

Dr. Robert A. Peterson, Johannine Theology,

Session 9, Jesus' Time Sayings, Part 2

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This is Dr. Robert A. Peterson in his teaching on Johannine Theology. This is session number nine, Jesus's time sayings, part two.

We continue in our study of the theology of the fourth gospel.

We're up to the time sayings. Let us ask for God's help. Gracious Father, thank you for the word of God, for the Holy Spirit, for the fellowship of believers.

Teach us, encourage us, ground our faith in your word and in Christ's saving events we pray in his holy name. Amen. The time sayings are places in the fourth gospel where Jesus says, my time has not yet come, and some other things, but then especially the time has come.

Or he knew that his time had come like that. We looked at five different categories of time sayings. And the first one is the time of Jesus' public manifestation.

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. He did not want to be presented on the scene in that glorious way because he did not want to be crucified before his time had come. We saw the time of the Father's protection in John 7:30 yesterday.

Let us go to chapter 8. Whoops. John chapter 8 is a marvelous chapter in which Jesus takes the Jewish leaders to task. Oh, my word, he calls them children of the devil.

That sounds like 1 John, doesn't it? They are children of God and children of the devil. They claim to be Abraham's seed, and Jesus at one point acknowledges they are his blood descendants, but they are not sons of Abraham because they did not do what Abraham did. Rather, they want to kill Jesus.

They are thus murderers, and they are liars because they reject the truth that comes from Jesus' lips. Starting in verse 21, Jesus said to them again, I am going away, and you will seek me, and you will die in your sin. The best places I know in scripture to refute the notion that there's a chance after death for believers and unbelievers to be saved, and some proponents say it's not a second chance.

It's a first chance for those who haven't had it. Jerry Wall says God owes it to every person. It's an application of his own particular Wesleyan-Arminian heritage.

It is not universal. Surely, John Wesley didn't teach it, but it is incumbent upon God to give every human being a bona fide presentation of the gospel, and since many of them don't have it in this life, they get it after death. Jerry Wall has books on hell, the logic of damnation, purgatory, and then a book on heaven.

All three contain this notion of a chance after death for those who did not receive it in this life. I refute that from scripture. First of all, people propound that it is their duty to show that the Bible teaches it.

To say the Bible doesn't say something about something or other, therefore, that's my basis for believing it is so flimsy, and they claim a couple of verses in 1 Peter, of course, which, in fact, have been understood that way. One in 1 Peter 3 toward the end, and then 1 Peter 4, perhaps it's verse 6, Jesus communicating to the spirits in prison. They take not only to be giving a chance for some people after death, with which I disagree, and although there are different evangelical views, they also disagree with that interpretation of it, but they make, then somehow, those who teach a chance after death, post-mortem evangelism, post-mortem encounter, it has names like that.

They make that normative for all human beings. Where did that come from? Even if that passage did teach that there was such a thing for those who existed in the time of Noah or whatever, that is surely not the basis for a doctrine that God would do that for all people who haven't heard it. And again, I disagree with their exegesis in the first place.

In any case, Hebrews 9:27, it's appointed unto human beings once to die, and after that comes the judgment. And twice here in John 8, 8 21, you will die in your sin. 8 24, you will die in your sins.

That doesn't speak of a chance after death for human beings. I'm going away; you will seek me, and you will die in your sin. Where I'm going, you cannot come.

So, the Jews said, will he kill himself? Will he commit suicide? Since he says, where I'm going, you cannot come, classic misunderstanding. He said to them, you are from below, I am from above. They have different origins.

Of course, he came from above, and he came below. He became a genuine human being. But he comes from God, and they come from another place. Although they're the covenant people, they didn't come from God.

That's why John the Baptist called the covenant people to repentance and baptism for the forgiveness of sins. Their covenantalism wasn't enough. They needed to know God and they didn't.

And John was pointing them in the direction of the one who would come after him. The thongs of whose sandal he's not worthy to untie, even the Messiah, Jesus. You are from below, I am from above.

You are of this world, I am not of this world. I told you that you would die in your sins. For unless you believe I am he, you will die in your sins.

They said to him, who are you? Jesus said to them, just what I've been telling you from the beginning. I have much to say about you and much to judge. But he who sent me is true.

And I declare to the world what I heard from him. They did not understand. There it goes.

