

BIRTH

- I. **In Acts 13 Paul said that from David's seed "God, according to promise, brought to Israel a Savior, Jesus", and that "God has fully fulfilled this promise...in raising up Jesus, as it is also written in the second Psalm, 'You are My Son; this day have I begotten You'" —Acts. 13:23, 33:**
 - A. In verses 32 and 33 we see that Christ as the Firstborn of God was promised to the fathers, and God fulfilled this promise by raising up Jesus.
 - B. Resurrection was a birth to the man Jesus:
 - He was begotten by God in His resurrection to be the firstborn Son of God among many brothers—Rom. 8:29.
 - He was the only begotten Son of God from eternity—John 1:18; 3:16.
 - After His incarnation, through resurrection He was begotten by God in His humanity to be God's firstborn Son—Heb. 1:6.
 - C. Paul was able to see the Lord's resurrection in Psalm 2:7: "You are My Son; / Today I have begotten You":
 - Paul applied the word today to the day of the Lord's resurrection.
 - This means that Christ's resurrection was His birth as the firstborn Son of God.
 - Jesus, the Son of Man, was born to be the Son of God through being raised up from the dead; therefore, God's raising up Jesus from the dead was His begetting of Him to be His firstborn Son—Acts 13:33.
 - D. Through incarnation God's only begotten Son put on humanity and became the God-man; then in resurrection this God-man was born of God to be His Firstborn—John 1:14, 18; Luke 1:35; Acts 13:33; Heb. 1:6; Rom. 8:29:
 - Before incarnation God's only begotten Son did not have the human nature; He had only the divine nature.
 - In resurrection God's firstborn Son has the human nature as well as the divine nature.
 - E. Through His resurrection Christ was born to be the firstborn Son, and at the same time all His believers were born to be the many sons of God—1 Pet. 1:3; Heb. 2:10:
 - Among these many sons, only the Firstborn is God's only begotten Son—John 1:18; 1 John 4:9.
 - This only begotten Son of God, in His resurrected humanity, is also the firstborn Son of God—Rom. 8:29.
 - The Firstborn has both divinity and humanity, and we, His believers as God's many sons, also possess both the human nature and the divine nature—2 Pet. 1:4.

II. **We need to know Christ in His resurrection designated as the Son of God in power with His human nature**—Rom. 1:3-4:

- A. Before His incarnation and resurrection, Christ was the Son of God, the only begotten Son—John 1:18; 3:16.
- B. Although Christ already was the Son of God before the incarnation, He still needed to be designated the Son of God out of resurrection because by incarnation He had put on the human nature, which had nothing to do with divinity—John 1:1, 14; Rom. 8:3:
 - After the Son of God became incarnate, His divine nature was concealed by the flesh.
 - Christ was already the Son of God in His divinity, but the part of Him that was Jesus with the human nature, born of Mary, was not the Son of God—Luke 1:31-32, 35.
 - By His resurrection Christ sanctified and uplifted His human nature, His humanity, and He was designated out of resurrection as the Son of God with this human nature; in this sense He was begotten the Son of God in His resurrection—Rom. 1:3-4; Acts 13:33; Heb. 1:5.
 - This designation of the Son of God was “in power,” the power of Christ’s resurrection, the reality of which is the Spirit—Rom. 1:4; Phil. 3:10; Eph. 1:19-20.
- C. Through designation in resurrection the Christ who was already the Son of God before His incarnation became the Son of God in a new way—Rom. 1:4:
 - Before His incarnation He was the Son of God only with divinity; through His resurrection He was designated the Son of God with both divinity and humanity—Rom. 1:4.
 - If Christ had not put on human nature, there would have been no need for Him to be designated the Son of God, for in His divinity He was already the Son of God, even from eternity—John 1:18; 17:5.
 - Having put on humanity through incarnation, He was designated the Son of God with humanity in resurrection—John 1:14; Rom. 8:3; 1:3-4; Heb. 2:14:
 - As the designated Son of God, Christ has two natures, divinity and humanity; the humanity that He now has is not a natural humanity but a humanity uplifted in resurrection—Rom. 1:4.
 - Even Christ’s human nature has been designated the Son of God, for He has been designated the Son of God with both divinity and humanity.
- D. The designation of Christ as the Son of God with humanity was “according to the Spirit of holiness”—Rom. 1:4:
 - The Spirit of holiness is the life essence within the Lord Jesus; when He lived on earth in the flesh, He had this essence within Him—Matt. 1:18, 20; Luke 1:35.
 - When the Lord Jesus was resurrected from among the dead, He was designated the Son of God in power by resurrection according to the Spirit of holiness that was in Him—Rom. 1:4.
 - Now He is the Son of God in a way that is more wonderful than before, for now He has both the divine nature and the resurrected, transformed, uplifted, glorified, and designated human nature—Rom. 6:4; Luke 24:26; John 17:5; Acts 3:13.
- E. We need to connect Romans 1:3-4 and 8:29:
 - Through His incarnation, crucifixion, and resurrection, Christ, the Son of God, became the firstborn Son, and the many sons, who are the brothers of Christ, are being conformed to His image—Heb. 2:10-11; Rom. 8:29.
 - In Romans 1:3-4 Christ, the Son of God, is the prototype, whereas in 8:29 the many brothers are those who have been “mass-produced” from the prototype and, by being saved in life, will be conformed to the image of the firstborn Son.
 - This brings us to the matter of deification and implies that God’s intention in His economy is to make Himself man so that, in Christ, we, the believers in Christ and children of God, may become God in life, in nature, and in constitution (but not in the Godhead); such an implication is exceedingly great, and eventually, the Bible consummates with this matter—Rom. 8:29; 1:3-4; John 1:1-13; 1 John 3:1; Rev. 21:2, 10-11.

