

Apollinarians. They taught that Christ did not have a true and perfect humanity. Rather, His human spirit was replaced by the divine. This teaching is totally opposed by Scripture. To rob Christ of perfect humanity is to deny what He truly is!

The obvious meaning is that here is a reference to His unsullied and perfect human nature. This is where He differs with all others. His is an exception and transcendent holiness. Three times it is defined in the N. T. (Heb. 4:15--no sin nature; 1 Pet. 3:22--no sin acted; 2Cor. 5:21--no sin known). He alone is impeccable. He is sinless! Mark it well: Christ could not sin! Hallelujah. On this David wrote under inspiration (Psa. 16:10).

5. CHRIST RESURRECTED.

This remarkable phrase adds more glory to this verse. His was a resurrection of a single dead person, although the phrase truly includes others also. Christ was the firstfruits (Col. 1:18). His previous humiliation resulted in His glorification (Phil 2:5-11). The resurrection totally vindicated His Person. His experience is the guarantee for others (1 Cor. 15:20). The declaration and all that is written here hangs on this final phrase. Had He stayed in the grave, it all would have been one huge hoax. But glory to God, resurrection made it all triumphant. What a Gospel. (v.1)!

Conclusion The Greek text includes the phrase "Jesus Christ our Lord" in this verse, though the AV has it with the previous one. Of course, the name "Jesus" means "Saviour." "Christ" is the term meaning "Messiah" or Anointed One. The final name "Lord" speaks of His sovereignty and total control of the universe. If you will accept Him as such, salvation will be yours from sin and guilt (Rom. 10:9, 10). It is up to you to declare yourself. God has already made His declaration. What is yours? Is He your Saviour? Is He your Messiah? Is He your Lord? We beg you to make certain what He is to you before you leave this meeting! Amen.

THE BOOK OF ROMANS

"Why The Resurrection?"
Romans 1:4

Introduction

1. Central to Christianity is the Person and Work of our Lord Jesus Christ. It is He of whom the Spirit speaks (John 16:12-15). All false systems of theology may be judged on the basis of their treatment of Christ. Just find out where they mar the truth concerning His Person and Work and you will know their errors.

2. The Scripture doctrine concerning the Person of our Lord is that He is at once perfect Man and perfect God. The dual natures of Christ do not in anywise impinge upon His solitary Person. The union of the two natures in One glorious Person is called the hypostatic union. The truth is taught throughout the Word (Isa. 9:6; Rom. 1:3; 4; Gal. 4:4).

3. To doubt the deity of Christ is to do so in the face of overwhelming evidence from the Word. (Matt. 1:23; Mark 1:1; Luke 1:35). The testimony of our Lord concerning Himself is also evident (John 8:58; 14:9-11). Then there are the witnesses of the demons, the thief on the cross, Thomas, Stephan, John the Baptist, and Saul of Tarsus. All agree that Christ was indeed God of very God!

4. It is only blind ignorance which denies the true Person of Christ. With force and direct assertion the truth of His identity is taught. The present text is no exception. Five major affirmations are made to prove that He is the infinite God of Glory veiled in flesh, but triumphantly God! Heed them:-

1. CHRIST DECLARED.

The verb rendered "declared" in our AV is the same root for the compound verb "separated" (v. 1). It does not mean demonstration, but rather carries with it the idea of "designation." Words like "appointed"

or "ordained" also convey the thought of the verb. It is used twice elsewhere in the N. T. (Acts 10:42; 17:31). What it states is that the resurrection of our Lord designated Him to be what He truly was all the while--the God-Man!

Christ did not become the Son of God by virtue of the resurrection. He always was God and this is clear from the Word (2 Cor. 4:4; 8:9; Col. 1:15-19). Yet, the resurrection did make a difference. The transcendental relations between the Father and the Son--which lie beyond our cognizance--were never affected, but the visible manifestation of His Sonship as addressed to the understanding of men was. It is here that a phase in His self-revelation is gained. The always Son was so designated before men.

The antithesis between "born" (v.3) and "declared" should be noted. The former concerns His earthly descent; the latter His divine essence. One might feel that the declaration was given so as to press the conviction of men concerning their need of HIM! God went to the limits to let men know His true identity. Failure to acknowledge the same is no excuse and only points to man's depravity and darkness.

2. CHRIST NAMED.

The title "Son of God" is surely a testimony to the fact that Christ is more than Man. It cannot suggest a diminution of His Person, for He is blessed God forever and ever. There is no way by which this phrase could be considered to mean that He is a "son of God" as we are through creation or human birth. It is a distinguishing title of His unalterable deity (Matt. 16:16; 27:43; Mark 3:11; 5:7; 15:39; John 10:36). It speaks of His transcendent character (Mark 1:1).

The Bible teaches that Christ was "Son" before His incarnation (Isa. 9:6; Rom. 1:3; Gal. 4:4). This "Son" who eternally existed as God became flesh (John 1:14; Phil. 2:5-11). It is utter nonsense to think that He came into the world as bare man and

then gradually became deified. He was at every stage of His life the same glorious Person (Mark 1:11; 9:7; Acts 13:33). The Word stands and abides! It is ours to worship Him like Thomas (John 20:28).

3. CHRIST POWERED.

The prepositional phrase "with power" has been variously considered. Some take it to be connected with the phrase "Son of God" and make it to be a reference to the fact that His life is marked by power, divine power. This was His manifested glory (John 1:14). There is much to commend this to our hearts. He did come in humiliation, but the glory of His infinite Person shown through at the time of His majestic resurrection. He was indeed Son of God with power!

But there is more here. It is possible to take this phrase with the verb so that it means He was recalled to be the Son of God with the mighty exhibition of divine power as seen in the resurrection. This appears to be the substance of the truth as Paul saw it (2Cor. 13:4). It was in such a triumphant manner that He was declared to be the Son of God. What a mighty act of God's declaration! Such power has been exercised towards us saints too (Eph. 1:19-23).

4. CHRIST HALLOWED.

It is critical to a clear understanding of the text to understand the phrase "according to the spirit of holiness." Three major views have been advanced in this connection: Some take it to be a reference to the Holy Spirit. But this would not make sense in the context. It is obvious that there is a contrast here with the phrase "according to the flesh" and there is no possible way to make that a reference to the Holy Spirit! That would be mockery.

Others see here a statement concerning His divine nature. But this smacks of the error of the