

~SONS OF GOD (2595)

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• The expression Son of God primarily identifies Christ Jesus. Others referred to as son(s) of God include intelligent spirit creatures produced by God, the man Adam before he sinned, and human's with whom God has dealt on the basis of covenant relationship.

• Sons Of The True God

- The first mention of sons of the true God is at;
- Then the **sons of the true God** began to notice the daughters of men, that they were good-looking, and they went taking wives for themselves, namely, all whom they chose. (**Genesis 6:2**)
- After that Yehowah said; My spirit shall not act toward man indefinitely in that he is also flesh. Accordingly his days shall amount to a hundred and twenty years. (**Genesis 6:3**)
- The Nephilim proved to be in the earth in those days, and also after that, when the **sons of the true God** continued to have relations with the daughters of men and they bore sons to them, they were the mighty ones who were of old, the men of fame. (**Genesis 6:4**)
- There such **sons** are spoken of as beginning to notice the daughters of men, that they were good-looking, and they went taking

wives for themselves, namely, all whom they chose, this prior to the global Flood.

- Many commentators hold that these **sons of God** were themselves human, being in reality men of the line of Seth. They base their argument on the fact that Seth's line was that through which godly Noah came, whereas the other lines from Adam, that of Cain and those of any other sons born to Adam
- And Adam lived on for a hundred and thirty years. Then he became father to a son in his likeness, in his image, and called his name Seth. (**Genesis 5:3**)
- And the days of Adam after his fathering Seth came to be eight hundred years. Meanwhile he became father to sons and daughters. (**Genesis 5:4**)
- Were destroyed at the Flood. So, they say that the taking as wives the daughters of men by **the sons of the true God** means that Sethites began to marry into the line of wicked Cain.
- There is, however, nothing to show that God made any such distinction between family lines at this point. Corroborating Scriptural evidence is lacking to support the view that intermarriage between the lines of Seth and Cain is what is here meant, or that such marriages were responsible for the birth of **mighty ones** as mentioned in;
- The Nephilim proved to be in the earth in those days, and also after that, when the sons of the true God continued to have relations with the daughters of men and they bore sons to them, they were the mighty ones who were of old, the men of fame. (**Genesis 6:4**)
- It is true that the expression, **sons** of men or, of mankind, which those favoring the earlier mentioned view would contrast with the expression, **sons of God**, is frequently used in an unfavorable sense, but this is not consistently so.
- You sons of men, how long must my glory be for insult, while you keep loving empty things, while you keep seeking to find a lie? (**Psalms 4:2**)
- My soul is in the middle of lions, I cannot but lie down among devourers, even the sons of men, whose teeth are spears and

arrows, and whose tongue is a sharp sword. (**Psalms 57:4**)

- Yehowah himself produced me as the beginning of his way, the earliest of his achievements of long ago. (**Proverbs 8:22**)
- Then I came to be beside him as a master worker, and I came to be the one he was specially fond of day by day, I being glad before him all the time. (**Proverbs 8:30**)
- Being glad at the productive land of his earth, and the things I was fond of were with the sons of men. (**Proverbs 8:31**)
- The One exercising loving-kindness toward thousands, and repaying the error of the fathers into the bosom of their sons after them, the true God, the great One, the mighty One, Yehowah of armies being his name. (**Jeremiah 32:18**)
- Great in counsel and abundant in acts, you whose eyes are opened upon all the ways of the sons of men, in order to give to each one according to his ways and according to the fruitage of his dealings. (**Jeremiah 32:19**)
- And, look! One similar to the likeness of the sons of mankind was touching my lips, and I began to open my mouth and speak and say to the one who was standing in front of me; O my lord, because of the appearance my convulsions were turned within me, and I did not retain any power. (**Daniel 10:16**)

·· **Angelic Sons Of God**

- On the other hand, there is an explanation that finds corroborating evidence in the Scriptures. The expression, **sons of the true God** next occurs at;
- Now it came to be the day when the **sons of the true God** entered to take their station before Yehowah, and even Satan proceeded to enter right among them. (**Job 1:6**)
- And here the reference is obviously to spirit **sons of God** assembled in God's presence, among whom Satan, who had been roving about in the earth, also appeared.
- Then Yehowah said to Satan; Where do you come from? At that Satan answered Yehowah and said; From roving about in the

earth and from walking about in it. (**Job 1:7**)

- **Afterward it came to be the day when the sons of the true God entered to take their station before Yehowah, and Satan also proceeded to enter right among them to take his station before Yehowah. (**Job 2:1**)**
- **Then Yehowah said to Satan; Just where do you come from? At that Satan answered Yehowah and said; From roving about in the earth and from walking about in it. (**Job 2:2**)**
- **Where did you happen to be when I founded the earth? Tell me, if you do know understanding. (**Job 38:4**)**
- **Who set its measurements, in case you know, or who stretched out upon it the measuring line? (**Job 38:5**)**
- **Into what have its socket pedestals been sunk down, or who laid its cornerstone. (**Job 38:6**)**
- **When the **morning stars** joyfully cried out together, and all the sons of God began shouting in applause? (**Job 38:7**)**
- **The **sons of God** who shouted in applause when God laid the cornerstone of the earth clearly were angelic sons and not human's descended from Adam as yet not even created. So, too, at;**
- **For who in the skies can be compared to Yehowah? Who can resemble Yehowah among the sons of God? (**Psalms 89:6**)**
- **The **sons of God** are definitely heavenly creatures, not earthlings.**

See Also GOD (Hebrew Terms)

- **The identification of **the sons of the true God** at;**
- **Then the sons of the true God began to notice the daughters of men, that they were good-looking, and they went taking wives for themselves, namely, all whom they chose. (**Genesis 6:2**)**
- **After that Yehowah said; My spirit shall not act toward man indefinitely in that he is also flesh. Accordingly his days shall amount to a hundred and twenty years. (**Genesis 6:3**)**

- The Nephilim proved to be in the earth in those days, and also after that, when the sons of the true God continued to have relations with the daughters of men and they bore sons to them, they were the mighty ones who were of old, the men of fame. (**Genesis 6:4**)
- With angelic creatures is objected to by those holding the previously mentioned view because they say the context relates entirely to **human** wickedness.
- This objection is not valid, however, since the wrongful interjection of spirit creatures in human affairs most certainly could contribute to or accelerate the growth of human wickedness.
- Wicked spirit creatures during Jesus time on earth, though not then materializing in visible form, were responsible for wrong human conduct of an extreme nature.
- The mention of a mixing into human affairs by angelic sons of God could reasonably appear in the Genesis account precisely because of its explaining to a considerable degree the gravity of the situation that had developed on earth prior to the Flood.

See Also DEMON

See Also DEMON POSSESSION

- Supporting this are the apostle Peter's references to **the spirits in prison**, who had once been disobedient when the patience of God was waiting in Noah's days.
- In this state also he went his way and preached to the spirits in prison. (**1 Peter 3:19**)
- Who had once been disobedient when the patience of God was waiting in Noah's days, while the ark was being constructed, in which a few people, that is, eight souls, were carried safely through the water. (**1 Peter 3:20**)
- And to **the angels that sinned**, mentioned in connection with the ancient world, of Noah's time
- Certainly if God did not hold back from punishing the angels that sinned, but, by throwing them into Tartarus, delivered them to pits of dense darkness to be reserved for judgment. (**2 Peter 2:4**)

- **And he did not hold back from punishing an ancient world, but kept Noah, a preacher of righteousness, safe with seven others when he brought a deluge upon a world of ungodly people. (2 Peter 2:5)**
- **As well as Judes statement concerning the angels that did not keep their original position but forsook their own proper dwelling place.**
- **And the angels that did not keep their original position but forsook their own proper dwelling place he has reserved with eternal bonds under dense darkness for the judgment of the great day. (Jude 1:6)**
- **If it is denied that **the sons of the true God** of;**
- **Then the sons of the true God began to notice the daughters of men, that they were good-looking, and they went taking wives for themselves, namely, all whom they chose. (Genesis 6:2)**
- **After that Yehowah said; My spirit shall not act toward man indefinitely in that he is also flesh. Accordingly his days shall amount to a hundred and twenty years. (Genesis 6:3)**
- **The Nephilim proved to be in the earth in those days, and also after that, when the sons of the true God continued to have relations with the daughters of men and they bore sons to them, they were the mighty ones who were of old, the men of fame. (Genesis 6:4)**
- **Were spirit creatures, then these statements by the Christian writers become enigmatic, with nothing to explain the manner in which this angelic disobedience took place, or its actual relation to Noah's time.**
- **Angels definitely did materialize human bodies on occasion, even eating and drinking with men.**
- **Afterward Yehowah appeared to him among the big trees of Mamre, while he was sitting at the entrance of the tent about the heat of the day. (Genesis 18:1)**
- **When he raised his eyes, then he looked and there three men**

- were standing some distance from him. When he caught sight of them he began running to meet them from the entrance of the tent and proceeded to bow down to the earth. (**Genesis 18:2**)
- Then he said; Yehowah, if, now, I have found favor in your eyes, please do not pass by your servant. (**Genesis 18:3**)
 - Let a little water be taken, please, and you must have your feet washed. Then recline under the tree. (**Genesis 18:4**)
 - And let me get a piece of bread, and refresh your hearts. Following that, you can pass on, because that is why you have passed this way to your servant. At this they said; All right. You may do just as you have spoken. (**Genesis 18:5**)
 - So Abraham went hurrying to the tent to Sarah and said; Hurry! Get three seah measures of fine flour, knead the dough and make round cakes. (**Genesis 18:6**)
 - Next Abraham ran to the herd and proceeded to get a tender and good young bull and to give it to the attendant, and he went hurrying to get it ready. (**Genesis 18:7**)
 - He then took butter and milk and the young bull that he had got ready and set it before them. Then he himself kept standing by them under the tree as they were eating. (**Genesis 18:8**)
 - They now said to him; Where is Sarah your wife? To this he said; Here in the tent! (**Genesis 18:9**)
 - So he continued; I am surely going to return to you next year at this time, and, look! Sarah your wife will have a son. Now Sarah was listening at the tent entrance, and it was behind the man. (**Genesis 18:10**)
 - And Abraham and Sarah were old, being advanced in years. Sarah had stopped having menstruation. (**Genesis 18:11**)
 - Hence Sarah began to laugh inside herself, saying; After I am worn out, shall I really have pleasure, my lord being old besides? (**Genesis 18:12**)
 - Then Yehowah said to Abraham; Why was it that Sarah laughed, saying; Shall I really and truly give birth although I have become

old? (**Genesis 18:13**)

