

4/16/10

A Servant Ambassador of the Gospel

Rom. 1:1-4

Paul had longed to go to Rome for years, but he never was led of God to go, until now.

The apostle Paul had established churches in Galatia, Macedonia, Achaia and Asia, and was looking for un-evangelized territory. Rom. 15:18-23

1. Paul never spoke of anything Christ had not accomplished through him, to make the Gentiles obedient. vs. 18
2. Paul had been obedient to his call, he preached the gospel in Jerusalem and around Illyricum. vs. 19
3. Paul had also made it his aim to not preach the gospel where Christ was named, lest he should build on another man's foundation. vs. 20-21
4. Paul had been hindered much from coming to them, but now no longer having a place to preach, he had a great desire to come to them. vs. 22-23

Paul expressed his purpose to see Rome, but it was by way to do missions in Spain. Acts 19:21, Rom. 15:24

1. Paul's destination was Spain by way of Rome. vs. 24a-b

2. Paul expressed the desire for their help to get him to Spain. vs. 24c-e

Paul also told the Romans he was on his way to deliver a financial gift to the poor saints in Jerusalem. Acts 19:21, Rom. 15:25-32

1. The Macedonian were pleased to make a contribution to the Jew. vs. 26-27
2. The completion of this duty would turn his face towards Spain by way of Rome, to come in the full blessing of the gospel of Christ. vs. 28-29
3. The apostle requested prayer, through the love of the Spirit, for protection from those unbelieving Jews, that the gift be excepted by the Jews from the Gentiles and that he be coming to them by the will of God. vs. 30-32

Paul did arrive in Rome, but it was three years later, as a prisoner, being held as a political prisoner by Felix, Festus and Agrippa. Acts 28:16

1. Paul had been falsely accused of polluting the temple with Gentiles, fulfilling the prophecy of Agabus. Acts 20-21
2. Jesus told Paul not to fear, that as he had testified for Him in Jerusalem, so he must also bear witness for Him at Rome. Acts 23:11
3. Paul resided in his own house preaching and teaching, no man forbidding him. Acts 28:20-31
4. Opinions differ, weather he ever reached Spain, I believe he did, since he was release after his first imprisonment and wrote Timothy and Titus.

Paul has been preaching the gospel about 22-23 years, at this point, a seasoned servant of God, driven by the love and passion of God for lost souls!

Paul opens his letter with the usual salutation and greeting, which is longer than most. Rom. 1:1-7

We want to look at the first four verse of the salutation, which identifies for us three important things. Rom. 1:1-4

- I. The identity of Paul. vs. 1
- II. The identity of the gospel. vs. 2
- III. The identity of the Messiah. vs. 3-5

I. The identity of Paul. vs. 1

A. Paul presented himself to the Romans, as the author of the letter, Paul. vs. 1a

* “Paul.

1. He did not always go by the name Paul.
 - a. He followed the customary pattern of letter writing of his day, placing one’s name at the beginning, the salutation, followed by a greeting.
 - * We usually place our name at the closing of the letter.
 - b. The name he used to go by was Saul.
 - 1) The name “Saulos”, means desired, request or ask.

- 2) The name without doubt was after the first king of Israel, king Saul.
2. He came to be called Paul after his conversion, but not right away.
 - a. The Lord Jesus on the Damascus Road said, “Saul, Saul, why do you persecute Me?” Acts 9:4
 - b. The first time he is called Paul in Scripture was in the First missionary journey, as he confronted Elymas the sorcerer at Cyprus. Acts 13:9
 - 1) The name Paul “Paulos” means small or little, from the verb “pauo”, meaning pause, stop, restrain or come to an end.
 - 2) The name is of Latin origin and appears 163 times in the New Testament.
 - 4) He wrote 13-14 of the epistles of the New Testament.
 - c. The departure from Paphos at Cyprus to Perga in Pamphilia, of Asia Minor, marked a change of leadership, Paul rather than Barnabas. Acts 13:13-14
 - * Paul would used “Saul”, only in his witness of his past life.
3. Paul the apostle recognized his smallness before God only, as he was restrained by God and came to an end of himself.

* “Humble yourselves under the mighty hand of God, that He may exalt you in due time.” 1Pet. 5:6

B. Paul presented himself to the Romans by his personal commitment to Jesus. vs. 1b

* “a bondservant of Jesus Christ.” vs. 1b

1. He saw himself as a humble servant by this title.
 - a. The word for bondservant “doulos” means a bond slave by choice for life, that had its root in the Old Testament.
 - 1) There were servants that served for a set time to pay off their debts.
 - 2) Others were born into slavery, still others served for life of their own free will, rather than expecting their release after seven years.
 - b. A bond servant was the possession of his master.
 - 1) A bond servant's loyalty was complete to his master.
 - 2) A bond servant's duty was to obey his master completely.
 - 3) A bond servant was concerned with only one thing, the will of his master.
 - c. The title is the most common one used by Paul, identifying himself with the Old Testament prophets, called to

be the servants of God. 2Cor. 4:5, Gal. 1:10, Phil. 1:1

- 1) Those who were called of God.
 - 2) Those who were anointed of God.
 - 3) Those who were the messengers of God, as His representatives.
2. He belonged and served whole-heartedly only Jesus Christ.
 - a. The name Jesus “Iesous” in the Greek translation of the Hebrew Joshua, which is the contraction of “Yahweh-shua” Yahweh is salvation.
 - 1) This indicates His humanity by His earthly name, the one who would save His people from their sins. Matt 1:21
 - 2) Jesus being God emptied Himself of His glory and took on the form of a servant but remained God always, known as the “Kenosis”. Phil. 2:5-8
 - c. The word Christ “Kristos”, is a title meaning anointed, equivalent to the Hebrew Messiah, depicting His deity.
 - 1) He was the God-Man, the Incarnate Christ.
 - 2) The authority and message of Paul was not his own, but given to him from the Lord Jesus!
 - 3) Jesus was the enabler and illuminator, through the Holy Spirit.

C. Paul presents himself to the Romans by his office. vs. 1c

* “called to be an apostle.”

1. The position Paul held was the office of an apostle of Jesus Christ.
 - a. The word apostle “apostolos” is made up of two words. vs. 1b
 - 1) The word “apo”, meaning out away from, with the idea of separation.
 - 2) The word “stello”, means to send.
 - 3) He calls himself “an apostle” sixteen times in his epistles, mostly in the introduction.
 - 4) There were the seventy disciples that were sent out by Christ, two by two. Lk. 10:1
 - 5) There were the original twelve apostles Jesus chose after an entire night in prayer. Lk. 6:12-13
 - 6) There other apostles Barnabas, Sylvania and Timothy. Acts 14:14, 1Thess. 2:6
 - b. Paul is consider by some to be the twelfth apostle, but he did not meet the requirements. Acts 1:21-22
 - 1) To be with Jesus from the time of His baptism till Jesus was taken up to heaven from them. Acts 1:22a
 - 2) To of been a witness with them of His resurrection. Acts 1:22b

* Mathias was picked by lot. vs. 26, Prov. 16:33

- c. Paul never claimed to be the twelfth apostle.
 - 1) He says, “I am an apostle to the Gentiles”. Rom. 11:13
 - 2) If I am not an apostle to others yet doubtless I am to you: for the seal of my apostleship are you in the Lord. 1Cor. 9:2
 - 3) And last of all he was seen of me also, as of one born out of due time. 1Cor. 15:8
 - 4) He calls himself the least of the apostles, not worthy to be called an apostle because he persecuted the church, yet by God’s grace he was what he was. 1Cor. 15:9
 - 5) He says the signs of an apostle were wrought in him, wonders and mighty deeds. 2Cor. 12:12
 - 6) In nothing am I behind the most eminent apostles, though I am nothing. 2Cor. 12:11
 - 7) He was ordained a preacher and apostle, a teacher of the Gentiles. 1Tim. 2:7
2. The point of emphasis by Paul is to qualify his apostleship by being “called”, meaning to invite.

