

# **Dr. Robert A. Peterson, Theology Proper, Session 8, The Son is God and the Holy Spirit is God**

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This is Dr. Robert A. Peterson in his teaching on Theology Proper or God. This is session 8. The Son is God and the Holy Spirit is God.

We continue our presentation of the deity of Christ by affirming that Jesus saves us in union with himself, brings the age to come, and receives the devotion due God alone, which makes me question my count. Anyway, Jesus saves us in union with him. Salvation is God's work from beginning to end.

The Father plans it before creation, Ephesians 1:4 and 5, 2 Timothy 1:9. The Son accomplishes salvation when he dies and arises, Romans 4:25, 1 Corinthians 15:3 and 4. The Holy Spirit applies salvation when he opens our hearts to the gospel, Acts 16:14. The Lord opened Lydia's heart to respond to what Paul was saying, 1 Corinthians 12:3. No one can say Jesus is Lord in truth except by the Holy Spirit. The triune God will consummate salvation when he raises the dead for final salvation.

Romans 8:11 ascribes that work to the Spirit. Hebrews 9:28 to the Son. As we will see later on, Paul speaks of the application of salvation as union with Christ.

Union with Christ is the Holy Spirit's joining believers spiritually to Christ and his salvation. Union with Christ is that particular work. Paul tells of union in two main ways.

First, he speaks of being in Christ. This phrase most often, not always, most often pertains to union with Christ. Second, Paul speaks of believers united to Christ in his saving deeds, namely his death, Romans 6, 2 to 6. Romans 6, 8. Colossians 2, 20.

His resurrection, Romans 6:4, 5 and 8. Ephesians 2:5 and 6. Colossians 3:1. His ascension, we were raised, we ascended with him. Colossians 3:3. His session, we sat down with him in heaven, Ephesians 2, 6. And his second coming even, Romans 8:19. We will have a revelation, Colossians 3, 2. When Jesus appears, we will appear with him in glory.

Union with Christ is a comprehensive way of speaking of God's applying salvation to us. Being joined to Christ, we receive regeneration, Ephesians 2:4 and 5. Justification, 2 Corinthians 5:21. Philippians 3:9. Being joined to Christ, we receive adoption, Galatians 3:26 to 29.

We receive perseverance, Romans 8:1 and verses 38, 39. Being joined to Christ, we receive resurrection, 1 Corinthians 15:22 and glorification, Colossians 3:4. We're

given new life, saving righteousness, adoption, perseverance, resurrection and glory, all in Christ, in union with him. We've seen that union with Christ as an aspect of salvation is the work of God alone.

It is the Holy Spirit who joins believers in all of Christ's spiritual accomplishments. And this union is comprehensive, including all of the various elements that constitute the application of salvation. But how does this union constitute an argument for Christ's deity? David Wells answers very well, quote, to speak of being in a teacher and of partaking at an ontological and ethical level in that teacher's capacities would be preposterous if that teacher were not divine, close quote.

David Wells, *The Person of Christ*, page 61. It makes no sense to say we are in the angel Gabriel or we died, were buried, and raised with the apostle Paul. It is senseless to say that we are spiritually joined to mere creatures, whether angelic or human.

Christ's place in the saving union is the place occupied by God alone. Union with Christ, then, is a sweeping and powerful demonstration of our Lord's deity. Jesus brings the age to come.

The New Testament contrasts the present age, 1 Timothy 6:17, Titus 2:12, with the age to come, Mark 10:30, Luke 18:30. The present age, the one between Christ's advent, looks back on the Old Testament and ahead to the age to come, the eschaton. The present age is characterized by evil, Galatians 1:4, spiritual blindness, 2 Corinthians 4:4, and spiritual death, Ephesians 2:1 and 2. The age to come is characterized by the resurrection, Luke 20. Eternal life, Luke 18:30, and the riches of God's grace, Ephesians 2:7. I've got a bad reference here in my notes.

I want to see if I can quickly correct it. Yes, I can. The reference to the age to come being characterized by the resurrection should be Luke 20:34-36. The age to come is characterized by the resurrection, eternal life, Luke 18:30, and the riches of God's grace, Ephesians 2:7. From an Old Testament vantage point, the fulfillment of the ages has come already.

1 Corinthians 10:11, Hebrews 1:2, in these last days. Hebrews 9:26, amazingly, believers living in the present age experience the powers of the age to come. Hebrews 6.5, a present foretaste of future greater blessings.