- **Is anything too extraordinary for Yehowah? At the appointed time I shall return to you, next year at this time, and Sarah will have a son. (**Genesis 18:14**)**
- **But Sarah began to deny it, saying; I did not laugh! For she was afraid. At this he said; No! but you did laugh. (**Genesis 18:15**)**
- **Later the men got up from there and looked down toward Sodom, and Abraham was walking with them to escort them. (**Genesis 18:16**)**
- **And Yehowah said; Am I keeping covered from Abraham what I am doing? (**Genesis 18:17**)**
- **Why, Abraham is surely going to become a nation great and mighty, and all the nations of the earth must bless themselves by means of him. (**Genesis 18:18**)**
- **For I have become acquainted with him in order, that he may command his sons and his household after him so that they shall keep Yehowah's way to do righteousness and judgment, in order, that Yehowah may certainly bring upon Abraham what he has spoken about him. (**Genesis 18:19**)**
- **Consequently Yehowah said; The cry of complaint about Sodom and Gomorrah, yes, it is loud, and their sin, yes, it is very heavy. (**Genesis 18:20**)**
- **I am quite determined to go down that I may see whether they act altogether according to the outcry over it that has come to me, and, if not, I can get to know it. (**Genesis 18:21**)**
- **At this point the men turned from there and got on their way to Sodom, but as for Yehowah, he was still standing before Abraham. (**Genesis 18:22**)**
- **Now the two angels arrived at Sodom by evening, and Lot was sitting in the gate of Sodom. When Lot caught sight of them, then he got up to meet them and bowed down with his face to the earth. (**Genesis 19:1**)**
- **And he proceeded to say; Please, now, my lords, turn aside,**

- please, into the house of your servant and stay overnight and have your feet washed. Then you must get up early and travel on your way. To this they said; No, but in the public square is where we shall stay overnight. (**Genesis 19:2**)
- But he was very insistent with them, so that they turned aside to him and came into his house. Then he made a feast for them, and he baked unfermented cakes, and they went to eating. (**Genesis 19:3**)
 - **Jesus statement concerning resurrected men and women not marrying or being given in marriage but being like the angels in heaven shows that marriages between such heavenly creatures do not exist, no male and female distinction being indicated among them.**
 - For in the resurrection neither do men marry nor are women given in marriage, but are as angels in heaven. (**Matthew 22:30**)
 - **But this does not say that such angelic creatures could not materialize human forms and enter marriage relations with human women.**
 - **It should be noted that Judes reference to angels as not keeping their original position and to them as forsaking their proper dwelling place, certainly here referring to an abandoning of the spirit realm, is immediately followed by the statement.**
 - **And the angels that did not keep their original position but forsook their own proper dwelling place he has reserved with eternal bonds under dense darkness for the judgment of the great day. (**Jude 1:6**)**
 - **So too Sodom and Gomorrah and the cities about them, after they in the same manner as the foregoing ones had committed fornication excessively and gone out after flesh for unnatural use, are placed before us as a warning example by undergoing the judicial punishment of everlasting fire. (**Jude 1:7**)**
 - **Thus, the combined weight of the Scriptural evidence points to angelic deviation, the performance of acts contrary to their spirit nature, occurring in the days of Noah. There seems to be no valid reason, then, for doubting that the **sons of God** of;**
 - **Then the sons of the true God began to notice the daughters of**

men, that they were good-looking, and they went taking wives for themselves, namely, all whom they chose. (**Genesis 6:2**)

- **After that Yehowah said; My spirit shall not act toward man indefinitely in that he is also flesh. Accordingly his days shall amount to a hundred and twenty years. (**Genesis 6:3**)**
- **The Nephilim proved to be in the earth in those days, and also after that, when the sons of the true God continued to have relations with the daughters of men and they bore sons to them, they were the mighty ones who were of old, the men of fame. (**Genesis 6:4**)**
- **Were angelic sons.**

See Also NEPHILIM

•• First Human Son And His Descendants

- **Adam was the first human son of God by virtue of his creation by God.**
- **And Yehowah God proceeded to form the man out of dust from the ground and to blow into his nostrils the breath of life, and the man came to be a living soul. (**Genesis 2:7**)**
- **Son of Enosh, son of Seth, son of Adam, son of God.**
- **Son of Enosh, son of Seth, son of Adam, son of God. (**Luke 3:38**)**
- **When he was condemned to death as a willful sinner and was evicted from God's sanctuary in Eden, he was, in effect, disowned by God and lost his filial relationship with his heavenly Father.**
- **And to Adam he said; Because you listened to your wifes voice and took to eating from the tree concerning which I gave you this command, You must not eat from it, cursed is the ground on your account. In pain you will eat its produce all the days of your life. (**Genesis 3:17**)**
- **And thorns and thistles it will grow for you, and you must eat the vegetation of the field. (**Genesis 3:18**)**
- **In the sweat of your face you will eat bread until you return to**

- the ground, for out of it you were taken. For dust you are and to dust you will return. ([Genesis 3:19](#))
- After this Adam called his wife's name Eve, because she had to become the mother of everyone living. ([Genesis 3:20](#))
 - And Yehowah God proceeded to make long garments of skin for Adam and for his wife and to clothe them. ([Genesis 3:21](#))
 - And Yehowah God went on to say; Here the man has become like one of us in knowing good and bad, and now in order, that he may not put his hand out and actually take fruit also from the tree of life and eat and live to time indefinite. ([Genesis 3:22](#))
 - With that Yehowah God put him out of the garden of Eden to cultivate the ground from which he had been taken. ([Genesis 3:23](#))
 - And so he drove the man out and posted at the east of the garden of Eden the cherubs and the flaming blade of a sword that was turning itself continually to guard the way to the tree of life. ([Genesis 3:24](#))
 - Those descended from him have been born with inherited sinful tendencies. Since they were born of one rejected by God, Adam's descendants could not claim the relationship of being a son of God simply on the basis of birth. This is demonstrated by the apostle John's words at
 - However, as many as did receive him, to them he gave authority to become God's children, because they were exercising faith in his name. ([John 1:12](#))
 - And they were born, not from blood or from a fleshly will or from man's will, but from God. ([John 1:13](#))
 - He shows that those who received Christ Jesus, exercising faith in his name, were given authority to become God's children, being born, not from blood or from a fleshly will or from man's will, but from God.
 - Sonship in relation to God, therefore, is not viewed as something automatically received by all of Adam's descendants at birth. This and other texts show that, since Adam's fall into sin, it has required some

special recognition by God for men to be designated as his **sons**. This is illustrated in his dealings with Israel.

See Also SIN 1

· Israel Is My Son

· To Pharaoh, who considered himself a god and a son of the Egyptian god Ra, Yehowah spoke of Israel as my son, my firstborn, and called on the Egyptian ruler to send my son away that he may serve me.

· And you must say to Pharaoh; This is what Yehowah has said; Israel is my son, my firstborn. (**Exodus 4:22**)

· And I say to you; Send my son away that he may serve me. But should you refuse to send him away, here I am killing your **son**, your firstborn. (**Exodus 4:23**)

· Thus the entire nation of Israel was viewed by God as his **son** because of being his chosen people, a special property, out of all the peoples.

· **Sons** you are of Yehowah your God. You must not make cuttings upon yourselves or impose baldness on your foreheads for a dead person. (**Deuteronomy 14:1**)

· For you are a holy people to Yehowah your God, and Yehowah has chosen you to become his people, a special property, out of all the peoples who are on the surface of the ground. (**Deuteronomy 14:2**)

· Not only because Yehowah is the Source of all life but more specifically because God had, in harmony with the Abrahamic covenant, produced this people, he is called their Creator, their Former, and their Father, the one by whose name they were called.

· O come in, let us worship and bow down, let us kneel before Yehowah our Maker. (**Psalms 95:6**)

· For he is our God, and we are the people of his pasturage and the sheep of his hand. Today if you people listen to his own voice. (**Psalms 95:7**)

- Know that Yehowah is God. It is he that has made us, and not we ourselves. We are his people and the sheep of his pasturage. **(Psalms 100:3)**
- And now this is what Yehowah has said; Your Creator, O Jacob, and your Former, O Israel; Do not be afraid, for I have repurchased you. I have called you by your name. You are mine. **(Isaiah 43:1)**
- In case you should pass through the waters, I will be with you, and through the rivers, they will not flood over you. In case you should walk through the fire, you will not be scorched, neither will the flame itself singe you. **(Isaiah 43:2)**
- For I am Yehowah your God, the Holy One of Israel your Savior. I have given Egypt as a ransom for you, Ethiopia and Seba in place of you. **(Isaiah 43:3)**
- Owing to the fact that you have been precious in my eyes, you have been considered honorable, and I myself have loved you. And I shall give men in place of you, and national groups in place of your soul. **(Isaiah 43:4)**
- Do not be afraid, for I am with you. From the sunrising I shall bring your seed, and from the sunset I shall collect you together. **(Isaiah 43:5)**
- I shall say to the north; Give up! And to the south; Do not keep back. Bring my sons from far off, and my daughters from the extremity of the earth. **(Isaiah 43:6)**
- Everyone that is called by my name and that I have created for my own glory, that I have formed, yes, that I have made. **(Isaiah 43:7)**
- I am Yehowah your Holy One, the Creator of Israel, your King. **(Isaiah 43:15)**
- This is what Yehowah has said; the Holy One of Israel and the Former of him; Ask me even about the things that are coming concerning my sons, and concerning the activity of my hands you people should command me. **(Isaiah 45:11)**
- I myself have made the earth and have created even man upon

- it. I, my own hands have stretched out the heavens, and all the army of them I have commanded. (**Isaiah 45:12**)
- For this is what Yehowah has said; the Creator of the heavens, He the true God, the Former of the earth and the Maker of it, He the One who firmly established it, who did not create it simply for nothing, who formed it even to be inhabited; I am Yehowah, and there is no one else. (**Isaiah 45:18**)
 - In a place of concealment I spoke not, in a dark place of the earth, nor said I to the seed of Jacob, Seek me simply for nothing, you people. I am Yehowah, speaking what is righteous, telling what is upright. (**Isaiah 45:19**)
 - For you are our Father, although Abraham himself may not have known us and Israel himself may not recognize us, you, O Yehowah, are our Father. Our Repurchaser of long ago is your name. (**Isaiah 63:16**)
 - He had helped them even from the belly, evidently referring to the very beginning of their development as a people, and he formed them by his dealings with them and by the Law covenant, giving shape to the national characteristics and structure.
 - And now listen, O Jacob my servant, and you, O Israel, whom I have chosen. (**Isaiah 44:1**)
 - This is what Yehowah has said, your Maker and your Former, who kept helping you even from the belly; Do not be afraid, O my servant Jacob, and you, Jeshurun, whom I have chosen. (**Isaiah 44:2**)
 - Remember these things, O Jacob, and you, O Israel, because you are my servant. I have formed you. You are a servant belonging to me. O Israel, you will not be forgotten on my part. (**Isaiah 44:21**)
 - God's expressions to Jerusalem at;
 - And the word of Yehowah came further to me, saying; (**Ezekiel 16:1**)
 - Son of man, make known to Jerusalem her detestable things. (**Ezekiel 16:2**)

