

John reverses the sequence of the Synoptic Son of man scheme, in which Jesus will be raised, ascend, and then return in glory. In John, Jesus has come from above (descent) and will return to his Father (ascent). The Johannine Son of man sayings, therefore, speak not of Jesus' return to earth as judge in the future but of his return to heaven. For John, the all-important affirmation is not the "second coming" but the confession that the expected Judge and Messiah has already come: "And this is the judgment, that the light has come into the world, and people loved darkness rather than light" (3:19).

If John is familiar with the tradition of the Son of man sayings preserved in the Synoptics, then, characteristically, he does not use the Synoptics as a source for his Son of man sayings. John 5:27, which claims that the Son has been given "authority to execute judgment, because he is the Son of Man," echoes the first category of the Synoptic sayings, those that speak of the coming Son of man, endowed with authority to judge. The difference is that John perceives that the earthly Jesus was already the authorized Judge, and the judgment was occurring in individual responses to Jesus.

Similarly, the ascension of Jesus is not, for John, the prelude to Jesus' future authority, as it is in the Synoptics (see Matt. 28:18). Instead, Jesus' exaltation is the completion of his mission to reveal the Father. Three sayings that speak of the exaltation of the Son of man form a subgroup. These sayings all use the distinctive verb *to lift up* (*hypsoun*; 3:14; 8:28; 12:32). The "lifting up" of the Son of man does not occur after his humiliation on the cross, as in the Pauline confession in Philippians 2:5-11. Instead, the cross is the first step in his exaltation. When John speaks of Jesus' being lifted up, therefore, he invites the reader to reflect on the paradox that the lifting up of Jesus on the cross marked Jesus' ascent to the Father. The ascension, after all, is not narrated as a separate event in John. The result is that the Son of man sayings that predict Jesus' exaltation are the Johannine counterpart to the Synoptic passion predictions, the second group of the Synoptic Son of man sayings. The third group of the Synoptic Son of man sayings—the earthly Son of man apart from his suffering—does not have direct parallels in John.¹⁹ John, therefore, has not drawn his concept of Jesus as Son of man from the Synoptics but rather has reinterpreted the Son of man concept in light of the wisdom/Logos tradition in its distinctive Johannine development.²⁰

Moving from one reference to another, one can see that John progressively defines the role of the Son of man. In response to acclamations from his first disciples, Jesus announces that they will see the angels of God ascending and descending on the Son of man (1:51). Since this announce-

ment recalls Jacob's dream vision of a ladder reaching to heaven, with angels ascending and descending on it (Gen. 28:12), the implication is that Jesus is the new Bethel, the new meeting place between heaven and earth. Jesus' role as heavenly revealer is secure because only the Son of man has descended from heaven, and no one else has ascended to heaven (3:13). There will be something paradoxical about this ascension, however. The Son of man must be lifted up like the serpent in the wilderness (3:14). When Moses prayed that the people of Israel might be delivered from a plague of fiery serpents, the Lord commanded that he set a bronze serpent on a pole. If a serpent bit one of the Israelites, the victim could look to the bronze serpent and live (Num. 21:3-9). Similarly, Jesus' exaltation would provide life for those who looked to him in faith.

The next reference explains that the Son has not only the power to give life but also the authority to judge—the role of the Son of man that is emphasized in the Synoptic Gospels. Because Jesus has descended from above, like the personification of Wisdom, he can invite those who accept him to drink living water and eat the bread of life (6:27). The bread and drink he gives, however, are his own body and blood (6:53). Unless one eats his body and drinks his blood, one can have no part in him. The insight that holds this obscure reasoning together is that the revelation Jesus embodies in himself and gives to those who will receive it nourishes one's life in the spirit as surely as bread nourishes our physical bodies. The language is eucharistic, but the declaration has christological, soteriological, and ecclesiological significance. For the original readers of the Gospel, Jesus' pronouncement probably meant that those who would not break from the synagogue, make a public declaration of faith in Jesus, and join with the Christian community in its worship had no hope of life in Christ. The other side of the scandal is that the Son of man who gives himself to provide life for others will ascend again to the Father (6:52).