Another key distinction is that between the already and the not yet. From an Old Testament outlook, the New Testament presents the already, the fulfillment of prophetic predictions in the coming of Christ. Nevertheless, along with the already in the New Testament is the not yet, the reality that many prophecies are yet to be fulfilled.

The common tension between the already and the not yet contributes to the New Testament's special character. The transition from the Old Testament era to the present age and from the present age to the age to come are the works of God Almighty alone. And yet it is evident that in the New Testament, Jesus Christ brings both the already and the not yet.

In doing so, the scripture powerfully identifies Jesus with God. Jesus Christ brings both ages. The Gospels primarily present the already and the not yet as the coming of the kingdom of God, present and future.

Jesus inaugurates the kingdom in his preaching, for he tells his disciples, quote, to you it has been given to know the secrets of the kingdom of heaven. Matthew 13:11. Jesus brings the kingdom in his exorcisms.

If it is by the spirit of God that I cast out demons, then the kingdom of God has come upon you. Matthew 12:28. Jesus, the son of man, will also bring the consummated kingdom.

He'll return in great glory, sit on his glorious throne, judge the nations, and assign eternal destinies. Matthew 25:41, 46. It is the same in Acts.

There Jesus, exalted to heaven, gives gifts of repentance and forgiveness now, as Peter says, "God exalted him at his right hand as leader and savior to give repentance to Israel and forgiveness of sins." Acts 5:31. But the times of refreshing, I'm quoting, from the presence of the Lord, are future.

And they will come when the Father sends "the Christ appointed for you, Jesus, whom heaven must receive until the time for restoring all the things about which spoke by the mouth of his holy prophets long ago." Acts 3:20 and 21.

In the Epistles 2, Jesus brings the already and the not yet. God the Father already has, quote, delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins. Close quote.

Colossians 1:13 and 14. But our resurrection will occur only when Christ returns and transfers the kingdom to the Father. 1 Corinthians 15:22 to 25.

But that day is still to come when his kingdom will be established outwardly and eternally in the new heavens and the new earth. Believers long for the day when the kingdom, quote, of the world has become the kingdom of our Lord and of his Christ. And he will reign forever and ever, Revelation 11:15.

The fact that Jesus brings the present age and the age to come, as well as the already and the not yet, is a vivid demonstration of his deity. Lastly, Jesus receives devotion due God alone. Against the backdrop of the Old Testament, which commands worship of the one living and true God, while condemning all other worship, the New Testament practice is amazing.

It continues to affirm monotheism, but also affirms that it is proper and necessary to offer religious devotion to Jesus. He is worshiped, praised in doxologies, adored in hymns, and addressed in prayer. Four ways that the New Testament shows Jesus receives devotion due only to God himself.

Worship. Religious devotion to Jesus includes worship. After healing a lame man, Jesus puts his deeds, including judgment, on par with the Father's.

Quote, the Father judges no one, but has given all judgment to the Son, that all may honor the Son just as they honor the Father. John 5, 22-23. Jesus deserves divine honor for himself.

In John 9, a man born blind is given such honor. Jesus gives him sight and asks if he believes in the Son of Man. When Jesus identifies himself as that Son of Man, the man replies, "Lord, I believe."

And he worships him. Verse 38. Perhaps the most famous example of worship in the Gospels is that of Thomas, who, when the resurrected Christ appeared to him, exclaims to him, it says in the Greek text, my Lord and my God.

I say that because the cults say that Thomas said something like, oh my God, as an exclamation. Specifically, John wrote, and Thomas said to him, my Lord and my God. Paul teaches that one day all will bow before Jesus and confess his lordship.

Philippians 2:9-11. The background in Isaiah 45 makes it clear that all will bow, but those who hate God will be condemned, while only spiritual Israelites will be saved. Isaiah 45:23-25.

Philippians 2:10-11. Hebrews 1 teaches that the Father directs the angels to worship the Son. Let all God's angels worship him.

Hebrews 1:6. The writer speaks of Christ's session, his sitting down in the heavenly world, as the surrounding context demonstrates. When the victorious Son returns to God's presence, there is much worship in heaven. The good angels relate to Christ, not as to a peer, but as creatures to their maker.

They worship him. Revelation also speaks of the worship of Christ. John introduces his favorite designation for Christ, the lamb, in chapter 5, and describes worship.

