

# Dr. Robert Peterson, Johannine Theology, Session 8, Jesus's Signs, Part 2, Time Sayings, Part 1 Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

## 1. Abstract of Peterson, Johannine Theology, Session 8, Jesus's Signs, Part 2, Time Sayings, Part 1, Biblicalelearning.org, BeL

Dr. Robert A. Peterson's teaching on Johannine Theology, Session 8, Part 2, continues an examination of Jesus' miracles in the Gospel of John, specifically focusing on the healing of the official's son as the second sign. Peterson analyzes this event to highlight Jesus as a life-giver and contrasts the varying levels of faith exhibited by different groups. The lecture also introduces the concept of "Jesus' Time Sayings", beginning to explore instances in John where Jesus refers to his predetermined timing for his public ministry and glorification, emphasizing the Father's protection until that appointed hour.

**2. 29 - minute Audio Podcast Created on the basis of Dr. Peterson, Johannine Theology, Session 8 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (New Testament → Gospels → John).**



**Peterson\_JnTheology\_Session08.mp3**

### 3. Briefing Document: Peterson, Johannine Theology, Session 8, Jesus's Signs, Part 2, Time Sayings, Part 1

#### Briefing Document: Analysis of Dr. Robert A. Peterson's "Johannine Theology, Session 8"

This briefing document summarizes the main themes and important ideas presented by Dr. Robert A. Peterson in Session 8 of his Johannine Theology series. The session focuses on the significance of Jesus' miracles (signs) in the Gospel of John and introduces the concept of Jesus' "time sayings."

#### I. Jesus' Signs (Part 2): Emphasis on Jesus as Life-Giver and Savior

Dr. Peterson continues his examination of Jesus' signs in John's Gospel, highlighting their purpose in revealing Jesus' identity and eliciting faith. He emphasizes that a significant number of these signs point to Jesus as the **life-giver**.

- **Healing of the Official's Son (John 4:46-54):** This second sign illustrates Jesus' power to give physical life even at a distance. Peterson notes, "**Jesus gives life to the son who is near death, physical life. He was, he is, the life-giver.** He also gives eternal life to the family who believes." The faith of the official, who believed Jesus' word without demanding his physical presence, is contrasted with the general lack of belief among the Galileans who required signs and wonders ("**unless you, it's plural, see signs and wonders, you will not believe unless you people.**"). This also introduces the theme of varying degrees of faith.
- **Doctrine of Inadequate Faith:** Peterson introduces the idea that not all belief in Jesus during his ministry was genuine or complete. He cites **John 2:23-24** ("**Now, when he was in Jerusalem at the Passover feast, many believed in his name when they saw the signs he was doing... But Jesus on his part did not entrust himself to them because he knew all people.**") as an example of faith based solely on miracles, without true commitment. This contrasts with the strong faith found among the Samaritans in **John 4:41-42** ("**Many more believe because of Jesus' word. They said to the woman, It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.**").
- **Healing of the Lame Man at the Pool (John 5:1-15):** This sign is presented as another demonstration of Jesus giving life and vigor. Peterson highlights the stark contrast between Jesus' act of healing and the reaction of the Jewish leaders who

were more concerned about the man carrying his mat on the Sabbath. He quotes the Pharisees' concern: "**He did this on Saturday. You know the law says, Thou shalt not heal lame men on Saturday.**" Peterson criticizes their focus on minor legalistic details while missing the significance of the miracle, stating, "**This is, they strain out the gnat and swallow the camel.**" He also notes the healed man's seemingly simple obedience to Jesus' command.

- **Feeding of the 5,000 (John 6):** While not discussed in detail in this excerpt, Peterson refers back to it, stating that its meaning is "**once again to show Jesus is the giver of life.**" He connects it to the manna in the wilderness and foreshadows the concept of eternal life through partaking in Jesus' body and blood.
- **Rescuing the Disciples at Sea (John 6:16-21):** This sign is interpreted as demonstrating Jesus as the **savior**, rescuing his disciples from the storm. Peterson notes their fear and subsequent relief, suggesting a miraculous element in the boat immediately reaching its destination. He connects this to the "I am" sayings, specifically "I am the gate of the sheep" and "I am the way," both indicating Jesus as the way to salvation.
- **Healing the Man Born Blind (John 9) and Raising Lazarus (John 11):** These signs are briefly mentioned, with the former identified as showing Jesus as the **revealer** ("I am the light of the world") and the latter as further evidence of Jesus as the **life-giver** ("I am the resurrection and the life").
- **Miraculous Catch of Fish (John 21):** This post-resurrection sign is also interpreted as showing Jesus as the **savior**. Peterson draws a parallel to the miraculous catch in Luke 5, where Jesus told his disciples they would become "fishers of men." He believes this sign serves as a reminder of that calling, emphasizing that Jesus, through his disciples, will save human beings. He notes the specific number of fish (153) but does not delve into symbolic interpretations.