- a. He had not initiated himself, but God invited him on the Damascus road, as he was on his way to persecute the church, called to be His ambassador. Acts 9
- b. The Lord told Ananias that Paul was a chosen vessel, to bear his word before the Gentiles, kings and the children of Israel. And that He would show him how great things he had to suffer for his name's sake. Acts 9:15-16
- c. He defended his call and apostleship to the Galatians, being not of men, neither, by men, but by Jesus Christ. Gal. 1:1
- d. He described his call before he was even born, "But when it pleased God, who separated me from my mother's womb, and called me by his grace." _ Gal. 1:15
- e. He made it humbly clear that his call was not due to any value or worth of his own, "Not having my own righteousness which was of the law, but that which is through the faith of Christ. Phil. 3:9
- f. Paul, would even in his imprisonment, considered himself to be in accord with God's will and divine appointment. Phil. 1:12, Col. 4:10

- 1) Not of himself, "Our sufficiency is of God". 2Cor. 3:5b
 - 2) He had nothing to boast about for he had received all. 2Cor. 4:7
- D.** Paul presents himself to the Romans by his sphere of life. vs. 1e
 * "separated to the gospel of God."
- 1. The apostle Paul had been separated.
 - a. The word separated "aphorizo" means to mark off from others by boundaries.
 - b. We get our word horizon from it, literally to set a circle around him.
 - 2. The apostle Paul had been separated to the gospel.
 - a. The word gospel "euaggelion" means good tiding or good news.
 - b. The announcement that sinful man can be reconciled to God.
 - 1) By acknowledging to be a sinner.
 - 2) By confessing one's sins.
 - 3) By abandoning one's sins.
 - 3. The apostle Paul had been separated to the gospel "of God", the Father.
 - a. The good news was not of this world, of human origin, but of Divine origin.
 - b. The good news was to be his circle of influence, all the days of his life.
 - * No definite article is present, stressing character and quality.

4. The apostle Paul had been a faithful to proclaim the gospel.
 - a. He had preached at Damascus.
 - b. He had met the apostles at Jerusalem.
 - c. He had preached and planted churches in and around Tarsus.
 - d. He had been at the ground and work of the Gentile church at Antioch.
 - e. He had represented the Gentiles at the first church counsel at Jerusalem.
 - f. He had been called by God to the mission field and established churches in the three journeys throughout Asia Minor and Europe.
 - g. He was bringing financial help to the poor Jews at Jerusalem and would be imprisoned for two years.
 - 1) He called himself a prisoner of Jesus Christ. Eph. 3:1
 - 2) He declared to the Philippians that it was God's way to further the gospel. Phil. 1:12
 - 3) To the Corinthians Paul said that to some he was an aroma of death to others an aroma of life and asked , "Who is sufficient for these things". 2Cor. 2:16

Illustration

A.W. Tozer in his devotional Renewed Day By Day, September 24:

"I observe with pained amusement how many "water boys" of the Pulpit in their efforts to be prophets are standing up straight and tall and speaking out boldly in favor of ideas that have been previously fed into their minds by the psychiatrists, the sociologists, the novelists, the scientists and the secular educators.

"A new Decalogue has been adopted by the neo-Christians of our day, the first word of which reads, "Thou shalt not disagree"; and a new set of Beatitudes too, which begins "Blessed are they that tolerate everything, for they shall not be made accountable for anything."

Application

1. The greatest need in the church is for people to understand they are bond servants of Christ.
 - a. His will is to be mine.
 - b. His purposes are to be mine.
 - c. His plans are to be mine.
 - d. His love is to be mine.
 - 1) Jesus told His disciples that He being their Lord washed their feet therefore they ought to wash one another's feet, for the servant "doulos" is not greater than His Lord. Jn. 13:16
 - 2) Paul uses the word for Jesus to as he describes the emptying of Himself of His deity and taking on the form of a servant "doulos". Phil. 2:7

2. All Christians are called to be an apostle, in the sense of being sent out to preach the gospel.
 - a. The Great Commission is to go to the whole world.
 - b. The Great Commission is found in all the gospels and the book of Acts, five times.
 - c. The Great Commission is declaring the love of God for sinful man that they might repent and be saved.
 - 1) “For God so loved the world that whosoever believes in Him, should not perish but have everlasting life.” Jn. 3:16
 - 2) God knew me before I was in my mother’s womb, even as Jeremiah and He called me. Jer. 1:5
3. Every believer is to be separated to the gospel of God, so as to live in it, of it and through it.
 - a. It is called the gospel of the Kingdom. Matt. 9:35
 - b. It is called the gospel of Jesus Christ. Mk. 1:1
 - c. It is called the gospel of peace. Rom. 10:15
 - d. Paul calls it “my gospel”. Rom. 16:25
 - e. Though we live in the world, we do not live of the world, we are new creatures, old things pass away and all things become new. 2Cor. 5:17
4. This is the greatest failure of Pastors in America, many do not preach the gospel, but rather, a watered-down and corrupted gospel.
 - a. Misleading and deceiving people.

