

Dr. Robert A. Peterson, Christology, Session 17, Systematics, Humanity of Christ Proofs

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This is Dr. Robert Peterson in his teaching on Christology. This is session 17, Systematics, Humanity of Christ Proofs.

Let us pray. Gracious Father, we thank You for sending Your Son to be the Savior of the world, even our Savior. We thank You that He is God. We thank You that He became a human being, that He might save us from our sins. We love Him, help our lives to count in His service, we ask through Jesus Christ our Lord. Amen.

We're studying the humanity of Christ and the Incarnation, which we're not going to cover again, certainly proves His humanity because the Incarnation means the second person of the Trinity took to Himself a genuine, sinless human nature.

There are other proofs of His humanity as well. He had human weaknesses and needs. He showed human emotions.

He had human experiences. He had a human relationship with God, His Father. He also had a divine relationship with Him.

He was made perfect, Hebrews says. What does that mean? He was sinless, and I count three places, especially where His humanity was so stark that it troubled Christians pretty much from the beginning of the Church. Then, we want to discuss the matter of subordinationism.

What did Jesus mean when He said, The Father is greater than I? And what didn't He mean? And then the debatable matter among Christians as to whether it would have been possible for Jesus to sin during His time on earth. Everybody agrees He did not sin. Everybody agrees that in His state of exaltation, He cannot sin.

But was it possible for Him to sin? Was He peccable? Or was it impossible because He was divine? That is impeccable. Humanity of Christ, having looked at the Incarnation and showing that it underscores the humanity of our Lord, it was the very point of the Incarnation. We then approach and address these other demonstrations of His humanness.

Number two, number one incarnation, number two, He had human weaknesses and needs. He was tired. John 4, we learn that although Jesus could have followed the usual route of Jews avoiding Samaria, He had to go through Samaria.

He deliberately did so in order to encounter the Samaritan woman. Jacob's well was there, John 4:6. So Jesus, wearied as He was from His journey, was sitting beside the well. It was about the sixth hour.

As Calvin remarks in his Harmony of the Synoptic Gospels, Jesus was not play-acting. He, as the God-man, was truly tired. God in heaven cannot get tired.

That is true, but God on earth can get tired, and He did. Of course, this is spoken of the person of Christ. There's no other humanity of Jesus apart from union with His deity.

But it is spoken of the person of Christ with special relevance to His human nature. The person was tired, a statement of the whole Christ, especially pertinent to His humanity. He was thirsty, and so from John 19 on the cross, in John 19:28, we read, After this, Jesus, knowing that all was now fulfilled, said to fulfill the scripture, I thirst.

And whereas He had refused the drink that would have been a sedative, He wanted to experience the full pain of the atonement, if you will. He wanted to experience His full atoning passion or suffering. Now He takes the sour wine in order for Him to shout, It is finished.

I thirst, He said. Our Lord was thirsty. He was tempted, Matthew 4 tells us, surprising most of us the first time we read it.

Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. It was God's will. It was the Father's will.

The Spirit led Jesus. A study of the Holy Spirit begins by emphasizing that He's a person and not a mere force, that He's a divine person and not a human person. The Spirit never became a man.

Then, as we talk about the works of the Spirit, we learn that they involve creation and providence. He has a part to play in redemption. He doesn't die on the cross and rise again, but He applies the death and resurrection of Christ to people.

One of the Spirit's ministries is to Jesus. He ministers to Him at different points in His life, including here. He thrusts Jesus into the wilderness to be tempted by the devil.

And tempted Jesus was. How is His temptation unlike ours? Well, number one, most of us will never be sufficiently a challenge to Satan to deserve a one-on-one temptation from Him. So, Jesus' temptation was greater, but Jesus' temptation was like Adam's temptation.

I understand that although Jesus has genuine humanity, such as Adam, He is also God, and that complicates matters. I get it, but as the second man, He was tempted like Adam, who had no sinful propensity, no sinful nature, reaching out to sin within before the fall. And that way, Jesus' temptation was like Adam's and is not like ours.

Those who say, oh, His temptation wasn't real. He didn't have this sinful nature. Was Adam's temptation real? Of course, it was, and Jesus was real, too. As a matter of fact, I read an essay by a scholar, perhaps the name will come, Marguerite Schuster, in a book, Perspectives on Christology, a festschrift for a theologian at Fuller Seminary, whose name likewise might come.

In any case, Paul is theologian at Fuller. She said that all of us, other than Jesus, know the relief that comes from giving in to temptation even once. But Jesus was always on the knife edge of temptation.

He never knew that release, relief; she's not recommending sitting now, okay, but she's speaking quite frankly. He never knew that freedom from the terribleness of the temptation by giving in to it. Once again, neither she nor I are recommending giving in to temptation, but we know what she's talking about.

And Jesus never gave in. Therefore, His temptations were keener than ours. There's the word I want.

He was tempted. Hebrews 4 goes so far as to say, Hebrews 4:15 tells us, I love verse 14. That's His human name.

Both Mary, Luke 1, and Joseph, Matthew 1, were told to name Him Jesus, right? Name your baby boy Jesus. Human being. Never a mere human being.

The God baby. The God-man. So, name Him, human name of Him, of Christ.

Jesus' humanity. Jesus is a human being, the Son of God, with a divine title in Hebrews, right from the second verse. Jesus, the Son of God, let us hold fast to our confession.

He is a man and God in one person. For, because we do not have a high priest who's unable to sympathize with us, in other words, we have a high priest who is able to sympathize with us, with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. What do you mean in every respect? Nobody offered Jesus crack cocaine.

There was no internet pornography. Those things are true, but there were addictions in the first century. And women were beautiful and attractive in the first century.

And Jesus was a full-blooded human male. So, with every kind of temptation He experienced, He consistently said no to sin and yes to the Father. I don't want to minimize the work of the Holy Spirit in His life.

It was real. But Jesus, as a responsible God, man always obeyed the Father. He was tempted in every way as we are, yet without sin.

The second Adam, unlike the first, never gave in. Jesus had human weaknesses and needs. He was tired, thirsty, tempted, and He avoided danger, as we saw previously in John 7 and verse 1. The divine sovereignty, human responsibility, and tension are not solved for us by the person of Christ.

No, it's complicated. It's underlined. Because when it's the Father's will, He goes right into danger.

And nobody laid a hand on Him because His time had not yet come. And at the same time, oh, therefore, He is oblivious and takes no care. He pays no heed.

He's not responsible. Wrong. John 7:1, after this, Jesus went about in Galilee in the north.

He would not go about in Judea in the south because the Jews were seeking to kill Him. Jesus, who was sovereign Himself, was also responsible. And He exercised the freedom of will that He had always in obedience to the Father's commands and will.

Our Lord, the second person of the Trinity, in His incarnation, of course, the Trinity remained the Trinity. This is mysterious. But He became one of us, not taking Himself a man, but the Son of God became fully incarnate in Jesus of Nazareth, taking Himself a sinless human nature, and He was genuinely human.

Not only did he have human weaknesses and needs, as we do, but He displayed human emotions. He was angry, Mark 3:5. Jesus was angry? I thought it was wrong to be angry. It's not wrong to be angry when you should be angry.

Jesus heals a man with a withered hand. And, of course, the leaders of the synagogue say, praise the Lord. This is a wonderful act. No, they don't.

They are angry at Jesus. He looked around at them before He healed the man. Mark 3:5. He looked around at them with anger, grieved at their hardness of heart.

Ah, here's a son of Abraham about to be made whole. It's a small anticipation of the resurrection of the body and the new heavens and new earth. Jesus said, stretch out your hand.

