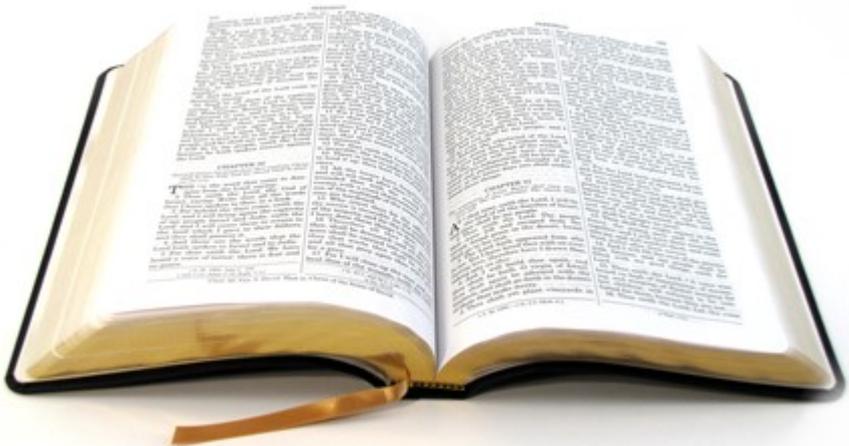


The
Full Divinity
of Christ
Full Personhood
of the Spirit
Full Righteousness
of God

Revealed in Scripture



Printed by
Talking Rock Sabbath Chapel
1250 W. Price Creek Rd.
Talking Rock, GA 30175
706-406-1945, 706-692-8954
www.trsc.today

June 2019

Please read every Bible text...for yourself.

The **Full Divinity** of Christ

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. Colossians 2:8,9

All the fullness of the Godhead dwells in Christ. That's quite a statement. What exactly does it mean? What is the fullness of the Godhead? For that matter, what is the **Godhead**?

Good questions. Here's another one. What does the Bible say? For starters, the KJV of the Bible only mentions "Godhead" three times—each time spoken or written by the apostle Paul. The third time is found in our opening quote above. Let's look at the others.

Speaking to the Athenians who worshiped an "Unknown God," Paul appealed to their analytical mind and Grecian pride by reminding them that one of their very own poets said "we are his offspring." And since we are offspring of God, it only makes sense that this God should be like us and not composed of materials unlike us—wood or stone or even silver and gold. Acts 17:21-29. In other words, "the Godhead" is like us, after all it was God Himself who said, "Let us make man in our **image** and after our **likeness**" Genesis 1:26.

Next, writing to the believers in Rome, Paul said "that which may be known of God is manifest in them [men]; for God has shown it to them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal **power** and **Godhead**" Romans 1:19,20. Again, Paul's appeal is to compare the things that were made during the creation of this world that we see and understand with the invisible things of God's power and "Godhead" that we can't see and understand. Notice that Godhead, whatever that is, must be related to God's power. And whatever it is dwells bodily in Christ in all its fullness.

Maybe it's time to look at the original language. Paul's Greek wording in Acts 17 compares "men" [*anthropon*] who are "like" [*homoion*] "the divine One" [*to Theion*]. They are alike in that both men and God "live and move and exist" (Verse 28). But while men are human, God [*Theos*] is divine.

So where did the word “Godhead” come from? It was actually introduced into English translations by 13th century Reformer John Wycliffe whose Middle English spelling, “Godhede,” came from the Old English “Godhad,” and from German “Gottheit,” which is translated as godhood, deity, divinity.

Wycliffe’s “Godhede” was parallel with “manhede” or as we would spell them today, Godhood and Manhood. Both of these words denote the essence or state of being God or being man. Similar terms are fatherhood, womanhood, childhood, statehood. Thus Godhead (Godhood) is the nature of God, the divine nature, His divinity and deity.

In Romans 1:20 the related Greek terms are “power” [*dunamis* as in dynamo or dynamite] and “divinity” *theiotēs* Godlikeness. Both are qualities or aspects of God’s nature, His divine nature. Other derivatives of *Theos* “God” are *theias* in 2Peter 1:3 where it is translated “divinity” and also appears with *dunameos* “power”.

Colossians 2:9 features a similar word, *theotētos*.

Three different Koine Greek words, *theion*, *theiotēs*, and *theotētos*, all translated in the epic King James Version as “Godhead” and certainly related to *Theos* “God” have been accepted over time as synonymous with the concept of a collective or unified divine *group* rather than a singular divine *nature*.

In fact, modern translations of the Bible do not generally use “Godhead” in these three verses, but tend to use words like deity, divine nature, or divinity. For example, the NIV, ESV, Berean Study Bible, International Standard Version, and God’s Word Translation all render *Theion* as “**divine Being**.”

The NASB, Christian Standard Bible, Good News Translation, Holman Christian Standard, New Heart English Bible, New American Standard, World English Bible, and Weymouth New Testament translate it as “**divine nature**” or “**His nature**.” NET Bible, King James 2000 Bible as “**the deity**” Douay-Rheims as “**the divinity**” Darby Bible “**that which is divine**”

Then what about Christ, the Son of the living God? Matt 16:16. In him dwells all the fullness of the divine nature bodily. Col 2:9. What, then, is the **fullness of the divine nature**? Everything that God is and has. As John said, “the Word was God.”