A verse from Isaiah unifies important Johannine themes: "See, my servant shall prosper, he shall be exalted and lifted up, and shall be very high" (Isa. 52:13). But only when the Son of man has been lifted up will his identity and divine authority be evident (8:28). When Jesus asks, "Do you believe in the Son of Man?" (9:35), the blind man to whom he has given sight asks who the Son of man is. With delightful wit, Jesus says to the man born blind, "You have seen him?" When the Greeks come and ask to see Jesus, he realizes that the hour has come for him to be glorified. He can no longer remain a provincial messiah (12:23). It is now time for him to be lifted up so that he can draw all people to himself (12:32). Although Jesus has not mentioned the Son of man in this immediate context, the Son of man

referred to in the first two lifting-up sayings (3:14; 8:28), so the crowd responds by asking the identity of the Son of man. The hour has come, and quickly the events that will lead to Jesus' death are set in motion. When Judas goes out to betray him, Jesus announces, "Now the Son of Man has been glorified, and God has been glorified in him" (13:31). For John, that is the essential truth about Jesus. The Son of man has already come. He has been lifted up and glorified, and the judgment is determined by how we respond to his revelation of the Father.²¹

John's portrayal of Jesus as the Logos incarnate, against the background of the wisdom tradition, has therefore also had a profound impact on John's interpretation of Jesus as the Son of man. Although the Gospel uses the title "Son of man," the Son of man concept functions quite differently in John than it does in the Jewish sources or the Synoptic Gospels. The brief survey here supports Moody Smith's conclusion:

Apparently, the meaning and function of the Son of Man title in John stands closer to Johannine christology generally than to the several uses of the term in the Synoptic Gospels. Thus it would be difficult to speak of a Son of Man christology in the Gospel of John that stands out distinctly from a Son of God christology.²²

The Gospel of John has recast the Son of man concept in light of the Gospel's interpretation of Jesus as the Son of God sent from above, who is the Logos incarnate. The emphasis has shifted from the future role of the Son of man to Jesus' present fulfillment of traditional eschatological expectations. Jesus' authority as the Son of man, moreover, is derived from his identity as the Son of God and the Logos. Again, it would be hard to understand this recasting of the Son of man apart from John's Logos Christology.

The One in Whom There Is Life

One of the first affirmations that John makes about the Logos is "What has come into being in him was life" (1:3-4), and this motif runs throughout the Gospel. The end result of the work of the one who is Wisdom/Logos, the Son of God, and the Son of man is not "salvation" (which occurs only once in John; 4:22) or "justification" (*dikaioynē* occurs only twice in John; 16:8, 10, and then in the sense of "righteousness" rather than "justification") but "life" (which occurs thirty-six times in John, seventeen of which are in the phrase "eternal life"). Moreover, John's understanding of eternal life is also distinctive. Characteristically, John does not regard eternal life as something believers will receive in the future. Those who believe al-

ready have eternal life. They have crossed over from death into life (5:24; 1 John 3:14). The dominant reality of eternal life is not quantitative but qualitative: "And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent" (John 17:3). The purpose of the Gospel, therefore, is an extension of the work of the Revealer: "Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name" (20:30-31).

The characterization of Jesus as the giver of life is one of the themes that unifies John 2-4. Jesus' first public act is the changing of water to wine at the wedding at Cana. The imagery of a wedding and the symbolism of wine both suggest that in the provision of the best wine at the end, Jesus is fulfilling the Old Testament visions of the end time (Isa. 25:6-8; Zech. 10:6-7; Joel 2:19, 24; Rev. 19:7-9). Jesus not only provides the good wine; he is the bridegroom (John 3:29).

The scene in the temple in John 2:14-22 differs from the Synoptic parallels in that Jesus' act of overturning the tables and driving out the money changers serves to set up his pronouncement "Destroy this temple, and in three days I will raise it up" (2:19). This saying occurs elsewhere, at the trial of Jesus and at the mockery at the cross, but in none of the other accounts of the demonstration in the temple. John interprets this saying as a reference to the death and resurrection of Jesus and adds that after his resurrection the disciples remembered that he had made this claim (2:22). Through his resurrection, therefore, Jesus provides a new place in which the glory of God can dwell on earth.

In John 3, Jesus declares that no one can enter the kingdom of God unless he or she is born from above (3:3; compare Matt. 18:3). Nicodemus misunderstands because he fails to recognize that Jesus is the one through whom a person can receive this new life from above. He is the Son of man who has descended from above (3:13), and when he is lifted up, whoever believes in him may have eternal life, just as the act of looking to the serpent that Moses lifted up in the wilderness gave life to the dying Israelites (3:14-15). The Father's purpose in sending the Son was that he might give eternal life to all who believe in him (3:16, 36).

In the conversation with the woman at the well in Samaria, Jesus again offers life, this time in the image of living water (4:14). Water is a necessity for life, especially in an arid region, and like wine, "living water" had become a symbol for the eschatological fulfillment of blessing for God's people, both in the prophetic writings (Zech. 14:8; Ezek. 47:1) and in the New Testament.

writings of Qumran (CD 3:16–17; 19:34). The hymns of the community at Qumran praise the Teacher of Righteousness as the source of streams of living water that water the plantation in the wilderness (1QH 16 (=8):4, 6–7a, 13b–14a, 16). Whether in direct relationship to the claims for the Teacher of Righteousness or not, John appropriates this claim for Jesus: Jesus is the source of living water for all who thirst (John 4:14; 7:37–38).

As if to underscore the validity of this claim, the next act in the Gospel narrative shows Jesus giving life to an official's son (4:46–54). After an introduction in which death is imminent (4:47, 49), three references to believing (4:48, 50, 54) are followed by three references to living (4:50, 51, 53). The greatest concentration of references to Jesus as the giver of life is in John 5 and 6. After the healing of the man at the pool, Jesus claims that those who believe in him have eternal life. They have "passed from death to life" (5:24). The Son has life in himself (5:26), but his opponents refuse to accept life from him (5:39–40). In the discourse that follows and interprets the feeding of the multitude, Jesus tells the people to strive for the food that endures to eternal life, the food that the Son of man will give them (6:27). Jesus is himself the bread of life, given by the Father, and all who eat of his flesh and drink of his blood have life in him. References to life occur twelve times in this discourse (6:27–68). With wonderful subtlety, therefore, the rhetoric of the discourse sets up Peter's confession at the end of the discourse. In contrast to the Synoptic accounts, Peter does not claim that Jesus is the Christ. Instead he says, "You have the words of eternal life. . . . You are the Holy One of God" (6:68).

As the good shepherd, Jesus has come that his sheep might have life (10:10, 28) "and have it abundantly" (10:10). The images of abundance in the Gospel underscore this claim. Jesus supplies wine in abundance, points to springs of living water and fields white for harvest. He multiplies loaves and fish so that there is more than enough for all. Rivers of living water flow from him, and in John 21 he directs the disciples to a bountiful catch of fish.

Gathering up all the previous references to the giving of life, the raising of Lazarus paints a narrative portrait of Jesus as the giver of life. Earlier Jesus had announced that the dead would come forth from their tombs (5:28–29). Now, as a sign that Jesus is the one in whom all hopes for the future are fulfilled, now and in the future, Jesus raises Lazarus from the dead and calls him out from his tomb.

Like a seed falling into the ground, Jesus must die if he is going to give life (12:24–25). The remainder of the Gospel focuses on the preparations for Jesus' death and the meaning of his death and resurrection. He is "the way, and the truth, and the life" (14:6), and eternal life is defined as know-

ing God through Jesus (17:3). The Gospel, therefore, is written in order that its readers might have life (20:31).

The Gospel of John has no distinctive title for Jesus as the giver of life, but this theme is articulated in the prologue and then provides a unifying perspective from which to understand the end result of Jesus' mission as the one who reveals the Father and takes away the sin of the world. Moreover, because the theme is introduced in the Logos hymn at the beginning of the Gospel, readers interpret all subsequent allusions to Jesus' life-giving role in light of its connection with the work of the Logos.

The "I Am" Sayings in Context

Jesus' messianic identity is a secret in the Gospel of Mark, and much of Mark's plot turns on how those around Jesus learn of his identity. Jesus makes no explicit messianic claims (at least not until his trial; Mark 14:62), and neither his teachings nor his miracles disclose his divinity. Only at his death does anyone exclaim, "Truly this man was God's Son!" (Mark 15:39). In sharp contrast, the first disciples use a whole series of christological titles for Jesus in the first chapter of John, and Jesus makes repeated claims regarding his messianic identity in the form of "I am" sayings. Complementing Jesus' use of titles, "I am" sayings, and aphoristic sayings, the Gospel's narration of Jesus' actions adds a further layer of christological interpretation.

