

# **Dr. Robert A. Peterson, Theology Proper, Session 6, The Father is God**

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This is Dr. Robert A. Peterson and his teaching on Theology Proper or God. This is session 6, The Father is God.

We continue our lectures on Theology Proper, the Doctrine of God.

We have seven statements as we build a doctrine of the Trinity from the scriptures. After having surveyed the historical theology of the Trinity, there is one God. We drew that from Deuteronomy 6:4, and 5, James 2:19, and 1 Timothy 2:5, and 6. There is one God, number one.

Number two, the Father is God. Three and four, the Holy Spirit is God. Five, the Father, Son, and Spirit are inseparable but distinct.

We don't separate the persons, but we do distinguish them. We don't confuse them. Inseparable, they are one God, but distinct.

In the economy, in history, in redemptive history, they play different roles. Number six, the Father, Son, and Spirit indwell one another. An amazingly mysterious doctrine revealed especially in John's Gospel.

The New Testament doesn't teach a full-blown doctrine of the Trinity, but that notion of the consubstantiality, the perichoresis, the circumcission of the persons implies the Trinity. It's remarkable. And then seven, the Father, Son, and Spirit exist in unity and equality.

There's one God, not three gods, and the three persons are equal in themselves. Of course, the Son becomes subordinate in the incarnation. The Father is God.

God the Father's deity is so evident in Scripture that many people assume it. As a matter of fact, I would say it is neglected. You don't have to show the deity of God.

Well, I think you have to show everything. And the deity of God the Father is shown from many angles. These include divine titles, his relation to Christ, divine attributes or qualities, his receiving worship, and divine deeds.

Most of these are philosophical sayings whose name eludes me for the moment. Of this variety, persons to whom divine titles are truly ascribed are God, a syllogism. They're syllogisms.

The Scripture truly ascribes to the Father divine titles. Therefore, the Father is God. The way Scripture refers to the Father reveals that he is God.

He is, Matthew 11 25, from the lips of Jesus. Jesus is not happy. He did most of his miracles in the Galilean cities around the Sea of Galilee, but he was not happy because they didn't believe.

He excoriates them and then he gives an amazing statement of divine sovereignty. First, he addresses them in human responsibility, accountability, and failure. Woe to you! He blesses them.

If the miracles done in you had been done in Sodom and Gomorrah, they would have repented. Sodom and Gomorrah were bywords of evil. Your judgment is going to be worse than theirs because greater light brings greater responsibility.

Greater light rejected brings greater judgment. 11 25 of Matthew. At that time, just after saying, but I tell you, it'll be more tolerable in the day of judgment for the land of Sodom than for you.

Divine, I mean, human responsibility and accountability to God written in capital letters and boldface and italicized, which is the way you're supposed to show emphasis in English, the latter. Anyway, at that time, Jesus declared, I thank you, Father, Lord of heaven and earth. That, my friends, is a divine title.

That you've hidden these things from the wise and understanding and revealed them to little children. Yes, Father, for such was your gracious will. All things have been handed over to me by my father, and no one knows the son except the father, and no one knows the father except the son.

And he had loaded this, anyone, to whom the son chooses to reveal him. Divine sovereignty. Sovereignty of the Son.

He blasts the Galilean cities for unbelief. Then he says, no one knows the father except those to whom the son chooses to reveal them. Human responsibility, divine sovereignty.

Very next words, human responsibility. Come to me all who labor and are heavy laden and I will give you rest. Take my yoke upon you and learn from me for I am gentle and lowly in heart and you will find rest for your souls. My yoke is easy and my burden is light.

The divine sovereignty, human responsibility, tension is not as important a mystery as the mystery of the trinity or the two natures of the person of Christ. But it is equally mysterious and the Bible teaches.

I'll stop. I could go to other passages for a long time. Hand in hand, it puts them side by side.

And so we need to affirm both. In any case, I thank you, Father, Lord of heaven and earth. Only God could be called Lord of heaven and earth.

In John 17, in the great priestly prayer, Jesus says, holy father, righteous father, righteous father. Those are divine titles. Holy Father, keep them, the people that the Father gave to the son in your name, which you have given me that they may be one, even as we are one.

He addresses the father as God himself in this beautiful, beautiful prayer. Holy father. There's the holy father, there's the holy son and there's the holy spirit.

Divine titles all. The God of all comfort. 2 Corinthians 1 is a favorite of Christians and of pastors.

