

Chiastic Parallelism in each SECTION of John's Gospel

(from Peter F. Ellis, "The Genius of John," The Liturgical Press, Collegeville, MN, 1984)

PART I: WITNESS TO JESUS (1:19-4:3)

- (a) Seq. 1 **The Baptist witnesses to Jesus** (1:18-51)
- (b) Seq. 2 **Water** Replaced by wine at Cana (2:1-12)
- (c) Seq. 3 **Jesus cleanses the temple** (2:13-25)
- (b') Seq. 4 Rebirth through **water** and the spirit (3:1-21)
- (a') Seq. 5 **The Baptist witnesses to Jesus** again (3:22-4:3)

PART II: RESPONSE TO JESUS (4:4-6:15)

- Seq. 6 **The Samaritan woman believes** (4:4-38)
- Seq. 7 The **Samaritan townspeople believe** in Jesus (4:39-45)
- Seq. 8 **The royal official believes** (4:46-54)
- Seq. 9 The **Jerusalem Jews refuse to believe** (5:1-47)
- Seq. 10 The **Galilean Jews refuse to believe** (6:1-15)

PART III: THE NEW EXODUS (6:16-21)

- Seq. 11 The New Exodus – Jesus walks on the sea (6:16-21)

PART IV: FRUITLESS APPEALS TO THE JEWS (6:22-12:11)

- Seq. 12 I will **raise him up** on the last day (6:22-71)
- Seq. 13 Jesus **at the Feast** of Tabernacles (7:1-8:59)
- Seq. 14 **The man born blind and the Good Shepherd** (9:1-10:21)
- Seq. 15 Jesus **at the Feast** of the Dedication (10:22-39)
- Seq. 16 Jesus is the **resurrection** and the life (10:40-12:11)

PART V: THE HOUR OF GLORY (12:12-21:25)

- Seq. 17 (12:12-50) The arrival of Jesus' hour. Jesus **comes** to Jerusalem. The Greeks come to Jesus. **Seeing and not believing. The purpose of the signs. Universal salvation.**
- Seq. 18 (13:1-17:26) Jesus' farewell discourse to his **disciples** about his **absence** "for a little while" followed by his **presence** "in a little while."
- Seq. 19 (18:1-19:42) **The passion, death and burial of the king.**
- Seq. 20 (20:1-18) Mary and the **disciples** at the Tomb. **Absence** and **presence** of Jesus.
- Seq. 21 (20:19-21:25) The blessedness of those who "**do not see but believe.**" **The purpose of the signs.** The apostles' and Peter's commissioning for the **salvation of the world.** The discussion about Jesus' **second coming.**

Chiastic Parallelism in each SEQUENCE of John's Gospel

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PART I: WITNESS TO JESUS (1:19-4:3)

Seq. 1 The Baptist Witnesses to Jesus (1:18-51)

- (a) The Baptist **witness** to Jesus (1:19-39)
 - (b) Andrew **finds** Simon (1:40-41)
 - (c) Jesus changes Simon's name to Peter (1:42)
 - (b') Philip **finds** Nathanael (1:43-45)
- (a') Nathanael **witnesses** to Jesus (1:46-51)

Seq. 2 Water Replaced by Wine at Cana (2:1-12)

- (a) Jesus, his **mother**, and his **disciples** at Cana (2:1-2)
 - (b) **Wine** and **servants** (2:3-5)
 - (c) Water changed to wine (2: 6-8)
 - (b') **Wine** and **servants** (2:9-10)
- (a') Jesus, his **mother**, and his **disciples** at Cana (2:11-12)

Seq. 3 Jesus Cleanses the Temple (2:13-25)

- (a) Jesus in Jerusalem at the **Passover** (2:13)
 - (b) His **disciples remember** the words of **scripture** (2:14-17)
 - (c) "Destroy this temple, and in three days I will raise it up" (2:18-21)
 - (b') His **disciples remember** the words of **scripture** (2:22)
- (a') Jesus in Jerusalem at the **Passover** (2:23-25)

Seq. 4 Rebirth through Water and the Spirit (3:1-21)

