

Dr. Robert A. Peterson, Theology Proper, Session 7, The Son is God

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This is Dr. Robert A. Peterson in his teaching on Theology Proper or God. This is session 7, The Son is God.

We continue our studies in Theology Proper, the doctrine of the Trinity.

We have emphasized that both Testaments teach the unity of God—there's only one God. Then we said that the Father is God. The next point in our outline is the deity of the Son.

The Son is God. Our Lord is divine. And there are a number of proofs of this.

Jesus is identified with God in various ways. He performs multiple works that only God performs. He saves us in union with himself.

He brings the age to come and receives the devotion due only to God himself. We could have added that he has attributes that only God has, but I don't know.

Maybe that'll show up in these notes that I just didn't see it. Our Lord Jesus Christ is divine. Jesus is identified with God in the New Testament in ways which are only true of God himself.

The New Testament continues to affirm Old Testament monotheism, the reality that there is only one God. At the same time, Jesus is identified with the one true God in at least three ways. Number one is the fact that Old Testament passages that refer to Yahweh are applied to Jesus.

Number two is the interchangeability of Jesus and God in the New Testament. And third, the fact that Jesus is called God in the New Testament. The New Testament applies Yahweh passages to Jesus.

New Testament writers apply to Jesus Old Testament texts that use God's name Yahweh. His special name identified in Hebrew as the Tetragrammaton, the four letters that always and only indicate deity. And it's used among other ways as a special covenant name for God in relation to his people.

Mark's Gospel quotes Malachi 3:1, which says, See, I am going to send my messenger, and he will clear the way before me, says the Lord of hosts. Mark writes, See, I am sending my messenger ahead of you. He will prepare your way, Mark 1:2.

Mark applies this passage to Christ, portraying him as the Lord and John the Baptist as his messenger.

At Pentecost, Peter cites Joel to explain that the Ascended Lord Jesus pours out the Holy Spirit on the church. Joel 2:32 had written, Then everyone who calls on the name of the Lord will be saved, Joel 2:32. In the same sermon, Peter identifies this Lord as Jesus. "Therefore let all the house of Israel know with certainty that God has made this Jesus, whom you crucified, both Lord and Messiah," Acts 2:36. He offers salvation in the name of Jesus, verse 38, as a direct echo of salvation in the name of the Lord in Joel 2. The New Testament applies Yahweh passages to Jesus.

Paul quotes Jeremiah 9:24, "The one who boasts should boast in this, that he understands and knows me, that I am the Lord." And Paul says, In order that, as it is written, let the one who boasts boast in the Lord, 1 Corinthians 1.31. Shortly, Paul identifies the Lord in whom believers are to boast, are to boast. He is the Lord of glory, whom the foolish rulers, not the foolers, whom the foolish rulers of this age crucified, 1 Corinthians 2:8. That is Jesus, plainly.

Peter cites Isaiah 8:12-13. Do not fear what they fear. Do not be terrified. You are to regard only the Lord of hosts as holy.

Only he should be feared. Peter cites this Isaiah 8 passage when he writes, Do not fear what they fear or be intimidated, but in your hearts regard Christ the Lord as holy. Peter puts Christ the Lord in place of Isaiah's Lord of hosts, or, as some translations say, armies.

Jesus' words in Revelation 1 are reminiscent of Yahweh's words in Isaiah. I am the Lord, the first and the last. I am he, Isaiah 41.4. I am the first.

I am the last. There's no God but me, Isaiah 44.6. I am he. I am the first.

I am also the last, Isaiah 48:12. Echoing the prophet's words in which Yahweh alone speaks, Jesus says, Don't be afraid. This is a quote from Revelation. I am the first and the last and the living one.

I was dead, but look, I am alive forever and ever, and I hold the keys of death and Hades, Revelation 1.17 and 18. Isaiah's eternal Yahweh is Revelation's eternal Christ. All portions of the New Testament apply Old Testament texts that speak of Yahweh to the Lord Jesus, thereby identifying Jesus with Yahweh.