He stretched it out, and His hand was restored. The Pharisees went out and immediately held a council with the Herodians against Him, discussing how to destroy Him early in His ministry.

Ah, such hardness of heart grieved Jesus' heart and made Him rightly, justly angry. It's the same in John 2, in verse 16, in the cleansing of the temple. Take these things away, these pigeons.

Now, was it wrong to provide animals for sacrifice? No. But should they have been in the court of the Gentiles in the temple court? And should they have charged exorbitant money for the exchange of coins, so you had the special coins to be used? No. Take these things away.

Do not make my father's house a house of trade. He's angry, and rightly so. He is the God-man.

He is sorrowful. Matthew 26 is heart-wrenching. Matthew 26.

Oh, my. Matthew 26:36. Then Jesus went with them to a place called Gethsemane, and He said to His disciples, Sit here while I go over there and pray. And taking with Him Peter and the two sons of Zebedee, He began to be sorrowful and troubled. Then He said to them, My soul is very sorrowful, even to death. Remain here and watch with Me.

And, of course, they couldn't do it. The spirit is willing, but the flesh is weak. They kept falling asleep.

So, He was alone in His greatest hour of need. Maybe some of you have been watching this and listening to it, and it has been very sorrowful. You probably have.

Sorrowful so that you could wish to die? Maybe so. But our Lord was like that. Terrible sorrow overwhelmed Him in the garden as He contemplated the cross and what it would mean.

Physical horrors? Oh, yeah. But worse than that, spiritual judgment from God. In John 11, Jesus exhibits human sorrow.

Am I reducing Him to a mere man? Never! He's God the Son, who continues with the Father and the Holy Spirit in heaven but who truly became one of us. He loved Mary and Martha and their brother Lazarus. The Jews employed professional weepers at funerals, and they were here doing their weepy thing.

They must have been good at it. It's striking to me, both Martha and Mary. I know what they were saying to each other.

If the Master had been here, our brother would not have died because that was the first thing out of their mouths, both of them, independently to Jesus. When Mary came, verse 32, to where Jesus was and saw Him, she fell at His feet, saying to Him, Lord, if You had been here, my brother would not have died. When Jesus saw her weeping, and the Jews who had come with her also weeping, He was deeply moved in His Spirit.

So, here's sorrow once more. And greatly troubled. He said, where have you laid Him? Jesus said, come and see.

The shortest verse in the Bible, John 11, 36, 5, Jesus wept. Again, the versification is not inspired, but it's pretty cool, isn't it? So the Jews said, see how He loved him. And, as usual, they're confused.

But some of them said, could not He who opened the eyes of a blind man also have kept this man from dying? Yeah, but you haven't seen anything yet. As a precursor of the resurrection of the dead, He's going to resuscitate Lazarus. Jesus raised three people: the widow of Nain's son, Jairus' daughter, and his friend Lazarus.

And the difference between that and the resurrection of the last day is not the vocabulary. It's the same kind of language. But surely, they were resuscitated and were not eschatologically raised.

The last time we checked, those three were not there in the Middle East still, in glorified bodies. In any case, the point of this reference in our lecture is that Jesus displayed human love for His friend. And Jesus knew the sorrow of a funeral, if you will, or the results thereof.

Distress, Mark 3:5. Jesus has a heart. And we've already been there. It's His heart. It's His distress and anger. He's troubled within when the Jewish leaders don't jump at the possibility of this guy in their synagogue that they've known with a withered hand, that they've known being made whole. Jesus had human experiences.

He was born. He grew. He was crucified.

He died. He was born. Matthew 1:18 and the following tell us that the birth of Jesus Christ took place in this way.

I'm not going to reread the verses, but that's what it tells about. Likewise, Luke 2:1 to 4 does the same thing. Now, let me get this straight.

The Son of God was born? Yes. That's the beginning of His being God? Of course not. He was always God with the Father and the Spirit in Heaven.

