

Dr. Robert Peterson, Johannine Theology, Session 9, Jesus's Time Sayings, Part 2 Resources from NotebookLM

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

1. Abstract of Peterson, Johannine Theology, Session 9, Jesus's Time Sayings, Part 2, Biblicalelearning.org, BeL

Dr. Robert A. Peterson's Johannine Theology Session 9 examines the "**time sayings**" of **Jesus** in the Gospel of John. This session, the second part on this topic, categorizes instances where Jesus speaks of his "**hour**" **not yet having come** or having arrived. Peterson interprets these sayings in relation to **Jesus' public manifestation, the Father's protection, and ultimately his glorification** through death, resurrection, and ascension. The lecture also explores "**already and not yet**" **aspects** within these time sayings, relating them to themes of worship and spiritual resurrection.

2. 17 - minute Audio Podcast Created on the basis of Dr. Peterson, Johannine Theology, Session 9 – 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_Session09.mp3

3. Briefing Document: Peterson, Johannine Theology, Session 9, Jesus's Time Sayings, Part 2

Briefing Document: Johannine Theology - Jesus' Time Sayings (Part 2)

Themes and Important Ideas:

This session by Dr. Robert A. Peterson continues the exploration of Jesus' "time sayings" in the Gospel of John. The primary focus is on categorizing these sayings and understanding the theological implications of phrases like "my time has not yet come" and "the hour has come." Peterson emphasizes that these sayings are crucial for understanding Johannine theology, particularly concerning the timing of Jesus' public ministry, death, resurrection, ascension, glorification, and the coming of the Holy Spirit. He also highlights the "already and not yet" tension present in some of these pronouncements.

Key Categories of Time Sayings and Analysis:

1. The Time of Jesus' Public Manifestation (John 2:4, 7:6, 7:8):

- Peterson interprets these early "not yet come" sayings as referring specifically to Jesus' time of public acclaim before the cross, represented by his triumphal entry.
- He argues that Jesus deliberately avoided a premature, glorious presentation to prevent being crucified before his appointed time.
- Quote: "It is my own private interpretation that in chapters 2 and 7, 2, 4, and 7, verses 6 and 8, does speak of the cross, but more importantly, more specifically, not more importantly, there is nothing more important in the death and resurrection of Jesus, more specifically it refers to his time of public acclaim before the cross represented in his triumphal entry."

1. The Time of the Father's Protection (John 7:30, 8:20):

- The fact that Jesus was not arrested despite significant opposition indicates that "his hour had not yet come," implying the Father's providential protection.
- Peterson references D.A. Carson's perspective on divine sovereignty and human responsibility, noting that Jesus, being both sovereign and human, operates within the Father's will while also exercising responsible freedom.
- Quote: "These words he spoke in the treasury as he taught in the temple, but no one arrested him. That indicates, as might be expected considering the

opposition, that his hour had not yet come. His time, his hour, had not yet come. This is the time of the father's protection of the son."

1. **The Time of Jesus' Glorification (End of John 12, Beginning of John 13, John 17:1):**

- The shift to "his time had come" signifies the arrival of the moment for Jesus to be glorified, encompassing his death, resurrection, ascension, and return to the Father, viewed by John as a unified movement.
- John 13:1 is presented as a key verse defining this major time saying.
- Quote: "If I had to say it in a nutshell, it's his time to be glorified, and that includes his death, resurrection, ascension, and return to the Father. John views that as one movement... Now, before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end."
- John 17:1 further emphasizes this: "Father, the hour has come. Glorify your Son that your Son may glorify you."

1. **The "Already and Not Yet" of Worship (John 4):**

- Jesus' conversation with the Samaritan woman reveals a present reality ("is now here") and a future reality ("is coming") regarding worship.
- The "hour is coming and is now here" signifies that true worship will be in spirit and truth, no longer confined to specific locations like Mount Gerizim or Jerusalem. This "already" is realized through Jesus, the true temple.
- The "hour is coming" (without "is now here") refers to the universalization and decentralization of worship that would occur with the gospel going to the Gentiles in the book of Acts.
- Quote: "Jesus said to me, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father... The hour is coming and is now here when true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him."

1. **The "Already and Not Yet" of Resurrection and Judgment (John 5):**

- John 5:24 describes a present reality of spiritual resurrection for those who believe: "Truly, truly, I say to you, whoever hears my word and believes him who sent me has eternal life. He does not come into judgment but has passed from

death to life... an hour is coming, and it is now here when the dead will hear the voice of the Son of God, and those who hear will live" (referring to spiritual resurrection).

- John 5:28-29 speaks of a future time ("an hour is coming," without "and is now here") for the physical resurrection of all who are in the tombs, leading to either a resurrection of life or a resurrection of judgment based on their deeds.
- Quote: "Truly, truly, I say to you, an hour is coming, and it is now here when the dead will hear the voice of the Son of God, and those who hear will live... Do not marvel at this. For an hour is coming when all who are in the tombs... will hear his voice... and come out."

1. The Time of the Disciples' Persecution and Revelation (John 16):

- Jesus speaks of a coming "hour" for the disciples to be persecuted for their faith.
- Quote: "Indeed, the hour is coming when whoever kills you will think he's offering service to God... But I've said these things to you so that when their hour comes, you may remember what I told them to you."
- He also mentions an "hour" for a clearer revelation of the Father, likely connected to Pentecost and the role of the Holy Spirit in bringing understanding.
- Quote: "The hour is coming when I will no longer speak in figures of speech but will tell you plainly about my father."

Refutation of Post-Mortem Evangelism:

Peterson strongly refutes the notion of a "second chance" or a "first chance after death" for salvation, citing John 8:21 and 8:24 ("you will die in your sin," "you will die in your sins") and Hebrews 9:27 ("it's appointed unto human beings once to die, and after that comes the judgment"). He criticizes the scriptural basis used to support such a view.

Significance of Misunderstanding:

The excerpts highlight instances where Jesus' words, particularly regarding his origin and destination, are misunderstood by the Jewish leaders. This underscores the spiritual blindness and their rejection of the truth he reveals.

Conclusion:

Dr. Peterson's analysis reveals the multifaceted nature of Jesus' "time sayings" in John's Gospel. These pronouncements not only delineate the critical junctures in Jesus' earthly ministry leading to his glorification but also introduce the crucial theological concepts of the "already and not yet" concerning worship, spiritual life, and future resurrection. The lecture emphasizes the definitive nature of salvation in this life and the clarity of revelation brought through Christ and the Holy Spirit. The "time sayings" serve as a vital framework for understanding the unfolding of God's plan in Christ as presented in the fourth gospel.

4. Study Guide: Peterson, Johannine Theology, Session 9, Jesus's Time Sayings, Part 2

Study Guide: Jesus' Time Sayings in Johannine Theology

Key Concepts:

- **Johannine Theology:** The specific theological emphases and perspectives found in the Gospel of John.
- **Time Sayings:** Passages in John's Gospel where Jesus refers to "his time" or "his hour," indicating specific points in God's plan.
- **Public Manifestation:** The period of Jesus' earthly ministry marked by public appearances, teachings, and miracles before his crucifixion.
- **Father's Protection:** Instances where God supernaturally protected Jesus from harm before his appointed time.
- **Glorification:** In John's Gospel, this encompasses Jesus' death, resurrection, ascension, and return to the Father as a single, unified movement of exaltation.
- **Book of Signs (John 2-12):** The first part of John's Gospel, focusing on Jesus' miracles as signs pointing to his identity.
- **Book of Glory (John 13-20):** The second part of John's Gospel, focusing on Jesus' passion, death, resurrection, and ascension as his glorification.
- **Already and Not Yet:** A theological concept indicating that some aspects of God's kingdom and blessings are present realities, while others are future fulfillments.
- **Spiritual Resurrection:** The present reality of believers passing from spiritual death to spiritual life through faith in Jesus.
- **Physical Resurrection:** The future event when all who are in the tombs will be raised, either to life or to judgment.
- **Decentralization of Worship:** The shift from centralized worship in Jerusalem to worshipping God in spirit and truth in any location, particularly after Jesus' death and resurrection.
- **New Covenant Truth:** The clearer understanding and revelation of God's will and plan brought about by Jesus' life, death, and resurrection, and the coming of the Holy Spirit.

Quiz:

1. According to Peterson, what is the overarching theme of Jesus' "time sayings" in the Gospel of John, particularly before John 13?
2. Explain Peterson's interpretation of the "hour" coming and "now here" sayings, using an example from either John 4 or John 5.
3. How does Peterson differentiate between the "Book of Signs" and the "Book of Glory" in John's Gospel, and how do the "time sayings" relate to this division?
4. What does Peterson identify as the key components of Jesus' "glorification" as understood in Johannine theology?
5. In John 8, Jesus tells the Jewish leaders they will "die in their sin." What is Peterson's argument against interpreting this as an opportunity for salvation after death?
6. Describe the contrasting examples of Nicodemus and the Samaritan woman in relation to the "already and not yet" aspect of the time sayings concerning worship.
7. According to Peterson, what is the significance of Jesus' statement in John 12:23, "The hour has come for the Son of Man to be glorified," in the context of the approaching Passover?
8. What does Peterson suggest is the meaning behind the "hour" coming in John 16 in relation to the disciples and their future experiences?
9. Explain Peterson's understanding of the two-fold meaning of Jesus being "lifted up" as it relates to his crucifixion and glorification.
10. How does Peterson connect the concept of "new covenant truth" in John 16 with the coming of the Holy Spirit at Pentecost?

