

# Diety of Christ 01 the Only Begotten

by Worth Ellis

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*The sermon emphasizes the significance of understanding the terms 'only begotten', 'begotten', and 'firstborn' in relation to the deity of Christ and our salvation.*

**Duration:** 45:21

**Scripture:** Psalm 2:7, Hebrews 1:5, Revelation 1:5

**Topics:** "Deity Of Christ", "Salvation Through Faith"

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## Description

In this sermon, the speaker focuses on the deity of Jesus Christ and its importance for our salvation. He emphasizes that if Jesus is not God, then we are not saved. The speaker also addresses the confusion and doubts that people may have about understanding how Jesus' death can pay for their sins. He reassures the audience that God does not require them to fully comprehend this concept, but rather to believe in Him. The sermon also touches on the resurrection of Jesus and his second coming, highlighting the significance of these events in the Christian faith.

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## Transcript

Our subject for these four Sunday mornings, we have one more to go, in the will of God, is the deity of Jesus Christ. The supreme importance of this subject is simply seen in that if he is not God, then we are not saved. We felt that it is very important that we take up words, words that we are accustomed to understanding and using perhaps incorrectly.

It reminds me of a quotation by Adolf Schaffer, who has two excellent volumes on the book of Hebrews, and this is absolutely profound. It is out of the arsenal of the Orthodox that the weapons have been taken with which the very fundamental truths of the gospel have been assailed. It is out of the arsenal of the Orthodox that the very truths have been taken by the enemies of Jesus Christ by which they seek to assail the gospel.

You see, this stems from the fact that the gospel of Christ, and practically all the doctrines related to our salvation, suffer more in the house of their friends than they do at the hands of their enemies, and the enemy gets a great deal of material to disprove the basic fundamentals of the Christian faith from erroneous concepts of understanding that you and I have regarding certain words that are used of the Lord Jesus. Last week, we looked at the word only begotten, which is used of the Son of God about five times or so. First, in John 1.14, this word became flesh and dwelt among us.

We beheld His glory as of the only begotten of the Father. It is again in chapter 3, verse 16, that God so loved the world that He gave His only begotten Son. It is again in verse 18, and again in 1 John 4.9. Due to the fact that we approach spiritual truth and often try to explain the sonship of Jesus Christ in natural terms, we simply just wind up in a traumatic observation, just normally, naturally assuming that only begotten has to do with God begetting the Lord Jesus Christ.

We discovered last week that the word only begotten, as used of the Lord Jesus, is not even remotely connected to the birth of the Son of God, has nothing to do with His humanity, has nothing to do with Him being born into this earth. The word had its origin, you remember, from the Old Testament. The error and the problem that had surrounded the word in the New came from an erroneous transition from the Old to the New Testament.

We proved conclusively last week, and we can't take up the time to cover that again. It's on tape. If you want to get it, all four of these messages will be on two tapes, but we learned conclusively last week that only begotten, as used of the Lord Jesus, has nothing to do with His being begotten of God.

It is a term of endearment. It is a term that means, my only one, my darling, desolate, alone, unique, the only one of its kind, and it just does not have anything to do with Jesus being begotten of God. Now, we're going to try and cover two more words today to see if our thinking or our use of these words need to be corrected, because we do remember that all scripture is God-breathed and profitable for doctrine, for reproof, for correction, and that's why the Lord has given to correct us in our thinking.

And today will be the words begotten and also firstborn, to see if we have an understanding of these. And the reason simply is this, that if we do not, we may unwillingly, unwittingly give aid to the enemy, because it's the way we use the words and the way we think about them, and they take our premises based upon our concept and our use of these words to prove that what we believe cannot possibly be true. So, it's time we take a look again at our premise in the light of the Word of God, especially the word begotten.

The difficulty associated with the word begotten, as used of the Lord Jesus, is in this connection that it is the word that is commonly used as a man begetting a son. Well, one thing we ought to remember is this, that the meaning of words is always determined by the way the writer uses them. And if you study your Bible in the links of time, you'll discover this, that sometimes while the language comes from the Greek language in the New Testament, translated from the Greek, that there is a conflict between what the writer says regarding the context and what the word means in the Greek.

