

“In the Presence of His Disciples:” John 20:30 and the Outline of John’s Gospel

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Introduction

God designed John’s Gospel to make the case for believing Jesus Christ alone for His irrevocable promise of everlasting life to all believers. Zane Hodges consistently champions God’s purpose in the Apostle John’s gospel account.

The Gospel of John, which claims to be written to bring men to faith and eternal life (Jn 20:30-31), never once mentions repentance. Still less does it make it a condition for eternal life along with faith. If John really believed that to be saved one must “repent and believe,” it staggers the mind to consider that he never manages to say so in 21 chapters of his Gospel. By contrast, he says over and over that one must *believe*.¹

My library contains dozens of works on the Fourth Gospel. Of all of them, the commentary by Hodges, *Faith in My Name: Listening to the Gospel of John*, is the one that consistently recognizes how the purpose statement permeates the entirety of John’s Gospel.

Faith in His Name contains a complete outline of the Gospel of John² This paper will evaluate that outline in terms of the degree to which it sees the purpose statement controlling the book. Part One will present the upper-level outline by Hodges for the book. Part Two will consider those parts of John 20:30-31 that are well-represented by his outline. Part Three will note portions of the purpose statement that, perhaps, ought to receive more attention. Part Four will offer this author’s outline of John’s Gospel.

Part One: Upper-Level Outline of John in *Faith in His Name*

An evaluation of an outline’s faithfulness to the purpose statement requires citing both for ease of comparison. This is John 20:30-31, the purpose statement.

Thus Jesus did many other signs in the presence of His disciples, which are not written in this book. But these *signs* have been written so you may believe that Jesus is the Christ, the Son of God, and that by believing *this*, you may have life by His name.³

¹ Zane C. Hodges, *Harmony with God: A Fresh Look at Repentance* (Dallas, TX: Redención Viva, 2001), 2.

² Zane C. Hodges, *Faith in His Name: Listening to the Gospel of John* (Corinth, TX: Grace Evangelical Society, 2015), 11-15.

³ Unless otherwise noted, Scripture citations are from the author’s *Faithful Majority Translation*.

These are the upper-level outline points in *Faith in His Name*. Part 2 will focus now inside the box.

I. Prologue to the Book (1:1-14)

II. Introduction to the Book: Witnesses to Jesus (1:15-51)

III. Body of the Book: The Witness of the **Signs** (2:1-20:29)

A. The First **Sign**: Transforming Water into Wine (2:1-4:42)

B. The Second and Third **Signs**: Healing with His Word (4:43-5:47)

C. The Fourth and Fifth **Signs**: Controlling the Natural World (6:1-71)⁴

D. The Sixth **Sign**: Opening Blind Eyes (7:1-10:30)

E. The Seventh **Sign**: Raising the Dead (10:31-12:50)

F. The Eighth **Sign**: Rising from the Dead (13:1-20:29)

IV. Purpose of the Book (20:30-31)

V. Epilogue: Renewing Discipleship to the Risen Christ (21:1-23)

VI. Conclusion (21:24-25)⁵ [emphasis mine.]

Part Two: Parts of the Purpose Statement That the Outline Represents Well

Each point in the book's body revolves around one (or two) signs. This agrees with the purpose statement: that John included the eight signs so the reader would believe Jesus' message of life, obtaining everlasting life as a result.

Hodges saw each sign contributing to 20:30-31. His commentary demonstrates this conviction repeatedly, as the numbered paragraphs show.

1. Regarding Andrew and John finding the Messiah (John 1:40-41), Hodges says:

...Andrew announces that he and the other disciple (note the **we**) have made a discovery. Their discovery is nothing less than the truth this book was written to proclaim (see 20:30, 31). They⁶ said, "We have found the Messiah,"...⁷

2. Regarding the body of the book (2:1–20:29 in the view of Hodges),⁸ *Faith in His Name's* opening statement about is:

As John states clearly in John 20:30-31, he has selected the signs recorded in this book for the specific purpose of bringing readers to believe that Jesus is the Christ. There were many other signs, or miracles that Jesus did that "are not written in this book." This fact shows that John's selection is deliberately tailored to his purpose of arousing faith.⁹

⁴ Hodges, *Faith in His Name*, 13, incorrectly has v 70 as the last verse in point C.

⁵ Hodges, *Faith in His Name*, 11-15.

⁶ The antecedent is Andrew, so this is a typo. It should be "He."

