

## **Monogenes versus Greekiolatry**

From 'O Biblios' – The Book [www.timefortruth.co.uk/why-av-only/](http://www.timefortruth.co.uk/why-av-only/) pp 52, 66, 239, 257-264

### **Introduction**

Greekiolatry i.e. an obsession with 'What saith 'the Greek'?' remains endemic in the church today and Paul states of its adherents **"...these also resist the truth: men of corrupt minds, reprobate concerning the faith"** 2 Timothy 3:8 **"And their word will eat as doth a canker..."** 2 Timothy 2:17.

One example of Greekiolatry aflame is the anti-AV1611 distortion of the Greek word *monogenes* meaning *only begotten*. That word is correctly applied to the Lord Jesus Christ in John 1:14, 18, 3:16, 18, 1 John 4:9 but is attacked by the critics on the basis of corrupt Greek sources and translational heresy stemming from **"...wisdom descendeth not from above, but...earthly, sensual, devilish"** James 3:15.

This work shows by means of extracts that follow from this writer's earlier work 'O Biblios' – The Book that the attempted alteration via 'the Greek' so-called of the sense of the term *monogenes* as expressed in the AV1611 is yet another instance of **"seducing spirits"** seeking *Greekiolatrously* to hamstring **"...with the leaven of malice and wickedness...the body of Christ, and members in particular"** 1 Corinthians 5:8, 12:27 by means of the **"doctrines of devils"** and **"damnable heresies"** 1 Timothy 4:1, 2 Peter 2:1.

### **The Evidence**

#### **John 1:14, 18, 3:16, 18, 1 John 4:9**

**"only begotten"** has been altered to "One and Only" or similar by the 1978, 1984, 2011 NIVs in all 5 verses. The 2011 NIV has "one and only Son" in John 1:14, 18, where the 1978 NIV brackets "Son" and the 1984 NIV omits "Son." The JB, NJB have "the only Son" in John 1:14, 18, "his only Son," "God's only Son" and "his only Son" in John 3:16, 18, 1 John 4:9 respectively. The NWT retains *"only begotten"* in all 5 verses. However, the NKJV f.n. and Ne support the Arian and NWT reading in John 1:18 that Jesus was a "begotten God."

"Monogenes" is found in the vast majority of manuscripts and is correctly translated **"only begotten."** The omission of "begotten" is obtained from Papyri 66, 75, Aleph and B. "Only begotten God" is attributable to Valentinus, a 2<sup>nd</sup> century heretic, whose corrupting influence is preserved in P 66, Aleph, B, C, L. Note that the modern reading cannot be correct, according to Job 1:6, Luke 3:38 and John 1:12, which show that Jesus Christ is NOT God's "one and only son." Note also that the NWT is more faithful to the truth than the NIV in all the above verses except John 1:18, demonstrating that one can find 'the fundamentals of the faith' in ANY version. See also Will Kinney's detailed article [brandplucked.webs.com/articles.htm](http://brandplucked.webs.com/articles.htm) *John 1:18 the only begotten Son*.

### **The Critic**

#### **Post Script, May 2001:**

The gentleman made his criticisms of the Holy Bible in September 1994 and forwarded them to the author. A few years later, this gentleman, in his sixties, suffered ill health and retired late last year to the south of England. Coincidence? I trow not...

#### **\*2012 Post Script, summer 2012:**

This gentleman is now deceased. However, a sister in the LORD in the USA had this to say in a note to this author about our critic after reading the hard copy edition of "O Biblios."

The sister's note makes for sombre reading.

*"This man's criticisms are unbelievable. Really, complaining about the use of Saint for the four gospels. I don't really believe this man is saved much less has taken time to read the bible. I'm thinking that he only went to school to learn from the 'scholarly' men who taught him to disbelieve the bible. I think [our critic] was not a believer at all, Alan. It doesn't seem possible with some of*

*the things he said. To get so upset and write a 20 page thesis on what's wrong with God's word just to put you in your place so to speak. That doesn't appear to be the least bit Godly."*

**"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap"**  
Galatians 6:7.

### ***The Response***

Gail Riplinger continues *"The KJV's four out of eight verses marked 'No', to which Carson points to support his claim that "the KJV missed half" of the verses on Christ's deity, prove to be straw men which fall with a touch of scholarly inspection.*

1. *John 1:18 [New Age Versions pp 339, 342] The term "the only begotten Son" is seen in the vast majority of MSS and is witnessed to by the earliest extant record of John 1:18, Tertullian in A.D. 150...The word 'only begotten' emphasises too strongly the distinction between Jesus Christ, the begotten Son, and believers who are adopted sons. "Only begotten" also flattens any New Age assertion that Jesus is one in a long line of avatars. The 'censored' versions stand ready to support those unscriptural schemers who subscribe to a Son who was not 'begotten'.*

