

Systematic Theology for the Local Church

#43—Christology—Part IX¹

Jesus as “Son of God”

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The next study will be on Jesus as the Son of Man. Helpful for that study is Reymond, 214-218. Helpful for the present study is Reymond, 218-229 and 323-335.

Some people name their children because they have a particular characteristic in mind that they hope their child will have. Such naming is possible because many names have historical connections or carry meaning themselves in a particular language. Parents may consider a son a gift from God and name him Nathaniel. Or they may think of the accomplishments of the 16th President and use ‘Abraham.’ Biblical names often represent concepts or attributes, as with Melchizedek, Shearjashub, Mahershalalhashbaz or the place name Bethel. Names of people in the Bible often reveal character as God works in a person to fulfill features that the naming parents may have had in mind. The correspondence between a name and character is particularly important, so we have Jehovah Nissi and Jehovah Sabaoth. The names of the incarnate Son, given by the Trinity, are theologically and personally important. This study centers on the name Son of God.

1. Hebrew usage of ‘son of’ helps us to think in terms of Jesus’ character and nature.

In Hebrew and Aramaic phrases like son of light, sons of darkness, sons of life, sons of Israel denote people characterized by light, darkness, etc. In other words, the adjective modifies the preceding noun ‘son.’ In the Bible this construction is used in some interesting ways. In the following occurrences the people involved have some kind of special relation with God:

- Angels (Job 1:6): “One day the angels^a came to present themselves before the LORD, and Satan also came with them.” Notice that the NIV translators interpret the Hebrew text as referring to angels, even though it is literally “sons of God” (see the NIV note below).
- Earthly judges (Ps. 82:6, 7): “I said, ‘You are “gods”’; you are all sons of the Most High.’⁷ But you will die like mere men; you will fall like every other ruler.” Such men could be said to be sons of the Most High because they represented him and were supposed to be like him.
- Israelite kings: 2 Sam. 7:14: “I will be his father, and he will be my son.”
- Israel itself (Hos. 1:10): “Yet the Israelites will be like the sand on the seashore, which cannot be measured or counted. In the place where it was said to them, ‘You are not my people,’ they will be called ‘sons of the living God.’”

This background gives us warrant to see the use of ‘son’ with regard to Jesus as a reference to his likeness to God, his deity. The same is true of Jesus’ speaking of his relation to his Father. In Jn. 10:30-39 Jesus gives several insights into this Father/Son relationship:

³⁰ I and the Father are one.” ³¹ Again the Jews picked up stones to stone him, ³² but Jesus said to them, “I have shown you many great miracles from the Father. For which of these do you stone me?” ³³ “We are not stoning you for any of these,” replied the Jews, “but for blasphemy, because you, a mere man, claim to be God.” ³⁴ Jesus answered them, “Is it not written in your Law, ‘I have said you are gods’? ³⁵ If he called them ‘gods,’ to whom the word of God came—and the Scripture cannot be broken— ³⁶ what about the one whom the Father set apart as his very own and sent into the world?

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^a Hebrew *the sons of God*

Why then do you accuse me of blasphemy because I said, 'I am God's Son'? ³⁷ Do not believe me unless I do what my Father does. ³⁸ But if I do it, even though you do not believe me, believe the miracles, that you may know and understand that the Father is in me, and I in the Father." ³⁹ Again they tried to seize him, but he escaped their grasp.

Notice that the Jews understood "I and the Father are one" to be a claim to deity ("you, a mere man, claim to be God"). Further, v. 38 goes beyond likeness to assert that the Father and Son are united in a unique way.

Here are some of the other key passages that show that the term Son of God or the use of the Father/Son relationship stresses that Jesus is God:

a. John 5:17-23:

¹⁷ Jesus said to them, "My Father is always at his work to this very day, and I, too, am working." ¹⁸ For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God. ¹⁹ Jesus gave them this answer: "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. ²⁰ For the Father loves the Son and shows him all he does. Yes, to your amazement he will show him even greater things than these. ²¹ For just as the Father raises the dead and gives them life, even so the Son gives life to whom he is pleased to give it. ²² Moreover, the Father judges no one, but has entrusted all judgment to the Son, ²³ that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.