And I have learned this a long time ago, and I feel that I'm right and correct, that whenever there's a conflict between the context and between the Greek meaning of the word, always accept the context, because they do not always exactly agree. And always remember that a word is understood by the way a man uses the word simply because words are mediums of expression by which thoughts are communicated to others. And whenever you get to this word begotten here, we're going to learn, and I might say this in advance and then reemphasize it along the way, and then reemphasize it at the end, that we're going to discover this morning that this word begotten used four times of Jesus Christ in the Bible never ever refers to his birth, never ever refers to his birth into this world, but always ever and only of his resurrection from the dead.

Word begotten is used of Jesus Christ never speaks of anything but his resurrection. You see, I would not have been so dumb if I'd have been a little smarter, and that's a stupid thing, that I would have known that anybody who is born again automatically accepts the eternal sonship of Jesus Christ. If he is begotten of

God, then he is not eternal, so he cannot be equal with God.

This is the error we noticed of the non-Trinitarian preacher last week who tried to take the word only begotten and prove that he could not be equal with God because he is God's only begotten son. Now, you and I don't want to be guilty of that. Now, we may not be rich, and we may not be pretty, but there's absolutely no excuse for us being ignorant of what the word of God teaches, because God has given us a record, and God has given us the Spirit of God to live within us.

Now, here in Psalm 2 and verse 7 is the first time the word begotten is used of the Lord Jesus. I have, for years, had no problem at all with seeing this word here speaking of the resurrection of Christ. I can see, for example, the conspiracy on the part of the Jewish rulers and the kings of this earth to conspire against Jehovah and his anointed, which is Christ, in order to cast their bands away and to cut their cords asunder, to throw off all restraint.

Then we read, "...that he that sits in the heavens shall laugh, shall have them in derision, and he shall vex them in his sore displeasure." I've never been able to get anything out of that but tribulation. And then you come to this. If you remember, following the tribulation is the millennial reign of the Lord Jesus.

But if he's going to reign, he's got to be raised from the dead. And look at verse 6, "...yet have I set my king upon my holy hill of Zion." That is Jesus reigning. Verse 7, "...I will declare the decree the Lord hath said unto me, Thou art my son, this day have I begotten thee." And here it is simply a statement of fact, that God raised Jesus from the dead, that he might sit upon God's holy hill in Zion, for he shall in the coming days sit upon the throne of David.

Many promises given in the Old Testament and also in the Gospels swore to David, God Almighty Himself, that he would never lack a man to sit upon his throne. And here is the promise in its initial importance speaking of the resurrection of Christ, God raising from the dead, that he might sit upon the throne of David. Now, if you have any problem with this, or you're running across any translation, turn to the book of the Acts, chapter 13 for a moment.

If you have any problem with any translation you run across that tries to make that anything but resurrection, notice how the scriptures, notice how the word of God reveals to us what is known as the doctrine of progressive revelation. If you can find a verse in the Old Testament and you're unsure about what it means, if you can find a verse in the New Testament that tells you what it means, then there's no longer any excuse for being unsure, no matter how any other version translates it. You may find a version that translates that verse, "'Thou art my son, this day have I become thy father,' but that connotes to me the thought of God becoming the Father of Jesus Christ.

That was, first of all, His eternal sonship. Well, when you come to Acts 13, I want you to notice how the Spirit of God interprets the meaning of Psalm 27. Now, here Paul is preaching to a Jewish audience in this synagogue in Antioch of Pisidia.

Now, in verse 29, speaking of the Lord when they had fulfilled all that was written of Him, they took Him down from the tree and laid Him in a sepulchre. But God raised Him from the dead," notice that's number one, "and He was seen many days of them who came up with Him from Galilee to Jerusalem, who are His witnesses unto the people. 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." Now, there is an emphatic, unequivocal statement in the New Testament where the Holy Ghost says that Psalm 27 was a reference to the resurrection of Jesus Christ. Now, here is the second view says that word begotten, and you can see it has nothing to do with Jesus being begotten of God, not even remotely associated with it. Verse 34, "As concerning that He raised Him from the dead," that's the second, that's the third resurrection, that's the third reference I should say, "I will give you the last clause, the sure mercies of David.

