

# ***A Biblical examination of the meaning of the Greek word μονογενής – “monogenēs”, as it relates to our Lord Jesus Christ.***

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**NOTE:** - All Bible texts are taken from the King James Version; and the compiler has supplied all emphasis throughout this Study Document. All references to the Greek New Testament, are taken from the “Received Text”, from which the King James New Testament was translated from.

The primary New Testament Greek Lexicon to be referred to, will be the following Greek-English New Testament Lexicon, which is acknowledged to be the “*rolls-royce*” of Greek New Testament Lexicons: -

“A Greek-English Lexicon of the New Testament and Other Early Christian Literature.” By Walter Bauer. Translated and adapted by William F. Arndt and F. Wilbur Gingrich. Revised and Augmented by F. Wilbur Gingrich and Frederick W. Danker. Second Edition, 1979.

It shall from henceforth, be referred to as “**BAGD**”.

All English translated texts that are taken from the Jewish made, Greek translation of the Old Testament Scriptures, that is known as the Septuagint [it shall be referred to from now on as the **LXX**], have been taken from Sir Lancelot Charles Lee Brenton’s 1851 English translation.

## THE ISSUE TO BE EXAMINED: -

The meaning of the Greek word **μονογενής** – “**monogenēs**” as it relates to our Lord Jesus Christ in the New Testament writings, shall be the subject of this Study Document. The Apostle John has used this word five times in his writings, and all are in relation to our Lord Jesus Christ. It is from these five occurrences in John’s writings that we find the expression, “the only begotten Son”, referring to our Lord Jesus Christ.

The issue of this Greek word’s meaning as it relates to Christ, has been a subject of controversy over the centuries, having also some relevance to the subject of the Deity of Christ.

Having studied this Greek word rather thoroughly over the last few months, both from the Scriptures, the LXX Old Testament writings, Josephus’ writings, other ancient Greek literature<sup>1</sup>, and also having read many hundreds of pages of studies and journal articles from Biblical scholars on this topic, I can summarize the main views as to the meaning of this Greek word, as it relates to Christ.

1. The traditional, orthodox understanding of **μονογενής** – “**monogenēs**” as it relates to Christ, is that God the Father begat or generated his Son in the ages of eternity, so that the Son was begotten in “the express image of his person” – Hebrews 1:3. They believe that this belief is sustained by the prophecy of Psalm 2:7<sup>2</sup>, among other Scripture passages. This belief was first publicly summarized in the Creed produced at the Council of Nicaea in 325 C. E. Below is how it was originally stated at this Ecumenical Council in 325: -

“And in one Lord Jesus Christ, the Son of God, begotten of the Father [the only-begotten; that is, of the essence of the Father, God of God,] Light of Light, very God of very God, begotten, not made, being of one substance with the Father;”<sup>3</sup>

In the Creed produced at the Ecumenical Council of Constantinople in 381, this article containing more specific information concerning Christ’s **supposed** origin reads as follows: -

“And in one Lord Jesus Christ, **the only-begotten Son of God, begotten of the Father before all worlds (æons)**, Light of Light, very God of very God, begotten, not made, being of one substance with the Father;”<sup>4</sup>

**NOTE: -** This teaching has also been taught in the historic creeds of some of the Protestant churches, throughout the centuries. For those Christians who hold to this belief concerning Jesus, it is often considered to be part of the original “faith which was once delivered unto the saints” – Jude 3. It is this understanding of **μονογενής** – “**monogenēs**” as it relates to Christ, that was first used in Jerome’s Latin Vulgate, and that is used in the King James Version.

2. Within the last 120 or so years, more and more New Testament Scholars and Greek Lexicographers, have come to understand **μονογενής** – “**monogenēs**” as it relates to Christ, as meaning “only; one of a kind; unique”. They

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<sup>1</sup> Most of the ancient Greek literature which I have examined which contains the word **μονογενής** – “**monogenēs**”, were generally written several hundred years before the New Testament was written; they were also written by pagan Greek writers. Therefore, I have given less weight to their use of **μονογενής** – “**monogenēs**”, than the writings of Greek speaking Jewish or Christian authors, who wrote nearer to the time of the New Testament era.

<sup>2</sup> Psalm 2:7: - “I will declare the decree: the LORD hath said unto me, Thou *art* my Son; this day have I begotten thee.”

<sup>3</sup> [https://en.wikipedia.org/wiki/Nicene\\_Creed](https://en.wikipedia.org/wiki/Nicene_Creed) - accessed 4/12/18.

<sup>4</sup> Ibid.

understand that it has no reference to Christ's supposed origin in eternity as taught in Belief 1 above. Quite a number of New Bible translations reflect this understanding concerning **μονογενής** – “**monogenēs**” as it relates to Christ.

3. There are some Christians who believe that **μονογενής** – “**monogenēs**” as it relates to Christ, is **NOT** referring to any supposed begetting or generation of Christ in eternity. Rather, they see that it refers to Christ's being begotten at the time of his incarnation, when he became flesh. They understand that the five Johannine<sup>5</sup> occurrences of **μονογενής** – “**monogenēs**”, are all referring to Christ's being sent into this world by the Father, at the time of his first Advent. They understand that Christ has always existed from all eternity as God [that is, as **the Word**], and that he only became the Son of God, at the time when he was made flesh. They believe that the prophecy of Psalm 2:7 applies to Christ's resurrection from the dead.

4. There are other Christians who understand **μονογενής** – “**monogenēs**” as it relates to Christ, as referring to God's “only begotten Son”, that is, as meaning, God's “dearly, beloved Son”.

After having spent the last few months undertaking a thorough examination of this issue, I have come to the conclusion, that I find elements of truth in Beliefs 2, 3 & 4. I don't believe that Belief 1 to be Biblically sound, although it is a long established traditional belief. It is in reality, “the faith of the creeds”. Being more specific, I believe that Beliefs 3 & 4 to be the correct Biblical positions, and to be free from error.

I pray that the Holy Spirit will guide the reader into the truth of this subject, in a way that our Lord and Saviour, Jesus Christ, will be exalted and uplifted to his rightful position within the Godhead, and that his full eternal Deity will be acknowledged by the reader.

Rick Henwood – December, 2018.

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<sup>5</sup> Johannine is defined as “*Relating to the Apostle St John the Evangelist, or to the Gospel or Epistles of John in the New Testament.*” – The Oxford English Dictionary, Online edition; accessed 4/12/18.

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# THE DEFINITION OF μονογενής – “monogenēs” AS IT APPEARS IN GREEK-ENGLISH LEXICONS AND BIBLE DICTIONARIES THROUGHOUT THE YEARS: -

I will list the definition of **μονογενής** – “**monogenēs**” as it appears in a number of Greek-English Lexicons and Bible Dictionaries. I will list the definitions in chronological order, according to the year of their publication. This will give the reader a good foundation for the historical meaning of **μονογενής** – “**monogenēs**”, when I shall undertake the more detailed examination of the various aspects of this subject.

**1829:** - “*Μονογενής, έος, ος, ό, ή, from μόνος only, and γένω or γείνω to beget.*”

“1. It denotes an *only* or *only-begotten* child. occurrences Luke vii. 12. viii. 42. ix. 38. Heb. xi. 17. In which last passage *Isaac* is called *Abraham’s only-begotten* son, in respect of his issue by *Sarah*. Compare Gen xxii. 2. [occurrences LXX, Ps. xxii. 20. xxxv. 17. for Hebrew יחיד and Wisd. vii. 22. (πνεῦμα μονογενές.) Tobit. iii.15. viii.17.]”

