his mother that such is the case. It is a gentle rebuke that keeps her in her place. . . . The Prologue announces Jesus as the *logos* of God but this new character, the mother of Jesus, does not know this. Yet with unconditional trust in the efficacy of his word . . . she issues instructions to the servants. She is the first

person in the narrative to show, at the level of action of the story, that the correct response to the presence of Jesus is trust in his word.³

Brown's remarks

Especially, the suggestion must be rejected that the hour of miracles was advanced by Jesus at Mary's request, for in Johannine thought the hour is not in Jesus' control but in that of the Father . . .⁴

The Hour

Another important Johannine concept. It refers to the death-resurrection-ascension of Jesus

My hour 2:4

His hour 7:30; 8:20; 13:1

The hour 4:21,23; 5:25,28; 12:23; 16:2,25,32; 17:1

[The hour (not referring to glorification) 4:52,53]

V.6, "the Jews"

This is a "neutral" use of the word, denoting no hostility to Jesus.

It is evidence, however, that those reading the story do not regard themselves as "Jews."

It is thus evidence that the Gospel comes from the later part of the first century.

Amount of water/wine

6 jars, 2-3 measures per jar. A "measure" is 8 gallons.⁵ Each jar holds 16 to 24 gallons.

Total: 96 to 144 gallons of wine, **say 100-150 gallons.**

³ Moloney, *John*, 67-68.

⁴ Brown, *John I-XII*, 100.

⁵ Brown, *John I-XII*, 100. BDAG says a *metrētēs* consists of 40 liters.

Vv. 7-8, The Actions of Jesus

The servants obey the commands of Jesus without question.

The miraculous transformation itself is not narrated, but left unsaid.

V.v. 9-10, The Result of Obedience to Jesus' Word

Messianic super-abundance, both in quantity and quality.

The request for "wine" has been super-fulfilled!

V. 11. The First of the Signs

2:1-11 Wedding at Cana

4:43-54 Healing the Royal Official's Son

5:1-17 Healing the Lame Man at the Pool of Bethesda

6:1-15 Feeding of the 5,000

6:16-21 Walking on the Sea

9:1-12 Healing of the Man Born Blind

11:1-44 Raising of Lazarus

Brown refers to John 1-12 as **The Book of Signs**, and to John 13-21 as **The Book of Glory**.

He manifested his glory.

See Lecture 5 for "glory."

What John calls "glory" is one of the components that will evolve into the teaching of "divine nature."

Lecture 12. The Demonstration in the Temple

Part 1, Comparison with the Synoptics

The Name for this Passage

Often this passage is called “the cleansing of the Temple.”

There is a debate about scholars as to what the original meaning of this action was.

Was Jesus in fact cleansing or purifying the Temple?

Or was his action a “prophetic gesture” symbolizing the future destruction of the Temple?

I use the term “Demonstration in the Temple” because

- 1) The name is a reminder that the meaning of the incident is disputed
- 2) “Demonstration” is neutral enough that I am not “taking sides” in the debate.

Chronological Remarks

Synoptics: during the ministry Jesus visits Jerusalem **only once**, to die there.

(Luke contains a story of the boy Jesus in the Temple, not found in any other Gospel.)

The Temple demonstration occurs in Holy Week, the last week of Jesus’ life.

John: during the ministry Jesus visits Jerusalem **several times**.

The Temple demonstration occurs early in the ministry.

Mark and John: Structure Comparison.

Story	Mark	John
Cleansing of Temple	Mark 11:15-17	John 2: 13-17
[Fig Tree Withered]	Mark 11:20-26	
Question about Authority	Mark 11:27-33	John 2:18-22

Mark has inserted the Fig Tree Story

In both Mark & John, Jesus' action in the Temple is followed by his authority being questioned.

John has the earlier structure, without the symbolic fig tree.

The actions of Jesus are followed **immediately** by questioning his authority

Meier uses this as one of several arguments that Jesus never historically cursed a fig tree.

I.e., it is a symbolic story used by Mark to "frame" the events in the Temple.

Relationship to the Death of Jesus

In the Synoptics the Temple demonstration is not simply chronologically close to the death.

It is the event which precipitates the death of Jesus.

In John, **the** event which precipitates the death of Jesus is the Raising of Lazarus (John 11:1-44).

The Plot to kill Jesus (11:45-57) follows immediately on the raising of Lazarus.

The Last Supper begins in John 13.

The Raising of Lazarus does not appear in Holy Week **or anywhere else** in the Synoptics.

Once the Raising of Lazarus took on this climactic role in the FG

The cleansing of the Temple was moved out of Holy Week.

Gospel "Harmonies"

Before the advent of critical scholarship attempts to harmonize the Gospels were popular.

Harmonizers postulated **two** cleansings

- 1) one at the beginning of the ministry, recorded only in John
- 2) one during Holy Week, recorded by Matthew, Mark and Luke

The View of Critical Scholarship

The Gospels give us two accounts of the **same event**.