Why? Because of the beautiful teaching that it gives. 2 Corinthians 1:3, blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort who comforts us in all our affliction so that here's the purpose. One purpose of God comforting his people so that we may be able to comfort those who are in any affliction with the comfort with which we ourselves are comforted by God.

How good of God. The God of all comfort is what the Father is called. Again, this comes under our radar because we assume that God is God and he is, but we don't. We shouldn't just assume.

We should prove every aspect of our faith from the scriptures. There's no big mental gymnastics necessary here to understand that the God of all comfort who gives comfort to his people who are in turn then to give that to others is almighty God filled with love and compassion for his people in this context. Ephesians 1:17 Again, I would venture to say if you say what do you uh what comes to mind if you think about this great paragraph, you can even have people read Ephesians 1:15 to the end of the chapter.

I doubt anybody would say the fact that it says it calls God the glorious Father and the God of the Lord Jesus Christ, but it does. We just slip over it, and I suppose we glorify God better by doing exactly what we're doing now. Perhaps that'll make its way into a better place in our thinking and in our prayers, and I think I've said that in this series of lectures.

Systematic theology has a relation to exegesis. It works two ways. Number one, if it's done right in an orthodox manner it better be based upon exegesis, right? Number

two, studying the Bible's teachings informs exegesis because it helps us see what is really there that we took for granted.

I know over the years teaching the doctrine of the atonement when I teach Christus Victor that Christ is our mighty champion who defeats our enemies and show it all over the place from Genesis 3:15 to Revelation 5 all over the place in the bible. Christ is a champion. Christ is the victor.

He defeats our enemies. He routes the devil. He destroys the demons.

You know, don't judge us before the day. All that. Then I've seen students act like this.

Wow, that is a wonderful biblical theme. I've read those things before but I never noticed it the way I do now. Good! Not only should systematics be built upon exegesis, but it should stimulate exegetical understanding by helping people understand what is there as they understand the teachings of the Bible, which is what theology, Christian theology, is all about.

For this reason, Ephesians 1:15 Paul says, because I heard of your faith in the Lord Jesus Christ Jesus and your love toward all the saints, I do not cease to give thanks for you, remembering you in my prayers that the God of our Lord Jesus Christ, that is the Father and that is calling him God of the Son of the Incarnate Son, the Father of Glory. This genitive of glory could be rendered, of course, the Glorious Father. Divine titles if I've ever seen them.

The God of the Lord Jesus Christ, the Glorious Father. Oh, my word. May he give you the spirit of wisdom and revelation in the knowledge of him having your lives, your eyes, and your heart enlightened, which you may know, and then he wonderfully explains three things.

The hope that we have, the greatness of God's power toward us and I actually got them out of order. The riches of God, the hope to which he called us. The riches of God's glorious inheritance in the saints and God's great power.

That's the one he really develops. God's great power toward us who believe. Our hope is a firm hope that Jesus will come again and we will have the wonderful inheritance Peter speaks of in chapter one verses three to five.

God's glorious inheritance in the saints is the saints. You say, no, no, no, no. God gets the booby prize.

No, he doesn't. In Ephesians 5, Christ loved the church, gave himself a force to sanctify the church to make her holy, and presented the church to himself as a bride,

flawless, spotless, beautiful, with no sin or imperfection in any way. God by his own grace will present the church after its militant phase as the church triumphant and God will be glorified in the glorification of his people because he will then manifest to the angels the riches of his glorious inheritance in the saints.

He inherits his saints. In any case, I'm getting off into the passage, which is a beautiful one, but the main idea is this: God the Father is the glorious Father and the Lord of the incarnate Jesus.

In Ephesians 4, Paul gives the definitive biblical statement on the unity of the church. You know it well. After exhorting his readers to pursue unity and peace, he says there's one body and one spirit, just as you were called to one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of all who's over all, through all, and in all.

One God and Father of all shows the deity of the Father. One body of Christ, the church, one spirit, obviously the Holy Spirit, one hope of eternal life, one Lord, Jesus Christ, one faith in him, one baptism. It's following the pattern of the book of Acts that Christian baptism follows faith in Christ.

It's not repudiating infant baptism. It's just not speaking of that. One God and Father of all who is over all, through all, and in all.

It's the last expression of our concern. He is God. He is supreme.

He's overall, through all, and in all. How could Paul say it more emphatically? James 3.9, oh yes, the passage on the speech or the human tongue by metonymy. The tongue is used for what it produces, speech, and James is not a happy camper.

