

Dr. Robert A. Peterson, Revelation and Scripture, Session 12, Special Revelation in the New Testament, Incarnation, John, Light of the World, Life Giver, Son of God

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This is Dr. Robert A. Peterson in his teaching on Revelation and Holy Scripture. This is session 12, Special Revelation in the New Testament, Incarnation, John, Light of the World, Life Giver, Son of God.

We continue our lectures on the doctrines of Revelation and Holy Scripture.

We're studying special revelation in the New Testament, and at present, our big concern is that special revelation of the incarnation of our Lord. We're studying Jesus as the light of the world, and the concept is introduced in chapter 1. It appears in other places before chapter 9, I think in John chapter 3, for example, but let's go right to chapter 9 because that is the main treatment of it. You're well aware of the story of the man born blind, during which story Jesus reveals that he is the light of the world.

He actually did reveal the same thing in chapter 8. In 8:12 he said similar words. I just mention that for the sake of continuity. We're not going to look at it there.

In 8:12 he says I'm the light of the world. Here in chapter 9 is the big treatment of this theme. The blind man was blind from birth.

The disciples have entertained a myth that his blindness was a punishment for the sin of his mother or for him somehow before he was even born. Rather Jesus said no, that's not true. Rather this is the occasion for the display of God's work.

He used the unusual method of spitting on the ground and applying the mixture of dirt and spittle to the man's eyes. It seems to be counterproductive to us but Jesus used his touch and the man didn't complain because for the first time in his life after he went and washed in the pool of Siloam, which meant scent, he could see. Now he had never seen Jesus before then because Jesus apparently had moved on.

Anyway, there's some humor in the fourth gospel here where people are trying to speculate as to who this guy is who can see. And we're talking about his neighbors. Some said that it was a man who was blind.

Now he can see. Others said no, that's impossible. It's just somebody that looks like him.

And this cracks me up. And the guy says he kept saying I'm the man. They're confused.

They're not sure. No, but it's somebody like him. I'm the man, he says over and over.

How are your eyes open? Then he told the story about the mud and the washing. Now, the Pharisees are not happy about this, and they bring this guy in for interrogation. He has not had Norman Vincent Peale's course on how to win friends and influence them because he's very forthright and, at times, seems disrespectful to them, but he can't believe that they are so obtuse spiritually.

Again, John uses irony and even humor. A former blind man sees the things of God better than the rulers, the leaders of Israel, the spiritual leaders of Israel. Oh, they're sure he's not from God because he healed a man on Saturday, which is just a terrible thing.

The Old Testament, of course, says thou shalt not heal blind men. It says nothing of the kind. As the man himself points out, there's no evidence of blind people receiving their sight.

This is an amazing miracle. They should be jumping up and down, giving glory to God and thanking him. By the way, Acts chapter 6 early on shows some of the wisdom of Jesus in controversial healing on Saturday.

He went out of his way to do it. He provoked controversy that way because it challenged the leaders. It made them think about their priorities, about straining out the gnat and swallowing the camel, emphasizing Sabbath rules to such an extent that they missed their own Messiah, and swallowing the camel, missing the Messiah.

Acts 6 around verse 6 says, even many of the priests believed in him. I do not think that would have happened if Jesus had played by their rules. He played hardball.

He challenged them. He provoked them. He contradicted the traditions of the elders and more, showing that he was the Lord of the Sabbath, to use Mark's expression.

Anyway, the man grows in his understanding of Jesus, and by verse 17 he says he's a prophet. The Jewish leaders interrogate the man. Parents, they are not forthcoming.

They're afraid because the Jews are going to put out of the synagogue anybody who believes in Jesus. That is the word that's out there already in this locale. We know he was our son.

We know he was born blind. We don't know how we can see now. You need to ask him. They did take the course about being politically correct. Oh boy. So, they call the guy in the second time, and that was a big mistake.

Give glory to God. We know this man is a sinner. He answers, whether he's a sinner or not, I do not know.

One thing I do know, though I was blind, now I see. It's so ironic. It's sadly funny.

They are spiritually blind. A former blind man tries to show them, but they will not see. He tells the story again.

You don't want to become his disciples, do you? He is just baiting them. This guy is going to be put out of the synagogue. They reviled him. You're his disciples. We're Moses' disciples. We don't know where this guy came from.