Verse 18 implies a unique relationship with God—as John says, equality. Verses 19-23 assert that Jesus is God, but there is also another Person who is God.

b. Mt. 11:25-27:

²⁵ At that time Jesus said, "I praise you, Father, Lord of heaven and earth, because you have hidden these things from the wise and learned, and revealed them to little children. ²⁶ Yes, Father, for this was your good pleasure. ²⁷ "All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

Here the Son uniquely understands and reveals the Father, and the Father knows the Son perfectly. Robert Reymond says about this passage²:

A higher expression of parity between the Father and the Son with respect to the possession of the divine attributes of omniscience and sovereignty in the dispensing of saving revelation is inconceivable.

c. Mk. 14:61-62:

⁶¹ But Jesus remained silent and gave no answer. Again the high priest asked him, "Are you the Christ, the Son of the Blessed One?" ⁶² "I am," said Jesus. "And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven."

² Robert L. Reymond, *A New Systematic Theology of The Christian Faith*, 2nd ed. (Nashville: Thomas Nelson Publishers, 1998), 220.

Here we see a link between sonship and messiahship. The Messiah must first be God in addition to being a prophet, priest and king.

d. Colossians 1:13-14 describes the church as living in the kingdom of the Son who is also its Savior:

¹³ For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, ¹⁴ in whom we have redemption, the forgiveness of sins.

e. Revelation 2:18 presents the Son of God as a judge (note that the language is the same here as in the description of the Son of Man in 1:13):

“To the angel of the church in Thyatira write: These are the words of the Son of God, whose eyes are like blazing fire and whose feet are like burnished bronze.

2. Careful interpretation of Sonship terminology eliminates confusion.

a. The problem

There are some clarifications concerning the use of ‘son’ with reference to Jesus that are fairly obvious:

- ‘Son of God’ does not mean that Jesus is derived from God as some, such as the Mormons, say.
- ‘Son of God’ does not mean that Jesus was created or had a beginning in a point in time. When Col. 1:15 speaks of him as ‘the firstborn of all creation,’ it is referring to his rights of inheritance as the creator and sustainer of the universe.
- It does not mean that he is inferior to God.

But many people are confused about the term ‘only-begotten’ and the related doctrine of ‘eternal generation.’ The phrase ‘only-begotten’ translates in the KJV a word (μονογενής; monogenēs) used of the incarnate Son in Jn. 1:14, 18; 3:16, 18 and 1 Jn. 4:9. While interpreters holding to the deity and eternity of the Lord Jesus Christ do not take this to refer to some kind of beginning of the Son, many refer this to some kind of relationship between the Father and Son having to do with the Son’s nature or existence and they use the phrase ‘eternal generation,’ an idea that dates to the Council of Nicea in 325.

This idea is based on the ‘only-begotten’ statements and on Ps. 2:7, which is quoted in Acts 13:33; Heb. 1:5 and 5:5. Some use Jn. 5:26 and 5:18b. Here are the relevant passages:

Ps. 2:7: I will proclaim the decree of the LORD: He said to me, “You are my Son^d; today I have become your Father.^e”

Acts 13:33: he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: “ ‘You are my Son; today I have become your Father.’ ”

Heb. 1:5: ⁵ For to which of the angels did God ever say, “You are my Son; today I have become your Father”?

Heb. 5:5: So Christ also did not take upon himself the glory of becoming a high priest. But God said to him, “You are my Son; today I have become your Father.”

^d Or *son*; also in verse 12

^e Or *have begotten you*

Jn. 5:18: For this reason the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.

Jn. 5:26: For as the Father has life in himself, so he has granted the Son to have life in himself.

The typical way of stating this is that the Father stands in a relationship to the Son described as “eternal generation.” Here is John Walvoord’s statement of this³:

The Scriptures represent Christ as eternally the Son of God by eternal generation. While it must be admitted that the nature of the sonship and the nature of the generation are unique, being eternal, sonship has been used in the Bible to represent the relationship between the first Person and the second Person.

