

# **Dr. Robert Peterson, Johannine Theology, Session 11, Pictures of Jesus Resources from NotebookLM**

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

## **1. Abstract of Peterson, Johannine Theology, Session 11, Pictures of Jesus, Biblicalelearning.org, BeL**

This academic transcript captures a lecture by Dr. Robert A. Peterson on **Christological themes within the Gospel of John**. The session, titled "Pictures of Jesus," explores various titles and descriptions of Jesus, such as **the Christ, Savior, Revealer, Son of God, Life-giver, and Son of Man**. Dr. Peterson analyzes specific passages in John to illustrate how these **images reveal Jesus' divine identity and saving work**. The lecture emphasizes the significance of understanding these portrayals for grasping **Johannine theology**.

**2. 20 - minute Audio Podcast Created on the basis of  
Dr. Peterson, Johannine Theology, Session 11 – 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\_Session11.mp3**

### **3. Briefing Document: Peterson, Johannine Theology, Session 11, Pictures of Jesus**

#### **Briefing Document: Pictures of Jesus in Johannine Theology (Session 11)**

##### **Executive Summary:**

This briefing document summarizes the main themes and important ideas presented in Dr. Robert A. Peterson's Session 11 on Johannine Theology, focusing on the "Pictures of Jesus" or Christological titles and themes found in the Gospel of John. Peterson outlines six key pictures of Jesus: the Christ (Messiah), the Savior, the Revealer of God, the Son of God, the Life-Giver, and the Son of Man. He argues that John's Gospel consistently portrays Jesus as fulfilling and superseding Old Testament institutions, prophecies, and expectations, ultimately revealing Him as divine and the source of eternal life.

##### **Main Themes and Important Ideas:**

##### **1. Jesus is the Christ (Messiah):**

- The title "Christ" (or Messiah, the Anointed One) appears early in John's Gospel (John 1:17).
- Philip recognizes Jesus as "him of whom Moses in the law and also the prophets wrote" (John 1:45), highlighting the fulfillment of Old Testament prophecy.
- Jesus' actions, such as the cleansing of the temple and his statement about raising it in three days (John 2:19-22), are interpreted by John as Jesus fulfilling and replacing the temple, signifying his messianic role. Peterson notes, "Jesus replaces, said better, fulfills, replaces, and extends many Old Testament references. People, institutions, here, the temple. He's the true temple."
- The concept of the Messiah, though rarely explicitly used in the Old Testament, is a prominent theme fulfilled in Jesus. As Peterson states, "Although the word Messiah is used seldom, the concept of the promised one is used a number of times [in the Old Testament scriptures which] are fulfilled in him."
- Through faith in Jesus, believers become the "true Israel, the new Israel, the spiritual Israel."

##### **2. Jesus is the Savior:**

- John 3:16-18 emphasizes God's love in sending his Son "that the world might be saved through him." Peterson highlights, "Jesus is the savior. Here, it's written in

beautiful prose, indeed. God loves a world that hates him... God's love is shown by God giving, and what more could he give for us... than his son."

- Believing in Jesus results in not being condemned, while not believing leads to condemnation already (John 3:18), illustrating his role in salvation and judgment.
- Jesus' miracles, such as walking on water and rescuing his disciples (Chapter 6), are presented as acts of a savior.
- The "I am the door of the sheep" saying (John 10:7, 9) further emphasizes Jesus as the sole way to salvation: "If anyone enters by me, he will be saved."
- His post-resurrection appearance and the command to "fish for people" (implied connection to Luke 5 and John 21:6-14) underscore the extension of his saving ministry through his disciples.

### **3. Jesus is the Revealer of God:**

- The prologue (John 1:1-5) establishes Jesus as the Word (Logos) through whom God created all things and in whom is life that is the light of men. "The eternal life in the Logos, the source of all created life, is the light of men. It's the revelation of God that shines on human beings."
- The incarnate Word (Jesus in flesh, John 1:14) reveals God's glory, grace, and truth perfectly. "He reveals God's grace, truth, and glory as never before. He does so because he is God who became a human being. He, thus, is the perfect contextualization of God's revelation."
- Jesus himself claims, "I am the light of the world" (John 9:5), signifying his role in illuminating humanity about God.
- His words are not his own but the Father's commands (John 12:49-50), reinforcing his role as the Father's revealer. "I have not spoken on my own authority, but the father who sent me has himself given me a commandment, what to say and what to speak."
- John 1:18 states, "No one has ever seen God... the only God, who is at the Father's side, he has made him known."

### **4. Jesus is the Son of God:**

- Referred to as the "only Son of the Father" in the prologue (John 1:14).

