

The Declaration of the Eternal Son

(Rom 1:4)

- Read introduction: Rom 1:1-15
- I. **“Declared the Son of God”**- To determine, define limits or boundaries, appoint, to decree boundary lines by a mark, to approve, to decidedly set down on record
 - A) V. 3-4- We must remember the importance of context and the comparison that the apostle has here set down between the “flesh” and the “spirit”
 1. The contrast between “made” of seed of David and “declared” to be the Son of God (not a Son of God)
 - i. “Began to be” -vs- “always was”
 2. Christ didn’t “become” anything by resurrection, He was declared to be what He had always been
 - i. Christ did not “achieve” divinity by the merit of His perfect life as some teach
 - B) This declaration was for man and not for the Son
 1. The gospel is this declaration
 2. John 1:10- The world was made by Him and they knew Him not
 - i. This declaration was necessary because our Lord took upon Him the form of a servant and came in the weakness of flesh
 - ii. 1 Cor 2:8- The princes of this world knew Him not
 - C) This declaration was required because of the way in which He came, and the resurrection confirmed His eternal deity notwithstanding His physical birth
 1. 1 Cor 1:23- Christ visible appearance and manner a stumblingblock to Jews
 2. Phil 2:5-9- Christ didn’t come as the Son of God with power, the power was revealed at His resurrection (Son of God with power)
 3. 2 Cor 13:4- Weakness of flesh contrasted with power of His Godliness
 4. Matt 17:1-12- Son of God came “incognito” in the flesh
 - i. 2 Pet 1:16-18- “We beheld His power and glory”
 - ii. John 17:5- Christ laid aside certain aspects of His power and glory and “became” flesh, limiting Himself regarding many things
 - a) Mark 13:32- In His flesh the Lord was restricted in some things
 - 1) His humanity did not nullify His deity, it simply veiled and restricted it
 - 2) 2 Cor 5:21- “God was in Christ” in the flesh
 - iii. John 14:6-11- Though veiled to flesh, His deity shone through to those spiritually enabled to see it, not only in His ways and miracles, but in His words
 - a) 1 Tim 3:16- God was mysteriously manifest in the flesh
 - b) Col 2:9- In Him dwelleth all the fulness of the Godhead bodily

- c) Isa 9:6- Unto us a child is “born,” but a Son “given”
 - 1) Read 2nd verse of Charles Wesley’s “Hark the Herald Angels Sing”

II. “with power”

- A) The wording must be understood by the context and by scripture, whether the power refers to resurrection or to the Son
 - 1. Paul is showing to the Romans what is true of Christ in flesh and in spirit by way of contrast
 - i. 1 Cor 15:43-45- Flesh and its weakness and spirit and its power
 - ii. John 10:18- I have power to lay down life and to take it up
 - iii. John 17:2- “I have power over all flesh” (present tense when written)
 - iv. Matt 28:18- All power given Christ
 - 2. This is not simply the power of resurrection, it is the power of the Son of God who appeared to have no power in His flesh to the Jews
 - i. Heb 7:16- The power of an endless life was in Him and was proven so by resurrection

III. “According to the spirit of holiness”

- A) This phrase is only used 1 time in scripture, and Paul seems to have gone out of his way to use it so as not to be confused with the Holy Spirit
 - 1. Remember the context and the contrast he is showing: “According to the flesh” -vs- “according to the spirit”
 - i. This is “a holy Spirit” instead of “the Holy Spirit”
 - ii. Paul refers here to “His flesh” and “His spirit”
- B) This is not referring to the Lord’s baptism with the Spirit, it is referring to what He was by nature spiritually as opposed to what He was by nature physically
 - 1. 1 Tim 3:16- Manifest in flesh, justified in the spirit
 - 2. Psa 16:10- His Holy One could not see corruption
 - 3. 1 Pet 3:18- Put to death in flesh -vs- quickened in spirit
 - 4. 1 Pet 4:6- Men in flesh dead -vs- now in spirit with God
- C) This was the Lord’s Own personal spirit and not the Holy Spirit poured out upon Him
 - 1. Luke 1:35- “That Holy thing” born of Mary
 - i. Many have claimed to be gods, and many rulers worshiped as gods, but their death proved otherwise, as the grave held them captive
 - 2. Luke 23:46- Into Thy hands I commend MY spirit
 - 3. John 6:61-63- Christ compared Himself to the manna which came down and said His ascension would confirm it, he was “justified” in His claims
 - i. Heb 9:14- Christ through eternal spirit offered Himself
 - 4. Gal 5:14- This did not apply to Christ’s flesh as His spirit had full control of His body and He was 100% sanctified to God the Father

IV. “By the resurrection from the dead”

A) Resurrection here is genitive singular while dead is genitive plural

1. Literally He was declared to be the Son of God by “a resurrection of such as were dead” and not “from among the dead” as it is other times
 - i. Or “by that resurrection of which Christ is the Firstfruits”
2. This is important because it is the first in a series
 - i. Acts 26:23- The first that should rise from the dead
 - a) The raising of Lazarus and others was not “resurrection” but instead “resuscitation” as they died again
 - b) Neither did Enoch or Elijah resurrect from the dead, but ascended
 - ii. Col 1:18- He is firstborn from the dead
 - iii. 1 Cor 15:20- Christ the Firstfruits of the resurrection
 - iv. Rom 8:29- He is the Firstborn of many to come
 - a) By His resurrection He was justified in His claims of deity while still in flesh
 - 1) Rom 8:11 & 19-23- Manifestation of the sons of God at resurrection
 - (a) Yet our words and our works ought to show forth that now which we believe by faith in the same manner that the Lord Jesus Christ did
 - (b) A person’s claim to be a son of God will be proven/declared in that day or denied/rejected
 - (c) Acts 17:31- Thus His resurrection becomes our assurance of our own eternal life
 - b) 1 Cor 6:14- God Who raised Christ will also raise those that are Christ’s
3. Acts 2:24- It was not possible neither can be in the future that death can hold the Son of God
 - i. The Creator has power over all, even death and hell, and proved it by resurrection to those that saw him both by eye and now by faith, and will yet prove it again to the entire creation at that day
 - a) Rom 8:10- And so if Christ be in us, the grave cannot hold us either
 - b) 1 John 3:1-2- Sons of God now, but not yet manifest
 - 1) Thus we are in the same position today as Christ was in His flesh
 - 2) Eph 1:17-23- This is the truth Paul is trying to show the Ephesians
 - (a) His resurrection proved His union with the Father, and so also will it prove ours who believe (“I in Him and Him in Me”- John 17)
 - 3) John 12:23-24- Corn of wheat dies and brings forth much fruit

(a) 1 Pet 1:23-25- If that same incorruptible seed be in us, nothing can keep it from sprouting

(b) 1 Cor 15:22- Death proves humanity and the resurrection unto life proves deity

V. Possible objection to this by Psa 2:6-7 with Acts 13:33

A) This might lead a person to say that Jesus “became” the Son of God in resurrection, but this contradicts all of the previously cited scriptures

B) In resurrection the Lord Jesus Christ, Who was always the Son of God and Heir of the world, was publicly proclaimed so and installed by coronation as King

1. God prophesied of His Son coming in O/T times

2. God testified to the fact of it at His birth and baptism

3. God justified/proved it in His resurrection

i. 1 Tim 3:16- The great statement of this mysterious doctrine

a) The Son of God with power becomes \Rightarrow the Son of Man with

weakness (humanity proven by death) \Rightarrow resurrected the Mediator
God/Man with power (proven by resurrection)