I have taught for several decades that this position does not match the biblical data. The Bible does not teach an ‘eternal generation’ of the Son by the Father. Robert Reymond discusses the problem at length⁴, criticizing the view particularly for implying that the Son is not God in and of himself. There are two lines of evidence for my position:

b. The use of μονογενής (monogenēs)

The first has to do with the meaning of μονογενής (monogenes) in Jn. 1:14, 18; 3:16, 18 and 1 Jn. 4:9. This is a compound word made from mono (only, single) and genēs, which is from genos, which means ‘descent,’ ‘tribe’ or ‘race.’ It appears to me that many people assume that the second part is made from the verb γεννάω (gennaō, ‘I give birth to’). This leads to the translation ‘only-begotten.’ However, it is actually from γίνομαι (ginomai), a verb that in ancient Greek means ‘I am’ or ‘I become’ (the NT form is this verb is γίνομαι, ginomai). This can be confirmed by standard lexicons of ancient Greek. The meaning is therefore ‘unique’ or ‘one-of-a-kind.’ Now, if this word is clearly used where a parent has only one child, then, of course, only one offspring has been begotten. In this kind of situation, there is an ‘only-begotten.’ But the word does not mean this by itself. It simply denotes uniqueness, where something stands alone in its category, i.e. ‘only-existing.’ Perhaps the King James translators were influenced by the language of Jn. 1:13, which speaks of believers as children “born of God,” and where the verb *is* from γεννάω (gennaō). The NIV translators have followed prevalent current lexicographical opinion in John’s gospel, and, in my view, correctly translated μονογενής as ‘one and only.’ Reading into it the idea of begetting—that the Father in some way begets the Son—gives rise to significant theological problems. I do not know if the King James translators were thinking in terms of the ‘eternal generation’ from the Council of Nicea, but whether they were or not, their rendering of μονογενής furthers that murky idea.

c. The interpretation of Ps. 2:7

1) Covenants of Grant and divine sonship

The second line of evidence for my position that there is no such thing as ‘eternal generation’ is the true meaning of Ps. 2:7. Here is the KJV of this verse:

³ John F. Walvoord, *Jesus Christ Our Lord* (Chicago: Moody Bible Institute, 1969), 41

⁴ *Ibid.*, 323-335.

I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

Notice how the NIV translates the verse:

I will proclaim the decree of the LORD: He said to me, “You are my Son; today I have become your Father.”

What the KJV translates as ‘I have begotten thee’ the NIV translates as ‘I have become your Father.’

The decree is quoted in Acts 13:33 and Heb. 1:5 and 5:5:

Acts 13:33-34: ³²“We tell you the good news: What God promised our fathers ³³he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: “ ‘You are my Son; today I have become your Father.’ ” ³⁴The fact that God raised him from the dead, never to decay, is stated in these words: “ ‘I will give you the holy and sure blessings promised to David.’ ”

Heb. 1:5: For to which of the angels did God ever say, “You are my Son; today I have become your Father”?

Heb. 5:5: So Christ also did not take upon himself the glory of becoming a high priest. But God said to him, “You are my Son; today I have become your Father.”

Notice that the NIV is consistent in translating the NT quotations the same as in the psalm: ‘I have become your Father.’

In Study #42, “The Successful Priesthood of the Lord Jesus Christ,” we saw that Heb. 5:5-6 links Ps. 2:7 and Ps. 110:4 as predictions of the statement of the oath, the point when the Father designates the Son as a high priest like Melchizedek. We also said that Ps. 2:7 predicts the resurrection (Acts 13:33), leading us to conclude that the oath came at the resurrection. Our purpose now with regard to the meaning of Ps. 2:7, however, is different. We want to determine what “I have become your Father” means. In particular, we want to see if it refers to eternal generation.

As we saw earlier in this study, in the Old Testament world a king could be viewed as God’s ‘son.’ We see this in 2 Sam. 7:14 and Ps. 89:26-27, both of which refer to the Davidic Covenant and the promise of a king to reign forever on David’s throne:

2 Sam. 7:11-14: The LORD declares to you that the LORD himself will establish a house for you: ¹²When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. ¹³He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. ¹⁴I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men.