Wherefore, saith also in another psalm, Thou shalt not suffer thine holy one to see corruption." Verse 37, "But he whom God raised again saw no corruption." And here, my friends, it's absolute proof that Psalm 27 is a reference to the resurrection of Jesus Christ from the dead to fulfill the promises of God to David, to Abraham, to Isaac, and to Jacob. God cannot but fulfill His promises. Now, that is the second reference.

Now, choose two more times in Hebrew, the word begotten. Turn to chapter 1. Here is the third, and the final and the fourth will be in Hebrew, chapter 5. Now, in chapter 1 of the epistles of the Hebrews, in verse 5, "For unto which," do not say, I'm sorry. I hear the rustling of the leaves.

It means you're not ready. Hebrews 1.5, chapter 1, verse 5, "For unto which the angel said he at any time, Thou art my son, this day have I begotten thee." There's the fourth use of this word, and it would be foolish to try and interpret this word as meaning something different than what we've already proved without any argument that the word begotten means. And again, here it refers to the resurrection of Jesus Christ.

I believe that in verse 5, you have the resurrection. In verse 6, you have His second advent and His reign. Verse 6, and let me change it for you.

You read your version, and when He, God, brings the first born into the world again, He said, "And let all the angels of God worship Him." So, in verse 5, you have resurrection. In verse 6, you have His second coming and His reign that is consequent upon His coming back to the earth. Now, notice chapter 5. Here's the fourth and final reference to this word begotten issues of the Lord Jesus.

So also Christ, 5.5, glorified not himself to be made an high priest, but he that said unto him, Thou art my son, today have I begotten thee. I don't understand how anybody who is a Christian of average intelligence could be so superficial as to think that God would say on a specific day, I begot you like a man begets a son. It is preposterously ridiculous that we should even think such a thing.

This word is not related to the genealogy or the generation of Jesus Christ. Now, do you want some absolute evidence? And here again, I'm falling in love with the Bible. Only would the God I'd fell in love with like this 40 years ago.

But do you want some absolute foolproof evidence that this is resurrection here? All right, turn to chapter 8, and you'll find it. And you don't have to go far, and that's what I like about the Bible, being its own best interpreter. Verse 1, Now of the things which we have spoken, this is the sum.

We have such a high priest who is set from the right hand of the throne of the majesty in heaven, a minister of the sanctuary, and of the true tabernacle of which the Lord preached, and not man. For every high priest is ordained to offer gifts and sacrifices, wherefore it is of necessity that this man have somewhat also to offer. Now, you do know that he's talking about the Lord Jesus, don't you, when he

says, This man? Now, look what he says about him in verse 4, For if he were on earth, he would not be a priest.

Now, there's proof that the word only begotten of begotten brethren in chapter 5, verse 5, is a resurrection, because here we learn this, that the priesthood of Jesus Christ dates from his ascension. He was not a priest on this earth. As a matter of fact, you remember the Holy of Holies in the temple where the high priest went once a year? Well, there was not only the fact that he could not enter in because he wasn't a priest on earth, but he couldn't go in because he wasn't of the tribe of Levi, he was a tribe of Judah.

And one thing you can be absolutely sure of, that Jesus Christ himself never entered into the Holy of Holies in the temple when he lived on this earth, even though every word of it spoke of his person and his work. But he had no right to go in because he was not a priest, so long as he was on this earth. So the priesthood of Christ interceding for his people dates from his ascension.

When he went back to heaven, he became a faithful and sympathetic high priest, and that's how you can prove that begotten here is related to his resurrection. I thank God for good men like Dr. Kenneth Weiss, who for a number of years was teacher of Greek at Moody Bible Institute. He has some excellent works.

If you can get them, do it, and if you get them, don't let them gather dust. What a tragedy! Mr. Weiss, in his studies, says this on Hebrews. He gives this tremendous help.

Begotten, and I'm glad this is on tape, begotten refers neither to the son's eternal generation from God the Father, nor to his generation in time as God incarnate, but this word begotten refers to the act of God the Father establishing him in an official sonship relation by raising him from the dead. These comments are harmonious with Psalm 2 verse 7. Also, Romans 1.4. We read in Romans 1.4 that the Lord Jesus was declared a marked out Son of God by his resurrection from the dead according to the spirit of holiness, and what he is saying here is simply this. The idea of the word I have begotten thee is, I have begotten thee to a kingly dignity.

