

Dr. Robert A. Peterson, Revelation and Scripture, Session 11, Special Revelation in the New Testament, Incarnation, John Introduction

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This is Dr. Robert A. Peterson in his teaching on Revelation and Holy Scripture. This is session 11, Special Revelation in the New Testament, Incarnation, John Introduction.

Welcome back to our lectures on the doctrines of Revelation and especially Holy Scripture.

And please pray with me. Gracious Father, we thank you that you have chosen to reveal yourself to all humankind in general revelation and that you've given special revelation to your people, even to everyone who believes in your son. Bless us as we explore these things, especially this morning, as we explore your revelation in your son incarnate.

We pray in his holy name. Amen. Students have been surprised to find that the New Testament has every form of special revelation that the Old Testament does, except that one intimately associated with the high priest's office and person and garb, that is, the Urim and Thummim, but the rest are there, and yet two stand out.

That is special revelation as the incarnation and special revelation in Holy Scripture. The last topic is the crown of our course, and we'll spend most of our time on it, but the revelation as incarnation is neglected. We rightly see that Jesus in the Gospels is, first of all, our Lord and Savior, so we read them to worship him, and that is correct.

We also rightly see that the New Testament presents Jesus; he presents himself, and the Apostles do the same, as our example. Never is following his example the way to become a Christian, but it is part of the content of the Christian life. A neglected aspect of Jesus' person, words, deeds, and ministry in the Gospels is that he is the revealer of God.

He's Savior and Lord; we worship him, he's an example, we follow his example for the Christian life. He is the revealer of God, who reveals God as never before. The incarnation of the Son of God is God's fullest revelation to date, Hebrews 1:1 and 2, and we learn of it in Holy Scripture, so we're not saying that we learn of Jesus apart from the Bible.

The invisible God makes himself visible in the incarnation. "No one has ever seen God, the one and only Son, who is himself God and is at the Father's side. He has revealed him," John 1:18, Christian Standard Bible.

The God-man is uniquely qualified to be both revealer and revelation. Erickson's insight is helpful. That's Millard Erickson's Christian theology.

“Christ's humanity was the means that conveyed the revelation of deity.” The apostles have a sensory experience of the word of life becoming flesh.

He is in John's expression what we have heard, what we have seen with our eyes, what we have observed, and have touched with our hands, 1 John 1, 1, to which we will return. Jesus makes God known in his character, words, and actions. His character reveals God as never before.

The incarnate Son is the “image of the invisible God,” Colossians 1:15. Quote, the radiance of God's glory and the exact representation of his nature. Close quote, Hebrews 1:3. The apostles testify that in Christ they see God's glory, grace, and truth, John 1:14.

Jesus is exasperated when one of his disciples asks for a theophany. Show us the Father, that is all we need. Jesus says, “Have I been among you all this time, and you do not know me, Philip? The one who has seen me has seen the Father. How can you say, show us the Father,” John 14:9. Jesus' character reveals God as holy, just, generous, merciful, compassionate, faithful, truthful, powerful, sovereign, and wise.

One more time, Jesus' character reveals God. Remember, he, Jesus is the revealer of God, among other things. He reveals God as holy, just, generous, merciful, compassionate, faithful, truthful, powerful, sovereign, and wise.

Jesus' words reveal God as never before. Although God manifests himself in Old Testament times by the prophets, supremely, quote, in these last days he has spoken to us by his Son, Hebrews 1:1 and 2. The temple police sent to arrest Jesus came back empty-handed. Why? They answer, quote, no man ever spoke like this, John 7:46.

Jesus himself declares, quote, the words that I have spoken to you are spirit and are life, John 6:63. His words so powerfully reveal God that to reject Jesus is to reject biblical revelation, John 5:38 to 47. To reject Jesus is to reject Moses.

What scandalous words Jesus gives to those who would die for Moses but who reject the one to whom Moses' writings point, namely Jesus, the Messiah and Son of God. Jesus' actions reveal God as never before as well. His miracles testify mightily to God's presence, Matthew 12:28.

If I cast out demons by the spirit of God, Luke says finger of God, then the kingdom of God has come upon you. Jesus' miracles testify to God's power, Matthew 8:23 to 27,

God's justice, Matthew 11:20 to 24, and his compassion, Matthew 9:18 to 25, and 14:14 come to mind. Moreover, his healings, exorcisms, and nature miracles anticipate the resurrection of the dead and the new earth.