Ps. 89:26-27: He will call out to me, ‘You are my Father, my God, the Rock my Savior.’ ²⁷I will also appoint him my firstborn, the most exalted of the kings of the earth.

Psalm 89 as a whole is a poetic description of the Davidic Covenant as given in 2 Sam. 7, and v. 27 is the poetic statement of the promise of father/son relationship between God and the Davidic king stated in 2 Sam. 7:14.

How should we understand this fatherhood, firstborn and sonship terminology? Here is a footnote on Ps. 2:7 from the NET Bible⁵ that helps us to understand this language⁶:

The Davidic king was viewed as God's "son" (see 2 Sam 7:14; Ps 89:26-27). The idiom reflects ancient Near Eastern adoption language associated with covenants of grant, by which a lord would reward a faithful subject by elevating him to special status, referred to as "sonship." Like a son, the faithful subject received an "inheritance," viewed as an unconditional, eternal gift. Such gifts usually took the form of land and/or an enduring dynasty.

I believe the features of the decree of Ps. 2:7 were drawn from the same adoption thinking. The psalmist speaks of a human king who is honored by God with the status of 'sonship' and who receives a gift or inheritance—in this case, the nations. There are several features of the psalm that lead us to conclude that it points beyond any human king to the Messiah (the 'anointed' of v. 2), who is God's ideal king.

Notice the language of Ps. 89: the king views the one receiving the inheritance and honor as his 'firstborn.' This birthing language is also found in Ps. 2:7. The KJV renders the Hebrew text literally:

⁷I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.

But the translators of the NIV have correctly chosen to translate the verse in terms of elevation to sonship, to a new relationship between the father/king and the son/heir:

"You are my Son; today I have become your Father."

I conclude, then, that Ps. 2:7 is not speaking of 'eternal generation' at all, but uses birthing language to describe the entrance of a king into a new sphere of special honor by God, with sonship and an inheritance.

2) The time of fulfillment

Psalm 2 refers to a decree published on a particular "day." In prophetic fulfillment the point at which the adoption/reward occurs—the 'day'—must be at the resurrection or ascension (in the NT the resurrection is often connected with the ascension, because the latter is the outcome of the former: victory over the grave leads to a place of power), since Acts 13:33 connects the elevation to special sonship of Ps. 2:7 with the resurrection:

Acts 13:33-34: ³²"We tell you the good news: What God promised our fathers ³³he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: "'You are my Son; today I have become your Father.'" ³⁴The fact that God raised him from the dead, never to decay, is stated in these words: "'I will give you the holy and sure blessings promised to David.'

The second quotation in this Acts passage is from Isa. 55:3, where 'blessings' is a reference to the Davidic Covenant. While this covenant was anticipated in 2 Sam. 7, Acts 13 tells us that the fulfillment of the promise begins at the resurrection and ascension.

Hebrews 5:5-6 says that Ps. 2:7 was fulfilled at the point when Jesus was viewed by God (the Father) as a high priest in a new way—as a Melchizedekian priest who lives forever:

⁵ <http://net.bible.org/search.php?search=covenants&in=both>

⁶ See also M. Weinfeld, "The Covenant of Grant in the Old Testament and in the Ancient Near East," *JAOS* 90 (1970): 184-203.

⁵ So Christ also did not take upon himself the glory of becoming a high priest. But God said to him, “You are my Son; today I have become your Father.” ⁶ And he says in another place, “You are a priest forever, in the order of Melchizedek.”

This new relationship is also described in Rom. 1:4:

1 Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God— ² the gospel he promised beforehand through his prophets in the Holy Scriptures ³ regarding his Son, who as to his human nature was a descendant of David, ⁴ and who through the Spirit^a of holiness was declared with power to be the Son of God^b by his resurrection from the dead: Jesus Christ our Lord.

Romans 1:4, Acts 13:33 and Heb. 5:5-6 all point to the resurrection/ascension as the point when Jesus entered into sonship in some way.

But we have other information that suggests that he was a Son before this:

- Isaiah 9:6 (“To us a son is given”) suggests that the one to be given was already a son.
- At the baptism of Jesus there is a statement of sonship (Mt. 3:17: “This is my Son, whom I love; with him I am well pleased.”)
- Jesus’ many references to his Sonship and his relation to his heavenly Father point to the time before the resurrection.

