

I HAVE BEGOTTEN YOU: PSALM 2:6-7

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Abstract

An accurate understanding of the $yā-lāḏ$ 'to beget' and its original meaning as used in Psalm 2:7 may provide insight into a significant question: What is the significance of $yūlidTīrkā$ 'I have begotten you' in God's salvific plan and what are the implications? This study seeks the biblical concept of the term 'begotten' in Psalm 2:7 and the theological implications which arise from a full understanding of the $yūlidTīrkā$ concept as the Psalmist uses it. As an exegetical and contextual study of $yūlidTīrkā$ may carry dynamic implications, this analysis reviews the authorship and dating of the Psalm, the genre, and the theme of the book. It discusses the literature structure, the grammatical study, the intertextual analysis, and the theology of the issue.

Keywords: *begotten, I have begotten you, incarnation, messiah, jesus, son of god, poetic literature, psalm 2:6-7*

INTRODUCTION

Incarnation is a central Christian doctrine that the eternal Word of God (Logos), the Son of God, the second Person of the Trinity, became man in Jesus Christ, who was then truly God and truly man. Historically, the doctrine of the incarnation was central in the Christological debates of patristic times and has recently come to the fore again in academic circles. Biblically, it expresses the mystery of Jesus' identity.

The existence of Jesus Christ may be foreseen in Old Testament messianic prophecies. It is spread out in Pentateuch, the Prophets, and the Writings known as Tanakh. In Pentateuch, for instance, the Messiah is implicit in the first promise of the establishment of the kingdom of God, the "seed" of the woman (Gen 3:15). The Hebrew expression for $māšīaḥ$ "anointed" in Chronicles is found in Greek term as *Christos* which refers to Jesus Christ (1 Chro 16:22; 2 Chro 6:42). In the book Prophets, the birth of Jesus Christ is prophesied in Isaiah 7:14 and Micah 5:2. The writings of Daniel contain important messianic data such as "Son of man" (7:13), "Messiah the Prince" (9:25), and the statement of the cutting off (i.e., death) of the Messiah that points out the work of atonement (9:24).

In the book of Psalm, the concept of the coming of Messiah is found in royal Psalms (i.e. 2, 18, 20–22, 89, 101, 139). The priestly intercessor who is also ordained to function as monarch and judge is recorded in Psalm 72 and 110. The motif of messianic humiliation before great exaltation is viewed in Psalm 22:27. In Psalm 2:6-7, the Psalmist says that the Lord is going to set His King on Zion and calls Him as His Son which He has been begotten. However, the qal perfect $yā-lāḏ$ have begotten here attempts to bring connotation that the Son was created by God.

To bring this issue into the limelight and comprehensively deal with the issue, it is fitting that the questions surrounding the conception and implications of the terms $yā-lāḏ$ should be addressed. What does the psalmist mean with the expression of $yūlidTīrkā$ I have begotten You? What is the significance of $yūlidTīrkā$ in Psalm 2:7? What are the theological

implications? As an appropriate response to these questions, this work traces the significance of *yülidTîkâ* in the book of Psalm by studying it in its local contexts to seek the biblical concept of the term ‘begotten’ in Psalm 2:7 and the theological implications which arise from a full understanding of the *yülidTîkâ* concept as the Psalmist uses it.

The Book of Psalm is poetical.¹ It is a collection of 150 hymnic pieces. In the Hebrew Bible, the book is entitled *ṭhillîm* from *ṭhil-lāh* “glories” or “praises.”² The word *psalm* in the English title of this book is derived from the Greek *psalmoi*, “songs of praise,”³ which is used in the LXX to translate Heb *mizmôr*, meaning either “song” or “instrumental music.”⁴

Psalm 2 is the first of the Messiah psalms which has been appropriately called a Song of the Lord’s Anointed. Most verses in this chapter have a parallelism structure that applies A-B-A-B format, except v. 6-7 and 12 which is more to the chiasm. In v. 1, *the nation* parallels *the people*, and *rage* parallels to *plot a vain thing*. In v. 2, *the kings* parallel to *the rulers*, *set themselves* parallels to *counsel together*, *against* are in pairs, and *the Lord* parallels to *the Anointed*. In v. 3, *break* parallels to *cast away*, and *bonds* parallel to *cords*. In v. 4, *who sits in the heavens* parallels to *the Lord*, and *laugh* parallels to *hold them in derision*. In v. 5, *speak to them* parallels to *distress them*, and *His wrath* parallels to *His deep displeasure*.

Verses 6-7 suggest a chiasm structure. The first person singular qal perfect *näsaqTî* *I have set* and *yülidTîkâ* *I have begotten* You are in pairs. The first person constructs *malKî* *My King* parallels to the first person construct *Bünî*, *My Son*. The verb *סָפַר* *sā-pār* means *to count*, *to write*,⁵ to register,⁶ especially *to inscribe* letters on a stone.⁷ However, in the Piel stem it has an iterative concept that means *to recount* or to tell somebody about something, especially something that has been experienced. It takes on the added idea of “declare” or “show forth.”⁸ It also means *to proclaim* or *to inform*, i.e., speak words that give an accounting of an event or principle.⁹ The word is used often to refer to the communication of important information and truths to those who have not heard them (Exo 9:16; 1 Chro 16:24;

¹ The Psalms is one of three poetical books called as *Kethubim* (Writings). This book is difficult to provide its description of the historical background because it is a collection rather than a unified composition. Moreover, the individual psalms themselves are historically nonspecific.