⁷ Hodges, *Faith in His Name*, 30.

⁸ This paper will argue that the body of the book is 1:15–21:23.

⁹ Hodges, *Faith in His Name*, 35.

3. In his conclusion to “The Sign [Transforming Water into Wine] Performed (2:1-11),” Hodges also links his analysis to the purpose statement:

...the writer is telling us [in 2:11, “His disciples believed in Him”] that this first miracle had exactly the effect he mentions in his thematic statement in John 20:30-31. Right up front, in “this beginning of signs,” we learn that Jesus’ miraculous works are indeed effective in awakening faith in His name.¹⁰

4. In concluding the discussion of John 2:18-19, where (in answering what sign gave Him the right to cleanse the temple), Jesus identified the cross-and-resurrection as the validating sign, Hodges relates these two verses directly to the purpose statement:

It is certainly no accident that the purpose statement for this Gospel (20:30-31) occurs *immediately after* the famous account where “doubting Thomas” is invited to inspect the physical evidence for Jesus’ resurrection. The resurrection, therefore is the *consummating sign* in John’s book.¹¹

5. The opening words of the discussion of John 2:23-24 (in which many believed in His name when they saw the signs which He did), connect with John’s purpose:

During this visit to **Jerusalem** that John is describing, **many people believed in Jesus’ name**. They did this because of the **signs** they saw Him do. This, of course, was precisely the aim of those signs as is stated in 20:30-31. As a result these people obtained eternal life.¹²

6. The conclusion to “Preface [to Jesus’ trip through Samaria] (4:1-3)” observes that John 4:2 downplays baptism (“though Jesus Himself did not baptize, but His disciples”). Hodges observes: “Baptism has no significant role at all in this Gospel, which is so carefully designed to bring readers into eternal life (20:30-31).”¹³

7. As Hodges winds up the discussion of John 4:42, where the Samaritans proclaim their faith in Jesus, he notes:

John concludes his narrative, as well as this unit of his Gospel, with the confession of the men of Sychar. They now believe that Jesus “**is indeed the Christ, the Savior of the world.**” This confession, of course, expresses the very result that John seeks from this book (see 20:30-31).¹⁴

8. The conclusion to 5:36 (which says that the works which the Father gave Jesus testify that the Father sent Him) says:

At least some of these [works which the Father gave Jesus] are the core of the Fourth Gospel, and they serve within this Gospel the same purpose Jesus articulates here for His works as a whole. The “very works” that He does, Jesus states, “bear witness of Me, that the Father has sent Me.” Thus these works are

¹⁰ Hodges, *Faith in His Name*, 41.

¹¹ Hodges, *Faith in His Name*, 45. Emphasis in original.

¹² Hodges, *Faith in His Name*, 46. Bold in original stands for quoted words from the verse in question.

¹³ Hodges, *Faith in His Name*, 70.

¹⁴ Hodges, *Faith in His Name*, 81.

designed to bring people to believe that He is God's Christ and thereby to receive eternal life (see 20:30-31).¹⁵

If Hodges had lived to complete *Faith in His Name*, he would certainly have linked John 20:30-31 to the context many more times. Those verses weave into the fabric of John's Gospel.

How are signs the focus of the each section in the body of the book? Two avenues lead to this conclusion:

1. The function of the Last Discourse (John 13–17).
2. Signs 2–3 and 4–5 Each Belong to One Unit.

The Function of the Last Discourse. Some time after my article, "The Cross in John's Gospel,"¹⁶ was published, Hodges and I discussed issues arising from it. Kindly, he did not mention the article's first sentence, "The signs section of John's Gospel (John 1–12, 19–20) encompasses about two thirds of the book."¹⁷ By that time, both of us had concluded that signs occupied the entire body of the book. We agreed that the Last Discourse (John 13–17) links to the eighth sign: the cross and resurrection.

We worked independently on this, but Hodges hit a grand slam with his 2008 GES papers and the subsequent *JOTGES* articles: "Introducing John's Gospel: In the Upper Room with Jesus the Christ," and "Introducing John's Gospel: Miraculous Signs and Literary Structure."¹⁸ He argued that the Last Discourse demonstrated to the Eleven and to unbelieving readers that Jesus courageously met impending death in anticipation of returning to the Father. He was preparing the Eleven for His departure, His triumphant resurrection, and His return to them. It served to comfort the Eleven, while contributing to the book's evangelistic thrust.

