

Dr. Robert A. Peterson, The Holy Spirit and Union with Christ, Session 2, The Holy Spirit Is God

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This is Dr. Robert Peterson in his teaching on the Holy Spirit and Union with Christ. This is session 2. The Holy Spirit is God.

We're working with the person of the Holy Spirit before we talk about his works, and his main work in salvation is union with Christ. That's where we're headed, but it is important to lay the theological foundation by thinking about the person of the Spirit. We have established his personality.

He is not a mere force but a person with intellect, emotion, and will. And he is not only a person but a divine person. Proofs of the Spirit's deity include these.

He has qualities that only God possesses. He does works that only God performs. His name is interchanged with God's name, and he is associated with the Father and the Son in ways only appropriate to God himself.

Divine qualities, divine works, interchangeability with the divine name, and a unique association with the Father and the Son that is only appropriate for God himself. The Spirit is God. I might say right away here, if we look at the Bible as God's story, which is a big divine drama, God the Father is a director and their producer, if you will.

The star is the Son of God, Christ. The star is not the Holy Spirit. The co-stars, incredibly by grace, are the people of God.

The Son's a star. We're co-stars by God's grace. I would call the Spirit a supporting actor. Oh, he is God.

But I'm saying this to show, for example, that the biblical proofs of the deity of the Son are much more numerous and even clearer than the proofs of the deity of the Spirit. It's because of his role as a supporting actor. He's not in the limelight as the Son is, and by God's grace, which we often are, the Spirit is in the shadows.

Nevertheless, we have sufficient data to show his divinity. The Spirit has divine qualities. John calls him the Spirit of Truth in at least three passages in John's farewell discourses.

John 14, as the Spirit of Truth, takes Jesus' place as the revealer of God. I've said it a few times already. The Spirit is Jesus' alter ego.

Jesus goes, the Father and the Son send the Spirit. The Spirit continues the ministries that Jesus performed up until then. And as the Spirit of Truth, he takes the place of Jesus, the revealer of God, the unique revealer of God.

14:17, the Father will give you another helper to be with you forever. Even the Spirit of Truth, the world cannot receive him because it neither sees him nor knows him. The world is hopelessly empiricist.

It only believes what it sees. The Holy Spirit is a spirit, and he can't be seen. Therefore, the world doesn't believe in him.

However, believers, you know him, for he dwells with you and will be in you. He's the Spirit of Divine Truth. 1:5, 26, it's the same.

When the helper comes, whom I will send to you from the Father, the Spirit of Truth, who proceeds from the Father, he will bear witness about me. And in the next verse, the disciples are caught up in that, in their witness. The implication is they witness to Jesus by the power of the Holy Spirit.

16:13, again, completes our little survey of the designation Spirit of Truth in John 14, 15, and now 16, 13. When the Spirit of Truth comes, he will guide you into all the truth. He's the Spirit of Truth because he does God's work of revealing Jesus.

And again, if those of us who regard these passages as Jesus' pre-authentication of the New Testament are correct, then Jesus is saying the Spirit will give the New Testament through the Apostles. He will inspire their preaching so that their preaching is a direct revelation from God. He will inspire their writing so that the words they write are the very words of God in human words.

The Spirit's divine qualities are shown, first of all, in his names. I should have made that more emphatic. He's the Spirit of Truth.

Furthermore, he's the Holy Spirit. We take this so for granted. Every time we use his full name, as a matter of fact, his full name is only given in Ephesians 4.30. It's just the third time we've been there.

Do not grieve the Holy Spirit of God. There's the only place in Scripture where the full designation is given. Do not grieve the Holy Spirit of God by whom you were sealed.

It should be with whom you were sealed by the Father for the day of redemption. The Holy Spirit, his name, connects him to God's holiness in a way only fitting for God. We are saints.

Amazingly, the Corinthian Christians who are so mixed up in so many ways, they're the saints of God. It tells us in the first few verses of 1 Corinthians 1. Sanctified in Christ Jesus. It's incredible.

There's hope for all of us if the Corinthians are saints. But the Holy Spirit isn't a saint. He's God.

His very name is the Holy Spirit. His very name bears an attribute of God wherever he goes. Spirit has divine qualities.

His names, Spirit of Truth and Holy Spirit, show his deity because he has the divine attribute of truthfulness or veracity, and the divine attribute of holiness is part of his name and is part of his ministry. He sanctifies, as we'll see later, initially, progressively and finally. He has divine attributes or qualities as well.

