

Dr. Robert A. Peterson, Theology Proper: God, Session 7, The Son is God Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Peterson, Theology Proper: God, Session 7, The Son is God, Biblicalelearning.org, BeL

Dr. Robert A. Peterson's "The Son is God," session seven of his "Theology Proper," argues for Jesus Christ's divinity. The session presents multiple lines of evidence from the Bible. First, Old Testament passages referring to Yahweh are applied to Jesus in the New Testament. Second, the New Testament demonstrates an interchangeability between Jesus and God in various aspects like kingdom, love, and judgment. Third, the New Testament explicitly calls Jesus "God." Finally, Jesus performs works that Scripture attributes only to God, such as creation, providence, judgment, and salvation.

2. 22 - minute Audio Podcast Created on the basis of Dr. Peterson, Theology Proper: God, Session 7 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Theology → Theology, Peterson → Theology Proper: God).



**Peterson_TheoProp
er_Session07.mp3**

3. Briefing Document: Peterson, Theology Proper: God, Session 7, The Son is God

Briefing Document: The Deity of the Son (Dr. Robert A. Peterson, Theology Proper, Session 7)

Main Theme: This session of Dr. Peterson's "Theology Proper" course focuses on establishing the deity of the Son, Jesus Christ, within the context of the Trinity and the foundational principle of monotheism (one God). Peterson argues that the New Testament identifies Jesus with the one true God in several key ways.

Key Arguments and Supporting Evidence:

Dr. Peterson presents three primary proofs for the deity of the Son:

1. Jesus is Identified with God:

- **Application of Old Testament Yahweh Passages to Jesus:** Peterson highlights numerous instances where New Testament writers apply Old Testament texts that refer to Yahweh (God's covenant name, represented by the Tetragrammaton) directly to Jesus. This implies that Jesus is the Lord God of the Old Testament.
- **Mark 1:2 (quoting Malachi 3:1):** "See, I am going to send my messenger, and he will clear the way before me, says the Lord of hosts." Mark applies this to Christ and John the Baptist, portraying Christ as "the Lord."
- **Acts 2:36 (citing Joel 2:32):** Joel wrote, "Then everyone who calls on the name of the Lord will be saved." 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."
- **1 Corinthians 1:31 & 2:8 (quoting Jeremiah 9:24):** Jeremiah states, "The one who boasts should boast in this, that he understands and knows me, that I am the Lord." Paul echoes this: "let the one who boasts boast in the Lord," and then identifies this Lord as "the Lord of glory...crucified," which is Jesus.
- **1 Peter 3:15 (citing Isaiah 8:12-13):** Isaiah says, "You are to regard only the Lord of hosts as holy." Peter writes, "but in your hearts regard Christ the Lord as holy," placing Christ in the position of Yahweh.
- **Revelation 1:17-18 (reminiscent of Isaiah 41:4, 44:6, 48:12):** Yahweh declares, "I am the Lord, the first and the last." Jesus says, "Don't be afraid. I am the first and

the last and the living one. I was dead, but look, I am alive forever and ever." This echoes Yahweh's eternal nature.

- **Interchangeability of Jesus and God in the New Testament:** Peterson argues that New Testament writers, particularly Paul, use the terms "God" and "Christ" interchangeably in various contexts, indicating their shared divine nature. He provides seven examples based on the work of David Wells:
 - God's kingdom is Christ's kingdom (e.g., Ephesians 5:5).
 - God's love is Christ's love (e.g., Romans 8:35).
 - God's word is Christ's word (e.g., 1 Thessalonians 4:15).
 - God's Spirit is Christ's Spirit (e.g., Philippians 1:19).
 - God's peace is Christ's peace (e.g., Colossians 3:15).
 - God's day of judgment is Christ's day of judgment (e.g., Philippians 1:6).
 - God's grace is Christ's grace (e.g., Galatians 1:6, 6:18). Peterson concludes that this interchangeability is not due to confusion but rather an affirmation that "Jesus is God."
- **Jesus is Called God in the New Testament:** Peterson identifies six explicit instances where Jesus is directly called "God" (Theos) in the New Testament:
 - **John 1:1:** "In the beginning was the Word, and the Word was with God, and the Word was God." Peterson refutes cultic misinterpretations that try to translate the final "God" as "a god," pointing out the inconsistent application of the Greek article (or lack thereof) in such translations.
 - **John 1:18:** "No one has ever seen God; the only God, who is at the Father's side, he has made him known." Peterson highlights that the "only God" refers to Jesus.
 - **John 20:28:** Thomas exclaims to Jesus, "My Lord and my God!" This serves as a bookend to John's Gospel, affirming Jesus' deity.
 - **Romans 9:5:** While acknowledging varying interpretations, Peterson notes that many evangelicals understand this verse as referring to Christ: "...from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen." He cites the commentaries of Doug Moo and Tom Schreiner in support.