How can we fit these with Rom. 1:4, Acts 13:33 and Heb. 5:5-6? In one sense Jesus’ Sonship is eternal, since it is based on his deity. The Son was always one with the Father in the sense of John 10:30: “I and the Father are one.” The Bible also describes Jesus as being a Son at the beginning of his ministry. But he becomes the Son in a special sense at the resurrection/ascension, where the Father invests him with new power (Rom. 1:4) and recognizes him as his heir and son in a special sense as described by the adoption language of Ps. 2:7.

3) The reward

Although we have shown that there is no textual basis for the concept of ‘eternal generation,’ particularly in Ps. 2:7, it is profitable to continue to explore the meaning of Ps. 2:7. Since Heb. 5:5-6 links Ps. 2 and Ps. 110 with regard to priesthood, we would be justified in linking their ruling components. Psalm 2:7 describes the granting of the realm that would fall under the king (the nations), and Ps. 110:1 describes a ruler as he awaits the outworking of his grant, anticipating the full revelation of his kingly rule:

The LORD says to my Lord: “Sit at my right hand until I make your enemies a footstool for your feet.”

Second Samuel 7 (along with the prophetic and poetic restatements in Isa. 55:3 and Ps. 89) contains a promise of a king to reign on David’s throne, one who would be God’s son. The reward of Ps. 2:7 and the promise of Ps. 110:1 are descriptions of the outworking of the fulfillment of the Davidic Covenant. The ‘son’ of Ps. 2:7 and the ‘son’ of 2 Sam. 7:14 are the same. Romans 1:4 speaks of the same thing: the Father’s public pronouncement by the resurrection that Jesus is the Son of God *with power*, that is, he is now in a position to rule. Psalm 2:7 and 110:1 thus predict the inauguration of the rule of the Lord Jesus Christ. He is not yet ruling publicly, but he has met all the requirements to rule and is simply waiting for certain human events to play out. Jesus as God’s Son fulfills the Davidic Covenant. As with the Melchizedekian oath, this inauguration as the Davidic King occurs at the resurrection.

^a Or *who as to his spirit*

^b Or *was appointed to be the Son of God with power*

In the opening words of his book, the author of Hebrews touches on all the features of the Sonship of Jesus that we have seen so far: Jesus 1) is God's Son, 2) is heir of all things, 3) is exactly like God, 4) has entered a position of ruling at the right hand of God and 5) is actually God. Verse 5 quotes Ps. 2:7, v. 13 quotes Ps. 110:1 and "he sat down at the right hand of the Majesty in heaven" must be an allusion to the same verse. For a priest to sit down means that his work is finished. For this author it is the Son who has completed this priestly work. Here is the first chapter of Hebrews (underlining is mine):

1 In the past God spoke to our forefathers through the prophets at many times and in various ways,² but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe.³ The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.⁴ So he became as much superior to the angels as the name he has inherited is superior to theirs.⁵ For to which of the angels did God ever say, "You are my Son; today I have become your Father"? Or again, "I will be his Father, and he will be my Son"?⁶ And again, when God brings his firstborn into the world, he says, "Let all God's angels worship him."⁷ In speaking of the angels he says, "He makes his angels winds, his servants flames of fire."⁸ But about the Son he says, "Your throne, O God, will last for ever and ever, and righteousness will be the scepter of your kingdom."⁹ You have loved righteousness and hated wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy."¹⁰ He also says, "In the beginning, O Lord, you laid the foundations of the earth, and the heavens are the work of your hands."¹¹ They will perish, but you remain; they will all wear out like a garment.¹² You will roll them up like a robe; like a garment they will be changed. But you remain the same, and your years will never end."¹³ To which of the angels did God ever say, "Sit at my right hand until I make your enemies a footstool for your feet"?¹⁴ Are not all angels ministering spirits sent to serve those who will inherit salvation?