- **And you must say; This is what the Sovereign Lord Yehowah has said to Jerusalem; Your origin and your birth were from the land of the Canaanite. Your father was the Amorite, and your mother was a Hittite. (Ezekiel 16:3)**
- **And as regards your birth, on the day of your being born your navel string had not been cut, and in water you had not been washed for cleansing, and with salt you had not at all been rubbed, and by no means had you been swaddled. (Ezekiel 16:4)**
- **No eye felt sorry for you to do for you one of these things in compassion upon you, but you were thrown upon the surface of the field because there was an abhorring of your soul in the day of your being born. (Ezekiel 16:5)**
- **And I came passing along by you and got to see you kicking about in your blood, and I proceeded to say to you in your blood; Keep living! Yes, to say to you in your blood, Keep living! (Ezekiel 16:6)**
- **A very big multitude like the sprouting of the field is what I made you so that you would grow big and become great and come in with the finest ornament. The two breasts themselves were firmly developed, and your own hair grew luxuriantly, when you had been naked and nude. (Ezekiel 16:7)**
- **And I came passing along by you and got to see you, and, look! Your time was the time for loves expressions. So I proceeded to spread my skirt over you and to cover your nakedness and to make a sworn statement to you and enter into a covenant with you, is the utterance of the Sovereign Lord Yehowah, and so you became mine. (Ezekiel 16:8)**
- **Furthermore, I washed you with water and rinsed away your blood from off you and greased you with oil. (Ezekiel 16:9)**
- **And I went on to clothe you with an embroidered garment and to shoe you with sealskin and to wrap you in fine linen and to cover you with costly material. (Ezekiel 16:10)**
- **And I went on to deck you with ornaments and to put bracelets upon your hands and a necklace about your throat. (Ezekiel 16:11)**

- **Furthermore, I put a nose ring in your nostril and earrings on your ears and a beautiful crown on your head. (Ezekiel 16:12)**
- **And you kept decking yourself with gold and silver, and your attire was fine linen and costly material and an embroidered garment. Fine flour and honey and oil were what you ate, and you grew to be very, very pretty, and gradually you became fit for royal position. (Ezekiel 16:13)**
- **And for you a name began to go forth among the nations because of your prettiness, for it was perfect because of my splendor that I placed upon you, is the utterance of the Sovereign Lord Yehowah. (Ezekiel 16:14)**
- **Also Paul's expressions at;**
- **My little children, with whom I am again in childbirth pains until Christ is formed in you. (Galatians 4:19)**
- **In harmony with that you well know how, as a father does his children, we kept exhorting each one of you, and consoling and bearing witness to you. (1 Thessalonians 2:11)**
- **To the end that you should go on walking worthily of God who is calling you to his kingdom and glory. (1 Thessalonians 2:12)**
- **Yehowah protected, carried, corrected, and provided for them as a father would for his son.**
- **Yehowah your God is the one going before you. He will fight for you according to all that he did with you in Egypt under your own eyes. (Deuteronomy 1:30)**
- **And in the wilderness, where you saw how Yehowah your God carried you just as a man carries his son, in all the way that you walked until your coming to this place. (Deuteronomy 1:31)**
- **And you well know with your own heart that just as a man corrects his son, Yehowah your God was correcting you. (Deuteronomy 8:5)**
- **And you must keep the commandments of Yehowah your God by walking in his ways and by fearing him. (Deuteronomy 8:6)**

- For Yehowah your God is bringing you into a good land, a land of torrent valleys of water, springs and watery deeps issuing forth in the valley plain and in the mountainous region. (**Deuteronomy 8:7**)
- A land of wheat and barley and vines and figs and pomegranates, a land of oil olives and honey. (**Deuteronomy 8:8**)
- A land in which you will not eat bread with scarcity, in which you will lack nothing, a land the stones of which are iron and out of the mountains of which you will mine copper. (**Deuteronomy 8:9**)
- But Zion kept saying; Yehowah has left me, and Yehowah himself has forgotten me. (**Isaiah 49:14**)
- Can a wife forget her suckling so that she should not pity the son of her belly? Even these women can forget, yet I myself shall not forget you. (**Isaiah 49:15**)
- **As a son, the nation should have served to the praise of its Father.**
- The people whom I have formed for myself, that they should recount the praise of me. (**Isaiah 43:21**)
- A son, for his part, honors a father, and a servant, his grand master. So if I am a father, where is the honor to me? And if I am a grand master, where is the fear of me? Yehowah of armies has said to you, O priests who are despising my name. And you have said; In what way have we despised your name? (**Malachi 1:6**)
- **Otherwise Israel would belie its sonship.**
- The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice. Righteous and upright is he. (**Deuteronomy 32:4**)
- They have acted ruinously on their own part. They are not his children, the defect is their own. A generation crooked and twisted! (**Deuteronomy 32:5**)
- Is it to Yehowah that you keep doing this way, O people stupid

and not wise? Is he not your Father who has produced you, He who made you and proceeded to give you stability?
(Deuteronomy 32:6)

- The Rock who fathered you, you proceeded to forget, and you began to leave God out of memory, the One bringing you forth with childbirth pains. (Deuteronomy 32:18)
- When Yehowah saw it, then he came to disrespect them, because of the vexation his sons and his daughters gave. (Deuteronomy 32:19)
- So he said; Let me conceal my face from them, let me see what their end will be afterward. For they are a generation of perverseness, sons in whom there is no faithfulness. (Deuteronomy 32:20)
- Hear, O heavens, and give ear, O earth, for Yehowah himself has spoken; Sons I have brought up and raised, but they themselves have revolted against me. (Isaiah 1:2)
- A bull well knows its buyer, and the ass the manger of its owner, Israel itself has not known, my own people have not behaved understandingly. (Isaiah 1:3)
- Woe to the stubborn **sons**, is the utterance of Yehowah; those disposed to carry out counsel, but not that from me, and to pour out a libation, but not with my spirit, in order to add sin to sin. (Isaiah 30:1)
- Those who are setting out to go down to Egypt and who have not inquired of my own mouth, to take shelter in the stronghold of Pharaoh and to take refuge in the shadow of Egypt! (Isaiah 30:2)
- For it is a rebellious people, untruthful **sons, sons** who have been unwilling to hear the Law of Yehowah. (Isaiah 30:9)
- Even as some of the Israelites acted in disreputable ways and were called, **sons** of belial, literal Hebrew expression rendered, good-for-nothing men.
- For it is a rebellious people, untruthful sons, sons who have been unwilling to hear the Law of Yehowah. (Isaiah 30:9)

- Further, what harmony is there between Christ and Belial? Or what portion does a faithful person have with an unbeliever? (**2 Corinthians 6:15**)
- They became **renegade sons**.
- Return, O you **renegade sons**, is the utterance of Yehowah. For I myself have become the husbandly owner of you people, and I will take you, one out of a city and two out of a family, and I will bring you to Zion. (**Jeremiah 3:14**)
- Return, you renegade sons. I shall heal your renegade condition. Here we are! We have come to you, for you, O Yehowah, are our God. (**Jeremiah 3:22**)
- For my people is foolish. Of me they have not taken note. They are unwise sons, and they are not those having understanding. Wise they are for doing bad, but for doing good they actually have no knowledge.
- For my people is foolish. Of me they have not taken note. They are unwise sons, and they are not those having understanding. Wise they are for doing bad, but for doing good they actually have no knowledge. (**Jeremiah 4:22**)
- It was in this national sense, and due to their covenant relationship, that God dealt with the Israelites as sons. This is seen by the fact that God simultaneously refers to himself not only as their Maker but also as their Repurchaser and even as their husbandly owner, this latter expression placing Israel in the relationship of a wife to him.
- For your Grand Maker is your husbandly owner, Yehowah of armies being his name, and the Holy One of Israel is your Repurchaser. The God of the whole earth he will be called. (**Isaiah 54:5**)
- For Yehowah called you as if you were a wife left entirely and hurt in spirit, and as a wife of the time of youth who was then rejected, your God has said. (**Isaiah 54:6**)
- And he went on to say; Surely they are my people, sons that will not prove false. So it was to them that he came to be a Savior. (**Isaiah 63:8**)

- **Return, O you renegade sons, is the utterance of Yehowah. For I myself have become the husbandly owner of you people, and I will take you, one out of a city and two out of a family, and I will bring you to Zion. (Jeremiah 3:14)**
- **It was evidently with their covenant relationship in mind, and recognizing God as responsible for the formation of the nation, that the Israelites addressed themselves to Yehowah as our Father.**
- **For you are our Father, although Abraham himself may not have known us and Israel himself may not recognize us, you, O Yehowah, are our Father. Our Repurchaser of long ago is your name. (Isaiah 63:16)**
- **Why do you, O Yehowah, keep making us wander from your ways? Why do you make our heart hard against the fear of you? Come back for the sake of your servants, the tribes of your hereditary possession. (Isaiah 63:17)**
- **For a little while your holy people had possession. Our own adversaries have stamped down your sanctuary. (Isaiah 63:18)**
- **We have for a long time become as those over whom you did not rule, as those upon whom your name had not been called. (Isaiah 63:19)**
- **In those days they will walk, the house of Judah alongside the house of Israel, and together they will come out of the land of the north into the land that I gave as a hereditary possession to your forefathers. (Jeremiah 3:18)**
- **And I myself have said; O how I proceeded to place you among the sons and to give you the desirable land, the hereditary possession of the ornament of the armies of the nations! And I further said; My Father, you people will call out to me, and from following me you people will not turn back. (Jeremiah 3:19)**
- **Truly as a wife has treacherously gone from her companion, so you, O house of Israel, have dealt treacherously with me, is the utterance of Yehowah. (Jeremiah 3:20)**
- **And the number of the sons of Israel must become like the grains of the sand of the sea that cannot be measured or numbered.**

- And it must occur that in the place in which it used to be said to them, you men are not my people, it will be said to them, The sons of the living God. (Hosea 1:10)**
- **And the sons of Judah and the sons of Israel will certainly be collected together into a unity and will actually set up for themselves one head and go up out of the land, because great will be the day of Jezreel. (Hosea 1:11)**
 - **The tribe of Ephraim became the most prominent tribe of the northern kingdom of ten tribes, its name often standing for that entire kingdom.**
 - **Because Yehowah chose to have Ephraim receive the firstborn sons blessing from his grandfather Jacob instead of Manasseh, the real firstborn son of Joseph, Yehowah rightly spoke of the tribe of Ephraim as my firstborn.**
 - **With weeping they will come, and with their entreaties for favor I shall bring them. I shall make them walk to torrent valleys of water, in a right way in which they will not be caused to stumble. For I have become to Israel a Father, and as for Ephraim, he is my firstborn. (Jeremiah 31:9)**
 - **Is Ephraim a precious son to me, or a fondly treated child? For to the extent of my speaking against him I shall without fail remember him further. That is why my intestines have become boisterous for him. By all means I shall have pity upon him, is the utterance of Yehowah. (Jeremiah 31:20)**
 - **When Israel was a boy, then I loved him, and out of Egypt I called my son. (Hosea 11:1)**
 - **They called them. To that same extent they went away from before them. To the Baal images they took up sacrificing, and to the graven images they began making sacrificial smoke. (Hosea 11:2)**
 - **But as for me, I taught Ephraim to walk, taking them upon my arms, and they did not recognize that I had healed them. (Hosea 11:3)**
 - **With the ropes of earthling man I kept drawing them, with the cords of love, so that I became to them as those lifting off a yoke**

on their jaws, and gently I brought food to each one. (**Hosea 11:4**)