That is an expression of a misunderstanding that he was speaking to them about the father. So, Jesus said to them when you have lifted up the son of man, then you will know I am he. And that I do nothing with my own authority but speak just as the Father taught me.

And he who sent me is with me. He has not left me alone for I always do the things that are pleasing to him. As he was saying these things, many believed in him.

On the other hand, the verses that follow show many did not believe in him, divided response again. And in the verses that follow, he admits that his Jewish hearers are Abraham's descendants, but he denies that they are his true children. They're not his true spiritual children.

Rather, they exhibit character qualities resembling their father, the devil. In 8:12, which I said really follows on 7.52, the pericope of the woman taken in adultery is not original and does not belong in the Holy Scripture. Jesus says he's the light of the world.

Whoever follows me will not walk in darkness but will have the light of life. Pharisees said you're bearing witness about yourself. Your testimony is not true.

Jesus answered, even if I do bear witness about myself, my testimony is true. For I know where I came from and where I am going, but you do not know where I come from or where I am going. You judge according to the flesh.

I judge no one. Yet even if I do judge, my judgment is true. For it is not I alone who judge, but the father who sent me.

There's the appeal to the two witnesses as the law requires. In your law, it is written that the testimony of two people is true. Numbers 35:30. I am one.

I am the one who bears witness about myself. He admits it. And the father who sent me bears witness about me.

So, my witness is not alone. But even if it were alone, it would be true because I'm the revealer of God, and I speak the truth. They said to him, therefore, where is your father? Misunderstanding, of course.

Jesus answered, you know neither me nor my father. If you knew me, you would know my father also. Why? Because Jesus is a revealer of the Father.

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. I'll say it again. D. A. Carson, in *Divine Sovereignty and Human Responsibility, Biblical Perspectives and Tension*, said that if we were expecting the incarnation of the son of God to clear up our paradoxical understanding of the sovereignty of God and freedom of human beings, we're sorely mistaken.

He exacerbates it because he lives under the sovereignty of the father. He himself actually is sovereign under the father's will. And at the same time, as the God-man, he is responsible.

He exercises human freedom rightly understood. Uniquely understood because he's only the second Adam, and the rest of the race has inherited Adam's guilt and corruption, unlike Jesus. He is God, and he is sovereign.

He's a human being, acknowledging the father's sovereignty and his own responsibility. So, he does not tempt the father. In chapter seven, in verse one, he knows that the Jews in Judea are seeking to kill him, so he stays away from them.

He exercises human responsibility, lest he tempt the Father and put the Father in a place where he's got to do a miracle to protect Jesus. No, Jesus won't do it. On the other hand, when it's God's will, Jesus goes right into trouble.

Let's go, the disciples say in chapter 11, let's go die with him. They didn't die with him because his time had not yet come. Aha! So, the major rubric of the time sayings is, my time has not yet come.

His time has not yet come. Like that, a number of times. Then, at the end of 12, beginning of 13, also 17.1, his time had come.

What is his time? 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. There's one movement down in the incarnation.

There's another movement up in the death, resurrection, and ascension. There's a third movement down, a second movement down, the third movement in his second coming. But that's not all there is to the time sayings.

They're more complicated. The big pattern is that the time has not yet come for him to die and rise and return to the father; his time comes. The end of 12 and the beginning of 13 confirm the division between the Book of Signs ending at the end of 12 and the Book of Glory beginning at the beginning of 13.

But there's more. There also are themes of the already and not yet with the time sayings. John 4 and John 5. To the Samaritan woman, of all people, Jesus puts her opposite Nicodemus, and both of them demonstrate the words at the end of chapter two.

Remember, I said the faith there at his signs was inadequate faith. We know this because Jesus would not commit himself to those supposed believers. John 2:24.

He knew all people, 2:24, 25, and needed no one to bear witness about man, for he himself knew what was in a man. In the next verse, there is a man named Nicodemus, who is one of the Pharisees. I'm not denying that there's a break in the thought, but the chapter divisions are artificial.

If you want to read the history of them coming into the Bible, Beryl Smalley, the study of the Bible in the Middle Ages, shows the schoolmen in Paris, the Roman Catholic teachers, theologians in the schools, as rivals, and one man's classification won out, and that's where we got our biblical chapter divisions in the Bible. Anyway, it was a fascinating story, Beryl Smalley, about the study of the Bible in the Middle Ages. I believe that's the title, B-E-R-Y-L, Smalley, with an E-Y at the end.