As Bavink asserts, Herman Bavink reformed dogmatics, the original three volumes finally have been translated into English and even abridged into one volume, quoting Bavink, the anticipation of final glory can be seen especially in Jesus' powerful acts of healing and restoring creation, close quote. Jesus' greatest revelatory actions are his death and resurrection, as we will see, which disclose God's wisdom, Ephesians 1:7, and 8, love, Romans 5:6 through 8, righteousness, Romans 3, 25, 26, power, Hebrews 2:14, 15, and more. Lord willing, we will look at all those passages just surveyed.

Special revelation in the New Testament, the incarnation. Continuing our introduction, 1 John 1:1. The author of the gospel is the author of these three epistles. That which was from the beginning, he writes, 1 John 1:1, what we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands concerning the word of life.

Life was made manifest, verse 2. We have seen it, testified to you, and proclaim to you the eternal life, which was with the Father and was manifest to us. We proclaim that which we have seen and heard to you so that you too may have fellowship with us. And indeed, our fellowship is with the Father and with his Son, Jesus Christ.

And we are writing these things so that our joy may be complete. That which was from the beginning, as John, the gospel of John opens with a quotation from Genesis 1:1. The first letter of John opens with an allusion to the same. That which was from the beginning, a little later he says, concerning the word of life, and later he calls him the eternal life.

Jesus indeed, as he says in John 14: 6, is the way, the truth, and the life. He possesses eternal life in himself as the eternal Son of God; even incarnate, it's still the same; he possesses eternal life in himself. And he gives eternal life to his people, even to all who believe in him.

What John draws attention to here is that he and the other apostles witnessed this eternal word, this living word, or word of life, who became incarnate. They bore witness in a sensory way. They apprehended Jesus as the God-man with their senses.

He says, which we have heard, they heard Jesus' words. They heard the sermon on the mount. They heard the great eschatological discourse summarized in Matthew 24 and 25.

Which we have seen with our eyes. They saw him heal the blind and the deaf. They saw him cast out demons.

They saw him as he taught the crowds. And most amazingly, John writes, which we have heard, which we've seen with our eyes, which we looked upon, and most amazingly, and have touched with our hands concerning the word of life. A Greek would say that is ridiculous because the word of life here is a divine title.

You saw, heard, and you touched God? That's absurd. God can't be seen. He can't be touched.

This is what the church fathers recognized in the Bible, in some of these unusual statements, as the communication of properties, whereby the Son of God is denominated by a title pertaining to his divine nature in the same sentence that a verb is used of him, denominated in that way. So he's called God, and in the same sentence, a verb speaks of his humanness. 1 Corinthians 2. The rulers of this world showed how foolish they were because they crucified the Lord of glory.

You could translate, glorious Lord. Glorious Lord, Lord of Glory, is a divine title. But wait a second.

They crucified God? You cannot crucify God. God is a spirit. You cannot crucify God in heaven, but the one they crucified on earth was indeed God.

And, of course, seeing him, hearing him, touching him, or crucifying him, pertains to his physical, his body, his person incarnate. But that is the notion of the interchange of properties. The same person who's called God experiences things that only a human being can experience.

Hence, these examples of the communication of attributes demonstrate the unity of our Lord in his incarnation. He is one person with two natures. The seat of personality, the element of continuity in the person of Christ, of course, is his divinity because he was not the man in heaven.

He was the eternal Son of God, and the Son, the pre-incarnate Son, became the incarnate Son. So, the continuity is established by his divine person. He doesn't take a man to himself.

He takes human nature to himself, complete with the attributes of the elements of humanity, the constitution of human beings, a human body, and a human soul or spirit. So, as remarkable as it sounds, John and the other apostles really did see with their eyes, hear with their ears, and touch with their hands the eternal Word, the living Word, the Word of Life. Remarkably.

That is, John is setting us up for the fact that the incarnation is amazing revelation. Who could reveal God better than God? Who could reveal God better to human

beings than a human being? Thus, when the eternal Son becomes a man, he's a perfect vehicle, a perfect agent, for revealing God as never before because he is the God-man, the perfect missionary, if you will, who is able to contextualize his message to his people group. It's God's message, and he is God.

It's God's message to humankind, and he became a man. There's one mediator between God and human beings, the man Christ Jesus, 1st Timothy 2.5. 1st John 1 through 4 thus says we apostles experienced the eternal Word, the living Word, with our senses, and that is the basis upon which we now proclaim him to you. Remember, in Acts 1, when they're replacing Judas, we have to have somebody who was with us from the beginning, who knew Jesus' ministry, and who has been a witness to his resurrection of the dead.