² Ludwig Koehler, Walter Baumgartner, M.E.J Richardson and Johann Jakob Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament*, electronic ed. (Leiden; New York: E.J. Brill, 1999), 1692.

³ David Noel Freedman, vol. 5, *The Anchor Bible Dictionary* (New York: Doubleday, 1996), 523.

⁴ The word *mizmôr* occurs in the titles of some fifty-seven Psalms and is thus a general description of the contents of the book. Geoffrey W. Bromiley, vol. 3, *The International Standard Bible Encyclopedia, Revised* (Wm. B. Eerdmans, 1988; 2002), 1030.

⁵ Ludwig Koehler, Walter Baumgartner, M.E.J Richardson and Johann Jakob Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament*, electronic ed. (Leiden; New York: E.J. Brill, 1999), 765.

⁶ William Lee Holladay, Ludwig Köhler and Ludwig Köhler, *A Concise Hebrew and Aramaic Lexicon of the Old Testament*. (Leiden: Brill, 1971), 259.

⁷ Wilhelm Gesenius and Samuel Prideaux Tregelles, *Gesenius' Hebrew and Chaldee Lexicon to the Old Testament Scriptures* (Bellingham, WA: Logos Research Systems, Inc, 2003), 594.

⁸ Among Israelite fathers are to instruct their children of the need of the primacy of God in the life and of His mighty wonders so that their children may in turn, *transmit this information* to their offspring (Psa 78:1). This what the *sā-pār* means. Every believer is to *declare* the miracles and mighty deeds of the delivering God (1 Chro 16:24; cf. Psa 9:1, 14; 26:7; 73:28; 75:1; 107:22; Jer 51:10). The Lord himself is said to keep accounts in his book(s) (Psa 69:28; 139:16; cf. Ex 32:32; Psa 87:6; Isa 4:3; 34:16; Dan 7:10; 12:1; Mal 3:16). R. Laird Harris, Robert Laird Harris, Gleason Leonard Archer and Bruce K. Waltke, *Theological Wordbook of the Old Testament*, electronic ed. (Chicago: Moody Press, 1999), 632.

⁹ James Swanson, *Dictionary of Biblical Languages With Semantic Domains: Hebrew (Old Testament)*, electronic ed. (Oak Harbor: Logos Research Systems, Inc., 1997).

Psa 96:3; Psa 73:15; 78:4, 6; 79:13).¹ Kühlewein states that this Hebrew expression has “a specifically theological setting in the Psalm in the vow of praise and in reports that people communicate God’s mighty acts that they have experienced or heard of to others.”² Therefore, the piel *sā-pār* parallels to the perfect *‘amar to say, to declare, to proclaim, to tell, to claim*, i.e., speak or talk, usually with a focus on the content to follow.⁴ Based on this analysis, Psalm 2:6-7 could be suggested as of chiastic structure and the research on this passage should be done in harmony with this structure.

וְאֲנִי נִסְכָּתִי A⁶
 מֶלֶכִּי עַל-צִיּוֹן הַר-קֹדֶשׁ׃ B
 אֶסְפָּרָה אֶל תֹּק C
 יְהוָה אֹמַר אֵלַי C¹
 בְּנִי אַתָּה B¹
 אֲנִי הַיּוֹם יִלְדֶּתִיךָ׃ A¹

⁶ A - “Yet I have set
 B - My King On My holy hill of Zion.”
⁷ C - “I will **declare** the decree:
 C¹ - The Lord has **said** to Me,
 B¹ - ‘You are My Son,
 A¹ - Today I have begotten You.”⁶

After analyzing in context, several themes emerge from the verses. Psalm 1 and Psalm 2 have a complementary relationship. Psalm 1 begins with a beatitude אֲשֶׁרִי (blessed is) Psalm 2 closes with אֲשֶׁרִי (blessed is). The psalmist engages with antithetic parallelism in both chapters. In Psalm 1 he contrasts the righteous and the wicked and in Psalm 2 contrasts a rebellious world and the righteous Son. The wicked are blown away like chaff in Psalm 1 and in Psalm 2 the wicked are broken into pieces like pottery.⁷

At the very outset of Psalm 2, the psalmist makes it clear that the nations’ attempt is in vain (2:1). The introductory interrogative “Why” expresses the irony of their tumultuous efforts. The kings and rulers lead their subjects. They take a stand and take counsel—literally, “sit together,” denoting their deliberation. The psalmist expressed astonishment that the rulers of the earth even tried to counsel together against God and His Anointed (2:2).⁸ Here the

¹ Warren Baker, *The Complete Word Study Dictionary: Old Testament* (Chattanooga, TN: AMG Publishers, 2003), 788.

² J. Kühlewein, *Theological Lexicon of the Old Testament*, ed. Ernst Jenni and Claus Westermann (Peabody, Mass.: Hendrickson Publishers, 1997), 810.

³ Francis Brown, Samuel Rolles Driver and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*, electronic ed. (Oak Harbor, WA: Logos Research Systems, 2000), 56.

⁴ James Swanson, *Dictionary of Biblical Languages With Semantic Domains: Hebrew (Old Testament)*, electronic ed. (Oak Harbor: Logos Research Systems, Inc., 1997), s. v. “אמר.”

⁵ *Biblia Hebraica Stuttgartensia : With Westminster Hebrew Morphology.*, electronic ed. (Stuttgart; Glenside PA: German Bible Society; Westminster Seminary, 1996), Ps 2:6–7.