*"He, Jesus, is the unique Son of God...but there have been lots of others like him...he was a guide and I can be just like him" New Ager.*

*"The only Son, Jesus is mankind's Saviour. The second advent of Jesus is in Korea" Reverend Moon.*

*"The Spirit of Eternity is One...God the Mother is omniscient...The only Son is Christ, and Christ is Love" The Aquarian Gospel of Jesus Christ...*

*"The jarring tone of 'Christians' harmonising with cultists is confounding. (Recall that Palmer hand picked the members of the NIV committee and had the final say on all translations.)*

*"The Holy Spirit did not beget the Son" Edwin Palmer NIV Committee Executive Secretary."*

I will discuss John 1:18 further in relation to scriptures which our critic wishes to delete from the Bible...

### **14.4 John 1:18**

Our critic's next attack on the Holy Bible is against John 1:18, where he objects to the expression **"only begotten Son"** on the grounds that:

***"Both external evidence (Most reliable manuscripts and the earliest fathers) and internal evidence (A later scribe has clearly harmonised with other passages in John which read "only" or "only begotten" Son...) plainly indicate that John originally wrote "God" not "Son."***

***"This is another example where the KJV (here using a defective manuscript and not at this point being guilty of incorrect translation as in 2 Peter and Titus) fails to affirm that Jesus is God."***

The supposed *"incorrect translations"* in 2 Peter and Titus have been discussed in Section 13.2. I alluded briefly there to the evidence for John 1:18, which included the vast majority of manuscripts and the earliest extant record [See Gail Riplinger's analysis above]. See also Section 7.3 [***The Evidence***], which our critic ignored.

Our critic does not state what the *"most reliable manuscripts"* are or which *"defective manuscript"* the AV1611 translators used. I will now make up for these deficiencies, first from Dr Hills [***The King James Version Defended*** 3<sup>rd</sup> Edition Edward F. Hills Th.D., Christian Research Press, P.O. Box 2013, Des Moines, Iowa 50310, 1979] Chapter 5, pp 133-134

[standardbearers.net/uploads/The\\_King\\_James\\_Version\\_Defended\\_Dr\\_Edward\\_F\\_Hills.pdf](http://standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf):

*"The Only Begotten Son Versus Only Begotten God."*

*“John 1:18...This verse exhibits the following four-fold variation:*

- (1) “the only begotten Son,” Traditional Text, Latin versions, Curetonian Syriac.
- (2) “only begotten God,” Pap 66, Aleph, B, C, L, W-H.
- (3) “the only begotten God,” Pap 75.
- (4) “(the) only begotten,” read by one Latin manuscript.”

Dr Ruckman [*Problem Texts* Dr Peter S. Ruckman, Pensacola Bible Institute Press, P.O. Box 7135, Pensacola, Florida 32504, 1980, now *The “Errors” in the King James Bible*] p 331 states that “The” has been added to the Aleph reading by its FOURTH corrector.

It has been shown how the few places in the Traditional Text which are defective have been rectified from other sources. See Sections 9.6, 14.1, 14.3.

However, Dr Hills shows that the “*most reliable manuscripts*”, according to our critic are, in fact, P66, P75, Aleph, B, C, L although he has said, Section 12.6, that “*Modern editions of the NT are not dominated by Vaticanus and Sinaiticus*” which were “*overestimated by Westcott*” and that to imagine otherwise “*is quite fallacious.*” Nevertheless, our critic has revealed here that Aleph and B are still AMONG the most dominant manuscripts. They are, of course, prominent amongst the sources used to corrupt the New Testament Text. See Sections 9.8, 12.6. Their depraved character, which our critic has NOT refuted, in spite of his assertions about “*quality*” and “*reliability*” was covered in Sections 1.6, 9.3, 9.5, 9.8.

The corrupt nature of P66 and P75 has also been discussed and it has been shown that they agree with the TR as much as, if not more than with the Alexandrian text, Section 9.5.

What of the other sources, which are with Aleph and B, the “*Most reliable manuscripts*”?

