May 19, 2002 Northwest Bible Church

**Romans 1:3**

*The Gospel of the Son*

**INTRO**

The gospel of God deals chiefly with God’s Son. But Paul doesn’t have just any Jesus in mind. He is going to give us a brief description of the Jesus that is the center of the gospel message.

Defining Jesus is vitally important. The problem is simply this: Jesus is only a name and technically it can mean different things to different people. In the first century, there were false teachers teaching a counterfeit Jesus. Cf. 2 Cor. 11:3-4 and Gal. 1:6-8.

This concern is just as real today as it was 2,000 years ago. Consider some of the modern day distorted views of Jesus.

**I. THE BIBLICAL JESUS OF THE GOSPEL (Romans 1:3-4).**

Many scholars think that Paul is using here a familiar line out of an early hymn or church creed. Three main points: 1) The deity of the Son, 2) The humanity of the Son, 3) The exaltation of the Son.

A. The deity of the Son (Romans 1:3).

This title of “Son” ascribes a clear reference to His divine nature, see Jn. 5:18; 10:30; 19:7. Jesus participates fully in the divine nature. He is the only begotten Son of God, Jn. 3:16, 18, as we do not share in the essence of this Sonship. Jesus is co-equal and co-eternal with the Father. See also Heb. 1:1-3.

Heb. 1:1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways,

Heb. 1:2 in these last days has spoken to us in **His Son**, whom He appointed heir of all things, through whom also He made the world.

Heb. 1:3 And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high;

B. The human nature of the Son (Romans 1:3). What is the importance of Jesus being descended from David?

1) It establishes the incarnation. God became a man which is at the heart of the gospel. Some early heretics (Docetists) rejected this because of their gnosticism which taught that God was too holy to be contaminated with a fleshly body.

But the Bible clearly establishes the reality of the incarnation. Cf.

John 1:14, “And the Word became flesh,” or

Phil. 2:6-7 “who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men,”

Gal. 4:4, “God sent forth His Son made of a woman.”

I Jn. 4:2, “By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come *in the flesh* is from God.”

Thus the **miracle and the mystery** of God becoming a man, not exchanging His divine nature for a human one, but taking on an additional nature so that He is both God and man.

2) It uniquely qualifies Jesus to be the Messiah. This was a messianic essential based on the Davidic Covenant in 2 Sam. 7.

3) It qualifies Him to be our suffering Substitute.

Heb. 10:4 For it is impossible for the blood of bulls and goats to take away sins.

Heb. 10:5 Therefore, when He comes into the world, He says, “Sacrifice and offering Thou hast not desired, But a body Thou hast prepared for Me.

4) It qualifies Him to administer mercy with sympathy.

Heb. 4:15 For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.

Heb. 4:16 Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.

5) It opens the way for us to be joint heirs with Christ (Romans 8:17).

**CONCLUSION**

The deity and the incarnation of Jesus Christ are **precious** doctrines that we must **hold with passion**, GOD BECAME MAN. Jesus did not lose His deity, did not lay it aside, He never stopped being God, but He took a second nature and united it with His divine nature and we **TWO NATURES IN ONE PERSON**.