He doesn't say one good thing about this. Oh yes, he does. He says one good thing about this.

He says, with it we praise our God and Father. Yeah, the next line he says, but with it we curse men made in his image. He's not saying something good.

He's saying our tongues are capricious. They are fickle. Now it is true that they praise our Lord and Father.

With it we bless God. Obviously, the words following we bless are a reference to God. Here he is called our Lord and Father.

God is God. It's a truism, I know, but we have to show it from Holy Scripture. 1 Peter 1:3, blessed be the God and Father of our Lord Jesus Christ, who's caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead.

The God and Father of our Lord Jesus Christ. You say, wait a minute. Does the Son from all eternity have a God? No, but the Incarnate Son has a God. As a matter of fact, Hebrews chapter 1, in verses next to each other, says the Son has a God and the Son is God.

Speaking of the Incarnate Son, therefore God, your God, Hebrews 1.9, has anointed you with the Holy Spirit as King above all the earthly kings. Of the Son, God says, your throne, O God, verse 8. The Father calls the Son God and the Son has a God. The Incarnate Son is God.

As such, the Father calls him God, and he is the Incarnate Son, subordinate to the Father. As such, the Father is his God. I rest my case.

His divine titles show the deity of the Father. His relation to Christ also shows the deity of the Father. Scripture shows the Father's Godness by how it relates him and Christ to one another.

We're talking about the Incarnate Christ exactly in the terms we just said. As the God-man, he has a God. At Jesus' baptism, the Father announces from heaven that Jesus is his Son, Matthew 3. When Jesus was baptized, he immediately went up from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove.

That's a theonomy, a visible appearance of the invisible God coming to rest on him and showing that the Spirit will never leave him. The Spirit is his permanent possession as the God-man. And behold, a voice from heaven said, this is my beloved Son, with whom I am well pleased.

At Jesus' baptism, the Father announces from heaven that Jesus is his Son. As we saw in Matthew 11, after Jesus excoriates the Galilean cities which saw his miracles and still didn't believe and heard his messages, he called the Father Lord of heaven and earth and no one knows the Son except the Father, no one knows the Father except the Son, and those to whom the Son chooses to reveal him. This refers to reciprocal knowledge between the Father and the Son.

It can be said of no one else than God that no one knows the Son except the Father. Surely, people know the Son. Oh, but not in this way. They don't.

And it can be said of no one else than God that no one knows the Father except the Son and those to whom the Son chooses to reveal him. They both know God. The Son knows the Father, and those to whom he chooses to reveal him know the Father.

But those are two different orders of knowledge. One is because the Son chooses to reveal the Father to them as their Lord and Savior. The other is a reciprocal, inherent, divine knowledge of the Trinitarian persons, which continues in the Incarnation.

The Father sends the Son into the world. Again and again, John says it. I'll just read one text, John 3:17.

After the Bible's most famous verse, John 3, 16. For God so loved the world that he sent us, gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order for the world to be saved through him.

Jesus came on a mission of salvation. Does he not bring judgment? Yes, he does. But it is not the primary purpose of his mission.

He's a missionary. Missionaries go to a place to love people, to share the gospel, and, Lord willing, to lead people to Christ. They don't go to bring judgment, but do they? Yes, they bring the people who hear the gospel and reject it, who will have greater judgment than those who never heard.

A byproduct of the missionary's saving intention is judgment. It is the same for the Son of God, for the Father, excuse me, and the Son and the Spirit. God did not send his Son into the world to condemn the world, but rather in order for the world to be saved through him.

Will the Son condemn the world, the unbelievers? Yes. The judgment passages are equally divided between the Father and the Son being the judge. Never the Spirit, but as a corollary of Trinitarian theology, I would say it like this.

Who is the judge on the last day? The judge is the Holy Trinity because God is inseparable, and in his operations, he's inseparable. Scripture specifically says the Father and the Son will partake of that role. I would say it never says the Spirit does.

I acknowledge that as a biblical datum and then conclude, nevertheless, since God is three in one and inseparable and all his external operations are shared by all three persons, it is the work of the Holy Trinity. The Father sends Jesus into the world. You can demonstrate the deity of the Father by some of these things by showing the relationship is not reciprocal.

It makes no sense to say the Son sent the Father into the world. Wrong. Wrong.

No. No. There is an order.

They're equal. They're eternal. They're equal in glory and power, and they should be worshipped forever, and they will be.