Answer Key:

1. The overarching theme of Jesus' "time sayings" before John 13 is that "his time has not yet come" for his glorification, which encompasses his death, resurrection, and ascension. This indicates that Jesus was operating according to a divine schedule determined by the Father.
2. When Jesus says "the hour is coming and is now here," as seen with the Samaritan woman and the concept of true worship (John 4), Peterson interprets

this as the "already" aspect, signifying that Jesus is currently fulfilling Old Testament promises and inaugurating new realities like decentralized worship. In John 5, this phrase refers to the present spiritual resurrection of believers.

3. The "Book of Signs" (John 2-12) showcases Jesus' miracles as evidence of his divine identity, while the "Book of Glory" (John 13-20) focuses on his passion and resurrection as his ultimate glorification. The shift from "my time has not yet come" to "the hour has come" marks the transition between these two sections.
4. Peterson explains that Jesus' "glorification" in John's Gospel is not a singular event but a unified movement involving his death as a sacrifice, his resurrection as a victory over death, his ascension back to the Father, and ultimately his return. John views these as interconnected steps in his exaltation.
5. Peterson argues against post-mortem salvation based on Jesus' statements in John 8:21 and 24 ("you will die in your sin" or "sins") and Hebrews 9:27 ("it is appointed unto human beings once to die, and after that comes the judgment"). These verses emphasize the finality of death and the immediate judgment that follows, leaving no room for a second chance.
6. Nicodemus, a highly respected Jewish leader, struggles to understand the concept of being "born again," representing those who seemingly should be close to God but are spiritually in the dark (not yet). The Samaritan woman, an unlikely candidate due to her background, becomes a true worshiper through her encounter with Jesus, illustrating the "already" aspect of God's grace extending to unexpected people.
7. Jesus' statement in John 12:23 signifies a crucial turning point, indicating that the time for his glorification through death has arrived. The arrival of the Greeks seeking him acts as a catalyst, prompting Jesus to declare that his hour to be glorified has come, similar to a seed needing to die to bear fruit.
8. Peterson suggests that the "hour" coming in John 16 refers to the time of persecution that the disciples will face after Jesus' departure. It also encompasses the "hour" for the persecutors to act against the believers, thinking they are serving God.
9. Peterson explains that when John speaks of Jesus being "lifted up," it carries a double meaning. On one hand, it refers to the ignominious act of his crucifixion. On the other hand, in John's theology, being "lifted up" also signifies his glorification and exaltation.

10. Peterson posits that the "hour" coming in John 16:25, when Jesus will speak plainly about the Father rather than in figures of speech, points towards Pentecost and the coming of the Holy Spirit. The Spirit brings greater clarity and understanding of the "new covenant truth" revealed through Jesus' life, death, and resurrection.

Essay Format Questions:

1. Analyze the significance of the "time sayings" in the Gospel of John for understanding Jesus' identity and mission. How do these sayings reveal his awareness of a divine plan and his role within it?
2. Discuss the theological implications of the "already and not yet" framework as it relates to Jesus' "time sayings," particularly concerning salvation, worship, and the coming of the Spirit. Use specific examples from the provided text to support your arguments.
3. Compare and contrast the presentation of Jesus' "hour" in the Book of Signs (John 2-12) and the Book of Glory (John 13-20). How does the understanding of his "time" evolve across these two sections of the Gospel?
4. Evaluate Peterson's interpretation of specific "time sayings," such as those related to public manifestation, the Father's protection, and the persecution of the disciples. Are his interpretations consistent with the broader themes of Johannine theology?
5. Explore the connection between Jesus' "time sayings" and the concept of glorification in John's Gospel. How do these sayings illuminate the Johannine understanding of the cross, resurrection, and ascension as a unified act of divine glory?

Glossary of Key Terms:

- **Ascension:** Jesus Christ's bodily return to heaven forty days after his resurrection.
- **Atonement:** The work Christ did in his life and death to earn our salvation, satisfying God's justice and reconciling humanity to God.
- **Christology:** The study of the person and work of Jesus Christ.
- **Covenant:** A binding agreement between God and humanity.
- **Eschatology:** The study of "last things," such as death, judgment, and the end of the world.
- **Exegesis:** The critical interpretation and explanation of a biblical text.
- **Incarnation:** The act by which the eternal Son of God took on human flesh in the person of Jesus Christ.
- **Kingdom of God:** God's reign and rule, both present and future.
- **Messiah:** The promised deliverer and king of the Jewish people, fulfilled in Jesus Christ.
- **Pentecost:** The Christian festival celebrating the descent of the Holy Spirit upon the apostles after Jesus' ascension.
- **Resurrection:** The act of rising from the dead; specifically, Jesus' rising from the dead on the third day after his crucifixion, and the future raising of all believers.
- **Salvation:** God's deliverance of humanity from sin and its consequences through faith in Jesus Christ.
- **Sanhedrin:** The supreme council and tribunal of the ancient Jews.
- **Sovereignty of God:** God's ultimate authority and control over all things.
- **Systematic Theology:** A discipline of Christian theology that formulates an orderly, rational, and coherent account of the doctrines of the Christian faith.
- **Theology:** The study of the nature of God and religious belief.
- **Triumphal Entry:** Jesus' entry into Jerusalem before his crucifixion, where he was hailed as the Messiah.

5. FAQs on Peterson, Johannine Theology, Session 9, Jesus's Time Sayings, Part 2, Biblicalelearning.org (BeL)

Frequently Asked Questions on Jesus' Time Sayings in the Gospel of John

1. What are the "time sayings" in the Gospel of John, and why are they significant? The "time sayings" are instances in the Gospel of John where Jesus refers to his "time" or "hour" (Greek: *hōra*), indicating a specific point or period related to his mission. These sayings are significant because they reveal Jesus' understanding of God's plan and the unfolding of his earthly ministry, particularly in relation to his glorification through his death, resurrection, and ascension. They also highlight the tension between the present and the future aspects of God's kingdom.

2. What is the primary meaning of Jesus saying, "My time has not yet come"? When Jesus says, "My time has not yet come," it generally refers to the fact that the appointed moment for his glorification—specifically his suffering, death, and resurrection—had not yet arrived. This indicates that Jesus was operating according to a divine schedule and would not allow himself to be prematurely arrested or killed before fulfilling the necessary aspects of his ministry, including his public teaching and miracles. It also suggests the Father's protective hand over Jesus until the designated time.

3. How does John's Gospel use the phrase "the hour has come"? The phrase "the hour has come" signifies that the pivotal moment for Jesus' glorification through his death, resurrection, and ascension has arrived. This transition is marked at the end of the Book of Signs (John 1-12) and the beginning of the Book of Glory (John 13-20). It indicates the commencement of the final stage of Jesus' earthly ministry, leading to his return to the Father.

4. Beyond Jesus' glorification, what other themes are associated with the "time sayings"? Besides the overarching theme of Jesus' appointed time for glorification, the "time sayings" also encompass the concepts of the "already and not yet" in God's kingdom. This is evident in passages discussing the time for true worship (John 4), the time for spiritual resurrection and the future bodily resurrection (John 5), and the time for the disciples' persecution and the greater clarity of revelation through the Holy Spirit after Jesus' departure (John 16).

5. How do Jesus' encounters with Nicodemus and the Samaritan woman illustrate different aspects of the "time sayings"? Jesus' interaction with Nicodemus highlights the spiritual blindness of those who should have understood God's ways, emphasizing the need for a new birth "from above" to see the Kingdom of God. In contrast, his encounter with the Samaritan woman reveals that the time is "coming and is now here" for worship to be decentralized and based on "spirit and truth," extending beyond traditional Jewish practices to include those previously considered outside the covenant, like the Samaritans.

6. What does John 5:25 and 5:28-29 reveal about the "already and not yet" concerning resurrection and judgment? John 5:25 speaks of a present reality ("the hour is coming, and is now here") of spiritual resurrection for those who hear Jesus' word and believe in the Father who sent him, signifying a transition from spiritual death to life. However, John 5:28-29 speaks of a future time ("an hour is coming") when all in the tombs will hear Jesus' voice and come forth for the resurrection of life or the resurrection of judgment, based on their deeds, which reveal the presence or absence of faith.

7. How do the "time sayings" in John 16 relate to Jesus' disciples? The "time sayings" in John 16 address the future of Jesus' disciples, foretelling a time of persecution when those who kill them will mistakenly believe they are serving God. However, there is also a "hour coming" for greater clarity of revelation about the Father, suggesting the transformative work of the Holy Spirit after Jesus' ascension, bringing deeper understanding of the new covenant truths.

8. How do the "time sayings" contribute to our understanding of Jesus' identity and mission in John's Gospel? The "time sayings" in John's Gospel underscore Jesus' consciousness of fulfilling a divinely appointed mission according to God's timing. They reveal him as the revealer of the Father, whose words bring spiritual life now, and as the one whose glorification through death and resurrection is the central event of salvation history. These sayings also point to the future implications of his work, including the universalization of worship, the resurrection of the dead, and the judgment to come, all unfolding according to God's sovereign plan.