- (a) A **man** named Nicodemus **came to Jesus** by **night** and said, "...you are a teacher **come from God**; for no one can **do** these signs that you **do**, unless **God** is with him" (3:1-2)
 - (b) *Central question*: How can a man be born anew and enter the **kingdom of heaven**? (3:3-9)
 - (c) "Are you a teacher of Israel, and yet you do not understand this?" (3:10)
 - (b') *Answer to central question*: "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believes in him may have **eternal life**. For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have **eternal life**" (3:11-18)
- (a') Jesus says: "...**men** loved **darkness** rather than **light**... everyone who **does** evil hates the **light**, and does not **come to the light**... But he who **does** what is true **comes into the light**, that it may be clearly seen that his **deeds** have been **wrought in God**" (3:19-21)

Seq. 5 The Baptist Witness to Jesus Again (3:22-4:3)

- (a) Here he is **baptizing**, and **all are going to him** (3:22-26)
 - (b) No one can receive anything except what is given him **from heaven** (3:27-28)
 - (c) He must increase, but I must decrease (3:29-30)
 - (b') He who comes **from heaven** is above all (3:31-36)
- (a') Jesus was making and **baptizing more disciples than John** (4:1-3)

PART II: RESPONSE TO JESUS (4:4-6:15)

Seq. 6 The Samaritan Woman Believes (4:4-38)

- (a) Jesus, **wearied** (*kekopiakos*), sits at the well (4:4-6)
- (b) The Samaritan woman is **surprised** (4:7-18)
 - (c) **Worship in spirit and truth** (4:19-24)
- (b') The apostles are **surprised** (4:25-34)
- (a') Others have **labored** (*kekopiakasin*), and you have entered into their **labor** (*kopon*) (4:35-38)

Seq. 7 The Samaritan Townspeople Believe in Jesus (4:39-45)

- (a) Many **Samaritans from that city believed in him** because of the woman's testimony (4:39)
- (b) **He stayed there two days** (4:40-41)
 - (c) **This is indeed the savior of the world** (4:42)
- (b') **After the two days he departed** to Galilee (4:43-44)
- (a') The **Galileans welcomed him**, having seen all that he had done in Jerusalem at the feast (4:45)

Seq. 8 The Royal Official Believes (4:46-54)

- (a) So he **came again** to Cana in **Galilee**, where he had **made the water wine** (4:46-47)
- (b) Go; **your son will live** (4:48-50a)
 - (c) **The man believed the word that Jesus spoke to him and went his way** (4:50b)
- (b') The father knew that was the hour when Jesus had said to him, "**Your son will live**" (4:51-53)
- (a') This was now the **second sign** that Jesus did when he had **come from Judea to Galilee** (4:54)

Seq. 9 The Jews Reject Jesus, and Jesus Rejects the Jews (5:1-47)

Section A (5:1-18): Jesus heals a paralytic on the sabbath

- (a) The **Jews** contest **Jesus'** healing a man **on the Sabbath** (5:1-11)
- (b) The **Jews** ask the **man** who it was that **healed** him (5:12-13)
 - (c) **Jesus and the healed man in the temple** (5:14)
- (b') The **man** tells the **Jews** that it was Jesus who **healed** him (5:15)
- (a') The **Jews** persecute **Jesus** because he healed a man **on the Sabbath** (5:16-18)

Section B (5:19-30): Jesus' Right to Judge, i.e., to give and refuse life

- (a) The Son **can do nothing** of his own accord (5:19-23)
- (b) **The hour is coming when the dead will hear the voice** of the Son of God (5:24-25)
 - (c) **The father gives the Son the power to judge** (5:26-27)
- (b') **The hour is coming when all are in the tombs will hear his voice** (5:28-29)
- (a') I **can do nothing** on my own authority (5:30)

Section C (5:31-47): Jesus condemns the Jews of Jerusalem

- (a) The testimony of "**another**" (5:31-32)
- (b) The testimony of **the Baptist** (5:33-35)
 - (c) **The testimony of the works, the father and the scriptures** (5:36-40)
- (b') Jesus condemns the Jews who receive **the Baptist** but not him to whom **the Baptist testifies** (5:41-44)
- (a') **Moses** and the scriptures accuse the Jews (5:45-47)