⁶ *The New King James Version*. (Nashville: Thomas Nelson, 1982), Ps 2:6–7.

⁷ See Carlos Mora, Class Notes for OTST 663 Poetic Literature: The Book of Psalm, Adventist International Institute of Advanced Studies, Silang, Cavite, Philippines, March 2018.

⁸ Willem A. VanGemeren, “Psalms” In , in *The Expositor's Bible Commentary, Volume 5: Psalms, Proverbs, Ecclesiastes, Song of Songs*, ed. Frank E. Gaebelein (Grand Rapids, MI: Zondervan Publishing House, 1991), 66. See also Robert Jamieson, A. R. Fausset, A. R. Fausset et al., *A Commentary, Critical and*

Hebrew expression for “Anointed” uses מָשִׁיחַ (mā·šîḥ) while the Greek has χριστός (Christ). The rebellious purposes of men are more distinctly announced by this representation of their avowal in words, as well as actions, “Let us burst their bonds apart and cast away their cords from us” (2:3).

The psalmist turned from his description of the nations (vv. 1-3) to portray the Lord’s response to their plan. In a bold description, he envisioned God sitting enthroned high in heaven and laughing at it (2:4). The description is anthropomorphic; God’s reaction is stated in human terms.¹ The anger of God’s words is prompted by the rebellion and arrogance of the earthly kings, and the very utterance of his words instills terror in those to whom they are addressed (2:5).² Craigie comments that throughout the opening six verses, the entire scene is strictly imaginary; that is, imaginary nations rebel and God responds.³ He adds that this dramatic imagery serves to give international and cosmic significance with a declaration that He has established His king.⁴ How far-reaching this announcement was, the next verse will begin to show.

In verse 6 the scene now shifts from the earthly rulers and their arrogant words to the heavenly Ruler and His words evoking terror. The Hebrew expression *wa’ānî* *but I* begin the description of God’s reaction to the conspiracy. God’s “I” is the emphatic flash of self-assertion which expresses His response to the activities of the rulers by an unusual syntax.⁵ Dahood is correct to say that the subject changes from God to His anointed, as is patent from the use of the *waw adversativum*.⁶ The *waw* itself often makes a striking contrast; God is “the One sitting” on his throne in heaven.⁷ Craigie believes that the divine words that the psalmist declares are words pertaining to the royal covenant.⁸

Some scholars see the qal perfect *nāsak* translated as *have set*⁹ means to place or induct one in an office or position.¹⁰ The alternative reading is סָכַק *sākak* which has the sense

Explanatory, on the Old and New Testaments (Oak Harbor, WA: Logos Research Systems, Inc., 1997), Psalm 2:2.

¹See Carlos Mora, Class Notes for OTST 663 Poetic Literature: The Book of Psalm, Adventist International Institute of Advanced Studies, Silang, Cavite, Philippines, March 2018. In addition, the word-picture God sits enthroned could also be seen in Psalm 9:11; 22:3; 29:10; 55:19; 102:12; 113:5; and Isaiah 6:1.

²Peter C. Craigie, vol. 19, *Word Biblical Commentary*, 2nd ed., Word Biblical Commentary (Nashville, Tenn.: Nelson Reference & Electronic, 2004), 66.

³Craigie, *WBC*, 66.

⁴*Ibid.*

⁵Bruce K Waltke, “Ask of Me, My Son: Exposition of Psalm 2,” *Crux* 43, no. 4 (2007): 2–19, accessed April 8, 2018, .

⁶Mitchell Dahood, S.J., *Psalms I: 1-50: Introduction, Translation, and Notes* (New Haven; London: Yale University Press, 2008), 10.

⁷See Craigie, *WBC*, 66.

⁸Craigie, *WBC*, 67.

⁹Francis Brown, Samuel Rolles Driver and Charles Augustus Briggs, *Enhanced Brown-Driver-Briggs Hebrew and English Lexicon*, electronic ed. (Oak Harbor, WA: Logos Research Systems, 2000), 651.

¹⁰For example, James Swanson, *Dictionary of Biblical Languages With Semantic Domains: Hebrew (Old Testament)*, electronic ed. (Oak Harbor: Logos Research Systems, Inc., 1997). In Nifal perfect, it means to *be appointed, to be chosen*, which may imply a special relationship with the one who chooses (Prov 8:23).

of appointed.¹ Others see here the meaning of “anoint” from its literally “to pour out.”² Dahood agrees that *n^esūkōtī* in Psalm 2:6 comes from *sūk*, “to anoint,” for MT *nāsaktī*.³ While most take it to mean establish firmly, that is, to install,⁴ there are also who translate it as “I have enthroned.”

My king is the king that God has chosen. His anointing is implied in verse 2 and his office is indicated in verse 6. The king is appointed as king over His realm, and by virtue of the theocratic idea, His representative.⁵ He is God’s Son (2:7) and is the most obvious figure for the Messiah in the first group of Psalms.⁶

By extension, the name *Zion* was applied to the city of Jerusalem.⁷ The hill is called *holy* because it is consecrated by the theophanic presence of Yahweh in His temple.⁸ It is the seat of the dominion, the residence, of the anointed king, the capital of the world, to which all nations and kings are bound.⁹ According to prophetic and poetical usage, it indicates synecdochically the entire holy mountain city as the seat of God.¹⁰

In verse 7 the King witnesses to God’s decree concerning Himself, revealing His *identity*. The divine *Hōq*, decree, which established the king’s legitimacy, contained a list of his titles.¹¹ The “decree” is a document, given to the king during the coronation ceremony (cf. 2 Kgs 11:12). The content of the decree establishes the nature and authority of the newly crowned king.¹² These are, however, the words of the poet depending on verse 5, and

¹Willem VanGemeran, vol. 3, *New International Dictionary of Old Testament Theology & Exegesis* (Grand Rapids, MI: Zondervan Publishing House, 1998), 252.

