Bible Verses on Son

Where in the Bible does it say, This is my son, in whom I am well pleased? Where does it say in the Bible, This is my son, listen to him? Where does it say in the Bible, This is my son, today I have begotten him?

Here are the **exact places in Scripture** for each of those declarations, grouped cleanly and precisely.

---

1. "This is my Son, in whom I am well pleased"

(Divine approval at Jesus' baptism)

This wording (with very minor variation) appears at **Jesus' baptism**:

- **Matthew 3:17**
  "And lo a voice from heaven, saying, *This is my beloved Son, in whom I am well pleased.*"
- **Mark 1:11**
  "And there came a voice from heaven, saying, *Thou art my beloved Son, in whom I am well pleased.*"
- **Luke 3:22**
  "And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, *Thou art my beloved Son; in thee I am well pleased.*"

Key note:

- Matthew records it as a **public declaration** ("This is my Son").
- Mark and Luke record it as **direct address to the Son** ("Thou art my Son").

---

2. "This is my Son… listen to him"

(Divine command at the Transfiguration)

This is spoken at the **Transfiguration**, where Moses and Elijah appear:

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

- **Mark 9:7**
  "And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, *This is my beloved Son: hear him.*"
- **Luke 9:35**
  "And there came a voice out of the cloud, saying, *This is my beloved Son: hear him.*"

Key note:
This explicitly echoes **Deuteronomy 18:15** (the promised Prophet like Moses), now fulfilled and **commanded to be obeyed**.

---

3. "This is my Son, today I have begotten you"

(Royal / Messianic enthronement language)

This phrase originates in the **Psalms** and is later applied directly to Jesus in the New Testament.

Old Testament (source text)

- **Psalms 2:7**
  "I will declare the decree: the LORD hath said unto me, *Thou art my Son; this day have I begotten thee.*"

This is a **royal coronation psalm**, originally tied to Davidic kingship, but prophetically Messianic.

New Testament applications to Jesus

- **Acts 13:33**
  "God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, *Thou art my Son, this day have I begotten thee.*"
- **Hebrews 1:5**
  "For unto which of the angels said he at any time, *Thou art my Son, this day have I begotten thee?*"
- **Hebrews 5:5**
  "So also Christ glorified not himself to be made an high priest; but he that said unto him, *Thou art my Son, to day have I begotten thee.*"

Key note:
In the NT, this phrase is tied to:

- **Resurrection**
- **Enthronement**

- **High-Priestly appointment**

—not to creation, but to **installed Sonship in power** (cf. Romans 1:4).

One-line synthesis (theological peg)

- **Baptism:** *Approved Son*
- **Transfiguration:** *Authoritative Son — listen to Him*
- **Psalm 2 / Resurrection:** *Enthroned Son — King & Priest*

If you want, next we can **layer these three moments into a single covenantal timeline** (Adam → David → Messiah → New Creation).

Where is the covenant with Adam?

Short answer first — then the textual proof.

There is no single verse that says, "God made a covenant with Adam."
But Scripture **treats Adam covenantally**, and later biblical authors **explicitly refer back to Adam as a covenant head**.

This is what theologians call the **Adam / Creation Covenant** or **Covenant of Works**.

---

1. The *explicit* covenant reference to Adam (later Scripture)

Hosea 6:7

"But **like Adam**, they transgressed the covenant; there they dealt faithlessly with me."

Two important points:

- The Hebrew can be read **"like Adam"** (most translations)
- Adam is treated as someone who:
    - Had a **covenant**
    - **Transgressed** it
    - Became the **pattern** for later covenant breaking

This verse is the **smoking gun** that Adam stood in a covenant relationship with God.

---

2. The covenant *structure* in Genesis (even if the word isn't used)

Covenants in Scripture don't require the word *berit* to be present — they require **structure**. Genesis 1–2 clearly has it.