- He will not return to the land of Egypt, but Assyria will be his king, because they refused to return. (**Hosea 11:5**)
- And a sword will certainly whirl about in his cities and make an end of his bars and devour because of their counsels. (**Hosea 11:6**)
- And my people are tending toward unfaithfulness to me. And upward they call it, no one at all does any rising up. (**Hosea 11:7**)
- How can I give you up, O Ephraim? How can I deliver you up, O Israel? How can I set you as Admah? How can I place you like Zeboiim? My heart has changed within me, at the same time my compassions have grown hot. (**Hosea 11:8**)
- With lying, Ephraim has surrounded me, and with deception the house of Israel. But Judah is yet roaming with God, and with the Most Holy One he is trustworthy. (**Hosea 11:12**)
- Joseph now took the two of them, Ephraim by his right hand to Israel's left, and Manasseh by his left hand to Israel's right, and brought them close to him. (**Genesis 48:13**)
- However, Israel put out his right hand and placed it on Ephraim's head, although he was the younger, and his left hand upon Manasseh's head. He purposely laid his hands so, since Manasseh was the firstborn. (**Genesis 48:14**)
- And he proceeded to bless Joseph and to say; The true God before whom my fathers Abraham and Isaac walked; The true God who has been shepherding me during all my existence until this day. (**Genesis 48:15**)
- The angel who has been recovering me from all calamity, bless the boys. And let my name be called upon them and the name of my fathers, Abraham and Isaac. And let them increase to a multitude in the midst of the earth. (**Genesis 48:16**)
- When Joseph saw that his father kept his right hand placed on Ephraim's head, it was displeasing to him, and he tried to take hold of his father's hand to remove it from Ephraim's head to

Manasseh's head. ([Genesis 48:17](#))

- Hence Joseph said to his father; Not so, my father, because this is the firstborn. Put your right hand on his head. ([Genesis 48:18](#))
- But his father kept refusing and said; I know it, my son, I know it. He too will become a people and he too will become great. But, just the same, his younger brother will become greater than he will, and his offspring will become the full equivalent of nations. ([Genesis 48:19](#))
- And he continued to bless them on that day, saying; By means of you let Israel repeatedly pronounce blessing, saying; May God constitute you like Ephraim and like Manasseh. Thus he kept putting Ephraim before Manasseh. ([Genesis 48:20](#))

•• Individual Israelite Sons

- God also designated certain individuals within Israel as his **sons**, in a special sense. ([Psalms Chapter 2](#)), attributed to David at;
- Upon hearing this they with one accord raised their voices to God and said; Sovereign Lord, you are the One who made the heaven and the earth and the sea and all the things in them. ([Acts of Apostles 4:24](#))
- And who through Holy Spirit said by the mouth of our forefather David, your servant, Why did nations become tumultuous and peoples meditate upon empty things? ([Acts of Apostles 4:25](#))
- The kings of the earth took their stand and the rulers massed together as one against Yehowah and against his anointed one. ([Acts of Apostles 4:26](#))
- Evidently applies to him initially when speaking of God's **son**.
- Why have the nations been in tumult and the national groups themselves kept muttering an empty thing? ([Psalms 2:1](#))
- The kings of earth take their stand and high officials themselves have massed together as one against Yehowah and against his anointed one. ([Psalms 2:2](#))
- Let me refer to the decree of Yehowah, he has said to me; You

- are my son. I, today, I have become your father. (**Psalms 2:7**)
- Ask of me, that I may give nations as your inheritance and the ends of the earth as your own possession. (**Psalms 2:8**)
- You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces. (**Psalms 2:9**)
- And now, O kings, exercise insight. Let yourselves be corrected, O judges of the earth. (**Psalms 2:10**)
- Serve Yehowah with fear and be joyful with trembling. (**Psalms 2:11**)
- Kiss the son, that He may not become incensed and you may not perish from the way, for his anger flares up easily. Happy are all those taking refuge in him. (**Psalms 2:12**)
- The Psalms was later fulfilled in Christ Jesus, as the context in Acts shows. Since the context in the Psalms shows that God is speaking, not to a baby, but to a grown man, in saying,
 - You are my **son**. I, today, I have become your father, it follows that David's entry into such **sonship** resulted from God's special selection of him for the kingship and from God's fatherly dealings with him.
- I have concluded a covenant toward my chosen one, I have sworn to David my servant. (**Psalms 89:3**)
- At that time you spoke in a vision to your loyal ones, and you proceeded to say, I have placed help upon a mighty one, I have exalted a chosen one from among the people. (**Psalms 89:19**)
- I have found David my servant, with my holy oil I have anointed him. (**Psalms 89:20**)
- With whom my own hand will be firm, whom my own arm also will strengthen. (**Psalms 89:21**)
- No enemy will make exactions upon him, neither will any son of unrighteousness afflict him. (**Psalms 89:22**)
- And from before him I crushed his adversaries to pieces, and to

- those intensely hating him I kept dealing out blows. (**Psalms 89:23**)
- **And my faithfulness and my loving-kindness are with him, and in my name his horn is exalted. (**Psalms 89:24**)**
 - **And on the sea I have put his hand and on the rivers his right hand. (**Psalms 89:25**)**
 - **He himself calls out to me, You are my Father, my God and the Rock of my salvation. (**Psalms 89:26**)**
 - **Also, I myself shall place him as firstborn, the most high of the kings of the earth. (**Psalms 89:27**)**
 - **In a similar way Yehowah said of David's son Solomon, I myself shall become his father, and he himself will become my son.**
 - **When your days come to the full, and you must lie down with your forefathers, then I shall certainly raise up your seed after you, which will come out of your inward parts, and I shall indeed firmly establish his kingdom. (**2 Samuel 7:12**)**
 - **He is the one that will build a house for my name, and I shall certainly establish the throne of his kingdom firmly to time indefinite. (**2 Samuel 7:13**)**
 - **I myself shall become his father, and he himself will become my son. When he does wrong, I will also reprove him with the rod of men and with the strokes of the sons of Adam. (**2 Samuel 7:14**)**
 - **It is he that will build a house to my name, and he himself will become a son to me, and I a father to him. And I shall certainly establish the throne of his kingship firmly over Israel to time indefinite. (**1 Chronicles 22:10**)**
 - **Further, he said to me, Solomon your son is the one that will build my house and my courtyards, for I have chosen him as my son, and I myself shall become his father. (**1 Chronicles 28:6**)**

•• **Loss Of Sonship**

- **When Jesus was on earth the Jews still claimed God as their Father. But Jesus bluntly told certain opposing ones that they were of**

their father the Devil, for they listened to and did the will and works of God's Adversary, hence they showed they were not from God.

- **You do the works of your father. They said to him; We were not born from fornication, we have one Father, God. (John 8:41)**
- **You are from your father the Devil, and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him. When he speaks the lie, he speaks according to his own disposition, because he is a liar and the father of the lie. (John 8:44)**
- **He that is from God listens to the sayings of God. This is why you do not listen, because you are not from God. (John 8:47)**
- **This again shows that **sonship** with God on the part of any of Adam's descendants requires not simply some natural fleshly descent but primarily God's provision of a spiritual relationship with Him, and that such relationship, in turn, requires that the **sons** keep faith with God by manifesting his qualities, being obedient to his will, and faithfully serving his purpose and interests.**

•• Christian Sons Of God

- **He came to his own home, but his own people did not take him in. (John 1:11)**
- **However, as many as did receive him, to them he gave authority to become God's children, because they were exercising faith in his name. (John 1:12)**
- **Makes evident, only some of the nation of Israel, those showing faith in Christ Jesus, were granted authority to become God's children. Christ's ransom sacrifice brought this Jewish **remnant**.**
- **Moreover, Isaiah cries out concerning Israel; Although the number of the sons of Israel may be as the sand of the sea, it is the remnant that will be saved. (Romans 9:27)**
- **In this way, therefore, at the present season also a remnant has turned up according to a choosing due to undeserved kindness. (Romans 11:5)**

- **Out from under the Law covenant, which, though good and perfect, nevertheless condemned them as sinners, as slaves in the custody of sin, Christ thus freed them that they might receive the adoption as sons and become heirs through God.**
- **Now I say that as long as the heir is a babe he does not differ at all from a slave, lord of all things though he is. (Galatians 4:1)**
- **But he is under men in charge and under stewards until the day his father appointed beforehand. (Galatians 4:2)**
- **Likewise we also, when we were babes, continued enslaved by the elementary things belonging to the world. (Galatians 4:3)**
- **But when the full limit of the time arrived, God sent forth his Son, who came to be out of a woman and who came to be under Law. (Galatians 4:4)**
- **That he might release by purchase those under Law, that we, in turn, might receive the adoption as sons. (Galatians 4:5)**
- **Now because you are sons, God has sent forth the spirit of his Son into our hearts and it cries out; Abba, Father! (Galatians 4:6)**
- **So, then, you are no longer a slave but a son, and if a son, also an heir through God. (Galatians 4:7)**
- **Why, then, the Law? It was added to make transgressions manifest, until the seed should arrive to whom the promise had been made, and it was transmitted through angels by the hand of a mediator. (Galatians 3:19)**
- **Now there is no mediator where only one person is concerned, but God is only one. (Galatians 3:20)**
- **Is the Law, therefore, against the promises of God? May that never happen! For if a Law had been given that was able to give life, righteousness would actually have been by means of law. (Galatians 3:21)**
- **But the Scripture delivered up all things together to the custody of sin, that the promise resulting from faith toward Jesus Christ might be given to those exercising faith. (Galatians 3:22)**

- **However, before the faith arrived, we were being guarded under law, being delivered up together into custody, looking to the faith that was destined to be revealed. (Galatians 3:23)**
- **Consequently the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. (Galatians 3:24)**
- **But now that the faith has arrived, we are no longer under a tutor. (Galatians 3:25)**
- **You are all, in fact, sons of God through your faith in Christ Jesus. (Galatians 3:26)**
- **People of the nations, previously without God in the world.**
- **That you were at that particular time without Christ, alienated from the state of Israel and strangers to the covenants of the promise, and you had no hope and were without God in the world. (Ephesians 2:12)**
- **Also became reconciled to God through faith in Christ and came into the relationship of sons.**
- **That is, the children in the flesh are not really the children of God, but the children by the promise are counted as the seed. (Romans 9:8)**
- **It is as he says also in Hosea: Those not my people I will call my people, and her who was not beloved beloved. (Romans 9:25)**
- **And in the place where it was said to them, you are not my people, there they will be called sons of the living God. (Romans 9:26)**
- **You are all, in fact, sons of God through your faith in Christ Jesus. (Galatians 3:26)**
- **For all of you who were baptized into Christ have put on Christ. (Galatians 3:27)**
- **There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female, for you are all one person in union with Christ Jesus. (Galatians 3:28)**