- b. Failing to warn and feed the people.
 - * “Woe to the shepherds who destroy and scatter the sheep of My pasture!” says the LORD. Therefore thus says the LORD God of Israel against the shepherds who feed My people: “You have scattered My flock, driven them away, and not attended to them. Behold, I will attend to you for the evil of your doings,” says the LORD.” Jer. 23:1-2

The identity of Paul is a bondservant and apostle, separated to the gospel of God!

II. The identity of the gospel. vs. 2

- A. Paul declared to the Romans that the gospel of God had been promised by God the Father before in the Old Testament.
 - * “which He promised before through His prophets in the Holy Scriptures.” vs. 2
1. The Old Testament contains 39 books.
 - a. Five deal with the Law, called the Pentateuch, Genesis, Exodus, Leviticus, Numbers and Deuteronomy.
 - b. Twelve are historical books, Joshua to Esther.
 - c. Five are poetical books, Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon.

- d. Five mayor prophets, Isaiah, Jeremiah, Lamentations, Ezekiel and Daniel.
 - e. Twelve minor prophets, Hosea to Malachi.
2. The Old Testament is progressive in its revelation of God the Father, regarding the gospel.
- a. God made a promise to the people of God and they were to believe it.
 - b. God then as time went on, added to that promise or revelation, something else, enlarging it.
 - c. God continued to do that through the entire Old Testament.
 - d. A good example is the promise of God the Father to Abraham about the land and making him into a great nation.
 - 1) God called Abram out his country and family to a land, promising to make him a great nation; to bless him and protect him. Gen. 12:1-3
 - 2) God told Abram Eliezer of Damascus would not be his heir but one from his own body. Gen. 15:2-4
 - 3) God appeared to Abram at 99, “As for Me, behold, My covenant is with you, and you shall be a father of many nations. No longer shall

your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations. I will make you exceedingly fruitful; and I will make nations of you, **and kings shall come from you.**” Gen. 17:1-6

- 4) The following year Sara gave birth to Isaac, “laughter”, as she thought it incredulous that she would give birth, being so old. Gen. 17-18
3. Paul the apostle declared that God preached the gospel to Abraham. Gal. 3:8
 * “And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the **gospel to Abraham** beforehand, saying, “In you all the nations shall be blessed.” Gal. 3:8
- a. God announced to Abram the good news, the justification of both Jew and Gentile, to be righteous before God.
 - b. Paul said, “Now to **Abraham** and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ.” Gal. 3:16
 * Pointing back to the first promise to Adam and Ever, “the Seed of the woman.” Gen. 3:15

- c. God spoke directly to Abram, this was not new news, but old news.
 - d. Paul is quoting the Scripture from the call of Abram and by the Holy Spirit interprets the passage, “In you all the nations shall be blessed”, to mean blessing of justification. Gen. 12:3
 - e. Paul is not implying material blessing or anything else, but justification for all the nations “ethnos”, ethnic groups, the Gentiles.
 - f. The key is “in Abraham”, in like faith, looking to the Messiah to come in the future, “shall be blessed”, to confer the gospel benefits, justification.
 - g. Abraham was as much a Gentile, at the time, as any of the Galatians.
 - h. Abraham was from Ur of the Chaldeans, a godless people, pagans.
 - i. Abraham was uncircumcised, at the time, remember. Rom. 4:10
4. The Old Testament remember was progressive revelation, revealing portions at a time, Abraham understood the promise of justification for the Gentiles.
- a. God revealed the justification of the Gentiles at the call of Abram. Gen. 12:3
 - b. Next God brought Abram face to face with Melchizedek, a type of Jesus