We have cited five such texts, but there are more. For more, see Christopher Morgan, *The Deity of Christ*, Volume 3. Actually, Morgan and I both co-edited this book: Morgan and Robert Peterson, editors, *The Deity of Christ* in the Theology and Community series.

See also Robert M. Bowman, Jr. and J. Ed. Kamazuski, who wrote a wonderful book, *Putting Jesus in His Place, The Case for the Deity of Christ*. It is a clear book in which the cookies have been taken from the top shelf down where the people can get at them, but it is solid in its content.

Putting Jesus in His Place, The Case for the Deity of Christ. They're really very good, very helpful books. We have argued, as the first proof of the Deity of Christ, that Jesus is identified with God.

We said Yahweh passages in the Old Testament are applied directly to Jesus in the New Testament, implying that he is the Lord God, that he is Yahweh.

Secondly, there is an interchangeability between Jesus and God. The New Testament interchanges Jesus with God. New Testament writers, especially Paul, also identify Jesus with God. Here's a sample from David Wells, who shows that Paul linguistically identifies Christ with Yahweh. David F. Wells, *The Person of Christ, a biblical and historical analysis of the Incarnation*.

Seven different points. Before I read the text, I'll just say, God's kingdom is Christ's kingdom. God's love is Christ's love.

God's word is Christ's. God's spirit is Christ's. God's peace is Christ's peace.

God's day of judgment is Christ's day of judgment. God's grace is Christ's grace. Overwhelmingly, the biblical writers, especially Paul, interchange Jesus with God.

What is the cause of this? Confusion? No, not confusion or identification. They are affirming that Jesus is God. So, in 1 Thessalonians 2:12, Paul writes of the kingdom of God.

1 Thessalonians 2:12, we exhorted each one of you and encouraged you and charged you, Thessalonian believers, to walk in a manner worthy of God who calls you into his own kingdom and glory. So, Paul could write, it is true, not as frequently as Jesus speaks of the kingdom, but he could write, he could speak of the kingdom of God. He does.

We just saw a passage that he does. He also could speak of this kingdom as belonging to the Lord Jesus Christ. And so, in Ephesians 5:5, we read, I'm reminded how small these letters are when I'm trying to find something.

My goodness. Ephesians 5:5, for you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous, that is an idolater, has no inheritance in the kingdom of Christ and God. They're in the same phrase.

The kingdom is said to be the kingdom of God, but before it, it says, it's the kingdom of Christ and of God. Linguistically, Paul can alternate between God and Christ. So, he affirms God's love in Ephesians 1:4, in wonderful words.

In love, he says, he predestined us for adoption as sons through Jesus Christ. God's love is indeed God's love. Romans 8:35, however, refers to the same love of God as, you guessed it, the love of the Son.

Who shall separate us from the love of Christ? He goes on to say, nothing at all, nothing whatsoever will do that. God's love is Christ's love. God's word, many places in Paul, including Colossians 1:25, is also referred to as Christ's word.

Colossians 1:25, the church, Paul says, of which I became a minister, according to the stewardship from God that was given to me, for you to make the word of God fully known. It's God's word? Aha. But in the very next book of the Bible, he says, it is Christ's word.

1 Thessalonians 4:15, for since we believe that Jesus died and rose again, even so, through Jesus, God will bring with him those who have fallen asleep. For this we declare to you by a word from the Lord. Or 1 Thessalonians 1:8, not only has the word of God sounded forth from you in Macedonia and Achaia, 1 Thessalonians 1:8, but your faith in God has gone forth everywhere, so that we need not say anything.