- **Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise. (Galatians 3:29)**
- **As did Israel, these Christians form a covenant people, being brought into the New Covenant made valid by the application of Christ's shed blood.**
- **Also, the cup in the same way after they had the evening meal, he saying; This cup means the New Covenant by virtue of my blood, which is to be poured out in your behalf. (Luke 22:20)**
- **So that is why he is a mediator of a New Covenant, in order, that, because a death has occurred for their release by ransom from the transgressions under the former covenant, the ones who have been called might receive the promise of the everlasting inheritance. (Hebrews 9:15)**
- **However, God deals **individually** with Christians in accepting them into this covenant. Because they hear the Good News and exercise faith, they are called to be **joint heirs with God's Son**.**
- **If, then, we are children, we are also heirs. Heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together. (Romans 8:17)**
- **Consequently, holy brothers, partakers of the heavenly calling, consider the apostle and High Priest whom we confess, Jesus. (Hebrews 3:1)**
- **Are declared righteous by God on the basis of their faith in the ransom.**
- **Therefore, now that we have been declared righteous as a result of faith, let us enjoy peace with God through our Lord Jesus Christ. (Romans 5:1)**
- **Through whom also we have gained our approach by faith into this undeserved kindness in which we now stand, and let us exult, based on hope of the glory of God. (Romans 5:2)**
- **And thus are brought forth by the word of truth.**
- **Because he willed it, he brought us forth by the word of truth, for**

us to be certain firstfruits of his creatures. (**James 1:18**)

- **Being **born again** as baptized Christians, begotten or produced by God's spirit as his sons, due to enjoy spirit life in the heavens**
- **In answer Jesus said to him; Most truly I say to you, unless anyone is born again, he cannot see the kingdom of God. (**John 3:3**)**
- **Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead. (**1 Peter 1:3**)**
- **To an incorruptible and undefiled and unfading inheritance. It is reserved in the heavens for you. (**1 Peter 1:4**)**
- **They have received, not a spirit of slavery such as resulted from Adam's trespass, but a spirit of **adoption as sons**, by which spirit they cry out; **Abba, Father!** The term **Abba** being an intimate and endearing form of address.**
- **For all who are led by God's spirit, these are God's sons. (**Romans 8:14**)**
- **For you did not receive a spirit of slavery causing fear again, but you received a spirit of adoption as sons, by which spirit we cry out; **Abba, Father!** (**Romans 8:15**)**
- **The spirit itself bears witness with our spirit that we are God's children. (**Romans 8:16**)**
- **If, then, we are children, we are also heirs. Heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together. (**Romans 8:17**)**
- **Thanks to Christ's superior mediatorship and priesthood and God's undeserved kindness expressed through him, the sonship of these spirit-begotten Christians is a more intimate relationship with God than that enjoyed by fleshly Israel.**
- **Seeing, therefore, that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold onto our confessing of him. (**Hebrews 4:14**)**

- **For we have as High Priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin. (Hebrews 4:15)**
- **Let us, therefore, approach with freeness of speech to the throne of undeserved kindness, that we may obtain mercy and find undeserved kindness for help at the right time. (Hebrews 4:16)**
- **For the Law made nothing perfect, but the bringing in besides of a better hope did, through which we are drawing near to God. (Hebrews 7:19)**
- **Also, to the extent that it was not without a sworn oath. (Hebrews 7:20)**
- **For there are indeed men that have become priests without a sworn oath, but there is one with an oath sworn by the One who said respecting him; Yehowah has sworn, and he will feel no regret, You are a priest forever. (Hebrews 7:21)**
- **To that extent also Jesus has become the one given in pledge of a better covenant. (Hebrews 7:22)**
- **Furthermore, many had to become priests in succession because of being prevented by death from continuing as such. (Hebrews 7:23)**
- **But he because of continuing alive forever has his priesthood without any successors. (Hebrews 7:24)**
- **Consequently he is able also to save completely those who are approaching God through him, because he is always alive to plead for them. (Hebrews 7:25)**
- **For you have not approached that which can be felt and which has been set aflame with fire, and a dark cloud and thick darkness and a tempest. (Hebrews 12:18)**
- **And the blare of a trumpet and the voice of words, on hearing which voice the people implored that no word should be added to them. (Hebrews 12:19)**
- **For the command was not bearable to them; And if a beast**

- touches the mountain, it must be stoned. (**Hebrews 12:20**)
- **Also, the display was so fearsome that Moses said; I am fearful and trembling. (**Hebrews 12:21**)**
 - **But you have approached a Mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels. (**Hebrews 12:22**)**
 - **In general assembly, and the congregation of the firstborn who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect. (**Hebrews 12:23**)**
 - **And Jesus the mediator of a New Covenant, and the blood of sprinkling, which speaks in a better way than Abel's blood. (**Hebrews 12:24**)**

See Also ABBA

See Also ADOPTION (A Christian significance)

.. Maintaining Sonship

- **Their new birth to this living hope.**
- **Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead. (**1 Peter 1:3**)**
- **Does not of itself guarantee their continued sonship. They must be led by God's spirit, not by their sinful flesh, and they must be willing to suffer as Christ did.**
- **So, then, brothers, we are under obligation, not to the flesh to live in accord with the flesh. (**Romans 8:12**)**
- **For if you live in accord with the flesh you are sure to die, but if you put the practices of the body to death by the spirit, you will live. (**Romans 8:13**)**
- **For all who are led by God's spirit, these are God's sons. (**Romans 8:14**)**

- **If, then, we are children, we are also heirs. Heirs indeed of God, but joint heirs with Christ, provided we suffer together that we may also be glorified together. (Romans 8:17)**
- **They must be imitators of God, as beloved children.**
- **Therefore, become imitators of God, as beloved children. (Ephesians 5:1)**
- **Reflecting his divine qualities of peace, love, mercy, kindness.**
- **Happy are the peaceable, since they will be called sons of God. (Matthew 5:9)**
- **However, I say to you; Continue to love your enemies and to pray for those persecuting you. (Matthew 5:44)**
- **That you may prove yourselves sons of your Father who is in the heavens, since he makes his sun rise upon wicked people and good and makes it rain upon righteous people and unrighteous. (Matthew 5:45)**
- **To the contrary, continue to love your enemies and to do good and to lend without interest, not hoping for anything back, and your reward will be great, and you will be sons of the Most High, because he is kind toward the unthankful and wicked. (Luke 6:35)**
- **Continue becoming merciful, just as your Father is merciful. (Luke 6:36)**
- **Being blameless and innocent of the things characterizing the crooked and twisted generation among whom they live.**
- **That you may come to be blameless and innocent, children of God without a blemish in among a crooked and twisted generation, among whom you are shining as illuminators in the world. (Philippians 2:15)**
- **Purifying themselves of unrighteous practices.**
- **See what sort of love the Father has given us, so that we should be called children of God, and such we are. That is why the world does not have a knowledge of us, because it has not come to**

know him. (1 John 3:1)

- Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is. (1 John 3:2)
- And everyone who has this hope set upon him purifies himself just as that one is pure. (1 John 3:3)
- Everyone who practices sin is also practicing lawlessness, and so sin is lawlessness. (1 John 3:4)
- Everyone who has been born from God does not carry on sin, because His reproductive seed remains in such one, and he cannot practice sin, because he has been born from God. (1 John 3:9)
- The children of God and the children of the Devil are evident by this fact. Everyone who does not carry on righteousness does not originate with God, neither does he who does not love his brother. (1 John 3:10)
- Being obedient to God's commandments, and accepting his discipline.
- Everyone believing that Jesus is the Christ has been born from God, and everyone who loves the one that caused to be born loves him who has been born from that one. (1 John 5:1)
- By this we gain the knowledge that we are loving the children of God, when we are loving God and doing his commandments. (1 John 5:2)
- For this is what the love of God means, that we observe his commandments, and yet his commandments are not burdensome. (1 John 5:3)
- But you have entirely forgotten the exhortation which addresses you as sons; My son, do not belittle the discipline from Yehowah, neither give out when you are corrected by him. (Hebrews 12:5)
- For whom Yehowah loves he disciplines, in fact, he scourges every one whom he receives as a son. (Hebrews 12:6)

- **It is for discipline you are enduring. God is dealing with you as with sons. For what son is he that a father does not discipline? (Hebrews 12:7)**

•• **Attaining Full Adoption As Sons**

- **Although called to be God's children, while in the flesh they have only a token of what is to come.**
- **He has also put his seal upon us and has given us the token of what is to come, that is, the spirit, in our hearts. (2 Corinthians 1:22)**
- **For we know that if our earthly house, this tent, should be dissolved, we are to have a building from God, a house not made with hands, everlasting in the heavens. (2 Corinthians 5:1)**
- **For in this dwelling house we do indeed groan, earnestly desiring to put on the one for us from heaven. (2 Corinthians 5:2)**
- **So that, having really put it on, we shall not be found naked. (2 Corinthians 5:3)**
- **In fact, we who are in this tent groan, being weighed down, because we want, not to put it off, but to put on the other, that what is mortal may be swallowed up by life. (2 Corinthians 5:4)**
- **Now he that produced us for this very thing is God, who gave us the token of what is to come, that is, the spirit. (2 Corinthians 5:5)**
- **For he foreordained us to the adoption through Jesus Christ as sons to himself, according to the good pleasure of his will. (Ephesians 1:5)**
- **But you also hoped in him after you heard the word of truth, the Good News about your salvation. By means of him also, after you believed, you were sealed with the promised Holy Spirit. (Ephesians 1:13)**
- **Which is a token in advance of our inheritance, for the purpose of releasing by a ransom God's own possession, to his glorious praise. (Ephesians 1:14)**