²Ludwig Koehler, Walter Baumgartner, M.E.J Richardson and Johann Jakob Stamm, *The Hebrew and Aramaic Lexicon of the Old Testament*, electronic ed. (Leiden; New York: E.J. Brill, 1999), 703.

³Mitchell Dahood, S.J., *Psalms I: 1-50: Introduction, Translation, and Notes* (New Haven; London: Yale University Press, 2008), 10. Furthermore, he points out that Prov 8:23 likewise vocalize *n^esūkōtī*, “From eternity I (Wisdom) was anointed.” Some scholars suggest that both Psalm 2 and Prov 8 contain elements reflecting pre-Israelite usage and culture. The term to anoint or install has been found as a Ugaritic root in a mythological text. The office of king was a divine appointment in ancient Israel and other areas of the Near East. Sargon of Akkad (2300 BC) claims to have been installed by Ishtar, while the Sumerian King List (compiled sometime after 2000 BC) claims that towns received their monarchs by divine appointment. This ideology continued into the Israelite period. Victor Harold Matthews, Mark W. Chavalas and John H. Walton, *The IVP Bible Background Commentary: Old Testament*, electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Ps 2:6.

⁴For example, New King James Version (NKJ), New American Standard Bible (NASB), JPS Tanakh (TNK), New Jewish Version (NJV).

⁵Cf. 1 Sam. 16:1. John Peter Lange, Philip Schaff, Carl Bernhard Moll et al., *A Commentary on the Holy Scriptures: Psalms* (Bellingham, WA: Logos Bible Software, 2008), 56.

⁶C. Hassell Bullock, *An Introduction to the Old Testament Poetic Books*, Rev. and expanded. (Chicago: Moody Press, 1988), 138.

⁷Charles A. Briggs and Emilie Grace Briggs, *A Critical and Exegetical Commentary on the Book of Psalms* (New York: C. Scribner's Sons, 1906-07), 15.

⁸Willem A. VanGemeran, "Psalms" In , in *The Expositor's Bible Commentary, Volume 5: Psalms, Proverbs, Ecclesiastes, Song of Songs*, ed. Frank E. Gaebelien (Grand Rapids, MI: Zondervan Publishing House, 1991), 69.

⁹Briggs, *ICC*, 15.

¹⁰John Peter Lange, Philip Schaff, Carl Bernhard Moll et al., *A Commentary on the Holy Scriptures: Psalms* (Bellingham, WA: Logos Bible Software, 2008), 56.

¹¹For example, “the Lord of hosts” Isa 22:15. Mitchell Dahood, S.J., *Psalms I: 1-50: Introduction, Translation, and Notes* (New Haven; London: Yale University Press, 2008), 11.

¹²Craigie, *WBC*, 67.

probably originally immediately following it, the decree being the words of Yahweh verse 6, the inviolable law binding all vassals to His dominion: in antithetical to “against the Lord” in verse 2c.¹

The divine words that the king declares are words pertaining to the concept of sonship. Waltke says that the syntax of *Būnī ‘aʔTTā, you are a son of mine*, classifies what kind of son the king is, rather than identifying him as a son. The predicate nominative does not answer the question, “who are you” but “what kind of person are you.”² This figurative language reflects the message from Yahweh which Nathan gave to David about David’s successor as king of Israel (2 Sam 7:14; see also Psa 89:26–27). It may be easier to say in translation “*I have become your father*”³ or “I become your father.”⁴ God adopts the king as his son and confers his own authority on him. The king of Israel is God’s representative, or deputy, on earth.

The expression *Today I have begotten you* may create confusion, as a king is not normally *begotten* on the day he is made king. It is the heels of the issue of the passage that is the subject of this work. The narrowest sense of the qal perfect יָלַד *yā-lāḏ* describes the act of a woman in giving birth to a child (e.g. Ex 1:19; I Kgs 3:17–18). However, it is sometimes used for the father’s part in becoming a parent (e.g. Gen 4:18; 10:8, 24, 26; 22:23, 25:3; I Chr 1:10–20, Prov 23:22). The word is often used in a figurative sense such as a city or nation as having given birth to its inhabitants (e.g. Isa 23:4; 51:18; Ezk 16:20) or the wicked as having brought forth evil, lies or stubble (e.g. Job 15:35; Ps 7:15; Isa 33:11). On a very few occasions, God is the subject of יָלַד *yā-lāḏ*.⁵ Deut 32:18 simply uses both paternal and maternal imagery to reinforce the intimacy between Yahweh and his people; Yahweh desires an intimacy that has now been shattered. Keil and Delitzsch argue that the idea of begetting is intended to an operation of divine power who set up (נָסַךְ *nāsak*) the kingship, that is begetting His power into a royal existence, which takes place in and by the act of anointing.⁶ The use of this word is not to be regarded as merely a rhetorical variation of the idea of sonship, but gives rise to this thought; that in a *determined* case some one has been placed in this relation by *God Himself*, and indeed *amid the history of revelation*, in which sense Israel also is called the *first-born son* of Jehovah (Ex. 4:22).⁷ Craigie affirms “I have begotten you” is metaphorical language; it means more than simply adoption, which has legal overtones, and implies that a “new birth” of a divine nature took place during the coronation.⁸ Therefore, it may be necessary to relate this explicitly to the day of enthronement; for example, “On this the day of your becoming king I have become your father.” *Beget* and *begotten* are simply old-fashioned terms that mean “to become someone’s father” and “to be fathered by someone.”