Signs 2–3 and 4–5 Each Belong to One Unit. Upon concluding that John 13–17 contributes to the evangelistic thrust of John's Gospel, Hodges was prepared to see another proof that signs are the main point of each section of the body. First, though, we should look at the raw data for each of eight signs. (This derives from the outline in *Faith in His Name*, but abbreviation allows one-line points:

- | | | |
|---------------|---------------------------------|-------------------------------|
| 1. Sign 1: | Sign 1 performed (2:1-11) | Sign 1 clarified (2:12–4:42) |
| 2. Signs 2-3: | Signs 2-3 performed (4:46-5:9a) | Signs 2-3 clarified (5:16-47) |
| 3. Signs 4-5: | Signs 4-5 performed (6:5-21) | Signs 4-5 clarified (6:22-71) |
| 4. Sign 6: | Sign 6 performed (9:1-7) | Sign 6 clarified (9:8-10:30) |
| 5. Sign 7: | Sign 7 performed (11:1-44) | — |
| 6. Sign 8: | Sign 8 performed (18:1–20:18) | Sign 8 confirmed (20:19-29) |

Generally, a sign is performed, then it is clarified. One might claim three exceptions:

¹⁵ Hodges, *Faith in His Name*, 115.

¹⁶ John H. Niemelä, "The Cross in John's Gospel," *JOTGES* 16 (Spring 2003): 17-28.

¹⁷ Niemelä, "Cross," 17.

¹⁸ Zane C. Hodges, "Introducing John's Gospel: In the Upper Room with Jesus the Christ—Part 1 of 2," *JOTGES* 21 (Spring 2008): 29-44; and Zane C. Hodges, "Introducing John's Gospel: Miraculous Signs and Literary Structure—Part 2 of 2," *JOTGES* 21 (Autumn 2008): 15-27. This article can only give a brief summary.

1. Sign 2 is performed, but clarification awaits sign 3.
2. Sign 4 is performed, but clarification awaits sign 5.
3. Sign 7 is performed, but no clarification section follows.¹⁹

The first two are not exceptions. Hodges observes a key to this phenomenon in 2-3 and 4-5. Specifically, the clarifying material after sign 3 applies both to sign 2 and to sign 3. The same pattern applies to signs 4-5. He says:

In the major unit that begins here [4:43–5:47], John presents two of his eight signs back to back before giving us the clarifying material. Among other things, this doubling of the signs serves to highlight their meaning for John. By considering them together, it becomes more obvious that the point of both of them is the same.²⁰

John has left further clues that these are to be grouped. Note key words (*italicized*) in the performance of signs 2-3 and the clarification of the pair of signs:

1. Sign 2 performed: Jesus told the royal official: “Your son *lives*” (4:50).
2. Sign 3 performed: Jesus told the paralytic: “*Rise*, take your bed, and walk” (5:8).
3. Signs 2-3 clarified: Jesus told the crowd: “As the Father *raises* the dead and gives life to them, even so the Son...” (5:21).

The word *rise* (both in 5:8 and 20) is *egeirō* (which is used of resurrection). Life and resurrection is the point of the performance of 2-3 and the clarification of 2-3.

Similarly, a key statement in the performance section of signs 4-5 is 6:14, “This is truly the Prophet who is to come into the world.” Jesus is the greater than Moses prophet like Moses [Deut 18]. In the clarification section, Jesus declares Himself to be greater than Moses.

Summary: Signs Are the Focus of the Each Part of the Body of the Book. John the apostle gives solid evidence that the thrust of his argument focuses on signs as the means to persuade people that Jesus is the lifegiving Messiah, God’s Son. Hodges has done a masterful job in outlining the book in keeping with John’s emphasis:

- III. Body of the Book: The Witness of the Signs (2:1-20:29)
 - A. The First Sign: Transforming Water into Wine (2:1-4:42)
 - B. The Second and Third Signs: Healing with His Word (4:43-5:47)
 - C. The Fourth and Fifth Signs: Controlling the Natural World (6:1-71)²¹
 - D. The Sixth Sign: Opening Blind Eyes (7:1-10:30)
 - E. The Seventh Sign: Raising the Dead (10:31-12:50)
 - F. The Eighth Sign: Rising from the Dead (13:1-20:29)

¹⁹ One might object that the seventh sign should be grouped with the eighth (as with signs 2-3 and 4-5). However, one significant difference exists between 2-3/4-5 and 7-8. The former (2-3 and 4-5) involve back-to-back signs, whereas several chapters intervene between the performance of sign 7 and the performance of sign 8.

