

The Divine Name that the Son Shares with the Father in the Gospel of John by Charles Gieschen

The following excerpts are from:

- Reading the Gospel of John's Christology as Jewish Messianism: Royal, Prophetic, and Divine Messiahs <https://www.amazon.com/Reading-Christology-Messianism-Ancient-Christianity/dp/9004349758>
- Editors: Benjamin Reynolds and Gabriele Boccaccini
- Chapter 16: The Divine Name that the Son Shares with the Father in the Gospel of John, by Charles A. Gieschen https://doi.org/10.1163/9789004376045_017

Abstract:

“The Gospel of John evinces significant interest in the unique name that Jesus possesses which is identified as the name that the Son shares with the Father (John 17:11) which Jesus reveals (John 17:6, 26). Disciples of Jesus are to believe not only in Jesus as a person, but specifically in his name (John 1:12; 2:23; 3:18). Jesus states in John that he came in his “Father’s name” (John 5:43) and instructs his disciples to ask things “in my name” (John 14:12-13; 15:16; 16:23-24, 26). This paper will demonstrate that the unique name that Jesus shares with the Father is the Tetragrammaton, the unspoken four-letter personal name YHWH, an idea that is important for the divine identity Christology of the Gospel of John.”

Begin Two Excerpts:

“What is the name of the Father that he has given to the Son and revealed through the Son? Although God has many titles, he has only one personal name. The logical answer to this question is, therefore, the Divine Name found in the Hebrew Scriptures, the Tetragrammaton, יהוה (hereafter YHWH). This essay will demonstrate that this and other evidence of the Son sharing the Divine Name of the Father is a significant aspect of the presentation of the Son as divine and preexistent (prior to creation) in the Gospel of John. It will be shown that this testimony about the Son, found also in other early Christian literature, is grounded in the wide-ranging testimony of Ancient Israelite and Second Temple Jewish literature about the primary messenger of YHWH sharing his Divine Name. In a few of these texts, the figure who shares the Divine Name functions as an eschatological deliverer or messianic figure, even as Jesus does in the Gospel of John.....”

(...approximately 22 pages...)

“...examined one small but underappreciated aspect of the Christology of John that reflects Jewish messianism of this period: the Son sharing the Divine Name of the Father. It is apparent from the discussion above that proper interpretation of the broader Christology of the Gospel of

John must give due attention that Jesus in John is strongly grounded in the apocalyptic traditions concerning God's visible image found the Hebrew Bible and Second Temple literature. One significant aspect of these traditions is the testimony to the visible image of YHWH sharing his Divine Name. Long before the Nicene Creed confessed the Son to be of "one substance with the Father," some first-century Jews were confessing the close identification of the Son with the Father as YHWH on the basis of the Divine Name that they shared. The Gospel of John is stark evidence of such a confession...."

End Two Excerpts.

The previous excerpts are from:

- Reading the Gospel of John's Christology as Jewish Messianism: Royal, Prophetic, and Divine Messiahs <https://www.amazon.com/Reading-Christology-Messianism-Ancient-Christianity/dp/9004349758>
- Editors: Benjamin Reynolds and Gabriele Boccaccini
- Chapter 16: The Divine Name that the Son Shares with the Father in the Gospel of John, by Charles A. Gieschen https://doi.org/10.1163/9789004376045_017

End.