

## **Dr. Dave Turner, John, Session 22, Life Eschatologized – The Future in John Resources from NotebookLM**

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

### **1. Abstract of Turner, John, Session 22, Life Eschatologized – The Future in John, Biblicalelearning.org, BeL**

**Dr. David Turner's session on the Gospel of John explores Johannine eschatology, focusing on the idea that the future is not just something awaited but is already present in the lives of Jesus' followers.** This perspective, termed "life eschatologized," emphasizes the present realities of eternal life, resurrection, and overcoming evil initiated by Christ's first coming. **The lecture contrasts this inaugurated eschatology with purely futuristic interpretations, arguing that John highlights the immediate impact of Christ's work through the Spirit.** While acknowledging future aspects like Christ's return and the final resurrection, the primary emphasis is on the transformative present experience of believers. **Turner examines key Johannine themes like the "hour that is coming and now is," the kingdom of God, the coming of Jesus, and the renewal of creation to illustrate this distinctive eschatological viewpoint.** Ultimately, the study posits that John's theology stresses the profound and ongoing significance of what Christ has already accomplished.

**2. 27 - minute Audio Podcast Created on the basis of  
Dr. Turner, John, Session 22 – 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).**



**Turner\_John\_Session  
n22.mp3**

### 3. Briefing Document: Turner, John, Session 22, Life Eschatologized – The Future in John

#### Briefing Document: John's Eschatology - Life Eschatologized

**Overview:** This document summarizes the main themes and important ideas presented by Dr. David Turner in his lecture on the future in the Gospel of John, titled "Life Eschatologized." The lecture explores John's distinctive approach to eschatology, arguing that it emphasizes the present realization of future realities in the lives of Jesus' followers, rather than solely focusing on events yet to come.

#### Main Themes and Important Ideas:

##### 1. Distinctive Johannine Eschatology: Eschatologizing the Present

- Dr. Turner introduces the session by noting the common association of eschatology with future apocalyptic events, referencing the Four Horsemen of the Apocalypse.
- However, he argues that John's distinctive note of eschatology is the **"eschatologizing of the present rather than projecting the future as something qualitatively different from the present."** (Page 1)
- John's primary interest lies in describing **"what is in light of what will be,"** emphasizing that what anticipates the future and what will be has already begun. (Page 1)
- A key idea is that Jesus' followers have already been raised to eternal life through his word, and their present "resurrection" foreshadows the future resurrection of humankind.
- This is encapsulated in the phrase **"The hour is coming and now is,"** found in John 5:24-29. (Page 1)

##### 2. Historical Assumptions and Thematic Continuity

- While acknowledging the debate over authorship, Dr. Turner states that the theological continuity between the Gospel of John, the Johannine letters, and the Book of Revelation is more relevant to the study of Johannine eschatology.
- He discusses different perspectives on the historical relationship between these texts, including Luke Timothy Johnson's suggestion of the letters addressing varying receptions of the Gospel.

- The focus of the lecture is on understanding the "**thematic correlations and continuity**" across these Johannine writings in relation to eschatology. (Page 2)

### 3. Realized vs. Future/Inaugurated Eschatology

- The lecture addresses the central question of whether the future is addressed at all in Johannine writings, noting Ladd's observation that John seems less interested in eschatology than the Synoptics.
- However, Turner highlights Smalley's more nuanced view that John focuses on the "**vital interrelationship between time and eternity**," stressing the present realization of future events. (Page 2)
- He provides numerous examples of Johannine teachings that present typically future eschatological concepts as already realized:
  - Jesus has already come to reveal God and establish authentic worship (John 1:14-18, 4:21-26, 1 John 4:2, 5:6).
  - Jesus has already overcome the world (John 16:33, 17:4, 19:30, 1 John 2:8, 3:5, Revelation 1:5, 3:21, 5:5). "**I have overcome the world.**" (John 16:33, Page 3)
  - Believers have already overcome the evil one (1 John 2:13-14, 4:4, 5:4-5, Revelation 12:10-11).
  - The hour of resurrection is already here for those who hear the Son of God's voice (John 5:25-29).
  - Satan has already been judged (John 12:31, 16:11, 1 John 3:8, Revelation 12:7-10).
  - Believers already have eternal life; unbelievers are already under judgment (John 3:18, 3:36, 1 John 5:12-13, 19).
  - Antichrists are already in the world (1 John 2:18, 22, 4:3, 2 John 7).
- On the other hand, John does speak of future eschatological realities:
  - Jesus will prepare a place and come again (John 14).
  - Future coming of Christ (1 John 2:28, 3:2-3, Revelation 1:7, 2:5, etc.).
  - Jesus' enemies may temporarily overcome his people, but he will ultimately triumph (Revelation 6:2, 17:14).