Divine power is associated with the Spirit. Romans 15:19. So Paul could speak of his ministry in these terms.

Romans 15:18. For I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience by word and deed, by the power of signs and wonders, by the power of the Spirit of God, so that from Jerusalem all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ. Paul ministers by the power of the Spirit of God.

Paul doesn't minister merely in human power but divine. The Holy Spirit has a divine quality of the power of God. As we saw, he has divine knowledge.

1 Corinthians 2:10. No one knows the thoughts of a man except the spirit of a man. If someone doesn't share his or her deepest secrets, then they keep them to themselves.

If they share those, they're known to others. No one knows the thoughts of a man except the spirit of a man or woman who is in them, for the Spirit searches everything, even the deep things, the depths of God.

No one comprehends the thoughts of God except the Spirit of God. What sense does it make to say no one knows the thoughts of God except the Apostle Paul? I don't think so. Or except the angel Michael? No, it doesn't work.

No, only God knows the thoughts of God, and God is one. We don't separate the persons, but we distinguish them. And here, the Spirit knows the thoughts of the Father, and he reveals those thoughts through the Apostles' preaching.

So they speak the very words of God, taught them by the Spirit. Hebrews 9:14, in my estimation, is a little bit of dissension, but I think the consensus, I know the consensus is, and I think it's right. Hebrews 9:14 ascribes eternity to the Spirit.

We don't confuse the persons. Only the eternal Son of God became a human being, not the Father, not the Spirit. Only the Son lived a sinless life on earth, not the Father, not the Spirit.

Only the Son died on the cross and was raised, not the Father, not the Spirit. Nevertheless, we don't confuse the persons, but we also don't separate the persons. So even the cross work of Christ, which is uniquely his work, is also referred to in Scripture as the work of the Father and the Spirit.

So in 2 Corinthians 5, we read that God was in Christ, reconciling the world to himself. It's around verses 18 or 19, right around in there. And uniquely in all of Scripture, in one place, the atonement of Christ is spoken in relation to the Spirit's work, and that's Hebrews 9:14.

For if the blood of goats and bulls, Hebrews 9:13, and the sprinkling of defiled persons with the ashes of a heifer sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God. Philip Edgecombe Hughes, for whom I have great respect, is now with the Lord. He wrote a wonderful Hebrew commentary. It's so good in terms of actually Jesus, but also for homiletics.

It's just he's eloquent. And he loved the Lord as well as being a good scholar. But I disagree with him.

He sees the eternal Spirit here as a reference to Jesus' divine nature. That is not the consensus. And more importantly, I think it doesn't fit as well.

How much more will the blood of Christ, who through the eternal Holy Spirit is the sense, offered himself without blemish to God? I refer you to William Lane's outstanding two-volume word biblical commentary in Hebrews, where he shows this alone shows the atonement was performed, of course, by Jesus, but through the Holy Spirit's power, and thereby the sacrifice is absolute, absolute, making obsolete all the Old Testament sacrifices. And as nine, the very next verse shows, even making efficacious the Old Testament sacrifices before Jesus died. That is an incredible sacrifice.

So, we don't confuse the persons and put the Father or the Spirit on the cross. Nevertheless, they're inseparable. In the Son's work on the cross, it could be said that in that work, God was reconciling the world to himself.

2 Corinthians 5:19. And it could be said that Christ offered himself up to God as a sacrifice through the eternal Spirit. Hebrews 9:14.

Thus, the Spirit is eternal. The divine attribute of eternity is described to the Spirit, along with the divine attributes of knowledge, 1 Corinthians 2:10, and power, Romans 15:19. The Spirit does divine works.

Along with the attributes, this is a syllogism. There are certain works that only God performs. Scripture ascribes these works to the Holy Spirit.

Therefore, the Spirit is God. He's not God the Father nor God the Son. He is God the Holy Spirit.

The Spirit is involved with creation, Genesis 1:1 and 2. In the beginning, God created the heavens and the earth. The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

Here, the Scripture speaks of the Spirit with an avian image, similar to the Holy Spirit descending like a dove on Jesus at his baptism. The Spirit is like a bird hovering over the face of the waters. That is, the Spirit performs and has a part in the work of creation.

The New Testament in John 1, Colossians 1, and Hebrews 1 shows the Son likewise has a part. So, we would say the Father creates, and his agents are the Son and the Holy Spirit. Again, it's customary in Scripture for there to be less about the Spirit than the Son in this regard.

