

In summary:

The very nature of the promised kingdom as a kingdom of unqualified, comprehensive, and everlasting righteousness testified to the necessity of atonement and imputation. For that reason it anticipated a man who would bear Adam's humanity but lack Adam's corruption, and so be a suitable substitute and point of mediation for Adam's cursed race that they should inherit the kingdom.

- a) This view of the kingdom in all of its aspects and implications as the fulfillment of God's promise to David underlies Paul's proclamation that his gospel was the gospel of the Son - the One manifested to be the "***Son of God*** with power by the resurrection from the dead."

God had promised to David a son who was to build His house and whose throne and kingdom were to be established forever. At the same time, this house and kingdom would be defined by all righteousness and therefore transcend the present order of things. The promised kingdom was not to be of this present fallen world. Accordingly, the son appointed to establish the kingdom would be more than simply another man marred by corruption and frailty; he would be uniquely the righteous Son of God.

The fact that His kingdom entailed an entirely new order embracing the whole of the creation and embodying its complete renewal meant it could only be established *with power* beyond the capacity and exercise of men. The establishment of a *cosmic* kingdom defined by the entire, renewed created order being brought into subjection to the throne of David could only be accomplished *through the power of God Himself*, exactly as the prophets predicted.

- The prophets had revealed that Yahweh would bring His kingdom in connection with the coming of the Son of David and the establishment of His righteous reign.
- They further associated the kingdom with Yahweh's Servant, whose role was to be *redemptive* rather than simply *regal*. He would usher in the kingdom of God through the vindication of Yahweh's righteousness, both in the judgment and destruction of His enemies and the deliverance and restoration of His covenant people. This revelation is thematic in the latter third of Isaiah's prophecy (42:1-9, 49:1-13, 50:4-10), and is correlated in the other prophets with the theme of the Day of the Lord.

- But overarching the themes of the *Son of David*, the *Servant of Yahweh*, and the *Day of the Lord*, is the prophets' insistence that the coming of the kingdom stands upon the exercise of Yahweh's own power manifested in His personal presence in the world (ref. Isaiah 66:1-24; Hosea 5:15-6:3; Micah 4:1-8; Zephaniah 3:1-20; cf. also Zechariah 9:9-17 with 14:1-9).

Yahweh was to inaugurate and establish His kingdom by the exercise of His purging and purifying power. In that way He would winnow the cursed earth and its fallen inhabitants, burning the chaff with unquenchable fire and gathering the wheat into His barn (Zephaniah 3:8-20; Malachi 4:1-3). Thus John the Baptist, who proclaimed to Israel that the kingdom of God was at hand, saw in Jesus the One through whom this winnowing was to occur (Matthew 3:1-12; Luke 3:15-17).

And that power was exercised and displayed in the resurrection:

"All power was inherent in Him, as 'God blessed forever,' but it was given to Him as Mediator, as He Himself declares, Matt. 28:18; John 17:2, and clearly manifested by His resurrection. He then appeared possessed of eternal, sovereign, and universal power, and that in opposition to the semblance of weakness in which He had appeared on earth." (Robert Haldane)

Accordingly, Paul declared that Christ was *marked out* as the Son of God by the resurrection. While most English versions employ the verb *declared*, the Greek verb refers to the making of an *appointment, determination, or designation*. In a compounded form it signifies the act of *predestination*. In fact, nowhere in the New Testament does this verb carry the sense of making a declaration. *Paul's point is that it was Christ's resurrection from the dead that proved Him to be the divine Son of God who alone was capable of conquering sin and death - the very principles by which the old aeon was governed. In that way He brought the old aeon of the flesh to an end and established the new aeon of life in the Spirit.*

He is Yahweh's appointed Servant and King whose power and righteousness have established the everlasting theocratic kingdom of the new aeon and who rules over it in peace. For the resurrection established His triumph over sin as *vicarious atonement* and *acceptable mediator of righteousness*, which two pillars have been seen to form the necessary foundation for the kingdom itself. Thus Christ's resurrection proved both that He is the promised King and that He has inaugurated the kingdom of God that is the new aeon.

These considerations reveal why the resurrection was both essential and central to Paul's gospel. He understood Christ's resurrection to be the focal point of redemptive history in that it constitutes the point of transition between the old and new aeons. The reason this is so is because of the nature of the new age and the significance of the resurrection itself.

- The new age of the kingdom of God is preeminently characterized by an exhaustive and everlasting righteousness. The righteous quality of the kingdom, in turn, presupposes the satisfaction of the *guilt* of sin, the removal of the *curse* of sin, and the vanquishing of the *power* and *presence* of sin, all of which resulted from the failure of the first man and characterized the old aeon. *As God's own righteousness was to mark the new aeon of the kingdom, so the same righteousness had to be upheld in putting an end to its predecessor.*
- The cross of Christ was that righteousness by which the old aeon was ended. By it He satisfied the demands of justice against sin, thereby ending the curse. And when Jesus came forth from the grave, triumphant and glorified, He not only testified to His accomplishment, he inaugurated the kingdom that is the new aeon, His own unqualified dominion as the Son of David, and His singular headship as the Last Adam and the firstfruits of the new humanity (cf. Ephesians 1:15-23; Philippians 2:5-11; Revelation 1:4-18).

In these things is seen the significance of the resurrected Christ's proclamation to His disciples: "*All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.*"

Therefore, it is erroneous to contend as some have that Christ *became* the Son of God by virtue of the resurrection; rather the resurrection showed His fulfillment of His eternal calling as the Son of God. And the way in which it did so is best seen in David's words in Psalm 2. For there the "begottenness" of the Son is revealed to pertain not to *origination* but *divine appointment* (vv. 1-9). Christ as the *begotten Son* speaks of His appointment as God's *ordained Deliverer and King*, which appointment was fulfilled in the resurrection, especially as it culminates in His ascension and enthronement with all power and authority (cf. Psalm 2 with Acts 13:26-33 and Hebrews 1:1-4).