He begot Jesus Christ from the dead in order that he might sit upon the throne to reign. When he talks about having begotten him, the reference is not to instance into life, but into an office. The Messianic reference is to the son's resurrection.

We just saw that in Acts 13.33, and to the declaration of the Father with reference to the character of the Son as the Son of God. This declaration being confirmed by God raising him from the dead. He was declared Son of God with power according to the spirit of holiness by the resurrection from the dead, and all the meaning you can possibly get out of begotten is that God raises him from the dead.

He did not beget him in his eternal sonship. He did not beget him as to his generation in time, but he begot him from the dead in kingly dignity to sit upon the throne as a king over the nation of Israel. The promise is confirmed even in Luke's gospel.

You remember when the Lord came to Mary and about the promised son through the angel, the messenger, he said this concerning the baby that you're going to have, God shall give unto him the throne of his father David, and over the house of Jacob he shall reign forever, and of his kingdom there shall be no end. And you see this is what God raised him from the dead for as far as his resurrection relates to the Davidic Abrahamic covenant and the promises of God to the nation of Israel. God raised him from the dead that he might reign as king, and he is going to reign not only over the earth but over the nation of

Israel in the millennium.

Now, the resurrection of Christ to us carries a tremendously different and significant. It's not so much a kingdom that needs to be raised to reign over us, but he is to be raised from the dead to complete our salvation because we shall not be saved completely until Jesus comes to take us to be with himself, and that is dependent upon his being raised from the dead. This should convince us, and if you're not, I'd be glad to take you home personally after the meeting is over, that begotten as use of him always refers to his resurrection, and only to his resurrection, and never, absolutely emphatically, never to anything else but the resurrection of Jesus Christ from the dead.

That's the meaning of the word begotten. Now, there's another word, and that word is firstborn, and the first reference to that is in Romans chapter 8. Now, when you come to Romans chapter 8, and like we saw in Psalm chapter 2 and verse 7, many, many years ago I heard Brother Harold McKay, then over 40 years ago, mention something I'd never heard before. When it comes to reading the word of God, to studying the Bible, to determine the meaning of a word, there is what is called the law of first mention, and the law of first mention is simply this.

Inasmuch as the Holy Spirit of God is the author of the scriptures, that wherever you find him first using a word, if you study it carefully, it'll give you an explanation of what that word means everywhere else it is found, and that's why only begotten, or begotten in Psalm 2, 7, the first reference is the key to all the other meanings, all the other times the word is used. Now, I want you to notice here in the first use of the word firstborn relating to Jesus Christ, also is the law of first mention. Whatever it connotes here, whatever it suggests or intimates, is what it means everywhere else it is used.

Verse 28, Romans 8, We know that all things work together for good to them that love God, to them who are the cause, according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Now, right away you'll learn this.

If you remember Hebrews 2.11, if you don't, I'll try and quote it for you, and here's what it said, For both he who sanctifies, and they who are sanctified, are all of one. For which cause he, the Lord Jesus, is not ashamed to call them brethren. Now, get a hold of that.

He that sanctifies, and those of us who are sanctified, are all of one, and for this reason the Lord Jesus is not ashamed to call us brethren. And you see, my friends, the Lord occupies a position of priority, of preeminence, ahead of and over all of these brethren. Is he not the head of the church? Did he not come ahead of every member of his body? Does he not have priority over the church of God in creation? And you'll see that a little later.

And right here, it's so often overlooked, he is the firstborn among many brethren. And so, here is the key to the meaning of the word firstborn, and you're going to learn again that it has absolutely nothing to do with the birth of Jesus Christ. Now, turn to Colossians chapter 1 for the next reference.

Chapter 1 of Colossians. You know, what I like about the Bible is, it's its own best interpreter. And I said last Sunday, what I'd like to say again today, there's nobody here today of average, normal intelligence with the heart to do so that has a Bible, a strong concordance, and a fine dictionary that cannot understand the important doctrines in the word of God.

The problem in my case has been all these years I've been too lazy to be a student. Now, if you want to confess your sin, you go ahead. I'm just telling you, I've been too lazy, and that's why I'm so ignorant today of what the Bible teaches about the basic doctrines.