Of C, Codex Ephraemi, Dr Ruckman [*The Christian’s Handbook of Biblical Scholarship* Dr Peter S. Ruckman, Bible Baptist Bookstore, P.O. Box 7135, Pensacola FL. 32504, 1988, now *Biblical Scholarship*] p 315, [*Problem Texts*] p 408 describes it as a “*palimpsest*” “*which simply means a worked-over work that has been partly erased, with another text written over it...written in the fifth-century A.D...*”

*“It is very incomplete, containing now only sixty-four Old Testament leaves and 145 New Testament leaves...All New Testament books are present except for 2 Thessalonians and 2 John...(but) it omits Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings and all of the major and minor prophets.”*

Burgon says of this manuscript [*The Revision Revised* Dean John William Burgon, Centennial Edition, 1883-1983, A. G. Hobbs Publications, P.O. Box 14218, Fort Worth TX76117, 1983, [www.gutenberg.org/ebooks/36722?msg=welcome\\_stranger#toc9](http://www.gutenberg.org/ebooks/36722?msg=welcome_stranger#toc9)] p 325 “*Codex C, after having had ‘at least three correctors very busily at work upon it’ (in the VI<sup>th</sup> and IX<sup>th</sup> centuries), finally (in the XII<sup>th</sup>) was fairly obliterated, - literally scraped out, - to make room for the writings of a Syrian Father.”*

Hoskier further demonstrated the unreliability of C, together with P47, Aleph and A [*True or False? 2<sup>nd</sup> Edition* David Otis Fuller, D.D., Grand Rapids International Publications, 1983] p 290, in his “*complete collation of the book of Revelation.*” Hoskier identified “*two large groups of MSS which exhibit a high degree of stability within themselves, but between which the cleavage is remarkably sharp...P47, Aleph, A, C – ‘vacillate surprisingly from side to side.’”* This result indicates that the Alexandrian manuscripts are themselves “*an eclectic text.*”

Burgon also noted the tendency of C to disagree with Aleph and B, Section 9.3. He discusses in detail [*The Revision Revised*] pp 11-17 the variations, describing C as “*fragmentary*” and concludes “*It is discovered that in the 111 (out of 320) pages of an ordinary copy of the Greek Testament, in which alone these five manuscripts are collectively available for comparison in the Gospels...The readings peculiar to A...are 133: those peculiar to C are 170. But those of B amount to 197: while Aleph ex-*

hibits 443: and the readings peculiar to D...are no fewer than 1829...We submit that these facts...are by no means calculated to inspire confidence in codices B, Aleph, C, D.”

Of Codex L, Burgon [*Counterfeit or Genuine? Mark 16? John 8? 2<sup>nd</sup> Edition* David Otis Fuller, D.D., Grand Rapids International Publications, 1984] pp 81-82 states “Of the eighth or ninth century...It is chiefly remarkable for the correspondence of its readings with those of Codex B and with certain of the citations in Origen...a peculiarity which recommends Codex L...to the special favour of a school with which whatever is found in Codex B is necessarily right.”

Burgon continues: “(Codex L) is described as the work of an ignorant foreign copyist...who is found to have been wholly incompetent to determine which reading to adopt and which to reject...evidently incapable of distinguishing the grossest fabrication from the genuine text. Certain it is that he interrupts himself, at the end of (Mark 16:8) to write as follows:

“Something to this effect is also met with: “All that was commanded them they immediately rehearsed unto Peter and the rest. And after things, from East even unto West, did Jesus Himself send forth by their means the holy and incorruptible message of eternal Salvation.” “But this also is met with after the words, ‘For they were afraid’: “Now, when He was risen early, the first day of the week,” etc.””

Burgon therefore describes L, with this interruption, as exhibiting “an exceedingly vicious text.”

Yet if L is one of the “most reliable MSS” and the field of textual criticism is “not dominated by Vaticanus and Sinaiticus” Section 12.6 of this work, why is not the above reading from L in the NIV? Note our critic’s comment and question in Section 14:3 “**Incidentally some of the manuscripts which have Acts 8:37 also have in v. 39 “the Spirit of the Lord fell upon the eunuch.” Why is this not in the KJV?**” In addition to the answer given, note again Burgon’s statement above with respect to Codex L’s “exceedingly vicious text,” which could equally apply to the spurious addition to Acts 8:39 to which our critic alludes, “an ignorant foreign copyist...who is found to have been wholly incompetent to determine which reading to adopt and which to reject...evidently incapable of distinguishing the grossest fabrication from the genuine text.”