We're sure about Moses. Verse 30, now this is an amazing thing. He should have just been quiet and got out of there.

No, but he was witnessing to Jesus, whom he didn't even know fully. The response a little later is even more remarkable. He follows, do you believe in the Son of Man? You just point me to him.

If you're the man who healed my eyes, you point me to him. I'm going to follow him. I am he, and he believes in Jesus.

Oh, my word. You don't know where he comes from, yet he opened my eyes. We know God does not listen to sinners, but if anyone is a worshipper of God and does his will, God listens to him.

Never since the world began has it been heard that someone opened the eyes of a man born blind. If he were not from God, he could do nothing. They answered him.

You were born utterly in sin, apparently endorsing the myth that the disciples questioned, that the disciples entertained, and that Jesus corrected in the early verses in this chapter. And they cast him out, presumably out of the synagogue. He's now a man without a religious home.

There aren't too many options for him. Even as God sought out Adam and Eve in the garden, so Jesus sought out the blind man. Jesus, the light of the world, illuminated this man, revealed God in so doing, revealed God's compassion, shows God's work as Jesus said he would do.

Do you believe in the Son of Man? Who is he, sir? Probably a good translation of Lord here, that I may believe in him. You've seen him, and it's he who is speaking to you. He said, Lord, I believe, and he worshipped him.

This is an amazing thing. Most of the people bowing before Jesus and asking for supernatural help are not worshipping. It is too easy for us to read the doctrine of the Trinity back into the New Testament.

Now, he is God, and he's worthy of worship, which Thomas gives to him later. But most of that bowing before him is simply desperate people. Would you bow down to ask for the healing of your child or your close friend? Yes, you would.

Does that mean you're worshipping? No, they're not. But this looks like something like Christian worship. It's astonishing.

Oh, my word. Lord, I believe, and he worshipped him. And here come some of Jesus' cryptic words.

One of the poor disciples later on said, now, now you're speaking plainly. I think it may be chapter 16. Hallelujah.

Now we can understand what you're saying. Jesus said, for judgment, I've come into the world, that those who do not see may see, and that those who see may become blind. At first glance, we could take it literally because he caused somebody who couldn't physically see to see.

But wait a minute. And so that those who see may become blind. There's no evidence of Jesus blinding anybody.

Paul does a temporary job as a sorcerer. But that's unusual. No.

So, the language is spiritual. I've come into the world to bring judgment, that those who do not see, those who lack spiritual sight, when they come in contact with the light of the world, may gain spiritual sight. The blind man not only gained physical sight, but he believed in Jesus and worshipped him.

But Jesus came that in his light, the light of the world, those who claim they can see apart from him may be confirmed in their sins, may become blind. And that is exactly what happens to the Jewish leaders, who do not humble themselves and who are not open to the truth. Oh, there are exceptions.

Nicodemus meets Jesus in chapter three. He's kind of put in his place. Stands up for Jesus in chapter seven, as the Sanhedrin debates matters.

Asks for the crucified body of Jesus in chapter 19. Thereby, it seems to me, professing his faith. Even in a savior, he didn't know if he was alive yet.

Some of the Pharisees near him heard these things and said, are we also blind? If they admitted their blindness. They mean, are we not the superior spiritual seers who judge rabble like this wicked blind man? And Jesus understands what the words mean. Do we acknowledge our blindness in the light of you, the light of the world? Jesus said, if you were blind, if you saw your spiritual need, I'll switch metaphors, in light of my ministry, I would forgive your sins.

But now that you say we see, as they reject the light of the world, your guilt remains. Your darkness is darker. You are not forgiven.

You see, Jesus is the light of the world. That is the epitome of that chapter. We also see the sad withdrawal of the light in chapter 12.

In chapter 12, Jesus says his time has come. It's time to die and rise and return to the father. And sadly, as already said in the prologue, chapters 1:9 to 11, the predominant response, 10 and 11, following 9, is the incarnation in terms of light, and the predominant response is rejection.

Chapter 12 shows the first 12 chapters, the predominant response, rejection. And the purpose of the statement in 20, 30, and 31 is a parallel to this statement in John 12. John 12, 35, Jesus said, the light is among you for a little while longer.

Walk while you have the light, lest darkness overtake you. The one who walks in the darkness does not know where he is going. Remember, they didn't have streetlights.