- Christ, Priest of the most high God.
Gen. 14:18-24
- c. Then Abram himself in offering up his son Isaac, at God’s command, another type of Messiah to come and prophesied, “God Himself will provide the sacrifice”, on the same mountain 2,000 years later on Calvary. Gen. 22:1-14
 - d. “By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, “In Isaac your seed shall be called,” concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense.” Heb. 11:17-19
 - e. Jesus said, “Abraham rejoiced to see my day and saw it and was glad.” Jn. 8:56
- B.** Paul declared to the Romans that the gospel of God had been proclaimed by the prophets in the Scriptures.
- 1. The prophets consistently confirmed the promise of the gospel, prophesying about the Messiah.
 - a. Isaiah revealed the coming of the Son of God, Servant King and Suffering

Servant. Is. 7:14, 9:6-7, 42:1-4, 49:1-6, 50:4-9, 52:13-53:12

* Num. 21:4-9 (Jn. 3:14-15), 2Sam. 7:12-16, Acts 2:14-21, 3:18, 4:11, Tit. 1:2

- b. Daniel and Zechariah both tell of the very day Jesus would enter Jerusalem, in the Triumphal Entry. Dan. 9:24-26, Zech. 9:9, Matt. 21
 - c. Micah declared the city of the Messiah's birth, Bethlehem. Mic. 5:2
 - d. David declared the sufferings of Christ on the cross and descent into Sheol or Hades. Ps. 16:10, 22:1-18
 - * But the prophet didn't always know who they were speaking to and sometimes they did! 1Pet. 1:10-12
2. The Scriptures refer to the revelation of God to the prophets. 2Tim. 3:16-17
- a. Paul told Timothy that "All Scripture is given by the inspiration of God." 2Tim. 3:16a
 - 1) The word Scripture "graphe" means to write, that written, be it words, phrases or sentences.
 - 2) We get our word "graphite" from it, appearing fifty-one times in the New Testament.
 - 4) The reference is primarily to the Old Testament for the New Testament was not yet compiled,

yet already Paul's writings were compared and considered Scriptures. 2Pet. 3:16

- b. Paul also gave Timothy the purpose and benefit of the Scriptures. 2Tim. 16b-17
 - 1) Is profitable for doctrine. vs. 16b
 - 2) For reproof. vs. 16c
 - 3) For correction. vs. 16d
 - 4) For instruction in righteousness. vs. 16e
 - 5) That the man of God may be complete, thoroughly equipped for every good work." vs. 17
- c. The method of obtaining the Scriptures to guarantee their source in God by given by inspiration of God "theopneustos", a compound word.
 - 1) Theo, which means God.
 - 2) Pneo, which means to breathe or blow.
 - * That is why is called "Holy Scripture".
 - 3) Literally it is conveying that the Scriptures were expired out from God, describing the manner it was brought forth, God being the origin and source of the Scriptures.
 - 4) The Scriptures deal with revelation, the unveiling of the mind, will, purposes and plans of God.

- 5) For that reason there are over 3800 references in the Old Testament to statements such as: “Thus said the Lord”, “The word of the Lord came to me”, “The Lord said write”, “The Spirit of the Lord came upon me”.
 - 6) Paul placed the Old Testament Scriptures with the words of Jesus and called them the Scriptures. 1Tim. 5:18, Deut. 25:4, Lk. 10:7
3. The Scriptures also deal with the recording of the revelation of God, to be free from error. 2Pet. 1:20-21
- * “knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit.”
- a. Peter assured us that the prophecy of the Scriptures were of no human origin or impulse, implying they were breathed out or expired from God, confirming the text in Timothy.
 - b. Peter also assures that since prophecy never came of the will of man, all the men who spoke for God were carried along by His Holy Spirit.
 - 1) Not as robots recording dictation.

- 2) Not free to vary from God’s revelation.
- 3) But instruments of God who’s personality can be detected through their writings, distinct from each other and yet accurately recording the revelation given, resulting in three things.
- 4) The Scriptures are infallible, they do not mislead, are sure, reliable and trustworthy as a guide in all matters it speaks about.
- 5) The Scriptures are inerrant, they are free from mistakes in the original autographs.
 - a) The manuscripts we possess are copies not the originals.
 - b) The amount of difference between manuscripts never changes the sense of the text or the meaning.
 - c) This is a high view of Scripture, plenary, verbal inspiration! 2Tim. 3:15

Illustration

One day a Christian was witnessing to a friend about the Bible and his need to believe it and respond to it, when all of a sudden his friend said, “The Bible has errors and contradicts itself”, without a word of defense the Christian did not

know what to say! What a common picture of many Christians who can not give an answer for the hope that lies in them with meekness and fear. All he had to say was, “Show me where there is one”.