The word of the Lord, undifferentiated Lord, as Gordon Fee has taught us, the word Lord by itself in the New Testament, without further ramifications, is, we can assume it to be the word, the Lord Jesus, referred to by undifferentiated Lord, by generic Lord. God's spirit, 1 Thessalonians 4:8, is, you guessed it, Christ's spirit. Therefore, whoever disregards this word from God, Paul is talking about his own teaching, disregards not man, but God, who gives his Holy Spirit to you.

The Holy Spirit is God's Holy Spirit. According to Philippians 1:19, what then? Only that in every way, whether in pretense or in truth, Christ is proclaimed, and in that I rejoice. Yes, and I will rejoice, for I know that through your prayers and the help of the Spirit of Jesus Christ, capital S is a proper interpretation of the Greek, this will turn out for my deliverance.

He means from prison to further serve the Philippians and other believers. The Spirit of God, His Spirit, 1 Thessalonians 4:8, is the Spirit of Jesus Christ, Philippians 1:19. God's peace, Galatians 5:22, the fruit of the Spirit is love, joy, peace. God's peace is Christ's peace.

As we see in Colossians 3:15, let the peace of Christ rule in your hearts, to which indeed you were called in one body, and be thankful. This is speaking, the Bible does

teach God's peace in the individual hearts of believers. Colossians 3:15, however, speaks of corporate peace among the people of God.

Let the peace of Christ rule in your hearts, to which you indeed were called in one body. God's peace is Christ's peace. God's day of judgment, Isaiah 13:6, we won't turn, is Christ's day of judgment.

A number of times in Philippians, Philippians 1:6, I'm sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ. 1:6, 1:9, it's my prayer that your love may abound more and more with knowledge and all discernment, so that you may approve what is excellent, and so be pure and blameless for the day of Christ. God's day of judgment is the day when Jesus comes again.

It's the day of Christ. Philippians 2:16, likewise, do all things without grumbling or disputing. Verse 14, that you may be blameless and innocent children of God without blemish, in the midst of a crooked and twisted generation, among whom you shine as lights in the world, holding fast to the word of life, so that in the day of Christ, I may be proud that I did not run in vain or labor in vain.

Lastly, God's grace, which is all over Paul, Ephesians 2:8 and 9, Colossians 1:6, Galatians 1:19, is Christ's grace. Let me pick two uses of Christ's grace from the same epistle, Galatians, that speaks of God's grace in 1, in 6, sorry, God's grace, 1:15 of Galatians. But when he who set me apart before I was born, and who called me by his grace, was pleased to reveal his son to me, in order that I might preach and so forth, God set Paul apart and called him by his, by God's grace.

It's God's grace. Well, it is, but it's also Christ's grace. Galatians 1:6, I'm astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel, a gospel of a different kind than the true gospel.

Or how about Galatians 6:18? The grace of our Lord Jesus Christ be with your spirit, brothers. Amen. David Wells has proved his point.

Paul identifies Jesus with God by saying that God's kingdom is Christ's kingdom. God's love is Christ's love. God's word is Christ's word.

God's Holy Spirit is Christ's Holy Spirit. God's peace is Christ's. God's day of judgment is Christ's.

God's grace is Christ's grace. The New Testament calls Jesus God. We're still talking about the first proof of the deity of Christ, where the New Testament identifies Jesus with God.

It applies Old Testament Yahweh passages directly to Jesus, affirming that he is the God, the Yahweh of the Old Testament. It interchanges Jesus with God as we just saw in those seven ways, at least. Furthermore, the New Testament outright calls Jesus God.

Six New Testament passages plainly call Jesus God. John 1:1, in the beginning was the word and the word was with God and the word was God. The cultists tell us you should translate a God.

Isn't it God without the article? Yes, it is. Doesn't that mean a God? No. And even in cultic mistranslations of the Bible, they do not translate the word God, theos, without the article as a God in John 1, except for verse 1, where they are a priori against the deity of Christ.

Because a few verses later in John 1, when they say there was a man sent from God, they don't, referring to John, they don't say there was a man sent from a God. And when they talk about people being born again, they don't say who were born not of flesh or of the will of man, but were born of a God. No, they don't say a God.