¹Briggs, *ICC*, 15.

²Waltke, “Ask of Me, My Son.”.

³Today English Version (TEV).

⁴New English Bible (NEB). Further, New Jerusalem Bible has “have I fathered you.”

⁵Willem VanGemeren, vol. 2, *New International Dictionary of Old Testament Theology & Exegesis* (Grand Rapids, MI: Zondervan Publishing House, 1998), 456.

⁶Carl Friedrich Keil and Franz Delitzsch, *Commentary on the Old Testament*. (Peabody, MA: Hendrickson, 2002), Ps 2:7–9.

⁷John Peter Lange, Philip Schaff, Carl Bernhard Moll et al., *A Commentary on the Holy Scriptures: Psalms* (Bellingham, WA: Logos Bible Software, 2008), 57.

⁸Craigie, *WBC*, 67.

Waltke suggests that “you are my son” with its elaboration, “I have begotten you,” is an adoption formula like one alluded to in the Code of Hammurabi.¹ Arguments for taking the formula in this sense include: (1) “son of God” when used of Israel also expresses an endearing, not literal and so mythical, relationship between God and Israel (Ex 4:20; Prov 30:4B; Hos 11:1). (2) David, the psalmist whose lineage is well-known, calls God “Father” (Ps 89:26), and God, having first qualified David’s successor (i.e., Solomon) as one “who will come from your own body” (2 Sam 7:12), then immediately says of him: “he is the one who will build a house for My Name” (7:13) and “I will be his father, and he will be my son” (7:14; cf. 2 Chron 22:9—10; 28:6). (3) The reference to “today” precludes a mythical notion. The notion of adoption is well known in the history of Israel (Gen 15:2-3; Ex 2:10; 1 Kings 11:20; Ester 2:7). (4) The notion of taking an offspring up into one’s bosom to care for it in place of the natural parentage served the same purpose (c.f. Nm 11:12; Ru 4:1). This representation of the king’s relationship to God, which is adopted and adapted from the mythical understanding of the ancient orient, evokes the notions of his distinction from God and of His tender and emotional concern to care for him (Ps 89:26-29), to discipline him (2 Sam 7:14) and to make him the legal heir of the earth, which God owns by having created it. Indeed, Waltke adds, the word “son” in other Ancient Near Eastern languages means “heir.”² Thus *I have begotten You* must not be construed as implying an original generation of the Son.

More probably, however, the characteristic quality of God as father and/or the use of God as the subject of the verb *yülidT⁹kä* *I have begotten You* is metaphorical, similar to “God is my shepherd.” This interpretation finds support in the second argument (above) and adds the *additional* evocation that Israel’s king *originates* from the very being of God as King over the earth, to whom He now gives the earth.³

Further, the divine decree in verse 7 includes God’s assurances that as His *son*, the king of Zion will make the nations his *inheritance*, and will overthrow any attempt on their part to carry out an insurrection against him (vv. 8–9). In light of this, the king (or psalmist) summons the would-be rebels to abandon their scheme before it even begins (vv. 10–12).⁴

The most obvious figure for the Messiah in the first group of psalms is the “king.” Psalm 2:6 speaks of the king’s divinely appointed position in Zion, reassuring Him that He is God’s Son (v. 7). The Hebrew phrase אֲנִי הַיּוֹם יְלִידֵי אֱלֹהִים *’ânî hayyôm yülidT⁹kä* *I have begotten You* is translated in LXX ἐγὼ σήμερον γεγέννηκά σε, *egō sēmeron gegennēka se*, which appears precisely in Acts 13:33; Hebrew 1:5 and 5:5. Therefore, this work will discuss the phrase in those three passages.

I Have Begotten You in Acts 13:33

Luke records the first missionary trip of Paul (Acts 13:4-14:28). With his companion, Barnabas, Paul entered the synagogue on the Sabbath day upon their arrival in Pisidian Antioch (13:13-14). There, Paul had the opportunity to speak (13:15) which brought the hearers to a comprehensive, theologically developed communication of the historical overview of the Messiah (13:16-41).

Paul shows from the Old Testament how God prepared the nation from which Christ would come. He speaks about the selection of Israel (13:14–17a), the deliverance from Egypt

¹Waltke, “Ask of Me, My Son.”

²Ibid.

³Ibid.

⁴See David J. A. Clines, vol. 41, *The Poetical Books*, The Biblical Seminar; A Sheffield Reader (Sheffield, England: Sheffield Academic Press, 1997), 118-19.

(13:17b), the wilderness experience (13:18), the conquest of Canaan (13:19), the rule of the judges and kings (13:20–23), homiletical preparation for Christ's coming (13:24–25) which is John the Baptist served as His forerunner, and the history of God's saving work (13:26–37).

