

# Psalms 2:7

Authorized King James Version (KJV)

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

## Analysis

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This pivotal verse records the coronation decree—the king's royal authorization. The phrase '**I will declare the decree**' introduces an official proclamation, using legal terminology (choq, statute/decreed). What follows is nothing less than divine adoption: '**Thou art my Son**'—the most exalted language possible in ancient monarchy, signifying unique relationship and delegated authority.

The temporal clause '**this day have I begotten thee**' has sparked extensive theological discussion. In ancient coronation contexts, this marked the king's official installation, not biological generation. However, the New Testament applies this verse directly to Christ's deity and eternal Sonship (Hebrews 1:5, 5:5). The Greek *gennao* (begotten) in these passages affirms Christ's unique relationship to the Father—not created but eternally begotten, sharing divine essence.

Acts 13:33 associates this verse with Christ's resurrection—the moment when God publicly vindicated and exalted His Son. Romans 1:4 states Jesus was 'declared to be the Son of God with power... by the resurrection from the dead.' The 'begetting' thus encompasses both Christ's eternal generation from the Father and His resurrection vindication before the world. The decree is both eternal and temporal, ontological and functional—Christ is eternally Son and historically appointed as Messianic King.

## Historical Context

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Ancient Near Eastern coronation ceremonies included royal adoption language, where kings became 'sons' of their deities. Egypt's Pharaohs were styled 'son of Ra,' and other monarchies used similar terminology. Israel adopted this language but transformed it—Davidic kings were adopted sons by covenant, not biological descendants of God. This unique Father-Son relationship distinguished Israel's monarchy from pagan god-kings.

The Davidic covenant (2 Samuel 7:14) promised, 'I will be his father, and he shall be my son'—language echoed here. Solomon's wisdom literature explored this Father-Son dynamic (Proverbs 30:4). Yet no human king fully embodied this ideal—all sinned, all fell short. The early church recognized that only Jesus truly fulfilled this decree. Church fathers debated its application: some emphasized Christ's eternal generation, others His resurrection vindication, but all agreed it affirmed His unique divine Sonship. Hebrews 1:5's use demonstrates Christ's superiority to angels and prophets—only He is the Son in this absolute sense.

## Related Passages

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**Genesis 1:1** — Creation of heavens and earth

**Psalms 19:1** — Heavens declare God's glory

## Study Questions

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1. How do we reconcile Christ's eternal divine Sonship with the temporal language 'this day have I begotten thee,' and what does this reveal about His nature?
2. Why does the New Testament apply coronation language to Christ's resurrection, and what does this suggest about the resurrection's significance?
3. What is the relationship between Christ's divine Sonship (His eternal nature) and His Messianic Sonship (His redemptive role)?

4. How should believers understand their own adoption as sons (Galatians 4:5-7) in relation to Christ's unique eternal Sonship?
5. What authority does Christ possess as the decreed Son of God, and how should this shape Christian worship and obedience?

## Interlinear Text

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|--------------------------------|-------|-------------------|-----------------|------------------------|-------|
| אֶסְפָּךְ ה                    | אֶל   | חֶק               | יְהוָה          | אִמַּר                 | אֵלֵי |
| <b>I will declare</b>          | H413  | <b>the decree</b> | <b>the LORD</b> | <b>hath said</b>       | H413  |
| H5608                          |       | H2706             | H3068           | H559                   |       |
| בְּנִי                         | אֲנִי | אֵתְּ             | הַיּוֹם         | לִדְתִיךָ              |       |
| <b>unto me Thou art my Son</b> | H859  | H589              | <b>this day</b> | <b>have I begotten</b> |       |
| H1121                          |       |                   | H3117           | H3205                  |       |

## Additional Cross-References

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**Hebrews 5:5** (Parallel theme): So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

**Acts 13:33** (Parallel theme): God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.

**Matthew 3:17** (Parallel theme): And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

**Matthew 17:5** (Parallel theme): While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

**Psalms 89:27** (Parallel theme): Also I will make him my firstborn, higher than the kings of the earth.

**Romans 1:4** (Parallel theme): And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

**John 3:16** (Parallel theme): For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

**John 1:14** (Parallel theme): And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

**Hebrews 3:6** (Parallel theme): But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

**John 1:18** (Parallel theme): No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

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