- The future hour of physical resurrection and judgment for all (John 5:28-29, Revelation 20:11-15).
- Future antichrist indicated by present antichrists (1 John 2:18).
- Believers can anticipate judgment day with confidence (1 John 4:17).

#### 4. Scholarly Interpretations and Synthesis

- Dr. Turner discusses contrasting scholarly views, including:
- **Fully Realized Eschatology (Dodd, Bultmann):** Arguing the future in John is fully realized in the present, with Bultmann even attributing futuristic texts to later interpolation.
- **Strictly Futuristic Eschatology (Traditional Dispensationalists, Ryrie, Walvoord, MacLean):** Viewing God's reign and eschatological promises as entirely future, downplaying or separating the present realities. Walvoord stated that the **"hopes and promises and expectations associated with his coming did not take place. The eschatology which included them was not realized."** (Page 4)
- **Consistent/Consequent Eschatology (Weiss):** A strictly futuristic approach resisted by most New Testament scholars.
- The prevailing view in New Testament scholarship is to see the realized and futuristic aspects as **"complementary and correlative, not contradictory and corrective."** (Page 4)
- The differences between John's focus on eternal life and the Synoptics' focus on the kingdom are seen as distinct emphases.
- Scholars like Howard, Moule, Schnakenberg, Kummel, Barrett, Goppelt, Smith, Thielman, Schreiner, Kester, and Beale are mentioned as contributing to a more nuanced understanding that integrates both present and future aspects of Johannine eschatology.
- Dr. Turner concludes that **"John portrays God's glorious reign neither as fully realized nor as fully future but as both partially realized in the present and yet to be fully realized in the future."** (Page 5)

#### 5. Inaugurated Eschatology

- Dr. Turner favors the term **"inaugurated"** eschatology over "realized" to describe Johannine teaching.

- This term, potentially related to Jeremias' concept of "eschatology in the process of realization," better captures the idea that the future has begun in Christ but is not yet fully consummated.
- Strictly futurist eschatology underplays the impact of Christ's work, while strictly realized eschatology ignores future promises.
- Johannine eschatology **"links the already to the not yet,"** empowering believers for present troubles with the future hope. (Page 6)

## 6. Key Eschatological Themes in John:

- **The Coming Yet Here Hour:** The phrase **"the hour is coming and now is"** (John 4:23, 5:25) epitomizes the present fulfillment of prophetic promises as a precursor to ultimate consummation. This is illustrated in the context of authentic worship transcending geographical locations (John 4) and the present spiritual resurrection experienced by those who believe (John 5).
- **The Kingdom of God:** Though not frequent, the concept is key. Jesus' teachings to Nicodemus (John 3) emphasize the necessity of spiritual rebirth to enter the kingdom, which transcends nationalistic assumptions and has a future consummation. **"Jesus' kingdom is not from this world."** (John 18:36, Page 9)
- **The Coming of Jesus:** Jesus' promises of future comings in the Upper Room Discourse (John 13-16) are complex. They likely refer to his future coming as messianic king, post-resurrection appearances, and the coming of the Holy Spirit as his proxy to continue his ministry. The discourse is an **"exhortation that Jesus' disciples continue his ministry as they experience his ongoing transformed presence through the Helper Spirit."** (Page 10)
- **The Renewal of Creation:** The prologue (John 1:1-18) presents the Logos as both the original and incarnate creator, highlighting Jesus as the renewer of creation through the metaphor of light overcoming darkness. This theme is also seen in connections to Genesis, paradise motifs, and the association of light and life in 1 John and Revelation, culminating in the new heaven and new earth.

## 7. Conclusion: Life Eschatologized

- John emphasizes inaugurated eschatology, where the future is present, particularly in authentic worship and the experience of unending life.
- Present spiritual transformation is necessary for participation in the coming Kingdom.
- Jesus' going to the Father and coming again, along with the sending of the Spirit, facilitates this eschatological participation.
- The ultimate goal is the renewal of the world and the establishment of the new Jerusalem.
- While John emphasizes the immediate consequences of belief, he is not de-eschatologizing the future but **"eschatologizing the present, underlining the urgency of belief in Jesus and the reality of true fellowship with God through him."** (Page 12)
- Life eschatologized is characterized by abundant life (John 10:10), authentic worship, love, obedience, unity, and a surviving life anticipating future transformation.
- Christ's past work is foundational, making the future unfolding of its value somewhat "anticlimactic."
- The core of Christian belief is the crucial revolution achieved by Christ.
- The lecture concludes by reiterating Jesus' victory over the world (John 16:33, Revelation 5:5), the worthiness of the Lamb (Revelation 5:12), and the anticipation of the Lord's coming (Revelation 22:20), reinforcing the central theme that **"The hour is coming and now is."** (Page 13)

This briefing document captures the essence of Dr. Turner's lecture, highlighting John's unique perspective on eschatology as a present reality rooted in the person and work of Jesus Christ, which simultaneously anticipates a future consummation.