And indeed, there is this passage. I will do a little more detail with this, as I see below here, in a little bit. So, it's more of a quick summation at this point.

Likewise, the Holy Spirit does the divine work of producing Scripture, 2 Peter 1:20 and 21. Tell us, since Peter had been talking about prophecy, he says no prophecy of Scripture came from someone's own interpretation. For no prophecy was ever produced by the will of man.

The meaning is alone. But men spoke from God. Human beings spoke the style of Moses or David, John or Paul.

Their styles are distinctive. Men spoke from God as they were carried along by the Holy Spirit. The Holy Spirit played a role in the production of Holy Scripture.

Didn't human beings play a role? Of course, they played a role. But God so superintended their role as to produce his very word, his very flawless word, inhuman words. Come to see the doctrine of the inspiration of Scripture as a subset of the doctrine of grace.

God speaks to us in human language because he loves us and wants us to understand the gospel and more. According to Romans 1:4, another divine work that Jesus performs is raising the Son of God from the dead. Usually, in Scripture, the Father raises the Son, either by direct statements or what we call the divine passive when it says Christ was raised from the dead.

It's a way of avoiding the Father's name. Nevertheless, it implies the Father. Twice only in Scripture, in John 2, destroy this temple, and in three days, I'll raise it up.

And in John 10, I have the power to lay down my life; I take it up again. Twice only in Scripture, only in John's gospel, the Son raises himself. But a few times, the Holy Spirit gets in on the action.

So, it is with Romans 1. Paul, the servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, which he promised beforehand through the prophets and the Holy Scriptures concerning his Son, who was descended from David according to the flesh. He's a human being and was declared to be the Son of God, that is, a divine human being, in power according to the Spirit of holiness, by his resurrection from the dead, Jesus Christ, our Lord. Usually, the Father raises the Son. Twice in John, chapters 2 and 10, the Son raises himself.

But also, a few times, the Spirit is active in raising the Son from the dead. That is a unique work, only performed by the Father, Son, or Holy Spirit. Furthermore, the Spirit's main role is to apply salvation.

Father elects, as we saw at the very beginning of the previous lecture, the Son redeems, and in this cross and resurrection, the Spirit applies salvation. So he joins people to Jesus. 1 Corinthians 12:13.

For in one Spirit, we were all baptized into one body, Jews or Greeks, slaves or free, and were all made to drink of one Spirit. Paul uses two different images, drinking a liquid or Christian baptism, and speaks of the Spirit being involved in union with Christ. Union with Christ is an individual soteriological principle.

Some believe they're joined to Jesus for salvation, but immediately, they're joined to everyone else who's joined to Jesus in salvation. So, Paul writes, in one Spirit, or you could translate by one Spirit, we were all baptized into one body. The Spirit is, applies salvation.

The Spirit's main job in salvation is joining us to the Son of God and all of his saving benefits. The Spirit, in Romans 8:15, enables us to cry out, Abba, Father. Abba is not baby talk, and it doesn't mean Dada.

It means Father. It is the word of a child. It is the address of a child toward his or her father, who is a, it's a word of love and respect.

I once said in a class that it's not baby talk like Dada or Daddy. And a young woman who is married with children says, what do you mean? I call my daddy, Daddy. It was beautiful.

That is, grown children still call their fathers Pop or Dad or Daddy or whatever it might be. That's exactly what it means. And they could have used the same expression when they were little children.

It's not baby talk, but it is a warm, affectionate, respectful address to God. Well, Paul says in Romans 8:15, you did not receive the spirit of slavery to fall back into fear, but you received the spirit of adoption as sons by whom we cry, Abba, Father. The Spirit enables us to call God, Abba, Father.

He enables us to believe in the Son of God as our Redeemer so that we can be, the Father puts us into his family with all the rights, privileges, and responsibilities of adult children. The Spirit, therefore, is active in adoption.

He's active in regeneration. Titus 3:5 talks about this. When the goodness and loving kindness of God our Savior appeared, Titus 3:4, he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ, our Savior. The Spirit does renewal.

He regenerates. Even as we see in John 3:8, the wind blows where it will, where it wants to. We can't see where it comes from or where it's going.

So is everyone, John of the Spirit, a reference to the Holy Spirit, John 3:8. The Spirit applies salvation. The Spirit causes people to be born again. Angels or apostles don't do that.

Only God does that. The Spirit is God. The Spirit is the sanctifier.