But I want to praise God today that God has shown me the proper use of the word firstborn, the word begotten, and the word only begotten. And if I don't understand them, I don't know what it means to preach that Jesus Christ is God. Now, here is another one, and here is a second reference.

When you come to this passage here, there's a word that you must change. Whether you like it or not, you ought to change it because it is not the correct word. Notice verse 13, speaking of the Lord who hath delivered us from the power of darkness, that is God our Father, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sin, who is the image of the invisible God, the firstborn over all creation.

The Jehovah's Witnesses, without a doubt, when they come to this birth as it is in the Authorized, their eyeballs light up like lights in the Christmas tree because here in the Authorized version they've got the proof that Jesus Christ was the firstborn of every creature. That's what the Authorized says. Is that not right? And so, if he was the firstborn of every creature, then that's saying that God created the Lord Jesus.

Therefore, the word is not the correct word. The word firstborn comes from two words. One is a proto, or protos, and you know what proto means.

That's first. When the new models come off of the assembly line in the fall of the year, back in the spring or a year before, the engineers got together and see if they can make something that will entice us poor suckers to the showroom, and the new cars come out, and of all things they build a little toy automobile. That's the prototype, protos.

That's the first one. And the other word in connection with this word, protos, is the word ticto, which means to bring forth. Proto is first and second, to bring forth.

And when you come to this word here, the word, or every creature, or the word firstborn, it is the identical word for first begotten. It is the same word that is used again in Revelation 1.5, but it is not the correct word. It is the firstborn of all creation, or over all creation.

We'll see a little later when we come to the word first begotten. It should be firstborn because it is exactly the same Greek word from which comes the word firstborn, and you'll do well to change that, but we're not there yet. Now, let's work on this text here a little bit.

You know why? Because I don't want the Jehovah's Witness to go around telling anybody that Jesus Christ was a creature. You know one of their strong points is, like all false systems of religion, they are ready to admit anything about him regarding his greatness except this, that he was, without question, God and a body of human flesh. They will not admit.

They teach that he was the most intelligent, the greatest, most powerful, created being of all of God's creatures, and they get it from this text, who is the image of the invisible God, the firstborn of every creature. But the word should be the firstborn over all creation. Bishop Hanley Mile, a Church of England clergyman who is a tremendous expositor of the word, gives us this help on firstborn.

The firstborn of all creation, as used of the Lord Jesus here in Colossians 1:15, means that he is standing to creation in the relation of priority of existence. And when you look at the word firstborn as used of the Lord Jesus, you're going to learn this. It speaks of priority of existence, of preeminence, of coming ahead of everything else.

In this relation to creation, firstborn means that he came ahead of it. Well, if I'd only read and pay attention when I read, I wouldn't have any problem. But notice in verse 16, "...for by him were all things created." Look at the last clause.

All things were created by him and for all things, and he is before all things. See the opening statement of verse 17? That's the thought of firstborn. He's antedated.

He came before creation, and that's the meaning of the fact that he's a firstborn. And it can't be creature. It must be creation.

So, you see, the word firstborn means priority of being, preeminence, headship. He came before all of us whom he's not afraid to call brethren, and he also created all things, and he came ahead of all things. And he is also firstborn in his supremacy of inherited right.

You remember in Hebrews chapter 1, in the beginning, we read there concerning the revelation of God. God, who at sundry times and in divers manners in ages past spoke unto the fathers by the prophets, has at the end of these last days spoken unto us in a son, by whom also he created the worlds. And he is the heir of all things.

And so, the Lord Jesus has a place of preeminence and prominence in creation in the fact that God is made the heir of the entire world. And so, you begin to get the idea, at least I hope you do as hard as I'm working, as to what this word firstborn means. Nothing to do with the birth of Jesus.

Priority of existence of being, he comes before, he's ahead of everything else. And that's the meaning of this word here in Colossians 1 and verse 5. And so, here we understand this wonderful truth that he is before and ahead of all things. But once more, may I say this? If you've got a pencil, if you've got a pen, don't mind marking your Bible, change verse 15.

Speaking of Jesus Christ, here's the image of the invisible God. He is the exact representation of God's being. Now, let me ask you, how could he be the exact representation of God's being if he wasn't God's actual being? How could he say in John 14, Now he that hath seen me hath seen the Father, if he wasn't God? Okay? Who is the image of the invisible God? Change this, he is the firstborn over all creation, and that, my dear friend, is the meaning of that word firstborn.