A. Covenant parties

- **God**
- **Adam** (as representative head of humanity)

B. Covenant context

- **Genesis 1:26–28** — Dominion mandate
- **Genesis 2:7** — Life given directly by God
- **Genesis 2:15** — Adam placed to *serve* and *guard* the garden (priestly language)

C. Covenant command (stipulation)

- **Genesis 2:16–17**

"Of every tree of the garden thou mayest freely eat:
But of the tree of the knowledge of good and evil, thou shalt not eat of it…"

This is a **legal boundary**, not a suggestion.

D. Covenant blessing

- **Life**
- **Access to the Tree of Life**
- **God's presence**
- **Ruling authority**

E. Covenant curse (sanction)

- "In the day that thou eatest thereof **thou shalt surely die**"
  (death introduced as a legal consequence)

This is **classic covenant form**.

---

3. Adam as covenant *head* in the New Testament

The New Testament treats Adam exactly the way it treats later covenant heads (Noah, Abraham, David).

Romans 5:12–19

- Adam's **one act** brings condemnation to *many*
- Christ's **one act** brings righteousness to *many*

This only works if Adam functioned covenantally.

1 Corinthians 15:21–22

"For as in Adam all die, even so in Christ shall all be made alive."

Adam and Christ are **parallel federal heads**.

---

4. Why Genesis doesn't say "covenant" outright

Two reasons:

1. **Genesis is proto-covenantal**
   It establishes the *pattern* before formal covenant language appears (Noah is the first time *berit* is used).
2. **Adam is the covenantal ground**
   Every later covenant:
   - Addresses **Adam's failure**
   - Restores **lost access**
   - Reinstates **priest-king authority**

---

5. One clean theological summary (peg-and-rope)

- **Adam** = covenant of life → broken
- **Israel** = covenant of law → broken
- **David** = covenant of kingship → incomplete
- **Christ** = covenant keeper → fulfilled

Adam isn't *missing* a covenant —
he *is* the covenantal baseline that explains why redemption is needed at all.

If you want, next we can:

- Tie Adam's covenant to **temple / priesthood**
- Or map **Genesis 1–2 → Hebrews → Revelation** as one continuous covenant arc

Berit (covenant) sounds like bereshit (beginning)

You're hearing something **real**, but it's a **phonetic resonance**, not an etymological identity. Let's pin it carefully.

The words side-by-side

- **בְּרִית — *berit*** = *covenant*
- **בְּרֵאשִׁית — *bereshit*** = *in (the) beginning*

They **sound related**, but they come from **different Hebrew roots**.

Root analysis (this matters)

Berit (בְּרִית)

- Root debated, but commonly linked to:
  - **כרת (*karat*)** = *to cut*
    → "to cut a covenant"
- Core idea: **binding relationship established by oath, often withitualized by cutting**

Bereshit (בְּרֵאשִׁית)

- Root: **ראש (*rosh*)** = *head, chief, first*
- Literally: **"in the head / in the first / at the beginning"**
- Concept: **origin, authority, source, governing principle**

So linguistically:

berit ≠ bereshit

But — here's the important theological peg 🧠

Even though they are **not etymologically the same**, Scripture **intentionally overlaps their meanings**.

Genesis opens with *bereshit…*

…and immediately unfolds **covenant reality** without naming it.

Why?

Because **covenant is embedded in creation itself**.

Why your instinct is right (conceptually)

Think in **Hebrew logic**, not dictionary logic:

- **Bereshit** = the *head / governing beginning*
- **Berit** = the *binding structure that governs relationship*

So biblically:

Creation begins covenantally
even before the word *berit* is used.

That's why:

- Adam receives **commands**
- Adam receives **life and death sanctions**
- Adam acts as **representative head**

All covenant features — **from the beginning**.

This is reinforced later in Scripture

- **Hosea 6:7**
  "Like **Adam**, they transgressed the **covenant**…"

Hosea **retroactively names** what Genesis *established*.