BIRTH

Message 1: The Seed of David Becoming the Son of God

I. **In Acts 13 Paul said that from David's seed "God, according to promise, brought to Israel a Savior, Jesus", and that "God has fully fulfilled this promise...in raising up Jesus, as it is also written in the second Psalm, 'You are My Son; this day have I begotten You'"**

[Acts. 13:23] From this man's seed, God, according to promise, brought to Israel a Savior, Jesus.

[Sam. 7:12-14] When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you... I will be his Father, and he will be My son.

- In verses 32 and 33 we see that Christ as the Firstborn of God was promised to the fathers, and God fulfilled this promise by raising up Jesus.
[Acts. 13:32-33] And we announce to you the gospel of the promise made to the fathers. That God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; today I have begotten You."
- Resurrection was a birth to the man Jesus. Paul was able to see the Lord's resurrection in Psalm 2:7: "You are My Son; / Today I have begotten You". Paul applied the word *today* to the day of the Lord's resurrection. Jesus, the Son of Man, was born to be the Son of God through being raised up from the dead; therefore, God's raising up Jesus from the dead was His begetting of Him to be His firstborn Son.
[Heb. 1:6] And when He brings again the Firstborn into the inhabited earth, He says, "And let all the angels of God worship Him."
- Through incarnation God's only begotten Son put on humanity and became the God-man; then in resurrection this God-man was born of God to be His Firstborn. Through His resurrection Christ was born to be the firstborn Son, and at the same time all His believers were born to be the many sons of God. Among these many sons, only the Firstborn is God's only begotten Son. This only begotten Son of God, in His resurrected humanity, is also the firstborn Son of God. The Firstborn has both divinity and humanity, and we, His believers as God's many sons, also possess both the human nature and the divine nature.
[1 Pet. 1:3] Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead. [Heb. 2:10] For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

DESIGNATION

II. **We need to know Christ in His resurrection designated as the Son of God in power with His human nature**

- Before His incarnation and resurrection, Christ was the Son of God, the only begotten Son. Although Christ already was the Son of God before the incarnation, He still needed to be designated the Son of God out of resurrection because by incarnation He had put on the human nature, which had nothing to do with divinity. Christ was already the Son of God in His divinity, but the part of Him that was Jesus with the human nature, born of Mary, was not the Son of God.
[John 1:18] ...the only begotten Son, who is in the bosom of the Father... [John 1:14] And the Word became flesh... glory as of the only Begotten from the Father...
[Rom. 8:3] ...God, sending His own Son in the likeness of the flesh of sin...
- Through designation in resurrection the Christ who was already the Son of God before His incarnation became the Son of God in a new way. As the designated Son of God, Christ has two natures, divinity and humanity; the humanity that He now has is not a natural humanity but a humanity uplifted in resurrection.
[Rom. 1:3-4] Concerning His Son, who came out of the seed of David according to the flesh. Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord.
• The designation of Christ as the Son of God with humanity was "according to the Spirit of holiness", which is the life essence within the Lord Jesus; when He lived on earth in the flesh, He had this essence within Him. When the Lord Jesus was resurrected from among the dead, He was designated the Son of God in power by resurrection according to the Spirit of holiness that was in Him. Now He is the Son of God in a way that is more wonderful than before, for now He has both the divine nature and the resurrected, transformed, uplifted, glorified, and designated human nature. [Matt. 1:20] ...for that which has been begotten in her is of the Holy Spirit.
[Luke 1:35] And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.
- We need to connect Romans 1:3-4 and 8:29. In Romans 1:3-4 Christ, the Son of God, is the prototype, whereas in 8:29 the many brothers are those who have been "mass-produced" from the prototype and, by being saved in life, will be conformed to the image of the firstborn Son. This brings us to the matter of deification and implies that God's intention in His economy is to make Himself man so that, in Christ, we, the believers in Christ and children of God, may become God in life, in nature, and in constitution (but not in the Godhead); such an implication is exceedingly great, and eventually, the Bible consummates with this matter.
[Rom. 8:29] Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.
[Heb. 2:11] For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers.
[Rev. 21:10-11] And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God. Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

Designation is by resurrection, which includes sanctification, transformation, conformation, and glorification. All these wonderful things are in the Spirit. By touching the Spirit, we enjoy resurrection and everything included in it. Resurrection is not a matter of doctrine; it is a matter of touching the Spirit. The simplest way to contact the Spirit is to call on the name of the Lord Jesus. The more we touch the Spirit, the more we enjoy resurrection and the more we are sanctified, transformed, and glorified. In this way we experience being designated the sons of God by the Spirit.

<Excerpts from “The Conclusion of the New Testament Experiencing and Enjoying Christ (2)”, Msg. 295, “Experiencing and Enjoying Christ in the Epistles (1)”>

The center of the book of Romans, which is on the gospel of God, is an unlimited, all-inclusive, and all-extensive person, the most wonderful person in the whole universe—Jesus Christ the God-man, the seed of David and the Son of God. We should praise the Lord that He has both humanity and divinity, both the flesh and the Spirit of holiness, both the human essence and the divine essence. With Him as the prototype, there is the Spirit of holiness, the flesh, and the designation as the Son of God; we as His mass production also have the Spirit of holiness within and the human flesh without, and will be designated in full as sons of God.

<Excerpts from “The Conclusion of the New Testament Experiencing and Enjoying Christ (2)”, Msg. 295, “Experiencing and Enjoying Christ in the Epistles (1)”>