* Jesus said, “For assuredly, I say to you, till heaven and earth pass away, one **jot** or one tittle will by no means pass from the law till all is fulfilled” And, “The Scriptures can not be broken”. Matt. 5:18, Jn. 10:35

Application

1. Do you believe that all of the books in the Bible were given by God or do you exclude some?

* If you do not believe that all were given by God then who will determine which are of God and which are not?

2. Do you have complete confidence that the Scriptures are infallible and inerrant in both the Old and New Testament?

* If you do not how can you in all good conscience proclaim the word of God with authority?

3. Do you realize that there has never been one piece of evidence historically or archeological that has ever contradicted or proven the Bible wrong but only confirmed it, as a great testimony that the Scriptures are the very word of God!

a. Paul said, “For this reason we also thank God without ceasing, because when you received the word of God which you heard from us, you welcomed *it* not *as* the word of

men, but as it is in truth, the word of God, which also effectively works in you who believe”. 1Thess. 2:13

b. Jesus said, “You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.” Jn. 5:39

The identity of the gospel of God was promised through His prophets in the Holy Scriptures!

III. The identity of the Messiah. vs. 3-5

A. The apostle Paul declared to the Romans that the gospel of God the Father is about His fulfilled promise in sending His Son. vs. 3a-b

1. The message was that God the Father had sent His Son, as He promised.

* “concerning His Son Jesus Christ our Lord.”

a. The phrase “His Son”, refers to the son of God the Father.

1) If God the Father is eternal, then His Son is equally eternal.

2) If God the Father is Omnipotent, Omnipresent and Omniscient, so is His Son.

b. The word Christ is a title, referring to the mission of the Son of the Father.

1) Christ “Cristos” means anointed.

- 2) The title refers to the Messiah, the promise “Seed of the woman.”
Gen. 3:15, Is. 7:14, Matt. 1:21
* “When the fullness of God had come, God sent forth...Gal. 4:4
- c. The name Jesus refers to the humanity of the Son of God, becoming the God-Man.
- 1) The Son of God had come to earth, His earthly name Jesus “Iesous”, as we said “Yahweh is salvation.
- 3) As we have seen, the Greek name of the Hebrew name Joshua, which is the contraction of “Yahweh-shua”, Yahweh is salvation,
- 4) The angel Gabriel said to Joseph, “you shall call His name Jesus, for He will save His people from their sins.” Matt. 1:21b-c
* Jn. 1:1, 14, Phil 2:6-7, 2Tim. 2:8
- d. The title “our Lord” refers to the personal relationship to the Messiah, Jesus, as Savior and Redeemer.
- 1) The word Lord “kurios” means master, possessor.
- 2) The One that holds all authority and right to do as He wills.
2. The message was that God the Father had sent His Son according to the Scriptures.
* “who was born of the seed of David according to the flesh.”

- a. Jesus was born according to the seed of David, the family-line of David.
- 1) Samuel promised David that God would raise him up a house and have the Messiah come through His genealogy. 2Sam. 7:12-16
- 2) His kingdom would be forever.
- 3) Short-term it was by Solomon, long-term it would be by Jesus.
- b. Jesus is traced through two genealogies.
- 1) The genealogy of Joseph, in Matthew is an ascension, which goes through Jeconiah, who was cursed from the throne, but Joseph was not the father of Jesus. Matt. 1: 11, Jer. 22:24-30
- 2) The genealogy of Mary is a dissension, in Luke, which goes through Nathan, the son of David. Lk. 3:31
* Both were in the line of David, but Mary fulfills it, “the Seed of the woman”. Gen. 3:15, Is. 7:14
- B. The apostle Paul declared to the Romans that the gospel of God the Father is about the proclamation of Jesus being the Son of God, in view of the resurrection.