In verse 33, Paul exactly quotes Psalm 2:7 “You are My son, today I have begotten You.” Some scholars believe that its parallel to Acts 13:33 relates to the resurrection of Jesus.¹ Through the resurrection of Jesus, God is said to have begotten Jesus, just as it was said of old that God had begotten the historical unnamed king of the Davidic dynasty at his enthronement. By quoting Psalm 2:7, Paul was saying the same thing he later wrote in Romans 1:4: that Jesus Christ our Lord “was declared with power to be the Son of God by his resurrection from the dead.” Jesus is God's Son from eternity who came and took on our human nature. God acknowledged Jesus as his Son by raising him from the dead. The citation of Psalm 2:7 in this context is compatible with the view that Jesus was made the Messiah at his resurrection. It was through the resurrection that he was exalted to God's right hand, enthroned as the Son of God, and recognized as such by believing humans. It was through the resurrection that he was declared the Son of God *with power*.

However, the reference to Psalm 2:7 does not mean, in Luke's understanding, that Jesus became Son only with the resurrection (Luke 3:22).² The Greek ἀναστήσας, *had raising*, can bear, and probably does bear, a different meaning, which recalls the baptism of Jesus. The voice from heaven in Luke 3:22 uses exactly the same words that are quoted in Acts 13:33.³ Besides, γεγέννηκα, *have begotten*, corresponds to ἀναστήσας. As mentioned above, Psalm 2 is a royal, and hence a messianic Psalm. When the king accedes to the throne he is adopted into the divine family. Jesus is both Son of David (cf. Rom. 1:3) and Son of God. Barret claims that these are complementary, not contradictory propositions.⁴

The context shows that verses 32 and 33 are by no means to be restricted to both the mission of Christ in general and also his resurrection in the light of a promise and its fulfillment. Further, although the same word (participle, and verb) occurs both in verses 33 and 34, its meaning in the latter, as its connection with δὲ shows, is not identically the same as in the former verse. Although ἀνέστησεν—ἐκ νεκρῶν in verse 34, undeniably indicates the resurrection, it can mean only a proposal when the context is consulted.

The passage in Psalm 2:7, which speaks of the theocratic Ruler, whom God has made his Son, is here explained as referring to the Sonship of Jesus, as the perfect King; and only in this way is that declaration of God fulfilled. It also seems more natural to take this view, than to suppose that the resurrection of Jesus is meant. God, who had once “raised up David to be their king,” had now raised up the Son of David, in accordance with this royal oracle. The day of the king's anointing in Israel “was ideally the day in which he, the nation's representative, was born into a new relation of sonship towards Jehovah.” Jesus entered into no new relation of sonship to His heavenly Father; but on the day of baptism when God

¹See Joseph A. Fitzmyer, S.J., *The Acts of the Apostles: A New Translation With Introduction and Commentary* (New Haven; London: Yale University Press, 2008), 517; Richard D. Balge, *Acts, The People's Bible* (Milwaukee, Wis.: Northwestern Pub. House, 1988), 146; Richard I. Pervo and Harold W. Attridge, *Acts: A Commentary on the Book of Acts*, Hermeneia--a critical and historical commentary on the Bible (Minneapolis: Fortress Press, 2009), 338-39; John B. Polhill, *Acts, The New American Commentary*, electronic ed., Logos Library System (Nashville: Broadman & Holman Publishers, 2001), 26:304.

²See Hans Conzelmann, Eldon Jay Epp and Christopher R. Matthews, *Acts of the Apostles: A Commentary on the Acts of the Apostles* (Philadelphia: Fortress Press, 1987), 105.

³Acts makes little use of ‘Son of God’ as a designation of Jesus (see on 9:20) which most probably refers to Jesus as the Messianic Son of God

⁴C. K. Barrett, *A Critical and Exegetical Commentary on the Acts of the Apostles*, Volume 1; *International Critical Commentary: Acts*, Volume 1 (T&T Clark, 1994; 2005), 646.

anointed Him with the Holy Spirit and power and called Him to His messianic mission, it was in terms of that oracle that He addressed him: “You are my Son”¹

In Psalm 2:7–8, the Son is promised “the ends of the earth” as His “possession,” referring to the divine Son who would rule the entire earth. The scope of this prophecy goes beyond the accomplishments of any of the earthly Davidic kings. Luke applies Psalm 2:7 to Jesus, demonstrating that Jesus fulfilled the prophecy of the Psalm more fully than David.

To sum up, *I have begotten* in Acts 13:33 is strongly related to God’s *promise* that He would establish in His descendant an eternal throne, a kingdom that would last forever. Paul’s messianic reference to the second psalm reports that Messiah has physically appeared to numerous witnesses. With this psalm citation, Paul teaches that God raised Jesus for his messianic task.