Having identified our critic’s “most reliable MSS”, I return to the variant readings, listed by Dr Hills, Gail Riplinger states [*New Age Bible Versions* Gail Riplinger, Bible and Literary Missionary Foundation, 1993, latest edition A.V. Publications Corporation, P.O. Box 280, Ararat, VA, USA, 24053, [www.avpublications.com/avnew/home.html](http://www.avpublications.com/avnew/home.html)] pp 338-339:

“Arius (260-336), a student of Origen’s, crusaded for Jesus as “the begotten God,” only to be met by campaigning Christians like Athanasius (296-373), Hilary (315-367), and Ambrose (339-397) armed with “the only begotten Son” in their canon’s mouth.” Dr Ruckman [*The Christian’s Handbook of Manuscript Evidence* Dr Peter S. Ruckman, Pensacola Bible Press, P.O. Box 86, Palatka, Florida 32077, 1976] p 119 mentions Chrysostom (347-407) as also opposing Arius’ teachings. Gail Riplinger continues:

“The further swell of Arianism by A.D. 330 prompted Constantine to replace semi-Arian Eusebius of Caesarea with Arian Eusebius of Nicodemia...It is in this climate that Constantine requested the production of manuscripts B and Aleph. Their use of “only begotten God” in John 1:18 was no doubt a political expedient.

“The term “the only begotten Son” is seen in the vast majority of MSS and is witnessed to by the earliest extant record of John 1:18, Tertullian in A.D. 150. Even Allen Wikgren of the UBS Greek New Testament committee admits:

““It is doubtful that the author would have written ‘begotten God’ which may be a primitive, scriptural error in the Alexandrian tradition.””

Note that our critic neglected to list Tertullian amongst his “earliest Fathers,” none of whom he actually identified. Gail Riplinger strips away the veil of anonymity.

*“The critical apparatus of the UBS Greek New Testament cites P66, P75, Aleph, B, C, and L, as well as Valentinus (who changed “begotten Son” to “begotten God”), Theodotus, Clement, Origen and Arius, as support for their use of “begotten God,” in spite of the doctrinal bias of these witnesses.”*

She cites Westcott from his “superb,” Section 12.6, commentary *The Gospel According to St. John* p 159 as follows:

*“It is impossible to suppose that two beings distinct in essence could be equal in power. We find ourselves met by difficulty which belongs to the idea of begetting...If we keep both (Arianism and Sabellianism) before us we may hope to attain...to that knowledge of the truth.”*” Dr Hills [[The King James Version Defended](#)] Chapter 2, p 34

[standardbearers.net/uploads/The\\_King\\_James\\_Version\\_Defended\\_Dr\\_Edward\\_F\\_Hills.pdf](http://standardbearers.net/uploads/The_King_James_Version_Defended_Dr_Edward_F_Hills.pdf)

explains *“The teaching of Sabellius (220 A.D.) (was) that the Father, the Son, and the Holy Spirit are merely three ways in which God has revealed Himself...these false doctrines culminated in the greatest heresy of all, namely, the contention of Arius (318 A.D.) that before the foundation of the world God the Father had created the Son out of nothing.”*

It now becomes apparent why our critic then states ***“Much scholarly discussion has centred around whether monogenes means “only begotten” or “only”...I am inclined to believe that the better translation is “only”, this indicating Christ’s uniqueness.”***

Having insisted, along with Valentinus, Origen, Arius etc. that John 1:18 should read “God” instead of “Son,” our critic CANNOT agree with “begotten.” The reason is clear. As Dr Ruckman states [[The Christian’s Handbook of Manuscript Evidence](#)] p 119 *“The teaching that Jesus Christ is a “god,” begotten in Eternity (or sometime before Genesis 1:1) is the official theology of the Jehovah’s Witnesses.”*

It is also Edwin Palmer’s theology, *“From all eternity the Father begat the Son”* [[New Age Bible Versions](#)] p 339. The reason why Palmer’s NIV (New York International Bible Society 1978, Hodder & Stoughton 1979) omits “begotten” from John 1:18 and reads “No-one has ever seen God, but God the only (Son)” is discussed in Section 13.2. However, there is some confusion in the ranks of NIV editors because the Gideon Edition, 1983, REINSERTS “begotten” and reads “No-one has ever seen God, but the only begotten (Son) with corner brackets, see summary below.” The Gideon Edition re-inserted “begotten” in John 1:14, 1:18, 3:16, 3:18; Acts 13:33; Hebrews 1:5, 5:5 and 1 John 4:19 exactly where the AV1611 has it and from where the NY IBS and H&S NIV removed it.

In sum, for John 1:18:

1978 NIV: “God the only [Son]”

1983, 1996, 2007 Gideons NIV: “God, the Only Begotten Son.” The corner brackets mean that the word bracketed was in the footnotes of the original NIV edition, not necessarily that the word should now be part of the Biblical text.

1984 NIV: “God the One and Only”

2011 NIV: “the one and only Son, who is himself God”

All editions of the AV1611 from 1611 to the present read **“the only begotten Son”** in John 1:18.