One clean synthesis (peg-and-rope)

- **Bereshit** = the **headwaters**
- **Berit** = the **channel**

- History flows covenantally from the beginning

So while:

- ❌ *berit* does not come from *bereshit* linguistically
- ✅ *berit* **emerges from bereshit structurally and theologically**

You weren't chasing a coincidence —
you were noticing how **covenant is woven into creation's DNA**.

If you want next, we can:

- Trace **bereshit → rosh → firstborn → kingship**
- Or show how **Jesus is called both "beginning" and covenant keeper** (Rev + Hebrews)

show how Jesus is called both "beginning" and covenant keeper (Rev + Hebrews)

Got it — **text-only**, tight, and Scripture-anchored.

Below is a **clean, two-column convergence** showing how **Jesus is called the "Beginning" (ἀρχή / rosh logic) and** how **Hebrews presents Him as the covenant keeper and mediator**. Then I'll lock them together.

I. Jesus as "Beginning" (Revelation)

1. Jesus explicitly names Himself "the Beginning"

Revelation 3:14

"These things saith the Amen, the faithful and true witness, **the beginning (ἀρχή) of the creation of God**."

Key points:

- **ἀρχή (*archē*)** does **not** mean "first thing created"
- It means **source, ruler, originating authority**
- Same semantic field as Hebrew **רֹאשׁ (*rosh*)**

So Jesus is:

the **governing head** of creation — not part of creation.

---

2. Beginning + End = covenant frame

Revelation 21:6

"I am Alpha and Omega, **the beginning and the end**."

Revelation 22:13

"I am Alpha and Omega, the beginning and the end, the first and the last."

This is **covenant language**, not metaphysics:

- Covenants have **inauguration**
- Covenants have **completion**
- Jesus claims **both ends**

---

3. Revelation's covenant climax

Revelation 21:3

"Behold, the tabernacle of God is with men, and he will dwell with them…"

That's **Eden restored** — covenant fully kept.

II. Jesus as Covenant Keeper (Hebrews)

Hebrews answers the question Revelation raises:

How can Jesus be both the Beginning and the End?

Answer: **He keeps the covenant Adam broke.**

---

1. Jesus is mediator of a better covenant

Hebrews 8:6

“He is the mediator of a **better covenant**, which was established upon better promises.”

Mediator ≠ mere messenger
Mediator = **one who fulfills both sides**

---

2. Jesus *does* what Adam, Israel, and priests could not

Hebrews 9:15

“He is the mediator of the new covenant… that they which are called might receive the promise of eternal inheritance.”

“Inheritance” is **covenant vocabulary** (Psalm 2 logic).

---

3. The critical line: covenant kept, not merely offered

Hebrews 10:9

“Then said he, Lo, I come to do thy will, O God.”

This is the **anti-Adam statement**:

- Adam: *my will*
- Jesus: *thy will*

---

4. Why Hebrews ties Sonship to covenant obedience

Hebrews 5:8–9

“Though he were a Son, yet learned he obedience… and being made perfect, he became the author of eternal salvation.”

“Perfect” here = **covenantally complete**, not morally improved.

III. Locking Revelation and Hebrews together

Here's the synthesis peg:

Concept	Revelation	Hebrews
Beginning	Jesus = ἀρχή (source / ruler)	Son appointed heir
Failure addressed	New creation needed	Old covenant broken
Mechanism	Alpha → Omega	Obedient Son
Result	God dwells with man	Eternal inheritance

IV. The deep covenant logic (this is the key)

- **Adam** was created *in* the beginning (*bereshit*)
- **Adam failed** the covenant embedded in creation
- **Jesus** is called:
  - the **Beginning** (Rev)
  - because He is the **only human who keeps covenant from start to finish** (Heb)

So biblically:

Jesus is the **true Bereshit**
because He is the **true Berit-keeper**

That's why Revelation doesn't start with Eden restored —
it starts with **the Lamb who was slain**.

