

1. Tonight we will continue our study of the Book of Colossians at verse eleven of chapter three. Last week I completed the exegesis of Col 3:11 and then we began a study of The Doctrine of The Essence of God.
2. When time expired we were about to begin a study of what the Bible teaches about the Righteousness of God.
3. Before we continue that analysis, you may want to take advantage of God's protocol for fellowship by silently naming your sins to God as we pray.



4. Now that the decks have been cleared for action, let's look at an expanded translation of Col 3:5-11.

Ethical Imperatives:

Col 3:5 Therefore we must put to death the facets of our old sin natures, the dastardly diamond will if we let it, dominate our thoughts and actions in time ...

The nature of which can certainly lead to demon possession/control;

Col 3:6 it's because of the existence of these abominable things in the life of many of you that divine discipline will soon come;

Col 3:7 it wasn't long ago that you were doing all of these abominable things and you really couldn't help it;

Col 3:8 but now that you are a Christian with access to the teaching ministry of God the Holy Spirit you must rid yourselves of God's coming discipline by putting off anger as a display of indignation, wrath as a display of rage, emotional turbulence leading to acts of evil, the maligning of others, filthy and obscene speech;

Col 3:9 and lying to one another--after all, the old man has been disarmed together with his evil practices,

Col 3:10 since you are now positionally in Christ, you must again and again put on the new man by means of a full knowledge of God; you must conform yourselves to the image of Jesus Christ Who made possible your regeneration;

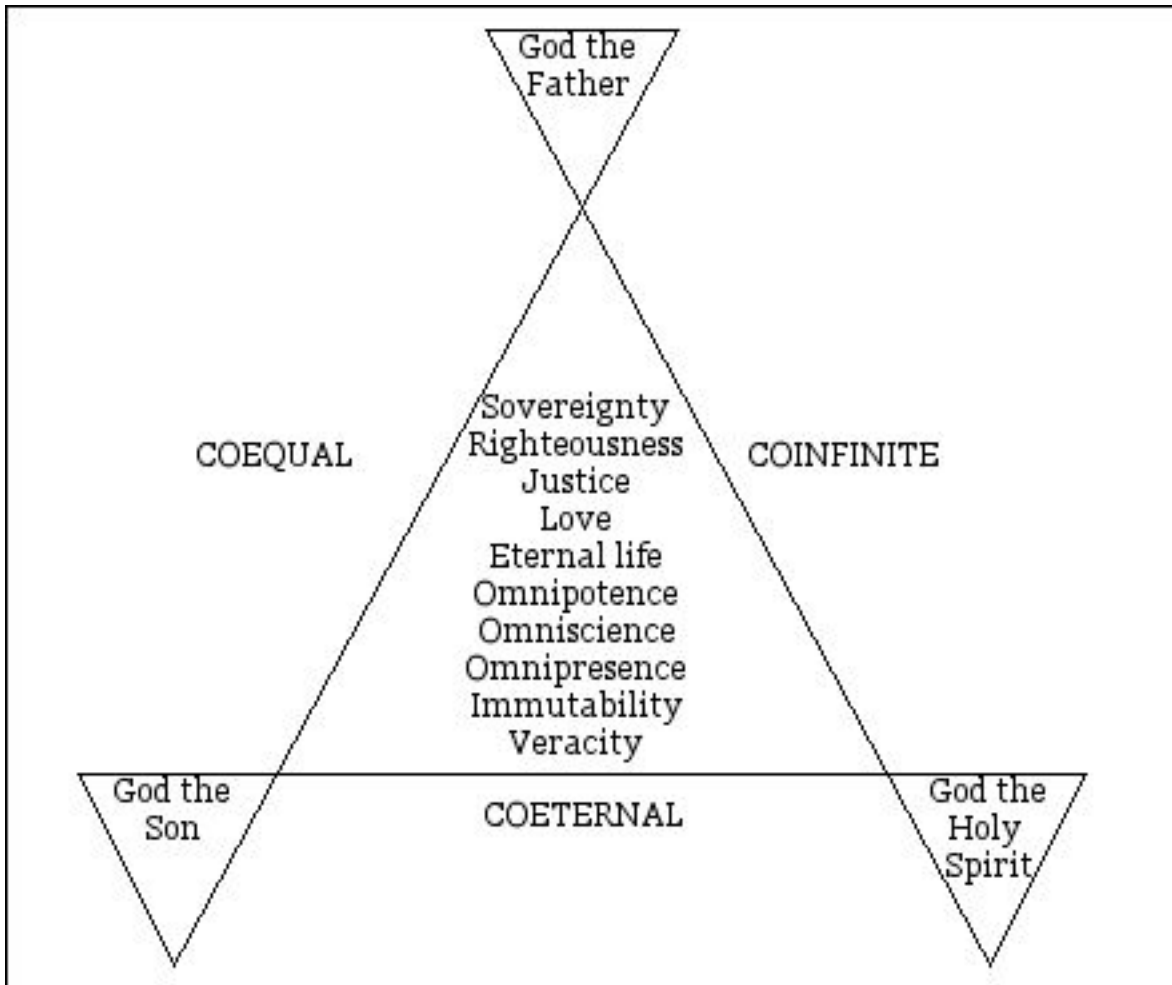
Col 3:11 inside the body of Christ there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarians (those who do not speak Greek) nor Scythians (a nomadic people originating in northern Mesopotamia), slaves or freemen but most certainly Christ occupies the whole sphere of life and permeates all of life's developments.

