

Dr. Robert A. Peterson, Johannine Theology, Session 10, Responses to Jesus, Witnesses to Jesus

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This is Dr. Robert A. Peterson in his teaching on Johannine theology. This is session 10, Responses to Jesus, Witnesses to Jesus.

We continue our course on the theology of the Gospel of John on Johannine theology, and we move to the topic of responses to Jesus.

We've talked about John's style, structure, purposes; "I am" sayings, signs, and time sayings, and responses to Jesus. We have done a lot of this already, so I will just summarize. I need to read the verses, however.

Chapter 1, the prologue, announces this theme as it does many others. In John 1, 10, and 11, we have the negative response to Jesus. 12 and 13, the positive response.

Verse 9, the true light, which gives light to everyone, was coming into the world. There is the incarnation in terms of light. We said that there's a chiastic pattern in the prologue.

First, Jesus is called, not Jesus, but the word, then light, then light into the world in 9, then the word became flesh in 14. That is, it's inverted parallelism, not a word, light, word became flesh, light into the world, but the word, light, light into the world, the word became flesh. In between, light into the world and word became flesh are the two responses to Jesus.

So, they're in a strategic location, indicating there'll be two major responses to the ministry of the Lord following his incarnation. The Lord who is the life-giver, verse 3, and the revealer of God, 4. In his incarnation, light into the world, word became flesh, he'll reveal God, and he'll give eternal life. But it's not that simple because he will receive two responses.

The first one mentioned here, which is the major one that helps outline the book of Signs, is this. The true light, which gives light to everyone, was coming into the world. He was in the world because he came into the world, verse 9, and the world was made through him, as John said up above, in verse 3, yet the world did not know him.

This is a colossal rejection. The world rejects its creator, who became a creature to save the world. Could there be a rejection greater than this? The world rejected its maker, its God.

I understand it's God who became a man, became flesh, but he came to his own home; correlating this with 19, I should write down that verse, where John says to John, behold your mother, and to Mary, behold your son. John 19, 27. He came to his own home, but his own people did not receive him.

It's his own home because he made the world. And his own covenant people, Israel, by and large, did not receive him. Here's the Jewish rejection of Jesus, already foretold, if you will, in the prologue.

But there's another response. But to all who did receive him, and that is explained in the parenthetical clause, who believed in his name, receiving Jesus is not different than believing in Jesus. To them, he gave them the right to become children of God.

Unless John is using his pronouns, pardon my French carelessly. There's real debate in 1 John some more than once as to whether a pronoun refers to the father or the son. At the end of the day, it's not a great moment, but here it looks like he gave the right to become children of God, which refers to the word still, the incarnate word or the light who came into the world.

If so, here, uniquely in scripture, Jesus is the author of adoption. He takes the father's role. In general, as I said before, the New Testament ascribes to Jesus the generic works of God from the Old Testament.

Creation, providence, redemption, consummation. John goes one step better, and it shows Jesus raises himself. In John 10, twice, it goes one step better than the rest of the New Testament; one step further, I should say that rather than better than the rest of the New Testament, it says Jesus is the elector.

He's the one who chooses people for salvation. John 15, 16, and 19. Only there.

Is this the only place in scripture where Jesus takes the father's role in adopting the children of God? I think so. Unless he means the father and hasn't said that specifically, to all who did receive him, who believed in his name, he gave the right to become God's children who were born anticipating chapter three, not of blood, nor of the will of the flesh, nor the will of man.

There are three ways of saying not of human birth but who were born of God. Here, John mixes metaphors. It seems to me that adoption, being given the right to become children of God, looks like adoption to me.

I suppose you could say that's regeneration, too, but I don't think so. And then he mixes it with regeneration. Paul, of course, is the teacher of adoption, but I agree with John Murray and Sinclair Ferguson that here, John 1, 12, and 1 John 3, 1, behold what love the father has given to us that we should be called the children of God.