That's saying of something very similar. The apostles are eye, ear, and hand witnesses, if you will, of the incarnate Son, and they proclaim him, they proclaim the eternal life, capital L, the Son of God, who was with the Father and has been revealed to us to bring human beings into fellowship with God. We don't understand the full import of that word.

Yes, coffee and donuts in the church basement can be fellowship. It can be an expression of fellowship, and fellowship is sharing the life of God. It's one of the ways that John speaks of salvation in 1st John.

This is not something added on, an addendum, or something. No, we proclaim the eternal life to you so that you may have fellowship with us, and indeed our fellowship, our sharing the life of God, is with the Father and with his Son, Jesus Christ. John characteristically omits the Spirit, of course.

Systematic theology would say sharing the Father, Son, and Holy Spirit, and John shares because in sharing, as any believer who has witnessed their faith to somebody and seen somebody even show an interest, there's great joy in that. There is great joy. John chapter 1, now after 1st John 1, we're still introducing the incarnation as revelation.

We're showing some of its wonders, the remarkable ramifications of the eternal, immortal God entering into his creation and becoming a creature. He's the God-man. He's the creator-creature.

I can tell you what, no human being made this up. This is not a human story; a fairy tale was invented. This is a true and living God who made man in his image in the first place, so the path was already marked out.

Now, he is actually taking the path and becoming a man while retaining his full divinity. In case you're perplexed about some of those things, he retains all of his

divine powers. What he gives up is the independent use of them and only uses them in obedience to the Father.

Hence, when Jesus says no one knows the time of the Son's return, not the angels in heaven, not even the Son, he's speaking of his time on earth in his state of humiliation. Of course, he knows it now for reasons we don't know. That was not the Father's will for the Son to exercise his divine omniscience and know the time of his return while he was on earth.

Surely, he knows it now. He needs to know it now because he's going to come back. John 1, 14 to 18.

John 1, 1 to 5, we said, shows the eternity of the Son, the equality of the Father and the Son, how both are God, how the Son was the Father's agent in creation, and how that eternal life, resonant in the Son and the source of all the created life, reveals God. So, that was a locus of general revelation. Well, John 1 also is a locus for special revelation in the incarnation.

First of all, the Son is not called the Son; he's called the Word in 1 through 5. Then he's called the Light, beginning at least in verses 6, 6, through 8. And then in 9, the Light comes into the world and speaks of incarnation in terms of that metaphor. And then John 1:14, the Word becomes flesh. That's our interest at present.

We'll come back to the preceding paragraph, the Light coming into the world a little later in this lecture. And the Word became flesh and dwelt among us, and we have seen his glory, glory of the only Son from the Father, full of grace and truth. John bore witness about him and cried out; this was he of whom I said, he who comes after I ranks before me because he was before me.

For from his fullness, we have all received grace upon grace. For the law was given through Moses, grace and truth came through Jesus Christ. No one has ever seen God, the only God who's at the Father's side, he has made him known.

That's a much better translation than one I read previously in this lecture. The Word became flesh, the eternal Word who was with God and was God became a man of flesh and blood. This is a prime text teaching the incarnation of the Son of God; the pre-incarnate eternal Son became the incarnate Son, taking to himself not a man but true humanity in the Virgin's womb.

And henceforth, he is the God-man; the incarnation is permanent. Oh, we distinguish Jesus on earth during his earthly ministry and Jesus in heaven now by virtue of the two states' doctrine. The state of humiliation is his life beginning at Bethlehem and ending with his burial; how sick is that burying the Son of God?

It's a state of humiliation as the name implies, a lowly state, subjecting himself to the Father and giving himself to die in the place of us sinners that he might save us. The state of exaltation is everything from his resurrection to his second coming. That is a state of affairs and corresponding condition of his being exalted as he should be exalted. There are differences in those two states. When he comes back and crowning his state of exaltation, it's not going to be a lowly birth in a manger or a crucifixion on a cross. He's going to say the word, slay his enemies, establish his kingdom, come to earth, raise the dead, judge humankind, and inaugurate the new heavens and the new earth.