The "I am" sayings in John can be divided into three groups: (1) sayings in which the phrase occurs in common speech, such as "I am he" or "It is I" (4:26; 6:20; 18:5, 6, 8; compare 9:9); (2) sayings in which the phrase is used in an absolute sense as a solemn formula of revelation, echoing Exodus 3:14 (8:24, 28, 58; 13:19); and (3) sayings in which "I am" is followed by one of seven different complements:

1. "I am the bread of life" (6:35, 48)
or "the living bread" (6:51)
2. "I am the light of the world" (6:51)
3. "I am the gate" (10:7, 9)
4. "I am the good shepherd" (10:11, 14)
5. "I am the resurrection and the life" (11:25)
6. "I am the way, and the truth, and the life" (14:6)
7. "I am the true vine" (15:1, 5)

Further attention needs to be given to the ways in which the "I am" sayings are related to their narrative contexts in the Gospel. The Gospel of John

sayings in the Gospel use the phrase in ordinary speech, but in a context of self-disclosure. In the conversation with the woman at the well, which revolves around the woman's progressive recognition of Jesus' identity, Jesus responds to the woman's reference to the messiah by saying, "I am he, the one who is speaking to you" (4:26). Jesus' response is tantamount to saying, "I am the Christ." The second "I am" saying, which is also generally interpreted as an instance of ordinary speech, occurs in the context of Jesus' walking on the water—which is treated as a divine epiphany.²³ The occurrence of the "I am" saying here has a parallel in the Markan account of the walking on the water (Mark 6:50), which shows that the usage probably predates John and is drawn from early Christian tradition. Rudolf Schnackenburg plausibly suggests that the use of "I am" in this context suggested the idiom to John.²⁴ If so, the occurrence of this "I am" saying in the context of Jesus' dramatic act of self-disclosure leads to the absolute use of "I am" in John 8:24, 28, and 58 and to the first of the uses of "I am" with a complement, which occurs in the discourse on the bread from heaven that follows in the rest of John 6 (compare verses 35, 48, and 51).

Some years ago, Franklin Young observed that the Gospel of John has numerous contacts with the book of Isaiah.²⁵ In Deutero-Isaiah, "I am" is used virtually as a name for God; for instance, Isaiah 43:10–11; 43:25 (where the LXX uses *Egō eimi*); 51:12; 52:6. The Johannine Jesus, therefore, speaks in the same idiom in which Yahweh speaks in Deutero-Isaiah. One instance in the Synoptics approaches the absolute use of "I am" in Deutero-Isaiah and John (Mark 13:6; Luke 21:8): "Many will come in my name and say, 'I am he!' and they will lead many astray." This saying is important because it provides a parallel for the use of the formula to sum up Jesus' messianic identity and authority.

The first of the absolute "I am" sayings (8:24) occurs after Jesus' claim that he is going away, an allusion to his death and return to the Father (8:21; cf. 7:33–35; 13:33). The connection between Jesus' claim to divinity through the use of this idiom and his exaltation as the Son of man becomes explicit a few verses later: "When you have lifted up the Son of Man, then you will realize that I am he, and that I do nothing on my own, but I speak these things as the Father instructed me" (John 8:28). As we have seen, the lifting-up sayings serve much the same function as the passion predictions in the Synoptics, and the Son of man sayings typically address Jesus' exaltation. When Jesus is lifted up, the people will know that "I am he," and he will draw all people to himself (12:32) so that whoever believes might have eternal life (3:14–16). Jesus is both one with the Father (10:30) and absolutely dependent on the Father (8:28–14:28). John 8:28, therefore, is

both christological and soteriological; life comes only by believing in Jesus as the one who can say, "I am," in the absolute sense.

In the wisdom tradition, Wisdom often speaks in the first person, but the figure of Wisdom does not use the "I am" formula. Nevertheless, the wisdom tradition helps explain the use of the "I am" formula in John. When Jesus claims, "Very truly, I tell you, before Abraham was, I am" (John 8:58), the use of "I am" in the absolute sense has merged with the claim of preexistence in the prologue that arose from the influence of the wisdom tradition on John's Logos Christology. Readers of the Gospel, therefore, read the "I am" saying in John 8:58 in light of the frame of reference set by the prologue.

In addition to the absolute "I am" sayings, John contains a series of "I am" sayings with complements. Most of the complements are drawn from the Old Testament, where they are often used as images for Israel. In the Gospel, these complements provide rudimentary images that further interpret Jesus' identity and functions. None of the Synoptic parables appears in John, and the Johannine Jesus does not use parables to describe any reality beyond himself. Instead, the imagery of the Gospel serves a christological function also. Jesus is the good shepherd, the seed falling into the ground, and the true vine.