That those two places, although John talks more about regeneration than he does about adoption, but I agree with John Murray and Sinclair Ferguson, John 1:12, 1 John 3:1 also speak of adoption. Paul is the theologian of adoption. John has something to say about it, too.

Not much, but a little bit. So, the positive response is ascribed to human beings believing their faith is good in verse 12. And yet God gets the glory, and the ultimate ground of their believing is given to God in verse 13.

It's not a human doing, ultimately, although people truly believe. God doesn't believe for anybody, but he enables faith. It looks here to me like faith is the result of regeneration.

It's the byproduct of regeneration. 1 John 5:1 is the plainest place in all of scripture. Ephesians 2 also implies it early on, but now I'm beside the topic.

Here's the main thing. Many themes in the fourth gospel are introduced in the prologue, including the theme of the two responses to Jesus. It is instructive that the negative response in 10 and 11 precedes the positive response in 12 and 13, because the negative response in chapter 1:10 and 11, the prologue outlines the first half of the book, which ends with 12:37.

Although he had done so many signs in their presence, they still would not believe in him. Oh, some believed, but the majority response to the ministry of the son of God with his signs, his miracles, and his sermons, the words the Father gave him, words like no one else, is negative. But thankfully, because people believe, more ultimately, because God works in them, 12, 1:12 and 13 of the prologue introduce another response to Jesus.

There are some believers in the Book of Signs, but the purpose of the Book of Glory, and not just the Book of Glory, but the whole gospel of John 20:30, and 31, is the positive response to Jesus. These signs are written to indicate that you might believe that Jesus is Christ, the son of God, and that you might have life in his name. So John thus outlines the whole book.

1:11 to 13, pre-sages, 12:37, and 20:30, and 31. Another way of showing a division between chapter 12 and chapter 13 is by tying the whole book together. Nicodemus and the Samaritan woman, I will just summarize because I've spoken enough about them, I think.

He has everything going for him. A male of the covenant nation, the only elect nation, a Jew, a member of the Pharisees, respected by the people for their greater

giving, praying, and fasting than the law required. And also, a member of the Sanhedrin.

I think I left that last time. The Jewish ruling council. And a great teacher in Israel.

Wow. And he's in the dark. In chapter 3, Jesus kindly but forthrightly says, you don't know what you're doing.

You have no idea. You're the teacher of Israel, and you don't understand the new birth. Ezekiel said in chapter 36, I'll take out your heart of stone and give you a heart of flesh.

It'll happen in the last days when I pour out my spirit. In John 3, at least by verse 8, we have the spirit mentioned in conjunction with the birth from above, the new birth. The wind blows where it wishes, and you hear its sound.

You do not know where it comes from or where it goes. So, it is with everyone who is born of the spirit. I agree with Linda Belleville, who did an MA under D.A. Carson at Trinity.

It was published in Trinity Journal, New Series, Volume 1. Her article on this passage, where she shows only here in John that there's a difference between the anarthrous *pneuma*, that is, the word spirit without the article, the word spirit without referring to God, without the article, and the articular *pneuma*, the word spirit with the article. Spirit refers to God and the realm of God, against the background of Ezekiel 36, and the spirit refers to the Holy Spirit. Hence, truly, truly, I say to you, verse 5, unless one is born of water and spirit, ESV says the spirit.

I think it's wrong because John didn't say the spirit. Oh, come on, you don't have to have the article there. That's true.

But if there's an intended contrast here, this goes against my Johannine variation business, right? But I did say it's possible in particular content. And Linda Belleville shows she became more of a Pauline scholar, but she's good. And I think she nailed this one.

Here's what verse 5 means. Unless you're born of water, with the eschatological cleansing predicted by Ezekiel in his Ezekiel 36:25 through 27, I will wash you with clean water, and you will be clean, the prophet said. And born, unless you were born of water and of spirit, is a generic reference to the realm of the divine.

We see it in verse 6. That which is born of the flesh is flesh. Human beings produce that which is fleshly, not sinful, but human. It's the realm of the human.