## 4. Study Guide: Turner, John, Session 22, Life Eschatologized – The Future in John

### Study Guide: Life Eschatologized - The Future in John

#### I. Key Concepts and Themes:

- **Inaugurated Eschatology:** Understand the central idea that the eschatological future has already begun in the present through the person and work of Jesus Christ.
- **Realized vs. Futuristic Eschatology:** Differentiate between the view that eschatological promises are fully realized in the present and the view that they are primarily future events. Recognize that John's perspective integrates both.
- **The Hour is Coming and Now Is:** Analyze the significance of this phrase in John's Gospel (4:23, 5:25) as highlighting the present reality of future blessings.
- **Eternal Life as Present Possession:** Grasp John's teaching that believers in Jesus already possess eternal life (John 3:16, 5:24) and how this relates to the future resurrection.
- **Judgment in the Present and Future:** Understand how John presents judgment as both a present reality for unbelievers (John 3:18) and a future event (John 5:28-29).
- **Overcoming the World and the Evil One:** Explore John's assertion that Jesus has already overcome the world (John 16:33) and that believers participate in this victory (1 John 2:13-14, 5:4-5).
- **The Kingdom of God in John:** Analyze how the concept of the Kingdom of God is presented in John, emphasizing its spiritual nature and future consummation (John 3:3-8, 18:36).
- **The Coming of Jesus:** Understand the various aspects of Jesus' "coming" in John, including his incarnation, post-resurrection appearances, the coming of the Holy Spirit, and his future return (John 14).
- **Renewal of Creation:** Explore the Johannine theme of Jesus as the renewer of creation, drawing connections between John 1 and Genesis 1, as well as allusions in Revelation.

- **Life Eschatologized:** Comprehend what it means for life to be "eschatologized" according to John – the present experience of the abundant life through the Spirit and the Word, reflecting the life shared by the Father, Son, and Holy Spirit, and anticipating future transformation.

## II. Key Scripture References:

- John 1:1-18 (The Word as Creator and Revealer)
- John 3:3-8 (Spiritual Rebirth and the Kingdom of God)
- John 4:21-26 (Authentic Worship in Spirit and Truth)
- John 5:24-29 (The Hour is Coming and Now Is - Resurrection and Judgment)
- John 10:10 (Abundant Life)
- John 13:34-35 (The New Commandment of Love)
- John 14:1-3 (Jesus Promises to Prepare a Place)
- John 16:33 (Jesus Has Overcome the World)
- John 17 (Jesus' High Priestly Prayer)
- John 20:22 (Jesus Breathes the Holy Spirit on the Disciples)
- 1 John 1:1-7 (Fellowship, Light, and Darkness)
- 1 John 2:18-29 (Antichrists and Abiding in Christ)
- Revelation 21:1-4 (The New Heaven and New Earth)
- Revelation 22:1-5 (The River and Tree of Life in the New Jerusalem)

## III. Quiz:

1. Explain the concept of "inaugurated eschatology" as it relates to the Gospel of John. How does this differ from a purely futuristic view of eschatology?
2. What is the significance of Jesus' statement "The hour is coming, and now is" in John's Gospel? Provide one example from the text to illustrate this concept.
3. According to John, when do believers receive eternal life? How does this present possession of eternal life relate to the future resurrection?

4. In what ways does John present the idea that judgment is not solely a future event but also a present reality? Give a specific scripture reference to support your answer.
5. How does the Gospel of John portray Jesus' victory over the world? What implications does this victory have for his followers in the present?
6. Describe how the concept of the Kingdom of God is presented in John's Gospel. How does Jesus' teaching to Nicodemus relate to this understanding?
7. Identify at least two different aspects of Jesus' "coming" that are discussed in the Gospel of John. Briefly explain the significance of each.
8. How does the prologue of John's Gospel (John 1:1-18) contribute to the Johannine theme of the renewal of creation?
9. According to the lecture, what are some key characteristics of the "life eschatologized" as presented in John's writings? Provide one specific example.
10. How does John's emphasis on the present impact the understanding of future eschatological expectations, according to the speaker?