- That is why the apostle, though speaking of himself and his fellow Christians as already **God's sons**, could nevertheless say that we ourselves also who have the firstfruits, namely, the spirit, yes, we ourselves groan within ourselves, while we are earnestly waiting for adoption as sons, the release from our bodies by ransom.
- For all who are led by God's spirit, these are **God's sons**. (**Romans 8:14**)
- Not only that, but we ourselves also who have the firstfruits, namely, the spirit, yes, we ourselves groan within ourselves, while we are earnestly waiting for adoption as sons, the release from our bodies by ransom. (**Romans 8:23**)
- Thus, after conquering the world by faithfulness until death, they receive the full realization of their sonship by being resurrected as spirit sons of God and brothers of God's Chief Son, Christ Jesus.
- For it was fitting for the one for whose sake all things are and through whom all things are, in bringing many sons to glory, to make the Chief Agent of their salvation perfect through sufferings. (**Hebrews 2:10**)
- For both he who is sanctifying and those who are being sanctified all stem from one, and for this cause he is not ashamed to call them brothers. (**Hebrews 2:11**)
- As he says; I will declare your name to my brothers, in the middle of the congregation I will praise you with **song**. (**Hebrews 2:12**)
- And again; I will have my trust in him. And again; Look! I and the young children, whom Yehowah gave me. (**Hebrews 2:13**)
- Therefore, since the young children are sharers of blood and flesh, he also similarly partook of the same things, that through his death he might bring to nothing the one having the means to cause death, that is, the Devil. (**Hebrews 2:14**)
- And that he might emancipate all those who for fear of death were subject to slavery all through their lives. (**Hebrews 2:15**)
- For he is really not assisting angels at all, but he is assisting

- Abraham's seed. ([Hebrews 2:16](#))
- **Consequently he was obliged to become like his brothers in all respects, that he might become a merciful and faithful High Priest in things pertaining to God, in order to offer propitiatory sacrifice for the sins of the people. ([Hebrews 2:17](#))**
 - **Anyone conquering will inherit these things, and I shall be his God and he will be my son. ([Revelation 21:7](#))**
 - **Let the one who has an ear hear what the spirit says to the congregations; To him that conquers I will grant to eat of the tree of life, which is in the paradise of God. ([Revelation 2:7](#))**
 - **Let the one who has an ear hear what the spirit says to the congregations; He that conquers will by no means be harmed by the second death. ([Revelation 2:11](#))**
 - **And to him that conquers and observes my deeds down to the end I will give authority over the nations. ([Revelation 2:26](#))**
 - **And he shall shepherd the people with an iron rod so that they will be broken to pieces like clay vessels, the same as I have received from my Father. ([Revelation 2:27](#))**
 - **The one that conquers, I will make him a pillar in the temple of my God, and he will by no means go out from it anymore, and I will write upon him the name of my God and the name of the city of my God, the new Jerusalem which descends out of heaven from my God, and that new name of mine. ([Revelation 3:12](#))**
 - **To the one that conquers I will grant to sit down with me on my throne, even as I conquered and sat down with my Father on his throne. ([Revelation 3:21](#))**
 - **Those who are God's spiritual children, called to this heavenly calling, know they are such, for God's spirit itself bears witness with their spirit that they are God's children.**
 - **The spirit itself bears witness with our spirit that we are God's children. ([Romans 8:16](#))**
 - **This evidently means that their spirit acted as an impelling force in their lives, moving them to respond positively to the expressions of**

God's spirit through his inspired Word in speaking about such heavenly hope and also to his dealings with them by that spirit. Thus they have the assurance that they are indeed God's spiritual children and heirs.

·· Glorious Freedom Of The Children Of God

- **The apostle speaks of the glory that is going to be revealed in us and also of the eager expectation of the creation waiting for the revealing of the sons of God.**
- **Consequently I reckon that the sufferings of the present season do not amount to anything in comparison with the glory that is going to be revealed in us. (Romans 8:18)**
- **For the eager expectation of the creation is waiting for the revealing of the sons of God. (Romans 8:19)**
- **Since the glory of these sons is heavenly, it is clear that such revealing of their glory must be preceded by their resurrection to heavenly life.**
- **Not only that, but we ourselves also who have the firstfruits, namely, the spirit, yes, we ourselves groan within ourselves, while we are earnestly waiting for adoption as sons, the release from our bodies by ransom. (Romans 8:23)**
- **This takes into account that it is righteous on God's part to repay tribulation to those who make tribulation for you. (2 Thessalonians 1:6)**
- **But, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels. (2 Thessalonians 1:7)**
- **In a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the Good News about our Lord Jesus. (2 Thessalonians 1:8)**
- **These very ones will undergo the judicial punishment of everlasting destruction from before the Lord and from the glory of his strength. (2 Thessalonians 1:9)**
- **At the time he comes to be glorified in connection with his holy ones and to be regarded in that day with wonder in connection**

with all those who exercised faith, because the witness we gave met with faith among you. (**2 Thessalonians 1:10**)

- Indicates that this is not all that is involved, it speaks of the revelation of the Lord Jesus as bringing judicial punishment on those judged adversely by God, doing so at the time he comes to be glorified in connection with his holy ones.

See Also REVELATION

- Since Paul says that the creation is waiting for this revealing, and will then be set free from enslavement to corruption and have the glorious freedom of the children of God, it is apparent that others aside from these heavenly **sons of God** receive benefit from their revelation in glory.
- For the eager expectation of the creation is waiting for the revealing of the sons of God. (**Romans 8:19**)
- For the creation was subjected to futility, not by its own will but through him that subjected it, on the basis of hope. (**Romans 8:20**)
- That the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God. (**Romans 8:21**)
- For we know that all creation keeps on groaning together and being in pain together until now. (**Romans 8:22**)
- Not only that, but we ourselves also who have the firstfruits, namely, the spirit, yes, we ourselves groan within ourselves, while we are earnestly waiting for adoption as sons, the release from our bodies by ransom. (**Romans 8:23**)
- The **Greek** term rendered, **creation**, can refer to any creature, human or animal, or to creation in general.
- Paul refers to it here as being in eager expectation, as waiting, as subjected to futility, though not by its own will, as being set free from enslavement to corruption, in order to, have the glorious freedom of the children of God, and as groaning together even as the Christian **sons** groan within themselves, these expressions all point conclusively to the **human** creation, the human family, hence not to creation in

general, including animals, vegetation, and other creations, both animate and inanimate.

- **Provided, of course, that you continue in the faith, established on the foundation and steadfast and not being shifted away from the hope of that Good News which you heard, and which was preached in all creation that is under heaven. Of this Good News I Paul became a minister. ([Colossians 1:23](#))**
- **This must mean, then, that the revelation of the sons of God in glory opens the way for others of the human family to enter into a relationship of actual sonship with God and to enjoy the freedom that accompanies such relationship.**

**See Also DECLARE RIGHTEOUS (Other Righteous Ones)
See Also GREAT CROWD**

- **Since Christ Jesus is the one foretold to become the Eternal Father.**
- **For there has been a child born to us, there has been a son given to us, and the princely rule will come to be upon his shoulder. And his name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. ([Isaiah 9:6](#))**
- **And since the Christian **sons of God** become his brothers.**
- **Because those whom he gave his first recognition he also foreordained to be patterned after the image of his Son, that he might be the firstborn among many brothers. ([Romans 8:29](#))**
- **It follows that there must be others of the human family who gain life through Christ Jesus and who are, not his joint heirs and associate kings and priests, but his subjects over whom he reigns.**
- **Then the king will say to those on his right; Come, you who have been blessed by my Father, inherit the kingdom prepared for you from the founding of the world. ([Matthew 25:34](#))**
- **For I became hungry and you gave me something to eat. I got thirsty and you gave me something to drink. I was a stranger and you received me hospitably. ([Matthew 25:35](#))**
- **Naked, and you clothed me. I fell sick and you looked after me.**

- I was in prison and you came to me. (**Matthew 25:36**)
- Then the righteous ones will answer him with the words; Lord, when did we see you hungry and feed you, or thirsty, and give you something to drink? (**Matthew 25:37**)
 - When did we see you a stranger and receive you hospitably, or naked, and clothe you? (**Matthew 25:38**)
 - When did we see you sick or in prison and go to you? (**Matthew 25:39**)
 - And in reply the king will say to them; Truly I say to you, to the extent that you did it to one of the least of these my brothers, you did it to me. (**Matthew 25:40**)
 - For it was fitting for the one for whose sake all things are and through whom all things are, in bringing many sons to glory, to make the Chief Agent of their salvation perfect through sufferings. (**Hebrews 2:10**)
 - For both he who is sanctifying and those who are being sanctified all stem from one, and for this cause he is not ashamed to call them brothers. (**Hebrews 2:11**)
 - As he says; I will declare your name to my brothers, in the middle of the congregation I will praise you with **song**. (**Hebrews 2:12**)
 - And they sing a new **song**, saying; You are worthy to take the scroll and open its seals, because you were slaughtered and with your blood you bought persons for God out of every tribe and tongue and people and nation. (**Revelation 5:9**)
 - And you made them to be a kingdom and priests to our God, and they are to rule as kings over the earth. (**Revelation 5:10**)
 - After these things I saw, and, look! A great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes, and there were palm branches in their hands. (**Revelation 7:9**)
 - And they keep on crying with a loud voice, saying; Salvation we

owe to our God, who is seated on the throne, and to the Lamb. **(Revelation 7:10)**

- **So right away I said to him; My lord, you are the one that knows. And he said to me; These are the ones that come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb. (Revelation 7:14)**
- **That is why they are before the throne of God, and they are rendering him sacred service day and night in his temple, and the One seated on the throne will spread his tent over them. (Revelation 7:15)**
- **They will hunger no more nor thirst anymore, neither will the sun beat down upon them nor any scorching heat. (Revelation 7:16)**
- **Because the Lamb, who is in the midst of the throne, will shepherd them, and will guide them to fountains of waters of life. And God will wipe out every tear from their eyes. (Revelation 7:17)**
- **And I saw thrones, and there were those who sat down on them, and power of judging was given them. Yes, I saw the souls of those executed with the ax for the witness they bore to Jesus and for speaking about God, and those who had worshiped neither the wild beast nor its image and who had not received the mark upon their forehead and upon their hand. And they came to life and ruled as kings with the Christ for a thousand years. (Revelation 20:4)**
- **The rest of the dead did not come to life until the thousand years were ended. This is the first resurrection. (Revelation 20:5)**
- **Happy and holy is anyone having part in the first resurrection, over these the second death has no authority, but they will be priests of God and of the Christ, and will rule as kings with him for the thousand years. (Revelation 20:6)**
- **Now as soon as the thousand years have been ended, Satan will be let loose out of his prison. (Revelation 20:7)**
- **And he will go out to mislead those nations in the four corners of the earth, Gog and Magog, to gather them together for the war. The number of these is as the sand of the sea. (Revelation 20:8)**