- When Jesus calls God his Father (e.g., John 5:17-18), he is explicitly claiming to be the Son of God and making himself equal with God. The Jews understood this as blasphemy: "...not only was he breaking the Sabbath, but even calling God his own father, making himself equal with God."
- Lazarus's illness is said to be "for the glory of God, so that the Son of God may be glorified through it" (John 11:4), linking the Father's and Son's glory.
- Mary's confession in John 11:27, "I believe that you are the Christ, the Son of God, who is coming into the world," affirms his divine sonship and pre-existence.
- While not verbatim in John 19:17, the synoptic gospels record that Jesus was crucified for claiming to be the Son of God.

## **5. Jesus is the Life-Giver:**

- The prologue (John 1:3-4) states that through the Word, all things were made and in him was life.
- He gives the right to become children of God to those who believe in his name (John 1:12).
- He declares himself to be the "bread of life" (John 6:35), providing spiritual sustenance.
- He gives "eternal life" to his sheep (John 10:28).
- Jesus proclaims, "I am the resurrection and the life" (John 11:25), demonstrating his power over death.
- He is "the way, and the truth, and the life" (John 14:6), emphasizing his role as the source of true life.
- As the "true vine" (John 15:1), he gives life to the branches (believers).
- His miracles, such as healing the nobleman's son and raising Lazarus, are acts of giving life.
- Peterson considers this the "major Christological theme" in John, stating, "I would say that is the major theme. All these themes are important, but the major Christological theme, the meaning of most of the signs, and the meaning of most of the I Am's is that he is the life-giver."

## 6. Jesus is the Son of Man:

- Jesus refers to himself as the Son of Man in John 3:13-15 in the context of Nicodemus and the analogy of Moses lifting up the serpent in the wilderness. "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him may have eternal life."
- This title connects to both the frail, mortal "son of man" in Psalm 8 (and used for Ezekiel) and the divine-human figure in Daniel 7 who is exalted and worshipped.
- In John 6:53, Jesus says, "unless you eat the flesh of the Son of Man and drink his blood, you have no life in you," suggesting his divine-human nature as the source of spiritual life.
- The healing of the blind man in John 9 culminates with Jesus identifying himself as the Son of Man, and the healed man worshipping him, further linking this title to his divine identity. "Do you believe in the Son of Man? ... I am he... Lord, I believe, and he worshipped him."
- The lifting up of the Son of Man through crucifixion is presented as the means through which salvation and eternal life are offered.

### Conclusion:

Dr. Peterson's Session 11 provides a comprehensive overview of key Christological pictures of Jesus in the Gospel of John. He demonstrates how John meticulously portrays Jesus as the promised Messiah, the unique Savior, the perfect Revealer of God, the divine Son of God, the ultimate Life-Giver, and the mysterious Son of Man. These interconnected themes reveal Jesus' divine nature, his fulfillment of Old Testament prophecies and institutions, and his central role in God's plan of salvation, offering eternal life to all who believe in him. The lecture sets the stage for the subsequent session, which will explore the pictures of Jesus' saving work, particularly his death and resurrection.

## 4. Study Guide: Peterson, Johannine Theology, Session 11, Pictures of Jesus

### Study Guide: Pictures of Jesus in Johannine Theology

#### Quiz

Answer the following questions in 2-3 sentences each, based on the provided excerpts from Dr. Peterson's lecture.

1. According to John 1:17, what came through Moses, and what came through Jesus Christ? What significance does this distinction hold for understanding Jesus' role?
2. How did Philip's statement to Nathanael in John 1:45 connect Jesus to the Old Testament? What key idea is present even without the explicit use of the word "Messiah"?
3. In John 2:19-22, what did Jesus mean by saying, "Destroy this temple, and in three days I will raise it up"? How did the disciples come to understand this statement after the resurrection?
4. What does it mean that Jesus is the "true Israel"? How do individuals become part of this "new Israel"?
5. According to John 8:58, what bold claim did Jesus make about his existence in relation to Abraham? What theological implication does this statement carry?
6. In John 3:16-18, what is presented as the primary purpose for God sending his Son into the world? What is the consequence for those who do not believe?
7. How does the "I am the door" statement in John 10 illustrate Jesus' role as the savior? What does it imply about access to God's people?
8. According to the lecture, in what three primary ways is Jesus presented as the revealer of God in the Gospel of John? Provide a brief example for one of these ways.
9. What is the significance of Jesus calling God "my Father" in John 5:17-18, according to the lecturer? How did the Jewish leaders react to this claim?
10. What are the two distinct Old Testament roots of the title "Son of Man" as discussed in the lecture? How does Jesus utilize this title in the Gospel of John?