#### **IV. Quiz Answer Key:**

1. Inaugurated eschatology, as presented in John, emphasizes that the blessings and realities of the end times have already begun in the present through Jesus Christ's coming, ministry, death, and resurrection. This contrasts with a purely futuristic view that sees eschatological events as exclusively belonging to the future, highlighting instead the transformative power of Christ in the present.
2. The statement "The hour is coming, and now is" signifies that the future promises of God are being realized in the present through Jesus. For example, in John 4:23-24, Jesus tells the Samaritan woman that the hour is coming and is now here when true worshipers will worship the Father in spirit and truth, indicating a present shift in how God is worshiped.
3. According to John, believers receive eternal life in the present moment when they believe in Jesus Christ (John 3:16, 5:24). This present possession of eternal life serves as an assurance and a foretaste of the future resurrection and the fullness of that life in God's presence.
4. John presents judgment as a present reality in that those who do not believe in Jesus are already under condemnation (John 3:18). Their rejection of Christ in the

present results in a state of judgment, even as there is also a future judgment for all (John 5:28-29).

5. The Gospel of John portrays Jesus' victory over the world through his death, resurrection, and ascension, culminating in the sending of the Holy Spirit (John 16:33). This victory empowers his followers to overcome the challenges and opposition they face in the world, knowing that the ultimate triumph has already been secured.
6. The Kingdom of God in John is presented primarily as a spiritual reality that requires spiritual rebirth to enter (John 3:3-8). While it has future implications, Jesus emphasizes that his kingdom is not of this world (John 18:36), requiring a transformation of one's being and perspective to experience it.
7. Two aspects of Jesus' "coming" in John include his coming in the flesh (incarnation) as the Messiah and his coming to the disciples after his resurrection, often associated with the sending of the Holy Spirit (John 14:18-21, 20:22). The incarnation was the foundational coming that inaugurated God's saving work, while the post-resurrection coming empowered the disciples for their ongoing ministry.
8. The prologue of John presents the Word (Logos) as the agent of creation in the beginning (John 1:1-3) and as the source of life and light (John 1:4-5). This establishes Jesus as the one who brings new life and illumination to a world darkened by sin, thus portraying him as the renewer of creation.
9. Key characteristics of the "life eschatologized" in John include abundant life through the Spirit and Word (John 10:10, 6:63-68), authentic worship (John 4:23-24), a life of love and obedience mirroring the Father and Son (John 13:34-35, 15:10), unity among believers (John 17:21-23), and a surviving life that anticipates future resurrection (John 5:28, 6:40).
10. According to the speaker, John's emphasis on the present realization of eschatological blessings doesn't necessarily diminish the future hope, but rather highlights the immediate urgency and significance of belief in Jesus. It underscores that the essence of future glory is already being experienced in the present through fellowship with God in Christ.

## V. Essay Format Questions:

1. Discuss the tension and complementarity between the "already" and the "not yet" in Johannine eschatology. How does this framework shape John's understanding of eternal life, judgment, and the Kingdom of God?
2. Analyze the significance of the phrase "The hour is coming, and now is" in the Gospel of John. How does this concept influence the way John presents the person and work of Jesus, and what are its implications for believers?
3. Compare and contrast John's presentation of the Kingdom of God with that found in the Synoptic Gospels. What are the key differences in emphasis, and how do these differences reflect John's overall eschatological perspective?
4. Explore the various dimensions of the "coming" of Jesus in the Gospel of John. How do these different comings – incarnation, post-resurrection appearances, the coming of the Spirit, and the promised future return – contribute to John's theology of inaugurated eschatology?
5. Examine the theme of the renewal of creation in the Johannine corpus (Gospel and Revelation). How does John connect Jesus' earthly ministry and future reign with God's original creative intentions, and what does this imply for the ultimate destiny of creation and humanity?

## VI. Glossary of Key Terms:

- **Eschatology:** The branch of theology concerned with the end times or last things, including death, judgment, heaven, and hell.
- **Protology:** The theological doctrine of first things, particularly the creation of the world.
- **Apocalyptic:** A genre of literature characterized by symbolic visions of future events, often involving cosmic upheaval and the triumph of good over evil. The Book of Revelation is a prime example.
- **Inaugurated Eschatology:** The belief that the end times have begun in the present through the life, death, and resurrection of Jesus Christ, even though the fullness of eschatological promises is yet to be realized.
- **Realized Eschatology:** The view that the eschatological promises of the future are essentially fulfilled in the present, particularly through a mystical union with Christ.
- **Futuristic Eschatology:** The perspective that emphasizes the future fulfillment of eschatological prophecies and expectations.
- **Logos:** A Greek term meaning "word," "reason," or "principle." In John's Gospel, it refers to the pre-existent Son of God who became incarnate in Jesus Christ (John 1:1).
- **Paraclete (Helper/Comforter):** A title for the Holy Spirit in John's Gospel (John 14-16), emphasizing his role as the one sent by Jesus to guide, teach, and empower believers.
- **Abundant Life:** A key theme in John (John 10:10), referring to the full, rich, and eternal life that Jesus offers to those who believe in him.
- **New Creation:** The theological concept, evident in both the Old and New Testaments, of God's transformative work that restores and renews his creation, often associated with salvation in Christ.