There was no Thomas Edison yet. They had these little lamps. While you have the light, believe in the light that you may become sons of light.

When Jesus had said these things, he departed and hid himself from them. One famous commentary on the gospel of John by a British scholar, whose name eludes me right now. If I don't try, it might come.

Entitles this section, the light of the world. The light of the world withdraws, and it's accurate. It is accurate.

And here are the words that parallel John 20, 20, and 31. Those verses say Jesus did many other signs in the presence of his disciples, which are not written in this book. These are written that you might believe that Jesus is Christ, the son of God, and that by believing, you might have life in his name.

We're supposed to understand this saying in light of that one, or rather that one in light of this one, which is first. John 12:37, though he had done so many signs before them, they still did not believe in him. The parallels are remarkable.

Signs, signs before them, especially the Jews and the leaders, before the disciples, 12:20, 30, and 31. The purpose statement says that they might believe and have eternal life. This says that although they had seen so many signs, they still did not believe in him.

The seventh and greatest sign was the resurrection of Lazarus from the dead. As I said earlier, they put out a death warrant for Lazarus. Jesus raises him in chapter 11.

They put out a death warrant for Lazarus in chapter 12. They will not entertain the light. They shut out the light of the world, and they are damned.

They are condemned. John sees the fulfillment of Isaiah's prophecy in chapter 52, which is the beginning of the great song of the servant of the Lord, the servant song, in chapter 53. Lord, who has believed what he heard from us? To whom has the arm of the Lord been revealed? Therefore, they could not believe.

This teaches the doctrine of the inability of sinners to believe on their own. For again, Isaiah said, he has blinded their eyes, back to chapter 6, after Isaiah's call, and hardened their hearts, lest they see with their eyes and understand with their hearts, and turn, and I would heal them. Isaiah said these things because he saw his glory.

The theophany of Isaiah 6 was a Christophany. It was not only a visible appearance of God, and it was a visible appearance of the pre-incarnate Son of God. Isaiah saw these things because he saw his glory and spoke of him.

My own take is that there's a chiasm here. A is the quotation from Isaiah 52, 53 in verse 38. B is the quotation from Isaiah 6 in verse 40.

B prime is verse 41a. Isaiah saw his glory in Isaiah 6, the glory of the Lord high and lifted up, the Lord of hosts is the Lord Jesus, pre-incarnate, and spoke of him is B prime, that is A prime, excuse me, that's back to Isaiah 53, it's a New Testament evidence that Isaiah 53, 52:12 through 53:13 is one unit, the servant, that last great servant song, that that is a prophecy of Jesus Christ. Nevertheless, even many of the authorities believed in him, but for fear of the Jews, they did not confess it so that they would not be put out of the synagogue.

I'm sorry, but studying the whole of the Gospel of John, this is what we call inadequate faith. Already in chapter 2, we have Jesus not committing himself to people who believe in him. Wait a minute, something's wrong.

John has a doctrine, 199 or 100 times, depending upon textual variance. John speaks of faith, not of faith in believing in Jesus. Never use the word faith. And among those, half a dozen are examples of inadequate or false or inadequate faith in some way.

Here's another one. If they really believed, they would confess it. Even as the blind, former blind man did in chapter 9. For they love the glory that comes from man more than the glory that comes from God.

How you identify that inadequate faith, of course, is the immediate context of those sayings. The incarnation of the eternal Son of God is a great revelation, special revelation. I don't mean just the event to which the shepherds and later the magi bore witness.

I mean the life that follows the event and the death and resurrection that follows the event. Still, in John's Gospel, we see special revelation in the incarnation. In John's other major theme, Jesus is the revealer, the light.

He's also the life-giver. He bestows eternal life. We see it already in chapter 6; well, we see it in chapter 1. He gives life to creation by virtue of the eternal life that is resident in him as the word.

As part of his Bread of Life discourse, well, first of all, Jesus combines signs, multiplying the loaves and the fish, and sermon bread of Life discourse. As part of that, he says, John 6, 35, I'm the bread of life. Whoever comes to me shall not hunger.

Whoever believes in me shall never thirst. He's the bread of life, even as physical bread could be called the staff of life for Palestinians in the first century and Jews because it was. It was an important part of their diet.

He's the spiritual bread of life, and everyone who believes in him will live. He is the bread that came down from heaven, verse 41, and truly, truly, I say to you, whoever believes, 47, has eternal life. I am the bread of life.

