

My text this morning is Romans 9:5: "Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen." (Ro 9:5)

This text speaks of the two natures of Christ. There is one Christ who came, but Who is the One who came? The text speaks of Him as of the fathers, Abraham, Isaac, Jacob, David with regard to the flesh, but who, though of the fathers, is over all, God blessed forever. Amen.

That is my text, but the exposition is John 1:1-18 which we read a moment ago, which I also referenced in the pastoral prayer.

I wish to make three points concerning the passage in John 1:1-18. I. Christ, the Son of God Identified; II. Christ, the Son of God Given; III, Christ, the Son of God Received.

#### I. Christ, the Son of God Identified.

- A. "Christ" means the anointed One, the One promised from the beginning of the world, the Seed of the Woman, who was to take away the curse of sin and death.
- B. Verse 16 identifies Him as the "Word" who was made flesh and dwelt among us, and we beheld His glory as the only begotten of the Father, full of grace and truth.
- C. "Only Begotten" is a figure of speech and means that He is not adopted, but is of the same nature as God, that is, God himself, as our catechism says in No. 33:  
Q33: Why is He called God's "only begotten Son," since we also are the children of God?  
A33: Because Christ alone is the eternal, natural Son of God, but we are the children of God by adoption, through grace, for His sake.
- D. John also identifies Him as the "Word of God" equal with God, yet distinct from the Father. He is God and is with God from the beginning, speaking of the unity of the God and the distinction of Persons in God.
- E. We use the word "nature" to speak of the unity of God; there is one divine nature; we speak of "person" do speak of the diversity of Persons: Father, Son, and Holy Ghost.
- F. This means that Jesus of Nazareth, of Whom John speaks in John 1, is truly God who was with God from the beginning, who created all things with the Father and the Son, and is the Wisdom of God without which there is no Word, who is the reason for all things, and the meaning of all things, and the intelligence that distinguishes one thing from another, the intelligence of God is what makes one thing differ from another, without which all things would crumble into nothingness again.
- G. Of Him it is said in 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 on the right hand of the Majesty on high;" He is the brightness of the glory of God, the express image of the Father, and upholds all things by the word of His power, has purged our sins and sits at the right hand of God the Father, as Mediator and Lord.
- H. He was made flesh. He had a body prepared for Him, prepared by the Holy Spirit that came upon Mary. He was united with this body from conception in the womb of Mary,

and grew like all of us, was born like all of us, lived like all of us under the law, in his flesh suffering all things that we suffered, and grew in wisdom and stature and in favor with God and man.

I. He is therefore both God and man.

1. See HC 15-19 read.

Q15: What kind of mediator and redeemer, then, must we seek?

A15: One who is a true [1] and righteous man,[2] and yet more powerful than all creatures, that is, one who is also true God.[3]

Q16: Why must He be a true and righteous man?

A16: Because the justice of God requires [1] that the same human nature which has sinned should make satisfaction for sin; but one who is himself a sinner cannot satisfy for others.[2]

Q17: Why must He also be true God?

A17: That by the power of His Godhead He might bear in His manhood the burden of God's wrath,[1] and so obtain for [2] and restore to us righteousness and life.[3]

Q18: But who now is that Mediator, who in one person is true God and also a true and righteous man?

A18: Our Lord Jesus Christ,[1] who is freely given unto us for complete redemption and righteousness.[2]

Q19: From where do you know this?

A19: From the Holy Gospel, which God Himself first revealed in Paradise,[1] afterwards proclaimed by the holy Patriarchs [2] and Prophets, and foreshadowed by the sacrifices and other ceremonies of the law,[3] and finally fulfilled by His well-beloved Son.[4]

2. This is Who Christ, the Son of God Is: we have identified Him as Jesus of Nazareth who was born, lived, was crucified, rose again from the dead and now sits in the seat of power in Heaven, and will come again to judge the living and the dead. This is Who Christ, the Son of God.

II. Christ, the Son of God Given. John 1:15-18.

<sup>15</sup> John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

<sup>16</sup> And of his fulness have all we received, and grace for grace.

<sup>17</sup> For the law was given by Moses, *but* grace and truth came by Jesus Christ.

<sup>18</sup> No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.” (Joh 1:15-18 AV)

A. John the Baptist points out Jesus of Nazareth as the One who came after him but was before Him. This also speaks to His two natures. He was born after John was born and be-

gan His ministry after John began his, but the Son of God was from eternity, before John ever was.

- B. He was made flesh, He was given to us, to live in our world, to suffering in our world as we suffer, and in His sufferings to redeem us from our guilt and misery.
- C. It is through the shedding of His blood that we have redemption:
  - 1. This was prophesied by the prophet Isaiah: Is. 53:1-6
    - 1 Who hath believed our report? and to whom is the arm of the LORD revealed?
    - 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.
    - 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.
    - 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
    - 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.
    - 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.
  - 2. It is through His blood that we have redemption and the forgiveness of sins: Col 1:14 In whom we have redemption through his blood, even the forgiveness of sins:
  - 3. This is the great gift of God to His people: Romans 5:3. For when we were yet without strength, in due time Christ died for the ungodly. 7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, we shall be saved from wrath through him.
  - 4. This is the meaning of John 3:16: “For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. For God sent not His Son into the world to condemn the world, but that world through Him might be saved.
  - 5. He sent His Son, not that He made someone His son who was here; The Son existed before in the Holy Trinity: it was God Himself who came in Christ: the Second Person of the Holy Trinity.
- D. And so is fulfilled the words of the prophet Isa 9:6 “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.”

### III. Christ, the Son of God Received. Verses 10-13

- A. He was in the world and the world was made by Him and the world knew Him not. He was despised and rejected of men; a man of sorrows and acquainted with grief.
- B. He came unto Israel, His own people. He had delivered them from Egypt and made them a great nation and loved them, and cared for them, and fed them, and defeated their enemies and gave them a land flowing with milk and honey, but they did not know Him and did not receive Him.

- C. Receive: They did not believe Him; they did not obey Him; they did not love Him; they did not worship Him; they did not confess Him but were ashamed of Him; for they looked for another kind of God; another kind of Savior. All of these things they should have done and are included in the word "receive."
- D. But some did receive Him. They are described in verse 13.
1. They had life that was not born of blood; that is of the flesh. They were born of the Spirit and the incorruptible seed of the word of God. They had the Spirit of God and were not the children of Adam only.
  2. They had life that was not of natural will. They were not the product of their own will, the natural strength of will, the choice of fleshly desire. This speaks of the natural desire of the body, which has a will of its own.
  3. But neither did they have a life that proceeds from the higher qualities of man, not the will of the flesh nor the will of man--not from the plan and the purpose of man in the fullness of his faculties desiring to be the best he can be.
- E. The ones who received Him received a life that came from God himself: they were born of the Spirit to be sons of God. They receive the Spirit of adoption, as Paul puts it, so that they have the right to be called the sons of God, because they are having Christ formed in them, to which they were predestined. Vs. 12 They have the right to new life in Christ that is given to all them that believe on Him.
- F. This is the power of faith: Paul describes this in Ephesians 2:8,9
- 8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
  - 9 Not of works, lest any man should boast.
  - 10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Do you believe? Do you trust in Christ. Do you confess Him.

If you confess with your mouth the Lord Jesus and believe in your heart that God hath raised him from the dead, you shall be saved. Amen and Amen

God bless you.