²⁰ Hodges, *Faith in His Name*, 83.

²¹ Hodges, *Faith in His Name*, 13, incorrectly says 70, but the subpoints correctly say 71.

Part Three: Portions of the Purpose Statement Needing More Attention in the Outline

Three issues urge expanding the body of the book from 2:1-20:29 to 1:15–21:23:

1. 1:15-51, 20:1–29, 30-31; and 21:1-23 all emphasize eyewitnesses.
2. John 1:15-51 forms an inclusio with 20:11–21:23.
3. 20:19–21:23 is a unit, so chapter 21 is not an epilogue.

John 1 and 20–21 all emphasize eyewitnesses of the signs. This brings us to the article’s title: “In the presence of His disciples.” These are the Roman-numeral outline-points in *Faith in His Name*. For now, ignore the shaded portion (points III-IV). Hodges has a prologue (1:1-14), an introduction (1:15-51), an epilogue (21:1-23), and a conclusion (21:24-25). That is a doubled introduction and a doubled conclusion. Perhaps, a simpler solution exists:

- I. Prologue to the Book (1:1-14)
- II. Introduction to the Book: Witnesses to Jesus (1:15-51)
- III. Body of the Book: The Witness of the Signs (2:1-20:29)
- IV. Purpose of the Book (20:30-31)
- V. Epilogue: Renewing Discipleship to the Risen Christ (21:1-23)
- VI. Conclusion (21:24-25)

Consider again the purpose statement (John 20:30-31):

And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these [that were done in the presence of His disciples] are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name. [emphasis added]

The Eleven were eyewitnesses. Although Jesus did not Himself receive man’s testimony (John 5:34a), he urged people to listen to John the Baptist’s testimony (5:33), to be saved (5:34b). If Jesus advised heeding the Baptist’s testimony, certainly people should heed the testimony of the Eleven? The purpose statement urges unbelievers to heed the message of life, which eight signs done in the presence of the disciples proved. John 21:24 recaps this: The other disciples know that John the apostle’s testimony is true.

Thus, John 20–21’s emphasis upon eyewitnesses correspond to what Hodges notes in point II, Introduction to the Book: Witnesses to Jesus (1:15-51). At the least, the outline would benefit from mentioning “Witness” in the points about John 20–21. However, the next topic suggests going even further.

John 1:15-51 forms an inclusio with 20:11–21:23: Part 1. The analysis by Hodges on John 1:15-51 is the starting point. Excerpts from Hodges show that John the Baptist’s testimony led three of his disciples to testify about Jesus. First, though, consider the outline of 1:15-51:

- I. Introduction to the Book: Witnesses to Jesus (1:15-51)
 - A. The Testimony of John the Baptist (1:15-34)
 - B. The Testimonies of New Believers (1:35-51)
 1. The Testimony of Andrew (1:35-42)
 2. The Testimony of Philip (1:43-46)
 3. The Testimony of Nathanael (1:47-51)

Hodges argues cogently that John the Baptist’s testimony leads to the testimonies by three of his own disciples (Andrew, Philip, and Nathanael). Remember John 1:7 (John “came for a witness, to bear witness of the Light, that all through him might believe”). The following lists statements by Hodges concerning John’s testimony, its expected impact on John’s disciples, and the three subsequent testimonies. All this supports the thesis of this section of his outline: The Baptist’s testimony leads to testimonies by three of his disciples. The centered and bold italic titles are my addition:

John’s Testimony

With these words [by John the Baptist in John 1:34 that Jesus is the Son of God], the author of the Fourth Gospel concludes his present account of John’s testimony to Jesus Christ.²²

The Expected Impact of John’s Testimony on his Disciples

John’s testimony to Jesus Christ might naturally be expected to impact his own disciples. This is now demonstrated in the case of two of them [Andrew and, most likely, John].²³

Andrew’s Testimony

[Andrew] said, “We have found the Messiah” (John 1:41).

Philip’s Testimony

Philip found Nathanael and said to him, “We have Him of whom Moses in the Law, and also the Prophets, wrote—Jesus of Nazareth, the son of Joseph” (John 1:45).

Nathanael’s Testimony

Nathanael answered and said to Him, “Rabbi, You are the Son of God! You are the King of Israel” (John 1:49).