- **Titus 2:13:** "...waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ." This verse links "great God" and "Savior" to Jesus Christ.
- **Hebrews 1:8:** Quoting Psalm 45:6, the Father says to the Son: "Your throne, O God, is forever and ever..." This directly addresses the Son as "God."
- **2 Peter 1:1:** "...to those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ." Similar to Titus 2:13, this verse connects "God" and "Savior" to Jesus Christ. Peterson mentions Mary J. Harris's book, "Jesus as God," which specifically examines these instances.

2. Jesus Performs the Works of God:

Peterson employs a syllogistic argument: only God performs certain works; Jesus is said to do those works; therefore, Jesus is God. He examines four categories of divine works performed by Jesus:

- **Creation:** Both Testaments affirm God as the sole creator. However, the New Testament ascribes creation to Jesus Christ (John 1:3, Colossians 1:16, Hebrews 1:2). Passages emphasize that "all things were made through him" (John 1:3) and "by him all things were created, in heaven and on earth, visible and invisible...all things were created through him and for him" (Colossians 1:16). This indicates Jesus' divine agency in creation.
- **Providence:** Scripture teaches that God alone sustains and directs the world. Yet, the New Testament attributes this work of providence to Jesus Christ. Colossians 1:17 states, "And he is before all things, and in him all things hold together." Hebrews 1:3 says the Son "upholds all things by the word of his power."
- **Judgment:** Both Testaments affirm God as the ultimate judge. However, the New Testament ascribes judgment to the Son of God (Matthew 16:27, Acts 10:42, John 5:22-23, 2 Thessalonians 1:7-8). Jesus himself states that the Father "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).
- **Salvation:** The Old Testament identifies God as the sole Savior. However, the New Testament ascribes the work of salvation to Jesus Christ in at least six ways:
- **Jesus is the Savior:** The New Testament frequently calls Jesus "Savior" (numerous examples cited). Even without using the title, passages like Matthew 1:21 ("he will save his people from their sins") present Jesus as the one who saves.

- **Jesus forgives sins:** Forgiving sins is a divine prerogative also attributed to Jesus (Luke 7:47-49, Acts 5:31, Colossians 1:13-14, Revelation 1:5-6).
- **Jesus does the work that saves us forever:** Hebrews testifies that Christ obtained "eternal redemption" through his sacrifice (Hebrews 9:11-12, 10:14).
- **Jesus is the object of saving faith:** While the Old Testament focuses on faith in God, the New Testament presents Jesus as the proper object of saving faith (John 3:16, Galatians 2:16, Acts 4:12).
- **Jesus gives the Holy Spirit to his church:** The outpouring of the Holy Spirit at Pentecost is presented as Jesus fulfilling Old Testament prophecies (Joel 2) and is a divine saving work (Acts 2:33).
- **Jesus consummates salvation:** Jesus will raise the dead, assign eternal destinies, and bring final salvation and cosmic restoration (Matthew 10:28, John 5:28-29, Matthew 25:31-46, Philippians 3:20-21, Hebrews 9:27-28, Colossians 1:20). Peterson briefly mentions that Philippians 3:21 also implies Jesus possesses divine power.

Conclusion (of the excerpt):

Dr. Peterson concludes this session by stating that the evidence presented strongly supports the deity of the Son. He outlines two remaining proofs to be discussed in the subsequent part of the lecture.

Important Quotes:

- "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 applies Yahweh passages to Jesus."
- "New Testament writers, especially Paul, also identify Jesus with God."
- "Overwhelmingly, the biblical writers, especially Paul, interchange Jesus with God."
- "They are affirming that Jesus is God."
- "The New Testament outright calls Jesus God."
- "Only God does certain works. Jesus is said to do those works. Therefore, Jesus is God."

- "One of the strongest arguments for Christ's deity is that he saves."
- "Forgiving sins is a divine prerogative and the prerogative of God alone...In every section of the New Testament, forgiving sins is also Jesus' divine prerogative."

Further Reading (Mentioned in the Source):

- Morgan and Robert Peterson (eds.), *The Deity of Christ* (Theology and Community series).
- Robert M. Bowman, Jr. and J. Ed. Komazuski, *Putting Jesus in His Place, The Case for the Deity of Christ*.
- David F. Wells, *The Person of Christ, a biblical and historical analysis of the Incarnation*.
- Mary J. Harris, *Jesus as God. New Testament use of Theos in reference to Jesus*.

This briefing document summarizes the main arguments and evidence presented by Dr. Peterson in Session 7 of his "Theology Proper" course, focusing on the biblical case for the deity of the Son, Jesus Christ.

4. Study Guide: Peterson, Theology Proper: God, Session 7, The Son is God

Study Guide: The Son is God

Key Concepts:

- **Monotheism:** The doctrine that there is only one God.
- **Deity of Christ:** The belief that Jesus Christ is fully God.
- **Yahweh:** The personal covenant name of God in the Old Testament, represented by the Tetragrammaton (YHWH).
- **Inclusio:** A literary device where similar or identical words or themes frame a passage, section, or book.
- **Providence:** God's active involvement in sustaining and governing the created order.
- **Salvation:** God's act of delivering humanity from sin and its consequences.
- **Divine Attributes:** Qualities or characteristics that belong uniquely to God.
- **Interchangeability:** The New Testament practice of using the names and actions of God and Jesus Christ interchangeably.

Quiz:

1. According to the text, what is the foundational belief about God that the New Testament continues to affirm from the Old Testament, even while presenting Jesus as divine?
2. Describe one of the three primary ways the New Testament identifies Jesus with the one true God, according to the author. Provide a brief example from the text to illustrate this point.
3. Explain the significance of New Testament writers applying Old Testament passages that refer to Yahweh to Jesus. What does this imply about Jesus' identity?
4. What does the author mean by the "interchangeability of Jesus and God" in the New Testament? Provide one specific example of this interchangeability discussed in the text.

5. Give two examples from the Gospel of John where Jesus is explicitly called God, highlighting the significance of John 1:1 and John 20:28.
6. According to the text, what is the logical structure of the argument that Jesus is God based on the works he performs? List two categories of these works.
7. Explain how the New Testament ascribes the work of creation to Jesus Christ. How does this support the claim that he is divine?
8. What is divine providence, and how does the New Testament demonstrate that Jesus participates in this work of God? Provide one textual reference.
9. In what ways does the New Testament present Jesus as the Savior, a role the Old Testament attributes to God alone? Briefly mention two of the six ways discussed.
10. How does Jesus' role in judgment and the consummation of salvation, as described in the New Testament, point to his deity? Give one example of a divine prerogative Jesus exercises in these areas.

Answer Key:

1. The New Testament continues to affirm Old Testament monotheism, the reality that there is only one God. This is stated explicitly even as the text argues for the deity of the Son.
2. One way is that Old Testament passages that refer to Yahweh are applied to Jesus. For example, Mark applies Malachi 3:1, which speaks of the Lord sending a messenger, to Jesus and John the Baptist, portraying Jesus as the Lord.
3. Applying Yahweh passages to Jesus implies that Jesus is the Lord God, the Yahweh of the Old Testament. Yahweh is God's special covenant name that uniquely identifies deity.
4. The interchangeability of Jesus and God means that New Testament writers, particularly Paul, use the names and concepts associated with God and Jesus in a way that suggests they share the same divine nature. For instance, Paul refers to both "the kingdom of God" and "the kingdom of Christ and God" (Ephesians 5:5).
5. John 1:1 states, "In the beginning was the word, and the word was with God, and the word was God," directly calling the Word (understood as Jesus) God. In John 20:28, Thomas exclaims to the risen Jesus, "My Lord and my God," which John presents as the culmination of his gospel's witness to Jesus' deity.

6. The syllogism is: only God does certain works; Jesus is said to do those works; therefore, Jesus is God. Two categories of these works are creation and salvation.
7. The New Testament ascribes the work of creation to Jesus Christ by stating that "all things were made through him" (John 1:3) and "by him all things were created...for him all things were created" (Colossians 1:16). Since creation is a work only God performs, ascribing it to Jesus demonstrates his divine nature.
8. Divine providence is God's work in sustaining and directing all things. The New Testament shows Jesus participating in this by stating that "by him all things consist" (Colossians 1:17) and that he "upholds all things by his powerful word" (Hebrews 1:3).
9. The New Testament presents Jesus as the Savior by explicitly calling him Savior in numerous places (e.g., Luke 2:11) and by describing his actions as saving, such as forgiving sins (Luke 7:47-49) and obtaining eternal redemption (Hebrews 9:12). These are actions that the Old Testament attributes solely to God.
10. Jesus' role as judge (John 5:22-23, 2 Thessalonians 1:7-8) and his power to raise the dead and assign eternal destinies (John 5:28-29, Matthew 25:31-46) are divine prerogatives. Only God has the ultimate authority and power over life, death, and eternal judgment, so Jesus exercising these roles indicates his deity.