The word became a human being of flesh and blood and dwelt among us. John is famous for double meaning. Here it is an example of it, the word dwelt comes from a root that could be translated as tabernacled, it does mean lived for a short time or a period of time, dwelt, but we think it's a double meaning because if you say tabernacled it fits well with the next words and we have seen his glory. The Old Testament tabernacle, of course, is where God manifested his glory; as a matter of fact, Exodus 40 tells us the glory of God so filled the tabernacle that neither Moses nor Aaron or anybody else could go into it because of the overwhelming presence of God's glory in that sacred space.

We've seen his glory; you see, the son revealed the father. Special revelation has many forms in the New Testament, except for the Urim and Thummim, but the paramount form is the word of God written and the word of God incarnate. We've seen his glory as of the only son of the Father; it is unique glory, and Peter makes a mistake on the amount of transfiguration, we can understand it's overwhelming, but Jesus is the one transfigured, not Moses and Elijah who appear. Let's build three tents, three tabernacles, three tents.

The Lord shuts down, shuts down the show and the bath coal, the voice from heaven says this is my beloved son and with echoes of Exodus 18 predicting the great, the whole prophetic line and the great prophet like Moses, hear him and no more Moses and Elijah. The son uniquely reveals the father's glory, and it looks like because of the context where Jesus says some are standing here who will see the glory of the son of man coming in his glory, and then there's a transfiguration account in Matthew's gospel, looks like it's anticipation, it's a little slice of the glory of the second coming of which we cannot really conceive. Not only does the son reveal God's glory but the son's revelation is full of grace and truth.

Sadly, these verses and words have been misunderstood. Verse 17 especially, the law was given through Moses, and grace and truth came through Jesus Christ. I'll just say a certain study bible which exerted great influence on America.

A note on that verse said salvation was by keeping the law in the Old Testament, and now it's by grace in the new. Gasp. Schofield didn't mean that note, his descendants

and my teachers said. I hope he didn't, he certainly didn't teach that regularly. And let's just say it was a stray mark.

But most of all, it's a great misunderstanding because these words, grace and truth, are a Greek translation of the Hebrew *hesed v'emet*, which appears in Psalm 117 in the great revelation of God's name in Exodus 33. And many places in the Old Testament, they're an Old Testament idea. So surely, they were revealed in the Old Testament.

What's the meaning then? The law was given through Moses, and grace and truth came through Jesus Christ. The meaning is compared to the grace and truth manifested abundantly in the person and work of Christ. The Old Testament grace and truth were concepts there.

That's where it comes from. Was negligible compared. It's like Paul saying, after saying that there was glory in Moses' face in 2 Corinthians 3, when he came down from the mountain with being with God and he had to veil his face, the Israelites couldn't take it.

After saying there was glory, he says, compared to the glory of the new covenant. He says a number of things, but the final comparison is that was no glory. Well, it was glory, he just said it.

It's what some have called an oriental comparison. The glory in Moses' face compared to the glory in Jesus' face was no glory as it were. And the Old Testament grace and truth, which is exactly where the concept starts in many, many places, is eclipsed by the revelation of God's glory, grace, and faithfulness, his truth in the person of Jesus Christ and his ministry.

John the Baptist said in witness to Jesus. That is exactly John the Baptist's role in John chapter 1 in the whole Gospel of John. It is quite remarkable to me that the Jews received John the Baptist as a prophet of God.

Because at the end of John 10, the very last couple of verses, it says, John did no signs. Whoa, wait a minute. In the 400 years between the Old and New Testaments, there were no prophets of God as there were with Malachi.

And then John the Baptist comes on the scene. Do you mean to tell me the guy does zero miracles, and he is received as a prophet? What is going on? That is exactly right. John 10 says that although he did no signs, everything he said about this man, Jesus, was true.

Yes, the father did not have John do signs because, as it was already early, church history, witnesses that there was a John the Baptist sect, a cult because he was such

a great man. Can you imagine if he had done some miracles? He was received as a prophet because the hot word of God came out of his mouth. Like Elijah, he was not afraid of man, beasts, or Jewish leaders.

Not especially in that order. The word of God came out of him. It was self-authenticating.

He didn't need to do any signs, but he didn't do any signs so that what he says is true. I'm not the Messiah. I'm just a witness pointing to him.

I must decrease. He must increase. It is not John's fault.

John the Baptist, that there was a John the Baptist cult. What else could the man do? He keeps denying three times here in chapter one when the leaders send out to quiz him. I'm not the Christ.

I'm not the prophet. I'm not Elijah. Good grief.