They say who were born of God as they should. And it's the same word theos without the article. In the beginning was the word and the word was with God and the word was God.

John plainly is calling Jesus God. As a matter of fact, he does so in a gigantic inclusion or bookends, my students have taught me to say. The Latin *inclusio* means inclusion is a function of speech, whereby the same or similar words or ideas are put at two ends of a unit of literature can be as small as a verse.

It could be as big as a book of the Bible, could be as big as the whole Bible. There's the garden in Genesis 1 and 2. There's the garden of the new heavens and new earth in Revelation 21 and 22. There's a tree of life in the early chapters of Genesis, tree of life in the last few in the Bible and so forth.

Anyway, in the beginning was the word and he was God, John 1:1. In John 20:28, Thomas, who is not there at the first appearance of Jesus to the 11, sees Jesus and Thomas exclaims to Jesus. The Greek text says Thomas said to him, my Lord and my God. John thus gives us bookends at the beginning and end of his gospel.

As a matter of fact, he does it twice in the prologue. He does it twice and then once at the end, as we just saw. But not only is John 1:1, call him God, but the best texts also call Jesus God in John 1, John 1:18.

No one has ever seen God. The only God who's at the father's side, he has made him known. John 1:1, John 1:18, John 20:28, call Jesus God.

John thus borders his gospel with straightforward affirmations of the deity of the son. Romans 9:5 is variously translated and evangelicals have different views on this as to whether the father or the son is mentioned, but many of them affirm it of it speaking of the son. The ancestors are theirs, the ethnic Jews, and from them by physical descent came the Christ who is God overall, praised forever.

Amen. Looks to me like Christ is being called God. Doug Moo and Tom Schreiner in their relatively recent and evangelical commentaries on Romans and recognized as outstanding commentaries both take Romans 9:5 as a reference to the deity of Christ.

Titus 2:13, we wait for the blessed hope and appearing of the glory of our great God and savior, Jesus Christ. Titus 2:13. Hebrews 1:8, but to the son God said, your throne, oh God, is forever and ever, and the scepter of your kingdom is a scepter, is a righteous scepter.

Hebrews 1:8, quoting a psalm, applying it right to the Lord Jesus, and the father calls the son God, your throne, oh God. Second Peter 1:1 begins remarkably, Simon Peter, a servant and an apostle of Jesus Christ, to those who have received a faith equal to ours through the righteousness of our God and savior, Jesus Christ. 2 Peter 1:1. When the New Testament writers apply the title God, Theos, to Christ, they explicitly assert his deity.

Mary Harris, as a matter of fact, devoted a book to these occurrences. Mary J. Harris, *Jesus as God. New Testament use of Theos in reference to Jesus*.

Jesus performs the works of God. This is a syllogism. Only God does certain works.

Jesus is said to do those works. Therefore, Jesus is God. Christ demonstrates his deity by performing many works that only God can perform.

These include works of creation, providence, judgment, and salvation has multiple subsets under Jesus and creation. Both the Old and New Testaments proclaim God alone does the work of creation. Old Testament, Genesis 1:1. In the beginning, God created the heavens and the earth.

The New Testament, Acts 4:24, announces God is the sole creator. Yet the New Testament ascribes the work of creation to Jesus Christ, thereby showing that he is divine. John 1:3. All things were made by him.

I just don't want to misquote. All things were made through him. In each of these passages, prepositions are used, identifying the son as the father's agent in creation, and nevertheless, a divine agent.

Angels don't create. Human beings don't create, for Pete's sake. Colossians 1:16 is a beautiful proof of this because it uses comprehensive language.

Actually, John 1 did, but I'm not going to turn back again, but Galatians, Ephesians, Colossians, Colossians 1. He is the image, and the son is the image of the invisible God, the firstborn, who is the highest one. Compare Psalm 89:24, of all creation. Psalm 89:27.