- **And they advanced over the breadth of the earth and encircled the camp of the holy ones and the beloved city. But fire came down out of heaven and devoured them. (Revelation 20:9)**
- **And I saw a new heaven and a new earth, for the former heaven and the former earth had passed away, and the sea is no more. (Revelation 21:1)**
- **I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. (Revelation 21:2)**
- **With that I heard a loud voice from the throne say; Look! The tent of God is with mankind, and he will reside with them, and they will be his peoples. And God himself will be with them. (Revelation 21:3)**
- **And he will wipe out every tear from their eyes, and death will be no more, neither will mourning nor outcry nor pain be anymore. The former things have passed away. (Revelation 21:4)**
- **Because he willed it, he brought us forth by the word of truth, for us to be certain firstfruits of his creatures. (James 1:18)**
- **Speaks of these spirit-begotten **sons of God** as being certain firstfruits of God's creatures, an expression similar to that used of the hundred and forty-four thousand who are bought from among mankind as described at;**
- **And I saw, and, look! The Lamb standing upon the Mount Zion, and with him a hundred and forty-four thousand having his name and the name of his Father written on their foreheads. (Revelation 14:1)**
- **And I heard a sound out of heaven as the sound of many waters and as the sound of loud thunder, and the sound that I heard was as of singers who accompany themselves on the harp playing on their harps. (Revelation 14:2)**
- **And they are singing as if a new **song** before the throne and before the four living creatures and the elders, and no one was able to master that song but the hundred and forty-four thousand, who have been bought from the earth. (Revelation**

14:3)

- **These are the ones that did not defile themselves with women, in fact, they are virgins. These are the ones that keep following the Lamb no matter where he goes. These were bought from among mankind as firstfruits to God and to the Lamb. ([Revelation 14:4](#))**
- **Firstfruits implies that other fruits follow, and hence the creation of;**
- **For the eager expectation of the creation is waiting for the revealing of the sons of God. ([Romans 8:19](#))**
- **For the creation was subjected to futility, not by its own will but through him that subjected it, on the basis of hope ([Romans 8:20](#))**
- **That the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God. ([Romans 8:21](#))**
- **For we know that all creation keeps on groaning together and being in pain together until now. ([Romans 8:22](#))**
- **Evidently applies to such after fruits or secondary fruits of mankind who, through faith in Christ Jesus, gain eventual **sonship** in God's universal family.**
- **In speaking of the future system of things and the resurrection from the dead to life in that system, Jesus said that these become God's children by being children of the resurrection.**
- **Jesus said to them; The children of this system of things marry and are given in marriage. ([Luke 20:34](#))**
- **But those who have been counted worthy of gaining that system of things and the resurrection from the dead neither marry nor are given in marriage. ([Luke 20:35](#))**
- **In fact, neither can they die anymore, for they are like the angels, and they are God's children by being children of the resurrection. ([Luke 20:36](#))**

- From all the foregoing information it can be seen that **sonship** of human's in relation to God is viewed from several different aspects. In each case, then, the sonship must be viewed in context to determine what it embraces and the exact nature of the filial relationship.

· Christ Jesus, The Son Of God

- The Gospel account by John particularly emphasizes Jesus prehuman existence as the Word and explains that the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father.

- In the beginning the Word was, and the Word was with God, and the Word was a god. (John 1:1)

- This one was in the beginning with God. (John 1:2)

- All things came into existence through him, and apart from him not even one thing came into existence. What has come into existence (John 1:3)

- So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father, and he was full of undeserved kindness and truth. (John 1:14)

- That his **sonship** did not begin with his human birth is seen from Jesus own statements, as when he said; What things I have seen with my Father I speak.

- What things I have seen with my Father I speak, and you, therefore, do the things you have heard from your father. (John 8:38)

- Jesus said to them; If God were your Father, you would love me, for from God I came forth and am here. Neither have I come of my own initiative at all, but that One sent me forth. (John 8:42)

- So now you, Father, glorify me alongside yourself with the glory that I had alongside you before the world was. (John 17:5)

- Father, as to what you have given me, I wish that, where I am, they also may be with me, in order to behold my glory that you have given me, because you loved me before the founding of the

- world. (**John 17:24**)
- **As well as from other clear statements of his inspired apostles.**
 - **For, there being an incapability on the part of the Law, while it was weak through the flesh, God, by sending his own Son in the likeness of sinful flesh and concerning sin, condemned sin in the flesh. (**Romans 8:3**)**
 - **But when the full limit of the time arrived, God sent forth his Son, who came to be out of a woman and who came to be under Law. (**Galatians 4:4**)**
 - **By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him. (**1 John 4:9**)**
 - **The love is in this respect, not that we have loved God, but that he loved us and sent forth his Son as a propitiatory sacrifice for our sins. (**1 John 4:10**)**
 - **Beloved ones, if this is how God loved us, then we are ourselves under obligation to love one another. (**1 John 4:11**)**
 - **In addition, we ourselves have beheld and are bearing witness that the Father has sent forth his Son as Savior of the world. (**1 John 4:14**)**

•• **Only-Begotten**

- **Some commentators object to the translation of the Greek word *mo-no-ge-nes'* by the English **only-begotten**.**
- **They point out that the latter portion of the word **ge-nes'** does not come from *gen-na'o*, **beget**, but from *ge'nos*, **kind**, hence the term refers to **the only one of a class or kind**. Thus many translations speak of Jesus as **the only Son**, **RS, AT, JB**, rather than the **only-begotten son of God**.**
- **So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father, and he was full of undeserved kindness and truth. (**John 1:14**)**

- For God loved the world so much that he gave his only-begotten Son, in order, that everyone exercising faith in him might not be destroyed but have everlasting life. (**John 3:16**)
- He that exercises faith in him is not to be judged. He that does not exercise faith has been judged already, because he has not exercised faith in the name of the only-begotten Son of God. (**John 3:18**)
- By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him. (**1 John 4:9**)
- However, while the individual components do not include the verbal sense of being born, the usage of the term definitely does embrace the idea of descent or birth, for the Greek word *ge'nos* means **family stock, kinsfolk, offspring, race**. It is translated, **race** in,
- But you are a chosen **race**, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies of the one that called you out of darkness into his wonderful light. (**1 Peter 2:9**)
- The Latin Vulgate by Jerome renders *mo-no-ge-nes'* as *unigenitus*, meaning, **only-begotten** or **only**. This relationship of the term to birth or descent is recognized by numerous lexicographers.
- Edward Robinson's Greek and English Lexicon of the New Testament [1885, p. 471] gives the definition of *mo-no-ge-nes'* as: **only born, only begotten, i.e, an only child**.
- The Greek-English Lexicon of the New Testament by W. Hickie [1956, p. 123] also gives: **only begotten**.
- The Theological Dictionary of the New Testament, edited by G. Kittel, states: The *mo-no* does not denote the source, but the nature of derivation. Hence *mo-no-ge-nes'* means, **of sole descent**, i.e, without brothers or sisters. This gives us the sense of **only-begotten**.
- The reference is to the only child of ones parents, primarily in relation to them. But the word can also be used more generally without reference to derivation in the sense of **unique, unparalleled, incomparable**, though one should not confuse the references to class or

species and to manner. [Translator and editor, G. Bromiley, 1969, Vol. IV, p. 738]

- **As to the use of the term in the Christian Greek Scriptures or New Testament, this latter work [pp. 739-741] says: It means only-begotten. In;**
- **For God loved the world so much that he gave his only-begotten Son, in order, that everyone exercising faith in him might not be destroyed but have everlasting life. (John 3:16)**
- **He that exercises faith in him is not to be judged. He that does not exercise faith has been judged already, because he has not exercised faith in the name of the only-begotten Son of God. (John 3:18)**
- **By this the love of God was made manifest in our case, because God sent forth his only-begotten Son into the world that we might gain life through him. (1 John 4:9)**
- **No man has seen God at any time, the only-begotten god who is in the bosom position with the Father is the one that has explained him. (John 1:18)**
- **The relation of Jesus is not just compared to that of an only child to its father. It is the relation of the only-begotten to the Father. In;**
- **So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father, and he was full of undeserved kindness and truth. (John 1:14)**
- **No man has seen God at any time, the only-begotten god who is in the bosom position with the Father is the one that has explained him. (John 1:18)**
- **For God loved the world so much that he gave his only-begotten Son, in order, that everyone exercising faith in him might not be destroyed but have everlasting life. (John 3:16)**
- **He that exercises faith in him is not to be judged. He that does not exercise faith has been judged already, because he has not exercised faith in the name of the only-begotten Son of God. (John 3:18)**

- By this the love of God was made manifest in our case, because God sent forth his **only-begotten Son** into the world that we might gain life through him. (1 John 4:9)
- Denotes more than the uniqueness or incomparability of Jesus. In all these verses He is expressly called the Son, and He is regarded as such in;
- So the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an **only-begotten son** from a father, and he was full of undeserved kindness and truth. (John 1:14)
- In John denotes the origin of Jesus. He is as **the only-begotten**.
- In view of these statements and in view of the plain evidence of the Scriptures themselves, there is no reason for objecting to translations showing that Jesus is not merely God's unique or incomparable Son but also his **only-begotten Son**, hence descended from God in the sense of being produced by God.
- This is confirmed by apostolic references to this Son as the firstborn of all creation and as the One born, form of *gen-na'o*, from God.
- He is the image of the invisible God, the firstborn of all creation. (Colossians 1:15)
- We know that every person that has been born from God does not practice sin, but **the One born from God** watches him, and the wicked one does not fasten his hold on him. (1 John 5:18)
- While Jesus himself states that he is the beginning of the creation by God.
- And to the angel of the congregation in Laodicea write: These are the things that the Amen says, the faithful and true witness, the beginning of the creation by God. (Revelation 3:14)
- **Jesus Is God's Firstborn**
- He is the image of the invisible God, the **firstborn of all creation**. (Colossians 1:15)

- As God's first creation, called the Word in his prehuman existence.
- In the beginning the Word was, and the Word was with God, and the Word was a god. (John 1:1)
- The word beginning in;
- In the **beginning** the Word was, and the Word was with God, and the Word was a god. (John 1:1)
- Cannot refer to the **beginning** of God the Creator, for he is eternal, **having no beginning**.
- Before the mountains themselves were born, or you proceeded to bring forth as with labor pains the earth and the productive land, even from time indefinite to time indefinite you are God. (Psalms 90:2)
- It must therefore refer to the **beginning of creation**, when the Word was brought forth by God as his **firstborn Son**. The term **beginning** is used in various other texts similarly to describe the start of some period or career or course, such as the **beginning** of the Christian career of those to whom John wrote his first letter.
- Beloved ones, I am writing you, not a new commandment, but an old commandment which you have had from the beginning. This old commandment is the word which you heard. (1 John 2:7)
- For this is the message which you have heard from the beginning, that we should have love for one another. (1 John 3:11)
- The **beginning** of Satan's rebellious course,
- He who carries on sin originates with the Devil, because the Devil has been sinning from the **beginning**. For this purpose the Son of God was made manifest, namely, to break up the works of the Devil. (1 John 3:8)
- Or the **beginning** of Judas deflection from righteousness.
- But there are some of you that do not believe. For from the

beginning Jesus knew who were the ones not believing and who was the one that would betray him. ([John 6:64](#))

- **Jesus is the **only-begotten Son**.**
- **For God loved the world so much that he gave his **only-begotten Son**, in order, that everyone exercising faith in him might not be destroyed but have everlasting life. ([John 3:16](#))**
- **In that he is the only one of God's sons, spirit or human, created solely by God, for all others were created through, or by means of, that **firstborn Son**.**
- **Because by means of him all other things were created in the heavens and upon the earth, the things visible and the things invisible, no matter whether they are thrones or lordships or governments or authorities. All other things have been created through him and for him. ([Colossians 1:16](#))**
- **Also, he is before all other things and by means of him all other things were made to exist. ([Colossians 1:17](#))**

See Also JESUS CHRIST (Prehuman Existence)

See Also ONLY-BEGOTTEN.