The Holy Spirit sanctifies the people of God. 2 Thessalonians 2:13. We ought always to give thanks to God for you, brothers beloved by the Lord because God chose you as the firstfruits to be saved through sanctification by the Spirit and belief in the truth.

The Spirit sanctifies believers initially, progressively, and finally. Because here this sanctification by the Spirit is in conjunction with belief in the truth, I take it to be initial sanctification. God chose you as the firstfruits.

There's actually a textual problem. It could be as the firstfruits, ESV, could be from the beginning. There's just one Greek letter difference and words put together.

It's either *apax*es, from the beginning, or *apax*e, that is firstfruits. NIV says from the beginning. ESV says firstfruits. As a theologian, they're both true. I'm not saying they're both the right translation. It can't be that way. But it's not a matter of truth. It's a matter of exegesis and, in this case, textual criticism. I'll go with the ESV for our purposes.

But it is true God chose us from the beginning. Perhaps this doesn't say that, though. God chose you as the firstfruits to be saved through sanctification by the Spirit and belief in the truth.

The Spirit sanctifies. He sets God's people apart once and for all as the gospel is preached and as they believe. Sanctification is the work of God.

Here, it's the work of the Spirit. Therefore, the Spirit is God. And likewise, justification, although it's not commonly known, is also the work of the Spirit.

In 1 Corinthians 6, Paul rehearses some of the sinful lifestyles that the Corinthians had before salvation. And he rejoices when he says, and such were some of you, but you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God. Three verbs, all in the past tense and all in the passive voice, something done to the believers, something done in the past to them.

They were washed, perhaps a reference to Christian baptism. I think so. You were sanctified, past tense.

You were justified in the name of the Lord Jesus Christ and by the Spirit of our God. Those two prepositional phrases certainly go with the last of the three verbs, justification and justify. I think they go with all three.

If that is correct, then sanctification is also the work of, I'm sorry, justification here. Sanctification is the work of the Spirit, no question. Perhaps those two prepositional phrases go with all three verbs, but I'm positive they go with the last one.

And that's my point right now, excuse me. You were justified in the name of the Lord Jesus Christ and by the Spirit of our God. The Holy Spirit is active in justification.

What role does he play? Well, if you tell me what it means we're justified in the name of Christ, I think I can tell you what the role of the Spirit is. We are justified in the name of Christ. We're justified by grace through faith in the name of Christ.

I believe that's a reference to faith. You were justified by believing in the name of the Lord Jesus Christ, and that is by the Spirit of our God. That is, the Spirit gives the gift of saving faith.

Justification is by grace alone, through faith alone, in Christ alone. And as in other passages, no one can say Jesus is Lord except by the Spirit of God. Of course, somebody could say it.

Paul means nobody can say it and mean it. Nobody can say, can make that primitive Christian confession of Jesus Lordship with sincerity except by when the Holy Spirit enables them to do so. In other words, justification too is by the Spirit of our God.

The Spirit applies salvation in all of its dimensions. Union, adoption, regeneration, sanctification, justification. The Spirit is so much, so essential for salvation.

He is so much a *sine qua non*-condition of salvation that Romans 8:9 could say this. Romans 8:9 could say that anyone who does not have the Spirit of Christ does not belong to him. That's an equation.

No Spirit equals no salvation, Romans 8:9. That's how essential the Spirit is to salvation. As a matter of fact, that reference to belong to Christ speaks of union with him, and we'll be back to that later on as well. We're showing the Spirit's deity.

We have shown his personality, now his deity. God alone indwells his people. There's no notion of human beings indwelling other human beings or angels indwelling human beings.

Those are absurdities. Jesus predicts, as we have seen twice already from John 14:16 and 17, that the Spirit will indwell us. You will know him.

He'll be with you. He will be in you. I'm not going to turn again. John 14:16 and 17. God alone indwells his people. The Spirit will indwell us.

Therefore, the Spirit is God. Most often, Paul says, the Holy Spirit indwells us. Since God is one and the persons are inseparable, even if the scripture didn't say it, I would say scripture never says it, but we are indwelt by the Father and the Son, too.

But six times, scripture does say the Son indwells us, and two times the Father indwells us. But usually, it says the Spirit indwells us. Romans 8:9. You are not in the flesh but in the Spirit if, in fact, the Spirit of God dwells in you.

Verse 11 of Romans 8. If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. The Spirit dwells in us now. And this is one place that teaches the Spirit is going to be involved in our resurrection from the dead on the last day.

These are divine works. Who raises us but God? 1 Corinthians 3:16. The church corporately is indwelt by the Spirit.

