



claim while on the cross (Matt. 27:40, 43), and yet, His death led the Centurion to recognize its truth (Matt. 27:54). Long before this angelic beings acknowledged His identity. Gabriel (Luke 1:35) and unclean Spirits identified Him as the Son of God (Mark 3:11). Satan appealed to this truth in His temptation (Matt.

4:3, 6). So an essential mark of discipleship is the recognition of this truth. We see this in the confessions of John the Baptist (John 1:34), Nathanael (John 1:49), His disciples after calming the storm (Matt. 14:33), John Mark (Mark 1:1), the apostle John (John 20:31), Martha (John 11:27), the apostle Peter (Matt. 16:16), and Paul after his conversion (Acts 9:20). Belief and confession that Jesus is the Son of God are necessary for salvation (1 John 5:10-13). *Why?* Because, to be the Son of God in this specific sense is to be the Messiah (Matt. 26:63), the High Priest of the New Covenant (Heb. 4:14), and the “**True God**” (1 John 5:20). The resurrection demonstrated to all who will accept it who it truly was who shed His blood on that cross. Thanks be to God for His wonderful love!



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## Welcome Visitors

We are so glad that you joined us today.  
Please come again.

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ISSUE

17.36

BULLETIN OF  
THE OLSEN  
PARK CHURCH  
OF CHRIST

September 13,  
2015

# Faithful Sayings

## Services

Sunday: 9:00 AM  
10:00 AM  
11:00 AM

Wednesday: 7:00 PM

### Elders:

Pat Ledbetter  
Jeff Nunn  
Kyle Pope

### Deacons:

Steve Dixon  
Ryan Ferguson  
Arend Gressley  
Ben Hight  
Jack Langley  
Blake McAlister  
Brady McAlister  
Walker McAnear  
Sam Nunn  
Lance Purcell  
Rusty Scott  
Justin Smiley  
Trevor Yontz

### Evangelist:

Kyle Pope



## Jesus, the Son of God

By Kyle Pope

Before Paul's bold affirmation of confidence in the gospel in Romans 1:16, he first referred to his own separation “**to the gospel of God**” (Rom. 1:1, NKJV). This message of salvation was promised by God through the prophets (1:2) and concerned “**His Son Jesus Christ our Lord**” (1:3a). Long before the triune nature of Deity was fully revealed promises about a coming Christ or “**Messiah**” (Dan. 9:25-26)—who would be the Son of David (Isa. 11:1; cf. Rev. 22:16), but also David's Lord (Psa. 110:1)—pointed to *the Son of God*. Paul explained to the Romans, He would be “**of the seed of David according to the flesh**” (Rom. 1:3b), but His nature involved something more. Jesus was, “**declared to be the Son of God with power according to the**



**Spirit of holiness, by the resurrection from the dead” (1:4).**

What does this tell us? Was Jesus *made* the **“Son of God”** by His resurrection? No. Paul isn’t saying that the resurrection *made* Him something He wasn’t before this. The word **“declared”** is the Greek word *horizō* meaning, “to define, to mark out the boundaries” (Thayer). Literal translations render this **“marked out”** (YLT, BBE, GLT, Dby). The

apostle is addressing what the resurrection showed the world about Jesus’ identity. He was Deity before His death. The resurrection showed what He had always been.

What is the connection between resurrection and Jesus’ identify as **“the Son of God”**—how does one show the other? Part of this relates to prophecy. Two messianic Psalms said of the Lord’s **“Anointed”** (Psa. 2:1) or **“holy One”** (Psa. 16:10b) that He would be called God’s Son (Psa. 2:7) whose soul was not left **“in Sheol”** nor **“see corruption”** (16:10a). Christians in the New Testament argued both of these prophecies were fulfilled in Jesus (cf. Acts 2:27; 13:35; Heb. 5:5).

In addition to this, the self-resurrection of Jesus demonstrated something undeniable about His nature. Jesus was not the first to rise from the dead. Elijah resurrected the widow of Zarephath’s son (1 Kings 17:17-24). Elisha resurrected the Shunammite woman’s son (2 Kings 4:20-37) and his bones resurrected a dead

body that touched them (2 Kings 13:21). Jesus raised the widow of Nain’s son (Luke 7:11-16), Jairus’ daughter (Mark 5:35-43), Lazarus (John 11:1-44), and upon His death many **“saints”** (Matt. 27:52-53). Yet unlike these examples, Jesus’ resurrection didn’t involve someone (or something) else causing resurrection. Scripture says, **“God**

**raised Him from the dead”** (Acts 13:30; cf. Acts 2:24, 32; 3:15; 10:40; 13:33, 34, 37; Rom. 4:24; 10:9; 1 Cor 6:14; 15:15; 2 Cor. 4:14; Gal. 1:1; Eph. 1:20; 1 Thes. 1:10; 1 Pet. 1:21), the Holy Spirit **“raised Jesus from the dead”** (Rom. 8:11) or He was raised **“by the glory of the Father”** (Rom. 6:4). But, Jesus said of His life, **“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”** (John 10:18). How did God raise Jesus but He *laid down* His life and *took it up again*?

Because Jesus is God in the flesh! His self-resurrection revealed His Sonship and Sonship reveals Deity.

This is not merely a conclusion Christians have drawn. When Jesus told the Jews that His works were the works of God His Father (John 10:25), and followed it by declaring **“I and My Father are one”** (John 10:30), the Jews tried to stone Him **“because You, being a Man, make Yourself God”** (John 10:33). They recognized that speaking of God as His Father in this specific sense was a claim of Deity. In response, Jesus did not deny their charge, but challenged them with Scripture (John 10:34) and summarized His claim, saying, **“I said, ‘I am the Son of God’**



(John 10:36). To be the Son of God in this sense is to be Deity!

Centuries after the gospel was born, now we don’t think much about the profound nature of Jesus’ claim of Sonship, but this served as part of the reason for His crucifixion. It was the accusation the Jews made against Him, **“He made Himself the Son of God”** (John 19:7). They taunted this

