

Romans Series

Lesson #110

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Dean Bible Ministries

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The Epistle to the ROMANS

**Jesus is Fully God
Romans 9:5; Colossians 1:15–17; Hebrews 1:3**



Rom. 9:5, “of whom are the fathers and from whom, according to the flesh, Christ came, the eternally blessed God, who is over all. Amen.”

What are Three Old Testament Promises of a Divine Messiah?

What are Three New Testament Statements of a Divine Jesus?

John 1:1, “In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2, “He was in the beginning with God.

John 1:3, “All things were made through Him, and without Him nothing was made that was made.

John 1:4, “In Him was life, and the life was the light of men.

John 1:5, “And the light shines in the darkness, and the darkness did not comprehend it.”

Col. 1:15, “He is the image of the invisible God, the firstborn over all creation.

Col. 1:16, “For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.

Col. 1:17, “And He is before all things, and in Him all things consist.

Col. 1:18, “And He is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things He may have the preeminence.”

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εἰκὼν *eikon*

image, representation

2 Cor. 4:4, “whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them.”

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John 17:5, “And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was.”

**Col. 1:15, “He is the image of the invisible God,
the firstborn over all creation,”**

εἰκὼν *eikon*
image, representation

ἀόρατος (*ahoratos*),
invisible; unseen

John 1:18, “No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.”

Col. 1:15, “He is the image of the invisible God, the firstborn over all creation,”

εἰκὼν *eikon*
image,
representation

ἀόρατος (*ahoratos*),
invisible; unseen

πρωτότοκος
(*prōtotokos*),
firstborn,
pre-eminent
First in time
or
First in rank

Psa. 89:26, “He shall cry to Me, ‘You are my Father, My God, and the rock of my salvation.’

Psa. 89:27, “Also I will make him My firstborn, the highest of the kings of the earth.”

Col. 1:16, “**For by Him** all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers, all things were created **through Him and for Him.**”

ἐν αὐτῷ
en auto

In Him
In His mind from
eternity past

δι’ αὐτοῦ
dia autou

Through Him
secondary agency

εἰς αὐτὸν
eis auton

For Him

**Colossians 1:17, “And He is before all things,
and in Him all things consist.”**

Heb. 1:3, “who [His Son] being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,”

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w]*n*, *on*,
pres act ptcp m. sg. nom.
of *eimi*; “to be”
NOT “to become”

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ajpauvgasma apaugasma
“radiance, effulgence, pass.
reflection.”

John 1:14, “And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”

2 Corinthians 4:6, “For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.”

Nicean Creed, AD 325

“I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

“And in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made.”

“Who does not see that the brightness cannot be separated from the light, but that it is by nature proper to it and co-existent with it, and is not produced after it.”

~Athanasias, Encyclical epistle to the Bishops of Egypt and Libya, AD 356.

“Think not that there was ever a moment of time when God was without wisdom, any more than that there was ever a time when light was without radiance. . . For where there is light there is radiance, and where there is radiance there is also light; and thus we cannot have a light without radiance nor radiance without light, because both the light is in the radiance and the radiance in the light. Thus the Apostle has taught us to call the Son ‘the Radiance of the Father’s glory’ for the Son is the Radiance of his Father’s light, co-eternal because of eternity of power, inseparable by unity of brightness.”

~Athanasias, Encyclical epistle to the Bishops of Egypt and Libya, AD 356.