Jesus knew what was in a man. There was a man of the Pharisees named Nicodemus. Nicodemus is a prime candidate for the Kingdom of God, humanly speaking.

He's a male. He's a Jewish male. He's a Pharisee.

Pharisees were Jewish laypersons dedicated to keeping the law above what the Old Testament required. They followed the elders in matters of dietary diet, praying, giving, and fasting. And the people respected the Pharisees for their outward righteousness, and maybe more than outward sometimes.

Male, that is a step up in the first-century Jewish world, like it or not. Israelite, Pharisee, teacher of Israel, Jesus says. Good grief.

And he fails miserably at this point. Jesus knew what was in a man. He saw an honest seeker if that interpretation is correct, and he didn't play games with him or flatter him.

He punched him in the nose, spiritually speaking. You don't know anything about the Kingdom of God. And Nicodemus is groping around.

A man must be born again, Jesus says. A man must be born above. Can a man return to his mother's womb? What a dumb statement.

Oh, my word. When I see babies, I can't believe they were born the first time. It is amazing.

It's not a miracle. We devalue miracles if we call everything today that happens a miracle. But it is an amazing work of providence.

Oh, my word. But return to the womb? You are the teacher of Israel and you don't know these things, Jesus said. In John 3 and verse 10, he pulled him up short.

He pulled the rug out from under his feet. That's what he needed. He needed to be shaken up.

He needed to be challenged. He needed to see that he did not see in the light of Jesus, the light of the world. I'm not saying that imagery is there, but that's who he is.

He's the revealer, and he's revealing God, and he's showing Nicodemus. He's in the dark. By contrast, in chapter 4, there was a woman, not of Israel, not of the Pharisees, not a teacher of the law.

I'm being silly. A woman, a Samaritan, a half-breed, pardon my French, in the eyes of the Jews. I think it's still understood that Samaritans were the offspring of the poor Jews left in the land by the Assyrians in captivity in 722 BC, and they practiced the transmigration of peoples.

They moved people around in their empire, mixing them up with other people, so it would take years for them even to be able to communicate with their new neighbors. Anyway, foreigners are brought in. The Israelites who were left were considered unable to rebel; nobody important, nobody strong, and nobody dangerous.

Their offspring are the Samaritans. They acknowledge the Samaritan Pentateuch, the first five books of the Bible. They have a tradition about a prophet.

They do not; they reject Jerusalem worship, which means just like the northern kingdom of Israel, they're apostates. And so, Nicodemus, with all these virtues, comes up short. Oh, we saw him in chapter 7. Maybe taking Jesus' side, defending him certainly to his fellow Sanhedrin members.

And then, in 19, although some criticize it, I do not. I see 19 as his coming out, testifying publicly in his request for the crucified body of Jesus to give it a proper entombment or burial. Samaritan woman, she's a female.

Disciples were shocked. What in the world is a rabbi dealing with talking to a woman in public? That is very inappropriate. And she was surprised.

You, a Jew, a Jewish man, ask me for a drink? John says in one of his editorial comments that the Jews did not have dealings with the Samaritans. Not only is she a Samaritan woman, but she is a shady lady, having had multiple men, and doing what was not acceptable in the first century, living with a man who was not her husband at that time. She fesses up.

I can see you're a prophet because Jesus says that about her. And then she engages in a theological discussion, and that's where we jump in here with times present and future. Verse 19: Sir, I perceive you are a prophet.

You know things I didn't tell you. And by the way, it's that testimony to the men of the town. Come see a man that told me everything I ever did, that opens up their eyes to the possibility that Jesus is the Messiah.

Our fathers worshipped on this mountain, Mount Gerizim in Samaria. But you say in Jerusalem is the place where people ought to worship. Jesus said to me, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

That is in contrast to verse 24, and the hour is coming, I'm sorry, 23, the hour is coming and is now here. The former expression, when those two are used in conjunction like that, we'll see it again in chapter 5. The hour is coming and is now here is the already, that is Jesus is fulfilling the Old Testament promises. When the

hour is coming, and he doesn't say it is now here, it is in conjunction with the saying, the hour is coming and is now here, then the hour is coming, which means it is not yet.

