

The Book Of Romans
The Good News OF God Part 2
Session 4

Romans 1:2-6 (NASB)

² *which He promised beforehand through His prophets in the holy Scriptures,*

³ *concerning His Son, who was born of a descendant of David according to the flesh,*

⁴ *who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,*

⁵ *through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake,*

⁶ *among whom you also are the called of Jesus Christ;*

In our last study we began to see the Good News Of God and we see Paul laying out the promises in the Old Testament of the good news that God was going to intervene in human history and bring salvation to mankind.

These promises were as far back as the Garden of Eden and was the theme of the Prophets down through the Old Testament. This is not new news it is news from the beginning of time. And so He wanted the Saints in Rome to understand that, and also to understand that it is the natural progression for the Jew who had all the laws and traditions of Judaism. These promises of a Messiah to come and redeem mankind was the ultimate goal of Judaism. Jesus is the fulfillment of that promise.

So that brings us to the next part of Paul's disclosure of the Good News Of God.

That would be the Central Person of the Good News.

THE PERSON OF THE GOOD NEWS

Romans 1:3-4 (NASB)

³ *concerning His Son, who was born of a descendant of David according to the flesh,*

⁴ *who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,*

Both of these verses emphasize the divine sonship of Christ.

There is a great mystery in the concept of Jesus as God's Son.

Although He is Himself God and Lord, He is yet the Son of God.

Because Scripture plainly teaches both of those truths, the issue has to do not with whether He is the son of God but in what sense He is God's Son

Clearly, in His humanness Jesus was **born of a descendant of David according to the Flesh.**

Both Mary, Jesus natural mother and Joseph, Jesus legal father, were descendants of David.

(Luke 3:23, 31) and (Matt. 1:6, 16; Luke 1:27)

In order to fulfill prophecy, the Messiah had to be a **descendant of David.**

Jesus fulfilled those messianic predictions just as He fulfilled all others.

As a descendant of David, Jesus inherited the right to restore and to rule David's kingdom, the promised kingdom that would be without end.

Isaiah 9:7 (NASB)

⁷ There will be no end to the increase of His government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.

The second Person of the Trinity was born into a human family and shared human life with all other humanity, identifying Himself with fallen mankind, yet living without sin.

Philippians 2:1-8 (NASB)

¹ Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion,

² make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose.

³ Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves;

⁴ do not merely look out for your own personal interests, but also for the interests of others.

⁵ Have this attitude in yourselves which was also in Christ Jesus,

⁶ who, although He existed in the form of God, did not regard equality with God a thing to be grasped,

⁷ but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.

⁸ Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.

Hebrews 4:15 (NASB)

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.

That is the Gospel, the great good news, that in Jesus Christ God became a Man who could die for all men, a substitute sacrifice for the sins of the whole world.

Romans 5:18-19 (NASB)

¹⁸ So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.

¹⁹ For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.

Even secular history is replete with reports of Jesus' life and work.

Just one example;

Writing in A.D. 90, before the apostle John wrote the book of Revelation, the familiar Jewish historian Josephus wrote a brief biographical sketch of Jesus of Nazareth, and in it said this;

"Now there was about this time Jesus, a wise man, if it be lawful to call Him a man: for He was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews and many of the Gentiles.

He was Christ. And when Pilate, at the suggestions of the principal men among us, had condemned Him to the cross, those that loved Him at the first did not forsake Him; for He appeared to them alive again the third day as the divine prophets had foretold these and ten thousand other wonderful things concerning Him.

And the tribe of Christians so named from Him are not extinct at this day (Antiquities, vol. 2, book 18, chap 4)

And even more reliable witness was the apostle John who wrote under the inspiration of the holy Spirit;

1 John 4:2-3 (NASB)

² By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God; ³ and every spirit that does not confess Jesus is not from God; this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world.

John was not speaking of merely recognizing the fact of Jesus' humanity. Countless unbelievers throughout history have been quite willing to concede that a man name Jesus lived in the first century and that He lived an exemplary life and generated a large following.

The deist Thomas Jefferson believed in Jesus' existence as a man and in His importance to human history, but he did not believe in Jesus' divinity.

He produced an edition of the Bible that eliminated all references to the Supernatural.

Consequently, the accounts of Jesus in Jefferson's gospels pertain to purely physical facts and events.

That is hardly the kind of recognition God's Word demands.

The apostle was referring to believing and accepting the truth that Jesus was the Christ, the promised divine Messiah, and that He came from God and lived as a God-man among men.

It was at the time that He became a human being, Paul says, that Jesus **was declared the Son of God**.

And although the plan was eternal, the title **Son** is reserved as an incarnational term, applied to Jesus in its fullness only after He put on the robe of humanity.

He was the **Son of God** in the sense of oneness of essence and in the role of dutiful, loving submission to the Father in His self-emptying incarnation.

There is, of course, no question that He is eternally God and eternally the second Person of the Godhead, but Paul says He **was declared God's Son** when He was supernaturally conceived in Mary and was **born of a descendant of David according to the flesh**.

We could say then, that Christ was the **Son of God** from eternity in expectation and was declared God's **Son** in fulfillment at the incarnation and forever.

Horizo, (**declared**) carries the basic idea of marking off boundaries.

From that term comes our English *horizon*, which refers to the demarcation line between the earth and the sky.

In an infinitely greater way, the divine sonship of Jesus Christ was marked off with absolute clarity in His incarnation.