Jesus is the life-giver, even as regular bread sustains our physical life, and is the staff of life. So, Jesus, the living bread, to which the manna in the Old Testament merely pointed as a type, is the antitype, and he gives spiritual life as bread provides physical life. This theme is written in chapter 10, where Jesus says, I'm the good shepherd.

The good shepherd lays down his life for the sheep. You say, oh, you mean, when you say he's a life giver, you mean he lays down his life. He does lay down his life, and chapter 10 is the great locus of that in the Gospel of John, but no, I mean, as the one who lays down his life and takes it up again, he gives as a gift eternal life.

He bestows it as a gift to all who believe in him. I'm the good shepherd, verse 14. I know my own, and my own know me.

Show me, you say, this bestowing of life in this good shepherd discourse. Verse 28, I give my sheep, my sheep hear my voice, 27, and I know them, and they follow me. That's in contrast to the goats.

How long will you keep us in suspense, verse 24? If you're the Christ, tell us plainly. Jesus said, I told you, and you do not believe. The works that I do in my Father's name bear witness about me.

But you do not believe because you are not among my sheep. Strong words. It is true, and they're not his sheep because they don't believe, and actually, that kind of saying would be more prevalent, not the very word but the concept.

But here he says, they don't believe because they're not his sheep. As told you previously, one of the three themes that John has of election is that Jesus is the elector, John 15, 16, and 19. The Father gives people to the Son in many places, four times in chapter 17.

It controls that chapter in many ways. But then this one, the antecedent identity of the people of God, and in this place, of those who are not the people of God. You do not believe because you are not among my sheep.

My sheep hear my voice, and I know them, and they follow me. Here's his being the life-giver. I give them eternal life, John 10:28.

I recently learned that I underestimated this kind of language. Already, that saying teaches they will never perish. Thomas Schreiner taught me that a book he wrote on, it's not published yet, but it's coming, on salvation for Christopher Morgan's series of systematic theology books, Theology for the People of God.

Schreiner and Morgan collaborated on that book. It's a little help for me. In any case, when Jesus says, I give eternal life, that's going to last forever.

They're not going to fall away. But then he says, most certainly, they will never perish, which is the strongest way in Greek to say, an emphatic negation.

A strong, very strong, the strongest negative. They will never, ever perish. And no one will snatch them out of my hand.

My Father who's given them to me is greater than all. Sure, he's the Father. The Son is incarnate.

The Son is subordinate, not the Father. And yet, the Son is equal to the Father, as we'll see in two verses, one verse. And no one's able to take them from the Father's hand, snatch them.

I am the Father, Erwin. What's with this snatching? As a student who taught me years ago, John uses extreme examples to cover lesser examples. It doesn't just say take; says nobody can physically snatch.

The devil can't snatch you out of my hand. So, of course, nobody can take you out of my hand. John goes to the extreme.

He covers the most vigorous attempt to separate Jesus' sheep from the shepherd. And it fails because he and the Father are one, verse 30, in their ability to keep the sheep safe.

John 10:30 is not a philosophical statement about the essence of Jesus and God. No. No.

This context shows that Jesus is God because he does the divine work of what theologians call preservation. God saves, and God keeps his people. He preserves them.

And Jesus gives eternal life to his sheep. So that's going to last forever. He says they're never going to perish.

He says they're safe in his and the Father's hands. And the Father and he are one in that keeping the sheep safe. Jesus is the life-giver.

We see it in chapter 11 and verse 25 when he makes this I am statement. Your brother will rise again, Jesus had just said to Martha. She is a good Jewess.

She knows the Old Testament. She knows Isaiah 25:26 and Daniel 12:2. She knows it, maybe from Ezekiel 37.

Maybe she understands Psalm 16 the way Peter and Paul did. But she knows this. I know he'll rise again in the resurrection on the last day, John 11:24.

Then Jesus gives the shocker. I am the resurrection and the life. What a statement.

Oh, I am the resurrection and the life. Earlier, he said, my words are spirit, and my words are life. Now he says he himself is the resurrection and the eternal life.

Whoever believes in me, though he dies, yet shall he live. Whoever lives and believes in me shall never die eternally. Do you believe this? And I love these beautiful words from Martha.