So, I understand verse 21, an hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. That's the book of Acts and the gospel going to the Gentiles. As we see in the breakthrough case of Cornelius and Peter and God, supernaturally leading Peter and Cornelius together, at least the seekers, the God fears, might believe.

That opens the door, and the Jerusalem council confirms we're not going to lay a yoke on the Gentiles that neither we nor our fathers could bear. No one less than a Jewish authority than James the Just says that. And likewise Peter, the apostle to the Jews.

Of course, Paul and Barnabas agree, but the others take the lead, we might say, being pillars in the church at Jerusalem, as Paul calls them, Peter, James, and John, in Galatians chapter 2. What is Jesus saying? An hour is coming. Gentiles didn't have to go to Jerusalem three times for feasts in the book of Acts. They could worship God in the spirit, worship God through Jesus in the spirit, wherever they are in the empire.

They do not have to go to Jerusalem. Mount Sychar, I beg your pardon. Gerasim and Ebal are in the mountains where the blessings and curses of the law are read in the law itself.

Mount Sychar in Samaria is what the woman refers to as where the Samaritans worship. The gospel is going to go to the Gentiles, including Samaritans. You're sort of Gentiles in our eyes, but not yet. Verse 22 of John 4, you worship what you do not know.

You Samaritans are apostates. You have a false religion. You don't know the true and living God.

You're outside of the covenant with Israel. Jesus is not a pluralist. And to be a pluralist is not to love the lost.

To love the lost is to be a universalist in the sense that the gospel needs to go to everybody, not in the sense that everybody will be saved. We worship what we know for salvation is from the Jews. That statement in itself is sufficient to debunk the notion that the gospel of John is anti-Semitic.

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. And my

friends, as we read John 4, we meet one of those true worshipers, the immoral woman from Samaria. The grace of God is amazing.

Nicodemus is on the outside, ironically, at this point. I think he comes to faith in chapter 19. The Samaritan woman who couldn't be further away.

Her gender, her race, and her false religion are true worshipers of God. How could it be? Because Jesus is the true temple and the presence of God in tabernacle and temple. And how important it was.

You will worship me in the place where I manifest my name. Nowhere else. And when Jeroboam tears the kingdom in half and sets up his own centers of worship at Dan and Bethel and idol, it's all idolatry.

It's all sick. It's all spiritual adultery. And here, a literal adulterer comes to the Lord and becomes something like a female evangelist.

The men of the city, 39 through 42, believe in Jesus. Their entree is the woman's testimony. Come meet a man.

The meaning, in other words, is who's a prophet who told me everything I ever did. Can this be the Christ? Verse 29. Man, they come pouring out of the city.

Verse 30. She was infamous. They came pouring out of the town and were coming to Jesus.

So, the time sayings speak of other times besides Jesus' appointed time to die, rise, and ascend. Here's the time for worship to be universalized, to be decentralized. The decentralization of worship is not yet.

That will happen in the book of Acts. Oh, it's already from our perspective, but from the first-century perspective in which Jesus appears with the Samaritan woman, it's not yet. However, the decentralization of worship, not on Mount Sychar in a Samaritan way, but anywhere already, not just in Jerusalem.

As a matter of fact, most of the people worshipping Jerusalem are lost, ironically. But a Samaritan woman is found. She's a true worshiper because the Father has sought her through the revealer of God, the Son.

Although it doesn't say it verbatim in so many words, the meaning is she gets eternal life from the Son of God, who's the giver of eternal life, because he reveals God, Father, and she listens. And the Samaritans with one voice say, now we know, we've heard him for ourselves, verse 42. And we know this is indeed the Savior of the world.

That is something already that the 11 themselves will not understand until God leads Peter with Cornelius and then the monumental Jerusalem Council to lead the church by the hand to understand what Isaiah said a long time ago, 700 years before, that the gospel would go to the Gentiles. Chapter 5, as well as one of these time sayings, a combination of two-time sayings of already and not yet. 5:5, 24.

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. 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.

What? Wait a minute. That sounds like the resurrection of the dead is happening during Jesus' ministry. Is it referring to the widow of Nain's son, Jairus' daughter, and Lazarus? No, no, no, no, no, no.

It's speaking of spiritual resurrection. It's to be interpreted in light of the verse before. Whoever hears my word and believes him who sent me, how does that work? Jesus is so much the revealer of the Father.

If you believe his word, you believe in the Father. That person who believes in Jesus and in the Father through him has eternal life now. Eternal life is a life of God that belongs to the age to come.