### Summary of Signs and Their Significance:

Peterson concludes this part by categorizing the seven (plus one) signs discussed:

- **Savior:** Water to wine, Rescuing disciples at sea, Miraculous catch of fish (3 times)
- **Life-Giver:** Healing the official's son, Healing the lame man, Feeding the 5,000, Raising Lazarus (4 times, including his own resurrection)
- **Revealer:** Healing the man born blind (1 time)

He emphasizes that the **major accent of the fourth gospel regarding Christology is that Jesus is the one who gives eternal life**, although he is also the revealer of God and the savior.

## II. Jesus' Time Sayings (Part 1): Following the Father's Timetable

Peterson introduces the concept of Jesus' "time sayings" in John's Gospel, outlining five categories he will explore:

1. The time of Jesus' public manifestation.
2. The time of the Father's protection of the Son.
3. Times present and future ("already and not yet").
4. Time of Jesus' glorification specifically (including the cross).
5. The time of the disciples' persecution.

He then begins to analyze specific "time sayings":

- **John 2:4 ("My time has not yet come")**: Spoken at the wedding in Cana when Mary suggests Jesus provide more wine. Peterson interprets this as referring to the **time of his triumphal entry** into Jerusalem. He suggests Jesus was not yet ready for his grand public disclosure as king.
- **John 7:6 ("My time has not yet come, but your time is always here")**: Spoken to his brothers who urged him to go to the Feast of Booths to display his works. Peterson reiterates that Jesus is following the **Father's timetable** and did not want the events leading to his crucifixion to occur prematurely. He contrasts Jesus' "time" with his brothers' "time," suggesting they are more aligned with the world.
- **John 7:8 ("You go up to the feast. I am not going up to this feast yet, for my time has not yet fully come")**: Peterson notes the apparent contradiction with Jesus later going to the feast (John 7:10) but interprets "not yet" as indicating he would go privately, not publicly, again emphasizing his adherence to the Father's timing and avoiding unnecessary conflict before the appointed time.
- **John 7:30 ("So they were seeking to arrest him, but no one laid a hand on him, because his hour had not yet come")**: This verse, along with **John 8:20**, is cited as an example of **the Father's protection of the Son** until his designated time. Peterson connects "his hour" to his death, resurrection, and return to the Father (John 13:1).

### III. Other Important Points:

- **Contrast with Synoptic Gospels:** Peterson frequently contrasts John's account with the Synoptics, noting John's focus on signs rather than parables and his different emphasis on Jesus' interactions and teachings. He also points out instances where John implicitly references Synoptic events or teachings.
- **Jesus' Confrontation with Opposition:** Peterson highlights Jesus' willingness to confront the Jewish leaders and their interpretations of the law, particularly regarding the Sabbath. He sees this as necessary to awaken people from their spiritual stupor and break the leaders' stranglehold.
- **Divine Sovereignty and Human Responsibility:** Peterson touches upon the tension between divine sovereignty (Jesus being God and in control of timing) and human responsibility (faith and obedience). He acknowledges the difficulty in perfectly reconciling these concepts but affirms their simultaneous truth.

### Conclusion:

Session 8 of Dr. Peterson's Johannine Theology provides a detailed analysis of several key signs performed by Jesus in John's Gospel, emphasizing his role as the life-giver and savior. It also introduces the important theme of Jesus' "time sayings," highlighting his deliberate adherence to the Father's divine plan and timetable for his ministry, including his public manifestation and ultimate glorification. The session also underscores the complexities of faith and the ongoing conflict between Jesus and the Jewish authorities.