Jesus is as, “a lamb standing as though it had been slain,” before whom angels and leading people, quote, fell down, close quote, in worship. Verse 6, 8, verse 8. See also 4:10. They sing a song of worship to him, after which, accompanied by innumerable angels, they cry, quote, with a loud voice, a doxology to the lamb.

Indeed, they repeat the worship and ascribe to the Father and Son, quote, blessing and honor and glory and might forever and ever. Revelation 5:11 through 13. Redeemed human beings and good angels refuse to be worshiped.

Acts 14:11 to 16, Paul and Barnabas. Revelation 19:10 and 22:8 and 9. The angels before whom John just collapses. Get up, they say.

Do not even give an appearance of worship to us. We are fellow servants of God, of yours. We worship God.

But Jesus is Lord, and he rightly accepts worship from human beings and angels. Doxologies. Religious devotion to Jesus includes doxologies, that is, liturgical statements of praise and worship.

Peter writes, quote, grow in the grace and knowledge of our Lord and Savior Jesus Christ. To him be the glory both now and to the day of eternity. Amen.

2 Peter 3:18. See also Hebrews 13:20 and 21. Revelation does the same when John presents angels and human beings as praising Christ, shouting, “worthy is the lamb who was slain to receive power and wealth and wisdom and might and honor and glory and blessing.”

Revelation 5:12. Only God is the subject of doxologies. And in Hebrews 13:20 and 21 and 2 Peter 3:18, Jesus alone is praised.

Hymns. Religious devotion to Jesus includes hymn singing. Paul commands be filled with the spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart.

Ephesians 5:18, 19. Christian singing is done to the Lord here in reference to Christ. Hymns are addressed to Christ, further underlining his deity.

Prayers. Our last demonstration of religious devotion to Jesus is that prayers are offered to him in the New Testament. Religious devotion to Jesus includes prayers.

Jesus states, quote, whatever you ask in my name, this I will do, that the father may be glorified in the son. John 14:13. To ask in Jesus name is to approach the father confidently based on the work of Jesus.

See John 16:23 to 24. Disciples are also to ask the son himself, quote, if you ask me anything in my name, I will do it. John 14:14.

Father and son alike are the objects of Christian prayer. We find the same thing in other New Testament books. People pray to Jesus as they would pray to God.

Stephen, as he's being stoned to death, cries out, quote, Lord Jesus, receive my spirit, Acts 7:59. The Bible ends with a prayer to Jesus. After John records Jesus' words, surely I am coming soon, Revelation 22:20, he adds a prayer to Christ. Amen. Come, Lord Jesus.

Conclusion. Two significant historical denials of Christ's deity deserve mention. Ebionism and Arianism. I've already told you why we professors and retired professors like these strange heresies with esoteric sounding names, because they keep us employed since you need us.

Ebionism was a Jewish monotheistic denial that Christ is God. It held that at Jesus' baptism, Christ ascended upon Jesus in the form of a dove. Near the end of Jesus' life, the Christ withdrew from him.

Unlike Ebionism, Arianism arose within the church. Arius, who died in 336, for whom the heresy is named, was an elder in the church of Alexandria. Emphasizing the absolute uniqueness and transcendence of God, he denied the full deity of Christ.

Instead, he held that Christ, the Word, the Son, was God's first and highest creature. The Father worked and works through the Word. But unlike God, the Word had a beginning.

The Son is different in essence from the Father. All these were the contentions of Arius of Alexandria. The Council of Nicaea in 325 rightly condemned Arianism as a heresy by affirming Christ's deity.

The Creed from the Council of Nicaea is commonly called the Nicene Creed. We visit it once more. We believe in one God, the Father Almighty, maker of heaven and earth and of all things visible and invisible.

And we believe in one Lord Jesus Christ, the Son of God, the only begotten, begotten by his Father before all ages. Light from light, true God from true God, begotten, not made, consubstantial with the Father, through whom all things came into existence, who for us men and for our salvation came down from heaven and became incarnate by the Holy Spirit and the Virgin Mary and became a man and was crucified for us under Pontius Pilate and suffered and was buried and rose again on the third day in accordance with the scriptures and ascended into heaven and is seated at the right

hand of the Father and will come again with glory to judge the living and the dead, and there will be no end to his kingdom. I won't read the rest of the Creed because we had read it before, and I just finished reading the Christological part.