Hodges did not merely see these as isolated events, but saw John’s testimony leading to three who testified as soon as they learned that Jesus is the Messiah.

John 1:15-51 forms an inclusio with 20:11–21:23: Part 2. The prior section (part 1) showed that God sent John the Baptist to testimony concerning Jesus. His testimony led to three testimonies (by Andrew, Philip, and Nathanael).

In a meeting with Steve Walkup and Lon Gregg on the Gospel of John,²⁴ Lon proposed that Mary Magdalene’s role in John 20 is analogous to that of John the Baptist in chapter 1:

God sent the Baptist to testify (1:7) Jesus sent Mary Mag. to testify (20:17)
John testified to his disciples (1:35) Mary Magdalene testified to His disciples (20:18)

²² Hodges, *Faith in His Name*, 27.

²³ Hodges, *Faith in His Name*, 29.

²⁴ For almost a decade I have met weekly with Steve Walkup and Lon Gregg of the Denver [Colorado] Rescue Mission. We have designed and redesigned twelve-lesson courses on John, Matthew, Acts, and Romans. The order is important. Men in the New Life program start with John, then Matthew, then Acts, then Romans.

Andrew testified (1:41)
Philip testified (1:45)
Nathanael testified (1:49)

Attested appearance to ten (20:19-23)
Attested appearance to eleven (20:24-29)
Attested appearance to seven (21:1-23)
John's testimony is true (21:24)

These three appearances underlie the apostolic message: The resurrected Messiah guarantees everlasting life to all who believe Him for His promise of everlasting life. The greatest sign, His resurrection from the death of a cross, proves that He is who He says He is and does what He promises. John 20:1–21:23 forms an inclusio with John 1:15-51.

This suggests that the body of the book extends to 21:23, but one more argument will seal the case.

20:19–21:23 is a unit, so chapter 21 is not an epilogue. John 21:14 mentions specifically, “This is now the third time Jesus showed Himself to His disciples after He was raised from the dead.” Consider the three appearances mentioned by John:

Jesus appeared to ten disciples (20:19-23)
Jesus appeared to eleven disciples (20:24-29)
Jesus appeared to seven disciples; this was His third appearance to disciples (21:1-23)

John the apostle has defined the three appearances to disciples as a unit (20:19–21:23). This creates a bit of tension with how Hodges handled it. He viewed the first two appearances as part of the body of the book. (His outline defines the body of the book as 2:1–20:29). However, if the body of the book contains any of 20:19-29, the statement in 21:14 requires that 21:1-23 also be part of the body.

Summary of Part 2. Three critiques of the Hodges outline for John 1 and 21 follow:

1. 1:15-51, 20:1–29, 30-31; and 21:1-23 all emphasize eyewitnesses.
2. John 1:15-51 forms an inclusio with 20:11–21:23.
3. 20:19–21:23 is a unit, so chapter 21 is not an epilogue.

These three points yield one idea. John the Baptist (in John 1:15-34) gave testimony that enabled three of his disciples to testify concerning Jesus. Similarly, Mary Magdalene (20:11-18) gave testimony to the disciples that set the stage for them to witness three post-resurrection appearances by Jesus. John 1:15-51 forms an inclusio with 20:11–21:23. Now, everyone recognizes that 20:11-29 is part of the body of the book. How can that portion of an inclusio be part of the body of the book, unless 1:15-51 and 20:30–21:23 are also within the body of the book?

Part Four: The Solution

As a result of back-and-forth with Zane Hodges over the years, analyzing *Faith in His Name*, and his other writings, my debt to him is incalculable. However, my conviction is that his handling of chapters 1 and 20–21 would benefit from some small changes. My outline follows:²⁵

²⁵ This outline seeks to incorporate my critiques into the outline by Zane Hodges. Assuming that he and I were able to converse about John as we once did, this is how I would imagine his outline would look—if he were to agree with the issues raised by this article.