#### Answer Key for Quiz

1. The law was given through Moses, while grace and truth came through Jesus Christ. This distinction highlights Jesus as the one who brings in a new covenant characterized by grace and truth, fulfilling and surpassing the old covenant mediated by Moses.
2. Philip told Nathanael, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." This statement connects Jesus directly to the messianic prophecies and expectations found throughout the Old Testament scriptures.
3. Jesus was speaking about the temple of his body, referring to his death and resurrection. After the resurrection, his disciples remembered his saying and understood that he was the true temple, fulfilling and replacing the physical temple as the presence of God.
4. Jesus is the "true Israel" because he perfectly embodies the identity and purpose of God's people. Individuals become part of this "new Israel" through faith union with Christ, believing in him and being united to him.
5. Jesus declared, "Truly, truly, I say to you, before Abraham was, I am," claiming pre-existence and identifying himself with the divine name "I am" (though the lecturer notes scholarly debate on the exact Old Testament source). This is a clear claim to deity.
6. The primary purpose for God sending his Son was for the world to be saved through him, not to condemn it. Whoever believes in him is not condemned, but whoever does not believe is condemned already for rejecting the only Son of God.
7. The "I am the door" statement illustrates that Jesus is the sole way of salvation and entrance into the New Testament people of God (the sheepfold). There is no other means of access to God's redeemed community than through belief in Jesus.
8. Jesus is the revealer of God through his words, his deeds (signs/miracles), and his very being as the incarnate Word. For example, his "I am" sayings reveal aspects of God's character and his divine role in salvation and life.
9. When Jesus called God "my Father," he was claiming a unique and divine sonship, equating his work with the ongoing providence of God. The Jewish leaders viewed this as blasphemy because he was "making himself equal with God."

10. The title "Son of Man" has roots in Psalm 8, depicting frail, mortal humanity, and in Daniel 7 (though the lecture mentions Daniel 9), portraying a divine-human figure who is exalted. In John, Jesus uses this title to refer to himself as the divine-human mediator who must be "lifted up" (crucified) for salvation.

## **Essay Format Questions**

1. Discuss the significance of Jesus fulfilling and replacing Old Testament institutions (such as the temple) as presented in the Gospel of John. How does this theme contribute to the Johannine understanding of Christology?
2. Analyze the various "I am" sayings of Jesus in the Gospel of John as discussed in the lecture. How do these pronouncements function to reveal different "pictures" of Jesus' identity and his saving work?
3. Explore the theme of Jesus as the "life-giver" in the Gospel of John, referencing specific examples from the lecture. How does this concept serve as a central Christological theme in the fourth gospel?
4. Examine the ways in which the Gospel of John presents Jesus as the "revealer" of God. What does this revelation entail, and why is it a crucial aspect of Johannine Christology?
5. Compare and contrast the different facets of the "Son of Man" title as it appears in the Old Testament and in the Gospel of John, according to the lecture. How does Jesus' use of this title contribute to a comprehensive understanding of his person and work?



## Glossary of Key Terms

- **Christ:** The Greek translation of the Hebrew word Messiah, meaning "anointed one." It refers to the promised deliverer and king of Israel.
- **Messiah:** The Hebrew term for the promised deliverer and king of Israel, expected to bring salvation and establish God's kingdom.
- **Logos (the Word):** A Greek term used in the prologue of John's Gospel to refer to the pre-existent Son of God, through whom God created the universe and who became incarnate in Jesus.
- **Incarnation:** The theological doctrine that the eternal Son of God became fully human in the person of Jesus Christ.
- **Atonement:** The work of Christ in reconciling God and humanity through his death on the cross, providing forgiveness of sins.
- **Realized Eschatology:** The theological concept, present in John's Gospel, that the blessings and realities associated with the "end times" (eschaton) are already present in the life and ministry of Jesus and the experience of believers.
- **Sign (in John's Gospel):** A miraculous deed performed by Jesus, intended not merely to be a spectacle but to point to his divine identity and the nature of his kingdom.
- **Bridegroom:** A metaphorical title for Jesus, representing his relationship with the church as his bride, drawn from Old Testament imagery of God's relationship with Israel.
- **Tabernacled (among us):** A reference in John 1:14 to the Word (Jesus) dwelling among humanity, evoking the image of God's presence in the tabernacle during the Old Testament.
- **Type/Typological:** A person, event, or institution in the Old Testament that foreshadows or prefigures a greater reality in the New Testament, particularly in the person and work of Christ (e.g., the bronze serpent).