The "I am" sayings with complements are also closely related to their narrative contexts and often function to crystallize in a single assertion the image that is being developed in that section of the Gospel. The first of these sayings, "I am the bread of life" (6:35), follows the feeding of the five thousand and the "I am" saying in the context of the walking on the water (see above). Jesus has entered into a dialogue with the crowd on the water him again the next day, looking for another free meal. He challenges them to seek instead to fulfill their deeper needs (6:27). They challenge Jesus with the quotation from Exodus 16:4 and 16:15 in verse 31, and Jesus begins to interpret this text in relation to himself. "He" was not Moses but God, who gave bread to their ancestors. The bread, moreover, is not the manna but ultimately Jesus himself. The "I am" saying serves, therefore, to crystallize this narrative movement into a single memorable and emphatic pronouncement. If one does not eat the bread, one has no part in Jesus. Although the Gospel of John does not contain the words of institution at the Last Supper, this section suggests that the Johannine community knew and observed the Lord's Supper. These words, too, have christological, soteriological, and sociological significance. Unless one broke from the synagogue, publicly declared faith in Jesus as the Messiah, and joined the Christian community in its worship, one had no life in Christ.

The pattern of crystallizing narrative imagery in an "I am" saying is evident with the remaining "I am" sayings with complements. The prologue affirms, "What has come into being in him was life, and the life was the light of all people" (1:3-4). In John 8:12, before the giving of sight to the blind man, Jesus says, "I am the light of the world . . . the light of life." The claim that Jesus is the light of the world captures the revelatory significance of the incarnation. In a sense, we are all born blind, and we all need to come to sight. Otherwise, we love darkness and find ourselves following those who go out into the night with torches to arrest the light of the world.

The allegory of the sheep and the shepherd gives rise to two "I am" sayings. Much of John 10 is devoted to identifying the sheep, the hirelings, the door, and the shepherd. The background of this chapter is probably to be found in the references to sheep and shepherds in the imagery of the Old Testament (especially Ezekiel 34). Israel is pictured as a flock of sheep, and her leaders are the shepherds. The issue is then raised of who the true shepherds are, and who the hirelings are. In the verse after Jesus' claim that he has come to give life to his sheep, he says, "I am the good shepherd" (10:11, 14). The good shepherd lays down his life for the sheep. The saying functions as another Johannine passion prediction, but Jesus will later tell Peter that he, too, will lay down his life as a shepherd (13:37-38; compare 21:15-19).

Jesus is also the good shepherd because he knows his sheep and his sheep know him (10:14). This part of the allegory describes the intimate union between the believer and Jesus that Jesus will speak of in the Farewell Discourse, where he invites the disciples to abide in him and he will abide in them. Knowing the truth means the full and open reception of God's revelation in Jesus.

In John 11, just before the raising of Lazarus, Jesus says to Martha, "I am the resurrection and the life" (11:25). The raising of Lazarus then dramatically animates John's claim that Jesus has come to give life. (See the discussion of this theme above.) The two "I am" sayings in the Farewell Discourse seem to serve to articulate themes that will be developed in the next verses. In John 14:6, Jesus says, "I am the way, and the truth, and the life." Following the typical pattern of Johannine misunderstandings, Jesus has introduced an ambiguous reference, in this case preparing a place for the disciples, and Thomas has confessed that they do not understand what Jesus is talking about. The "I am" saying is meant to clarify, at least for the reader, that Jesus himself is the means, the process, and the goal. He is the giver of life; but the disciples still do not understand, as Philip's request in the next verses shows.

Jesus' claim that he is the true vine (15:1, 5) again employs an image that the Old Testament uses for Israel (Isa. 5:1-7; Ps. 80:8-13). The children of God (John 1:12; 11:52) abide in Jesus and draw their life from him. They are one, just as he and the Father are one.

Our brief review of the Johannine "I am" sayings that have a complement suggests that these sayings function as aphoristic summaries of the narrative pictures John paints of Jesus. These sayings are generally tied to their narrative context and crystallize in vivid aphorisms elements of John's christological imagery. Many of these sayings, moreover, are related to John's portrayal of Jesus as the giver of life, his preexistence, or his divinity. When the Johannine Jesus says, "I am," therefore, the reader of the Gospel understands that it is the Logos who has become flesh who is able to speak in this way.

