

**JESUS “THE PROPHET” IN THE WITNESS AND BELIEF OF HIS
CONTEMPORARIES ACCORDING TO THE FOURTH GOSPEL
- A JOHANNINE THEOLOGICAL PERSPECTIVE**

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Abstract. This article aims to point out the specificity of the Fourth Gospel regarding Jesus’ activity as Prophet and how his contemporaries understood him as such. The Johannine Jesus, in addition to being the Christ, Son of God, Son of Man, and King of Israel, is also a prophet. But in the Fourth Gospel, unlike in the Synoptic Gospels, Jesus reveals Himself as more than the awaited prophet; He is in the same time the Messiah and even the Son of God. In this respect, the former blind man worships him: “Then he said: ‘Lord, I believe’! And he worshiped him” (John 9,38). Thus, the Johannine perspective of understanding Jesus as being the Eschatological Prophet is exceeded. What is remarkable in John’s perspective concerning Jesus’ activity as Prophet, is his progress in estimating and understanding the Person of Jesus: from “the man called Jesus” (9,11) to “a prophet” (9,17), to one who might be followed by disciples (9,27), to “from God” (9,33) and finally to “Lord” to be worshiped (9,38). In this sense, the main purpose of John is not to designate Jesus’ place among the prophets, but to emphasize his unique identity as the Son of God, who has been given the power and the authority to speak God’s words and to do God’s works in the world. The “Prophet – Jesus” is identified in the Fourth Gospel with “God-Jesus”. Therefore, in the Johannine Christology the title of “prophet” plays a dominant role in pointing out the messianic character of Jesus Christ’s activity and the deity of His Person, as well.

Keywords: Jesus, Prophet, Messiah, Christology, Eschatology, Johannine Jesus, Synoptic Gospels, Moses, Cyril of Alexandria

1. Preliminaries

This paper wants to show that Jesus Christ is the supreme Prophet and Teacher by virtue of his very own nature, for his teachings leading existence to eternity, derive from his Person. Jesus is both the Teacher and the teaching, he is the embodiment of Life and Truth, according to his own testimony: “I am the light of the world” (Jn 8,12); “I am the truth...No one comes to the Father except through me” (Jn 14,6). He is the preacher and the preaching; in Him the subject of the teaching identifies with the object. His teaching is truly prophetic because His Person is prophetic, revealing in himself the man at the end of his eschatological journey. He is the Prophet and the ultimate prophecy in Person. Father Dumitru Stăniloae asserts that through his divine nature, but also through his deified human nature, he is “infinite length and width” in which always submit those who believe