

## Editorial: The Son of God

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For as long as the Christian church has been working out its understanding of the second person of the Trinity, it has employed analytic philosophical reflection to sharpen theological comprehension. In recent times, there has been a rekindled appreciation for the employment of analytic reflection in the service of theology. Analytic theology has established itself as a way of doing theology that employs analytic philosophical analysis in the project of faith in divinely revealed truths seeking understanding. In this issue, the fresh insights of analytic theology are applied to a theme most central to Christian theology—the Son of God.

The issue begins with Jonathan McIntosh's article, 'Christ, the Power and Possibility of God in St. Anselm of Canterbury.' McIntosh examines the role that the person of the divine Son plays in Anselm's understanding of God's power and possibilities. William Lane Craig's article 'Is God the Son Begotten in His Divine Nature?' reconsiders the doctrine of the Son's eternal generation from the Father and argues that it threatens to introduce an ontological subordinationism into the doctrine of the Trinity, despite its credal affirmation. In 'The Son of God and Trinitarian Identity Statements,' Matthew Owen and John Anthony Dunne propose a sense of 'is' that purportedly allows Classical Trinitarians to coherently affirm that the Son of God is God.

The last three articles concern the Son during his Incarnation. In 'Oneness Pentecostalism, the Two-Minds View, and the Problem of Jesus's Prayers,' Skylar D. McManus considers Jesus's prayer life to the Father in light of a concession offered to modalists by Thomas Morris in *The Logic of God Incarnate*. Emily Paul's article 'Incarnation, Divine Timelessness, and Modality' critiques a particular explanation, suggested by Brian Leftow, of how the Son becomes incarnate while God is nevertheless atemporal, according to classical theism. In the final article, 'The Two Natures of the Incarnate Christ and the Bearer Question,' Mihretu P. Guta considers

whether the two natures of Christ require two bearers and applies to this “bearer question” the Multi-Track Disposition Model of the Incarnation.

Christian analytic theology is at its best when interdisciplinary insights are employed. In this issue, the first two articles make evident the relevance of historical theology, while the third leans heavily on biblical studies. The last three articles employ insights from various subdisciplines within philosophy, from philosophy of mind, to modal metaphysics and philosophy of time, to the ontology of powers. Together, the collection of articles composing this issue focused on a central theme in Christian theology exhibit the interdisciplinary nature of analytic theology. This could not have been accomplished without the individual contributions of each author, for which we are grateful.