

The Only Begotten Son of God

When Mary was told that she should conceive and bear a Son, she asked with astonishment, “How can this thing be, seeing I know not a man!” 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 that shall be born of thee, shall be called the Son of God.”

By applying the term “Only Begotten,” to the human nature of Christ thus miraculously produced, we by no means exclude the necessity of the union of the *divine nature*, as being essential to his complete character. For without this, he could not in any peculiar sense be the “Son of God.” The divine nature is as essential to the complete character of Christ as the Son of God, as the rational soul, which is the distinguishing characteristic of man, is to the character of man.

If there be anything divine belonging to Christ, it must have been eternal, and of the same essence of the Father; as the idea of divinity being generated or produced, is as inconceivable, as of its being created. Therefore we conclude, that the second Adam, was the Lord from heaven, who united himself to this portion of human nature, thus miraculously produced; and in consequence of which, he was properly called the “Only Begotten Son of God.”

It is impossible for a finite mind fully to comprehend that which is infinite. Yet we can as easily conceive of the *divine essence* so dwelling in the Father and the Son, by the same nature, attributes and feelings, as that the Godhead may act in as perfect harmony, as if confined to the Father alone.

In this view, Christ could say, “I and my Father are one.” “He that has seen me, has seen the Father also. In this sense also there appears a perfect harmony between Gen. 1:1, and Col. 1:16 “In the beginning God created the heavens and the earth.” “For by him (Jesus Christ) were all things created that are in heaven and in earth.”— “All things were made by him; and without him was not anything made that was made” (John 1:3). A created Creator, we should suppose of all absurdities, the most absurd.

(Against Tertullian: A Compilation of Rare Theological Writings Unmasking the Errors of the Trinity, Compiled by Thomas Weisser, Morris Publishing, 2007, 68-69; From Appendix of Book Four: The Supreme Deity of Christ Illustrated by Thomas Baldwin)