However, bracketing of the word “Son” in both editions of the NIV means that the editors regard the word as UNCERTAIN, p viii Preface. Neither NIV, therefore, is absolutely clear that Jesus Christ is even referred to in John 1:18. The 2011 NIV has given the word “Son” full status in its text but John 1:18 in the 2011 NIV then reads in full “No one has ever seen God, but the one and only Son, who is himself God and is in closest relationship with the Father has made him known.”

Will Kinney states that *“(By the way, there is no printed Greek text or manuscript anywhere on this earth that reads the way the “new and improved” NIV 2011 reads. They made it up!)”* The 2011 NIV reading should therefore be discarded for that reason alone. Even though ‘the Greek’ is not the final authority, neither is **“the word of men”** 1 Thessalonians 2:13.

See again Will Kinney's detailed article [brandplucked.webs.com/articles.htm](http://brandplucked.webs.com/articles.htm) *John 1:18 the only begotten Son*.

Earlier in his document, our critic asked "**which of all these various revisions is the real KJV?**", Section 11.2. One could now reasonably pose a similar question [*Should We Trust The New International Version?* FOCUS Christian Ministries Trust] p 18 "*Which version of the New International Version is the true version of the New International Version?*"

To return to "monogenes," the TBS Article No. 58 *The Only Begotten Son* cites "Professor Cremer's great *Lexicon of N.T. Greek...*" as giving "monogenes – "only-begotten". Gail Riplinger [*New Age Bible Versions*] p 342 states "*The Greek word preceding 'Son'...is always "monogenes," a two part word in which "mono" means 'only' or 'one' and "genes" means 'begotten', 'born', 'come forth'. Buschel, in his definitive treatise on the meaning of the word 'monogenes' said, "It means only-begotten." All inter-linear Greek-English New Testaments translate it as such.*"

Nestle is no exception and even Vine - no friend of the AV1611 - gives "only begotten" as the meaning of "monogenes," adding that it "*has the meaning "only" of human offspring, in Luke 7:12; 8:42; 9:38.*"

Vine has a more honest assessment of the three verses in Luke than our critic, who cites them to justify rendering "monogenes" as "only" IMMEDIATELY after referring to CHRIST'S uniqueness - see above.

The "*uniqueness*" of the Lord Jesus Christ was that He did NOT have a human father! The three individuals in Luke DID! D. A. Carson also uses the verses in Luke to obscure the meaning of "monogenes" [*How To Teach The Original Greek* Dr Peter S. Ruckman, Bible Baptist Bookstore, 1992] p 36. Obviously it is not necessary to translate "genes" in these verses - nor would it be good style. (Isaac, Hebrews 11:17, is an exception because "*he was a type of Jesus Christ (see Gal. 3:16), the only son begotten by promise and command (Gen. 17:21, Gal. 4:28)*" [*How To Teach The Original Greek*] p 37.)

Our critic then claims that the distinction between "only" and "**only begotten**" was not drawn "*until Jerome's Vulgate*" which allegedly influenced "*the KJV.*" See Section 11.1. The TBS Article No. 58 flatly refutes this: "*The Old Latin translation was made not later than the 2<sup>nd</sup> century, and it is significant that the translators who were in a position to know how the word MONOGENES was understood by contemporary Greek Christians, rendered it UNIGENTIUS - "only-begotten," not UNICUS – "only."* It is therefore clear that the rendering "**only begotten Son**" in the Authorised Version is well supported by ancient evidence."

The Old Latin pre-dated Jerome by 200 years [*Which Bible? 5<sup>th</sup> Edition* David Otis Fuller, D.D., Grand Rapids International Publications, P.O. Box 2607, Grand Rapids, Michigan 49501, 1984] p 344.

Our critic continues to defend "only" by means of theology. "*While...others in the Bible are called "sons of God" there is a radical and fundamental difference in Christ's Sonship compared with theirs (Matt.11:25-27)...Others are sons in a derivative and much lesser sense since they are sinners dependent on God's grace. In Johannine theology Christ's Sonship is equivalent to equality with the Father (John 5:18). In this sense he is truly the Only Son. To attempt to suggest that Christ's Sonship is different only in degree but not in kind is to take essentially a Unitarian position.*"

This is our critic's reaction to the simple statement in Section 7.3 "*the modern reading (of John 1:18) cannot be correct, according to Job 1:6, Luke 3:38 and John 1:12, which show that Jesus Christ is NOT God's "one and only son."*"

Our critic did not check the verses. Job 1:6 was a reference to ANGELS, who HAD kept "**their first estate,**" Jude 6 and had NOT sinned, 2 Peter 2:4 and were NOT therefore "*sinners dependent on God's grace*". Luke 3:38 was a reference to ADAM, who was God's son BEFORE he sinned.