Yes, Lord, I believe you are the Christ, the son of God who is coming into the world. That is an anticipation of the purpose statement of chapters 20:30, and 31. Even before the resurrect, the resuscitation of Lazarus.

I say that not because the language is different, but in the raising of Jairus's daughter, the widow of Nain's son and Lazarus, a similar language is used, but you cannot prove from the verbs and so forth that these are resuscitations and not eschatological resurrections. But it's from the total context and the ideas you can prove that. Presumably, they all died again.

Lazarus is still not running around in the Near East. That's why we say theologically, they are resuscitations. Jesus caused the dead to live again, but not as in his own resurrection and in that on the last day with the eschatological resurrection of the Lord Jesus and his people.

Jesus then demonstrates he is the resurrection and the life by causing his dead friend Lazarus to come back to life. Jesus deliberately waited in light of Jewish ideas that the spirit hovered around the body for three or four days. He deliberately waited past that period of time, and he's moved by death.

First Corinthians 15 tells us it's the last enemy. I saw a preacher once say, I don't do funerals. Well, God bless him.

I know he was a man of God and a good man, but that's wrong. Priests do need to do funerals, and we need to weep with those who weep. And Jesus wept.

Oh, he wept at their unbelief. I actually thought that at one time. No, he's weeping.

He's moved. He's moved by the professional weepers. He's moved by Mary and Martha.

And if you love somebody, a relative or a friend who dies, you can be moved too. And there's nothing unspiritual about it, for Pete's sake. Death is the last enemy, and God will overcome it.

He has already done it in principle in the-already, and we gain eternal life now in mortal bodies, but they're mortal bodies. So, we still die. But a day is coming in which the dead will be raised.

And Jesus takes part in that. I love this. Take away the stone.

Martha says, Lord, by this time, there'll be an odor. He's been dead for days. Jesus said to her, did I not tell you if you believed you would see the glory of God? And so they did because Jesus revealed the Father as the life-giver.

He gives life to three people in John's gospel: Lazarus, who previously was already dead four days ago. The swoon theory will not work for Lazarus. Oh, my word.

Jesus is the life-giver. He reveals the father who is the good shepherd, the father who leaves the 99 and goes and finds the one sheep who has lost. God is the seeking God, the God who loves sinners.

My last place to show this is in John 15, one over against Israel, who was, who was the vineyard of the Lord, but who failed again and again and again; Isaiah five shows it so well. I'm the true vine. My father is the vinedresser.

I'm the true vine. If you remain in me, abide in me, you will live. Even as the vine gives life to the branches.

So, Jesus, the true vine, what does that mean? Truth. I mean, Israel was a false vine. No, Israel was a true vine, but it failed.

So true in John's gospel, as opposed to the old, in the light of the Old Testament predecessors means, uh, the fulfillment of them, the culmination of them doesn't make them false. It makes them inferior. And now pass, say in terms of the revelation of God, one does not have to join Israel to be saved.

A Samaritan woman can believe in Jesus and be saved. As a matter of fact, Jesus in John four predicts a time when people will no longer need to go to Jerusalem to worship. A shocking notion that we find fulfilled in the book of Acts, special revelation in the New Testament is paramount in the incarnation of our Lord Jesus.

He's the light of the world who illumines people with the revelation of God has never before. He's the life giver who shows God's heart in giving life to those who believe in his son and who raises Lazarus in resuscitation as a token of the resurrect of his own resurrection. And as a token of the resurrection on the last day, he's the son of God.

We see it in many places. We see it in John 5, John 5:17 and 18. The context is critical.

This time, Jesus doesn't heal a blind man. That's in chapter nine. Here, he heals a man who has been paralyzed for 38 years.

Chapter 90 healed a man born blind. Here, he heals a paralytic who has been 38 years. And, of course, he does it on Saturday deliberately to run afoul of the authorities to challenge them, which I take to be an act of mercy in the long run.

Make sure I got my references right. Acts 6:7, the word of God continued to increase in the number of the disciples multiplied greatly in Jerusalem and a great many of the priests became obedient to the faith. Acts 6:7.

I believe Jesus, doing all his healings and other great works on Saturday, prepared the way for the spirit of God to regenerate even Levites who found in Jesus their true Messiah. After Jesus heals the man who was a paralytic, take up your bed and walk. Jewish leaders should be so enthusiastic about the guy walking.