I Have Begotten You in Hebrew 1:5

The author of Hebrews begins his epistle with positive statements about the superiority of God’s revelation in Christ which is preferred above the angels, both in person and office. The Father has chosen His Son to minister in revelation (1:1-2a), creation (1:2b), representation, and purification (1:3). Christ is superior to the angels (1:4) because the Father has declared Jesus to be his unique Son (1:5). Here, the author of Hebrew quotes Psalm 2:7, “You are My Son, Today I have begotten You.” These words were never addressed by God to any living being. The living beings may be called collectively “the sons of God” (i.e., Gen. 6:2, 4; Job 1:6; 2:1; 38:7), but no one of them is ever called the son of God in terms like these, which single out the person addressed and give him a status apart.² Ellingworth is correct to say that this title must refer to someone of higher status, namely Jesus, whom earlier Christian tradition already recognized as the Son of God.³

In Hebrew 1:5, the author cites two passages which both are familiar messianic texts (Psalm 2:7; 2 Sam 7:14). Lane proposes a chiasm form in this text with the keyword υἱός μου, “my Son.”⁴ He argues that the occurrence of a keyword in a messianic text could function like a magnet drawing to it other OT texts that contained the same word. In this instance, the keyword that served to attract 2 Sam 7:14 to Ps 2:7 was υἱός, the term that was of primary interest to the writer. The two quotations, joined by the common introductory formula καὶ πάντις, have been artistically arranged to form a chiasm (A B B’ A’). The first and last lines concern sonship and frame the second and third lines, which speak of paternity:

- ⁵
- | |
|--|
| A – You are my Son |
| B – today I have become your Father |
| B ¹ – I will be his Father, |
| A ¹ – and he will be my Son |

¹See F. F. Bruce, *The Book of the Acts*, The New International Commentary on the New Testament (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1988), 259-60; John Peter Lange, Philip Schaff, Victor Lechler Gotthard et al., *A Commentary on the Holy Scriptures: Acts* (Bellingham, WA: Logos Bible Software, 2008), 251.

²See Michael Straus, “Psalm 2:7 and the Concept of Perichoresis.” (Scottish Journal of Theology, 2014), accessed April 13, 2018.

³Paul Ellingworth, *The Epistle to the Hebrews: A Commentary on the Greek Text* (Grand Rapids, Mich.; Carlisle [England: W.B. Eerdmans; Paternoster Press, 1993), 111.

⁴See William L. Lane, vol. 47A, *Word Biblical Commentary: Hebrews 1-8*, Word Biblical Commentary (Dallas: Word, Incorporated, 2002), 25.

In both passages, sonship is the result of divine decree and favor. Psalm 2:7 confirms that the one addressed enjoys the status of Son and heir. The solemn pronouncement of 2 Sam 7:14 strengthens the impression of the unique relationship with God the Father enjoyed by the Son. The divine promise pointed to a successor, who would be raised up by God subsequent to David's generation and would be the legitimate heir to the promised eternal kingdom. It was apparently the author's conviction that although Jesus was the pre-existent Son of God (cf. 5:8, *καίπερ ὢν υἱός*, "although he was the Son"), he entered into a new dimension in the experience of sonship by virtue of his incarnation, his sacrificial death, and his subsequent exaltation. This new dimension finds expression in the legal formula of recognition, "You are my Son."¹

In its historical import, the *σήμερον* 'to-day' points to the day in which the 'seed' (2 Sam 7:12) was promised to David. It points originally to the day of the introduction of the Messiah as the Theocratic ruler from the seed of David into the knowledge and recognition of God's people through His word of revelation.² It refers to the *eternal* generation of the Son: the day in which the Son was begotten by the Father as an everlasting *to-day*. There never was a yesterday or past time to Him, nor a *to-morrow* or future time. Nothing there is to come, and nothing past, but an eternal NOW (Pr 30:4; Jn 10:30, 38; 16:28; 17:8). The communication of the divine essence in its fulness, involves eternal generation; for the divine essence has no beginning.³ But the context refers to a definite point of time, namely, that of His having entered on the *inheritance* (Heb 1:4). The "bringing the first-begotten into the world" (Heb 1:6) is not subsequent to Heb 1:5, but anterior to it (compare Ac 2:30–35).⁴

To sum up, the words of Psalm 2 quoted in Hebrew 1:5 apply ultimately to the Son of God. His appointment to the office of Son—specifically, his appearance in the flesh—is reflected in the clause "today I have become your Father." The words *I have become* indicate that God the Father from eternity has *begotten* and continues to *beget* the Messiah, his Son.

I Have Begotten You in Hebrew 5:5

In Hebrews 5, the author describes the qualifications for the Levitical high priesthood and shows how Jesus fulfills the patterns. This passage begins by making statements about the priesthood. The high priest has to be "selected among men," represented other men "in matters related to God," and offered "gifts and sacrifices for sins" (5:1). The high priest has to be "able to deal gently with those who are ignorant and are going astray since he himself is subject to weakness" (5:2-3). In verse 4, the author of Hebrews compares and contrasts Jesus Christ, the great High Priest, to Aaron, the first high priest.

Citing again Psalm 2:7, the writer proves from it that Christ's royal coronation was God's initiative. The negative statement, *Christ did not glorify Himself*, is followed by a positive equivalent, *God said to Him*. This depicts that Jesus has been *appointed* by God, not

¹Peeler Amy L. B., "You Are My Son: The Family of God in the Epistle to the Hebrews" (PhD diss., Princeton Theological Seminary, 2011), 60, accessed April 13, 2018, <https://libproxy.aiias.edu:2189/religion>. See also Lane, *WBC*, 25-26.

² See John Peter Lange, Philip Schaff, Carl Bernhard Moll and A. C. Kendrick, *A Commentary on the Holy Scriptures: Hebrews* (Bellingham, WA: Logos Bible Software, 2008), 37.

³See Peeler Amy L. B., "You Are My Son: The Family of God in the Epistle to the Hebrews" (PhD diss., Princeton Theological Seminary, 2011), 62, accessed April 13, 2018, <https://libproxy.aiias.edu:2189/religion>.