It's not yet. Primarily, in John's gospel, it is not yet. Primarily in John's gospel, eternal life is already, is now.

He does not come into judgment but has passed from death to life. Physical? No, of course not. Spiritual.

And that's what verse 25, I grant you. 25, taken out of context, could be understood to speak of the resurrection of the body, but it doesn't. The hour is coming and is now here when the dead will hear the voice of the Son of God, and those who hear will live.

28:29, by contrast, the same as in Chapter 4. Time is coming. Time is coming and is now here. They're reversed in this place.

28:29, do not marvel at this. For an hour is coming, it doesn't say and is now here. So, the combination of that saying, a time is coming, with verse 25, an hour is coming and is now here.

Time and hour in these sayings are synonymous. In light of the time of regeneration or spiritual resurrection having come, having now been here, this is a futuristic statement. Do not marvel at this.

For an hour is coming when all who are in the tombs, that's the resurrection of the body, my friend, will hear his voice, the voice of the Son of Man, and come out. Those who have done good to a resurrection of life, those who have done evil to the resurrection of judgment. Judgment is based on deeds, revealing the presence or absence of faith, of grace and faith.

So, Jesus' time sayings, although the major pattern is not yet, has come his time for death and resurrection. And then end of 12, beginning of 13, the time has come for him to die, to rise and go back to the Father. 13:1 is explicit.

If you want a definition of the major time sayings, there it is 13.1. But that's not all the time sayings. There also is, are two of these patterns, one in four, one in five, that speak of time present. Time is coming and is now here.

And yet a time still to come, a time is coming. The tombs have not opened up, and the general resurrection of the dead has not yet happened. The other side of the big rubric, where the time of Jesus' glorification has not yet come, occurs at the end of 12 and the beginning of 13, as I have said.

Let us go there. 12:23, the context is some Greeks want to talk with Jesus. He does not have time for them right then.

The Greeks spoke to Philip, who spoke to Andrew, who spoke to Jesus. Jesus seems to avoid them and says, the hour has come for the Son of Man to be glorified. That is a good general definition of the hour.

13:1 is a little more specific. Truly, I say to you, unless a grain falls into the wheat and the earth and dies, it remains alone. If it dies, it bears much fruit.

This is a statement of Jesus' death. We'll look at it later on. But for now, it pertains to him and then to his disciples in the verses that immediately follow.

When you bury a seed, it dies. You don't see it anymore. Instead, you see what comes up: the growth, the seedling.

Speaking of his death, the hour has come for the Son of Man to be glorified. Because just like a seed, the Son of Man has to die. Now, my soul is troubled.

And what shall I say? Father, save me from this hour. But for this purpose, I have come to this hour. Notice, this hour, this hour.

Father, glorify your name. I told you before, a voice from heaven says, I will, I have. And the crowd is so spiritually dark, darkened, so spiritually obtuse that they think an angel spoke or maybe it was thundered.

The good Lord can speak from heaven in a bath coal, a voice from heaven. The daughter of the voice, in Hebrew idiom. And the people think it's thunder or angels, angels speak.

Boy, oh boy. This voice has come for your sake, not mine. I don't quite understand that.

Because they didn't understand that now is the judgment of this world. Now, will the ruler of this world be cast out? That is the judgment of this world.

That's enough. 13:1 and 17:1 are so beautiful. 13:1 indicates there's a major break between the end of 12 and the beginning of 13.

We see it confirmed in many ways. The seven signs cluster in chapters six through 11. The I am sayings stop in.

That's wrong. The seven I am sayings cluster in six through 11. That is correct.

The signs go from two through 11. Of course, I apologize. The audience is the world in chapters 11:9 through the end of 12.

The audience in the Book of Glory is the disciples. Now, 13:1. 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. Jesus knew his hour had come to depart out of this world to the Father.

What does that involve? His death, his resurrection, and his ascension. So, here's the big pattern. It's not the only pattern.

My time has not yet come. His time has not yet come—end of 12.

The time has come. The time has come. 13:1 tells us.

He knew the time had come to depart the world and return to the Father. In the great priestly prayer, when Jesus had spoken these words, 17:1, he lifted up his eyes to heaven and said, Father, the hour has come. Glorify your Son that your Son may glorify you.