I have argued in this and the previous study that at the resurrection/ascension the Father elevated Jesus to a new kingly status as his Son, giving him the nations as his inheritance (Ps. 2:7; Ps. 110:1 and Rom. 1:4). In addition, at this point the Father fulfilled the prediction of Ps. 110:4, inaugurating Jesus' Melchizedekian priesthood.

There is a link between kingship/rule and priesthood/worship that is deeply embedded in God's dealings with Israel. This is found, for example, in Ex. 19:4-6, where Israel was to be a royal (i.e. kingly) priesthood.⁷ That is, God's ideal was for all Israelites to be priests with the access to him accorded to kings. Ultimately it is the Messiah who comes as the ideal Israelite, the perfect priest and king (and prophet). In terms of divine Sonship, the Son is a priest and the Son is a king. It is the divine Son who is now the perfect priest and king, unlike all other Israelites and their leaders. He is the ideal Israelite. We will expand on this concept in a coming study on Jesus as the Messiah.

Here is a table of Jesus nature, position and work that we have seen in four key passages:

⁷ See John Davies, *Royal Priesthood: Literary and Intertextual Perspectives on an Image of Israel in Exodus 19:6* (London: Continuum International Publishing Group, Ltd., 2004).

Passage	Ps. 110:1, 4	Ps. 2:7	Rom. 1:4	Heb. 1
Deity				The Son is like God and is God.
Rule/kingship	The king takes his throne by the decree of Yahweh.	The king is appointed by adoption/ “birthing” as Son.	Jesus is now the Son with <i>with power</i> .	The Son enters into kingship through his completed sacrificial work as a Son/priest.
Priesthood	The king will be a Melchizedekian priest by oath.	The king is designated a Melchizedekian priest at resurrection (Heb. 5:5-6).		The Son completes his priestly sacrifice.
Inheritance	The king will subdue the nations.	The Son/Messiah receives the nations as his inheritance.		The Son inherits “all things.”

We have seen that references to Jesus as God’s Son and to the Father/Son relationship teach the deity of the Lord Jesus Christ. We have also seen that ‘eternal generation’ is not a biblical concept. In addition, we have seen that Jesus’ Sonship 1) is linked with his priesthood as Melchizedek and his completed sacrifice, 2) was recognized by the Father in a special way at the resurrection, 3) involves the inauguration of his kingly rule as the one who fulfills the Davidic Covenant and 4) involves inheriting the nations.

3. There are important benefits for believers in what Jesus is and does as the Son of God.

a. As Son of God Jesus reveals God to us. Here is Mt. 11:27:

“All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him.

This is similar to Jn. 1:18:

No one has ever seen God, but God the One and Only, who is at the Father’s side, has made him known.

John literally says that God reveals God! It is the Son of God who, because he is God, enables us to know what God is like.

- b. As Son of God Jesus is deity and so is sinless—the holy one of Lk. 1:35—and can die for sinners.
- c. As Son of God Jesus will judge the world, as in Jn. 5:22: “Moreover, the Father judges no one, but has entrusted all judgment to the Son.” We can count on the perfect work of the Son of God in evaluating everyone and everything.
- d. As the resurrected Son of God now with power (Rom. 1:4; Ps. 2:7), Jesus will rule the nations and believers will rule with him.

Study questions

1. What details do Jn. 5 and 10 and Mt. 11 provide for our understanding of the meaning of Jesus as the Son of God?
2. What does Ps. 2:7 mean? Why is it taken by some to refer to an 'eternal generation'? How is it connected with Ps. 110:1 and what is the significance of this?
3. How do we know eternal generation is not biblical?
4. How do we know that Ps. 2:7 and Ps. 110:4 are connected? In what way are they connected?
5. When did Jesus' Sonship begin? How do we know?
6. Summarize the events relevant to our study that occurred at the resurrection.