5. How does Christ do this? The Doctrine of The Essence of God is perhaps the best way to understand how Christ is all and in all. Last week we completed the study of Sovereignty and now for the second of the ten essences of God--Righteousness.

6. The essences of God you no doubt will recall are:

- Sovereignty
- Righteousness
- Justice
- Love
- Eternal Life
- Omniscience
- Omnipresence
- Omnipotence
- Immutability
- Veracity

7. Now for new material and a study of God's Righteousness.



8. **Righteousness**--God is absolute righteousness. We have minus-righteousness and God has plus-righteousness.

8.1 His righteousness is independent and incomparable.

8.2 The righteousness of God cannot have fellowship with the righteousness of man and since man's righteousness is like "filthy rags," a problem exists, but thankfully, God solved that problem.

8.3 God recognized this problem in eternity past and made provision for the problem through the sacrifice of Christ on the cross.

2Co 5:21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

Rom 3:22 This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference,

Isa 64:6 All of us have become like one who is unclean, and all our righteous acts are

like filthy rags; we all shrivel up like a leaf, and like the wind our sins sweep us away.

Psa 116:5 The LORD is gracious and righteous; our God is full of compassion.

Psa 145:17 The LORD is righteous in all his ways and loving toward all he has made.

9. **Justice** - God is fair; it is impossible for Him to be unfair.

9.1 The holiness of God is made up of His righteousness and His justice.

9.2 What the righteousness of God demands the justice of God must execute.

9.3 Because of the efficacious sacrifice of Christ on the cross, God is free to deal with us as family.

9.3.1 This because His righteousness was satisfied and therefore His justice must execute what His righteousness demands.

9.4 God is absolutely just because there is no iniquity in Him.

2Ch 19:7 Now let the fear of the LORD be upon you. Judge carefully, for with the LORD our God there is no injustice or partiality or bribery."

9.5 There are two laws of God which come from his righteousness as relates to the believer's discipline.

9.5.1 The Law of Volitional Responsibility - God permits natural results of sin.

Pro 5:1 My son, pay attention to my wisdom, listen well to my words of insight,
Pro 5:2 that you may maintain discretion and your lips may preserve knowledge.
Pro 5:3 For the lips of an adulteress drip honey, and her speech is smoother than oil;
Pro 5:4 but in the end she is bitter as gall, sharp as a double-edged sword.
Pro 5:5 Her feet go down to death; her steps lead straight to the grave.
Pro 5:6 She gives no thought to the way of life; her paths are crooked, but she knows it not.

Pro 5:7 Now then, my sons, listen to me; do not turn aside from what I say.

Pro 5:8 Keep to a path far from her, do not go near the door of her house,

Pro 5:9 lest you give your best strength to others and your years to one who is cruel,

Pro 5:10 lest strangers feast on your wealth and your toil enrich another man's house.

Pro 5:11 At the end of your life you will groan, when your flesh and body are spent.

Pro 5:12 You will say, "How I hated discipline! How my heart spurned correction!

Pro 5:13 I would not obey my teachers or listen to my instructors.

Pro 5:14 I have come to the brink of utter ruin in the midst of the whole assembly."

Pro 5:15 Drink water from your own cistern, running water from your own well.

