June 2, 2002 Northwest Bible Church

# Romans 1:4

**The Exaltation of the Son**

**INTRO**

**I. THE EXALTATION OF THE SON OF GOD.**

 A. The contrasting statements:

 v. 3 v. 4

*Explicit:*

 “was made” vs “declared”

 “of the seed of David” vs “the Son of God”

 “according to the flesh” vs “according to the Spirit of holiness”

*Implied:*

 weakness vs “with power”

 physical birth vs “by the resurrection”

 B. Understanding the general contrast between v. 3 and v. 4.

 1) Human and divine natures.

 2) The two historical phases of His ministry: *incarnation* and *glorification* .

 C. Understanding the specific contrasts between v. 3 and v. 4.

 1) The contrast between the Son being “born a descendant of David” and His being “declared to be the Son of God.” The point is that Jesus was not made the Son of God by the resurrection, He was only declared the Son of God then.

 The idea of “declared” (*oridzo*)is far more than a simple verbal announcement. It is a formal, legal, and official appointment and assignment. In this case, the Sonship of Christ took on an elevated status at the time of the resurrection. He has always been the divine Son of God, but after His resurrection, He began a new phase of his messianic ministry.

 2) The contrast between “descendant of David” and “Son of God with power.” The first phrase gives us his human credentials to be the Messiah. The latter phrase, “Son of God with power” is a reference to the authority He now possesses by virtue of His resurrection and exaltation.

 Before the resurrection He was the son of David in weakness, but after the resurrection we see a glorious change. Christ is now adorned with splendor, majesty and power. See Mt. 28:18; Eph. 1:19-23.

 The resurrection lifted the veil and enables us to see the glory of the Son of God with power.

 3) The contrast between the” flesh” and the “Spirit.”

 a) Holy Spirit.

 b) Divine nature of Christ.

 c) A description of Christ spiritually or ethically.

 The “spirit of holiness” would be similar to “a spirit of gentleness,” “spirit of wisdom.” It refers to the inner character of Christ, that he had a spirit of holiness and according to this he was appointed to be the Son of God with power by the resurrection. It is not just the human spirit of our Lord in view but the human spirit as sanctified by His divine nature.

 Cf. Phil. 2:5-9; Heb. 1:8-9; 2:9; 5:7-9; Acts 2:27

**CONCLUSION**

 We see in Romans 1:3-4 the two phases in our Lord’s messianic ministry. The first was one in relative weakness, the latter in power; the first as the God-man, the second as the God-glorified man; the first as a king incognito, the latter as a king displayed in power and glory.

 The grand conclusion that Paul makes is that Jesus is Lord, “Jesus Christ our Lord” (Romans 1:4).