The Church rightly teaches the deity of Christ because Scripture so plainly does. The New Testament identifies Jesus with God. Jesus performs the communion with him.

Jesus brings the age to come. Jesus receives devotion due to God alone. In fact, Jesus bears witness to his own deity.

We do not make this a separate category because it runs through all five categories. Jesus identifies himself with God when he applies Old Testament passages to himself. Revelation 1:17 and 18.

He says that he performs the works of God. Judgment, John 5:22, 23. Raising the dead, John 5:28, 29.

And assigning final destinies, Matthew 25:31 to 46. Jesus saves believers who are in union with him. John 14:20 and 17:23.

Jesus says that he brings the age to come. Matthew 12:28, 25, 34, 41. And he receives devotion due only to God.

John 14:13 and 14. John 20:28. Amen and amen.

We have shown that Old and New Testaments both confess that there is only one God. We further have presented a case for the deity of the Father and one for the deity of the Son. It remains to speak of the deity of the Holy Spirit.

As we do, we should briefly mention that the material here is more sparse than that for the Father, which is all over the place, and also the Son, which is very prevalent as well. Much more prevalent than the deity of the Spirit. How do we account for this? Because the Son is the Savior, and we believe in him for salvation.

We don't believe in the Holy Spirit for salvation. The Holy Spirit enables us to believe in Christ for salvation and perform special functions, but he's not the Savior. He didn't die and arise for us, and he is not the object of saving faith.

In the biblical story, God is the director and the producer, if you will. Christ is the star, not the Spirit. We are co-stars, and the Spirit is a supporting actor, I suppose we would say, intending no dishonor to the Holy Spirit, who, like the Father and the Son, is God himself, a member of the Holy Trinity forever.

Praise the Lord. Before speaking of the Spirit's deity and the proofs for that, we need to quickly say that the Spirit is, Holy Spirit is a person and not a mere force. Scripture presents the Holy Spirit as a person, not an impersonal force.

The Spirit is personal, as seen in how he has personal traits, performs personal ministries, and is affected as a person. The Spirit has personal traits. There is a little problem with my notes, which I apologize for.

The elements of personality are intelligence, volition, and emotion, and Scripture ascribes all three of these to the Spirit. The Spirit has intelligence, for Jesus promises the Spirit will speak through his disciples when they are persecuted because of Jesus, Matthew 10:19, and 20. Jesus promises after he returns to the Father, the Spirit will teach the disciples, remind them of Jesus' words, John 14:26, and guide them into all truth, John 16:13.

Paul teaches that the Spirit alone, quote, knows the thoughts of God, 1 Corinthians 2:11. The Spirit has volition, or will, for although believers are told to seek spiritual gifts, quote, one and the same Spirit is active in all these gifts, distributing to each person as he, the Spirit, wills, 1 Corinthians 12:11. The Spirit allocates spiritual gifts as he sees fit.

The Spirit has emotion, because only persons can be grieved, and Paul says the Spirit can be grieved. He warns, don't grieve God's Holy Spirit. You were sealed by him for the day of redemption.

The Holy Spirit performs personal ministries. The Spirit performs ministries that only persons perform. Yes, it's another syllogism.

Persons perform certain ministries. The Spirit performs some of those ministries. Therefore, the Spirit is a person.

Actually, the first line should be that only persons perform certain ministries. Jesus said, I will ask the Father. He'll give you another counselor to be with you forever, to be with you forever, John 14:16.

The Spirit perpetuates Jesus' teaching, testifies to him, and glorifies him. He will take from what his mind, Jesus says, and declare it to you, John 16:14. When the counselor comes, the one I will send to you from the Father, the Spirit of truth who proceeds from the Father, he will testify about me, John 15:26.

He will glorify me, John 16:14. Impersonal forces do not convict people of sin, but the Spirit does, as Jesus says. When he comes, he will convict the world about sin, righteousness, and judgment, John 16:18.



Paul also teaches the same thing. The Spirit himself, quote, intercedes for us with unspoken groanings, Romans 8:26. The Spirit assures us.

He himself bears witness with our spirit that we are children of God, Romans 8, 16. And he gives life, quote, the letter kills, but the Spirit gives life, close quote, 2 Corinthians 3:6. The Holy Spirit can be blasphemed, Mark 3:29. Lied to, Acts 5:3. Tested, verse 9. Resisted, Acts 7:51.