John 1:12 refers, of course, to those who are God's sons by adoption, [Romans 8:15](#), [Galatians 4:5](#), [Ephesians 1:5](#) - not "*derivation*," having received Christ by faith, [Ephesians 1:5](#). Although "*they are sinners dependent on God's grace*," nowhere does the Bible speak of them as sons in a "*much lesser sense*." Quite the reverse is true:

**"For we are members of his body, of his flesh, and of his bones"** [Ephesians 5:30](#).

**"For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren"** [Hebrews 2:11](#).

**"Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world"** [1 John 4:17](#).

Of course these verses refer to one's STANDING in Christ. One's state may be different.

Our critic's reference to Unitarianism is ironic. It is the JW's, the modern Unitarians who have adopted the reading from our critic's "*most reliable MSS.*" for their New World Translation, NWT. It was their spiritual ancestors who made the change in the first place [[New Age Bible Versions](#)] pp 338-339.

It is also ironic that our critic seeks to alter or eliminate the scriptures that most strongly OPPOSE Unitarianism. See remarks on [1 John 5:7-8](#) and [1 Timothy 3:16](#).

Moreover, Christ's Sonship HAS to be "*different in kind*." NO OTHER SON OF GOD WAS VIRGIN BORN! The expression "**only-begotten**" makes this abundantly clear, as the fulfilment of Isaiah's prophecy, [Isaiah 7:14](#).

Finally, no matter how much our critic resorts to theology, or what the Bible is said to teach, Section 14.2, the Bible SAYS that God has other "**sons**." The expression "one and only Son" is therefore misleading with respect to Jesus Christ. The confusion is not resolved by "*theology*" but by "**comparing spiritual things with spiritual**" [1 Corinthians 2:13](#).

Our critic then gives his exposition of [John 1:18](#) "*The meaning of John 1:18 is "the only one (or, if you prefer, "the only begotten") himself God, who is in the bosom of the Father" or "The only one, who is the same as God, is at the Father's side". There is no clearer affirmation of Christ's deity.*"

There isn't? I can think of two without trying.

**"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one"** [1 John 5:7](#).

**"God was manifest in the flesh"** [1 Timothy 3:16](#).

As for our critic's statement itself, I would make the following observations:

1. "The only one" is NOT the same as "**the only begotten**" - see above and Section 13.2.
2. IF the latter reading is chosen, one has "the only begotten God" after all, which is standard JW theology - see above.
3. However, the wording of scripture is NOT decided by what "*you prefer*." It is decided by what God WROTE, [Exodus 31:18](#), or commanded to be WRITTEN, [Jeremiah 30:2](#), [36:2](#), [Revelation 1:11](#) and which He PRESERVED, [Psalm 12:6](#), [7](#).
4. "**In the bosom of the Father**" is NOT the same as "at the Father's side," [Exodus 4:6](#), [Ruth 4:16](#).
5. "The same as God" is not necessarily identical with "himself God." The devil could be described as "the same as Christ" in that both were anointed, [Ezekiel 28:14](#), [Acts 10:38](#).

Our critic concludes this section with *“the Chalcedonian Definition 451 in which Christological orthodoxy was finally crystallized. In it Christ is confessed as the one and same Son and only begotten (or only) God.”*

Dr Hills [The King James Version Defended] Chapter 5, p 35

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states *“Guided therefore by these teachings of the New Testament Scriptures, the Church was able to formulate at Nicea (324 A.D.) and at Chalcedon (451 A.D.) the true doctrine of the holy Trinity and of the incarnation of Christ.”*

Nevertheless, Dr Hills shows, p 34, that the teachings upon which the councils were dependent, went back to THE WORDS OF SCRIPTURE in John 1:1, 4, 14. That is the whole issue. What did God SAY and where are God’s WORDS? Dr Ruckman [The History of the New Testament Church Vol. 1 Dr Peter S. Ruckman, Bible Baptist Bookstore, 1982] pp 171-172, however, furnishes a note of caution:

*“The fourth ecumenical Council of Chalcedon was held in 451 A.D....they decided among other things that the Apostle Peter was speaking through (Pope) Leo and also that anyone who disagreed with Leo I was CURSED. Not content with this state of things, they took three more shots of cocaine (or heroin: the historians are divided!) and decided (as good “Bible-believing Christians”) that a man was a BLASPHEMER OF CHRIST if he refused to call Mary “the Mother of God.””*

“Christological orthodoxy”, therefore, did not prevent the Council of Chalcedon from being most UN-orthodox, in the matter of FINAL AUTHORITY!

See again Will Kinney’s detailed article [brandplucked.webs.com/articles.htm](http://brandplucked.webs.com/articles.htm) *John 1:18 the only begotten Son* and note the following additional material from [www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php](http://www.timefortruth.co.uk/why-av-only/james-white-dr-divietro-and-dawaite.php) *KJO Review Full Text* pp 422ff. Dr Mrs Riplinger’s remarks with respect to the arch-Bible critic James White apply equally to our critic’s comments.

Dr Mrs Riplinger [[www.avpublications.com/avnew/content/Critiqued/james1.html](http://www.avpublications.com/avnew/content/Critiqued/james1.html)] *The James White Controversy Part 1*] writes, her emphases, with respect to White’s (and our critic’s) opinion of *“only begotten.”*

*““There is a bird which is named the Phoenix...the **only one**...makes for itself a coffin of frankincense and myrrh...then dies. But as the **flesh rots**, a certain **worm** is engendered which is nurtured from the moisture of the dead **creature** and puts forth wings...It takes up that coffin where are the bones of its parent, and carrying them, it journeys...to the place called the City of the Sun.”*

*“This depraved pagan parody of the death, burial, and resurrection of our precious Saviour is given by NIV editor Richard Longenecker to ‘help’ us understand WHY the NIV translates John 1:14 and 1:18 as “One and Only” instead of “only BEGOTTEN” (see The NIV: The Making of a Contemporary Translation, pp. 119-126). He points also to such occult literature as the magical papyri’s “One”, Plato’s (Critias) “one,” and the Orphic Hymn’s (Gnostic) “only one”. He cites numerous other early Greek writers, like Parmenides, head of the Eleatic School. He brought **pantheism** to the West after his trips to India and initiation into the Greek mysteries. Do we look to a pantheist and their god ‘the One’ to alter **our** view of God?*

*“Longenecker chides the KJV’s “begotten Son” because “it neglects the current [time of Christ] usage for the word.” Current usage amongst PAGAN OCCULTISTS should **not change** how Christians use words! He and the NIV translators have broadened the “semantic range of meaning” (Longenecker p. 122) to include the broad way that leadeth to destruction. The translators of the **King James Version** were **so** highly educated that they not only **knew of** these Greek quotes, but knew **who** Parmenides was and what he taught. They wouldn’t touch such pagan sources. Either the NIV translators are **ignorant** of the philosophies of those they cite, like Aeschylus, Plato and Parmenides, and the Orphic Hymns **or** they are **sympathetic** to such ideas. (The “begotten God” seen in John 1:18 in the NASB comes directly from lexical support from the occult tome The Trimorphic Proitenoia!)*



*“Anyone who has spent years studying the **resources** used to **generate** the definitions seen in Greek lexicons will get a chuckle out of White’s comment: “I explained that she was in error regarding the meaning of monogenes, and explained the actual meaning of the term.” Even Longenecker **admits** the translation of monogenes [only begotten] and huios [Son] “have become bones of contention among Christians.”*

*“**Real** scholars like Buchsel (*The Theological Dictionary of the New Testament*, Vol. IV, pp. 737-741) allot five entire pages of lexical evidence to the meaning of monogenes. Buchsel proves that White’s “actual” definition of monogenes is **only** that of a **few** pagan philosophers. New version editors and advocates seem to pick the pagan lexical definition, time after time. (Imagine, for example, if 2000 years from now, a lexicographer reviewed our culture’s use of the word “love.” They would find the KJV’s definition of ‘charity’ **and** Hugh Hefner’s definition of ‘sex’.)*

*“White may not understand my response in *Which Bible Is God’s Word?* [p 155, 2007 Edition], but Buchsel does, and agrees with **me**. He says, “Though many will not accept this; he here understands the concept of sonship in terms of begetting.””*

Note again remarks following **Table 3a**, Section 10.15. Our critic would have been wise to have checked the company he kept, since these now appear to include pagan occultists as well as Rome and Watchtower (although maybe not much change there, then).