The Father calls His Son “God.” “But unto the Son He saith, Thy throne, O God, is forever and ever” Heb 1:8. And yet the Father is the Son’s God. “Therefore God, even thy God, has anointed thee with the oil of gladness above thy fellows” verse 9. Both the Father and the Son are God, but only the Father is the God of the Son. Jesus said, “I go to my Father...and to my God” John 20:17. “To him that overcomes will I make a pillar in the temple of my God... I will write upon him the name of my God, and name of the city of my God...which comes down out of heaven from my God” Rev 3:12. On the cross he cried out, “My God, my God, why have you forsaken me?” Matt 27:46. Father and Son are both God, but the Son is not the Father, he was with the Father in the beginning.

An examination of the Greek is once again helpful in the very first verse of John’s Gospel which parallels the very first verse of the Bible. “*En arche hen ho Logos kai ho Logos hen pros ton Theon*” i.e., In beginning was the Word and the Word was with the God. “the God” sound strange to our English ears, but the presence of the definite article is important in establishing two separately identifiable objects: the Word and the God the Word was with. The Word is not the God; they are two individuals, separate.

John continues. “*kai Theos hen ho Logos.*” This time *Theos* appears first without the definite article: and God was the Word. Since Greek lacks an indefinite article (a, an) the common understanding of a noun without a definite article would be to translate the noun as indefinite, “a God,” and some have jumped to that conclusion. However, Greek grammar accounts for that by positioning the *anarthrous* (no-article) object noun *after* the subject (the Word) as “*kai ho Logos hen Theos.*”

John could also have included the definite article before *Theos* if he had desired to indicate that the Word *was* the God he was with. “*kai ho Logos hen ho Theos.*” But John uses a different word order placing the object *Theos* before the verb without the article to convey a qualitative nature, divinity, or character of God. This very construction is called an *anarthrous pre-verbal predicate nominative*. Several newer translations recognize Colwell’s Rule.

- 1924 Moffatt “the Logos was divine”
- 1925 Goodspeed “the Word was divine”
- 1956 Schonfield “the Word was divine”
- 1970 New English “what God was, the Word was”

Jesus explained this in simple terms.

“All mine are thine, and thine are mine.” John 17:10. Jesus is simply stating the undeniable reality of inheritance. As the Son of God he is “heir of all things” Heb 1:2. His Father’s DNA is in him. Paul makes the same analogy. As sons of God (John 1:12), God is our Father, “for all things are yours” 1Cor 3:21. “And you are Christ’s (he is our Father, too), and Christ is God’s” (God is his Father). This truth was commonly expressed by the apostles.

“God the Father and the/our Lord Jesus Christ” Gal 1:1,3; Titus 1:4; “God the Father of our Lord Jesus Christ” Col 1:3; “God the Father and Christ Jesus our Lord” 2Tim 1:2; “Our Lord Jesus Christ received from God the Father” 2Pet 1:16,17; “the God and Father of our Lord Jesus Christ” Rom 15:6; 2Cor 1:3; 11:31; Eph 1:3; 1Pet 1:3, and many more texts identify God as the Father and “the Lord Jesus Christ as the Son of God in truth” 2John 1:3.

Jesus, praying to his Father, repeatedly speaks of what his Father has *given* him. “Father, glorify thy Son: as thou has *given* him power over all flesh” verse 2. “All things whatsoever thou hast *given* me are of thee” verse 7. “The words which you *gave* me” verse 8. “The glory which you *gave* me” verse 22. “My glory, which thou hast *given* me” verse 24.

But that’s not all. “For the Father loveth the Son and has *given* all things into his hands” John 3:35. “All power in heaven and earth is *given* unto me” Matt 28:18. This includes the power to raise the dead. “For as the Father raises up the dead, and quickens them; even so the Son quickens whom he will” John 5:21. “For as the Father hath life in himself; so hath he *given* to the Son to have life in himself” verse 26.

“All things are *delivered* unto me of my Father,” Jesus said, Matt 11:27. “God, even the Father...hath *put* all things under his feet” 1Cor 15:24,27.

“Wherefore God also hath highly exalted him, and *given* him a name which is above every name” Phil 2:9. “One like the Son of man came...to the Ancient of days...And there was *given* him dominion, and glory, and a kingdom” Daniel 7:13,14.

Therefore “all men should honor the Son, even as they honor the Father” John 5:23. Why? Because all the fullness of the Son’s head, his Father, dwells in him. This is just what Jesus would later say.

“Do you not believe that I am in the Father and the Father in me?”

The words that I speak unto you are not my words, but the Father that dwells in me, He does the works” John 14:10.