For by him, he's the firstborn of all creation. He's the highest one over the creation because, or for by him, all things were created. What are all things? In heaven and on earth.

That's an allusion to Genesis 1:1, and that's a Jewish way of saying the whole shebang. In the beginning, God created the heavens and the earth. There's nothing else.

By Christ, all things were created by the Son in heaven and on earth, visible and invisible. Can you think of any other categories? There's that which is visible and that which is invisible. That is comprehensive language.

Whether thrones, dominions, rulers, or authorities, those apparently are some kind of differentiations among angelic beings. All things were created through him, the son, and for him as well. That is for his purpose and glory.

Hebrews 1:2 says he is, Jesus is the beginning and the end. In these last days, God has spoken to us by his son, whom he appointed the heir of all things. That's the end.

He's going to inherit the whole universe. Through whom also God created the world. By him, through him, God created all things.

The son of God does the work of creation, which only God does in scripture. The creator-creature distinction is a permanent one. Now it is true in the case of the incarnation, the creator became a creature.

He became the creator-creature if you will. But we're not talking about that. We're talking about the work of creation, which in scripture is the work of the Father and the Son, and sometimes, but rarely, the Spirit.

Jesus and providence. God not only does the work of creation, he does the work of providence. Both the Old and New Testaments teach that providence is the work of God alone.

Old Testament, Psalm 104, verses 24 through 30. New Testament, Acts 17:24 to 28. God created all things.

I should say that God maintains all things. Psalm 104: God's providence is evident in his keeping his different creatures, animals, and so forth. New Testament, Acts 17, 24, 28.

God's providence distributed human beings to different places in the world, and he provided rain for them and fruits and vegetables that they might enjoy. God made every nation of mankind from one man. I didn't go back far enough.

Acts 17:24. The God who made the world and everything in it is what we proclaim to you, Paul says to the Greeks in Athens at the Areopagus. The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man.

The Greeks are confused when they have an altar to an unknown God. Nor is he served by human hands, as though he needed anything, since he himself gives to all humankind life and breath and everything. And he made from one man, that would be Adam, every nation of humankind to live on the face of the earth.

Having determined allotted periods and the boundaries of their dwelling place, they should seek God and perhaps feel their way toward him and find him. This is the providence of God. Only God sustains his world and directs it toward his ends.

Providence includes this sustaining, theologians call it preservation, and this direction that theologians call it government. God not only creates all things, he alone sustains and directs them to his appointed ends. The New Testament ascribes the work of providence to Jesus Christ.

Colossians 1:16, by him all things consist, all things hold together. Hebrews 1:3, speaking of the Son says, what does it say? He upholds all things by his powerful word. Hebrews 1:3, he upholds the universe by the word of his power, ESV.

God and judgment showed that the Son of God performed works that were only performed by God himself. Both Old and New Testaments teach only God does the work of judgment. Old Testament, Psalm 96:3, New Testament, Romans 14:10. Yet the New Testament ascribes judgment to the Son of God, Matthew 16:27. For example, the Son of Man is going to come with his angels in the glory of the Father and then he, the Son of Man, will repay each person according to what he has done.

Acts 10:42, Peter says, Jesus commanded us to preach to the people and to testify that he is the one appointed by God to be judge of the living and the dead. As I said earlier, the work of judgment, the last judgment in the scriptures, is ascribed in the

New Testament about half the time to the Father and half the time to the Son. Here, it is the Son who does the work of judgment; that is, the work only God performs. Therefore, the Son is God.