“2. It is applied to *Jesus Christ*; the *only-begotten* Son of God. occurrences John i. 14, 18. iii. 16, 18. 1 John iv. 9. Though I am not ignorant how strenuously\* some great and good men have insisted, that this term relates to the *divinity* or *divine nature* in Christ, yet truth obliges me to declare, that I apprehend it *strictly* and *properly* refers to his *humanity*, which, as it was *begotten of God*, was *therefore* the *Son of God*, Luke i. 35, ... and as *no other man* was thus *begotten*, was the *only-begotten* Son of God.† And, according to John i. 18, though *no one* (οὐδεὶς) *had seen God at any time*, yet *this only-begotten Son, who is in the bosom of the Father*, i. e. “not only the special object of the Father’s love, but who is admitted to his most secret counsels‡,” *he hath declared him*. [Some understand by *μονογενής* beloved, as the Hebrew יחיד is translated by ἀγαπητός or ἀγαπώμενος in Gen. xxii. 2, 4, 16. Amos viii. 10. Zech. xii. 10. Prov. iv.3; but Aquila, in the first and last passages, translates it *μονογενής*. Parkhurst gives no reason for departing from Bishop Bull, &c. except the fact of our Saviour’s miraculous birth; nor does the sense which he has substituted agree so well with the passages in which the word occurs.]”<sup>6</sup>

**1840:** - “*Μονογενής, έος, adj. born, or produced alone; that grows alone. Th. μόνος, γένος, γένω.*”<sup>7</sup>

**1889:** - “*μονογενής, -ές, (μόνος and γένος), (Cic. unigena; Vulg. [in Lk. unicus, elsewh.] and in eccl. writ, unigenitus), single of its kind, only, [A.V. only-begotten]; used of only sons or daughters (viewed in relation to their parents), Hes. theog. 426, 448; Hdt. 7, 221; Plat. Critias 113 d.; Joseph, antt. 1, 13, 1; 2, 7, 4; μονουενές τέκνον πατρί, Aeschyl. Ag. 898. So in the Scriptures: Heb. xi. 17; μονογενή είναι τινι (to be one’s only son or daughter), Judg. xi. 34; Tob. iii. 15; Lk. vii. 12; viii. 42; ix. 38; [cf. Westcott on Epp. of Jn. p. 162 sqq.]. Hence the expression ό μονογ. υίός τοῦ θεοῦ and υίός τοῦ θεοῦ ό μονογ., Jn. iii. 16, 18; i. 18 [see below]; 1 Jn. iv. 9; μονογενής παρὰ πατρός, Jn. i. 14 [some take this*

<sup>6</sup> A Greek and English Lexicon to the New Testament: in which the words and phrases occurring in those sacred books are distinctly explained; and the meanings assigned to each authorized by references to passages of scripture, and frequently illustrated and confirmed by citations from the Old Testament and from the Greek writers.” By John Parkhurst. A new edition by Hugh James Rose; 1829; pp. 556 & 557.

<sup>7</sup> A New Greek and English Lexicon; principally on the plan of the Greek and German Lexicon of Schneider: the words alphabetically arranged; distinguishing such as are poetical, of dialectic variety, or peculiar to certain writers and classes of writers; with examples, literally translated, selected from the classical writers. By James Donnegan, M. D.; First American Edition; 1840; p. 856.

generally, owing to the omission of the art. (cf. Green p. 48 sq.)), used of Christ, denotes *the only son of God* or one who in the sense in which he himself is the son of God has no brethren. He is so spoken of by John not because *ὁ λόγος* which was *ἐνσαρκωθείς* in him was eternally generated by God the Father (the orthodox interpretation), or came forth from the being of God just before the beginning of the world (Subordinationism), but because by the incarnation (*ἐνσάρκωσις*) of the *λόγος* in him he is of nature or essentially Son of God, and so in a very different sense from that in which men are made by him *τέκνα τοῦ θεοῦ* (Jn. i. 13). For since in the writings of John the title *ὁ υἱὸς τοῦ θεοῦ* is given only to the historic Christ so called, neither the Logos alone, nor Jesus alone, but *ὁ λόγος ὁ ἐνσαρκωθείς* or Jesus through the *λόγος* united with God, is *ὁ μονογ. υἱὸς τοῦ θεοῦ*.<sup>8</sup>

**1889:** - “μονογενής, ἕξ γίγνομαι<sup>1</sup> only-begotten, single, Hes., Hdt., etc.; μ. αἷμα one and the same blood, Eur.

<sup>1</sup> μονο-γενής, epic and ionic μουνο-γενής, ἕξ<sup>9</sup>

**1896:** - “Μονογενής, ἕος, οὔς, ὁ, ἡ, (μόνος & γένος) only begotten, only born, Lu. 7.12; 8.42; 9.38. He. 11.17; by implication most dear, most beloved, Jno. 1.14, 18; 3.16, 18. 1 Jno. 4.9.”<sup>10</sup>

**1906:** - “ONLY BEGOTTEN”

**1. Meaning.**—There is no doubt that the term ‘only begotten’ indicates a *nuance* of the Greek *μονογενής* which is very seldom emphasized. As H. Schmidt proves, the word *γίγνεσθαι* has in general usage entirely lost the early sexual sense of the root *γεν*. It means simply ‘to arise,’ ‘to become.’ It signifies ‘that that which previously was not there and had no existence comes into being’; *μονογενής* is ‘what alone acquires or has existence,’ it is merely a fuller form for *μόνος* (as *πρωτογενής* = *πρῶτος*, *ὁμογενής* = *ὅμοιος*, *ἀειγενής* = *αἰώνιος*). When we have to do with living beings — men or animals—the meaning ‘born,’ ‘begotten’ is, of course, congruous, but there is no emphasis whatever attached to this side. When Christ is designated *μονογενῆς υἱός*, the emphasis is laid not on the fact that He as Son was ‘born’ or ‘begotten’ (in contrast to being ‘created’ or ‘made’), but that He is the ‘only’ Son, that as Son of God He has no equal. The Latin translators were quite right when originally they rendered the expression *υἱὸς μονογενῆς* simply by *filius unicus*, not by *filius unigenitus*. It was the dogmatic disputes as to the inner essential relations between Christ and God, especially those raised by Arius, which first gave occasion for emphasizing the point that Christ as the Son of God was a ‘begotten’ Son, *i.e.* that He did not form part of the creation. After that it became a general custom to render *μονογενῆς* by *unigenitus*, ‘only begotten.’

“... **2. NT usage.**—In the NT the expression *υἱὸς μονογενῆς* is used only of Christ by John (Joh 3:16; Joh 3:18, 1Jn 4:9). The passage Joh 1:14 is a contested reading, and in any case comes only indirectly into comparison. Elsewhere in the New Test, the expression occurs in Luk 7:12 (the young man of Nain), Luk 8:42 (the daughter of Jairus), Luk 9:38 (the demoniac boy), Heb 11:17 (Isaac). In the LXX Septuagint *μονογενῆς* is frequently the translation of *ἑἷς*, especially wherever the idea of uniqueness or aloneness seems to be emphasized: Jdg 11:34, Psa 22:20; Psa 25:16; Psa 35:17; (cf. also Tob 3:15; Tob 6:10; Tob 6:14; Tob 8:17). The expression *μονογενῆς* acquires a qualitative secondary meaning from the fact that what is ‘unique’ is naturally of special value. An ‘only son’ is a specially beloved son. This secondary meaning belongs in all likelihood to the expression *υἱὸς μονογενῆς* in Jn. also. Cremer compares with it the term used by St. Paul in Rom\_8:32 — *υἱὸς ἰδίου*. In the LXX Septuagint, where this secondary meaning is emphasized, the rendering *ἀγαπητός* is chosen for : Gen 22:2; Gen 22:12; Gen 22:16, Jer 6:26, Amo 8:10, Zec 12:10. In the Synoptics (in the narratives of the Baptism and the Transfiguration), where Christ is called *υἱὸς ἀγαπητός*, *μονογενῆς* could hardly be substituted. The expression here corresponds to the *ἄ* of Isa 42:1 [LXX Septuagint *ἐκλεκτός*] (for *ἀγαπητός* in

<sup>8</sup> A Greek-English lexicon of the New Testament, being Grimm's Wilke's Clavis Novi Testamenti, translated, revised and enlarged. by Joseph Henry Thayer; 1889; pp. 417 & 418.

<sup>9</sup> An Intermediate Greek-English Lexicon. By Henry George Liddell & Robert Scott; Oxford, Clarendon Press. 1889. Accessed from [www.perseus.tufts.edu](http://www.perseus.tufts.edu) 8/12/18.

<sup>10</sup> A Greek-English Lexicon to The New Testament Revised and Enlarged; By Thomas Sheldon Green; 1896; p. 206.

Luk\_9:35 Cod. B and other Manuscripts give ἐκλελεγμένος). In all the passages in Jn., with the exception of Joh 1:14, it seems we might substitute the expression ἀγαπητός for μονογενής.”<sup>11</sup>

**1908: -** “BEGOTTEN (ONLY.)”

“μονογενής, only begotten; used to denote the relation of Christ to the Father.”

“John i. 14, 18; iii. 16, 18; 1 John iv. 9.”

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“BEGOTTEN SON (ONLY.)”

Heb. xi. 17.”

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“... ONLY”

“1. μόνος, only (*i. e.* alone, without others) alone, (*of many*, one out of many.)

“a. *Neut.*, as *adverb*, only alone.”

“2. μονογενής, the only begotten, *i. e.* only child.”<sup>12</sup>

**1910: -** “Only-begotten, adj. P. and V. μονογενής (Plato)”<sup>13</sup>

**NOTE: -** “P” = the word has prose authority. “V” = the word is found in a verse.

**1917: -** “μονογενής, of children, *only-born, only.*”<sup>14</sup>

**1922: -** “μονογενής, -έξ, (<μόνος, γένος), [in LXX: Jg 11<sup>34</sup>, Ps 21 (22)<sup>20</sup> 24(25)<sup>16</sup> 34(35)<sup>17</sup> (τῆς), To 3<sup>15</sup> 6<sup>10,14</sup> 8<sup>17</sup>, Wi 7<sup>22</sup>, Ba 4<sup>16\*</sup>;] *only, only begotten* (DCG, ii, 281), of sons and daughters: Lk 7<sup>12</sup> 8<sup>42</sup> 9<sup>38</sup>, He 11<sup>17</sup>; of Christ, Jo 3<sup>16, 18</sup>, 1 Jo 4<sup>9</sup>; μ. παρὰ πατρός, Jo 1<sup>14</sup>; μ. θεός, ib. 18. †”<sup>15</sup>

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<sup>11</sup> Dictionary of Christ and the Gospels; edited by James Hastings. Article – “ONLY BEGOTTEN” – by Ferdinand Kattenbusch; Volume II, pp. 281 – 283; 1906.

<sup>12</sup> A Critical Lexicon and Concordance to the English and Greek New Testament, together with an Index of Greek Words, and Several Appendices. By E. W. Bullinger; 1908; pp. 92 & 555.

<sup>13</sup> English-Greek Dictionary - A Vocabulary Of The Attic Language; By S. C. Woodhouse; 1910; p. 574.

<sup>14</sup> A pocket Lexicon to the Greek New Testament; By Alexander Souter; 1917; p. 163.

<sup>15</sup> A Manual Greek Lexicon of the New Testament; by G. Abbott-Smith; 1922; p. 296.

**1929:** - “μονογενής is literally "one of a kind." "only," "unique" (unicus), not "only-begotten," which would be μονογέννητος (unigenitus), and is common in the LXX in this sense (eg. Judg 11<sup>34</sup>, Ps 21 (22)<sup>20</sup>, 24 (25)<sup>16</sup>, Tob, 3<sup>15</sup>). It is similarly used in the NT of “only” sons and daughters (Lk 7<sup>12</sup>, 8<sup>42</sup>, 9<sup>38</sup>), and is so applied in a special sense to Christ in Jn 1<sup>14,18</sup>, 3<sup>16, 18</sup>, 1 Jn 4<sup>9</sup>, where the emphasis is on the thought that, as the "only" Son of God, He has no equal and is able fully to reveal the Father.”<sup>16</sup>

**1940:** - “μονο-γενής; ἕς, Ep. and Ion. μουνο-, (γένος)”

“A.the only member of a kin or kind: hence, generally, only, single, “παῖς” Hes.Op.376, Hdt.7.221, cf. Ev.Jo.1.14, Ant.Lib.32.1; of Hecate, Hes. Th.426.

2. unique, of τὸ ὄν, Parm. 8.4; “εἷς ὄδε μ. οὐρανὸς γεγονώς” Pl.Ti.31b, cf. Procl.Inst.22; “θεὸς ὁ μ.” Sammelb.4324.15.

3. μ. αἷμα one and the same blood, dub. l. in E. Hel.1685.

4. Gramm., having one form for all genders, A.D.Adv. 145.18.

5. name of the foot \_\_\_ ^, Heph.3.3.

II. Adv. -νῶς, φέρεται μ. ἐν ἐνὶ τόπῳ grows only in one place, Peripl.M.Rubr.56, cf. 11.

2. in a unique manner, Aët. 15.13,14.”<sup>17</sup>

**1979:** - “μονογενής, ἕς (Hesiod+; LXX; Josephus; loanword in rabbinical literature) only (so mostly, including Judg 11:34; Tob 3:15; 8:17) of children: of Isaac, Abraham’s only son (Jos. Ant. 1, 222) Hb 11:17. Of an only son (Plutarch, Lycurgus 31, 8; Jos., Ant. 20, 20) Lk 7:12; 9:38. Of the daughter (Diodorus Siculus 4, 73, 2) of Jairus 8:42. – Also unique (in kind) of something that is the only example of its category (Cornutus 27 p. 49, 13 εἷς κ. μονογενής ὁ κόσμος ἐστί. μονογενῆ κ.μόνα ἐστίν. = ‘unique and alone’; Plato Timaeus 92c). Of the mysterious bird, the Phoenix 1 Clement 25:2. – In the Johannine literature μ. is used only of Jesus. The meanings only, unique may be quite adequate for all its occurrences here ... But some (e. g. WBauer, Handbuch zum NT) prefer to regard μ. as somewhat heightened in meaning in J and 1 J to only-begotten or begotten of the Only One, in view of the emphasis on γεννηᾶσθαι ἐκ θεοῦ (J 1:13 al.); in this case it would be analogous to πρωτότοκος (Ro 8:29; Col. 1:15 al.). τὸν υἱὸν μ. ἔδωκεν J 3:16 (Philo Byblos [100 AD] in Eusebius, Praeparatio Evangelica 1, 10, 33: Cronus offers up his μονογενής υἱός). ὁ μ. τοῦ θεοῦ vs. 18; confer J 1:34, v. 1. τὸν υἱὸν τὸν μ. ἀπέσταλκεν ὁ θεός 1 J 4:9; confer Diognetus 10:2.”<sup>18</sup>

<sup>16</sup> The Vocabulary of the Greek New Testament; Illustrated from the papyri and other non-literary sources. by J. H. Moulton & G. Milligan; 1929; pp. 416 & 417.

<sup>17</sup> A Greek-English Lexicon. revised and augmented throughout by Sir Henry Stuart Jones. Henry George Liddell & Robert Scott, with the assistance of. Roderick McKenzie. Oxford. Clarendon Press. 9<sup>th</sup> edition, 1925 - 1940. Accessed from [www.perseus.tufts.edu](http://www.perseus.tufts.edu) - 8/12/18.

<sup>18</sup> BAGD.; p. 527.



## THE HEBREW WORD יָחִיד - “YĀCHĪYD” EXAMINED: -

**NOTE:** - Before I shall examine the Greek Biblical evidence concerning the Greek word **μονογενής** – “**monogenēs**”, I shall examine the Hebrew word **יָחִיד** - “**yāchīyd**” [See Strong’s, Hebrew Number, 3173], as it appears in the Old Testament Scriptures. The reason for first examining this Hebrew word is rather simple; this word is the Hebrew equivalent for the Greek **μονογενής** – “**monogenēs**”. By being able to understand its semantic range of meaning and its uses in the Old Testament Scriptures, this will lay a solid foundation for examining the Biblical evidence relating to the Greek word **μονογενής** – “**monogenēs**”.

This Hebrew word appears 12 times in the Old Testament. It is translated in the King James Version as “**child**” – “**once**”; “**darling**” – **twice**; “**desolate**” – **once**; “**only**” – **6x**; “**solitary**” – **once**; “**son**” – **once**.

It is defined as: - “**adjective and substantive only, only one, solitary** (New Hebrew *id.*; Aramaic יְחִידִי , יְחִיד , *id.*; Arabic *solitary* ) — 1. *only one*, especially of an only son, Gn 22:2 , 12 , 16 את בנך את יְחִידְךָ thy son, thine *only one*, אָבִל יְחִיד Am 8:10 Je 6:26 mourning for *an only son*, זָכַר יְחִיד על כַּמְסַפֵּד Zc 12:10, Pr אָמִי לִפְנֵי יְחִידְךָ 4:3 ; so fem. יְחִידָה Ju 11:34. 2. feminine יְחִידָה as substantive ψ 22:21 ; יְחִידָתִי 35:17 my *only one*, poetical for *my life*, as the one unique and priceless possession which can never be replaced (in each || 3 . נִפְשִׁי . *solitary* , ψ 25:16 כי בְּיָתֵהּ יְחִידִים מוֹשִׁיב כִּי 68:7 ; יְחִיד causing *solitary, isolated ones* (i.e. friendless wanderers or exiles; || אֶסְרִיֶם) to dwell at home (P. de Lagarde Ch *al. מְשִׁיב מְשִׁיב bringing back home*).”<sup>19</sup>

Below, I shall list every verse where **יָחִיד** - “**yāchīyd**” appears in the Old Testament. I will also list in brackets, alongside **יָחִיד** - “**yāchīyd**”, the Greek word that the Greek speaking, Jewish scholars used for **יָחִיד** - “**yāchīyd**”, when they translated the Hebrew Old Testament Scriptures into the Greek LXX translation.

The Hebrew word **יָחִיד** - “**yāchīyd**” is used three times concerning the Biblical story of Abraham’s being commanded by the Lord to offer up his only, beloved son Isaac, as a burnt offering.

Genesis 22:2, 12 & 16: - “And he said, Take now thy son, thine only [**יָחִיד** - “**yāchīyd**”]; LXX - ἀγαπητός – “**agapētos**”] son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. ... And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only [**יָחִיד** - “**yāchīyd**”]; LXX - ἀγαπητός – “**agapētos**”] son from me. ... And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only [**יָחִיד** - “**yāchīyd**”]; LXX - ἀγαπητός – “**agapētos**”] son.”

The Hebrew word **יָחִיד** - “**yāchīyd**” is used to describe the Hebrew warrior Jephthah’s only daughter, who was his only child.

Judges 11:34: - “And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child [**יָחִיד** - “**yāchīyd**”]; LXX - μονογενής – “**monogenēs**”]; beside her he had neither son nor daughter.”

<sup>19</sup> The Enhanced Brown-Driver-Briggs Hebrew And English Lexicon With An Appendix Containing The Biblical Aramaic. By Francis Brown with the cooperation of S. R. Driver and Charles A. Briggs; based on the Lexicon of William Gesenius. Digital edition - 2000; p. 996.

The Hebrew word **יָחִיד** - “yâchîyd” is used to describe the Psalmist’s prayer for the deliverance of the precious life, *his darling*, from the power of evildoers.

Psalm 22:20: - “Deliver my soul from the sword; my\* darling [**יָחִיד** - “yâchîyd”]; LXX - **μονογενής** – “monogenēs”] from the power of the dog.”

NOTE: - \*The margin has for “my darling” – “Heb. *my only one*”.

The Hebrew word **יָחִיד** - “yâchîyd” is used to describe the Psalmist’s desolate, lonely situation.

Psalm 25:16: - “Turn thee unto me, and have mercy upon me; for I am desolate [**יָחִיד** - “yâchîyd”]; LXX - **μονογενής** – “monogenēs”] and afflicted.”

The Hebrew word **יָחִיד** - “yâchîyd” is used to describe the Psalmist’s prayer for the deliverance of the precious life, *his darling*, from the power of evildoers.

Psalm 35:17: - “Lord, how long wilt thou look on? rescue my soul from their destructions, my\* darling [**יָחִיד** - “yâchîyd”]; LXX - **μονογενής** – “monogenēs”] from the lions.”

NOTE: - \*The margin has for “my darling” – “Heb. *my only one*”.

The Hebrew word **יָחִיד** - “yâchîyd” is used to describe the Psalmist’s desolate, lonely situation.

Psalm 68:6: - “God setteth the solitary [**יָחִיד** - “yâchîyd”]; LXX – **μόνотροπος** – “monotropos”] in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry *land*.”

In each of the following four verses, the Hebrew word **יָחִיד** - “yâchîyd” is used to describe a beloved, only son.

Proverbs 4:3: - “For I was my father’s son, tender and only [**יָחִיד** - “yâchîyd”]; **ἀγαπάω** – “agapaō”] beloved in the sight of my mother.”

Jeremiah 6:26: - “O daughter of my people, gird *thee* with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son [**יָחִיד** - “yâchîyd”]; LXX - **ἀγαπητός** – “agapētos”], most bitter lamentation: for the spoiler shall suddenly come upon us.”

Amos 8:10: - “And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only son [**יָחִיד** - “yâchîyd”]; LXX - **ἀγαπητός** – “agapētos”], and the end thereof as a bitter day.”

Zechariah 12:10: - “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one

mourneth for his only son [יָחִיד - “yâchîyd”; LXX - ἀγαπητός – “agapētos”], and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.”

#### A BRIEF SUMMARY: -

- In six verses [Genesis 22:2, 12 & 16; Jeremiah 6:26; Amos 8:10 & Zechariah 12:10], the LXX has used the Greek word ἀγαπητός – “agapētos”<sup>20</sup> for the Hebrew word יָחִיד - “yâchîyd”.
- In four verses [Judges 11:34; Psalm 22:20; 25:16; 35:17], the LXX has used the Greek word μονογενής – “monogenēs” for the Hebrew word יָחִיד - “yâchîyd”.
- In one verse [Proverbs 4:3], the LXX has used the Greek word ἀγαπάω – “agapaō”<sup>21</sup> for the Hebrew word יָחִיד - “yâchîyd”.
- In one verse [Psalm 68:6], the LXX has used the Greek word μονότροπος – “monotropos”<sup>22</sup> for the Hebrew word יָחִיד - “yâchîyd”.

☞ The Hebrew word יָחִיד - “yâchîyd” does **NOT** mean only begotten, or only generated. Rather, its meaning is **only one**, with a strong sense of a **dearly beloved, only child**.

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<sup>20</sup> This Greek adjective [see – [Strong’s Greek Number, 27](#)] is often used in the New Testament when referring to Christ as God’s **beloved** Son.

<sup>21</sup> This Greek verb [see [Strong’s, Greek Number 25](#)] has been used in the New Testament when referring to Christ as the **beloved** [see [Ephesians 1:6](#)].

<sup>22</sup> This Greek word does not appear in the New Testament, and this verse is its only occurrence in the LXX.

# THE OCCURRENCES OF μονογενής – “monogenēs” IN THE LXX OLD TESTAMENT.

This Greek word **μονογενής** – “**monogenēs**” appears 10 times in the LXX Old Testament Scriptures.

Its use in the **LXX** is defined as “μονογενής,-ής,-ές ... Jgs 11,34; Ps 21(22),21; 24(25),16; 34(35),17 *the only member of a kin, only-begotten, only (of children) Jgs 11,34; id. (of God) Od 14,13; alone in its kind, one only Wis 7,22.*”<sup>23</sup>

Below is a list of all of its occurrences in the LXX Old Testament, and I will list the actual Greek text with an English transliteration in brackets.

The following verse is referring to the Hebrew warrior Jephthae’s being met by his only daughter, who was his only child.

Judges 11:34: - “And Jephthae came to Masepha to his house; and behold, his daughter came forth to meet him with timbrels and dances; **and she was his only child, he had not another son or daughter** [καὶ αὐτὴ ἦν μονογενής: οὐκ ἦν αὐτῷ ἕτερος υἱὸς ἢ θυγάτηρ. – “*kai hatē ēn monogenēs, ouk ēn autō heteros huios ē thugatēr.*”]

Psalms 21:20\*: - “Deliver my soul from the sword; **my only-begotten one** [τὴν μονογενῆ μου - “*tēn monogenē mou*”] from the power of the dog.”

**NOTE**: - \*Psalms 22:20 in the King James Version.

Psalms 24:16\*: - “Look upon me, and have mercy upon me; **for I am an only child and poor** [ὅτι μονογενής καὶ πτωχός εἰμι ἐγώ - *hoti monogenēs kai ptōchos eimi egō*”].”

**NOTE**: - \*Psalms 25:16 in the King James Version.

Psalms 34:17\*: - “O Lord, when wilt thou look upon me? Deliver my soul from their mischief, **mine only-begotten one** [τὴν μονογενῆ μου - “*tēn monogenē mou*”] from the lions.”

**NOTE**: - \*Psalms 35:17 in the King James Version.

The next two verses are referring to Sara, who was the only daughter and child of her father Raguel.

Tobit 3:15: - “And that I never polluted my name, nor the name of my father, in the land of my captivity: **I am the only daughter of my father, neither hath he any child to be his heir** [μονογενής εἰμι τῷ πατρὶ μου, καὶ οὐχ ὑπάρχει

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<sup>23</sup> A Greek-English Lexicon of the Septuagint - Revised Edition; Compiled by Johan Lust, Erik Eynikel & Katrin Hauspie; 2<sup>nd</sup> edition - 2003; p. 814.

αὐτῷ παιδίον, ὃ κληρονομήσει αὐτόν – “**monogenēs eimi tō patri mou, kai ouch huparchei autō paidion, ho klēronomēsei auton**”], neither any near kinsman, nor any son of his alive, to whom I may keep myself for a wife: my seven husbands are already dead; and why should I live? but if it please not thee that I should die, command some regard to be had of me, and pity taken of me, that I hear no more reproach.”

Tobit 6:10: - “The angel said to the young man, Brother, to day we shall lodge with Raguel, who is thy cousin; **he also hath one only daughter, named Sara** [καὶ ἔστιν αὐτῷ θυγάτηρ μονογενῆς ὀνόματι Σαρρα· - “**kai estin autō thugatēr monogenēs onomati Sarra**”]; I will speak for her, that she may be given thee for a wife.”

The following verse is referring to both Tobias, who was given Sara, the only daughter and child of her father Raguel, to be his wife. These two individuals are referred to as being “**the only begotten children of their fathers**”.

Tobit 8:17: - “Thou art to be praised be cause thou hast had mercy of **two that were the only begotten children** of their fathers [δύο μονογενεῖς – “**duo monogeneis**”]: grant them mercy, O Lord, and finish their life in health with joy and mercy.”

In the following verse, *Wisdom* is being personified as the “*only one*” - **μονογενής** – “**monogenēs**”.

Wisdom of Solomon 7:22: - “For **wisdom**, which is the worker of all things, taught me: for in her is an understanding spirit holy, **one only** [μονογενής – “**monogenēs**”], manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, loving the thing that is good, quick, which cannot be letted, ready to do good.”

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<sup>24</sup> The three passages from the Book of Tobit, and the one from the Wisdom of Solomon, while they are not part of the canonical Scriptures, they show how the Greek speaking Jews of the time, understood the meaning of the Greek word **μονογενής** – “**monogenēs**”.

# THE OCCURRENCES OF μονογενής – “monogenēs” IN THE NEW TESTAMENT: -

This Greek word **μονογενής** – “**monogenēs**” [See Strong’s, Greek Number, 3439] appears 9 times in the New Testament Scriptures. It is translated as “**only**” – **3x**; “**only begotten**” **6x** in the King James Version. It is used by the gospel writer Luke on three occasions; the writer of the Book of Hebrews once; and five times by the Apostle John. And in every one of John’s uses, he is applying this word to our Lord Jesus Christ.

Below is a list of all of its occurrences in the New Testament, and I will list the actual Greek text with an English transliteration in brackets.

The following verse is referring to the only son of the widow of the city Nain, who had died, and whom Jesus raised from the dead.<sup>25</sup>

Luke 7:12: - “Now when he came nigh to the gate of the city, behold, there was a dead man carried out, **the only son of his mother** [υἱὸς μονογενῆς τῆ μητρὶ αὐτοῦ - “**huios monogenēs tē mētri autou**”,], and she was a widow: and much people of the city was with her.”

The following verse is referring to the dying, only daughter of the ruler of the synagogue Jairus, whom Jesus later raised from the dead.

Luke 8:41 & 42: - “And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus’ feet, and besought him that he would come into his house: **For he had one only daughter** [ὅτι θυγάτηρ μονογενῆς ἦν αὐτῷ - “**hoti thugatēr monogenēs ēn autō**”], about twelve years of age, and she lay a dying. But as he went the people thronged him.”

The following verse is referring to the father who besought Jesus to cast the devil out of his only son.

Luke 9:38: - “And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon **my son: for he is mine only child** [τὸν υἱόν μου, ὅτι μονογενῆς ἐστὶ μοί· - “**ton huion mou, hoti monogenēs esti moi**”].”

The following verse is referring to the righteous patriarch Abraham’s offering up Isaac, his only begotten - beloved<sup>26</sup> son.

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<sup>25</sup> There is a very valid reason why the King James Version’s translators did not translate the Greek expression **υἱὸς μονογενῆς τῆ μητρὶ αὐτοῦ** - “**huios monogenēs tē mētri autou**”, as “*the only begotten son of his mother*”. That is because of the biological fact, that the action of begetting is something only a father can do. A mother gives birth or bears the child. The father is the one who begets the child.

The Oxford English Online Dictionary defines the verb “**BEGET**” as “(especially of a man) bring (a child) into existence by the process of reproduction.” <https://en.oxforddictionaries.com> – Accessed 5/12/18.

Noah Webster’s 1828 English Dictionary defines the verb “**BEGET**” as “**BEGET**, v.t. *pret.* begot, begat; *pp.* begot, begotten.

1. To procreate, as a father or sire; to generate; as, to beget a son.”

Hebrews 11:17: - “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up **his only begotten son** [τὸν μονογενῆ - “**ton monogenē**”].”

The following verses were all written by the Apostle John, and they refer to our Lord Jesus Christ’s first Advent into the world. He had been sent by his Heavenly Father, to be the Saviour of the world, as the Father’s **only begotten Son**.

John 1:14: - “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** [ὡς μονογενοῦς παρὰ πατρός, - “**hos monogenous para patros**,”],) full of grace and truth.”

John 1:18: - “No man hath seen God at any time; **the only begotten Son** [ὁ μονογενῆς υἱός, - “**ho monogenēs huios**,”], which is in the bosom of the Father, he hath declared *him*.”

John 3:16: - “For God so loved the world, that he gave **his only begotten Son** [τὸν υἱὸν αὐτοῦ τὸν μονογενῆ - “**ton huion autou ton monogenē**”], that whosoever believeth in him should not perish, but have everlasting life.”

John 3:18: - “He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of **the only begotten Son of God** [τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. - “**του monogenous huiou tou theou**.”].”

1st John 4:9: - “In this was manifested the love of God toward us, because that God sent **his only begotten Son** [τὸν υἱὸν αὐτοῦ τὸν μονογενῆ - “**ton huion autou ton monogenē**”] into the world, that we might live through him.”

☞ The Greek word **μονογενής** – “**monogenēs**” is used by the Apostle John to denote the relation of Jesus Christ to God the Father.

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<sup>26</sup> The story of Abraham’s offering up Isaac, his only son, whom he loved, as recorded in Genesis 22:2, 12 & 16, and which is referred to in this verse in Hebrews 11, will be examined in detail, in the Section entitled, “**Abraham and Isaac - μονογενής – “monogenēs” examined.**”

# THE APOSTLE JOHN'S USE OF THE WORD μονογενής –

## “monogenēs”: -

The Apostle John's use of **μονογενής** – “**monogenēs**” in the following five verses, is where the issue of contention lies, concerning this word's meaning as it relates to our the Lord Jesus Christ. It is in these five verses, where those Christians who believe that the Lord Jesus Christ was begotten or generated by God the Father in eternity, see as giving the strongest “proof” for this traditional teaching.

But when I examine the immediate context of these verses, I find there is ample evidence, that the inspired disciple is actually using **μονογενής** – “**monogenēs**”, to refer to the time of Jesus Christ's incarnation, to his becoming flesh, so that he could be the Saviour of the world. It is used to refer to God the Father's sending his only begotten Son, to reveal the Father's character to humanity. It is used to refer to God the Father's love being demonstrated in giving or sending his only begotten Son to give eternal life to those who believe in him. I shall now establish these truths.

John uses **μονογενής** – “**monogenēs**”, to refer to the Word's coming in human flesh, so that humanity can behold his glory, as the only begotten Son of God.

John 1:14: - “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** [ὡς μονογενοῦς παρὰ πατρός, - “**hos monogenous para patros**,”],) full of grace and truth.”

John uses **μονογενής** – “**monogenēs**”, to refer to God's only begotten Son, as being the only One who can declare the Father to humanity.

John 1:18: - “No man hath seen God at any time; **the only begotten Son** [ὁ μονογενής υἱός, - “**ho monogenēs huios**,”], which is in the bosom of the Father, he hath declared *him*.”

John uses **μονογενής** – “**monogenēs**”, to refer to the Father's love being expressed in the act of giving his only begotten Son, to give eternal life to those who should believe in him. God sent his Son into the world to save the world. Conversely, those who do not believe in the name of God's only begotten Son, are under condemnation with God.

John 3:16 - 18: - “For God so loved the world, that he gave **his only begotten Son** [τὸν υἱὸν αὐτοῦ τὸν μονογενῆ - “**ton huion autou ton monogenē**”], that whosoever believeth in him should not perish, but have everlasting life. For **God sent not his Son into the world to condemn the world; but that the world through him might be saved**. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of **the only begotten Son of God** [τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ. - “**του monogenous huiou tou theou**.”].”



John uses **μονογενής** – “**monogenēs**”, to refer to the Father’s love being manifested in the act of sending his only begotten Son into the world, so that we might live through him.

1<sup>st</sup> John 4:9: - “In this was manifested the love of God toward us, because that God sent **his only begotten Son** [τὸν υἱὸν αὐτοῦ τὸν μονογενῆ - “**ton huion autou ton monogenē**”] into the world, that we might live through him.”

☞ It is clear from a simple examination of the contexts of each one of these passages, that the beloved disciple, has used **μονογενής** – “**monogenēs**”, as applying to Christ’s incarnation into human flesh, to become the Saviour of the world. It is referring to Jesus Christ’s being the only begotten Son, at the time of his first Advent into the world. It is **NOT** referring to any **supposed** begetting or generation of Christ by the Father, in the ages of eternity. Christ’s incarnation into human flesh, having been conceived by the Holy Spirit, is an once for all, miraculous experience, which led him to become the Son of God at that time. It is this experience that the heavenly angel Gabriel referred at the time of Mary’s being overshadowed by the Holy Spirit. This child who was to be uniquely conceived by the Holy Spirit, was to be called “the Son of God”.

Luke 1:30 – 35: - “And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, **and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.** Then said Mary unto the angel, How shall this be, seeing I know not a man? **And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.**”

The unique and miraculous birth of the Son of God, was prophesied hundreds of years before, by the gospel prophet Isaiah, in the following well-known prophecy.

Isaiah 9:6 & 7: - “**For unto us a child is born, unto us a son is given:** and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. **Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.** The zeal of the LORD of hosts will perform this.”

# JESUS IS REVEALED AS GOD'S BELOVED SON IN THE NEW TESTAMENT: -

**NOTE:** - The New Testament writers have repeatedly recorded the truth, that Jesus is revealed as God's **beloved** Son, throughout the New Testament Scriptures. And what adds weight to this teaching is the fact, that in the following Evidences 1 – 4, the Greek adjective that is used to describe Jesus, as the Father's **beloved** Son, is the word **ἀγαπητός** – “**agapētos**” – Strong's Greek Number, 27. I note that this is the same Greek word that was used in the **LXX's** account of Abraham's offering up his “only son” Isaac, his “beloved - **ἀγαπητός** – “**agapētos**” son”, as recorded in Genesis 22:2, 12 & 16.

- Evidence 1: - God the Father audibly declared at Jesus' Baptism, that Jesus is his beloved Son.

Matthew 3:17: - “And lo a voice from heaven, saying, **This is my beloved [ἀγαπητός – “agapētos”] Son**, in whom I am well pleased.”

**See also:** - Mark 1:11 & Luke 3:22.

- Evidence 2: - God the Father audibly declared at Jesus' Transfiguration, that Jesus is his beloved Son.

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 [ἀγαπητός – “agapētos”] Son**, in whom I am well pleased; hear ye him.”

**See also:** - Mark 9:7, Luke 9:35 & 2<sup>nd</sup> Peter 1:17.

- Evidence 3: - Jesus' public ministry was a fulfilment of a prophecy from Isaiah's pen, where Jesus is described as being the Lord's servant, “my beloved”.

Matthew 12:17 & 18: - “That it might be fulfilled which was spoken by Esaias the prophet, saying, **Behold my servant**, whom I have chosen; **my beloved [ἀγαπητός – “agapētos”]**, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles.”

**NOTE:** - The prophecy that is being referred to in this passage is found in Isaiah 42:1: - “Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.”

- Evidence 4: - In Jesus' parable of the Vineyard, the Owner of the Vineyard [who represents God the Father], as a last resort to receive of the fruit of his vineyard from the rebellious tenants [who represent the Jewish nation], sends his “beloved son” [a fitting representation of Christ] to these tenants.

Mark 12:6: - “Having yet therefore **one son, his wellbeloved [ἀγαπητός – “agapētos”]**, he sent him also last unto them, saying, They will reverence my son.”

Luke 20:13: - “Then said the lord of the vineyard, What shall I do? **I will send my beloved [ἀγαπητός – “agapētos”] son:** it may be they will reverence *him* when they see him.”

- Evidence 5: - The Apostle Paul describes the Ephesian believers as being “accepted in the beloved”, which in the immediate context, is a clear reference to Jesus Christ our Redeemer.

Ephesians 1:5 - 7: - "Having predestinated us unto the adoption of children by **Jesus Christ** to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted **in the beloved** [ἐν τῷ ἠγαπημένῳ - "en tō ēgapēmenō"]. **In whom we have redemption through his blood**, the forgiveness of sins, according to the riches of his grace."

**NOTE:** - In VS. 6, the closely related Greek verb ἀγαπάω – "agapaō" [Strong's, Greek Number 25] is used.

- Evidence 6: - The Apostle John's Gospel, repeatedly records the truth that God the Father, loves his Son Jesus.

**NOTE:** - In each one of the following four verses the closely related Greek verb ἀγαπάω – "agapaō" [Strong's, Greek Number 25] is used.

John 3:35: - "**The Father loveth** [ἀγαπάω – "agapaō"] **the Son**, and hath given all things into his hand."

John 15:9: - "**As the Father hath loved** [ἀγαπάω – "agapaō"] **me**, so have I loved you: continue ye in my love."

John 17:23 & 24: - "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, **as thou hast loved** [ἀγαπάω – "agapaō"] **me**. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: **for thou lovedst** [ἀγαπάω – "agapaō"] **me before the foundation of the world.**"

- Evidence 7: - The Apostle Paul describes Jesus Christ as being "the Son of his love", with "his" referring to God the Father.

Colossians 1:13: - "Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of **\*his dear Son.**"

**NOTE:** - \*The margin has for "his dear Son", "Greek *the Son of his love*". The actual Greek text reads as follows: - τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ - "του huiou tēs agapēs autou". I note that the closely related noun ἀγάπη – "agapē" [Strong's, Greek Number 26] is used.

☞ The New Testament evidence is very, very clear. God the Father sent his dearly beloved Son, our Lord Jesus Christ into this world, as our Saviour!

## ABRAHAM AND ISAAC – μονογενής – “monogenēs” EXAMINED: -

The writer of the Book of Hebrews, has used the Greek word **μονογενής** – “**monogenēs**”, with reference to the righteous patriarch Abraham’s, offering up Isaac, **his only begotten son**\*.

Hebrews 11:17: - “By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up **his only begotten son**\* [τὸν μονογενῆ - “**ton monogenē**”].”

**NOTE**: - \*This is the way that the King James Version has translated this part of the verse.

There are a number of Biblical reasons why the Greek word **μονογενής** – “**monogenēs**” in relation to Abraham’s son Isaac, should **NOT** be translated as “**only begotten son**”.

- i. Isaac was **NOT** Abraham’s **only begotten son**. It is a Biblical fact, that Abraham’s first begotten son, was Ishmael, from the Egyptian servant Hagar.

Genesis 16:15 & 16: - “**And Hagar bare Abram a son: and Abram called his son’s name, which Hagar bare, Ishmael**. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram.”

Abraham also had six other sons to his second wife Keturah.

Genesis 25:1 & 2: - “Then again **Abraham took a wife, and her name was Keturah**. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.”



So, in no way can Isaac be described as Abraham’s “**only begotten son**”.

- ii. In the original Biblical account of this incident with Abraham’s offering up his son Isaac as a burnt offering, the Lord does **NOT** describe Isaac as Abraham’s only begotten son. Rather, God [and then his angel] described Isaac as Abraham’s only son, whom Abraham loved.

Genesis 22:1 & 2, 11 & 12, 15 - 18: - “And it came to pass after these things, that **God** did tempt Abraham, and **said unto him**, Abraham: and he said, Behold, *here I am*. And he said, Take now **thy son, thine only son Isaac, whom thou lovest**, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of. ... And **the angel of the LORD called unto him out of heaven, and said**, Abraham, Abraham: and he said, Here *am I*. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld **thy son, thine only son** from me. ... **And the angel of the LORD called unto Abraham out of heaven the second time, and said**, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld **thy son, thine only son**: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.”



This original Biblical account gives simple, but overwhelming inspired evidence that Isaac was **NOT** Abraham’s only begotten son. Rather, heaven considered Isaac as Abraham’s **only beloved son**.

iii. This truth is further strengthened by the fact, that the Jewish-made, Greek Old Testament Scriptures (the **LXX**) has used the Greek adjective **ἀγαπητός** – “**agapētos** [meaning “beloved”], to translate the Hebrew word **יָחִיד** - “**yâchîyd**”, in Genesis 22:2, 12 & 16.

☞ Isaac was **NOT** Abraham’s only begotten son. Rather, he was the righteous patriarch’s only, beloved son! And God himself, and the angel of the Lord, used this description of Isaac’s relationship with his father.

## THE PROPHECY OF PSALM 2:7 EXAMINED: -

The following Messianic prophecy concerning the Christ, is often urged as “Biblical proof” for the traditional, orthodox understanding of **μονογενής** – “**monogenēs**”, that asserts that God the Father begat or generated his Son sometime in eternity.

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

**NOTE**: - There are some simple Biblical reasons why this traditional interpretation concerning this verse, is **NOT** the correct interpretation of this prophecy.

- The expression “*this day have I begotten thee*”, completely undermines the belief in the eternal generation of the Son of God. How so? There were **no days** in existence in eternity, before the Godhead created time.
- We have no need to speculate concerning the meaning of this prophecy in the Book of Psalms. The inspired Apostle Paul has given us an inspired interpretation concerning this verse. He teaches that it has found its fulfilment in Christ being raised from the dead.

Acts 13:32 - 34: - “And we declare unto you glad tidings, how that **the promise which was made unto the fathers, 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. And as concerning that he raised him up from the dead, now** no more to return to corruption, he said on this wise, I will give you the sure mercies of David.”

- The Apostle Paul also teaches us that Jesus Christ was declared to be the Son of God by his resurrection from the dead.

Romans 1:3 & 4: - “Concerning **his Son Jesus Christ our Lord**, which was made of the seed of David according to the flesh; And **declared to be the Son of God with power**, according to the spirit of holiness, **by the resurrection from the dead.**”

- This is why in the New Testament Scriptures, Jesus has been described as being the first-begotten or born from the dead.

Colossians 1:18: - “And he is the head of the body, the church: who is the beginning, **the firstborn from the dead**; that in all *things* he might have the preeminence.”


Revelation 1:5: - “And from **Jesus Christ, who is the faithful witness, and the first begotten of the dead**, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood.”

☞ Far from the prophecy of Psalm 2:7 giving any Biblical support to the teaching of the eternal begetting or generation of the Son of God, rather, it applies this prophecy to Christ's resurrection or his being begotten from the dead by God the Father.

## CONCLUDING SUMMARY: -

Having undertaken a detailed, thorough examination of this issue, I can now share with the reader, a simple, concluding summary of my findings.

- The Hebrew word יָחִיד - “yâchîyd” does **NOT** mean *only begotten*, or *only generated* with reference to a child. Rather, its meaning is **only one**, with a strong associated meaning of **a dearly beloved, only child**.
- The New Testament Scriptures clearly portray our Lord Jesus Christ as God the Father’s **beloved Son**.
- The Apostle John’s five uses of μονογενής – “monogenēs” in relation to our Lord Jesus Christ, while indeed having the meaning of **only begotten**, have reference to the Word’s incarnation into human flesh, to become the Saviour of the world. It refers to the **only begotten Son** being the only Being who can declare the Father to humanity, which he did at the time of his first Advent. It refers to God the Father sending or giving in love **his only begotten Son** to save the world. **It is to this time**, that the Word became the Son of God, as the angel Gabriel proclaimed to the virgin Mary. These five verses have **NO** reference to any supposed begetting or generation of the Son, by God the Father during eternity.
- The Messianic prophecy of Psalm 2:7 - “*I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee*”, according to the inspired Apostle Paul, finds its fulfilment in the resurrection of our Lord Jesus Christ from the dead.
- In the Biblical account of the patriarch Abraham’s offering up his son Isaac as a burnt offering, the Scriptures reveal that truth, that Isaac was the patriarch’s **only beloved son**.

 I can think of no better place to conclude this Study Document with, than with the first two verses of the Apostle John’s Gospel. This gives us a complete picture of the Word’s full Eternal nature and Deity.

**John 1:1 & 2: - “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.”**

## APPENDIX: -

### JOSEPHUS' USE OF THE WORD μονογενής – “monogenēs”:-

**NOTE: -** I have included the Jewish, Greek speaking historian Josephus' uses in his writings of the word **μονογενής** – “**monogenēs**”. This is because he wrote at the same time the New Testament Scriptures were being written. As the form of the Greek that the Apostles wrote in was the **κλονή** – “**kionē** [that is, the common, every-day Greek of the day], his uses of the word will be of some interest, to see how it was understood at the time the New Testament was being written.

In each one of the following exhibits, I will reproduce the Greek text, and then directly underneath the Greek, I will reproduce the English translation, as given by the well known Josephus translator, William Whiston.

- Antiquities, Book I, Chapter XIII, Section 1; Greek Text 222: -

Ἰσακὸν δὲ ὁ πατὴρ Ἀβραμὸς ὑπερηγάπα **μονογενῆ ὄντα** καὶ ἐπὶ γήρῳ οὐδῶ κατὰ δωρεὰν αὐτῷ τοῦ θεοῦ γενόμενον.

“Now Abraham greatly loved Isaac, as **being his only begotten\*** and given to him at the borders of old age, by the favor of God.”

**NOTE: - Footnote\*** has been inserted by the translator William Whiston: - “Note, that both here and Hebrews 11:17, Isaac is called Abraham's only begotten son, though he at the same time had another son, Ismael. **The Septuagint expresses the true meaning, by rendering the text *the beloved son.***”

- Antiquities, Book II, Chapter VII, Section 4; Greek Text 181: -

καὶ τὸ μὲν γνήσιον γένος τῷ Ἰακώβῳ τοῦτο ἦν, ἐκ Βάλλας δὲ αὐτῷ γίνονται τῆς Ῥαχὴλας θεραπαινίδος Δάνος καὶ Νεφθαλὶς, ὧ τέσσαρες εἶποντο παῖδες, Ἐλιήλος Γοῦνις Σάρης τε καὶ Σέλλιμος, **Δάνῳ δὲ μονογενῆς ἦν παιδίον Οὔσις.**

“... and this was the legitimate posterity of Jacob. He had besides by Bilhah, the handmaid of Rachel, Dan and Nephthali; which last had four sons that followed him - Jesel, Guni, Issari, and Sellim. **Dan had an only begotten son, Usi.**”

- Antiquities, Book V, Chapter VII, Section 10; Greek text 264: -

ἀναστρέφων δὲ συμφορᾷ περιπίπτει κατ' οὐδὲν ὁμοίᾳ τοῖς κατωρθωμένοις αὐτῷ· **ὑπήντησε γὰρ ἡ θυγάτηρ αὐτῷ, μονογενῆς δ' ἦν, ἔτι παρθένος.** ὁ δὲ ἀνοιμῶσας ἐπὶ τῷ μεγέθει τοῦ πάθους κατεμέμφετο τῆς περὶ τὴν ὑπάντησιν σπουδῆς τὴν θυγατέρα· καθιερώσαι γὰρ αὐτὴν τῷ θεῷ.