The Doctrine of the Shekinah Glory

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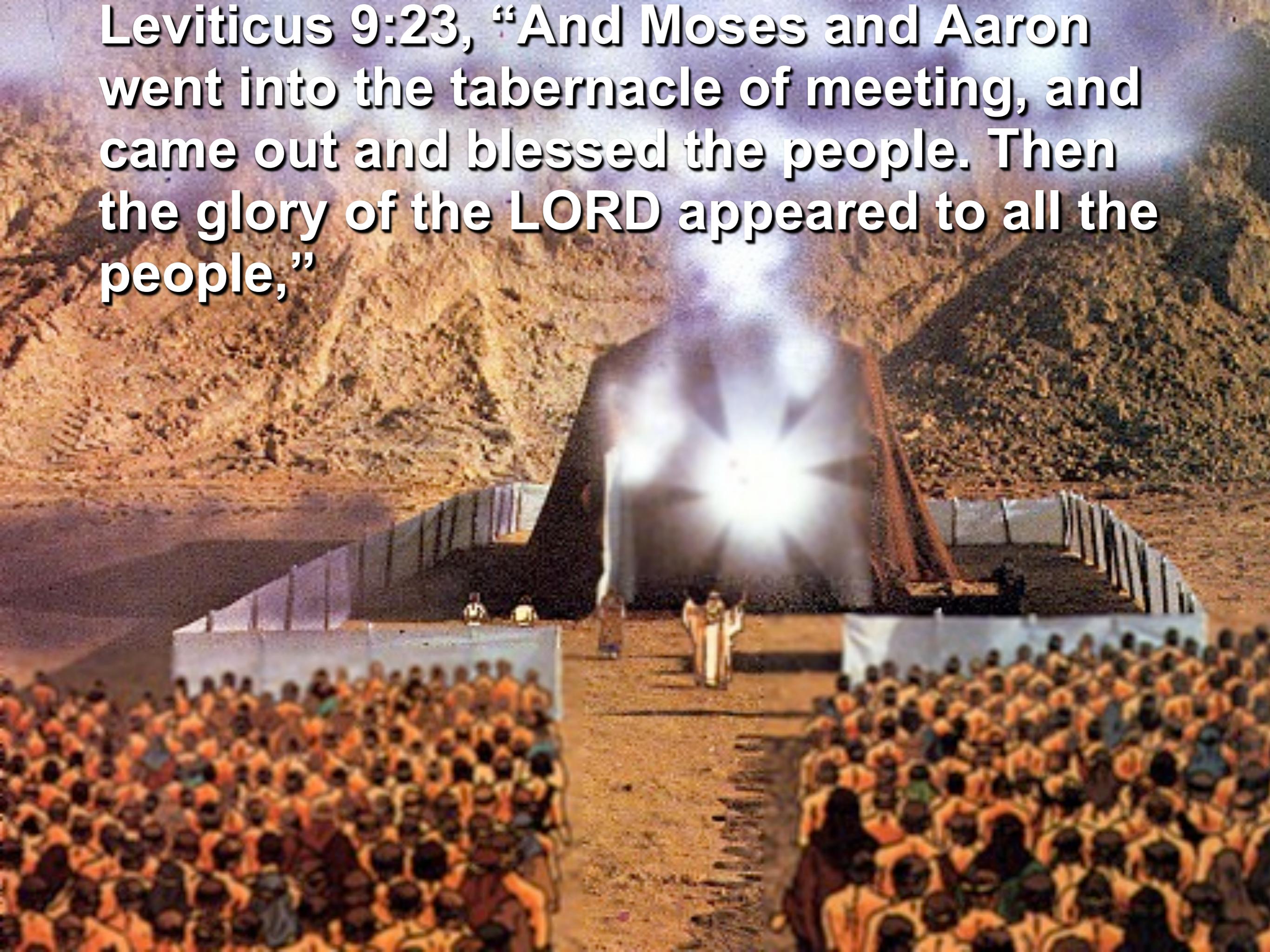
 - a. Shekinah comes from *Shakan* meaning to dwell.
 - b. Glory is *kabodh*, meaning heavy, weighty.
 - c. The priests in the Old Testament designated the tent of the Holy of Holies as the tent of meeting (*mishkan*) related to the noun *shakan* for dwelling.
 - d. The term *shakan*, then came to be used for Yahweh’s presence or dwelling on the earth (Ex. 25:21–22; Lev. 26:11–12).
 - e. This term is also related to the phrase, “house of God,” another term for the tabernacle.

2. Glory, was the common biblical word used to describe the theophany of God's presence on the earth (Ex. 16:10; Lev. 9:23; Num. 14:10).

Ex. 16:10, “And it came about as Aaron spoke to the whole congregation of the sons of Israel, that they looked toward the wilderness, and behold, the glory of the LORD appeared in the cloud.”

Num. 14:10, “But all the congregation said to stone them with stones. Then the glory of the LORD appeared in the tent of meeting to all the sons of Israel.”

Leviticus 9:23, “And Moses and Aaron went into the tabernacle of meeting, and came out and blessed the people. Then the glory of the LORD appeared to all the people,”



3. God's glory was associated with a pillar of cloud in the day, and fire at night. This pillar was manifested in the Exodus, on Sinai, at the dedication of the tabernacle, where it rested between the cherubim on the cover of the ark, and it entered Solomon's Temple.

4. The Shekinah glory emphasizes the unique presence of God among His covenant people Israel. It is a visible presence to confirm His blessing, and to provide guidance.

5. The Shekinah was not the shining or glowing in the cloud, but the cause of it.

6. The Shekinah represented the positional place of blessing the Jew had under the Abrahamic and Mosaic Covenants.

Mark 9:3, “and His garments became radiant and exceedingly white, as no launderer on earth can whiten them.”

Revelation 21:23, “The city had no need of the sun or of the moon to shine in it, for the glory of God illuminated it. The Lamb is its light.”

Heb. 1:3, “who being the brightness of *His glory* and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high,”

ajpauvgasma ap th` " dovxh", tes doxes, “*weight, radiance, effulgence, reflection.*”

th` " dovxh", tes doxes, “*weight, glory, essence*”

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↓
χαρακτήρ *charaktēr*

**nom masc sing mark;
character; express image, exact
image or identical essence**