That’s why Jesus could say, “If you have seen me, you have seen the Father” John 14:9. Because I speak His words (John 12:49), I do His will (John 4:34; 6:38), I am “the image of God” (2Cor 4:4), “the image of the invisible God” (Col 1:15), “the express image of His person” (Heb 1:3). Like Father, like Son, because the Son “has by inheritance obtained a better name” Heb 1:4, the name of His Father, Jehovah. That’s why Jesus said, “I am come in my Father’s name” John 5:43.

So, Jesus Christ, the Son of the Living God, has all the fullness of His Father’s divine nature dwelling in him bodily. He has to, because “that which is born of the Spirit is Spirit.” John 3:6. And his Father “God is a Spirit” John 4:24. Consequently, the Son of God, the second Adam, “is made a quickening Spirit” 1Cor 15:45.

The Son has inherited all things from his Father: His power, His wisdom, His knowledge, His understanding, His counsel, His righteousness (Isaiah 11:2-5). Why? Because the Father has anointed His Son with His own Spirit, His own life. Isa 61:1.

“He whom God has sent speaks the words of God, for God giveth not the Spirit by measure unto him” John 3:34. Not a partial gift of the Father’s Spirit, but the fullness of His Spirit which is His life. Jesus said, “The words I speak unto you they are Spirit and they are life” John 6:63. Because the Father has given to the Son to have life in himself, the same life which is in the Father (John 5:26), Jesus could say, “I am in the Father, and the Father in me.” His life is in me; my life came from Him.

The vision revealed to Nebuchadnezzar and Daniel described the intimate connection between the Stone “cut out of the mountain without hands” and the Mountain from which it came. Dan 2:45. Both the Stone and the Mountain possessed the same substance, were composed of the same material; both had existed for the same time. The Stone had its origin “out of” the Mountain; it was “of” the mountain, having in itself the same qualities and nature as the Mountain, which originally had in it the Stone.

The Father’s divine life is in His Son in all its fullness, without measure, without any limitation. This is the depiction shown in Revelation 5 as the Son of God, the Lamb of God, stands before the Father’s throne “having seven horns and seven eyes” verse 6.

These represent the complete power and complete knowledge inherent in the divine Son of God. Horns are symbols of power; eyes of understanding, knowledge, and wisdom for they are “the seven spirits of God sent forth unto all the earth.” Omnipotence, omniscience, and omnipresence—the Son and the Father have these divine attributes in all their fullness. The Son of God, “the LORD’s anointed” (Psalm 2:2) said, “The Spirit of the LORD (Jehovah) is upon me, and He has anointed me” Isaiah 61:1. “Christ the power of God, and the wisdom of God” 1Cor 1:24.

The Father, sitting upon the throne, is praised as “LORD God Almighty” and worshiped “for Thou hast created all things” Revelation 4:8,10,11. He is the “one God, the Father, of whom are all things” 1Cor 8:6, the great Source of all things. And, because He has given all things into the hands of His Son, He is the “God who created all things by Jesus Christ,” His Son. Ephesians 3:9.

It is the Father Who “gathered the winds in his fists, who has bound the waters in a garment, who has established all the ends of the earth. What is His name, and what is His Son’s name?” Proverbs 30:4. The Son of God is the Word of God who was with God in the beginning, John 1:1. And the Word was God. Or, as the Greek originally expresses this phrase, “and God was the Word.” He is God in nature—fully divine just like his Father. All the fullness of the Father’s divinity dwells in him.

Therefore, “All things were made by him: and without him was not anything made that was made.” John 1:4. “For by him were all things created, that are in heaven, and that are in earth, visible and invisible...All things were created by him and for him: and he is before all things, and by him all things consist...He is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all the fullness dwell” Col 1:16-18.

All the fullness of divinity dwells in Christ bodily because the Father gave to the Son to have the Father’s divine life in himself. He is “that eternal life which was with the Father” “which was from the beginning” 1John 1:2,1. “God...has spoken unto us by His Son, whom He has appointed heir of all things, by whom also He made the worlds.” Heb 1:1,2.

And when “the one true God and Jesus Christ whom he has sent” (John 17:3) made this world, the Father said to His Son, “Let us make man in our image and after our likeness.” Gen 1:26. As the

Son “proceeded forth and came from God” John 8:42, as he “came out from God” and “came forth from the Father” (John 16:27,28), “So God created man in his own image, in the image of God created he him; male and female created he them” Genesis 1:27. The Father and Son created two; one from the other. “She shall be called woman because she was taken out of Man.” Genesis 2:23.

The parallel continues in the New Testament. As “the head of Christ is God” so also “the head of the woman is the man” 1Cor 11:3. The Source of the Son is God his Father; the source of the woman is the man, Adam. “For the man is not of the woman: but the woman of the man” verse 8. Eve was taken out of Adam “because of the angels” verse 10. Why?

Because there were some angels who questioned the Sonship of Christ, the Son of the living God. “If you are the Son of God...” was the challenge given to Christ by the devil himself. “If you are the Son of God” prove it. We want evidence. So, the Father said, Let’s show the angels. Eve is brought forth from Adam’s side just as “the only begotten Son, which is in the bosom of the Father” John 1:18 “was brought forth; when there were no fountains abounding with water. Before the mountains were settled...YHWH possessed me the beginning of His way, before His works of old” Prov 8:24,22.