Rom 13:1 Everyone must submit himself to the governing authorities, for there is no

authority except that which God has established. The authorities that exist have been established by God.

Rom 13:2 Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves.

Rom 13:3 For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you.

Rom 13:4 For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer.

Rom 13:5 Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience.

Rom 13:6 This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing.

Rom 13:7 Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor.

Hos 8:7 For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

9.5.2 The law of Divine Corrective Action - God corrects to improve.

1Pe 1:6 In this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials.

1Pe 1:7 These have come so that your faith--of greater worth than gold, which perishes even though refined by fire--may be proved genuine and may result in praise, glory and honor when Jesus Christ is revealed.

Heb 12:11 No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

1Co 11:31 But if we judged ourselves, we would not come under judgment.

1Co 11:32 When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.

Rom 5:3 Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance;

Rom 5:4 perseverance, character; and character, hope.

Heb 5:8 Although he was a son, he learned obedience from what he suffered

9.6 The justice of God works with the unbeliever in order to provide maximum pressure and/or blessing to facilitate "faith in Christ." The Scriptures make clear mankind is

without excuse. It can never then be said that God is not just or unrighteous.

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us, not **willing** that any should perish, but that all should come to **repentance**.

2Pe 3:10 But the day of the Lord will come as a thief in the night; in the which the heavens shall ultimately pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Joh 1:9 That was the true Light, which lighteth every man that cometh into the world.

Rom 1:28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient ...

Rom 2:1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.

Psa 89:14 Righteousness and justice are the foundation of your throne; love and faithfulness go before you.

Acts 3:14 You disowned the Holy and Righteous One and asked that a murderer be released to you.

Rev 15:3 And they sang the song of Moses the servant of God and the song of the Lamb: "Great and marvelous are your deeds, Lord God Almighty. Just and true are your ways, King of the ages.

10. **Love** -- The Scriptures tell us "God is Love" and yet the Scriptures indicate there are two kinds of love.

10.1 To understand divine or even human love, we must know Bible doctrine.

10.1.1 There is love which is an **Agape** kind of love. This love depends on the subject to produce the action of love; for example:

Joh 3:16 "For God so **loved** the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

Eph 5:25 Husbands, **love** your wives, just as Christ **loved** the church and gave himself up for her

10.1.2 This is love from the ultimate; in the case of God from His essence. In the case of mankind this type of love can only come from pregnant doctrine metabolized in the soul.

10.1.3 Now we can better understand why **Agape** love must be produced by the subject and only God or His mind (Bible doctrine) can produce **Agape** love.

10.2 There is a **Phileo** love which comes as an emotional response because the object of the verb produces the action. One may love ice cream because of the nature of the ice cream. One may love chocolate because of the nature of the chocolate. One may love a friend or sweetheart because of the pleasant and appealing nature of the object of the loved one.

10.3 God always has the right mental attitude toward us; it has nothing to do with the object (us). Once the righteousness of God is satisfied however then God is free to love us not only with **Agape**, but even with a **Philos** type love.

10.4 In summary then, the subject produces **Agape** love based on who and what the subject is whereas **Phileo** love is a love based upon who and what the object is. **Phileo** love responds to the attraction of the object whereas **Agape** love is a love given because God's protocol demands it.

11. **Eternal Life** -- There never was a time when God was not; He always has been.

11.1 We have, as believers (and in a sense so does the unbeliever), "everlasting life" whereas God has "eternal life."

11.1.1 Everlasting life has a beginning but no ending.

11.1.2 Eternal life has no beginning and no ending.

Rev 1:8 **I am Alpha and Omega, the beginning and the ending**, saith the Lord, which is, and which was, and which is to come, the Almighty.

Rev 1:11 Saying, **I am Alpha and Omega, the first and the last**: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

Rev 21:6 And he said unto me, It is done. **I am Alpha and Omega, the beginning and the end**. I will give unto him that is athirst of the fountain of the water of life freely.

Eph 2:10 For we are God's workmanship, created in Christ Jesus to do good works, which **God prepared in advance for us to do**.

Isa 48:16 Come ye near unto me, hear ye this; I have not spoken in secret **from the beginning; from the time that it was, there am I**: and now the Lord GOD, and his Spirit, hath sent me.

Isa 48:17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest

go.

End Lesson Taught 9-30-09