## 5. FAQs on Turner, John, Session 22, Life Eschatologized – The Future in John, Biblicalelearning.org (BeL)

### Frequently Asked Questions on Johannine Eschatology

#### 1. What is the primary focus of John's teaching regarding the future (eschatology)?

John's distinctive emphasis in eschatology lies in the "eschatologizing of the present" rather than solely projecting a future qualitatively different from the present. While acknowledging future events, John's main interest is in describing the present realities and experiences of Jesus' followers in light of what will be. He highlights that the blessings and realities typically associated with the future have already begun in the present for believers through their relationship with Christ.

#### 2. How does John connect the present life of believers with the future resurrection?

John teaches that believers in Jesus have already been raised to eternal life through his word. This present spiritual resurrection serves as a foretaste and guarantee of the future bodily resurrection on the last day. The statement "the hour is coming and now is" (John 5:24-29) encapsulates this idea that the eschatological reality of resurrection and judgment has already begun in the present, with a future culmination.

#### 3. Does John completely disregard future eschatology in favor of a realized eschatology?

No. While John emphasizes the present realization of eschatological realities, he also speaks univocally about the future. This includes Jesus going to prepare a place and returning for his disciples (John 14), the future coming of Christ (1 John 2:28, Revelation 1:7), a future resurrection of all people (John 5:28-29), and the ultimate victory of Jesus over his enemies (Revelation 17:14). John's eschatology is best understood as "inaugurated" rather than fully realized, indicating that the future has broken into the present but is not yet fully consummated.

**4. What is the significance of the phrase "the hour is coming and now is" in the Gospel of John?** This striking expression, found in John 4:23 and 5:25, epitomizes the presence of the future. It signifies the present fulfillment of prophetic promises as a precursor to their ultimate apocalyptic consummation. For example, in John 4, it refers to the arrival of authentic spiritual worship transcending geographical limitations through Jesus the Messiah. In John 5, it indicates that the eschatological judgment and the giving of life are already occurring through Jesus' ministry.

**5. How does John portray the Kingdom of God in relation to the present and the future?** While the term "Kingdom of God" is less frequent in John compared to the Synoptics, it remains a key concept. John emphasizes that entering the Kingdom requires spiritual rebirth (John 3:3-8), suggesting it transcends mere nationalistic expectations. While the Kingdom has a present dimension through Jesus' authority and the life of believers, it also anticipates a future consummation. Jesus' Kingdom is not "from this world" (John 18:36), implying a reality that extends beyond his earthly ministry into the future.

**6. What are the key aspects of Jesus' "coming" as described in the Gospel of John?** John speaks of Jesus' coming in multiple senses. He has already come as the Messiah. He promises a future coming to take his disciples to be with him (John 14). He also speaks of coming to them after his resurrection (John 20-21) and coming with the Father through the Holy Spirit (John 14-16). These comings enable the disciples to continue Jesus' ministry with his ongoing presence and power until his ultimate return.

**7. How does John's Gospel address the theme of the renewal of creation?** John's prologue (John 1:1-18) presents Jesus as the Word (Logos) who was not only the original creator but also the incarnate renewer of creation. The use of light and darkness imagery signifies the life available through faith in Jesus as a new creation. This theme is further developed in 1 John and Revelation, depicting Jesus as the beginning of God's new creation, overcoming the forces of darkness, and ultimately ushering in a new heaven and a new earth in the New Jerusalem.

**8. What does "life eschatologized" mean in the context of John's writings, and what are its characteristics?** "Life eschatologized" signifies the way in which John brings the future realities of God's kingdom and eternal life into the present experience of believers. It means that the present life of Jesus' followers is lived under the powerful influence and reality of the coming age. This life is characterized by the abundant life (John 10:10) engendered by the Holy Spirit through the Word, authentic worship in spirit and truth, love for God and others, obedience to Jesus, unity with fellow believers, and a surviving life that anticipates transformed existence after death. John emphasizes that the crucial revolution in humanity's relationship with God has already been achieved by Christ.