As Eve was fully human, so the Son of the living God is fully divine. He has by inheritance obtained a name greater than the angels, Heb 1:4, the name Jehovah. So also, Eve obtained the name of her head, her source. “In the day that God created man, in the likeness of God made He him; male and female created he them; and blessed them, and called their name Adam” Gen 5:1,2.

So, there is a Godhead. “The head of Christ is God” 1Cor 11:3. The Father is the head, the source, even as the headwaters of a river is its source and origin. So also, the Son is “he which is **of** God” John 6:46. “He has seen the Father.” “He that is **of** God hears God’s words” John 8:47. The Son is **of** the Father. He is “the only begotten of the Father” John 1:14. He is “the Lord Jesus Christ the Son **of** the Father in truth” 2John 3. True Son of the true Father.

Christ is also our head, the source of the church (1Cor 11:3) and we are his children. When Jesus comes to receive us unto himself and take us to his Father’s house (John 14:1-3), he will say, “Behold, I and the children God has given me” (Isaiah 8:13; Heb 2:13). Then Isaiah 9:6 will be fulfilled: “Unto us a Son is given and his name shall be called...the everlasting Father.” The

marriage supper of the Lamb is come, and his wife [will have] made herself ready” (Rev 19:7). The Lamb’s bride, the New Jerusalem “which is above” “is the mother of us all” (Gal 4:26). Jesus, the Son of God, will then be our everlasting Father.

His Father is his fullness and he is our fullness. “Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ” Ephesians 4:13.

The Son of God is “the fullness of Him that fills all in all” Eph 1:21. In Christ dwells the fullness of the Father’s divine nature. Likewise, “according as His divine power has given unto us all things that pertain unto life and godliness... that you might be partakers of the divine nature” 2Peter 1:3,4. As sons of God, it is our Father’s will “that you might be filled with all the fullness of God” Eph 3:19.

The full divinity of Christ is guaranteed by coming forth from his Father, the living and true God (1Thes 1:9), inheriting all things from the one true God, the Father, of whom are all things. (John 17:3; 1Cor 8:6). The fullness of Christ’s divinity, His Godhood, is founded on the Rock of his own divine Sonship, revealed not by flesh and blood, but by his Father in heaven (Matt 16:16,17). “Being in the form of God” he is “equal with God” Phil 2:6. Because God is his Father, he is “equal with God” John 5:18. He sits on his Father’s throne (Rev 3:21; 22:1,3). Angels worship him (Heb 1:6). He is our Lord and our God (John 20:18). Yet his Father is the Ancient of Days to Whom he comes (Dan 7:13), with Whom he is the temple of the New Jerusalem (Rev 21:22), with Whom he is the light of the city (verse 23). Truly our fellowship is with the Father and with His Son Jesus Christ (1John 1:3).

The **Full Personhood** of the Spirit

“When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you.” John 16:13,14

The Spirit must be a person because he comes, he guides, he hears, he speaks, he shows us, he glorifies Christ and he receives from him. “He” in this passage is actually referring to “the Comforter” in verse 7, a masculine Greek noun.

“If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.” John 16:7,8

The word translated here as “Comforter” is the masculine noun *parakletos* and must take a masculine pronoun. However, the Greek word translated “Spirit” is a neuter noun *pneuma* and must take the neuter pronoun “it.” Proper Greek grammar requires this as demonstrated by Paul in the following verse.

“The Spirit itself bears witness with our spirit, that we are the children of God” Romans 8:16

Here the Spirit is an “it” as Greek grammar dictates it should be.

Then why does John 16:13,14 say the Spirit of truth is “he”? Well, it doesn’t. The passage begins with the Comforter, *parakletos*, a definite masculine “he.” Verse 13 begins with this “he” referring back to the Comforter, but then parenthetically explains that the Comforter is also the Spirit of truth as Jesus stated in John 14:17: “My Father will give you another Comforter...even the Spirit of truth.” Verse 13 then continues using the masculine pronoun in accord with the original masculine subject, the Comforter.

Is this evidence that the Spirit is not a person? Not at all. It is simply a matter of noun-pronoun gender agreement. There are much stronger indications for the Spirit’s full personhood.

John 14-16 begins with words of encouragement from Jesus to his disciples. He is leaving them, but assures them that they will not be left alone. “Don’t worry,” he tells them, “you know where I am going, and you know the way.”

But Thomas objects. We don’t know where you are going, so how can we know the way? Jesus replies, “I am the way, the truth, and the life.” Then he adds, I am the only way to the Father: “No one comes to the Father but by me.” John 14:6. I am the true faithful witness of my Father’s will and the way of His kingdom. Rev 3:14. “The witness of two men is true: I bear witness of myself, and my Father bears witness” John 8:17,18. “It is the Spirit that bears witness because the Spirit is truth” 1John 5:6. I am the truth and I am the life. I am the resurrection and the life. John 11:25. The words that I speak unto you they are Spirit and they are life. John 6:63. I am the way, the truth, and the life.