It's like, it's reflecting back on 1:12 and 13, I think. The new birth is not of man; it's of God. Well, this is talking about what men and women produce, other humans.

And that which is born of the spirit is spirit. There, the ESV has it right. The first one has the article, but the second usage doesn't.

That which is born of the Holy Spirit pertains to the realm of the spirit. It is spiritual. This is not a huge deal.

But in verse 8, the wind blows where it wishes; you hear its sound but don't know where it comes from or where it's going. So, it is with everyone who is born of the spirit. That is, the Holy Spirit's work in regeneration is sovereign, mysterious, and beyond human ken.

We can't predict it, control it, or even fully understand it. We see the clothes on the line. Boy, that's a dated expression.

We see the leaves blown up in the air. We know the wind has come. There aren't many clothes on lines anymore, although sometimes in the US of A. We see the paper taken up by the wind.

We know the wind has come. We know the wind from its results. We can't see the wind in the same way we can't see the spirit.

We know him from his results. He gives people new life. Nicodemus, if my understanding is correct, eventually learned these things.

He didn't know them at the time. He should have. By contrast, a Samaritan woman has everything going against her.

She's a female. She's a Samaritan. She's immoral.

But unlike Nicodemus, who's in the dark, I'm not making him out to be a radical rejecter of Jesus. But if he has faith in chapter three, it's what we'll call later inadequate faith. He's not hostile.

I think he's perplexed. And in chapter seven, give him credit. He at least says, look, our law, which you just referred to, you legalists, you law-abiding citizens, give somebody the right to speak.

We need to hear what this teacher says referring to Jesus. And in chapter 19, he identifies with Jesus, even the crucified Jesus. Nicodemus does not believe yet.

The Samaritan woman believes and then takes the place of a female evangelist, leading the city to the Lord. The pattern established in prologue 1:11 to 13, reproduced in Nicodemus, is a negative response, a Samaritan woman, and then her people, fellow Samaritans, a positive response. Note that, again, Samaritans are heroes in the fourth gospel.

Jesus doesn't repeat the parable of the good Samaritan, but he shows that they're true believers, at least many of them. That pattern is repeated over and over again. We pointed out sometime, let's see it again, 4:39 and following.

Many Samaritans believed in Jesus. It's because we heard him for ourselves, 42. We know he is the savior of the world.

That is an astonishing statement. And it's not said in Jerusalem, but in Sychar, Samaria. The grace of God is not bound.

Oh, it's bound to the gospel or the savior, Jesus. But where he goes, it goes. And we already did this.

He goes to Galilee; they receive him; it looks good. But wait a minute. Jesus had said, not in the fourth gospel, but in the synoptics.

It's a place where John relies on the synoptics. A prophet has no honor in his own country. Unless people see signs and wonders, you will not believe them.

4:48. And yet there is belief. It's rare here in Galilee.

But there is a nobleman, an official whose son is near death. And the man believes in appearances and takes Jesus at his word. And his son is healed.

There's this oscillation between beliefs, Samaritans. Unbelief, Galileans. Belief, the nobleman.

Chapter 7:40 to 43, two responses to Jesus. When the people heard Jesus' amazing words, if anyone thirsts, if anyone thirsts, let him come to me and drink. Wait a minute.

The water-pouring ceremony honors God, who gives the water for the crops. Jesus is putting himself in the place of God. If anyone comes, anyone is thirsty, let him come to me and to drink.

Symbolism, bread, water, light. Here's water. Out of his heart will flow rivers of living water.

And he said this about the Holy Spirit. Verse 40. When they heard these words, some of them said, this really is the prophet predicted by Moses in Exodus 18.

Others said this is the Christ. Those are positive responses. I'm not saying that I can't evaluate the degree of their faith, but some said it's the Christ to come out from Galilee.

Doesn't it say he's the offspring of David and from Bethlehem? How could he be the Christ? It's a mixed response. 43 is clear. So, there was a division among them over him.