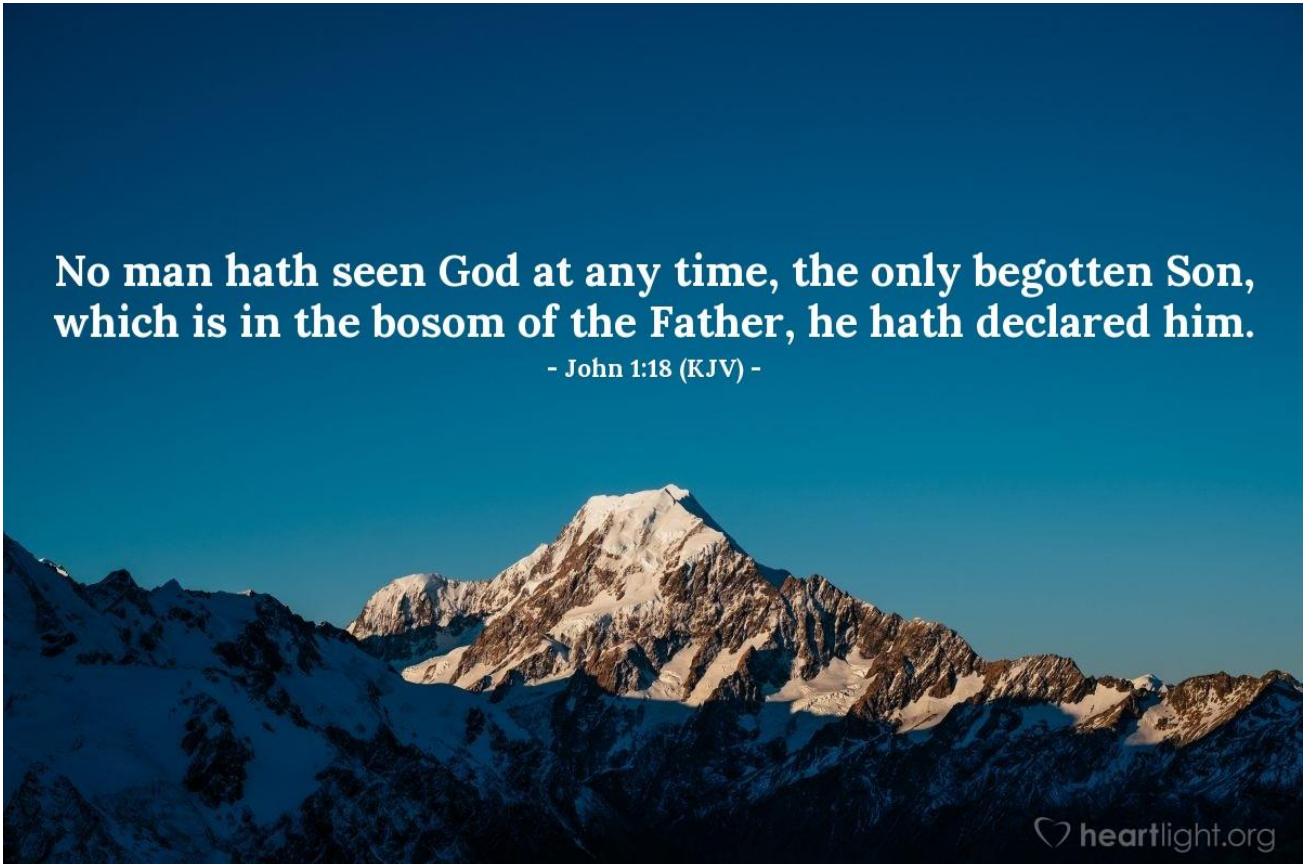
### ***Conclusion***

***“For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ” 2 Corinthians 2:17.***

Readers should note therefore concerning Greekiolators aiming to hamstring ***“...with the leaven of malice and wickedness...the body of Christ, and members in particular”*** 1 Corinthians 5:8, 12:27 by means of the ***“doctrines of devils”*** and ***“damnable heresies”*** 1 Timothy 4:1, 2 Peter 2:1 ***“...we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you”*** Galatians 2:5.

**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 (KJV) -



[www.bing.com/images/search?view=detailV2&ccid=Yt7dICH9&id=AD37905046E5E93D3E4F6EAECA7DAC0DB427A34E&thid=OIP.Yt7dICH9i-QBvTICEyTFRwEyDM&q=No+man+hath+seen+God+at+any+time%3b+the+only+begotten+Son%2c+which+is+in+the+bosom+of+the+Father%2c+he+hath+declared+him&simid=608005622355398087&selectedIndex=1&ajaxhist=0](http://www.bing.com/images/search?view=detailV2&ccid=Yt7dICH9&id=AD37905046E5E93D3E4F6EAECA7DAC0DB427A34E&thid=OIP.Yt7dICH9i-QBvTICEyTFRwEyDM&q=No+man+hath+seen+God+at+any+time%3b+the+only+begotten+Son%2c+which+is+in+the+bosom+of+the+Father%2c+he+hath+declared+him&simid=608005622355398087&selectedIndex=1&ajaxhist=0)