This statement is the key to understanding the rest of the upper room discourse.

“The Father will give you another Comforter, that he may abide with you forever.” “Lo, I am with you always, even to the end of the world” Matt 28:20. “The Spirit of truth, whom the world cannot receive because it sees him not, neither knows him: but you know him” John 14:17.

When Jesus said, You know the way, and Thomas said, No we don’t. Jesus responded: I am the way. Now he tells them, You know the Spirit of truth, but this time no one disputes him, because he is the truth. “For he dwells with you, and shall be **in you**.” Then he says, “I will come to you” verse 18. “In that day you shall know that I am in my Father, and you in me, and **I in you**” verse 20.

“The mystery that was hid from all ages, now is made manifest in his saints: **Christ in you** the hope of glory.” Colossians 1:26
“I live, yet not I, but **Christ lives in me**.” Galatians 2:20
“Know you not your own selves how that **Jesus Christ is in you**?” 2Corinthians 13:5.
“Strengthened with might by his Spirit in the inner man, that **Christ may dwell in your hearts** by faith” Ephesians 3:16,17.
“Lo, **I am with you always**, even unto the end of the world” Matthew 28:20.

This is how “the Spirit of Christ...was in” “the prophets” 1Peter 1:10,11. Not physically, but spiritually, inspiring them, “bearing witness with our spirit” Rom 8:16. “The Spirit of life in Christ Jesus” makes us free from the law of sin and death. Rom 8:2.

The full personality of the Spirit is guaranteed because “the Lord is that Spirit” 2Corinthians 3:19. The Spirit is a person because the Lord is a person. The reality of this truth dawned on the disciples. But when Jesus said, “I will manifest myself to you,” one of them asked the obvious question, “How is it that you will manifest yourself to us and not to the world?” John 14:22. Jesus had said that the Spirit of truth could not be seen by the world, but it would dwell in them. Then Jesus said I will be in you. They clearly understood Jesus, who so often spoke in the third person, as if he were someone else. Jesus is the truth; he is also the Spirit of truth.

Jesus didn’t answer his question. “How” was not something they need be concerned about. “If a man love me and keep my words: and my Father will love him, and **we** will come and make our abode with him” John 14:23, I and my Father.

There *are* two Comforters. “The Father of our Lord Jesus Christ, the Father of mercies, the God of all comfort” 2Cor 1:3 and the Son of God, the truth, the Spirit of truth, the other Comforter, who “has the seven Spirits of God” Rev 3:1, who was “made a quickening Spirit” 1Cor 15:45, “the Spirit of Christ which was in” “the prophets” 1Peter 1:10,11, “the Spirit of Jesus” Phil 1:19, “the Spirit of prophecy,” the “testimony of Jesus.” Rev 19:10.

But there is only one mediator. “There is one God and one mediator between God and men, the man Christ Jesus who gave himself a ransom for all.” 1Timothy 2:5. There is only one ladder tween heaven and earth, upon which the angels of God are ascending and descending (John 1:43). The ladder reaches all the way from heaven to earth because the Son of God is also the Son of man; divine and human. It was the Word, the Son of God, who spoke the words of God, whom God had sent (John 3:34) who spoke the Law of God on Sinai, “ordaining by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one.” Galatians 3:19,20, because there is “one God, the Father” and “one Lord Jesus Christ,” the one mediator between God and men, our “Advocate with the Father, Jesus Christ the righteous” 1Corinthians 8:6; 1John 2:1.

“The Son of God is come, and has given us an understanding, that we may know **Him that is true**, and we are *in Him* that is true” 1John 5:20. “...there is one God, the Father, of whom are all things, and we are *in Him*.” 1Cor 8:6. We are in the one God, the Father, “Him that is true.” For “*in Him* we live and move and have our being” Acts 17:28.

“The God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom” Eph 1:17. And who is that? “God has sent the spirit of His Son into our hearts crying, Abba, Father” Galatians 4:6. The Spirit of wisdom is the Spirit of His Son, for “Christ the power of God, and the wisdom of God” 1Cor 1:24, has in him “hid all the treasures of wisdom and knowledge” Col 2:3.

This is not surprising since long before “the Word became flesh and dwelt among us” John 1:14, “the Word was with God” John 1:1 who “is a Spirit” John 4:24. And since “that which is born of the Spirit is Spirit” John 3:6, the Word also was Spirit, “the Spirit of His Son.” The Father is Spirit, the Son (before the Father “sent His only begotten Son into the world” 1John 4:9) was also Spirit, because he “came out from God”, “came forth from the Father” (John 16:27,28), “proceeded forth and came from God” John 8:42. “He that is joined unto the Lord is one spirit” 1Cor 6:17.