- I. Prologue (1:1-14)
- II. Body: The Witness of Eight Signs (1:15-21:23)
 - A. Body (Part 1): The Witness of Seven Signs (1:15-12:30)²⁶
 - 1. The First Sign: Transforming Water into Wine (1:15-4:42)²⁷
 - 2. The Second and Third Signs: Healing with His Word (4:43-5:47)
 - 3. The Fourth and Fifth Signs: Controlling the Natural World (6:1-71)
 - 4. The Sixth Sign: Opening Blind Eyes (7:1-10:30)
 - 5. The Seventh Sign: Raising the Dead (10:31-12:50)
 - B. Body (Part 2): The Witness of the Eighth Sign (13:1-20:29)²⁸
 - 1. The Eighth Sign (Part 1): The Cross (13:1-19:42)
 - a. The Eighth Sign: (Part 1): Preparing the Eleven for His Death (13:1-17:26)
 - b. The Eighth Sign (Part 1b): Arrest, Trials, and Death (18:1-19:42)
 - 2. The Eighth Sign: (Part 2): Rising from the Dead (20:1-21:23)
 - a. The Eighth Sign: (Part 2a): Jesus Rising from the Dead (20:1-18)
 - b. The Eighth Sign: (Part 2b): Jesus Appears to Ten Witnesses (20:19-23)
 - c. The Eighth Sign: (Part 2c): Jesus Appears to Eleven Witnesses (20:24-29)
 - d. Parenthetic Purpose Statement for the Book (20:30-31)²⁹
 - e. The Eighth Sign: (Part 2d): Jesus Appears to Seven Witnesses (21:1-23)
- III. Epilogue (21:24-25)

Conclusion

One hundred and three years ago (in 1917) Lewis Sperry Chafer gave a clarion call for Christendom to proclaim the simple faith-alone message of John’s Gospel:

The Apostle John in his Gospel uses the word “believe” in its various forms about eighty-six times [actually one-hundred uses in eighty-six verses]³⁰

²⁶ The first half of the book focuses on seven signs; the last half focuses on the supreme one (the cross and resurrection of Jesus). Therefore, I divided the body of the book into two halves.

²⁷ My sense is that 1:15-51 is preparatory for all of the signs, but specifically for the first sign. For that reason, I put those verses here. Clearly, my commentary will have subpoints under this point.

²⁸ See note 27.

²⁹ John’s Gospel has many parentheses. Some have counted a hundred or so. The bare-minimum definition of a parenthesis is that it is text that does not advance the narrative. To say that a verse is parenthetic does not denigrate it or lessen its importance. One of the most helpful works on parentheses in John is Gilbert van Belle, *Les parenthèses dans l’Évangile de Jean: Aperçu historique et classification texte grec de Jean* (Leuven, BEL: University Press, 1985).

³⁰ Chafer made a simple typographical error. “Eighty-six” is the number of verses in John in the *Textus Receptus* or in the *Majority Text* containing *pisteuō* (the verb usually translated “believe”), not the number of uses. In those eighty six verses, John uses *pisteuō* 100 times (Nestle-Aland has ninety-eight (98) uses in eighty-five (85) verses. Asterisks by John 10:38c and 12:47 indicate that the Nestle-Aland text substitutes another word:

John 1:7, 12, 50; 2:11, 22-24; 3:12ab, 15-16, 18abc, 36; 4:21, 39, 41-42, 48, 50, 53; 5:24, 38, 44, 46ab, 47ab; 6:29-30, 35-36, 40, 47, 64ab, 69; 7:5, 31, 38-39, 48; 8:24, 30-31, 45-46; 9:18, 35-36,

and never related to repentance or human works and merit. This Gospel, which is said to be written for a definite purpose: “But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”³¹

Christendom did not listen to Chafer. Even more seriously, it has forsaken the Gospel of John, the one and only book of the New Testament expressly designed for unbelievers.

Chafer died in 1952, but one of the students of the school he founded, Dallas Theological Seminary, championed this same cause so near and dear to Dr. Chafer. That student, Zane C. Hodges not only carried on Chafer’s legacy, but faithfully taught New Testament at Dallas to countless students for twenty-seven years. The clarion call was answered in Zane Hodges’ commentary, *Faith in His Name* and will continue being answered by those sensitive to God’s evangelistic purpose in John.

38; **10**:25-26, 37, 38abc*, 42; **11**:15, 25, 26ab, 27, 40, 42, 45, 48; **12**:11, 36-39, 42, 44ab, 46-47*; **13**:19; **14**:1ab, 10, 11ab, 12, 29; **16**:9, 27, 30-31; **17**:8, 20-21; **19**:35; **20**:8, 25, 29ab, 31ab.

English Bibles generally translate each use (except 2:24) with a form of the word *believe*. They render 2:24 with *entrust* or a synonymous term.

³¹ Lewis Sperry Chafer, *Salvation* (Findlay, OH: Dunham, 1917), 53.