That's exactly what I'm saying. We see it in chapter 9. Oh, do we see it in chapter 9. At the end of chapter 9, 9:38, Jesus says that after healing a blind man physically and spiritually, the leaders just hardened their hearts toward Jesus. For judgment, I have come into the world for separation between light and darkness.

I'm the light of the world. And I shine my light on those who come in contact with me and see my signs and hear my words. I've come so those who are blind can see.

That's a good thing. They're blind if it's a spiritual expression. He healed the blind man as a physical expression of the spiritual truth.

The blind are those who see their need, who see their spiritual blindness in the light of Jesus, the light of the world. He shines on them. And they don't say, ah, I'm fine.

I'm great. I don't need him. They say, oh, I'm in the darkness.

And they believe. And Jesus gives them life. And he's come to give sight to the blind.

And he's come to blind those who see. A verse later, he shows it means those who claim they can see. He shines on them, too, in his words and his deeds.

In this chapter, he says, I'm the light of the world. And he shows it by healing a blind man, for Pete's sake. But they can't see.

They can't see. We're not blind, too, are we? No. If you were blind, if you admitted your spiritual blindness and came to me, the light of the world, you would see.

I would forgive you. You would gain eternal life. John speaks of eternal life, way more than forgiveness.

But it is there. And it is here at the end of chapter 9. Two responses to Jesus. Jesus does not quote the synoptic saying, which goes back to the Psalms, maybe Proverbs.

God humbles the proud and exalts the humble. Sounds like the Magnificat of Mary in Luke 1. It's Old Testament teaching. John doesn't quote it, but he shows it.

He humbles the great teacher Nicodemus. He exalts the shady lady of Samaria. He humbles the Jewish leaders.

Who do you think you are, you blind son of a gun? Get out of here. He exalts a blind man who gets physical sight from Jesus and spiritual sight and sees more clearly the kingdom of God and the things of God than the leaders of Israel. God's ways are not our ways.

In chapter 11, coming toward the end of the Book of Signs, Jesus raises his friend Lazarus from the tomb. Verse 45 of chapter 11. Many of the Jews, therefore, who had come with Mary and had seen him, seen what Jesus did, believed in him.

There's a positive response, my friends. However, some of them went to the Pharisees and were told what Jesus had done. Tattletales.

And that leads to 53. So, from that day on, they made plans to put him to death. They just didn't hate him.

They just didn't want to do him in now. Oh, the Romans are going to come, take away our temple, take away our city, take away Jerusalem. We're in trouble.

We got to get this guy. And that's where Caiaphas makes the inadvertent prophecy of Christ's atonement for the Gentiles as well as the Jews. Anyway, responses to Jesus foretold in the prologue, 1:11 to 13, followed in a pattern throughout the first 12 chapters.

I mentioned this before. I will briefly show the fourth gospel contains a doctrine of, I used to say, false faith. That's too specific.

Some of it's false. Inadequate faith is a better word. 2:23, after the water to wine.

Now, when he was in Jerusalem at the Passover feast, many believed in his name when they saw the signs that he was doing. Presumably more than at Cana. Jesus did many other signs not written in his book.

20:30. Here's a reference to some of them. Well, that looks good, but it's not good.

How do you know? The next verse, but Jesus on his part did not entrust himself to them. Surely, he's a faithful covenant Lord who entrusts himself to those who truly believe in him, but they don't truly believe in him. So, he didn't trust in them because of them because this time, the Synoptics showed it.

And John says it. Usually, it's the other way around. He knows. He knows people inside and out spiritually chapter two, verse 25.

He doesn't need anybody to teach him about human beings. He knows, he knew from the beginning of chapter six, who would believe in him. Ooh, that's a tough one.

And get a load of this one. Chapter six near the end. He knew from the beginning who would betray him.

Ooh, that gives me the creeps. Would you like to have that knowledge? I wouldn't. We do not understand fully the psychology of Jesus.