Running compilation of key definitions

1. Systematic theology: The organized presentation of all that the Bible teaches about God and His works.
2. Exegesis: The actual practice of studying or interpreting a document or other message to determine its meaning.
3. Context: Context in a document or utterance is the surroundings of a portion of a word, a word, or a group of words.
4. Bibliology: The doctrinal study of the nature of the Bible.
5. Biblical authority: The quality inherent in Scripture by virtue of which human beings are completely answerable to its content.
6. Revelation: The information about Himself given by God to human beings.
7. General revelation: God's disclosure of Himself, available directly to everyone, given through means other than dreams, visions, direct words and Christ Himself.
8. Special revelation: The disclosure of information from God that is not available directly to all human beings.
9. Inspiration: A term applied to the Bible denoting that it is the product of God's creative activity, figuratively breathed out from Him (2 Tim. 3:16); applies to the process of recording Scripture, not specifically to the people involved; actually, *expiration* would be a better term to reflect the concept of 2 Tim. 3:16; the result is *inerrancy*.
10. Textual criticism: The science and art of attempting to discover the original text of a literary work for which the original document does not exist. It is especially important for biblical studies, and the foundational endeavor to all subsequent investigation of the Scriptures.
11. Canon: Transliterated from a Greek Word meaning "standard"; as used of the Bible, it refers to books authenticated as possessing divine origin and therefore authoritative; the Jewish canon consists of thirty-nine books, the Protestant of sixty-six and the Catholic of eighty (including apocryphal books).
12. Inerrancy is a term applied to the Bible, although not specifically found in it; it denotes that the Bible, as originally written, possessed no humanly induced deviations from the message God intended to be recorded and that it is true in every respect; 2 Tim. 3:16; 1 Cor. 2:13; 1 Pet. 2:19.
13. Infallibility: Although some assert that this term has a different meaning from inerrancy, the two terms are, for purposes of biblical study, synonymous; the Bible is infallible because inerrant, and inerrant because infallible.
14. Illumination is the teaching ministry of the Spirit of God that imparts understanding of the message of Scripture to the believer; not to be confused with inspiration, which in the Bible is used of the work of God in giving Scripture (2 Tim. 3:16); 1 Jn. 2:20; Jn. 16:13.
15. Spirituality: God is not physical, but immaterial, incorporeal, invisible and alive.
16. Self-existence/Aseity: God exists independently of anything else. He is self-existent.
17. Immensity: God is infinite in relation to space.
18. Eternality: God is infinite with regard to time.
19. Simplicity: God is not a plurality and cannot be looked at as divisible into parts.
20. Pure actuality: There is nothing about God that is potential. He is not unfinished in any way.
21. Necessity: God is uncaused and exists because he must exist.
22. Immutability: God is unchanging and unchangeable.
23. Impassibility: God is incapable of being changed or disturbed by what he experiences and is incapable of suffering.
24. Transcendence: God and the world are distinct; he is not part of the world, and the world is not part of him.
25. Immanence: God is present in the world.
26. Infinity: There are no limits to God's person and his perfections.
27. Omnipotence: God can do whatever he wills.
28. Omniscience: God knows everything there is to know.
29. Omnipresence: God is present everywhere in his creation

30. Holiness: God is morally pure and separated from all moral evil and sin.
31. Goodness: A quality that describes or includes his love, benevolence, mercy and grace
32. Truth: God's person, actions, knowledge and revelations correspond to reality
33. Love: God's continual communication of himself to his creatures.
34. Benevolence: God's goodness toward his creatures.
35. Mercy: God's goodness toward those who are helpless.
36. Grace: God's goodness toward sinners.
37. Glory: The greatness of God's perfections.
38. Trinity: There is only one true God, existing as a single Being comprised of three Persons who are equal in every way, yet distinct in their tasks and relations to humanity.
39. God's decree: The decree of God is his plan for the universe that includes all things and is certain to come to pass.
40. Providence: God's care for and upholding of his creation.
41. Sovereignty: God's control over his universe.
42. Christology: The study of the Person and work of the Lord Jesus Christ.
43. Incarnation: The joining of deity and humanity in one person forever. The word is based on the Latin word for flesh: the Lord Jesus Christ is God joined with human flesh.
44. Pre-existence: Used of the Son, it means that he existed before Bethlehem.
45. Theophany: An appearance of God.
46. Christophany: An appearance of Christ.
47. Priesthood: The system that God established to remedy the problem of alienation between a holy God and sinful human beings.
48. Son of God: A name for Jesus that describes his deity and his approval by the Father at the resurrection.