Essay Format Questions:

1. Discuss in detail the significance of the New Testament's application of Old Testament Yahweh passages to Jesus Christ as an argument for his deity. Provide specific examples from the text to support your analysis.
2. Explore the concept of the "interchangeability of Jesus and God" in the New Testament, as presented by the author. Analyze the implications of this linguistic pattern for understanding the relationship between the Father and the Son within the Trinity.
3. Evaluate the argument that Jesus' performance of works that only God can do serves as a compelling proof of his deity. Choose two categories of these works (creation, providence, judgment, or salvation) and elaborate on the scriptural evidence provided in the text.
4. Analyze the various ways in which the New Testament presents Jesus Christ as the Savior. Discuss why this role, traditionally ascribed to God alone in the Old Testament, strongly supports the doctrine of the deity of the Son.
5. Consider the author's assertion that the New Testament outright calls Jesus God. Examine the key passages cited (John 1:1, John 20:28, Romans 9:5, Titus 2:13, Hebrews 1:8, 2 Peter 1:1) and discuss the strength of this direct linguistic evidence for the deity of Christ.

Glossary of Key Terms:

- **Theology Proper:** The branch of systematic theology that deals specifically with the doctrine of God.
- **Trinity:** The Christian doctrine that God is one being in three co-equal, co-eternal persons: Father, Son, and Holy Spirit.
- **Tetragrammaton:** The four Hebrew letters (YHWH) that form the personal name of God in the Old Testament, often referred to as Yahweh.
- **Monotheism:** The belief that there is only one God.
- **Deity:** The state or quality of being God; divine nature.
- **Incarnation:** The Christian doctrine that God the Son became human in the person of Jesus Christ.
- **Atonement:** The work Christ did in his life and death to earn salvation for sinners.
- **Justification:** God's act of declaring sinners righteous in his sight through faith in Jesus Christ.
- **Sanctification:** The process by which believers are made holy and conformed to the image of Christ.
- **Eschatology:** The branch of theology concerned with the end times, including judgment, heaven, and hell.

5. FAQs on Peterson, Theology Proper: God, Session 7, The Son is God, Biblicalelearning.org (BeL)

Frequently Asked Questions: The Deity of the Son

1. How does the New Testament identify Jesus with God according to the Old Testament? The New Testament identifies Jesus with God by applying Old Testament passages that refer to Yahweh directly to Jesus. Yahweh is God's special covenant name, indicated by the Tetragrammaton. Examples include Mark applying Malachi 3:1 to Jesus (Mark 1:2), Peter applying Joel 2:32 to Jesus at Pentecost (Acts 2:36, 38), Paul quoting Jeremiah 9:24 and identifying the Lord in whom believers boast as the Lord of glory whom they crucified (1 Corinthians 1:31, 2:8), and Peter replacing the "Lord of hosts" in Isaiah 8:12-13 with "Christ the Lord" (1 Peter 3:14-15). Additionally, Jesus' self-description in Revelation 1 echoes Yahweh's words in Isaiah, further equating the two.

2. What does it mean that there is an "interchangeability" between Jesus and God in the New Testament? The interchangeability of Jesus and God in the New Testament refers to the way biblical writers, especially Paul, use terms and concepts associated with God and apply them equally to Jesus. This suggests that they viewed Jesus as having the same nature and authority as God. Seven examples of this interchangeability include: God's kingdom and Christ's kingdom (1 Thessalonians 2:12, Ephesians 5:5), God's love and Christ's love (Ephesians 1:4, Romans 8:35), God's word and Christ's word (Colossians 1:25, 1 Thessalonians 4:15), God's Spirit and Christ's Spirit (1 Thessalonians 4:8, Philippians 1:19), God's peace and Christ's peace (Galatians 5:22, Colossians 3:15), God's day of judgment and Christ's day of judgment (Isaiah 13:6, Philippians 1:6), and God's grace and Christ's grace (Ephesians 2:8-9, Galatians 1:6).