Quoting Psalm 2:7, the writer of Hebrews explains that in that text God was declaring to Christ, the Messiah, "***Thou art My Son, today I have begotten Thee***"

In the subsequent quotation from 2 Samuel 7:14, the Father goes on to say of Christ, "***I will be a Father to Him and He shall be a Son to Me***" (Heb 1:5)

Both verbs in the last quotation are future tense, indicating that sometime after the psalmist's time, Christ one day would assume a title and role He had not had before.

Christ was given and took upon Himself the fullness of the title of **Son of God** when he divested Himself of the independent use of His divine prerogatives and the full expression of His majesty, graciously humbling Himself and becoming fully subservient to the will and plan of the Father.

Philippians 2:5-8 (NASB)

⁵ *Have this attitude in yourselves which was also in Christ Jesus,*

⁶ *who, although He existed in the form of God, did not regard equality with God a thing to be grasped,*

⁷ *but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men.*

⁸ *Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.*

In His prayer to the Father Jesus said;

John 17:1 (NASB)

¹ *Jesus spoke these things; and lifting up His eyes to heaven, He said, "Father, the hour has come; glorify Your Son, that the Son may glorify You,*

Then a few moments later prayed;

John 17:5 (NASB)

⁵ *"Now, Father, glorify Me together with Yourself, with the glory which I had with You before the world was.*

Christ has existed from all eternity;

John 1:2-3 (NASB)

² *He was in the beginning with God.*

³ *All things came into being through Him, and apart from Him nothing came into being that has come into being.*

But in accord with the divine plan of redemption, which He himself planned with the Father and the Holy Spirit;

John 1:14a (NASB)

¹⁴ *And the Word became flesh, and dwelt among us,*

He still possessed some of His divine glory, ;

John 1:14b (NASB)

¹⁴ *glory as of the only begotten from the Father,*

But the glory He retained was a glory veiled in human flesh that could not be observed with human eyes.

Paul further explains that the most conclusive and irrefutable evidence of Jesus divine sonship was given;

Acts 13:29-33 (NASB)

²⁹ *"When they had carried out all that was written concerning Him, they took Him down from the cross and laid Him in a tomb.*

³⁰ *"But God raised Him from the dead;*

³¹ *and for many days He appeared to those who came up with Him from Galilee to Jerusalem, the very ones who are now His witnesses to the people.*

³² *"And we preach to you the good news of the promise made to the fathers,*

³³ *that God has fulfilled this promise to our children in that He raised up Jesus, as it is also written in the second Psalm, 'YOU ARE MY SON; TODAY I HAVE BEGOTTEN YOU.'*

How was that evidence given, well, the evidence was in the resurrection from the dead by the power of God.

His ability to conquer death, a power belonging only to God Himself.

By this, He established beyond all doubt that He was indeed God, the Son.

Romans 1:4 (NASB)

4 who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,

The phrase here, **according to the Spirit of holiness**, is another way of saying, according to the nature and work of the Holy Spirit.

It was the Holy Spirit working in Christ who accomplished Jesus' resurrection and every other miracle performed by Him.

Here is the order, God wills it, Jesus speaks it, the Holy Spirit makes it happen. Just check out the creation of the world seen in Genesis, and see the order there in action.

Here, then, is the Person of the good news.

He is fully man (a descendant of David) and fully God (declared to be the Son of God).

Throughout His ministry both Jesus' humanness and His divinity were portrayed.

When asked to pay taxes, Jesus complied. He explained to Peter that, as God's Son and the rightful ruler of the universe, including the Roman Empire, He was rightfully exempt from taxation. Listen;

Matthew 17:24-27 (NASB)

24 When they came to Capernaum, those who collected the two-drachma tax came to Peter and said, "Does your teacher not pay the two-drachma tax?"

25 He *said, "Yes." And when he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do the kings of the earth collect customs or poll-tax, from their sons or from strangers?"

26 When Peter said, "From strangers," Jesus said to him, "Then the sons are exempt.

27 "However, so that we do not offend them, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a shekel. Take that and give it to them for you and Me."

In His humanness He willingly paid taxes, but in His divinity He provided the payment supernaturally.

One evening after a long day of teaching Jesus got into a boat with the disciples and they set out for the other side of the Sea of Galilea.

Mark 4:35-39 (NASB)

35 On that day, when evening came, He *said to them, "Let us go over to the other side."

36 Leaving the crowd, they *took Him along with them in the boat, just as He was; and other boats were with Him.

37 And there *arose a fierce gale of wind, and the waves were breaking over the boat so much that the boat was already filling up.

38 Jesus Himself was in the stern, asleep on the cushion; and they *woke Him and *said to Him, "Teacher, do You not care that we are perishing?"

39 And He got up and rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm.

In His humanness Jesus was exhausted just as every person becomes exhausted after a hard day's work. Yet in His divinity He was able to instantly calm the violent storm.

As He hung on the cross, Jesus was bleeding and in severe agony because of His humanness.

Yet at the same time, in His divinity He was able to grant eternal life to the repentant thief who hung nearby.

(Luke 23:42-43)

The Son of God and Son of Man who was raised from the dead by the power of the Holy spirit was **Jesus Christ our Lord**, Paul declared, **Jesus** means Savior, **Christ** means The Anointed One and the **Lord** means sovereign ruler.

He is **Jesus** because He saves His people from their sin.

He is **Christ** because He has been anointed by God as King and Priest.

He is **Lord** because He is God and is the sovereign ruler of the universe and all things created.

So Paul presents to us and to his readers the Person central to the Good News Of God.

That Person is Jesus Christ The Lord.