Seq. 10 The Galilean Jews Refuse to Believe (6:1-15)

- (a) Followed by the **multitude**, **Jesus** goes up into **the hills** (6:1-3)
- (b) The multitude is **hungry** (6:4-9)
 - (c) **The multitude is seated** (6:10)
- (b') The multitude is **filled** (6:11-13)
- (a') Misinterpreted by the **multitude**, **Jesus** flees again to **the hills** (6:14-15)

PART III: THE NEW EXODUS (6:16-21)

Seq. 11 The New Exodus – Jesus Walks on the Sea (6:16-21)

- (a) The disciples depart from **one side of the sea** (6:16-17a)
- (b) The disciples are **alone** on the sea (6:17b)
- (c) [The wind blows and the sea rises \(6:18\)](#)
- (b') **Jesus joins the apostles** and declares, "It is I" (6:19-20)
- (a') The disciples arrive on the **other side of the sea** (6:21)

PART IV: FRUITLESS APPEALS TO THE JEWS (6:22-12:11)

Seq. 12 The True Bread Gives Life Everlasting (6:22-71)

- (a) The crowd comes to **Capernaum** looking for Jesus (6:22-24)
- (b) Jesus is the **true bread** from heaven (6:25-40)
- (c) [The Jews protest Jesus' claim that he came down from heaven \(6:41-42\)](#)
- (b') Jesus insists he is the **true bread** and this bread is his flesh (6:43-58)
- (a') Many reject Jesus' teaching and leave him; only the Twelve remain at **Capernaum** (6:59-71)

Seq. 13 Jesus at the Feast of Tabernacles (7:1-8:59)

- (a) **Jesus comes out of hiding** from the **Jews seeking to kill him** (7:1-36)
- (b) Living water and the **Spirit** (7:37-44)
- (c) [The Jewish leaders fail to arrest Jesus \(7:45-52\)](#)
- (b') The **light** of the world and the **Father** (8:12-20)
- (a') **Jesus again hides himself** from the **Jews seeking to kill him** (8:21-59)

Seq. 14 The Man Born Blind and the Good Shepherd (9:1-10:21)

Section A (9:1-38) The man born blind

- (a) **Jesus gives sight** to the **man born blind** (9:1-7)
- (b) The **Pharisees reject** the man's **testimony** (9:8-17)
- (c) [The Pharisees reject the parent's testimony \(9:18-23\)](#)
- (b') The **Pharisees again reject** the man's **testimony** (9:24-34)
- (a') **Jesus gives spiritual sight** to the **man born blind** (9:35-38)

Section B (9:39-10:21) Jesus condemns the Pharisees as false shepherds

- (a) **Jesus accuses** the Pharisees of blindness (9:39-41)
- (b) The parable of the **door** and **the shepherd** (10:1-5)
- (c) [The Pharisees do not understand the parable \(10:6\)](#)
- (b') Explanation of the **door** and **the shepherd** (10:7-18)
- (a') The **Jews accuse** Jesus of having a demon (10:19-21)

Seq. 15 Jesus at the Feast of the Dedication (10:22-39)

- (a) The **Jews menace Jesus** (10:22-24)
- (b) Jesus declares: "**I and the Father are one**" (10:25-30)
- (c) [The Jews take up stones to stone Jesus \(10:31\)](#)
- (b') Jesus declares: "**The Father is in me and I am in the Father**" (10:32-36)
- (a') The **Jews try to arrest Jesus** (10:39)

Seq. 16 Jesus is the Resurrection and the Life (10:40-12:11)

- (a) At **Bethany** beyond Jordan **many believe in Jesus** (10:40-42)

(b) At **Bethany near Jerusalem** Jesus raises Lazarus four days **buried** (11:1-44)

(c) [The Jewish leaders plot to kill Jesus 11:45-57](#)

(b') At **Bethany near Jerusalem** Mary anoints Jesus for **burial** (12:1-8)