Anyway, John says, this was the one of whom I said, and literally, he who comes after me is before me because he was before me. Sounds like gobbledygook. The ESV does a good job of translating it.

He who was comes after me in time. John the Baptist was born six months before Jesus was born in Bethlehem. It has become before me.

He outranks me because he was before me in time. John is hinting at the pre-existence of the son of God. The son existed before he became Jesus.

The eternal son existed before John the Baptist was born. Again, 17 for the law was given through Moses. And indeed it was.

He's the great Old Testament mediator between God and man. A huge figure. But he pales into insignificance next to Jesus.

Grace and truth came through Jesus Christ. Jesus, in his incarnation, is the revealer of God, the great prophet. There's special revelation in the person and work of Christ.

He reveals God's grace and truth as never before. As a matter of fact, no one has ever seen God, John 1 18. The prologue ends in this way.

The only God who's at the father's side. He has made him known. He explained him.

He exegeted him as never before. Because who could better explain God to human beings than the son of God who became a human being? Still introducing this wonderful concept of the incarnation as revelation. John 14:8 through 11.

Jesus is patient with his disciples. Once he groans, how long must I stay with you? Any Christian who's ever worked in an unsaved environment can understand something like that. In training seminarians for 35 years, I told them they needed to work in the world to understand the people to whom they would minister God's word and what they put up with.

Many of them every day. Well, Jesus put up with it too, thankfully for us sinners in our salvation. And after saying he's the way and the truth and the life.

No one comes to the Father except through me. 14:7. If you had known me, you would have known my Father also. From now on, you do know him, and you've seen him.

Whoops. That just flips the switch on Philip's heart. Philip said to him and mine, Lord, show us the father.

And it's enough for us. Give us a theophany. That's what we need.

That'll do it. That'll calm all our fears. All our doubts will fade away.

Even though we don't understand some of the things you say, that'll do it. That'll clinch it. Jesus said to him, somewhat weary.

Have I been with you for so long, and you still do not know me, Philip? Whoever has seen me has seen the father. Philip, I am the great revealer of the father. I am God in the flesh.

In that regard, I'm the equal of the father. Theologians should be careful what they say. Only the son became incarnate.

The father is the first person and doesn't become humiliated. So, my sentence and my statement need qualifications. But he is equal to the father.

I and the Father are one in John 10, which we'll see as our ability to give eternal life to the sheep and to keep them saved. Whoever has seen me has seen the father because I perfectly reveal the father. How can you say, show us the father? Do you not believe that I am in the Father and the Father is in me? The words I say to you, I do not speak on my own authority.

But the father who dwells in me does his works. I speak divine revelation. I speak it as God.

I speak it as a man. Believe me, I am in the father, and the father is in me or else. Believe on account of the works themselves.

He condescends what a patient savior he is. We shouldn't be too hard on the disciples. We would not do much better.

Can you imagine being faced with God incarnate? They knew he was a human being. He walked with them. He taught them.

They lay down and went to sleep at night and woke up in the morning. He probably was off-paying already, but there he was. He ate and so forth.

He was a human being, but he blew their minds. What manner of man is this? Fisherman said the winds and the waves obey him. What kind of teaching is this? He commands the demons, and they come out.

Oh, wow. The incarnation is the great revelation. Special revelation of God.

Why special? Because Jesus became incarnate in one place at one time, revealing himself to one people. Now, in God's providence, in fulfillment of Jesus' words in John 14, 15, and 16, he and the Father sent the spirit and reminded the apostles, taught the apostles, and led them into truth. And we have the New Testament, which not only completes the Old Testament but teaches us these very things.

So that although we were not there because of the apostolic witnesses, we're taken there and we hear and we learn and we believe and we're saved and we grow. Special revelation in the New Testament, the incarnation in the gospel of John. Not only so, not only did the apostles experience Jesus with their senses, John 1:1 to 5, not only did they see God's glory, grace, and truth in the incarnate son, John 1:14 to 18, not only seeing him did they see the Father.

That's how much he revealed God. But Jesus said and showed he was the light of the world. As with many of the themes in the gospel of John, this one is revealed in chapter one.

The true light. Oh, it's already there in six through eight. There was a man sent from God whose name was John.

Interestingly, John the Apostle is never called John in the fourth gospel. He's the man whom Jesus loved. He's the one who rested his head against Jesus at the last supper, but he's not called John.