And He continued with the Father and the Spirit in Heaven according to the mystery of the Holy Trinity. Even after His incarnation, He remained. Of course.

Otherwise, you don't have the Trinity anymore. Oh, I want to have the Trinity, Father, and Spirit in Heaven, and the Son circumscribed in the womb of Mary and limited to an earthly body. You don't have the Trinity then.

That's why yesterday I affirmed, it's a funny, it's a terrible tag, extra Calvinistic. It's a Lutheran slur. The Reformers were slurring as the Lutherans were, they were throwing the mud both ways, so I don't mean to be nasty about that, but that's what it was.

And I showed you David Willis said, you could have called it the extra Catholicum or the extra Patristicum. It was the patristic teaching of Athanasius that the eternal Word became a man but, of course, continued to be the eternal Word. If you have Him giving up attributes, for example, omnipresence, omniscience, omnipotence, He is not God, and the Trinity just exploded.

So, the incarnation is more mysterious than we imagined because the second person becomes fully incarnate. The baby in the manger is God. All the fullness of deity dwells in this man, Jesus, in bodily form, Colossians 2:9. But surely the Trinity remains the Trinity.

Both Hebrews 1, Christ, the Son, upholds all things by His Word. Colossians 1, by Him all things consist. Speak of the incarnate Christ.

He did not do the work of providence in His body, but rather as the Logos asarchos, the Word outside the flesh, He did that work. So He is the Logos asarchos and He is the Logos asarchos. He is the second person of the Trinity continuing in that role forever.

He is the second person of the Trinity made incarnate in Jesus of Nazareth forever. Do I understand these things fully? No, I don't understand the Trinity fully, let alone the incarnation fully, and this so-called extra-Calvinisticum business is a connection between the two, so it's a double mystery if you will. How the Trinity remains fully intact, not reduced one by one-third, and how the man Jesus was never a mere man but is God Himself.

Jesus was born. Mary's the Theotokos. This gives her no special veneration or doesn't make her the object of prayer. The meaning is she's the God-bearer. The baby in her womb is God. That is not to her credit.

It is totally of God's grace that the Holy Spirit caused her, a virgin, to conceive. And what she conceived was the humanity of our Lord. Jesus was born.

He's a human being, never only a human being. He grew. Oh, I love Luke 2:52. Boy, this has blown the minds of my students over the years like no verse.

I can just see it in their faces. They are uneasy. They are squeamish.

But I've got them because it's the Bible. After the boy Jesus in the temple shocked his parents, didn't you know it'd be about my father's business? Staying behind schooling the rabbis. He went down with them, Luke 2:51, and came to Nazareth and was submissive to them.

And his mother treasured up all these things in her heart. I know some sensitive men. I know some pastors, elders, and regular Christians who have real hearts.

Men, too, who have real hearts for people. But not like women. And Mary, his mother, treasured up all these things in her heart.

That is a beautiful expression of Mary in her gifts as a woman and a mother, understanding, but not fully understanding, the wonder of this child that she brought into the world. Luke 2:52, and Jesus increased. He grew in wisdom and in stature and in favor with God and man.

How did Jesus grow? He grew in wisdom. He grew intellectually. Is your conception of the Son of God like this? Was he more acute intellectually at 12 than he was at 3? The Bible says he was.

Oh, it doesn't mention years, but that's the point. He experienced normal human growth, of course, apart from sin. Did he do childish things? Sure.

Is being childish a sin? No. Of course, he did. Did he do what the apocryphal gospels say? Make doves out of mud, blow into them, and they fly away? Or zap playmates? No, of course not.

That's the example. Those kinds of things are examples of what even pious Christians would make up in their filling in the gaps. God gives us what he wants us to have in the Bible, and he didn't tell us what Jesus, as an infant, did or what Jesus, as a teenager, did.

He just didn't tell us. So, for the most part, of course, some heretics wrote false gospels too, but for the most part, they're written by Christians, and they're absurd. It shows what they would come up with on their own.