- * “and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead.” vs. 4
1. Jesus declared constantly that He was the Son of God.
 - a. That is why the Jews crucified Him.
 - b. They accused Him of blasphemy.
 2. Jesus demonstrated the power of God throughout His life and ministry.
 - a. He raised the dead.
 - b. He healed the blind.
 - c. He cleanse the leper.
 3. Jesus declared He was sinless or holy, throughout His ministry.
 - a. He was conceived by the Holy Spirit.
 - b. He said He did always the things that pleased the Father.
 - c. He asked, “Which of you convicts Me of sin?” Jn. 8:46
 4. Jesus was affirmed and confirmed to be the Son of God with power according to the Spirit of holiness, by the resurrection.
 - a. The word declared “hoizo” means determined or decreed.
 - 1) This does not means Jesus wasn’t the Son of God, before the resurrection, only that the it proved Him to be the Son of God.
 - 2) Jesus raised Himself from the dead by His inherent divine power “dunamis”, according to the Spirit

of holiness, the Third person of the Trinity. Acts 1:8

- a) All three persons were involved, as well as mentioned in verse 1-4
- b) “No one takes it from Me, but I lay it down of Myself. I have **power** to lay it down, and I have **power** to take it again. This command I have received from My Father.” Jn. 10:18

Illustration

Tertullian wrote, “So also the Father is other than the Son; since He is greater than the Son, since it is one that begets, another that is begotten; since it is one that sends, another that is sent; since it is one that acts, another through whom action takes place.” (Contemp. Wesleyan Theology:399)

Application

The two natures of Jesus are imperative, He was both God and man.

1. Let me tell you what these two natures are not.
 - a. It is not a union of human and divine to make up a third creation.
 - b. It is not just God filling a human body with the logos as he fills us with his Spirit.
 - c. It was not God changing into a human person or putting on a body.
2. Let me tell you what these two natures are.

- a. It is one person with two consciences and two wills, inseparably bound together yet never mixing or blending; human and divine.

* Christ refers to Himself as one person, not two, “I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me.” Jn. 17:23

- b. So when we say the God-man, we are referring to only one person, yet two natures and not two persons.
- c. His divine nature was perfect, while his human nature was sinless in the unfallen state, as the First Adam before the fall.

3. Let me give you some evidence of both natures in the one person that appear contradictory.

- a. He said I thirst, yet declared to be the water of life. Jn. 19:28f
- b. He hungered, yet God needs nothing outside of himself. Matt. 4:2
- c. He died, yet declared to be the resurrection. 2Cor. 5:15
- d. He became weary, yet God is never weary. Is. 40:28
- e. He slept, yet the Psalm says God never sleeps nor slumbers. Ps. 121:4-5
- f. He appeared weak in his sufferings, yet created everything. Ps. 22

- g. He appeared unable to save himself, yet saved all who believed in Him. 2Cor. 5:21
- h. He was judged, yet will judge the world. Jn. 5:22
- i. He was a man, yet God. Jn. 5:26-27
- k. He was tempted, but God can't be tempted. Lk. 4:2

4. The Gospel of God the Father is about His Son, Jesus Christ, according to the Scriptures. 1Cor. 15:3-8

- a. “For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures.” vs. 3
- b. “and that He was buried, and that He rose again the third day according to the Scriptures” vs. 4
- c. “and that He was seen by Cephas, then by the twelve.” vs. 5
- d. “After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.” vs. 6
- e. “After that He was seen by James, then by all the apostles.” vs. 7
- f. “Then last of all He was seen by me also, as by one born out of due time.” vs. 8
- g. Paul says, “And if Christ is not risen, your faith is futile; you are still in your sins!” Then also those who have fallen asleep in Christ have perished. If in this life only we have hope in Christ, we are of all men the

most pitiable. But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.” vs. 17-20

The identity of the Messiah is the God-Man, raised from the dead!

Conclusion

The salutation of Paul to the Romans, identifies for us these three important things:

- I.** The identity of Paul is a bondservant and apostle, separated to the gospel of God!
- II.** The identity of the gospel of God was promised through His prophets in the Holy Scriptures!
- III.** The identity of the Messiah is the God-Man, raised from the dead !