As David Wells showed in his book *In the Person of Christ*, we can make some progress in understanding the self-understanding of Jesus, but how did he cope with the knowledge that Judas was going to betray him? It never showed in his dealings with Judas right up until the time of Jesus' arrest or his prediction at the supper. One of you is going to betray me. Judas, the one who dips the sop into the dish with me, would have to betray him.

They thought he was making a contribution to the poor or buying something for the feast. I do not understand the psychology of the Son of God, but thankfully, by grace, we believe in the Son of God. We know him and love him.

Chapter eight. It's debatable. I don't think it should be Peterson.

You need a little more, a little bit more of a move. Don't be so dogmatic. Well, I'm just reading the verses as they follow one another.

And ESV puts a break in here. Some commentaries say verse 31 follows verse 30. It does.

And it's the same group. Others say it isn't, and it's a different group. Well, I do respect that interpretation, although I disagree with it.

In verse 30 of John eight, as he was just saying these things, many believed in him. So, Jesus said to the Jews who had believed in him, really a different group. It doesn't appear to be to me.

If you abide in my word, you are truly my disciples. You will know the truth, and the truth will set you free. What follows surely shows false faith.

You're sons of the devil. Wait a minute. We've never been slaves.

Are you really unaware of your current status as vassals to Rome? And your local ruler is a half-breed Jew who is just crazy. Oh, my word. So how about this? 31 speaks of belief.

The verses that follow show it is very inadequate. And I think maybe 30 speaks of the same group. If not, that's okay.

I still have my inadequate faith, which I didn't start believing and reading into the gospel of John. Believe me, I didn't see it. I read it out of the gospel of John.

Verses that follow Jesus admit that they are literally children of Abraham by blood, but they are not children of Abraham by faith and deeds. They are liars and murderers, liars. How so? They do not accept the truth he brings from God murderers.

How so? They hate him in their hearts and want to kill him. The last example, another example, is that I'm not, I'm not, I don't claim to be exhaustive, but there are three biggies 12. I think that in chapter four, by the way, the Galileans welcomed him, but he just said a prophet has no honor in his own country.

I think these are clear 12:42 and 43. Nevertheless, although Isaiah said these things because he saw Jesus' glory and spoke of him, the theophany in Isaiah six, although Carson disagrees, and I respect him so much. It looks like it's a Christophany.

Nevertheless, many, even the authorities, believed in him. Why? Nevertheless, because of 37, they still would not believe in him. He quotes Isaiah Lord, who believed our report 39.

They could not believe verse 40. God blinded their eyes and pardoned their hearts. That's Isaiah six.

Nevertheless, although we have all these words of woe and unbelief fulfilling the Old Testament, what looks like the inability to this Calvinist in verse 39 could not believe. Nevertheless, many, even the authorities, believed in him. Oh, surely that's good.

Not so fast. It, you presume it's good unless something in the immediate context, usually after, throws a monkey wrench into your machinery, but for fear of the Pharisees, they did not confess it so that they would not be put out of the synagogue. Still, you could hold on to some hope for that one, but the next verse looks like the killer, for they love the glory that comes from man more than the glory that comes from God.

Yikes, inadequate faith. I hope they're on the way. I hope they're among the Jews who believe in the book of Acts thousands did in the week following Pentecost.

One more response to Jesus. It actually is then the response of his disciples. Jesus is, first of all, our Lord and Savior as you read the gospels.

Jesus is, second of all, as we read the gospels, the revealer of God, the great prophet who reveals God is never before. Thirdly, Jesus is our example. 15:20 15:18.

If the world hates you, noted, it hated me before he hated you. If you were of the world, 15:19, the world would love you as its own, but because you're not of the world, but I chose you out of the world. Therefore, the world hates you.

Remember the word that I spoke to you: a servant is not greater than his master. If they persecuted me, guess what? They will persecute you. Interestingly, the negative response precedes.

If they kept my word, they will also keep yours. Don't misunderstand all these things I'll do to you on account of my name because they did not know him who sent me. If I had not come and spoken to them, they would not have been guilty of sin.