Now, I choose again in verse 18, and notice here again it's in the context of preeminence and priority. 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. And don't you agree that here it is plainly priority or first in order? First in order.

He's the head of the body. We're the members of the body. He has the preeminent place.

And you see, my friend, this is the meaning of the word firstborn. Now, look back again, please, at Hebrews chapter 1, and we'll find that this word is further used in a way that also enables us to get a hold of it in verse 6. And Hebrews 1, and again when he brings it in, the first begotten into the world. Change

the word there to firstborn.

Here in Hebrews 1.6 and Revelation 1.5 are the only two places in your Bible you'll find the word first begotten. And I said a moment ago the reason the word should be changed is exactly the identical Greek word from which comes firstborn, and first begotten does harm to the passage. It should be firstborn because the order here is still preeminent, prior to being, and again, and let me give it to you in a different way, verse 6. And when he brings the firstborn into the world again.

Now, that's God bringing the Lord Jesus into the world again. He said, let all the angels of God worship him. Now, turn to Revelation for the last time this word is mentioned, chapter 1. Revelation 1, and we'll find it in verse 5. Now, here John receives a vision from the Lord, and beginning at verse 4 he begins to communicate this vision to the seven churches in Asia.

Revelation 1.4, John to the seven churches which are in Asia, grace be unto you and peace from him who is, who was, who is to come, from the seven spirits, from the four strokes, and from Jesus Christ who is the faithful witness and the firstborn from the dead. Not of the dead, but the firstborn from the dead. And the reason is, again, the word here is the word from which comes the word firstborn.

In Colossians 1.8, you remember we just read in 18, he was the firstborn from the dead. In other words, of all others who are to be raised from the dead, Jesus came ahead of them all. That's the meaning of the word firstborn as it relates to resurrection.

He was the first one raised from the dead. And do you not remember that wondrous passage in Acts 15, 20, 21 through 22, for as in Adam all die, even so in Christ shall all be made alive. But every man in his own order Christ the first fruit, as would they that are Christ at his coming.

And we read this, that in his resurrection the Lord Jesus became the firstfruits of all them that sleep. And when I came away, I didn't even look at a concordant. I didn't even look at Vine's dictionary.

I didn't look at a single exposition on this because I was afraid they would ruin something. I discovered for myself there is not enough difference in firstborn and firstfruits to turn around for. Let me give it to you again, 1 Corinthians 15, where as in Adam all die, even so in Christ shall all be made alive.

But every man in his own order Christ the firstfruits. And it says by virtue of his resurrection, the Lord Jesus became the firstfruits of all of those that are sleeping. And then it talks about the sequence of events related to the resurrection, Christ the first one to be raised from the dead, next in order, they that are Christ at his coming.

He was the firstborn. He's the firstfruits, the firstborn in relation to resurrection because his resurrection has priority over all the bodies of God's people that will be raised. That's the meaning of firstborn.

Did you know that? Well, don't be embarrassed. I would say 40 years before I discovered these things I'm talking to you about, had meant for one of the most fabulous writers in the history of the church in my judgment. I'd be hanging out there in ignorance right now because nobody ever went to the trouble to teach me that only begotten and firstborn and begotten have nothing to do with Jesus being begotten of God.

And to show you how amazingly dumb some of us can be, there are some Christians who somehow or other have a figment of religious imagination that somehow or other the Holy Ghost overshadowed the

womb of a virgin, and then he becomes the father of Jesus. He was to be born of the seed of the woman, the firstborn. Begotten, only begotten, has nothing to do with the birth of Jesus Christ, nothing to do with God begetting him.

He always was God, co-eternal, co-existent, omnipotent, omnipresent, omniscient, absolutely equal with God, the very essence of the substance of God in every way. He did not proceed from God, that's divine or divinity. He is God, that's deity.

And there's a distinction. Well, you say, where do I get excited about this? I'll tell you why, because if he's not God, I'm not saved, and I don't like the idea that I might not be saved. Do you? But I'm telling you, if Jesus Christ is not God, you are not a Christian any more than a jaybird.