CONCLUSION

We have surveyed the two dominant approaches to Johannine Christology: proposals regarding the stages in its development and the range of christological titles John uses. Neither, however, adequately captures the nuances of John's Christology. Developmental theories typically offer persuasive accounts of the history of the Johannine community and illuminating explanations regarding how Johannine Christology provoked or responded to each new crisis in the community. As illuminating as some of these theories are, they stop short of explaining how the various stages or strands of thought are now related in what we know as the Gospel of John. Similarly, descriptions of Johannine Christology that survey the christological titles in John often treat each title as a static entity that can be extracted from its narrative contexts and understood in detached isolation. Our survey, however, suggests that the christological titles are intertwined in the Gospel. No one title can be understood apart from its narrative contexts and its conceptual relationship to other titles and to the presentation of Jesus in the Gospel as a whole. In particular, the Gospel's Logos Christology, which is generally regarded as a late stage in the development of Johannine thought, exerts a controlling influence on the Gospel's portrayal of Jesus from the prologue on. The "Son of God" or "Son" (of the Father) is John's dominant title for Jesus, but it is grounded in the Logos concept in important ways. The Son of God is the one sent to reveal the Father, take away the sin of the world, and bring life. The Son of man sayings are related, in turn, to the Son of God and Son sayings.

If these observations about John's Christology are valid, advances in our

understanding of John's Christology will depend on our ability to interpret the Gospel's thought holistically, as a construct of the Gospel as a whole, and to perceive more clearly the interrelationships between concepts we have typically kept separate and compartmentalized. Even so, John's Word will continue to elude our grasp. The light shines on in the darkness, but the darkness cannot comprehend it.

NOTES

1. Robert T. Fortna, *The Gospel of Signs: A Reconstruction of the Narrative Source Underlying the Fourth Gospel*, Society of New Testament Studies Monograph Series 11 (Cambridge: Cambridge University Press, 1970).
2. Robert T. Fortna, *The Fourth Gospel and Its Predecessor: From Narrative Source to Present Gospel* (Philadelphia: Fortress Press, 1988).
3. Ibid., 226.
4. Ibid., 232-34.
5. J. Louis Martyn, *The Gospel of John in Christian History* (New York: Paulist Press, 1978), 96.
6. Ibid., 104.
7. Ibid., 105.
8. Raymond E. Brown, *The Community of the Beloved Disciple* (New York: Paulist Press, 1979), 36-40.
9. Martinus C. de Boer, *Johannine Perspectives on the Death of Jesus*, Contributions to Biblical Exegesis and Theology 17 (Kampen, the Netherlands: Kok Pharos, 1996).
10. Ibid., 88, citing D. Moody Smith, "The Milieu of the Johannine Miracle Source," in *Johannine Christianity: Essays on Its Setting, Sources, and Theology* (Columbia: University of South Carolina Press, 1984), 77.
11. de Boer, *Johannine Perspectives on the Death of Jesus*, 93.
12. Ibid., 115.
13. Ibid., 144.
14. Ibid., 156.
15. Ibid., 171.
16. Ibid., 189.
17. Ibid., 192.
18. See Dale Moody, "God's Only Son: The Translation of Jn 3,16 in the R.S.V.," *Journal of Biblical Literature* 72 (1953): 213-19.
19. Rudolf Schnackenburg, "The 'Son of Man' in the Fourth Gospel," in *The Gospel according to St. John*, trans. Kevin Smyth (New York: Herder & Herder, 1968), 1:536.
20. Ibid., 1:541.
21. See further *ibid.*, 1:529-42.

22. D. Moody Smith, *The Theology of the Gospel of John* (Cambridge: Cambridge University Press, 1995), 132.
23. See Gail O'Day, "John 6:15-21: Jesus Walking on Water as Narrative Embodiment of Johannine Christology," in *Critical Readings of John 6*, ed. R. Alan Culpepper (Leiden: E. J. Brill, 1997), 149-59.
24. Rudolf Schnackenburg, *The Gospel according to St. John* (New York: Seabury Press, 1980), 2:87.
25. Franklin W. Young, "A Study of the Relation of Isaiah to the Fourth Gospel," *Zeitschrift für die neutestamentliche Wissenschaft* 46 (1955): 215-33.