Some of them even thought they were inspired, but no, they were not inspired. In any case, Jesus grew in wisdom at 30 years old when he began his public ministry, having had devotions and prayed to the Father for many years. As the God-man, he was intellectually prepared in a way he was not at 12, although he was a bright whippersnapper at 12, to be sure.

He had no halo. Oh, he was God, but he had no halo. I understand.

Medieval art was not saying he literally had a halo. They were honoring him. It was a symbol that he was God in human flesh.

He is! And anything the Bible says of the Christ incarnate pertains to the whole person, unless it's talking about the Son in heaven. When it talks about the Son on earth, and it says he forgave sins, or raised Lazarus from the dead, or said, I am, when they come to arrest him, John 18, and knocks down the people who came to arrest him. This is said of the person, of the incarnate Son, with special reference to his divinity.

Other sayings, I thirst. He was weary. He was hungry.

He slept. He was weak. And Simon carried his cross for him.

You would be weak, too. People bled to death, having been scourged in preparation for crucifixion. Good grief! Those statements are not said by some man, Jesus.

There's no man, Jesus, apart from the incarnation. They are said of the person of Christ, who is God and man in one person, of course, with special reference to his humanity. And, of course, his death is like that.

Aha! Did I say that God could not die? Of course, God in heaven can't die. But Hebrews 2.14, since the children share in flesh and blood, actually, literally, blood and flesh, but you can't translate that way because we don't talk that way. He himself likewise partook of the same things, that through death, he might destroy the devil and deliver his people.

The God in heaven became a man in order to die. And yes, God cannot die, but mysteriously, the one who died was God. I've said it before.

I'll probably say it again. The cross is mysterious because the mystery of the incarnation is lent to the cross. You tell me how Jesus is God and man in one person, and I'll tell you how God, who cannot die, died in union with the humanity of our Lord.

That was poorly said. The person died. That's the point.

We don't talk about the man or God. That's Nestorian. He is one person, ever after being incarnated in Jesus of Nazareth.

He grew physically. If Mary did on the door of the carpenter's shop, Joseph's carpenter's shop, what my wife did in the kitchen door for each birthday, oh boy, how the little one. Good grief, the little one's 32 years old now.

I'm getting old. He was so excited, because on his seventh birthday he was taller than his other three brothers. If Mary did that, then the marks on the carpenter's shop door went up.

Peterson, what are you saying? That the Son of God grew? That's exactly what I'm saying because the Son of God became the Son of Man, and as the God-man, he grew physically. He grew not only in wisdom but in stature. A real stumbling block for my students is when it says he grew in favor with God.

Oh, time out. The Son of God grew spiritually. Yes. As the God-man, as a 12-year-old, he amazed the doctors in the temple and the clergy in the temple, but surely his prayers were more fervent as a 21-year-old than a 12-year-old, and surely he knew he had more experience.

A brand-spanking-new Christian one day old can love Jesus as much as anybody, but they can't be mature. It's impossible. Maturity is a function of saving faith, the Holy Spirit, and growth in grace over time, and Jesus grew in grace and in the knowledge of God over time.

So, when he was ready to begin his public ministry at 30, which was the prescribed age, he had grown spiritually and was ready. Wasn't he ready as God? Yes. And when it was the Father's will, he used divine powers, but in the temptation of the wilderness, it was not the Father's will.

We don't read, and Jesus turned and said, Zap you, Satan! No, we don't read that. No, we read, the scripture says, you shall not tempt the Lord your God, like that, and so forth. Quoting Deuteronomy three times is something we could do.

Is Jesus our example? Yes and no. To ask what Jesus would do is not bad. It's bad if you think it's the way to salvation.

It's impossible. But as far as one aspect of the Christian life, sure, we're to walk as Jesus walked, 1 John 2. He's our example. I count 10 places where he's an example for us in his death alone in the New Testament, but that's a topic for another time.