But the Son didn't send the Father into the world. The Spirit didn't send. The Father sent the Son, and later, the Father and the Son sent the Spirit into the world.

The Father's very relation to Christ shows the Father's true deity. The Father gives the Son authority. You cannot reverse that statement.

Never. And the Son gave the Father authority to forgive. No.

No. That doesn't work.

17:2. When Jesus spoke these words, John 17, he lifted up his eyes to heaven and said, Father, the hour has come. Glorify your Son that the Son may glorify you, since you've given him authority over all flesh. There's another demonstration of the Father's giving the Son authority.

Or it's the primary first demonstration, which I'm supposed to be talking about. Thank you. Why did the Father give the Son authority over all flesh? The incarnate Son.

To give eternal life to all whom you have given him. The notion of the Father giving people to the Son is one of John's three themes of election, and it occurs four times in the Great Prayer in John 17. It determines the salvation of God's people in this prayer.

To them, the Son reveals the Father, gives eternal life, keeps them, and prays for them. I don't pray for the world, I pray for those whom you've given me and so forth. And in 26 is the epitome, I'm sorry, 24.

Father, I desire that also, that they also whom you've given me may be with me where I am to see my glory that you have given me because you loved me before at the foundation, of the world. The Father gives the Son authority.

Also Revelation 2:27, we won't turn there. The Father gives the Son words. One of John's major pictures of the Son, along with his being the life giver, the one who bestows eternal life to people, is as a revealer of the invisible Father.

So in John 12, Jesus could say, John 12:49 and 50, I have not spoken on my own authority, Jesus, meaning against the will of God, but the Father who sent me has given me a commandment, what to say and what to speak. And I know that his commandment is eternal life. What I say, therefore, is what the Father has told me.



That statement is not reversible. The Father does not speak as the Son informs him. No, it doesn't work.

Are we talking about eternal inter-Trinitarian relations? We are not. We're talking about the economy. We're talking about the incarnation.

The Father gave the Son what to say. And the Son is the revealer of the Father. In every page of the Gospel of John, almost.

The Father gives the Son work to do. We see it right there in the next verse where we stopped in John 17, or two verses. John 17 3, this is eternal life, that they know you, the only true God in Jesus Christ whom you've sent.

I've glorified you on earth, Father, in the sense of having accomplished the work that you gave me to do. The Son and the Spirit do not give the Father work to do. The Father gives the Son work to do.

And we can say they both give the Spirit work to do, although it's not our topic right now. Jesus does nothing on his own, John 5 30. He does only what the Father wants him to do.

He obeys the Father, John 6:38, 8 24, 14 31. That last one is really a good one. The ruler of this world, John 14 30, is coming.

He's coming to kill me. He has no claim on me. There's no sin in me that would attract him and he could claim in some way as the ruler of this world.

But I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us go from here. Jesus obeys the Father unto death on the cross.

And he prays to the Father, John 14 16 and 17. I will ask the Father and he will give you another helper to be with you forever, even the Spirit of truth and so forth. The Father has divine titles.

The Father's relation to Christ is complicated, but it clearly shows the Father is God. It doesn't deny the deity of the Son. It sometimes underscores the Son's humanity in his incarnation, of course.

The Father possesses divine attributes in himself. These include self-existence, John 5 26. The Father has life in himself.

He is uncaused. The little child's question, Mommy, who made God? No one made God, honey, sweetheart. God always has been.

Mommy, that's hard to understand. Welcome to the human race, my dear. Oh, my word.

The Father has life in himself. No one caused him. He's uncaused.

I like to say it this way. He's the living God. Infinite understanding, Psalm 147 5. His understanding is infinite.

Omnipresence, Jeremiah 23:23-24. Am I a God only nearby? Am I not also a God far away? The answer is, yeah, oh yes. He's nearby.

He's imminent. He's near. Oh, he's far away.

He's transcendent. How can you explain that? I can't explain that. That's called God.

And the Father has those qualities that God syllogism again. There are certain qualities that God alone possesses. Scripture ascribes those qualities to the God, the Father.

Therefore, the Father is God. Omniscience, Isaiah 40:28. Isaiah 40 is amazing.

Talk about the transcendence of God. In God's sight, human beings are grasshoppers. Yikes.

Amazing. Isaiah 40:28. Have you not heard? Have you not? Have you not known? Have you not heard? The Lord is the everlasting God, the creator of the ends of the earth.