Jesus declares, quote, the Father, in fact, judges no one but has given all judgment to the Son so that all people may honor the Son just as they honor the Father, John 5:22-23. Paul speaks, quote, of the revelation of the Lord Jesus from heaven with his powerful angels when he takes vengeance with flaming fire on those who don't know God and on those who don't obey the gospel of our Lord Jesus, 2 Thessalonians 1:7 and 8. Christ will take vengeance with flaming fire. Jesus is the judge along with the Father. The most powerful, prevalent, and persuasive truth that Jesus does the works of God is Jesus and salvation. One of the strongest arguments for Christ's deity is that he saves.

God alone is the Savior who does the work of salvation, Exodus 15:2, 1 Timothy 1:1. Yet the New Testament ascribes the work of salvation to Jesus Christ, get a load of this, in at least six ways. Jesus is the Savior; Jesus forgives sins, does the one work that saves people forever, is the object of saving faith, gives the Holy Spirit to his church, and consummates salvation. Any one of these ways would be sufficient to show that Jesus does the work of salvation.

All six of them overwhelmingly show it. Jesus is Savior, the New Testament often calls Jesus Savior, Luke 2:11, John 4:42, Acts 5:31, Acts 13:23, Ephesians 5:23, Philippians 3:20, Titus 1:4, 2:10, 2:13, 3:6, 2 Peter 3:2, 1 John 4:14, we will not turn, I'll put you all to sleep if we did that. Additionally, in many places it presents Jesus as the only Savior without using the word Savior.

We don't want to commit the word concept fallacy, one of which ways would be to say, well there's no word Savior there, so it can't speak of Savior. Well yes it can, you can express an idea in different words. The other way would be to insist that a word save or Savior is there and that that always speaks of salvation, spiritual salvation.

It could, but in fact it doesn't if you check the context of the various, especially uses of save and even of salvation. So without using the word Savior, Jesus is presented as Savior, Matthew 1:21, call his name Jesus, the baby, for he will save his people from their sins. Jesus means the Lord saves or actually Savior, Matthew 11:27, John 14:6, I'm the way, the truth, and the life.

No one comes to the Father except through me. Jesus is the Savior. He's the only mediator between God and man.

He's the giver of eternal life. No one comes to the Father except through him, and he's the way. That means the road that leads to God.

No one comes to the Father except by traveling on that road, except by believing in him. Acts 16:31, Hebrews 5:9, 1 Corinthians 15:3 and 4. The second way that Jesus and salvation are connected is that he forgives sins. Forgiving sins is a divine prerogative and the prerogative of God alone.

Exodus 34:6 and 7, Psalm 103:10 and 12, Isaiah 43:25. In every section of the New Testament, forgiving sins is also Jesus' divine prerogative. Luke 7:47-49, Acts 5:31, Colossians 1:13 and 14, Revelation 1:5 and 6. Jesus is divine. A third way that Jesus is shown to be Savior is that Jesus does the work that saves us forever.

Scripture extols the Son of God's magnificent work. Hebrews testifies, quote, that the Christ entered the most holy place once for all by his own blood, having obtained eternal redemption. Hebrews 9:11 and 12.

Hebrews also says that by one offering he has perfected forever those who are sanctified. Hebrews 10:14. Christ obtained eternal redemption by dying on the cross and rising again. His one offering perfected forever the people of God, the saints.

Hebrews 10:14. Not only so, but Jesus is the object of saving faith. In the Old Testament, God alone is the proper object of his people's faith. Genesis 15:6, Exodus 14:31. And one of the basics of the Christian religion is faith in God, Hebrews 6:1. The New Testament, however, proclaims an additional message.

Repeatedly, it presents Jesus as the proper object of saving faith. John teaches whoever believes in Christ will have eternal life. John 3:16.18 and 3:36. Paul teaches, quote, a person is not justified by the works of the law but by faith in Jesus Christ.

Galatians 2:16. Scripture is unequivocal. Concerning Jesus, it declares, quote, there is salvation in no one else for there is no other name under heaven given to people by which we must be saved. Close quote.

Acts 4:12. A fifth way Jesus and salvation are connected is that Jesus gives the Holy Spirit to his church. Pentecost is Jesus saving work as much as his dying on the cross and rising again the third day. And it is a divine saving work.