The Father gave the Spirit to His Son without measure (John 3:34)
The Spirit is life (Rom 8:10) because
The words of God are Spirit and life (John 6:63)
The Spirit of life is in Christ Jesus (Rom 8:2)
Because the life which is in the Father (who is Spirit), He has given to His Son to have life in himself (John 5:26) thus
The Son is made a quickening Spirit (1Cor 15:45)
Just like the Father (John 5:21). Both are quickening Spirits.Spirit

The Son is the express image of His Father’s person (Heb 1:3).
The Father is a person and the Son is a person.
But the Son also “took on him the seed of Abraham” (Heb 2:16).
“As the children are partakers of flesh and blood, he also himself likewise took part of the same” verse 14. “The Word became flesh.”
Now the Word is both divine and human; he has two natures: Spirit and flesh, making the Son the perfect mediator between Spirit and flesh, between God and men. He is both the Son of God (Spirit) and the Son of man (flesh).

As the Son of God, he moved as “the Spirit of God upon the face of the waters” Genesis 1:2, just before “all things were created by him” (Colossians 1:16).

As the Spirit Son of God, he walked with Azariah, Hananiah, and Mishael in the fiery furnace (Dan 3:25).

As the Son of man, he “came to the Ancient of Days” (Daniel 7:13).

As the Spirit Son of God, his rejection is a rejection of the Father (1John 2:23) and shall not be forgiven, neither in this world, either in the world to come” (Matt 12:32).

As the Son of man, he was risen again from the dead (Matt 17:9)

And declared to be the Son of God with Spirit power (Rom 1:4).

As the Son of man, he will sit upon the throne of his glory (Matt 19:28) when he has overcome and is set down with his Father on His throne (Rev 3:21; Mar 16:19; Col 3:1; Heb 8:1; 1Peter 3:22).

As the Son of man, he will come again in the clouds of heaven “sitting on the right hand of power” (Matt 26:64) next to God.

As the Son of God, he will call forth the sleeping dead (John 5:25).

He will shout with the voice of the archangel, and the dead in Christ, the Son of God, shall rise first (1Thess 4:16).

As the Son of man, Jesus Christ the righteous, he is our Advocate (*paracletos*, Comforter) with the Father (1John 2:1).

As the Spirit Son of God, he dwells in our hearts (Eph 3:17) by his Spirit in the inner man (verse 16).

As the Son of God, he lives in us (Gal 2:20), the Spirit of God’s Son, crying, Abba, Father! (Gal 4:6).

The Son of God is filled with all the Spirit of His Father.

The Son of man is a partaker of our very own flesh and blood.

“In him dwells all the fullness of the Godhead bodily” Col 2:9.

“For it pleased the Father that in him should all fullness dwell” verse 19. For he is “the express image of His person” Heb 1:3.

The **Full Righteousness** of God

“I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believes; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith” Romans 1:16,17

The full righteousness of God is revealed in the gospel of Christ, the “glad tidings” from the presence of God (Luke 1:19); “glad tidings of the kingdom of God” (Luke 8:1), “glad tidings” of the promise that God made to the fathers, He has fulfilled to their children “in that He has raised up Jesus again” (Acts 13:32,33). This is “the gospel of peace,” “glad tidings of good things!” (Rom 10:15).

The gospel, the glad tidings, is the good news that God, “the Father Himself loves you” John 16:27. “For God so loved the world that He gave His only begotten Son,” He “spared not His own Son but delivered him up for us all” Rom 8:32. He allowed His Son to “be delivered into the hands of sinful men” Luke 24:7. Though the Father knew that sinful men had “killed the prophets, and stoned them which were sent unto them” Matt 23:37, yet even after all this, because of the Father’s great heart of love, “last of all He sent unto them His Son, saying, they will reverence my Son.” Matt 21:37.

As Abel gave the best of his flock, as Jacob sent “the son of his old age” whom he “loved more than all his children”, as the widow with only two mites left, gave all that she had—so the Father gave “the firstborn of heaven” (Heb 1:6), the Son in whom He is “well pleased” (Matt 3:17; 17:5).

How do we know that God is love (1John 4:8)? “In this is manifested the love of God toward us because that God sent His only begotten Son into the world—knowing what sinful men would do to him—that we might live through him” vs 9. Indeed, “the Father Himself loves you” John 16:27.

“It is the power of God unto salvation.”

The Gift of God (John 4:10), the Son of His love (Col 1:13), who is the power of God (1Cor 1:24), in commending His love to us (Rom 5:8) fulfills the words of Jesus: “no man comes to the Father but by me” (John 14:6). Not only did the Father give up His Son, but the Son gave up his life for us (Gal 2:20). The Father is the husbandman (John 15:1); the Son is the Good Shepherd *and* the Lamb of God. The Good Shepherd lays down his life for the sheep (John 10:11).

“Greater love has no man than this than a man lay down his life for his friends” John 15:13.

“The preaching of the cross” is “the power of God” 1Cor 1:18. “The gospel according to the power of God, Who has saved us, and called us...according to His own purpose and grace, which was in Christ Jesus [His Son] before the world began” 2Timothy 1:8,9. The full righteousness of God was born in the Father’s heart, giving us His Son before the world began.

