

Ps. 2:7-8 (LD 13. Q/A 33) "The Only-Begotten Son"

For the Children: Children who are adopted may not look like their adopting parents. But they will often be taught to act the way their new parents want them to; and they may receive much help and even an inheritance from these parents. We have been adopted into God's family by the work of His Natural Son. Jesus has always been God's Son. He has all the power, love and wisdom of God. We have a great inheritance and protection from God, through His Son. He is our Brother by adoption, and God is our Father. That makes our lives very different than what they would be if we did not know the Lord Jesus. **Questions:** How do we know that Jesus' Kingdom will last? When did Jesus become the "Son of God"? What difference does it make to have the Lord Jesus as your Brother by adoption?

Introduction:

First Point: The Stability of the Messiah's Reign

- 1) By God's Decree: The Messiah's reign and Kingdom are stable because they are by God's decree – His predestined will. The Lord Jesus is depicted as saying that He will act in accordance with God's decree and proclaim it – so we can be sure He will not be removed from office. No opposition will therefore succeed against Him (vss. 9ff). His Kingdom is unassailable.
- 2) God-Installed and Anointed: In 2 Sam. 7:14 God swore an oath that He would be a Father to the Davidic kings and they would be His sons. When they were installed, He could say of them, "Today I have begotten you" as special sons. He then anointed them with His Spirit so they could carry out their duties. Ps. 2:6-7 apply this language to the Son of David, the Messiah. This, too, guarantees stability of His reign. When the Lord Jesus began His official ministry, He also was anointed by the Spirit (Mt. 3:16-17).
- 3) Begotten of the Father: That Jesus is "Begotten" refers to the Father/Son relationship. All men are God's children in one sense (Acts 17:28-29); so are believers in a special sense (Gen. 6:2, Rom. 8:14); also angels (Job 1:6, 2:1, 38:7); and the Davidic kings (2 Sam. 7:14). But Christ is ONLY-Begotten i.e., uniquely so (Jn. 1:14; Heb. 1:5). This also guarantees the stability of His reign.

Second Point: When the Messiah Is Begotten

- 1) Born into This Word: Mary is told that her Son "*shall* be called the Son of God." This does not mean He only became the Son at that point – though it does reflect His uniqueness as the only-Begotten.
- 2) The Commencement of His Official Duties: Ps. 2:7 and Mat. 3:16-17 both take up the Davidic covenant and apply it to Christ. The word "Today" even emphasizes that aspect of Sonship that is associated with His installation. But again, this does not mean Christ was not already God's Son. Heb. 5:5-6 applies the "Today" to the commencement of His priestly office but adds that He is an eternal Priest like Melchizedek. In Mk. 9:7, God again calls Jesus His Son, even though He had already said that of Him earlier.
- 3) Eternally-Begotten: Jesus has always been God's Son, eternally generated/begotten by the Father. That is what makes it a unique "begetting." This is also why Q33 calls Him God's "Natural" Son. The Bible often refers to Him as eternal (Is. 9:6; Jn. 8:58; Col. 1:17; Rev. 1:8/22:13).

Third Point: What the Messiah's Sonship Means for Us

- 1) Adopted Children: As the "Natural Son of God" Jesus is Head over all His adopted brothers. He took on our nature and died for us, making us His brothers, because He loves us. He also shares His inheritance with us, His strength and victory. We are expected to follow His commands and become more like Him.
- 2) Perseverance of the Saints: The stability of Jesus' reign means that we can trust Him to preserve us. We are His "possession." He is our Advocate, High Priest, King and Prophet. He is the Natural Son of God. No one can take us from Him.
- 3) The Triumph of the Gospel: V. 8 assures us that all the nations, to the end of the earth, are His inheritance and possession. This guarantees the ultimate triumph of the Gospel.

Conclusion: