

Jesus of Nazareth is the Christ, the Son of the Living God.

I. Introduction.

1. The recorded in the Bible confession of faith of the Apostle Peter states, "Thou art the Christ {Greek for Promised Messiah in Hebrew OT}", and effectively to the world as to the original disciples "to whom can we go", a startling statement that there is none other. Like the Scottish Highlander series stated, "There can only be One!"

"When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. {Muslims want to say today that men said that Mohammad was one of those prophet, but wait a minute that was about 700 years later.} He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matthew 16:13-17)

2. Jesus as "the only begotten" demands that He was and is the Only and Unique son of God.

God the Fathers "only begotten Son" has a fulness of meaning explanations like God the Father and God the Son and God the Holy Spirit that can not be understood in single verses, but in the total context of the Bible and the 5 word usages of "only begotten Son", that fulness of Jesus of Nazareth as the only unique Son is seen. Those 5 are John 1:18, John 3:16, John 3:18, Hebrews 11:17, and I John 4:9, and each makes a contribution to the fulness of meaning. Micah 5:2-4 does not use "only begotten Son"; however in the usage of the word "brought forth" of the Virgin Mary giving birth to Jesus of Nazareth, the Prophet Messiah, you see just one of the fulness of meaning aspects to "only begotten Son"; that of course is begotten of Mary.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide: for

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now shall he be great unto the ends of the earth.” (Micah 5:2-4)

Dr. Chapman in the "God's Only Begotten Son" article or message below states of this aspect of "only begotten" in Micah 5:2-4: "His human body was, indeed, "brought forth" from "she which travaileth" (Micah 5:3). But long before that, He had been everlastingly going forth from "the bosom of the Father."

NOTE: A few points of exegesis of Micah 5:2-4: (1) Sorry Muslims, clearly Mohammed was not that Prophet Messiah of Deuteronomy 18:8, which Peter quoted in Acts and identified as the crucified and risen Lord Jesus Christ, nor can he be a unique and only Son of God as some of your apologetics falsely claim, their wishful thinking being that Mohammed replaced and updated Jesus as Son, Prophet, and Savior {the big problem with that is Jesus died and was resurrected and Ascended, and Mohammed died and is dead}, which is also prohibited by the "faith once for all delivered to the saints (Jude3) in the first century by the Apostles of Jesus, and the ASPI {II Peter 1:21,22} which prohibit any special revelations. {With these attempts at special revelations in a one book of the Koran, and various interpretations thereof, the Muslims are amateurs with their recent youthful apologists on the scene, for the Mormans special revealed 4 Bibles to compete with the Only Word of God.}; (2) The birth of Jesus of Nazareth in the town of Bethlehem, Judah identifies Him as the only and unique Son of God; (3) Jesus is described as the ruler over Israel as the kingdom of God which makes Him the only and unique Son of God, and everyone knows that Mohammad was born in Saudi Arabia; and (4) In Jesus "goings forth have been from of old, from everlasting", Jesus as the "Word made flesh", John would later clarify that this Son Jesus was from everlasting {surely Muslims don't claim that}, and further He was One with God, He was God, and that "all things were made by Him" as the Mediating Cause of Creation.²

The full spectrum of "only begotten Son", the Greek word "monogenes" explains in the article below, and by the way supports with the direct quotes of the 5 usages in the NT: (1) incarnation; (2) died in the place for the sins of the world, only the sinless Son of God could do that {and we know of some of the sins of Mohammad}; (3) the Name of the Lord Jesus Christ is given as the only Name for salvation; (4) eternally begotten Son of the Father, active in Creation {As Dr Chapman writes in his message below, "The

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doctrine of "eternal generation" was what the older theologians called this great truth. He did not become the only Son by His virgin birth. He was the only begotten Son from eternity, "set up from everlasting" (Proverbs 8:23).}; and (5) the whole Bible is about Jesus with so many descriptive words as Chapman uses in his final words:

*"And the government shall be upon His shoulder," for He holds the whole wide world in His hand! "And His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).
As one with the everlasting Father in the Tri-une Godhead, He is also the mighty God. He is our Creator, our Redeemer, our Resurrected Savior, our King of kings and Lord of lords. "Wherefore He is able to save them to the uttermost that come unto God by Him" (Hebrews 7:25)."*

And the bottom line of the Chapmans Bible study "only begotten Son" indicates 6 reasons why Jesus is the only Son of God: "The Lord Jesus Christ is thus Son of God (1) by miraculous conception and virgin birth, (2) by heavenly proclamation, (3) by His uniquely perfect human nature, (4) by divine inheritance, and (5) by triumphant resurrection. But, most of all and first of all, He is Son of God (6) by eternal generation--the Second Person of the Holy Trinity, the only begotten Son of God!"

God's Only Begotten Son'

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

One of our favorite Christmas Scripture verses is I John 4:9:

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him."

The marvelous incarnation in human flesh of the only begotten Son of God is not the end of the story, of course. The next verse explains that we have life through Him because God "sent His Son to be the propitiation for our sins" (I John 4:10). Our heavenly Father gives us eternal life instead of the eternal hell that we deserve because His only

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begotten Son died in our place for our sins. "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (II Corinthians 5:21).

I. The Only Begotten of the Father by Dr Henry Chapman.

Consider, though, the significance of this revelation that Jesus Christ is the Father's "only begotten" Son. This unique phrase is used with reference to the Lord Jesus just four other times, and all five verses contain vitally important truths concerning Christ. These verses are as follows:

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

This is the key verse of the Incarnation, assuring us that the man Jesus, who dwelt among us for a time, was also the eternal Word who was "in the beginning with God" and that He "was God" and that "all things were made by Him" (John 1:1-3). He was God the Creator manifest in the flesh.

"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1:18).

The Father is omnipresent, and therefore invisible to mortal eyes, but as Jesus said: "He that hath seen me hath seen the Father" (John 14:9). Men have seen and heard the Father in the person of His only begotten Son. Whenever God has been seen by men, it has been through the Son who has revealed Him.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

This verse, of course, is the most magnificent of all gospel verses; many would call it the greatest verse in the Bible. It assures us that, if we simply put our trust in our great Creator who has become man in order to die for our sins, and then to defeat death and become our Savior, our sins will be forgiven, and we shall live forever with Him.

"He that believeth on Him is not condemned: but he that believeth not is

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condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

Other than the name of the Lord Jesus Christ, "there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). In view of all that our Creator/Savior has done for us, this verse gives clear warning that those who refuse or neglect to believe on the person and work of God's only begotten Son, will die in their sins, condemned forever by the Father whose Son they have spurned.

"God sent His only begotten Son into the world, that we might live through Him" (I John 4:9).

This great Christmas verse was discussed above and is a wonderful summary verse on salvation that Christians now often write on their Christmas cards.

The Only Begotten Son

But why was it important for the Holy Spirit who inspired these five great verses to stress that the Lord Jesus was the incarnate only begotten Son of God? Many modern English translations of the New Testament apparently do not consider it important, for they render the phrase merely as "only son." It is so rendered in the Living Bible, the Revised Standard Version, the God's Word translation, the Twentieth Century New Testament, the New Living Translation, the Moffatt, Goodspeed, and Williams translations, and many others. The New International Version renders it "one and only son." There are still a few, however--the best-known being the New American Standard and the New King James--that render it correctly (as in the King James Version) as "only begotten Son."

The Greek word for "only begotten" is monogenes, the very form of which clearly denotes "only generated." As monotheism connotes only one God and monosyllable means a word of only one syllable, so monogenes means only one genesis or only one generated--or, more simply, only begotten. It does not mean "one," or even "one and only." It is worth noting that, although Christ is called the Son, or Son of God, frequently in the New Testament, He is never (in the Greek original) called the "only" son of God. The fact is, that to call Him the only Son of God would make the Bible contradict itself, for He is not the only Son of God, and certainly not the "one and only" Son of God. Angels are several times called the sons of God (e.g., Job 38:7) since they had no

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fathers, being directly created by God. Likewise, Adam was called the son of God (Luke 3:38), because he was directly created. The same applies even to fallen angels (Genesis 6:2), and even to Satan (Job 1:6), because they also were created beings. The term is also used in a spiritual sense, of course, for those who have become "new creations" in Christ Jesus by faith (II Corinthians 5:17; Ephesians 2:10; etc.). In this sense, we also are "sons of God" (e.g., I John 3:2) by special creation? **{adopted sons of God}** not physically but spiritually.

But it is never applied in this sense to Christ, for He is not a created son of God (as the Jehovah's Witnesses and other cultists teach), but a begotten Son of God--in fact, the only begotten Son of God. He never had a beginning, for He was there in the beginning (John 1:1). In His prayer to the Father in the upper room, He spoke of "the glory which I had with thee before the world was" (John 17:5).

In that wonderful Old Testament Christmas prophecy about His coming human birth in Bethlehem (Micah 5:2), we are told that His "goings forth have been from of old, from everlasting." His human body was, indeed, "brought forth" from "she which travaileth" (Micah 5:3). But long before that, He had been everlastingly going forth from "the bosom of the Father." As noted in John 1:18, He was still "in the bosom of the Father," even while He was on Earth manifesting the Father. These truths are beyond our full comprehension, of course, for they are all part of the great mystery of the Triune Godhead. Christ is "the image of the invisible God" (Colossians 1:15), for as He said: "I and my Father are one" (John 10:30).

Eternally Begotten

He is not just the only begotten Son of the Father, for He is also the eternally begotten Son of the Father. He is eternally "in His bosom," yet always "going forth" to "declare" the Father--once as the creating Word, occasionally in pre-incarnate theophanies, also through the Holy Spirit conveying God's written Word (which had been "eternally settled in heaven" [Psalm 119:89]) down to man through divinely chosen prophets, then ultimately appearing as the incarnate Word to live forever as the God/man. The doctrine of "eternal generation" was what the older theologians called this great truth. He did not become the only Son by His virgin birth. He was the only begotten Son from eternity, "set up from everlasting" (Proverbs 8:23).

The First Begotten from the Dead

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But that is not all. He was not just the only begotten Son in the beginning, He soon also became the "first begotten of the dead" in time (Revelation 1:5). He was "declared to be the Son of God with power, by the resurrection from the dead" (Romans 1:4). When Paul at Antioch preached on the resurrection, he declared that God "hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee" (Acts 13:33). He is the only begotten Son eternally and now the first begotten Son by resurrection, "the first fruits of them that slept" (I Corinthians 15:20). What a wonderful Savior is Jesus Christ, our Lord! The Lord Jesus is not only the unique Son of God by eternal generation and by resurrection, but also by divine inheritance. God has "spoken unto us by His Son, whom He hath appointed heir of all things" (Hebrews 1:2).

The Uniquely Incarnate Son

His unique human birth, miraculously conceived with a divinely created body in a virgin's womb, had also marked Him as the incarnate Son of God. To Mary, the angel had said:

"Fear not . . . that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:30,35).

His unique righteousness, in both character and action, still further marks Him as Son of God, for He alone possessed the divine nature from the beginning. He said on one occasion:

"The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise" (John 5:19).

He was even identified as God's Son by heavenly proclamation.

"There came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased" (Mark 1:11).

The Lord Jesus Christ is thus Son of God by miraculous conception and virgin birth, by heavenly proclamation, by His uniquely perfect human nature, by divine inheritance, and by triumphant resurrection. But, most of all and first of all, He is Son of God by eternal generation--the Second Person of the Holy Trinity, the only begotten Son of God!

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The Son Given

There is another great Christmas verse. "For unto us a child is born," known and beloved by every born-again Christian. That child was the infant Jesus, born of the virgin as prophesied hundreds of years in advance (Isaiah 7:14) in the little town of Bethlehem, as also prophesied (Micah 5:2). At the same time, "Unto us a son is given." That Son was the only begotten, eternally begotten Son of God. "And the government shall be upon His shoulder," for He holds the whole wide world in His hand! "And His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isaiah 9:6).

As one with the everlasting Father in the Tri-une Godhead, He is also the mighty God. He is our Creator, our Redeemer, our Resurrected Savior, our King of kings and Lord of lords. "Wherefore He is able to save them to the uttermost that come unto God by Him" (Hebrews 7:25).

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III. Cautionary Notes.

1. That is what we know from "the faith once for all delivered to the saints" in the first century, that included in the Bible as the Word of God; and it is sufficient; however, we must know that (a) "we see through a glass darkly, but then face to face and we shall know even as we are known" (b) when "we shall be like Him {Lord Jesus Christ}, and (c) for we shall see Him as He is" {it is foolhardy for Muslims to desire to make Mohammad and themselves to be "like HIM" before this time, the time of the complete redemption of our souls and resurrected bodies in His likeness.}.
 2. After every thing by good ASPI Bible hermeneutics and exegesis has been known of this Word of God, we must recognize that God the Father, God the Son, and God the Holy Spirit can not be comprehended. We are reminded that "His ways
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are higher than our ways, and His thoughts are higher than our thoughts"; and we stand in awe (Isaiah 55:5-9)

"Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee. Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isaiah 55:5-9)

3. Those of the Mormons, Masons, Muslims, and Pentecostals, and Jehovah Witnesses; and any that take liberties with the Bible with special revelation should note the following curses on those who try "to add or take away" and those that strive to preach a Gospel other than that first century delivered by Paul, Jesus, and all His Apostles--

(a). *Revelation 22:19.*

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Revelation 22:19)

(b). *II Corinthians 11:3-4.*

"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh preacheth another Jesus, whom we have not preached, or if ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with him." (II Corinthians 11:3,4)

(c). *Galatians 1:6-9.*

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." (Galatians 1:6-9)

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IV. Some other comments and commentators on “Monogenes” for one and unique Son of God.

1. Strong’s Analytical Concordance on “only begotten” the single Greek word **monogenés is only begotten**

Original Word: μονογενής, ἕς

Part of Speech: Adjective

Transliteration: monogenés

Phonetic Spelling: (mon-og-en-ace’)

Short Definition: only, only-begotten, unique

Definition: only, only-begotten; unique.

2. F. F. Bruce.

Good 'ole level headed Dr. Bruce writes in his commentary of the Gospel of John, “We should not read too much into “only begotten”; and surely we did not and would not except for the Muslim apologetics that want to highjack it to apply to Mohammad, born about 700 years after Jesus of Nazareth. He says the Greek term means no more than “only” and “unique”.

He lists some usages of the “only” as: (1) widow of Nain’s “only” son, Luke 7:12; (2) Jairus’s only daughter, Luke 8:41; (3) and Isaac, Abrahams son, Hebrews 11:17, not only but unique—Ishmael, the father of the Arabs and the Muslims, was also a son of Abraham but not unique because unlike Isaac he was not given by Promise. Bruce continues about John 1:9-14 and on the subject of the word “incarnate”: “..it {monogenes} does at the least show that Jesus is God’s Son in a unique way. No other is or can be the Son of God as He is.”

And, “The unique character of the relationship between the Father and the Son is one of the great themes of this Gospel” {the Gospel of John}.

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