## **5. FAQs on Peterson, Johannine Theology, Session 11, Pictures of Jesus, Biblicalelearning.org (BeL)**

### **Frequently Asked Questions on Johannine Pictures of Jesus**

#### **1. What does Dr. Peterson mean by "pictures of Jesus" in the context of Johannine theology?**

Dr. Peterson uses the phrase "pictures of Jesus" to refer to the various Christological titles and themes found in the Gospel of John that reveal different aspects of Jesus' identity and work. These are not literal drawings, but rather ways in which John presents Jesus, such as the Christ (Messiah), Savior, Revealer of God, Son of God, Life-giver, and Son of Man. By examining these "pictures," we gain a deeper understanding of who Jesus is according to the Fourth Gospel.

#### **2. How does the Gospel of John present Jesus as the Christ or Messiah?**

John's Gospel establishes Jesus as the Christ from the outset, notably in John 1:17 where it is stated that "grace and truth came through Jesus Christ," identifying him as the anointed one or Messiah promised in the Old Testament. This messianic identity is further emphasized through testimonies, such as Philip's declaration to Nathanael (John 1:45) that they have found "him of whom Moses in the law and also the prophets wrote – Jesus of Nazareth, the son of Joseph." Even when the explicit word "Messiah" isn't used, the concept of the promised one fulfilling Old Testament prophecies is central to John's portrayal of Jesus.

#### **3. In what ways does John's Gospel highlight Jesus as the Savior?**

The theme of Jesus as Savior is prominent throughout John. John 3:16-17 explicitly states God sent his Son "that the world might be saved through him," emphasizing Jesus' role in delivering people from perishing and granting eternal life. This saving work is illustrated through various signs, such as Jesus walking on water to rescue his disciples (John 6) and his claim to be the "door of the sheep" through whom one finds salvation (John 10:7, 9). The miraculous catch of fish after the resurrection (John 21) also reinforces the idea that his saving ministry extends to making his followers "fishers of men."

#### **4. How does the Gospel of John depict Jesus as the Revealer of God?**

John presents Jesus as the ultimate revealer of God. In the prologue (John 1:1-18), Jesus is identified as the Word (Logos) through whom God created all things and in whom is life that is the light of men. John 1:18 states, "No one has ever seen God; the only God, who is at the Father's side, he has made him known." Jesus, being God incarnate (John 1:14), perfectly reveals God's grace, truth, and glory through his words, deeds, and very being. His "I am" sayings, such as "I am the light of the world" (John 9:5) and "I am the way, and the truth, and the life" (John 14:6), underscore his unique role in making God known to humanity.

#### **5. What significance does the title "Son of God" have in John's portrayal of Jesus?**

The title "Son of God" is crucial in John's Christology, signifying Jesus' divine nature and his unique relationship with the Father. This is evident in the prologue (John 1:14, 18) and in various instances where Jesus refers to God as his Father (e.g., John 5:17-18). The Jews even sought to kill him because he not only broke the Sabbath but also called God his own Father, "making himself equal with God." The raising of Lazarus (John 11:4) is presented as occurring "for the glory of God, so that the Son of God may be glorified through it," highlighting the interconnectedness of their glory and the divine nature of the Son.

#### **6. How is Jesus presented as the Life-giver in the Gospel of John?**

The theme of Jesus as the Life-giver permeates John's Gospel. From giving the right to become children of God to those who believe in him (John 1:12) to declaring "I am the bread of life" (John 6:35) and "I am the resurrection and the life" (John 11:25), Jesus is consistently portrayed as the source of true and eternal life. He heals the sick (e.g., the nobleman's son in John 4, the blind man in John 9, Lazarus in John 11), feeds the multitudes (John 6), and ultimately offers eternal life through belief in him (John 3:16). Dr. Peterson emphasizes this as a major Christological theme in John.

### **7. What are the different dimensions of the title "Son of Man" as it relates to Jesus in John's Gospel?**

The title "Son of Man" in John draws from both Old Testament concepts: the frail, mortal figure in Psalm 8 and the divine-human, exalted figure in Daniel 7. In John, Jesus uses this title to refer to his earthly ministry, including his suffering and death (as foreshadowed by the serpent lifted up by Moses in John 3:13-15), as well as his divine nature and authority (as suggested in John 6:53). The encounter with the formerly blind man in John 9 culminates in Jesus identifying himself as the Son of Man, leading to the man's worship, underscoring the divine aspect of this title in John's narrative.

### **8. How do these various "pictures" of Jesus contribute to the overall message of John's Gospel?**

These diverse "pictures" of Jesus – as the Christ, Savior, Revealer, Son of God, Life-giver, and Son of Man – collectively serve to establish Jesus' unique identity and his central role in God's plan of salvation according to John's Gospel. They emphasize his fulfillment of Old Testament promises, his divine nature and intimate relationship with the Father, his power to save and give eternal life, and his authority as God's ultimate revelation to humanity. Through these multifaceted portrayals, John aims to lead readers to believe that Jesus is the Christ, the Son of God, so that by believing they may have life in his name (John 20:30-31).