“To everyone that believes.”

“That whosoever believes on him should not perish, but have everlasting life.” John 3:16.

“He that believes on the Son has everlasting life” John 3:36

“He that believes on me has everlasting life” John 6:47

“He that believes on me shall never thirst” John 6:35

“He that believes on the Son of God has the witness in himself...that God gave of His Son” 1John 5:10.

“Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe” Rom 3:22. The full righteousness of the Father is seen in the faith of the Son. The Father placed His full confidence in the faithfulness of His Son; and the Son placed his full confidence in the care and keeping of his Father. “Do you not believe that I am in the Father and the Father in me?” Jesus asked. John 14:10

Precious faith comes “through the righteousness of God and our Saviour Jesus Christ” 2Peter 1:1. “Faith comes by

hearing” and by reading in “the word of God” about the righteousness of God in giving us His Son. Romans 10:17. “Believe on the Lord Jesus Christ, and you shall be saved” Acts 16:31. So were all things written about him, “that you might believe that Jesus is the Christ, the Son of God; and that believing you might have life through his name” John 20:31. The full righteousness of God is His plan to give you everlasting life, “and this life is in His Son” 1John 5:11.

“To the Jew first, and also to the Greek.”

“God is no respecter of persons: but in every nation he that fears Him, and works righteousness, is accepted with Him” Acts 10:34,35. The Jew first was given the call to fear God and work His righteousness. They were the first to receive the invitation: “To them that were bidden, Come; for all things are now ready” Luke 14:17. They had been given “the covenants of promise” (Eph 2:12); “unto them were committed the oracles of God” (Rom 3:2).

But when “in the fullness of time God sent forth His Son” Gal 4:4, they rejected “Jesus Christ himself being the chief cornerstone” Eph 2:20. They clung to the law, but denied the Lawgiver. Without the Messiah, the Christ, the Anointed of God, they would have no life, no water of life, and their olive tree would wither, its branches would be “broken off” Rom 11:19,20, as the inevitable result of their own choice.

Yet, “through their fall salvation is come to the Gentiles, to provoke them to jealousy” Rom 11:11. The full righteousness of God would not give up, but continue in longsuffering to reach out to both Jews and Gentiles. “Behold therefore the goodness and severity of God” vs 22.

Because Israel cried, We have no king but Caesar! Let his blood be on us and our children! Crucify him! Give us Barabbas!, their house was left unto them desolate. And the Father and His Son wept. “O Jerusalem, Jerusalem!” “How can I give you up?” Hosea 11:8. But in the end, sadly He “gave them up” Rom 1:24,26,28. Just as he had to leave the

antediluvians in the days of Noah “which were cut down out of time, whose foundation was overflowed with a flood: which said unto God, Depart from us: and what can the Almighty do for them?” Job 22:16,17. Nothing.

Such is the severity of God. “Your iniquities have separated between you and your God, and your sins have hid his face from you” Isaiah 59:2. The prodigal son left home; Israel “went a whoring after other gods” Judges 2:17. They left God; God didn’t leave them. But He calls out to them, “Return unto me, for I have redeemed thee” Isa 44:22; “Return unto me,” Jer 4:1 “the LORD liveth, in truth, in judgment, and in righteousness.” “Return unto me, and I will return unto you” Malachi 3:7. He calls, He invites, He pleads. But He never forces. Such is the goodness of God.

The Jews kept the law which the Son of God came to fulfill. And because He kept his Father’s commandments they crucified him. Ironically, it was the Gentiles, the Greeks, the Romans, who had not the law, who recognized that Jesus of Nazareth “Truly, was the Son of God.” Matt 27:54. When Paul preached Jesus in Antioch of Pisidia, “the Gentiles besought that these words might be preached to them the next Sabbath.” Acts 13:42. They gladly accepted Jesus. “But when the Jews saw the multitudes, they were filled with envy and spoke against those things...contradicting and blaspheming” verse 45. Both received the invitation; both made a choice.

Today, we see more and more Jews reading the book of Daniel, even though it’s on the Rabbi’s black list, and discovering their Messiah, who came to them “in the fullness of time” declaring to them, “The time is fulfilled!” Mark 1:15. Messianic Jews, who though “blindness in part is happened to Israel until the fullness of the Gentiles be come in,” now have discovered that Jesus of Nazareth is the Son of God. And they, too, “shall be grafted in: for God is able to graft them in again.” Rom 11:23.

And many Gentile Christians today, in love with Jesus, finding in him their Lord and Savior, jealous for the full divinity of Christ, have discovered Him in whom their heart loveth, right there in the pages of the Old Testament. They are Ephraim, the lost sheep scattered abroad. They have Christ, but they had been told that the law was nailed to the cross, Sabbath was a Jewish thing, they were no longer under the law, but under grace!