You cannot be saved if Jesus Christ is not God. Now, I'll give you two reasons. Number one, if he was not God, his integrity is shot.

I can't trust a liar to save me because he claimed to be God, and if he is not God, how could anybody less than a supreme being take a human body and pay for the sins of the whole world? Jesus Christ is God. Make no apologies for it. If you don't understand it, don't worry about that, and welcome to the club.

But then, the Word of God teaches that. It's emphatically true. So, learn, only the gotten has nothing to do with him being begotten of God.

The gotten has nothing to do with God begetting him, and firstborn has nothing to do with his birth. Absolutely not. Well, I just put this in so it'll be on the tape.

By way of summation, in light of these passages, we must conclude that firstborn as youth of the Lord speaks of priority of existence, first in order or rank, coming ahead of all things. In Hebrews 11.28, this word is used as an historical reference in connection with God slaying all the firstborn in the land of Egypt. Remember that? It takes on the historical significance, but it also acquired a figurative or spiritual significance in chapter 12, verse 23 of Hebrews, where every member of the body is called a firstborn one.

We read of the church of the firstborn one, and that is a historical or spiritual significance. But the importance of it is simply seen in this, that when you and I contend for the deity of Jesus Christ, we are contending for our own, because our salvation depends entirely on the fact that the Lord Jesus Christ is God Almighty and a body of human flesh. Now, may I say this? If you're here today and you're not saved, don't try to figure it out.

As a matter of fact, the most harmful thing that can fall you in becoming a Christian is trying to figure things out. Astounding but true it may sound to some of you. In my knowledge, there's not one statement in the Word of God that bases your salvation upon your understanding of it.

Not one. Anybody who knows one, would you enlighten me after the meeting? Just one verse, or not a hundred, not a handful, nor a dozen, just one, where anywhere God says you have to understand to be saved. He does.

He does. So, you see, listen, Abraham believed God, and God counted to him for righteousness. And I've yet to find any of my would-be theological brethren who can prove to me that Abraham understood anything about the spiritual fortune or significance of the promise that God made to him in Genesis 15, when he said, socialize seed, babe.

You couldn't count the stars, and listen, listen, if you're here not saved, Abraham believed God. But, you know, I never would have known what he was talking about if I didn't read in Galatians chapter 3 that the promise that God made to Abraham under the Syrian star in Genesis 15 was not to seeds of many, but to one seed, and that seed was Christ. What Abraham was saying is, I don't understand for sure what you're talking about, but what you say you can do, I believe it, and God saved him that night under the stars.

You got three verses in the New Testament that say so. Abraham believed God. Now, let me ask you this.

How many times, and you, are you guilty of the same thing? Do you say, well, I don't understand this. You don't have to. I can't figure this out.

Well, quit trying to be involved in arithmetic, trying to figure things out. No, no. If you believe God, you'll be saved.

But, I don't understand how a man who died 2,000 years ago could pay for my sins. I don't understand how the death of Jesus can pay for my sins. Well, I just don't understand, and God doesn't ask you to, but God says this, and listen carefully, and I'm true.

It's right where you are seated. If you want to become a Christian, you want to be saved more than anything in the world, if you will believe without reservation, emotional, mental, or any other kind, just believe it like Abraham did, that Jesus died for me. I, this moment, accept his death as perfect, complete, final, and full payment for all of my sins, and I will receive him right now as my Lord and Savior, and God will save him.

You know why I will? Because he says he will. So, you have to believe God to be saved. You don't have to understand.

Are you willing to believe God? If you do, you'll be saved. If you don't, you'll be damned. Only begotten, begotten, firstborns have nothing to do with the humanity or the birth of Jesus Christ.

Father, we thank you for the Word, and we especially rejoice today for the presence of God the Holy Ghost, who gives such abundant help to such poor preachers. Thank you, Father, for the assurance that, through his ministry, the Word of God this morning has run and has been glorified. For those of us who know you, Father, make us, we pray, be able to give an answer to everyone as to the reason of the hope that lies within us.

Deliver us from ignorance, especially as it comes from laziness. For those here who are lost, may the Spirit of God reveal Christ to them, we pray in Jesus' name. Amen.

Meeting is over. Any questions you have, I'd be delighted to try and help you.

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