Jesus grew the Son with his parents as a 12-year-old, looking to the future. We read, Dr. Luke says, by the Spirit. He grew in wisdom.

He grew in stature. He grew in favor with God, and he grew in favor with man. If Mary let Jesus do what my wife let our little boys do, little boys are grown men now, with having children, when they were little boys, if she let them, if Mary let Jesus eat with his hands, then he got stuff all over himself.

Here's the thing: he grew in his social skills, okay? Here's the thing that I want you to see. The deity of the Lord Jesus Christ is absolutely essential for our salvation. The damning error of the cults, God bless those poor people trapped in those systems, is that they don't believe that Jesus is God.

Therefore, they cannot trust a mere man or an angel to give them eternal life and take away their sins because angels and mere men don't do that. But even as Christ's deity is essential, so is his humanity. God in heaven cannot die for our sins.

God in heaven became God on earth specifically so he could die in our place. The one who died on the cross was of the same race that we are, the human race. He was the second Adam, fully human in every way.

Sin is not a constituent part of humanity. It is a derangement. And only Adam and Eve and Jesus were made right in that way, and only Jesus remained right in that way.

Thank God. A powerful verse demonstrating the true humanity of our Lord. His genuine humanity is shown by his growth intellectually, physically, spiritually, and socially.

Jesus gained social skills as he grew older. His crucifixion and death demonstrate the human experiences that he underwent. Did God die? Well, the one who died was God.

If death is the separation of body and soul, then the Son of God will die. It is finished. Father, into your hands, I commit my spirit.

And his soul and body were separated. My, how he loved us. John 19:18.

There they crucified him and with him two others, one on either side and Jesus between them. Verse 30. When Jesus had received the sour wine, he said, It is finished.

And he bowed his head and gave up his spirit. 33. When the soldiers... Oh, it's the day of preparation, and the Jews are so concerned about breaking the Sabbath and not breaking the Sabbath.

Oh, my. Let us dot our sabbatical I's and cross our sabbatical T's. Oh.

Oh, my. But they couldn't have crosses on the people on the cross after sundown, so they broke the legs of the other two. They came to Jesus.

When they came to Jesus, John 19:33, and saw he was already dead, they did not break his legs. And, of course, they fulfilled scripture unwittingly. There's no Roman centurion.

Oh, let me see here. I want to fulfill the psalm. I don't think so.

Totally ignorant. Nevertheless, the Son of God's genuine humanity is demonstrated by his human experiences. He was born.

He grew. He died. The Son of God's genuine humanity is also demonstrated by his human relationship with his Father.

This did not start in heaven. This started on earth. He was subordinate to God.

He honored God. He obeyed God's commands. Systematic strength is its weakness.

Its strength is that it defines, distinguishes, and focuses, and you can understand the humanity of Christ better with this kind of detailed work than you can in general, trying to understand it along with his deity and the incarnation and his second coming and others. No, no, it doesn't work. But we have to be careful because, when we separate these things, we can become one-sided or myopic.

So, did he have a human relationship with the Father? Yes. Did his divine relationship with the Father continue when he was on earth? Yes. Is that not mysterious? Oh, yes.

I've never explained. I've never claimed to explain the mystery to... No, I respect the mystery. And the very things we say underscore the mystery indeed.

He was subordinate to God. John 14:28. Here, Jesus says, You have heard me say to you, I'm going away, and I will come to you.

As usual, the poor disciples can't understand him. You and I wouldn't have done any better. If you loved me, you would have rejoiced because I'm going to the Father.

For the Father is greater than I. That statement is not reversible. Jesus did not say, I am greater than the Father because he's not. Now, is that an eternal statement of the Trinity in heaven? No.

No, it's a temporal statement of the second person of the Trinity on earth. As the God-man, he could say, The Father is greater than I. And I, as the God-man on earth, am going back to the Father, and you should be happy about that. Jesus was subordinate to God.