That is technically not true, but he's not being technical. It's hyperbolic. It's hyperbole.

Of course, they were guilty of sin. Oh, but woe to them. They were guilty of sin, but compared to their current present guilt at rejecting the words 22 and the deeds 24 of Jesus, their previous guilt, which was substantial, is as no guilt.

Jesus doesn't mean they were literally guiltless because in the synoptic in Matthew, he says the same thing John the Baptist does. Repent, but the kingdom of heaven is at hand. Guiltless people don't need to repent.

There are no, there's no such thing. Oh, there is Adam and Eve before the fall and the Lord Jesus Christ. I get it.

But here's the main point. Jesus received two responses. The 11 are going to receive the same, counting Matthias the 12th and Paul the 13th.

There's even a broader use of apostles in the book of Acts. His followers, chapter 17. I also pray for all those who will believe in me through the word of the 11.

Guess what the response we are going to receive? Two conflicting responses more negative than positive. I am suspicious of churches or individuals who sweeten the pot to get a better result. That is not a good idea.

You love people. You don't put stumbling blocks in front of them. You don't be harsh or unkind or anything like that.

But in love, you speak the truth. You speak the truth in love. Ephesians four and look for God to work through his word, bringing men and women to Christ.

Witnesses to Jesus is our next theme. It is no surprise by now that this theme begins in the prologue with John the Baptist, verses six through eight. Although it is true in the beginning was the word, it is not true in the beginning was John.

No, there was a man who was sent from God whose name is John. John's beginning is distinctly different than the word—John's not eternal.

He is mortal and transient. Nevertheless, and the paramount ministry of John in the gospel, John the Baptist in the gospel of John is not as somebody preaching repentance for the baptism for the forgiveness of sins. It's as a witness, as a pointer.

He bears witness to the light that people might believe. He wasn't the light. 1:15, John bore witness and cried out.

This was he who came after me. He ranks before me because he pre-existed. 19 to 51 shows John is not the Christ.

I'm following C.H. Dodd's handling of verses six through eight as a topical headings of 19 through 28, 29 through 34, 35 through 42. John was not the light. 1:19 through 28.

I'm not the Christ. I'm not the prophet. I'm not the one who was to come.

I'm not Elijah. No, no, no. He came to bear witness of the light.

That's verses 29 and following. Behold the lamb of God who takes away the sin of the world. I saw the spirit descend on him like a dove and remain on him.

This is the son of God. Verse 34. I can't exegete every verse.

He was not the light, that first paragraph. He came to bore witness of the light, the second one, that all might believe in Jesus. Third paragraph, 35 through 42.

Behold, the lamb of God, shorthand for who takes away the sin of the world. Two of his disciples here follow Jesus. John is happy about that.

They came and stayed with him. Then, in the rest of chapter one, Philip tells Nathanael that Nathanael is coming to Jesus. Philip obviously had heard and he believed, he was intrigued.

He believed in this incipient faith. We need to call it something like that. And Andrew tells his brother Peter.

And anyway, the rest of chapter one is easily demonstrated to be witnesses to Jesus. The key text the key text is chapters 5, 31, through 47. If I bear witness about myself, my witness is not true.

A verbal contradiction to his later statement, but not a real one. He means it means what the ESV says, adding the word alone to the text. If I alone bear witness about myself, if I bear witness contrary to the father's witness, or without the father's witness, there's another who bears witness about me.

And I know that his testimony is true. That's the father. And John, he bore a witness through 35.

My witness is greater than that, for I do divine works that the Father gave me to do. The very works I am doing bear witness about me that the Father has sent me.

That's a big deal. In other words, chapter one tells about the incarnation, and the rest of the gospel assumes it. And the father who sent me has himself borne witness about me.

His voice, you've never heard. His form, you've never seen. And you do not have his word abiding in you, for you do not believe the one whom he has sent.

You search the scriptures because you think that in them you have eternal life. And that's not wrong. And it is they that bear witness of me.

