

## **His Name Shall Be Called Wonderful (21)**

### **Only Begotten of the Father**

The truth of the divine and eternal Sonship of the Lord Jesus Christ is absolutely essential to the doctrines found in the Sacred Scriptures, regarding His holy person and work. It is fundamental and foundational to the faith, the whole body of divine truth, once for all delivered to the saints, and for which we, as the people of God must earnestly contend (Jude v. 3).

The expression, *“only begotten”*, in reference to the Lord Jesus, is only found in the Gospel by John. This divine title emphasizes the fact that the Lord Jesus Christ is the singular and unique Son of God, fully God and fully human, apart from sin, co-equal and co-eternal with God, the Father.

The writer of the epistle to the Hebrews used the term *“only begotten son”* in reference to Abraham’s son, Isaac. (Heb. 11:17). While it is true that Abraham had other sons, Isaac alone was the son of promise and the covenant heir. Abraham’s willingness to offer up his beloved son prefigured the heavenly Father’s giving of His only Son, the Lord Jesus Christ, while the ram offered in Isaac’s place anticipated the substitutionary sacrifice of the Lord Jesus Christ, and His precious blood shed for the remission of sins.

John described the Lord Jesus as the eternal Word, which was with God and which was God (Jn. 1:1). John tells us, *“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”* (Jn. 1:14). Grace and truth marked His pathway here, below.

Paul wrote, *“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich”* (2<sup>nd</sup> Cor. 8:9). The Lord Jesus said, *“I am the way, the truth, and the life, no man cometh unto the Father but by me”* (Jn. 14:6). He spoke before Pilate, *“To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice”* (Jn. 18:37).

The term, *“only begotten of the Father”*, expresses the nearness of the relationship the Lord Jesus enjoys with the Father, and the tender and holy affection of the Father for the Son. The Father declared, *“this is my beloved Son, in whom I am well pleased”* (Matt. 3:17).

The Lord Jesus Christ is the full expression of all that God is essential nature and being. John wrote, *“No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father; he hath declared him”* (Jn. 1:18). Only God can declare or make God known. Paul wrote concerning the Lord Jesus, *“in him dwelleth all the fulness of the Godhead bodily”* (Col. 1:9). Paul expressed his desire that we come to an understanding of God and of the Father and of Christ, adding that in Christ are hid all the treasures of wisdom and knowledge (Col. 2:2-3).

It is both interesting and instructive to note that the phrase, *“which is in the bosom of the Father”*, indicates to us that the Father’s bosom is the eternal dwelling place of the Son. It signifies the intimate closeness between the Father and the Son, resulting in divine knowledge and perfect communion.

The bosom of the Father was His dwelling place before He came into this world in wondrous incarnation and was His dwelling place while He was here upon this earth. The intimate relationship between the Father and the Son was never interrupted or suspended. He said, *“I am not alone, because the Father is with me”* (Jn. 16:32).

The Lord Jesus Himself said, *“All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him”* (Matt. 11:27).

As the *“only begotten of the Father”*, the Lord Jesus Christ is the full and final revelation of God to mankind. The writer of the epistle to the Hebrews wrote concerning Him, *“who being the brightness of his (God’s) glory, and the express image of his person”* (Heb. 1:3). Paul wrote in the book of Colossians concerning the Lord Jesus, *“who is the image of the invisible God, the firstborn of every creature”*.

Paul explains that the phrase, *“the firstborn of every creature”*, indicates the supremacy and sovereignty of Christ over all creation, since all things were created by Him and for Him (Col. 1:15-16). In the book of the Revelation, the Lord Jesus is referred to as, *“the beginning of the creation of God”* (Rev. 3:14). This phrase tells us that the Lord Jesus is the divine originator and active cause of all of creation.

When we think of the intimate nearness and communion the Lord Jesus experienced and enjoyed as the *“Only Begotten of the Father”*, we struggle to understand the words of that most familiar verse, *“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”* (Jn. 3:16). How great must the love of God be for mankind, that He would give His *“Only Begotten Son”*! Paul tells us in the book of Romans that God spared not His own Son, but delivered Him up for us all (Rom. 8:32).

While John reminds us of the *“Only Begotten of the Father”*, the writer of the epistle to the Hebrews referred to the Lord Jesus as, *“The First Begotten”* (Heb. 1:6). He wrote, *“And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him”* (Heb. 1:6). Whether we think this occasion to be His coming into the world in incarnation, or His return in glory, the truth remains unchanged.

The Lord Jesus Christ existed before all things and is supreme creator of all things. As the *“Only Begotten of the Father”*, He shares the Father’s glory and is heir of all things.

*On the Father’s breast reclining,  
Father’s bosom thy abode;  
God and man in one combining,  
Grace and truth, in thee bestowed.*

*All the Father’s divine pleasure,  
Rests in His Begotten Son;  
Store of wisdom’s hidden treasure,  
Found in the beloved One.*

*In His love to man extending,  
God, the Father spared thee not;  
To the cross thy pathway tending  
Wrath of God for sin, thy lot.*

*Now in resurrection glory,  
Reconciling work is done;  
How we revel in thy story,  
Thou, the First-Begotten Son.*

**Bernie Payne**