John 5:26. His deity is all over the fourth gospel. So is his humanity.

They are both essential. Chalcedon is right. He's one person with two natures.

Ever since the incarnation. Truly, truly, I say to you, John 5:25. An hour is coming and is now here.

When the dead will hear the voice of the Son of God, and those who hear will live. It sounds like resurrection, physical, but it's not yet. That's in verses 28 and 29.

This is spiritual resurrection or regeneration. As the Father has life in himself, so he has granted the Son also to have life in himself. Could people take this to be an eternal statement of the Father getting the Son in eternity? I don't think so.

I think it is a temporal statement of the Father granting the incarnation. I still haven't gotten the words quite right, sorry. The Father was willing the incarnation and willing the Son to become a human being.

As the Father has life in himself, so he's granted the incarnate Son to have life in himself. It was the Father's will that the incarnation took place. That statement is not reversible.

It is not the Son's will that the Father become it. No, no, have life in himself. No, that doesn't work.

John 17, this wonderful prayer in which Jesus envisioned himself as already back with the Father, having completed his work. John 17:2. When Jesus spoke verse 1 of these words, he lifted up his eyes to heaven and said, Father, the hour has come. Glorify your Son that your Son may glorify you since you have given him authority over all flesh to give eternal life to all whom you have given him.

The Father giving people to the Son is one of John's three pictures of election. It need not detain us here, except for me to say it occurs four times in this chapter, and it is determinative for the Son's ministry, and I will leave it at that. What we want to see

now is glorify your Son, Father; the Son may glorify you since you have given him authority over all flesh that he might give eternal life to.

The meaning is the elect. The Father gave the Son authority over all flesh. That statement is not reversible.

The Son did not give the Father authority over all flesh. The meaning is the Son became incarnate, and God blessed him and strengthened him, and answered his prayers. I glorified you on earth, verse four, having accomplished the work that you gave me to do.

Not reversible. The Father can't say to Jesus, I glorified you on earth, finishing the work. No, I speak reverently.

I'm simply illustrating the point. This verse shows subordination. Later on, I will underscore the point that there is a subordination in the New Testament of the Son to the Father in the incarnation, and we don't need to deny that.

We should rejoice in that. That shows his humanity, which is as important for our salvation as his deity. But it is an economic or functional subordination, not an essential subordination.

He remains God the Son. Furthermore, the Son honors the Father in a way that is not reciprocal. There's a sense that you could say the Father honors the Son, of course.

In fact, Jesus uses that language in the fourth gospel. My Father honors me, but you don't. Something like that, and I've lost the place.

But in 718, the one who speaks on his own authority seeks his own glory. But the one who seeks the glory of him who sent him is true, and in him, there's no falsehood. It could not be said that the Father seeks the glory of the Son who sent him because the Son didn't send the Father.

The Father sent the Son into the world to be the Savior. And the Son honors the Father by obeying the Father, by doing his will. I love verse 17.

It is most remarkable. If anyone's will is to do God's will, he will know whether the teaching, my teaching, the teaching that Jesus gives is from God or whether I speak, I am speaking on my own authority. That is a wonderful promise to claim.

If we have unsaved friends who are willing to be honest with God and read the Word of God, read the Gospel of John, the Lord will show them whether these words are the words of Jesus or not. What a beautiful promise. What a wonderful, inviting Savior.

Jesus went up to the Feast of Tabernacles in the middle so as not to make a big splash and get crucified prematurely. The triumphal entry was later, not now. The Jews heard him, and they were amazed.

This guy didn't study with a rabbi. He didn't apprentice himself as a boy to a Jewish teacher. What in the world? How is it that this man has learning when he has never studied? In effect, verse 16 says, the Father is my rabbi.