He does not faint or grow weary the way human beings do. His understanding is unsearchable. He knows all things.

He's eternal. Psalm 90 is so beautiful. From everlasting to everlasting, you are God.

Yes, but notice the context. Lord, you have been our dwelling place in all generations before the mountains were brought forth or ever you had formed the world, the earth and the world. From everlasting to everlasting, you are God.

This eternal God is Israel's dwelling place. Hallelujah. From everlasting to everlasting, God is a God.

Righteousness. John 17:25. Oh, righteous Father, Jesus prayed in that great priestly prayer.

Sovereignty. Matthew 11:25. We've already been there.

Father, Lord, Lord of heaven and earth. He prays to his father. Knowledge.

We've already said he has infinite understanding, and he knows everything. Do not be like the pagans who repeat prayers over and over, thinking they'll be heard for their many words, Jesus said. Matthew 6:8. Sermon on the mount.

Do not be like them, for your father knows what you need before you ask him. Why do we pray that he wants us to ask him? He knows what you need before you ask him. He is God.

He's generous. Matthew 5:45. He makes his sunshine and rain.

He's an indiscriminate, generous God in that regard. His goodness is to all of his, as a matter of fact, creatures. He's good to animals.

All these things are ascribed to God. Generic God, which we know as God the Father. His mercy.

Luke 6:36. Be merciful, Jesus said, even as your father is merciful. An unmerciful Christian is an oxymoron, a contradiction in terms.

Listen, friends, we are experts at mercy because we have drunk deeply from the fountain of mercy ourselves. Surely, we can show mercy to others. Is there no time to rebuke? Of course, there is.

Is there no time to correct it? Of course there is. Is there no time to judge? Yes. The Bible's teaching on judgment is so complicated.

It says don't judge a half dozen times. It says judge half a dozen times. We have to be careful on that.

But surely we are experts at having received mercy. We should be abundant at giving mercy to others. When people think of you, do they say she is a merciful woman? Mercy comes out of her pores.

That would be a wonderful way to be known, would it not? That is the way God is. He is faithful, unlike us, who are fickle. With him, there is no variation or shadow of turning, James 1:17. Even as there is in his heavenly orbs, the lights about above us, there's no change with God.

He is steady. He is reliable. Our Father is faithful.

Love, for God so loved the world he gave his only son, John 3:16. Divine attributes abound, and sometimes they are ascribed to the son or the spirit. But voluminously, abundantly, they are ascribed to the father. So much so that we don't even notice them.

So right now, we're deliberately noticing that which we often neglect. Worship. The father receives worship that belongs only to God.

His people give him praise, James 3:9. With our tongues we bless our God and father. Again, it's not a good thing in the context because with our same tongues we curse men made in his image and thereby curse. But still, it is a good thing in itself.

With our tongues we praise our God and father. Philippians 4:20. God's people give him glory. And my God will supply the every need of yours according to his riches in glory in Christ Jesus.

Philippians 4:19. To our God and father be glory forever and ever. Amen. It's a doxology ascribing glory to God.

Thanksgiving, Ephesians 5:20. Giving thanks always for every thing to God the father in the name of our Lord Jesus Christ. How beautiful. God is worthy of worship.

The worship that belongs to God alone. He is the object of religious devotion, James 1:27. We would probably not have finished that statement the way James did. Pure and undefiled religion in the sight of God our Father is this.

To preach to multitudes and to raise the dead. No, to keep oneself unspotted from the world and to visit orphans and widows in their distress. Are you kidding me? No, I'm kidding you.

Of course, it has to do with the historical context of the book of James. Context not only means literary context, words on the page, it means speech event. It means historical context.

And there were some poor people, real poor people. There were others not so poor, but some really poor people that James was concerned about. Widows and orphans in both testaments are often neglected and taken advantage of.

And God has a heart and a concern for them. And he wants his people to do the same. And when they do, they are participating in pure and undefiled religion.

Be careful. James condemns religion, that which is described as religion, and he praises it in the same chapter of his book. Baptism is performed in the name of the Son and the Spirit, right? Yes, but it's in the name of the Father and the Son and the

Spirit. It is a tremendous Trinitarian verse because Jesus says, as Matthew records, baptizing them in the name, it's singular, of the Father and of the Son and of the Holy Spirit.

It's beautiful. Believers live for him. 1 Corinthians 8:6 is a tremendously important passage, and I just discovered this in the past few years, for the deity of Christ.