See Also JUDAS NO 4 (Became Corrupt)

•• Spirit Begettal, Return To Heavenly Sonship

- **Jesus, of course, continued to be God's Son when born as a human, even as he had been in his prehuman existence. His birth was not the result of conception by the seed, or sperm, of any human male descended from Adam, but was by action of God's Holy Spirit.**
- **But after he had thought these things over, look! Yehowah's angel appeared to him in a dream, saying; Joseph, son of David, do not be afraid to take Mary your wife home, for that which has been begotten in her is by Holy Spirit. ([Matthew 1:20](#))**
- **But he had no intercourse with her until she gave birth to a son, and he called his name Jesus. ([Matthew 1:25](#))**
- **So the angel said to her; Have no fear, Mary, for you have found favor with God. ([Luke 1:30](#))**

- **And, look! You will conceive in your womb and give birth to a son, and you are to call his name Jesus. (Luke 1:31)**
- **This one will be great and will be called Son of the Most High, and Yehowah God will give him the throne of David his father. (Luke 1:32)**
- **And he will rule as king over the house of Jacob forever, and there will be no end of his kingdom. (Luke 1:33)**
- **But Mary said to the angel; How is this to be, since I am having no intercourse with a man? (Luke 1:34)**
- **In answer the angel said to her; Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son. (Luke 1:35)**
- **What do you think about the Christ? Whose son is he? They said to him; David's. (Matthew 22:42)**
- **He said to them; How, then, is it that David by inspiration calls him Lord, saying; (Matthew 22:43)**
- **Yehowah said to my Lord; Sit at my right hand until I put your enemies beneath your feet? (Matthew 22:44)**
- **If, therefore, David calls him Lord, how is he his son? (Matthew 22:45)**
- **Jesus recognized his sonship in relation to God, at the age of 12 years saying to his earthly parents, Did you not know that I must be in the house of my Father?**
- **They did not grasp the sense of this, perhaps thinking that by Father he was referring to God only in the sense that the term was used by Israelites in general, as considered earlier.**
- **Now when they saw him they were astounded, and his mother said to him; Child, why did you treat us this way? Here your father and I in mental distress have been looking for you. (Luke 2:48)**
- **But he said to them; Why did you have to go looking for me? Did**

- you not know that I must be in the house of my Father? ([Luke 2:49](#))
- However, they did not grasp the saying that he spoke to them. ([Luke 2:50](#))
 - However, about 30 years after his birth as a human, when he was immersed by John the Baptizer, God's spirit came upon Jesus and God spoke, saying; You are my Son, the beloved. I have approved you.
 - Now when all the people were baptized, Jesus also was baptized and, as he was praying, the heaven was opened up. ([Luke 3:21](#))
 - And the Holy Spirit in bodily shape like a dove came down upon him, and a voice came out of heaven; You are my Son, the beloved, I have approved you. ([Luke 3:22](#))
 - Furthermore, Jesus himself, when he commenced his work, was about thirty years old, being the son, as the opinion was, of Joseph, son of Heli. ([Luke 3:23](#))
 - After being baptized Jesus immediately came up from the water, and, look! The heavens were opened up, and he saw descending like a dove God's spirit coming upon him. ([Matthew 3:16](#))
 - Look! Also, there was a voice from the heavens that said; This is my Son, the beloved, whom I have approved. ([Matthew 3:17](#))
 - Evidently Jesus, the man, was then born again to be a spiritual Son with the hope of returning to life in heaven, and he was anointed by spirit to be God's appointed king and High Priest.
 - In answer Jesus said to him; Most truly I say to you, unless anyone is born again, he cannot see the kingdom of God. ([John 3:3](#))
 - Nicodemus said to him; How can a man be born when he is old? He cannot enter into the womb of his mother a second time and be born, can he? ([John 3:4](#))
 - Jesus answered; Most truly I say to you, unless anyone is born from water and spirit, he cannot enter into the kingdom of God. ([John 3:5](#))

- What has been born from the flesh is flesh, and what has been born from the spirit is spirit. ([John 3:6](#))
- I have glorified you on the earth, having finished the work you have given me to do. ([John 17:4](#))
- So now you, Father, glorify me alongside yourself with the glory that I had alongside you before the world was. ([John 17:5](#))
- A similar expression was made by God at the transfiguration on the mount, in which vision Jesus was seen in Kingdom glory.
- Truly I say to you that there are some of those standing here that will not taste death at all until first they see the Son of man coming in his kingdom. ([Matthew 16:28](#))
- Six days later Jesus took Peter and James and John his brother along and brought them up into a lofty mountain by themselves. ([Matthew 17:1](#))
- And he was transfigured before them, and his face shone as the sun, and his outer garments became brilliant as the light. ([Matthew 17:2](#))
- And, look! there appeared to them Moses and Elijah, conversing with him. ([Matthew 17:3](#))
- Responsively Peter said to Jesus; Lord, it is fine for us to be here. If you wish, I will erect three tents here, one for you and one for Moses and one for Elijah. ([Matthew 17:4](#))
- While he was yet speaking, look! A bright cloud overshadowed them, and, look! A voice out of the cloud, saying; **This is my Son, the beloved**, whom I have approved, listen to him. ([Matthew 17:5](#))
- With regard to Jesus resurrection from the dead, Paul applied part of ([Psalms Chapter 2](#)) to that occasion, quoting God's words, You are my son, I have become your Father this day, and he also applied words from God's covenant with David, namely; I myself shall become his father, and he himself will become my son.
- Let me refer to the decree of Yehowah, he has said to me; You are my son. I, today, I have become your father. ([Psalms 2:7](#))

- **I myself shall become his father, and he himself will become my son. When he does wrong, I will also reprove him with the rod of men and with the strokes of the sons of Adam. (2 Samuel 7:14)**
- **That God has entirely fulfilled it to us their children in that he resurrected Jesus, even as it is written in the second psalm, You are my son, I have become your Father this day. (Acts of Apostles 13:33)**
- **For example, to which one of the angels did he ever say; You are my son. I, today, I have become your father? And again; I myself shall become his father, and he himself will become my son? (Hebrews 1:5)**
- **So too the Christ did not glorify himself by becoming a High Priest, but was glorified by him who spoke with reference to him: You are my son. I, today, I have become your father. (Hebrews 5:5)**
- **By his resurrection from the dead to spirit life, Jesus was declared God's Son.**
- **But who with power was declared God's Son according to the spirit of holiness by means of resurrection from the dead, yes, Jesus Christ our Lord. (Romans 1:4)**
- **Declared righteous in spirit.**
- **Indeed, the sacred secret of this godly devotion is admittedly great. He was made manifest in flesh, was declared righteous in spirit, appeared to angels, was preached about among nations, was believed upon in the world, was received up in glory. (1 Timothy 3:16)**

See Also JESUS CHRIST (His Baptism)

- **Thus, it is seen that, even as David as a grown man could become God's son in a special sense, so, too, Christ Jesus also became God's Son in a special way, at the time of his baptism and at his resurrection, and also, evidently, at the time of his entrance into full Kingdom glory.**

.. False Charge Of Blasphemy

- **Because of Jesus references to God as his Father, certain opposing Jews leveled the charge of blasphemy against him, saying; You, although being a man, make yourself a god.**
- **The Jews answered him; We are stoning you, not for a fine work, but for blasphemy, even because you, although being a man, make yourself a god. (John 10:33)**
- **Most translations here say, God, Torreys translation lowercases the word as **god**, while the interlinear reading of **The Emphatic Diaglott** says, **a god**. Support for the rendering, **a god**, is found principally in Jesus own answer, in which he quoted from;**
- **God is stationing himself in the assembly of the Divine One, in the middle of the gods he judges. (Psalms 82:1)**
- **How long will you keep on judging with injustice and showing partiality to the wicked themselves? (Psalms 82:2)**
- **Be judges for the lowly one and the fatherless boy. To the afflicted one and the one of little means do justice. (Psalms 82:3)**
- **Provide escape for the lowly one and the poor one, out of the hand of the wicked ones deliver them. (Psalms 82:4)**
- **They have not known, and they do not understand, in darkness they keep walking about, all the foundations of the earth are made to totter. (Psalms 82:5)**
- **I myself have said; You **are gods**, and all of you are sons of the Most High. (Psalms 82:6)**
- **Surely you will die just as men do, and like any one of the princes you will fall! (Psalms 82:7)**
- **As can be seen, this text did not refer to persons as being called God, but gods and **sons of the Most High**.**
- **According to the context, those whom Yehowah called **gods** and **sons of the Most High** in this Psalms were Israelite judges who had been practicing injustice, requiring that Yehowah himself now judge in the middle of such gods.**
- **God is stationing himself in the assembly of the Divine One, in**

- the middle of the gods he judges. (**Psalms 82:1**)
- How long will you keep on judging with injustice and showing partiality to the wicked themselves? (**Psalms 82:2**)
 - Be judges for the lowly one and the fatherless boy. To the afflicted one and the one of little means do justice. (**Psalms 82:3**)
 - Provide escape for the lowly one and the poor one, out of the hand of the wicked ones deliver them. (**Psalms 82:4**)
 - They have not known, and they do not understand, in darkness they keep walking about, all the foundations of the earth are made to totter. (**Psalms 82:5**)
 - I myself have said; You are gods, and all of you are sons of the Most High. (**Psalms 82:6**)
 - Do rise up, O God, do judge the earth, for you yourself should take possession of all the nations. (**Psalms 82:8**)
 - Since Yehowah applied these terms to those men, Jesus was certainly guilty of no blasphemy in saying; I am God's Son. Whereas the works of those judicial **gods** belied their being **sons of the Most High**, Jesus works consistently proved him to be in union, in harmonious accord and relationship, with his Father.
 - Jesus answered them; Is it not written in your Law: I said; You are **gods**? (**John 10:34**)
 - If he called **gods** those against whom the word of God came, and yet the Scripture cannot be nullified. (**John 10:35**)
 - Do you say to me whom the Father sanctified and dispatched into the world; You blaspheme! Because I said; I am God's Son? (**John 10:36**)
 - If I am not doing the works of my Father, do not believe me. (**John 10:37**)
 - But if I am doing them, even though you do not believe me, believe the works, in order, that you may come to know and may continue knowing that the Father is in union with me and I am in union with the Father. (**John 10:38**)