And yet, here they find Jesus, “beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning Himself” Luke 24:27. He didn’t nail the law to the cross, but *he* was nailed to the cross, “Who his own self bear our sins in his own body on the tree” 1Peter 2:24. The handwriting of ordinances containing the record of our sins were nailed to the cross in Jesus, the Lamb of God, our Passover. Jesus is the wave sheaf, raised from the dead by his Father. The Spirit of God’s Son, poured out on Pentecost, is sent into our hearts, yet today. Jesus is our high priest in the heavenly tabernacle, our Advocate with the Father, cleaning our temples so we can tabernacle with him and his Father, from one new moon to another and from one Sabbath to another. Isaiah 66:23

Messianic Jews and Messianic Christians! Ezekiel 37 had foretold this. Jehovah instructed His prophet, Take a stick and write upon it, “Judah” and another stick and write upon it “Ephraim” and join them one to another into one stick; and they shall become one in thine hand.” Eze 37:16,17. This is the full righteousness of God.

“Therein shall the righteousness of God be revealed: “So all Israel shall be saved.” Rom 11:26. Jews and Gentiles, “that he might reconcile both unto God in one body” or stick Ephesians 2:16, “who has made both one” verse 14, “for through him (Jesus Christ, the Son of God) we both have access by one Spirit unto the Father” verse 18. Only by the Spirit of Jesus (Phil 1:19) can we come to the Father, for “no one comes to the Father but by me,” Jesus said (John 14:6).

Judah found Jesus in the Torah; Ephraim found the Law in Jesus. There will be one people, one Shepherd (Eze 37:24). “Every valley shall be exalted, and every mountain and hill shall be made low” Isaiah 40:4. Those who were “without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world” (Eph 2:12), the Gentiles in Ephraim, scattered “in time past...walked according to the course of this world” (verse 2) down in the low valleys, were exalted, for “God, who is rich in mercy, for His great love wherewith He loved us...has raised us up together, and made us sit together in heavenly places in Christ Jesus” (vrs 4-6).

The Jews were on the mountains, having “advantage...much every way, chiefly, because unto them were committed the oracles of God” Rom 3:1,2. They had the Torah. They had “the temple, the temple, the temple” (Jer 7:4). But without Jesus, their house was left unto them desolate (Matt 23:38). Their “mountain of the Lord” (Isaiah 2:3) was made low. But “God, who is rich in mercy” raised them up, too! They have found Him “who is altogether lovely,” their Beloved, their Friend (Song of Solomon 5:16).

“And the glory of the Lord shall be revealed, and all flesh shall see it together” Isaiah 40:5. Moses prayed, “Show me Thy glory” Exodus 32:18. And there on Mount Sinai, in the cleft of the rock, the name of the LORD was proclaimed, “The LORD, The LORD, God merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands [of generations], forgiving iniquity and transgression and sin” Exodus 33:6,7.

He “is longsuffering toward us, not willing that any should perish, but that all should come to repentance” 2Peter 3:9. “Cast away from you all your transgressions...make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dies, says the Lord GOD: wherefore turn yourselves, and live!” Ezekiel 18:31.

“from faith to faith”

The faith of the natural Jews in the Torah;

The faith of the Gentiles in the Son of God.

Both grafted back into the natural olive tree where both will find each other, both rejoicing in the Law of God and the Son of God. Then it will be said of these two, now become one, “Here are they that keep the commandments of God [the Father] and the faith of Jesus [the Son]” Rev 14:12.

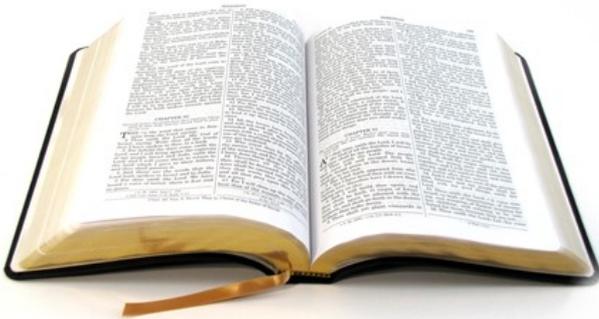
The full righteousness of the Father in sparing not His own Son, but delivering him up for us all (Rom 8:32) manifested His unspeakable love (2Cor 9:15), Agape Love (1John 4:9), love that only gives, in giving His only begotten Son (John 3:16,17) in whom He is well pleased (Matt 3:17; 17:5), to come and be our Saviour (1John 4:14), to give himself for us (Gal 2:20) that we might live with him and sit with him on his throne (Rev 3:21).

The full righteousness of God’s Son is displayed in his faithful obedience to the Father’s commandments (John 15:10), in always doing His will (John 4:34; 6:38; 8:29), speaking His words (John 14:10; 17:8), resting in His care (Mark 4:38), and rejoicing in His love (John 10:17).

“I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believes; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith” Romans 1:16,17

The
Full Divinity
of Christ
Full Personhood
of the Spirit
Full Righteousness
of God

Revealed in Scripture



The mystery of Godliness, the divine nature, Son of God or God the Son, and what the Bible says about the one true God. The Spirit of God or God the Spirit, does it make a difference? Either way it's a person. God's righteousness is true and right because God only does the right thing—always.