Instead, they're complaining about him carrying his bed on the Sabbath. Oh, 17 and 18 are critical. 16.

Well, 15, the man went away and told the Jews it was Jesus who healed him. John 5, 16. And this was why the Jews were persecuting Jesus because he was doing these things on the Sabbath.

But Jesus answered them, my father is working until now, and I am working. This is why the Jews were seeking all the more to kill him because not only was he breaking the Sabbath. I mean, surely the Old Testament says thou shalt not heal invalids on the Sabbath, right? No.

Good grief. But he was even calling God his own father, making himself equal with God. Now, wait a minute.

They would say God was their father in a sense. Oh, but not in this sense. What sense is that? We see it in the chapter, in verse 17, sorry.

My father is working until now and I am working. The Talmud is written later than the New Testament. And yet, sometimes, it sheds light on New Testament ideas and concepts.

The rabbis thought long and hard in writing the books of the Talmud, and they addressed perennial questions, they told jokes, and they did all kinds of things. There's wisdom, there's all. The Talmud is a potpourri of much Jewish literature including wisdom.

In this case, the Jews debated. Genesis says God rested on the seventh day. We know that God doesn't work on the Sabbath.

He doesn't want us to work on the Sabbath. But we know he works on the Sabbath. Yes, but he does the bare minimum.

These kinds of discussions. And they were forced to confess that yes, the good Lord himself, the author of the fourth commandment, telling his people to honor the Sabbath, did certain things on the Sabbath. Three things they could not get away from.

Number one, Jewish babies were born seven days a week. They could not say that the birth of Jewish babies on Saturday was from some other way. It means no.

God brought Jewish babies into the world on Saturdays, too. Jewish oldsters died on Saturday. Same argument.

God did it. God took them. They're his people.

And then they had to admit he did his providence seven days a week, or they wouldn't be there to think about this kind of thing, have this kind of discussion, and write this kind of stuff. Jesus is referring to that type of thing when he says, my father is working until now. Not saying he's quoting the Talmud.

That's anachronistic. It's written later. But those are the kinds of things the Jewish community would have to admit.

God causes babies to be born. God takes people in death. And surely he does his work of providence, sustaining and directing his world seven days a week.

So they got the message real plainly. My father is working as a progressive president until now. My father always is working.

He continues to work seven days a week. And I am working. With those words, Jesus runs afoul of them and actually puts the light of the gun on his forehead, making him a target.

Oh, they're going to get him. They can't take it. Because he puts the healing of the lame man on the same level as the providence of almighty God.

My father is working until now. The one they claim is their God, he claims is his father. And I, too, am working.

My healing of the blind man, sorry, my healing of the lame man, actually blind man too, but we're talking about the lame man, is the work of my father. And because of that, they wanted to kill him because he was even calling God his own father in this way, making himself equal to God. Jesus is the son of God.

He's the eternal son of God who becomes incarnate. In so doing, he reveals God. We saw it in the words we read recently of Martha in chapter 11.

Yes, I believe you are the Christ, the son of God, 1127, who was to come, who is coming into the world. It's a divine title. We see it.

Son, the son, 2 Samuel 7, Isaiah 9:6 and 7. To us, a son is given, a child is born, a son is given. He'll occupy the throne of his father, David, forever. The zeal of the Lord of hosts will accomplish this.

We've seen so many times now that Jesus is the son of God in the purpose statement. We also see it in a tragic way in chapter 19 because, according to the fourth gospel, the basis of Jesus' condemnation by the Jewish leaders was his claim to be the son of God. And I have a wrong reference, which I have transposed to the, I'm sorry about that.

I have lost a reference, I apologize. Ah, John 19:7, not 17. John 19:7, Pilate repeatedly says, I find no guilt in him.

19:6, for example, take him and crucify him yourselves. I find no guilt in him. They couldn't; they didn't have the authority to do that.

Oh, they stoned Stephen, and there are situations like that, but they do not have this kind of authority. For I, you crucify him. I find no guilt in him.

The Jews answered him. We have a law, and according to that law, he ought to die. There's their legalism again.

They're, they're condemning their Messiah on the basis of the law. Oh, the ironies are just, they make you weep. According to that law, he ought to die because he has made himself the son of God.

Of course, they mean illegally, incorrectly, or unjustly in error. In our next lecture, we'll pick up the special revelation in the incarnation in the writings of Paul and Hebrews.

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