Grieved, Ephesians 4:30. Quenched, 1 Thessalonians 5:19. And insulted, Hebrews 10:29.

That is, he is affected as a person is affected. In sum, the Holy Spirit is not an impersonal force, but a person whom believers know as Jesus foretells, John 14:17. You do know him because he remains with you and will be in you, John 14:17.

And he is a person with whom we fellowship, quote, the grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all, 2 Corinthians 13:13. Having laid that foundation to affirming that the Spirit is a person, not merely a force, he's a powerful person, a forceful person, but he's not a mere force. He is a person who's powerful, among other things.

Now we affirm our main point: the Father is God, the Son is God, and the Holy Spirit is God. The Holy Spirit is a person, even a divine person. He is God.

The deity of the Spirit, not as prominent as the deity of Christ for reasons already mentioned, is nevertheless seen in that he has divine qualities, number one, does divine works, number two, and has a name interchangeable with God's name, number three. The Spirit has divine qualities. Scripture ascribes to the Spirit qualities that only God has, including truth, holiness, power, knowledge, and eternity.

Two of the Spirit's divine qualities are tied to his names. He is, quote, the Spirit of truth, John 14:17, John 15:26, John 16:13, because he does God's work of revealing Jesus to his disciples, John 15:26, and 16:13 through 15. He is furthermore the Holy Spirit because his name connects him to God's holiness in a way only fitting for God himself.

Truth and holiness, then, are bound to the Spirit's name so as to show him to be a divine person. When the Holy Spirit works mightily through Paul to perform apostolic miracles, Romans 15:19, he reveals his divine power. Furthermore, the Spirit possesses divine knowledge for only, quote, the Spirit searches everything, even the depths of God, 1 Corinthians 2:0. The Holy Spirit also possesses God's attribute of eternity, as Hebrews demonstrates when it links the Spirit in Christ's sacrifice.

He, quote, Jesus, quote, through the eternal Spirit offered himself without blemish to God, Hebrews 9:14. The Holy Spirit does divine works. The Spirit performs certain works that only God does. The Spirit plays a part in the work of creation, Genesis 1:1 and 2, and the production of Holy Scripture, 2 Peter 1:20 to 21.

But his most famous work deals with salvation. The Spirit raises Jesus from the dead. Although Scripture usually credits the Father for this work, the Holy Spirit has a part to play too.

In fact, Jesus, quote, was appointed to be the powerful Son of God according to the Spirit of holiness by the resurrection of the dead, Romans 1:4. God the Spirit also applies our salvation. He unites us to Christ, 1 Corinthians 12:13. He applies to us adoption, Romans 8:15. Regeneration, John 3:8, Titus 3:5. The Spirit applies to us sanctification, 2 Thessalonians 2:13, and justification, 1 Corinthians 6:11. The Spirit also plays a part in raising us from the dead, Romans 8:11. In fact, having the Spirit is synonymous with having salvation, quote, if anyone does not have the Spirit of Christ, he does not belong to him, Romans 8:9. Only God indwells his people. Jesus predicts that the Spirit will indwell us, John 14:16-18. And in at least six places, Paul says the Holy Spirit indwells the people of God, Romans 8:9 and 11, 1 Corinthians 3:16, 6:19, 2 Corinthians 1:21-22, 2 Timothy 1:14. In Jesus predicted the Spirit will do it, John 14:16-17. In six places, Paul says that prediction came true, Romans 8:9 and 8:11, 1 Corinthians 3:16 and 6:19, 2 Corinthians 1:21-22, 2 Timothy 1:14. The Spirit's name is interchangeable with God's name.

Luke implies this in Acts 5 when Peter confronts Ananias and Sapphira about their lies. Peter rebukes Ananias and says that when he lies to the Holy Spirit, he lies not to men, but to God, verses 3 and 4. Peter teaches that Christians are God's temple, 1 Corinthians 3:16, and a temple of the Holy Spirit, 6:19. The Spirit is thus interchangeable with God. His name is equated with God's.

The Holy Spirit, furthermore, is a person of the Trinity. The Spirit is distinct from the Father and the Son, but is equal to them. He is associated with the Father and the Son as only God can be.

The Spirit is distinct from the Father and the Son. The Gospels, the Epistles, and Revelation show this. The Spirit is a distinct person of the Godhead.