1 Corinthians 6:19. Believers individually are indwelt by the Spirit. 1 Corinthians 3:16.

Do you not know that you, plural, are God's temple and that God's Spirit dwells in you, plural? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and you are that temple. In scripture, temples are inhabited by gods, if I can speak like that, all right? And as a matter of fact, the true and living God indwells the tabernacle and then the first and indwelling God indwells the temple of the people of God, plural, and that indwelling God is God, the Holy Spirit.

6:19 has a reference to sexual immorality, and hence it's, it's human beings, individual bodies who are indwelt by the Spirit. Flee from sexual immorality, 1 Corinthians 6:18. Every other person of sin, every other sin a person commits, every other person a sin commits, yikes, every other sin a person commits is outside the body, but the sexually immoral person sins against his own body.

Or do you not know that your body is a temple of the Holy Spirit within you whom you have from God? You are not your own. For you were bought with a price. So glorify God in your body.

The Holy Spirit within us makes our bodies individually temples of God. 2 Corinthians 1:21, 22. Paul was accused of vacillating when he changed his itinerary and didn't come to Corinth a second time yet.

His enemies jumped all over it. Oh, he changes his itinerary, the way he changes his socks, oops, I made up the part about the socks, the way he changes his mind, he's, and his gospel, his message, he's, he's a vacillator all the way through. Paul can handle the personal affront, but the gospel, you can't criticize the gospel. Paul comes out swinging.

2 Corinthians 1:20. All the promises of God find their yes in him, Jesus. That is why it is through him we utter our Amen to God for his glory.

It is God who establishes us; he makes us firm with you in Christ. Of course, everything's in union with Christ. He has anointed us, put his seal on us, and given us

his spirit in our hearts as a guarantee. I'm not a vacillator, Paul says, my message is straight as an arrow. It's a message that Jesus preached, and that is preached about Jesus, and it is a message the Holy Spirit confirms in our hearts.

We're indwelt by the spirit of God, and lastly, 2 Timothy 1:14. The same truth is given, we're indwelt by God, chiefly we're indwelt by the Holy Spirit, therefore the spirit is not only a person, he is a divine person. By the Holy Spirit who dwells within us, Paul writes to his understudy guard the good deposit entrusted to you.

Spirit is divine. God alone indwells his people; the Spirit performs that function; therefore, the Spirit is God. As we saw in Acts 5:3 and 4, the spirit's name is interchanged with God's.

Ananias, you lied to the Holy Spirit. Make sure I got my ducks in a row. You've lied to the Holy Spirit, verse 3. Verse 4, you have not lied to man but to God.

The Holy Spirit's name is interchanged with God's name, and as we saw, God's temple is spoken of in 1 Corinthians 3:16 corporately, and the temple of the Holy Spirit is spoken of in 1 Corinthians 6:19 individually. God's temple, the temple of the Holy Spirit, and the spirit's name are used interchangeably with God in a way that either the apostle is careless, which he isn't, or he is implying that the spirit is God himself. Lastly, the spirit is God, not only because he has divine attributes and performs divine works and his name is interchangeable with God's name, but the spirit is associated with the Father and the Son in ways in which only the spirit, God, is associated.

In the great commission in Matthew 28:19 and 20, we read, Jesus says, Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And behold, I'm with you always to the end of the age. First of all, the spirit is a person, not a force.

How does this work? Baptizing them in the name of the Father and the Son and the force. It might work for Star Wars theology, which is actually Zoroastrianism, which is an ontological dualism. The force has a dark and a light side.

That is not biblical teaching. Oh, my goodness. No, there's no dark side to God, who is eternal and who is one.

There's not a duality in God in that way. He's one God, eternally existing in three persons. And how about this? Baptizing in the name of the Father, the Son and the creature, or in the name of Paul.

In 1 Corinthians 1, Paul says, you were not baptized into my name. Baptize in the name of the Father, the Son, the Archangel, and the angel Gabriel. No, I'm not trying to be irreverent when I say this.

I'm demonstrating that the slot is occupied not only by a person but by a divine person. Baptizing them in the name of God the Father, God the Son, and God the Holy Spirit is the sense. That is, the Spirit's name is associated with the Father and the Son, as only God's name could be associated with it.

It is the same for spiritual gifts in 1 Corinthians 12. Paul observes a triunity going on here. He talks about gifts and ministries and then results of those ministries.