(a') At **Bethany** near Jerusalem **many believe in Jesus** (12:9-11)

PART V: THE HOUR OF GLORY (12:12-21:25)

Seq. 17 The Arrival of Jesus' hour (12:12-50)

(a) The crowds greet Jesus as a **nationalistic Messiah** (12:12-19)

(b) The Greeks **want** to see Jesus (12:20-22)

(c) [Jesus declares the "hour" has arrived for the salvation of the world \(12:23-26\)](#)

(b') The Jews **refuse** to see, even though Jesus has done so many signs before them (12:37-43)

(a') Jesus **comes as God's emissary**, sent by the Father to save the world (12:44-50)

Seq. 18 Jesus' Farewell Discourse (13:1-17:26) *(additional breakdown below)*

(A) (13:1-32) The footwashing and Judas the traitor. Jesus speaks about the arrival of **his hour**, about **love** unto the end, about **the mission of the apostles**, and about **his glorification**.

(B) (13:33-14:31) Jesus speaks about **his going away, the counselor**, his love commandment, dwelling places in heaven.

(C) [\(15:1-25\) The true vine and the false vine. During the time of the gap, the disciples must remain in Jesus as the branch remains in the vine. Despite the hatred and persecution of the world, the disciples will produce much fruit as long as they remain in Jesus.](#)

(B') (15:26-16:33) Jesus speaks about **his going away, the Counselor, asking in his name**, and **his gift of peace**.

(A') (17:1-26) Jesus prays for the Church. He speaks about the arrival of **his hour, his glorification**, the mission of the **apostles**, and the **love** that he prays may be in those who believe in him.

Seq. 19 Passion, Death and Burial (18:1-19:42) *(additional breakdown below)*

(A) (18:1-12) Arrested in a **garden**, Jesus is **bound** and led away to trial

(B) (18:13-27) Jesus, **the true high priest**, is put on trial before Caiaphas. The **Beloved Disciple** is present.

(C) [\(18:28-19:16\) Jesus, the king of Israel, is judged by Pilate and rejected by his own people.](#)

(B') (19:17-30) As **true high priest**, Jesus, like Isaac, carries the wood of his own sacrifice. The **Beloved Disciple** is present.

(A') (19:31-42) **Bound** with burial clothes, Jesus is buried in a **garden**.

Seq. 20 Mary at the Tomb (20:1-18)

(a) **Mary Magdalene comes** to the tomb (20:1)

(b) Mary tells the two disciples, "**They have taken the Lord out of the tomb, and we do not know where they have laid him**" (20:2-9)

(c) [Then the disciples went back to their homes \(20:10\)](#)

(b') Mary tells two angels, "...**they have taken away my Lord, and I do not know where they have laid him**" (20:11-17)

(a') **Mary Magdalene comes** to the disciples (20:18)

Seq. 21 Jesus Appears to his Disciples (20:19-21:25)

(a) Jesus **commissions** the apostles (20:19-23)

(b) **Jesus' presence** is required for the conversion of Thomas (20:24-29)

(c) [The purpose of the signs \(20:30-31\)](#)

(b') **Jesus' presence** is required for the catch of fish (21:1-14)

(a') Jesus **commissions** Peter (21:15-25)

Further Chiastic Parallelism in Sequence 18

(A) (13:1-32)

(a) The **hour** has arrived (13:1)

(b) All are **clean** except **one** (13:2-11)

(c) The footwashing is an example for the apostles (13:12-17)

(b') Jesus singles out the **one** who is not **clean** (13:18-27)

(a') Judas' departure sets in motion the **hour** of Jesus' death and glorification (13:28-32)

(B) (13:33-14:31)

(a) Jesus speaks about his **going away**, about **his love commandment**, and about **dwelling places** in heaven (13:33-14:4)

(b) Jesus speaks of himself as "the way, the truth, and the **life**," and says "**I am in the Father**" (14:5-14)

(c) Jesus will ask the Father, and he will give another Counselor (14:15-17)