If you want next, we can:

- Tie **Psalm 2 ("today I have begotten you")** directly into Hebrews + Revelation
- Or map **Adam → Ark → Tabernacle → Temple → Christ → New Jerusalem** as one continuous covenant architecture

2 Corinthians 4:13, what is Paul hyperlinking?

Great question. **Paul is very deliberately hyperlinking Scripture here**, and it's not a loose allusion — it's a tight covenantal move.

The verse in question

2 Corinthians 4:13

"We having the **same spirit of faith**, according as it is written, **I believed, and therefore have I spoken**; we also believe, and therefore speak."

Paul tells you *explicitly* that he is quoting Scripture. So the question is: **which Scripture, and why here?**

The explicit hyperlink

Paul is quoting **Psalms 116:10**:

"**I believed, therefore have I spoken**: I was greatly afflicted."

That's not incidental — Psalm 116 is doing *heavy covenantal work*.

What Psalm 116 is about (context matters)

Psalm 116 is a **thanksgiving psalm of deliverance from death**.

Key themes in the psalm:

- Near-death suffering
- Crying out to YHWH
- Deliverance from Sheol
- Public testimony after rescue
- Walking before YHWH "in the land of the living"

A few anchor lines:

- **Psalm 116:3** — "The sorrows of death compassed me…"
- **Psalm 116:8–9** — "Thou hast delivered my soul from death… I will walk before the LORD in the land of the living."
- **Psalm 116:15** — "Precious in the sight of the LORD is the death of his saints."

So Psalm 116 is about:

faith spoken out of affliction, with confidence in resurrection-like deliverance

---

Why Paul uses it *here* (2 Corinthians 4 context)

Now read **2 Corinthians 4** as a unit:

- **4:7** — "Treasure in earthen vessels"
- **4:8–9** — "Pressed… perplexed… persecuted… not destroyed"
- **4:10–11** — "Always bearing about in the body the dying of the Lord Jesus"
- **4:12** — "Death worketh in us, but life in you"
- **4:14** — "Knowing that he which raised up the Lord Jesus shall raise up us also"

Paul is **living Psalm 116 in Christ**.

So when he says:

"We have the same spirit of faith…"

He means:

the **same covenant posture** as the psalmist — trusting God *while still afflicted*, speaking *before* final deliverance.

The resurrection layer (this is crucial)

Paul is not just quoting Psalm 116 devotionally — he is **resurrection-upgrading it**.

Psalm 116:

- Faith → speech → deliverance from death (within history)

Paul:

- Faith → gospel proclamation → **resurrection after death**

That's why **4:14 immediately follows**:

"Knowing that he which raised up the Lord Jesus shall raise up us also…"

So Paul is saying:

The psalmist trusted God for rescue from death; we trust God for resurrection through Christ.

Same faith. **Greater fulfillment**.

Covenant logic Paul is invoking

Here's the clean chain:

1. **Psalm 116** — faithful sufferer speaks because he believes God will deliver
2. **Jesus** — faithful Son speaks, suffers, dies, and is raised
3. **Paul** — apostle speaks, suffers, dies daily, trusting resurrection
4. **Church** — inherits this same "spirit of faith"

This is **covenantal continuity**, not mere quotation.

Why Paul calls it "the same spirit of faith"

That phrase matters.

He's not saying:

- same emotion
- same psychology

He's saying:

the **same faith-orientation produced by God's covenant promises**, now centered on Christ.

Same pattern:

- Affliction
- Belief
- Speech
- Deliverance

One-line synthesis (peg-and-rope)

2 Corinthians 4:13 hyperlinks Psalm 116 to say:

Faith speaks while still dying, because covenant faith knows God raises the faithful — now proven decisively in Jesus.

That's why Paul can preach boldly **from an earthen vessel** — he's standing inside a **resurrection-shaped psalm**.

If you want next, we can:

- Trace how **Psalm 116 connects to the Hallel psalms and the Last Supper**
- Or show how **"I believed, therefore I spoke"** becomes a model for apostolic witness under persecution