And he associates those three things with the three Trinitarian persons, respectively. The Spirit gives the gifts. The gifts are used in the service of the Son.

And the Father works through the gifts and the service to produce results. 1 Corinthians 12:4 through 6, trying to promote unity in this divided congregation. Now, there are varieties of gifts, but the same Spirit.

There are various types of service, but they are all the same: Lord Jesus. There are varieties of activities, but it's the same God who empowers everyone. Oh, there are different gifts, but the Spirit gives them all.

There are different ways of serving the Lord Jesus Christ and different ministries, but they're all serving Christ. And there are different outcomes, but it is God, the Father, who empowers them all. Again, we find the Spirit's name associated with the Father and the Son in a way only appropriate for God.

An apostle gives gifts, and an angel gives gifts. No, no, no. God gives gifts.

The Spirit is God. And we saw that great Pauline benediction. May the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with you all.

Christ gives grace. The Father gives love. And the Spirit gives fellowship, enters into fellowship with us.

Those are divine persons fellowshiping with forgiven persons, human persons. The way the Spirit's name is associated there with the Father and the Son in those blessings, in that benediction, shows the deity and personality of the Spirit. John 20:21, and 22, which I take to be an anticipation of Pentecost.

Peace be upon you, Jesus said, as the Father has sent me, even so I am sending you. And when he had said this, he breathed on them and said, receive the Holy Spirit. If you forgive the sins of any, they're forgiven them.

If you withhold forgiveness from any, it is withheld. This is God's blessing promised upon the ministry of the apostles in preaching the gospel. And what is involved? The Spirit produces the forgiveness of sins and blesses the preaching of the Word of God.

Oh, it's a reference to God's in-breathing life into Adam and Eve, quickening them, making their bodies alive. And here, Jesus takes the place of the creator, or better, the re-creator, in breathing out the Holy Spirit. That is, as Acts 2 bears witness, the Holy Spirit.

Jesus, Pentecost is the work of Jesus. As much as his death and resurrection are his works, he pours out the Holy Spirit at Pentecost. He does the work of God.

Here, the Holy Spirit is involved with the forgiveness of sins in Jesus' Pentecost prediction. The Spirit is God. We have already seen from 2 Corinthians 1 that Paul is not a vacillator.

He changed his plans, but even to spare the Corinthians, he says he's not; he's a true blue preacher of the gospel. He doesn't change his message. And as a matter of fact, God has put his seal on us.

And that is, he's given us the Spirit in our hearts as a guarantee of the truth of the gospel and of salvation. Sealing, the seal is the Spirit. The Spirit is God.

Revelation's salvation, Revelation's salutation, excuse me, the book of Revelation, salutation, also associates the Son with the Father and the Spirit in ways that only God could be associated. Grace to you and peace, John writes to the seven churches, from him who is and who was and who is to come, that's the Eternal Father, and from the seven spirits that are before his throne, that's the Holy Spirit, and from Jesus Christ, the faithful witness, the firstborn from the dead and the ruler of kings of the earth. Jesus, sorry, the Spirit is associated with the Eternal Father and with the Son who is the prophet and the king and the priest and the king.

He's the faithful witness speaking for God. He is the firstborn of the dead, speaking of his being the priest who died in our place. And he's the ruler of the kings of the earth.

He's the king. The Spirit is associated here with this salutation in Revelation 1 as only God can be associated. Briefly, the work of the Spirit, again, even more shows the Holy Spirit's deity.

We already looked at Genesis 1:1, and 2. Similar to the Holy Spirit's descending like a dove on Jesus at his baptism, Matthew 3, 16, Genesis 1 uses the Spirit and speaks of the Spirit using bird imagery. The Spirit hovers over the creation, divine creation. In Job 33:4, Elihu speaks, the Spirit of God has made me, and the breath of the Almighty gives me life.

Spirit parallel to the Almighty. Spirit is the creator. Elihu says the Spirit of God has made me.

The breath of the Almighty gives me life. When Genesis and Job indicate that the Spirit played a part in creation, they imply his deity. We will, in our next lecture, continue the work of the Spirit and see it in more about the giving of Scripture and extensive study of the Spirit's work in the Old Testament in many different aspects, and then the Spirit's work in the New Testament, and especially his work in Jesus.

That's fascinating stuff before we wrap up by talking about the main ministry of the Spirit, which is union with Christ. Thank you for your good attention and interest.

This is Dr. Robert Peterson in his teaching on the Holy Spirit and Union with Christ. This is session 2. The Holy Spirit is God.