Joel foresees that in the last days, God himself will pour out his spirit on all flesh. Joel 2:28-31. John the Baptist announces that the Messiah will baptize the church with the spirit. Matthew 3:11. Luke 3:16. John 1:32-34. In Acts 2, Jesus fulfills these prophecies.

At Pentecost, the Jewish pilgrims are shocked to hear the apostles reciting God's mighty works through the prophet Joel, each in their own language. Peter quotes Joel's prophecy and says that Jesus fulfills it, quote, this Jesus God raised up and of that we are all witnesses. Being therefore exalted at the right hand of God and

having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing.

Acts 2:33. Jesus, the Messiah, the Christ, the anointed one pours out the spirit on the day of Pentecost. This is God's work according to Joel. Indeed, it is a work of the Lord Jesus.

As Peter explains, this event proves that Jesus is both Christ and Lord. Acts 2:36. Lastly, five ways the New Testament ascribes the work of salvation to Jesus. Jesus consummates salvation.

God alone puts people to death, and God alone brings them to life. 1 Samuel 2:6. Deuteronomy 32:39. The New Testament speaks similarly but of eternal destinies. Jesus warns us, quote, to fear him who is able to destroy both soul and body in hell, Matthew 10:28. See also James 4:12. The New Testament ascribes these same divine prerogatives to the returning Christ.

It is he who will make alive the dead, assign eternal destinies, and bring final salvation, including the new heavens and the new earth. Jesus will raise the dead, John 5:28-29. John 6:40, 44, and 54. Something only God can do. Jesus also assigns saints and sinners their final destinies, Matthew 7:21-23. Matthew 25:31-46. To those on his right hand, the returning Son of Man will say, come, receive the kingdom prepared for you before the creation of the world.

To those on his left, he says, depart from me, you who are wicked, into the eternal fire prepared for the devil and his angels. That is the work of God, assigning people their eternal destinies. Jesus will welcome true believers into everlasting life and banish unbelievers to everlasting punishment, as John, sorry, Matthew 25:46 summarizes.

And these, the unbelievers, will go to eternal punishment, but the righteous to eternal life, Matthew 25:46. Jesus brings final salvation. Philippians 3:20-21, a very pithy verse that says so much in a few words. From heaven, Paul says, we eagerly await a savior who will transform our lowly body to be like his glorious body by the power that enables him even to subject all things to himself.

I omitted a proof of the deity of Christ, that is, he possesses divine attributes or qualities and here in Philippians 3:21, he has the power that enables him to subject all things to himself, that is God's power. Scripture only ascribes God's power to God, it ascribes that power to Jesus, therefore Jesus is God. There are other passages and other attributes as well, I just wanted to mention that one in passing.

Jesus brings final salvation, Hebrews 9:27 and 28. And just as it is appointed for man to die once and after that comes judgment, so Christ, having been offered once to

bear the sins of many, will appear a second time, not to deal with sin, but to save those who are eagerly waiting for him. When Jesus returns, he will save, in the final sense of the word, those who are looking for his return.

That is, Jesus brings final salvation, including cosmic restoration. Through Jesus, quote Colossians 1:20, God was pleased to reconcile everything to himself, whether things on earth or things in heaven, by making peace through his blood shed on the cross, Colossians 1:20. Jesus' death and resurrection saved all God's people and brought about new heavens and a new earth. This is spoken of in the Old Testament, Isaiah 65:17, Isaiah 66:22-23, and Revelation 21:22. Sometimes, it is ascribed to the Father and a few times to the Son as well.

God was pleased through Jesus to reconcile the heavens and earth to himself, Colossians 1:20. This cosmic restoration, a work of God himself, is accomplished by the returning Son of God. We need to take a break, but as we return, we will look at the final two proofs that Jesus is indeed God the Son.

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