“But as he came back, he fell into a calamity no way correspondent to the great actions he had done; **for it was his daughter that came to meet him; she was also an only child and a virgin:** upon this Jephtha heavily lamented the greatness of his affliction, and blamed his daughter for being so forward in meeting him, for he had vowed to sacrifice her to God.”



- Antiquities, Book XX, Chapter II, Section 1; Greek Text 20 & 21: -

ἦν δὲ αὐτῷ Μονόβαζος τούτου πρεσβύτερος ἐκ τῆς Ἑλένης γενόμενος ἄλλοι τε παῖδες ἐξ ἐτέρων γυναικῶν. τὴν μέντοι πᾶσαν εὖνοιαν ὡς εἰς **μονογενῆ τὸν Ἰζάτην** ἔχων φανερός ἦν. φθόνος δὲ τοῦντεῦθεν τῷ παιδί παρὰ τῶν ὁμοπατρίων ἀδελφῶν ἐφύετο κάκ τούτου μῖσος ἠΰξετο λυπούμενων ἀπάντων, ὅτι τὸν Ἰζάτην αὐτῶν ὁ πατὴρ προτιμῶη.

“He [that is, Monobazus, king of Adiabene – compiler] had indeed Monobazus, his elder brother, by Helena also, as he had other sons by other wives besides. Yet did he openly place all his affections on this **his only begotten\* son Izates**, which was the origin of that envy which his other brethren, by the same father, bore to him; while on this account they hated him more and more, and were all under great affliction that their father should prefer Izates before them”

**NOTE: -** Footnote\* has been inserted by the translator William Whiston: - “**Josephus here uses the word monogene, an only begotten son, for no other than one best beloved**, as does both the Old and New Testament, I mean where there were one or more sons besides, Genesis 22:2; Hebrew 11:17. See the note on B. I. ch. 13. sect. 1.”

☞ It is interesting to observe, that William Whiston’s two footnotes, have understood the deeper meaning of **μονογενής – “monogenēs”**, as to be referring to **a dearly, beloved son**. This harmonizes perfectly with what we have previously established concerning the Lord Jesus Christ, being God’s dearly, beloved Son in the New Testament Scriptures.

# EARLY CHRISTIAN WRITER'S USE OF μονογενής –

## “monogenēs”:-

**NOTE:** - I have included this SECTION as a useful APPENDIX, for those readers who have a more analytical and enquiring mind-set. The following exhibits were written sometime **after** the New Testament Scriptures had been completed. It is generally understood that they were written during the 2<sup>nd</sup> century of the common era.

I shall list the Greek text, and then directly underneath, I will supply an English translation.

### The Martyrdom of PolyCarp – Chapter XX, Section II: -

Τῷ δὲ δυναμένῳ πάντας ἡμᾶς εἰσαγαγεῖν ἐν τῇ αὐτοῦ χάριτι καὶ δωρεᾷ εἰς τὴν ἐπουράνιον αὐτοῦ βασιλείαν διὰ τοῦ μονογενοῦς παιδὸς αὐτοῦ Ἰησοῦ Χριστοῦ, δόξα, τιμή, κράτος, μεγαλωσύνη εἰς τοὺς αἰῶνας.

“To Him who is able to bring us all by His grace and goodness into his everlasting kingdom, **through His only-begotten Son Jesus Christ**, to Him be glory, and honour, and power, and majesty, for ever.”

### The Epistle of Mathetes to Diognetus – Chapter X, Section II: -

γὰρ θεὸς τοὺς ἀνθρώπους ἠγάπησε, δι' οὓς ἐποίησε τὸν κόσμον, οἷς ὑπέταξε πάντα τὰ ἐν τῇ γῆ, οἷς λόγον ἔδωκεν, οἷς νοῦν, οἷς μόνοις ἄνω πρὸς αὐτὸν ὄραν ἐπέτρεψε, οὓς ἐκ τῆς ἰδίας εἰκόνας ἔπλασε, πρὸς οὓς ἀπέστειλε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ, οἷς τὴν ἐν οὐρανῷ βασιλείαν ἐπηγγείλατο, καὶ δώσει τοῖς ἀγαπήσασιν αὐτόν.

“For God has loved mankind, on whose account He made the world, to whom He rendered subject all the things that are in it, to whom He gave reason and understanding, to whom alone He imparted the privilege of looking upwards to Himself, whom He formed after His own image, **to whom He sent His onlybegotten Son**, to whom He has promised a kingdom in heaven, and will give it to those who have loved Him.”

### 1<sup>st</sup> Epistle of Clement, Chapter 25, Section 2: -

ορνειον γαρ εχστιν ο προσονομαζεται φοιनिξ· τουτο μονογενες υπαρχον ζη ετη πεντακοσια· γενομενον τεηδη προς απολυσιν του αποθανειν αυτο, σηκον εαυτω ποιει εκ λιβανου και των λοιπων αρωματων, εις ον πληρωθεντος του χρονου εισερχεται και τελευτα.

“There is a bird, which is named the phoenix. **This, being the only one of its kind**, liveth for five hundred years; and when it hath now reached the time of its dissolution that it should die, it maketh for itself a coffin of frankincense and myrrh and the other spices, into the which in the fullness of time it entereth, and so it dieth.”

CV

1 Τὰ δὲ ἀκόλουθα τοῦ ψαλμοῦ· Σὺ δέ, κύριε, μὴ μακρύνῃς τὴν βοήθειάν σου ἀπ' ἐμοῦ· εἰς τὴν ἀντίληψίν μου πρόσχες· ῥῦσαι ἀπὸ ῥομφαίας τὴν ψυχὴν μου καὶ ἐκ χειρὸς κυνὸς τὴν μονογενῆ μου· σῶσόν με ἐκ στόματος λέοντος καὶ ἀπὸ κεράτων μονοκεράτων τὴν ταπείνωσίν μου· ὁμοίως πάλιν διδασκαλία καὶ προαγγελία τῶν ὄντων αὐτῶ καὶ συμβαίνειν μελλόντων. **μονογενῆς γὰρ ὅτι ἦν τῷ πατρὶ τῶν ὄλων οὗτος, ἰδίως ἐξ αὐτοῦ λόγος καὶ δύναμις γεγεννημένος,** καὶ ὕστερον ἄνθρωπος διὰ τῆς παρθένου γενόμενος, ὡς ἀπὸ τῶν ἀπομνημονευμάτων ἐμάθομεν, προεδήλωσα.

2 καὶ ὅτι σταυρωθεὶς ἀπέθανεν, ὁμοίως προεῖπε. τὸ γὰρ Ῥῦσαι ἀπὸ ῥομφαίας τὴν ψυχὴν μου καὶ ἐκ χειρὸς κυνὸς τὴν μονογενῆ μου· σῶσόν με ἐκ στόματος λέοντος καὶ ἀπὸ κεράτων μονοκεράτων τὴν ταπείνωσίν μου· ὁμοίως μηνύοντος δι' οὗ πάθους ἐμελλεν ἀποθνήσκειν, τοῦτ' ἔστι σταυροῦσθαι· τὸ γὰρ **Κεράτων μονοκεράτων** ὅτι τὸ σχῆμα τοῦ σταυροῦ ἔστι μόνου, προεξηγησάμην ὑμῖν.

*“The Psalm also predicts the crucifixion and the subject of the last prayers of Christ on earth.*

"And what follows of the Psalm, — 'But Thou, Lord, do not remove Thine assistance from me; give heed to help me. Deliver my soul from the sword, and **my only-begotten** from the hand of the dog; save me from the lion's mouth, and my humility from the horns of the unicorns,' — was also information and prediction of the events which should befall Him. For I have already proved that **He was the only-begotten of the Father of all things, being begotten in a peculiar manner Word and Power by Him,** and having afterwards become man through the Virgin, as we have learned from the memoirs.

"Moreover, it was similarly foretold that He would die by crucifixion. For the passage, 'Deliver my soul from the sword, and **my only-begotten** from the hand of the dog; save me from the lion's mouth, and my humility from the horns of the unicorns,' is indicative of the suffering by which He should die, *i.e.* by crucifixion. For the 'horns of the unicorns,' I have already explained to you, are the figure of the cross only."