So, a fuller treatment is his time, which has not yet come, his time to die, rise, and ascend all to the glory of the Father and Son and Holy Spirit. Although, John doesn't say it. Systematic theology says it.

As long as systematic theology first says, John doesn't say it, then systematic theology can say, but rounding out his theology, his gospel, and his teachings based upon the very impetus of his words in 14 to 16, we can say, Father, Son, and Holy Spirit. This is the time of Jesus' glorification. Ironically, the cross, as Paul teaches in Colossians 2, represents the triumph of the Father in the Son, vanquishing principalities and powers, making a public shame of them, using the imagery of a Roman triumphal march.

Here, when the Son of Man is lifted up, there is a double meaning. In the crucifixion, that is true, and it is ignominious. By the same time, lifted up means glorified.

So, Paul could say, Paul, I glory in the cross. My friends, that is weird. I glory in the guillotine.

I glory in the hangman's noose. I glory in the electric chair. What? And we should feel that strangeness because the cross was accursed.

It wasn't even proper to speak in the presence of women or polite society in the Roman world of crucifixion. Oh, Paul glories on the cross because, on the cross, the Lord of Glory made redemption for all of his people, for everyone who would believe in him. One more little cluster of time sayings occurs in chapter 16.

And if they persecuted the master, they're going to persecute his servants. So, the time for the disciples to be persecuted it's their time as well. 16:1, I have said all these things to you to keep you from falling away.

They'll put you out of the synagogues. Indeed, the hour is coming. There's John's language.

When whoever kills you will think he's offering service to God. Oh, my. They will do these things because they do not know the Father or me.

But I've said these things to you so that when their hour comes, you may remember what I told them to you. Actually, it looks like it's the hour of the persecutors. It's the hours of the persecutors and the hours of the persecuted.

My goodness. 16:25. I've said these things to you in figures of speech.

The hour is coming when I will no longer speak in figures of speech but will tell you plainly about my father. That is not technically about persecution. It's about revelation.

16:29. Ah, now you are speaking plainly and not using figurative language. It doesn't use the word hour or time, either of the words, but in the context of 25, it's speaking to the same thing.

16:32. Hour is coming when you'll be scattered. So, technically, the time of the apostles' disciples' persecution is 16:2, 4, and 32.

16:25 and 29 seem to be, oh, my, another category? I need to read between 25 and 29. I've said these things to you in figures of speech. The hour is coming when I'll no longer speak to you in figures of speech but will tell you plainly about the father.

And that day, you'll ask in my name. I do not say I will ask the Father on your behalf, for the Father himself loves you because you've loved me and have believed that I came from God. I came from the father and have come into the world, and now I'm leaving the world and going to the father.

Ah, now you are speaking plainly and not using figurative language. Now we know you know all things and do not need anyone to question you. The meaning is teach you.

This is why we believe that you came from God. Jesus said, do you now believe? Behold, the hour is coming, and so forth. So, it is within the bookends, the inclusion, the inclusio of the persecution statements.

But 16:25 and 29 are technically different. It is the hour for the revealer of God to reveal new covenant truth with greater clarity. I would say already it's his whole earthly ministry as the revealer of God, but not yet.

And I have not read this in a book. I'm doing this as I teach myself lecturing. I think perhaps it speaks of Pentecost and the coming of the spirit and the great clarity that the spirit brings to everything.

Surely, the Holy Spirit was operative in the Old Testament. People did many things, and if they ever were saved, surely the spirit was involved. But he's more involved after Pentecost, and there's clarity of teaching after Pentecost on the spirit.

Surely Hebrews 9:25 tells us anybody ever saved, of course, it was through the pictures of the gospel in the sacrificial system in the Old Testament. But Hebrews 9:25 says it's the blood of Jesus, the mediator of the new covenant, that extends

even to sins committed under the old covenant. But there's greater clarity of that after Jesus died, rises, and pours out the spirit.

And it's like that for everything, for many, many things. Pentecost, among other things, brings clarity of teaching as the spirit comes, the spirit of truth to help us get our theological ducks in a row. Anyway, those are the time sayings.

In our next lecture, we will turn to responses to Jesus, which we've covered previously, but we'll do the big sweep and see that considered as the main topic of the lecture to begin our next session.

This is Dr. Robert A. Peterson in his teaching on Johannine Theology. This is session number nine, Jesus's time sayings, part two.