The primary goal of the Evangelists is not to record events in chronological order.

Their primary goal is to give a **Christological portrait, to inspire faith in Jesus.**

³⁰ Now Jesus did many other signs in the presence of [his] disciples that are not written in this book. ³¹ But these are written that you may [come to] believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name. (John 20:30-31 NAB)

Lecture 13. The Demonstration in the Temple, Part 2, John 2:13-22

V. 13, Passover of the Jews

“The Jews” is neutral here, but an indication that the Gospel readers do not consider themselves “Jews.”

This is the **first** of **three** Passovers mentioned in John (6:4; 11:55).

John portrays the ministry of Jesus lasting **approximately 3 years**.

By contrast, the Synoptic ministry can fit into **one year**.

In the Synoptics, there is **only one Passover**, that of Holy Week.

One always goes “up” to Jerusalem

I became acutely aware of this in the summer of 1996.

V. 17, “Zeal for your house . . .”

John relates this action to Ps 69:9.

By contrast, Mark relates it to

Isa 56:7 My house . . . a house of prayer for all the nations

Jer 7:11 You have made it a den of thieves.

Even in the first century there were **different interpretations of the meaning of the event**.

V. 18, Jesus’ Authority Questioned

This occurs, in different fashion, in Mark and in John.

Mark 11:28	John 2:18
and they said to him, "By what authority are you doing these things, or who gave you this authority to do them?" (RSV)	The Jews then said to him, "What sign have you to show us for doing this?" (RSV)

Here "the Jews" is definitely hostile, the usual meaning of the expression in John.

V. 19, the Response of Jesus

In the Synoptics, Jesus does not respond directly to the request.

Rather he poses a counter-question: was the baptism of John from Heaven or merely human?

Because the chief priests refuse to answer his question, he refuses to answer theirs (Mark 11:29-33).

The Johannine Jesus, does give a response, a **challenge**:

Destroy this Temple and in three days I will raise it.

V. 21, The narrator's explanation is Christological

Jesus was referring to the Temple of his body.

The Gospel of John will **focus on the mystery of the person of Jesus**

The Synoptic Jesus tells the parable of a lost sheep.

The Johannine Jesus says "I am the Good Shepherd.

When the Matthean Jesus dies there will be external signs (darkness, earthquake, etc.)

When the Johannine Jesus dies, **all** the signs will be **on his body** (water from side).

I will raise it up.

99% of the time, the NT refers to Jesus' **being raised (by the Father)**

The Gospel of John at times speaks of Jesus **actively involved in the resurrection.**

The Nicene Creed will make the “active” form most familiar to Christians.

For this reason, NT language often seems “strange” to orthodox Christians.

V. 22, Narrator’s conclusion continued

When he was raised: Here the narrator reverts to traditional, passive language.

It was only **after the resurrection** that the disciples “remembered” this.

And believed in “the scripture.”

Presumably this “scripture” is Ps 69:9, **not** Isa 56:7 or Jer 7:11.

Lecture 14. The Narrator’s Comment, John 2:23-25

V. 23, The Signs which he was doing.

John never refers to the actions of Jesus as “miracles”

The underlying Latin word means “something that causes wonder or awe.”

The emphasis of the word “miracle” is thus on the **astonished response** produced.

The Synoptic Gospels refer to the deeds of Jesus as *dynameis*.

Our word “dynamite” is related.

This refers to the **power required to perform the deed**.

John always refers to them as **signs**.

A sign is something that points beyond itself.

For John they deeds point beyond themselves to **the mystery of the identity of Jesus**.

It makes a great difference in how one understands the deeds of Jesus whether one calls them “miracles,” “mighty deeds” or “signs.”

Believed . . . because they saw the signs

Although only **one** sign has been narrated, “signs” is **plural**

Furthermore, that sign occurred in Cana of Galilee, 60 miles north of Jerusalem.

None of the “signs” the Jerusalemites saw are narrated here.

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; (John 20:30 RSV)

These signs are ignored when 4:54 refers to the healing of the official’s son as the **second** sign.⁶
The issue here is not the signs themselves; It the faith that comes from seeing “signs.”

Response of Jesus

The response of Jesus to faith based on signs is negative.

Moloney regards such faith as “faulty belief;” Brown labels it “not satisfactory.”⁷

Those who move toward Jesus as a result of miracles do not experience the same trusting commitment of Jesus toward them.⁸

Brown is a bit kinder.

The response is better than the willful blindness of “the Jews.”

It is not equal to the faith of the disciples at Cana which brought them to see Jesus “glory.”

It recognizes Jesus only as a wonderworker.

⁶ Brown, *John I-XII*, 126.

⁷ Moloney, *John*, 84; Brown, *John I-XII*, 127.

⁸ Moloney, *John*, 84-85.