## 4. Study Guide: Peterson, Johannine Theology, Session 8, Jesus's Signs, Part 2, Time Sayings, Part 1

### Johannine Theology: Jesus' Signs and Time Sayings

#### Study Guide

#### I. Jesus' Signs (Miracles)

- **Purpose of the Signs:** According to John 20:30-31, what is the primary reason Jesus performed these signs?
- **The Seven (or Eight) Signs in John's Gospel:** List the eight signs discussed in the lecture and briefly describe each.
- **Themes Associated with the Signs:** Identify the main Christological themes illustrated by Jesus' signs, such as life-giver, savior, and revealer. Provide examples of signs that support each theme.
- **Inadequate Faith vs. Genuine Faith:** Explain the concept of "inadequate faith" as presented in the Gospel of John, providing examples like the initial belief in John 2:23-24. Contrast this with examples of more genuine or complete faith, such as that of the official or the Samaritans.
- **The Significance of Specific Signs: Water to Wine (John 2):** What does this sign signify beyond a miraculous act? How does it relate to Jewish purification rites?
- **Healing the Official's Son (John 4):** What is notable about the official's faith? How does it contrast with the faith of the Galileans?
- **Healing the Lame Man (John 5):** What was the reaction of the Jewish leaders to this healing? What does this reveal about their priorities? How does Jesus defend his actions?
- **Feeding the 5,000 (John 6):** What is the deeper meaning of this sign in relation to Jesus as the "bread of life"?
- **Rescuing the Disciples at Sea (John 6):** How does this sign demonstrate Jesus' role as savior?
- **Healing the Man Born Blind (John 9):** What Christological theme is primarily associated with this sign?

- **Raising Lazarus (John 11):** Which "I am" saying does this sign directly support? What is the significance of this miracle?
- **Miraculous Catch of Fish (John 21):** How does this post-resurrection sign connect to the Synoptic tradition and the disciples' future ministry?
- **The Number of Signs:** Understand why the lecture distinguishes between seven primary signs and the additional miraculous catch of fish.

## II. Jesus' Time Sayings

- **Categories of Time Sayings:** Identify the five categories of Jesus' "time sayings" discussed in the lecture.
- **"My time has not yet come":** In what contexts does Jesus use this phrase (John 2 and John 7)? What does it generally indicate about his ministry and relationship with the Father's will?
- **The Significance of Timing:** Why does Jesus seem to be concerned about the timing of his public appearances and ultimately his death?
- **Contrast with the Disciples' Time:** What does Jesus mean when he tells his brothers, "But your time is always here" (John 7)?
- **Father's Protection:** How do time sayings like John 7:30 and 8:20 illustrate the Father's protection of Jesus until his appointed hour?
- **Connection to Glorification:** Understand how Jesus' "time" relates to his glorification, including the cross, resurrection, and ascension.

## III. Key Themes in Johannine Theology (Related to the Material)

- **Christology:** Jesus as life-giver, savior, revealer, and his equality with God.
- **Faith:** Different levels and types of faith (inadequate vs. genuine).
- **Conflict with Jewish Leaders:** The reasons for the growing opposition and their misinterpretation of the Law.
- **The Father-Son Relationship:** Jesus acting in accordance with the Father's will and the Father's protection of Jesus.

## Quiz

**Instructions:** Answer the following questions in 2-3 sentences each.

1. According to John 20:30-31, what is the main purpose for the inclusion of Jesus' signs in the Gospel of John?
2. Describe the difference between the initial faith some people showed in Jesus in John 2:23-24 and the faith demonstrated by the official in John 4.
3. In the story of the healing of the lame man in John 5, why were the Jewish leaders upset with Jesus, despite the miracle?
4. What is the significance of Jesus' statement "I am the bread of life" in the context of the feeding of the 5,000 (even though not detailed in this excerpt)? How does this relate to the theme of Jesus as the life-giver?
5. How does the sign of Jesus rescuing the disciples at sea (John 6) illustrate his role as savior, according to the lecture?
6. What is the primary meaning of Jesus' statement "My time has not yet come" in the instances discussed in the lecture (John 2 and 7)?
7. According to the lecture, what does Jesus' response to his brothers in John 7:6 ("But your time is always here") imply about their relationship with the world?
8. How do John 7:30 and 8:20 relate to the concept of the Father's protection of Jesus?
9. Briefly explain how the miraculous catch of fish in John 21 connects to the idea of the disciples becoming "fishers of men."
10. According to the lecturer, what is the major Christological accent in the Fourth Gospel as revealed through Jesus' signs?

### **Answer Key**

1. The primary purpose of Jesus' signs in the Gospel of John is so that people might believe that Jesus is the Christ, the Son of God, and that by believing they might have life in his name. These signs are revelatory and intended to lead to faith.
2. The initial faith in John 2:23-24 was based solely on witnessing Jesus' signs, without a deeper commitment or understanding of his identity. In contrast, the official in John 4 believed Jesus' word alone and trusted in his ability to heal his son from a distance, demonstrating a more profound faith.
3. The Jewish leaders were upset with Jesus for healing the lame man on the Sabbath, as they considered it a violation of their interpretation of the Law. They



focused on the act of carrying the mat, missing the greater significance of the miraculous healing and God's glory.