Yet you refuse to come to me that you may have life. I don't receive glory from people, but I know that you do not have a love of God within you. These are hard words, but they're merciful words.

I have come in my father's name, you do not receive me. If another comes in his own name, you'll receive him. How can you believe when you receive glory from one another and do not seek the glory that comes from the only God? Here comes one of the biggest zingers in the whole New Testament.

Do not think I will accuse you to the father. There's one who accuses you, Moses. Oh my word.

Let's hold the blind man. You're this man's disciple. We're Moses' disciples.

Oh yeah? Watch this. Moses, on whom you have set your hope. This is, this is so ironic.

It drips with irony. It is sarcastic if you believed Moses. Whoa, time out.

I'll tell you what, whatever else is true, these people believe most, they would die for Moses. Moses, is there everything? But in that, they do not believe in Jesus. They do not believe in Moses.

If you believe Moses, you would believe me for he wrote of me. But if you do not believe his writings, how will you believe my words? It's a shocker. It is what they need to hear.

And Jesus doesn't pander. Oh, he's gentle with children. He's gentle where gentleness is called for.

But he is tough, and that is what he is called for. And that is merciful. Here's the main witness text.

The Father bears witness to Jesus. John the Baptist bears witness to Jesus. Jesus' works bear witness to Jesus.

Jesus bears witness to Jesus. The Old Testament bears witness to Jesus. I think maybe that's five witnesses.

Father, Jesus, works, Old Testament, John. Five. Toward the end of chapter 15, the Father, I'm sorry, the Holy Spirit, and the disciples bear witness to Jesus.

Yes, it's there in my notes. Okay, chapter eight is the other place where we have this witness theme introduced in the prologue, of course, continued in the rest of chapter one. That's a little unusual.

But here in chapter eight, Jesus says, the Father bears witness to Jesus. Even if I do bear witness of myself, verse 14, my testimony is true. He combines himself with the Father in verse 17, who sent him.

In your law, testimony to people is true. I and the Father bear witness of me. We actually saw that before, too.

There, it's the most important witnesses, the Father and the Son. Binitarian harmony is taught in the Gospel of John because of the way John normally views the Spirit as post-Pentecost. Key persons bear witness to Jesus in the fourth Gospel.

I will just mention them. 4:39, that many Samaritans believed because of the woman's testimony, the Samaritan woman. 9, 15, 17, 25, 30, and 33.

Who is the witness? The former blind man. That's a lot of verses. 38 as well.

Oh, my word. Again and again, he bears witness to Jesus. 11, 37.

27, excuse me. John 11:27. It's Martha.

Yes, Lord, I believe you are the Christ, the Son of God, who is coming into the world. It's the purpose statement fulfilled before there was a purpose statement. Martha, the final witnesses to Jesus are the Holy Spirit and the disciples.

And, of course, these two go together, the end of 15 in the Book of Glory. When the Helper comes, whom I will send to you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness about me. And you also will bear witness because you've been with me from the beginning.

Then, in chapters 20:19, the following is a passage we will develop in more detail. But Jesus shows the disciples, the risen Christ shows them the stigmata, the marks on his hands and side. He breathes on them, echoing the creation of Adam in the first two chapters of Genesis.

And he said, receive the Holy Spirit. If you forgive the sins of any, they're forgiven. If you withhold forgiveness from any, it is withheld.

I'll work with it in more detail later, but for now, this is a prophetic act, the breathing. It is an anticipation of Pentecost. And once again, as in chapter 15, the Spirit of truth is going to bear witness to me, and so will you.

Here, he says the same thing. Here, he shows and says the same thing. You're going to receive the Spirit in newness and power.

You're going to be my witnesses. And by your word in the power of the Spirit, people are going to be forgiven. Those who believe and others are going to not be forgiven.

Those who reject Christ. In our next lecture, we will begin with pictures of Jesus or Christology from the fourth gospel.

This is Dr. Robert A. Peterson in his teaching on Johannine theology. This is session 10, Responses to Jesus, Witnesses to Jesus.