(b') Jesus says, "You see me as one who has **life**... On that day you will know that **I am in my Father**..." (14:18-20)

(a') Jesus speaks about his **love commandment**, about him and the father making a **dwelling place** with him who loves, and about his **going away** (14:21-31)

(C) (15:1-25)

(a) The **true** vine, i.e., the true Israel (15:1-6)

(b) This is **my commandment**, that you **love** one another (15:7-10)

(c) these things I have spoken to you, that my joy may be in you (15:11)

(b') This **I command you**, to **love** one another (15:12-17)

(a') The **false** vine, i.e., the synagogue (15:18-25)

(B') (15:26-16:33)

(a) **The time** of persecution is coming (15:26-16:4)

(b) I am going to him who sent me (16:5-15)

(c) A little while, and you will see me no more (16:16-22)

(b') I am leaving the world and **going to the Father** (16:23-30)

(a') **The time** of persecution is coming (16:31-33)

(A') (17:1-26)

(a) Jesus prays to the Father to glorify him with the **glory** he had **before the world was made** (17:1-5)

(b) Jesus speaks about his apostles, **to whom he has given the Father's word** (17:6-8)

(c) Jesus prays for his apostles (17:9-13)

(b') Jesus again prays for his apostles, **to whom he has given the Father's word** (17:14-19)

(a') Jesus prays for all believers and concludes by speaking about the **glory** the Father gave him **before the foundation of the world** (17:20-26)

Further Chiastic Parallelism in Sequence 19

(A) (18:1-12)

- (a) A **band of soldiers** and some **officers of the Jews** come to arrest Jesus (18:1-3)
- (b) Jesus declares, “**I am he.**” (18:4-5)
- (c) When Jesus says, “**I am he,**” the soldiers draw back and fall to the ground (18:6)
- (b’) A third time, Jesus declares, “**I am he.**” (18:7-9)
- (a’) The **band of soldiers** and the **officers of the Jews** arrest Jesus (18:10-12)

(B) (18:13-27)

- (a) **Peter**, at the house of **Annas**, the father-in-law of **Caiaphas**, **denies Jesus** a first time (18:13-18)
- (b) **The high priest questions Jesus** about his teaching (18:19)
- (c) **Jesus defends his teaching** (18:20)
- (b’) **Jesus questions the high priest** (18:21-23)
- (a’) While Jesus is being sent from **Annas** to **Caiaphas**, **Peter denies Jesus** a second and a third time (18:24-27)

(C) (18:28-19:16)

- (a) **Outside**, the Jews ask **Pilate to condemn Jesus to death** (18:28-32)
- (b) **Inside**, Pilate **questions Jesus about kingship** (18:33-38a)
- (c) **Outside**, Pilate declares, “**I find no crime in him.**” (18:33b-40)
- (d) **Inside**, Jesus is scourged and mocked by the soldiers as “**King of the Jews**” (19:1-3)
- (c’) **Outside**, Pilate declares, “**I find no crime in him.**” (19:4-8)
- (b’) **Inside**, Pilate **questions Jesus about power** (19:9-11)
- (a’) **Outside**, **Pilate** gives in to the **Jews** and **condemns Jesus to death** (19:12-16a)

(B’) (19:17-30)

- (a) Jesus carries his own **cross** (19:17)
- (b) The **soldiers** crucify Jesus (19:18)
- (c) **Pilate writes: “Jesus of Nazareth, the King of eth Jews”** (19:19-22)
- (b’) The **soldiers** cast lots for Jesus’ garments (19:23-24)
- (a’) Jesus dies on the **cross** (19:25-30)

(A’) (19:31-42)

- (a) **The Jews ask Pilate** that their legs might be broken, and that they might **be taken away** (19:31)
- (b) They did not **break** his legs, but one of the soldiers **pierced** his side with a spear (19:32-34)
- (c) **The witness of the Beloved Disciple** (19:35)
- (b’) Not a bone of him shall be **broken**. They shall look on him whom they have **pierced** (19:36-37)
- (a’) **Joseph of Arimathea asks Pilate** that he might **take away** the body of Jesus (19:38-42)