After Jesus' baptism, the heavens, quote, suddenly opened for him, and he saw the Spirit of God descending like a dove and coming down on him. And a voice from heaven said This is my beloved Son with whom I am well pleased. Matthew 3:16-17. The Father, Son, and Spirit are simultaneously present at Jesus' baptism.

Jesus comes out of the water, the Spirit descends on him, and the Father speaks words of love and delight. At the end of John's Gospel, the risen Christ blesses his disciples. Peace be with you.

As the Father has sent me, I also send you. After saying this, he breathed on them and said, Receive the Holy Spirit. John 20:21-22. As he sends the disciples, Jesus distinguishes himself from the Father who sent him.

And in a prophetic action, he breathes the Holy Spirit on them to empower them to preach the Gospel. We're showing here that consistently the Spirit is not confused with the Father and the Son, but distinguished from them, presented as distinct from them. After declaring that all of God's promises found their fulfillment in Christ, Paul writes, quote, Now it is God who strengthens us together with you in Christ and who has anointed us.

He has also put his seal on us and given us the Spirit in our hearts as a down payment. 2 Corinthians 1:21-22. As he defends himself against adversary's attacks with words of assurance, the Apostle distinguishes God the Father, Christ, and the Spirit. In Revelation, which bears features of a prophecy and an epistle, John opens with a salutation.

To the seven churches in Asia, he wrote, Grace and peace to you from the one who is, who was, and who is to come, and from the seven spirits before his throne, and from Jesus Christ, the faithful witness, the firstborn from among the dead, and the ruler of the kings of the earth. Revelation 1:4-5. Along with Jesus Christ, we find the eternal one on the throne, God the Father, and the seven spirits, the Holy Spirit. The seven spirits and the seven spirits of God, Revelation 4:5 and 5:6 are, quote, figurative designations for the effective working of the Holy Spirit, since this is the characteristic identification of Spirit in the New Testament when found in conjunction with or as part of an apparent formula with God and Christ.

That's a quote from Gregory Beal's monumental *The Book of Revelation*, page 189. All parts of the New Testament then distinguish Father, Son, and Holy Spirit. They teach us not to confuse the persons.

We do not put the Father or the Spirit on the cross, for example. The three Trinitarian persons are distinct, but mysteriously, they are also equal. This is proven when Scripture associates the Spirit with the other two persons so as to imply his deity.

The Holy Spirit is associated with the Father and the Son, as only God can be. This is the last point in today's lecture. Before his ascension, the risen Christ gave a great commission to his church, telling the disciples to make other disciples baptize and teach all nations.

They are to baptize believers, as quoted in the name of the Father and of the Son and of the Holy Spirit, Matthew 28:19. The Spirit is here combined with the other two persons of the Trinity in a way fitting for God alone. It makes no sense to speak of baptism in the name of an apostle.

Paul disavows the very thing in 1 Corinthians 1:13. Nobody was baptized in my name, he says, or of an angel. Nobody's baptized in the name of an angel anywhere in the Bible. Rather, baptism is performed in the name of the Triune God.

Thus, the Spirit is associated with the other two Trinitarian persons as only God can be associated. Paul writes, there are varieties of gifts, but the same Spirit. And there are varieties of service, but the same Lord.

There are a variety of activities, but it is the same God who empowers everyone. 1 Corinthians 12:4-6. Paul teaches that there are varieties of gifts, service, and activities, but the same Holy Spirit, the same Lord Jesus, and the same God the Father.

That is, the unity of the persons of the Trinity undergirds the church's ministries. The Spirit gives different spiritual gifts, which are used in different types of service done for the Lord Jesus, and which result in different activities performed by the Father. The Holy Spirit is tied to the two other Trinitarian persons in various aspects of the church's life.

Only God gives spiritual gifts, and He is here called the same Spirit. 1 Corinthians 12:4. Paul's most famous benediction "the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all." 2 Corinthians 13:13 shows the Spirit's deity.

Here, Christ is the source of grace for God's people. The Father is the source of love, and the Spirit is the source of fellowship. Divine blessings are given by the Son, the Father, and the Spirit.

Lord willing, in our next lecture, we will continue to finish up the doctrine of the Trinity and move on to the attributes of God.

This is Dr. Robert A. Peterson in his teaching on Theology Proper or God. This is session 8. The Son is God and the Holy Spirit is God.