3. How does the New Testament directly call Jesus "God"? The New Testament explicitly calls Jesus "God" in several passages. John 1:1 states, "In the beginning was the Word, and the Word was with God, and the Word was God." John 20:28 records Thomas exclaiming to Jesus, "My Lord and my God!" John 1:18 refers to "the only God, who is at the Father's side." Romans 9:5 speaks of Christ as "God over all, blessed forever." Titus 2:13 describes believers waiting for "the glory of our great God and Savior, Jesus Christ." Hebrews 1:8 quotes God the Father saying to the Son, "Your throne, O God, is forever and ever." 2 Peter 1:1 speaks of "the righteousness of our God and Savior Jesus Christ." These direct ascriptions of the title "God" (Theos in Greek) to Jesus strongly affirm his deity.

4. What are some of the divine works that Jesus performs, demonstrating his deity?

Jesus demonstrates his deity by performing works that the scriptures ascribe only to God. These include: * **Creation:** John 1:3 and Colossians 1:16 state that all things were created through and by Jesus, echoing Genesis 1:1. * **Providence:** Colossians 1:17 says that in Christ "all things hold together," and Hebrews 1:3 states that he "upholds all things by the word of his power," indicating his role in sustaining and directing the universe (Psalm 104, Acts 17). * **Judgment:** Matthew 16:27 and Acts 10:42 describe Jesus as the judge of the living and the dead, a role attributed to God in both testaments (Psalm 96, Romans 14:10). John 5:22-23 explicitly states that the Father has given all judgment to the Son so that he may be honored as the Father is honored. * **Salvation:** Jesus is repeatedly presented as the Savior (Luke 2:11, Acts 4:12). He forgives sins (Luke 7:47-49), accomplishes eternal redemption (Hebrews 9:12, 10:14), is the object of saving faith (John 3:16, Galatians 2:16), gives the Holy Spirit (Acts 2:33), and will bring about final salvation and cosmic restoration (Philippians 3:20-21, Colossians 1:20, Revelation 21-22).

5. In what ways is Jesus presented as the "Savior" in the New Testament, beyond just being called that title? Beyond the direct title, Jesus is presented as the Savior in several crucial ways: he actually saves people from their sins (Matthew 1:21); he is the sole way to the Father (John 14:6); he forgives sins, a prerogative of God alone (Luke 7:47-49); his death and resurrection achieved eternal redemption and perfected believers forever (Hebrews 9:11-12, 10:14); he is the proper object of saving faith, parallel to how the Old Testament presents God (John 3:16, Acts 4:12); he pours out the Holy Spirit, fulfilling Old Testament prophecies about God's work in the last days (Acts 2:33, Joel 2:28-31); and he will ultimately consummate salvation by raising the dead, assigning eternal destinies, and bringing final cosmic restoration (Philippians 3:20-21, Matthew 25:31-46, Colossians 1:20).

6. How does Jesus' role in giving the Holy Spirit demonstrate his deity? The giving of the Holy Spirit by Jesus at Pentecost is presented as a fulfillment of Old Testament prophecies where God himself promises to pour out his Spirit (Joel 2:28-31). John the Baptist also prophesied that the Messiah would baptize with the Holy Spirit (Matthew 3:11). When Jesus, after his ascension and exaltation, pours out the Spirit upon the church (Acts 2:33), it demonstrates that he possesses divine authority and power to do what was prophesied as God's own work. Peter explicitly connects this event to Jesus being made both Lord and Christ (Acts 2:36), highlighting his divine status.

7. What does the text mean by stating that Jesus will "consummate salvation"? The consummation of salvation refers to the final and complete aspect of God's saving work, which will be accomplished by Jesus at his return. This includes raising the dead (John 5:28-29), assigning eternal destinies to believers and unbelievers (Matthew 25:31-46), and bringing about final salvation, including the creation of the new heavens and the new earth (Philippians 3:20-21, Colossians 1:20, Revelation 21-22). These are actions that Scripture ascribes to God, and Jesus' role in their fulfillment further supports his claim to deity.

8. Besides the works of God, what other evidence points to Jesus' deity, as mentioned in passing in the text? The text briefly mentions that Jesus possesses divine attributes or qualities. Philippians 3:21 is cited as an example, where it states that Jesus has the power to subject all things to himself. The ability to have such universal power is something that Scripture ascribes only to God. Therefore, the possession and exercise of divine attributes like this power further substantiates the claim that Jesus is God.