⁴See Robert Jamieson, A. R. Fausset, A. R. Fausset et al., *A Commentary, Critical and Explanatory, on the Old and New Testaments* (Oak Harbor, WA: Logos Research Systems, Inc., 1997), Heb 1:5; John Peter Lange, Philip Schaff, Carl Bernhard Moll and A. C. Kendrick, *A Commentary on the Holy Scriptures: Hebrews* (Bellingham, WA: Logos Bible Software, 2008), 37.

by Himself. This brings the issue to the limelight that the subject of the text should be the act of choosing Jesus for a mission. Peeler states that the terms δοξάζω (Heb 5:5) and τιμή (Heb 5:4) both are associated with God's crowning of Jesus which directly links to His appointment as heir of all things.¹

The indicative perfect γενένηκά (Heb. 5:5) may mean 'beget' in the sense of impregnate (as does a father), or 'bear' (as does a mother), but it may also mean 'to appoint'. Moreover, while the LXX use of the Greek γεννάω can similarly refer either to the father's or the mother's role in procreation, it also has a more general meaning of 'to cause to come into being', including 'to engender from oneself'.²

Now, the appearance of Psalm 2:7 again at Heb 5:5 (after 1:5) suggests the theme of Christ's sonship in priesthood ministry. Jesus' call comes from the God who begot Jesus. By reviving this particular quote from the first chapter, the author emphasizes at the beginning of his explication of Jesus' priesthood that it was Jesus the Son who was appointed to the abiding priesthood and that it was God *the Father of Jesus* who bestowed this honor and glory on him. Similar to the function it played in Heb 1:5, God's speech emphasizes the importance of the paternal/filial relationship for the matter at hand—in this section, the nature of Christ's priesthood. The paternal/filial relationship is the relationship from which Christ's priestly call arises.³

In Heb 5:5, the office of the Messiah has prophetic, high-priestly, and royal functions. Here the high-priestly are in the mind of the writer. A further statement of this latter psalm was cited to show that the future Conqueror is also a Priest of a special order. In this way, the author united in the person of Christ the dual offices of Priest and King. In doing so the author was perhaps conscious of anticipating both a lay, or kingly, Messiah and a priestly Messiah.⁴ In any case, the quotation given here from Psalms 2:7 furnishes the concentrated essence of the author's thoughts about the Lord Jesus Christ. It is likely enough that the writer assigned the proclamations of the psalm to the moment when the Son "sat down at the right hand of the Majesty in heaven" (Heb. 1:3).

To sum up, *I have begotten You* in Heb 5:5 suggests the appointment of Jesus as a high priest, the leader of God's people in the sanctuary motif, in the light of the royal Psalm which deals with the kingly coronation, a leader of Israelites.

CONCLUSION

In order to determine the meaning of *yūlidTṛkă I have begotten You* in Psalm 2:7, this work considers its literary genre. The Psalm has been obviously recognized as poetic literature. Its messages were given originally in poetic form. In the final analysis, it is not always possible to determine the purpose and meaning of this psalm only on the basis of an

¹Peeler Amy L. B., "You Are My Son: The Family of God in the Epistle to the Hebrews" (PhD diss., Princeton Theological Seminary, 2011), 62, accessed April 13, 2018, <https://libproxy.aiias.edu:2189/religion>.

²See Michael Straus, "Psalm 2:7 and the Concept of Perichoresis." (Scottish Journal of Theology, 2014), accessed April 13, 2018.

³See Peeler Amy L. B., "You Are My Son: The Family of God in the Epistle to the Hebrews" (Ph.D. diss., Princeton Theological Seminary, 2011), 62, accessed April 13, 2018, <https://libproxy.aiias.edu:2189/religion>.

⁴ See R. C. H. Lenski, *The Interpretation of the Epistle to the Hebrews and of the Epistle of James* (Columbus, OH: Lutheran Book Concern, 1938), 158; John F. Walvoord, Roy B. Zuck and Dallas Theological Seminary, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Wheaton, IL: Victor Books, 1983-), Heb 5:5–6.

examination of the grammatical identification, but the form is just as significant as the evidence of content. This work found the text under the study in chiasmic form. The qal perfect יָלַד *yā-lāḏ* parallels to the qal perfect *nāsak*, which means *I have begotten you* parallels to *I have set*.

In Psalm 2:7, the psalmist portrays a son ascending the royal throne of his father, who installs him as king. The psalm is a coronation song and the particular citation is a decree of enthronement. The word choice tells the reader that the King is God himself, who appoints a Davidic king to royal office. But the wording informs the reader that this royal son of David is the Messiah. Therefore, the significance of *I have begotten You* in this text is to clarify the appointment of the Messiah.

I have begotten in Acts 13:33 is strongly related to God's *promise* that He would establish in His descendant an eternal throne, a kingdom that would last forever. Paul's messianic reference to the second psalm reports that Messiah has physically appeared to numerous witnesses. With this psalm citation, Paul teaches that God raised Jesus for his messianic task.

I have begotten You of Psalm 2:7 quoted in Hebrew 1:5 applies ultimately to Jesus Christ as the Son of God. The clause reflects His appointment to the office of the Son—specifically, his appearance in the flesh. The words indicate that God the Father from eternity has *begotten* and continues to *beget* the Messiah, his Son.

I have begotten You in Heb 5:5 suggests the appointment of Jesus as a high priest, the leader of God's people in the sanctuary motif, in the light of the royal Psalm which deals with the kingly coronation, a leader of Israelites.

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