4. While not detailed in this excerpt, the feeding of the 5,000 connects to Jesus as the "bread of life" by symbolizing his ability to provide sustenance, both physically and spiritually. He is the one who truly satisfies and gives eternal life, like the manna that sustained the Israelites in the wilderness.
5. The sign of rescuing the disciples at sea demonstrates Jesus' role as savior by showing his power over nature and his ability to deliver his followers from danger. This event highlights his divine authority and care for those who belong to him.
6. Jesus' statement "My time has not yet come" generally indicates that he is operating according to the Father's divine timetable and that he will not act prematurely before his appointed hour, particularly concerning his public manifestation in Jerusalem and his ultimate suffering and glorification.
7. When Jesus tells his brothers, "But your time is always here," he implies that they are aligned with the values and desires of the world, and therefore, the world does not oppose them. In contrast, the world hates Jesus because he testifies that its works are evil.
8. John 7:30 and 8:20 illustrate the Father's protection of Jesus because, despite attempts by the Jewish leaders to arrest him during the Feast, they were unsuccessful as his "hour had not yet come." This highlights God's sovereign control over the timing of Jesus' ministry and death.
9. The miraculous catch of fish in John 21 serves as a reminder of the earlier event in Luke 5 where Jesus told his disciples they would become "fishers of men." This post-resurrection sign reinforces their future mission to gather believers, with Jesus' miraculous provision signifying divine enablement in their work.
10. According to the lecturer, the major Christological accent in the Fourth Gospel, as revealed through Jesus' signs, is that he is the **life-giver**, providing both physical and eternal life. While he is also the savior and revealer, the signs predominantly emphasize his role in bringing life.

## Essay Format Questions

1. Analyze the concept of "inadequate faith" as presented in the early chapters of John's Gospel (chapters 2-4). How does John illustrate this idea, and what does it suggest about the nature of true belief in Jesus?
2. Discuss the significance of Jesus' miracles (signs) in John's Gospel. What are their primary purposes, and how do they contribute to the overall Christological claims of the book? Use specific examples to support your argument.
3. Explore the tension between Jesus' miracles and the lack of belief among certain groups in John's Gospel, particularly the Jewish leaders. What reasons might account for their opposition despite witnessing these powerful displays of divine power?
4. Examine the theme of God's timing in John's Gospel, focusing on Jesus' repeated use of the phrase "My time has not yet come." What does this reveal about Jesus' understanding of his mission and his relationship with the Father?
5. Compare and contrast the different ways in which people respond to Jesus' signs and teachings in the excerpts provided. What does this reveal about the nature of faith, belief, and opposition in the context of Jesus' ministry?

## Glossary of Key Terms

- **Johannine Theology:** The specific theological themes, concepts, and perspectives found in the Gospel of John and the Johannine epistles.
- **Signs (in John):** Miraculous acts performed by Jesus that are not merely displays of power but also serve as revelations of his identity and divine nature.
- **Life-giver:** A key Christological title emphasized in John's Gospel, indicating Jesus' power to bestow both physical and eternal life.
- **Savior:** Another significant role of Jesus in John, highlighting his ability to rescue and deliver people from sin and death.
- **Revealer:** Jesus as the one who fully discloses the nature and glory of God to humanity.
- **Inadequate Faith:** Belief in Jesus based solely on seeing miracles, without a deeper understanding or commitment to his person and teachings.
- **"My time has not yet come":** A recurring phrase used by Jesus in John, indicating that his actions and ultimate destiny are governed by the Father's divine timetable.
- **Glorification (of Jesus):** In Johannine theology, this encompasses Jesus' crucifixion, resurrection, and ascension, seen as the ultimate manifestation of his glory.
- **Christology:** The branch of Christian theology concerned with the person, nature, and role of Jesus Christ.
- **Synoptics:** The Gospels of Matthew, Mark, and Luke, which share similar content and perspective in contrast to the Gospel of John.

## **5. FAQs on Peterson, Johannine Theology, Session 8, Jesus's Signs, Part 2, Time Sayings, Part 1, Biblicalelearning.org (BeL)**

### **Frequently Asked Questions on Johannine Theology (Based on Session 8)**

#### **1. What is the significance of Jesus' signs (miracles) in the Gospel of John?**

Jesus' signs in John's Gospel are not merely displays of power but are revelatory miracles intended to point to his identity and mission. They serve to evoke faith in him as the Christ, the Son of God. Many of these signs, such as healing the official's son, feeding the 5,000, raising Lazarus, and even turning water into wine, demonstrate Jesus as the giver of life, both physical and eternal. These signs are part of the overarching purpose of the Gospel of John, as stated in chapter 20, verses 30 and 31: that readers might believe that Jesus is the Christ and have life in his name.

#### **2. What is "inadequate faith" as presented in John's Gospel? Can you provide examples?**

John's Gospel presents a concept of "inadequate faith," which is belief based solely on seeing signs and wonders without a deeper understanding of Jesus' identity and teachings. An example of this is found in John 2:23-24, where many believed in Jesus' name when they saw the signs he was doing in Jerusalem. However, Jesus did not entrust himself to them because he knew their hearts. This suggests that their belief was superficial and not rooted in a genuine commitment to him. Another instance is seen with the Galileans in chapter 4, whom Jesus rebukes for needing signs and wonders to believe, contrasting them with the official who believed simply based on Jesus' word.

#### **3. How does the faith of the Samaritans contrast with the faith (or lack thereof) of the Galileans and some in Jerusalem?**

The Gospel of John unexpectedly portrays the Samaritans as having a deep and genuine faith in Jesus. After the Samaritan woman's testimony and Jesus' subsequent stay with them, many more believed because of his word, stating that they now knew for themselves that he was the Savior of the world (John 4:41-42). This contrasts sharply with the Galileans, who, according to Jesus, required signs and wonders to believe (John 4:48), and the initial superficial faith of some in Jerusalem who were impressed by miracles but not truly committed to Jesus (John 2:23-24).

**4. How does Jesus' healing of the lame man on the Sabbath in John 5 lead to conflict with the Jewish leaders? What does this episode reveal about their understanding of the law?**

Jesus' healing of the lame man on the Sabbath sparked significant conflict with the Jewish leaders because they considered it a violation of the Sabbath law. Their concern was not for the man's miraculous healing after 38 years of infirmity, but rather for his act of carrying his mat on the Sabbath, which they deemed unlawful. This episode reveals that some Jewish leaders prioritized a strict and often narrow interpretation of the law's letter over its spirit, missing the greater significance of God's work and mercy being displayed through Jesus. Jesus defends his action by stating, "My Father has been working until now, and I am working" (John 5:17), equating his life-giving work with God's ongoing providential activity.

**5. What is the significance of Jesus' statement, "My time has not yet come," in the Gospel of John? Can you provide examples of when he says this?**

The phrase "My time has not yet come" is a recurring motif in John's Gospel, indicating that Jesus was operating according to a divine timetable set by his Father. It suggests that his public ministry and ultimate glorification (including his death and resurrection) would occur at the appointed time. Examples include John 2:4 at the wedding in Cana when Mary suggests he help with the lack of wine, and John 7:6 when his brothers urge him to go to the Feast of Booths to display his works. These instances show Jesus' awareness of God's plan and his refusal to act prematurely according to human expectations.

**6. How do Jesus' "time sayings" relate to his public ministry and eventual crucifixion?**

Jesus' "time sayings" reveal his strategic approach to his public ministry. By stating that his time had not yet come, he often avoided confrontations or actions that would prematurely lead to his arrest and crucifixion. This highlights his sovereignty and his commitment to fulfilling his mission according to the Father's will. However, when his appointed time did arrive, as indicated in John 13:1, he willingly embraced his suffering and death as part of his glorification.

## **7. What are the seven signs traditionally identified in John's Gospel, and what do they primarily reveal about Jesus?**

The text discusses eight signs (including the resurrection), but the traditional seven signs often listed (with the added miraculous catch of fish as the eighth) reveal different aspects of Jesus' identity and mission:

- Turning water into wine (Savior - replaces Jewish purification rites)
- Healing the official's son (Life-giver)
- Healing the lame man at the pool (Life-giver)
- Feeding the 5,000 (Life-giver)
- Walking on water (Savior)
- Healing the man born blind (Revealer - "I am the light of the world")
- Raising Lazarus from the dead (Life-giver - "I am the resurrection and the life")
- Miraculous catch of fish (Savior - points to being fishers of men)

The analysis suggests that the major accent regarding Christology in John's Gospel, as demonstrated by these signs, is that Jesus is the life-giver and the savior.

## **8. How does the miraculous catch of fish in John 21 relate to the disciples' future ministry?**

The miraculous catch of 153 fish in John 21, the eighth sign discussed, is interpreted as a symbolic event that parallels the earlier miraculous catch in Luke 5, where Jesus told Peter and the other disciples that they would become "fishers of men." This sign after the resurrection serves as a reminder and reaffirmation of their mission to gather people into the kingdom of God. Jesus' provision of the abundant catch signifies his power and his continued guidance over their ministry, indicating that through their work, they would be instrumental in saving human beings.