That designation is reserved for John the Baptist, the great forerunner. John came as a witness to bear witness about the light that all might believe through him. The meaning is in the light, which is Jesus.

He was not the light. Again, John could do nothing more to distinguish the Baptist from Jesus. It's the human proclivity since the fall of idolatry that's responsible for John the Baptist cult.

Not John the Baptist, nor John the apostle. I rest my case. The light shines in the darkness.

We saw that up above now here. John was not the light, verse eight, but came to bear witness about the light. And that light is the son of God.

You see, John begins his gospel, as we said in a previous lecture, not by calling the son, the son, or by calling him Jesus or prophet, priest, or king, but by calling him the word and now the light. It is no accident. Both of those pictures portray the son incarnate, and he is the son incarnate, although the title comes a little later as the revealer of God.

We use words to express our thoughts. So does God. Light illumines.

It brings understanding. Oh, so does the son of God. For those willing to hear him, for those who shut him down and cancel him, as it were, his light brings darkness.

It brings judgment, which we'll see in chapter nine in our next lecture. The true light, which gives light to everyone, was coming into the world. This verse has been misunderstood by good people, philosophers, and others and made into some kind of a philosophical statement.

It is not. It's an incarnational historical statement. Listen to the words in context.

There was a man sent from God whose name was John. John the Baptist was the forerunner. He came as a witness to bear witness about the light, and he did.

He gave way to Jesus. Later in this chapter, some of his disciples come, and they move from John and follow Jesus. Yes, it's exactly John's point.

John says he's the lamb of God. It takes away the sins of the world. He doesn't say, stay with me.

No, he says, go. My ministry is complete when you follow Jesus. I'm a witness.

He's the light. John was not the light but came to bear witness about the light. The true light, verse 9, was coming into the world.

That is a statement of the incarnation. Yes, but it qualifies it. It says the true light, which gives light to everyone.

Doesn't that mean as the eternal logos, he gives cognition to every human being? You might get that out of John 1, 3 and 4. But not here. It's not what it's saying. It's saying the incarnate son revealed the father.

He's the light of God. And that light shines on human beings, and it elicits two responses. The true light, which enlightens everyone who comes in contact with him in his earthly ministry, is the meaning and context he was coming into the world.

And because of the incarnation, verse 10, he was in the world. And the world was made through him. Echo back to verse 3. The creator became a creature to reveal the creator.

He was in the world, and the world was made through him. Yet the world did not know him. We have a great high priest in heaven who understands rejection.

Pastors and Christian friends with compassion can help others who have been rejected. And people are rejected. I've known students who were rejected by their parents when those students believed in Jesus.

They followed God's course anyway and went to seminary. But that's a hard thing. Well, they have a high priest in heaven, and so do we, who understand rejection.

Could there be a greater rejection than the creator becoming a creature and being rejected by his creatures and being crucified? It's unthinkable. He came to his own, and his own people did not receive him. He came to his own, his own things.

That same expression is used in John 19, where from the cross, Jesus says, concerning the beloved disciple John, he says, John, behold your mother. And woman, woman, by the way, that shows in chapter 2 when he corrects her and he gently corrects her. It's not some kind of a strong thing.

My lady, woman, he uses his mother on the cross. He's not berating his mother on the cross, for Pete's sake. Behold your son.

And then it says, from that hour, John took her into his home. John 19, 27. And he said to the disciple, behold your mother.

From that hour, the disciple took him to his own home is the same expression as we find here in John 1:11. I would thus translate that he came to his own home. It just said he was the creator.

He came to his own home, but his own people did not receive him. Oh, my goodness. He came to the world he made.

Some think there's some play on his profession as a carpenter, as a human being, maybe so. He came to his own building, and his own people, the Jews, rejected him. The Bible is realistic.

It's no fairy tale. The Gospel of John is realistic. After speaking of the incarnation in terms of light, we read verses 9, 10, and 11, which give one response to Jesus, and it's this.

It's thumbs down. It's rejection. Thankfully, 12 and 13 give another response to Jesus.

And it's this. It's receiving him. It's believing in him.

And even that is credited to the sovereign grace of God. We are teaching on special revelation in the New Testament. Now, we're specializing in the incarnation.

And in our next lecture, we'll continue to pursue this theme of Jesus as the light of the world going to the great chapter, chapter 9. This is Dr. Robert A. Peterson in his teaching on Revelation and Holy Scripture. This is session number 11, Special Revelation in the New Testament. Incarnation, John introduction.