So, Jesus answered them: my teaching is not mine but him who sent me. If anyone's will is to do God's will, he will know whether the teaching is from God or whether I am speaking on his own authority. We should claim that wonderful promise and invite unsaved people.

Now, don't answer a fool according to his folly. I'm not talking about mockers. But answer a fool according to his folly.

Some foolish, unsaved people are willing to give to read the Bible with an open mind so the Lord can work in their lives. And Jesus, through the Gospel of John, has shown many people that he is alive and that he is still the life giver today, giving eternal life to those who trust him as Lord and Savior. The one who speaks on his own authority seeks his own glory.

The meaning is, that's not what I'm doing. But the one who seeks the glory of him who sent him is true, and in him there is no falsehood. Jesus speaks of himself in the third person as he often does.

And he is saying, I seek the Father's glory. I honor the Father as the obedient Son. And once again, although the Father honors the Son, not in this same way.

In this, this is a way of the God-man honoring his Father in Heaven. Furthermore, again and again, we read that Jesus obeyed God's commands. John 10:18, he's a good shepherd who lays down his life and takes it up again.

Uniquely in the Bible. John 2, destroy this temple, and in three days, I'll raise it. John 10, I lay down my life, I take it up again.

Uniquely in all of Scripture, Jesus raises himself in the fourth Gospel. That is, John exacerbates the New Testament tendency to ascribe to the Son the Old Testament generic works of God. We've already seen how Colossians, Philippians, Hebrews ascribe to the Son creation, providence, redemption, consummation.

John goes further. If I understand John 1:12 and 13 right, the Son adopts people. That's always the Father's job.

If I understand John 15 right, you did not choose me; I chose you and ordained you to bear fruit, and your fruit's going to remain. You don't belong to the world, and you belong to me because I chose you. The Son is the author of election, and it is only in the whole Bible.

It's always the Father. And there's no question that in John 2, destroy this temple and in three days I'll raise it up. He was talking about the temple of his body.

Jesus is predicting his resurrection. And after he was raised, the disciples believed not only the Old Testament but the words of Jesus on par with the Old Testament. And here in John 10, I lay down my life, I take it up again, and guess what? That was not his own idea apart from the Father.

No one takes my life from me. I lay it down of my own accord. 18.

I have the authority to lay it down. And I have the authority to take it up again. This charge I have received from my Father.

The Son obeys God's commands. And I'll stop saying it. Maybe this will be the last time.

I wouldn't guarantee it. That is not reversible. The Father does not obey.

Why are you doing that? I'm trying to show the humanity of Jesus. And it is shown in the human relationship he has with his Father. Yes, he also has a divine relationship.

John 1, 18. He's the Son who is in the bosom of the Father. In the heart of the Father.

Still, when he's on earth, but he is the Son who obeys the Father. John 12, 49.

I have not spoken on my own authority. Sometimes he says he does, sometimes he doesn't. The meaning is contrary to the Father's will.

But the Father who sent me has given me a commandment. What to say and what to speak. John 14:31.

The devil is coming. I'm going to die, Jesus says. The ruler of this world is coming.

He has no claim on me. The way he has on every human being since the fall. With their internal sinful desires.

And nature, if you want to call it that. He has no claim on me. But I do as the Father has commanded me.

Jesus is going to the cross. So, here's one reason that the world may know that I love the Father.

Rise, let us go from here. And finally, John 15:10. By in the branches.

If you keep my commandments, you will abide. You will continue in my love just as I have kept my Father's commandments.

And I abide in his love. Make no mistake about it. The eternal, almighty second person of the Godhead.

Became a flesh and blood human being in Jesus of Nazareth. And that is shown among other ways.

In the fact that he had a human relationship with his Father. In our next lecture, Lord willing. We'll take up the tricky matter. Of Jesus being made perfect, according to the book of Hebrews.

This is Dr. Robert Peterson in his teaching on Christology. This is session 17, Systematics, Humanity of Christ Proofs.