Although there may be so-called gods, 8.5 of First Corinthians, in heaven or on earth, as indeed there are many gods, small g, many lords, small l. Yet for us, there is one God, the Father, from whom all things are and for whom we exist. And one Lord, Jesus Christ, through whom are all things and through whom we exist. Jesus is identified as God alongside the Father is being identified as God.

And that is our concern right now, the deity of the Father. And so we point out, for us, there's one God and Father. We don't have many gods and many lords, in the sense.

From whom are all things, he's the creator. And for whom we live. We don't live for mere human beings or even ourselves or angels.

We live for God. And that is the Father in that context. We have fellowship, 1 John 1:3. One of John's goals is that you may have fellowship with us and our fellowship is with the Father and with his Son, Jesus Christ.

John customarily leaves the Holy Spirit out. That's another story. He does refer to the Spirit in 1 John, which is good.

Anyway, there our fellowship is with the Father and with his Son. Fellowship in First John is another way of talking about salvation, salvation shared. It is shared among human beings, but it first of all comes from and involves the Holy Trinity, two persons of which John singles out.

And of course, he starts with the first person, the Father. And we pray to him for he is God. Ephesians 3:14 through 17.

I try not to repeat these passages, but we haven't turned to this one yet. Ephesians 3, starting with verse 14. For this reason, I bow my knees before the Father.

Surely, many different postures of prayer are given in Holy Scripture. I won't say more about that. From whom every family in heaven and earth is named, that according to the riches of his glory, he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith, that you being rooted and grounded in love may have strength to comprehend

with all the saints what is the breadth and length and height and depth, and to know the love of Christ.

That's your passage of knowledge, that you may be filled to all the fullness of God. I bow my knees before the Father. Capital F is a correct interpretation of that word in this place.

Because God the Father is the... Prayer is addressed to God the Father because he is God. The Father is God. He has titles only appropriately given to God.

His relation to Christ incarnate, the Son incarnate, even the Christ, shows the Father is God. The Father has divine attributes ascribed to him. He receives worship, and finally, the Father performs deeds that only God performs.

I'm sorry if I'm wearing you out with this, but it's a syllogism. There are certain deeds only God does. The Father does those deeds. Therefore, the Father is God.

It's inevitable to make that conclusion. It's an irresistible, there's the word I wanted, an irresistible conclusion. The Father occupies the roles and performs the deeds of God.

He's the creator of all, 1 Corinthians 8, 6. From him are all things. He sends his Son to be the Savior of the lost, 1 John 4, 18. The Father sent the Son to be the Savior of the world.

It's a world so bad; God loves it anyway. Aren't we glad? God sends the Holy Spirit to apply salvation, John 14:26. I'm going to send you the Spirit of truth, Jesus said.

I'm going. I'm not going to leave you alone. I'm going to send the Spirit.

The Father gives, excuse me, and the Father sends the Spirit. Not only Jesus, John 14:26. I'm going to ask the Father, and he's going to send you the Spirit.

I better not make up the Bible. It's not a good idea. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you and so forth.

The Father gives believers new birth, 1 Peter 1:3. Blessed be the God and Father of our Lord Jesus Christ, who has caused us to be born again to a living hope, through the resurrection of Jesus Christ. From the dead. The Trinity is involved in regeneration.

Specifically, the Father wills it. He plans it. The Father gives grace and peace, Romans 1:7. 2 John 3. The Father commands obedience of his children, 2 John 4. These are works of God.

These are roles that only God plays. God comforts us in all our affliction, as we saw, 2 Corinthians 1:3. The Father of all comfort, that we might comfort others with the comfort that he gave to us. The Father will raise the dead, John 5:21.

That is said of all three persons in Scripture. Primarily of the Father with the divine passive. Sometimes, of the Son.

In Romans 8, at least one time, the Holy Spirit gets in on the action. The Father judges impartially. If you call Father, the one who judges impartially according to each man's work, live your lives on earth in fear, Peter says.

1 Peter 1:17. Luther said, this fear is fear mingled with love for God, who first loved us. It is not, in John Mary's words, the fear of terror, but the fear of honor.

As when people used to honor and fear their parents. The biblical material is plentiful; I close with these words and clearly. The Father is God.

In our next lecture, we will demonstrate, Lord willing, that the Son is God as well.

This is Dr. Robert A. Peterson and his teaching on Theology Proper or God. This is session 6, The Father is God.