

The Sonship of Jesus Christ

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- I. An overview of the debate concerning the Sonship of Christ
 1. The doctrine of the sonship of Christ has been hotly debated among professing Christians for centuries.
 2. There are those who contend that Jesus Christ is the *eternally begotten* Son of God.
 - A. This doctrine is called *eternal sonship* or *eternal generation*.
 - B. They teach that Jesus Christ is the Son of God in his *divine* nature, and not merely in his human nature.
 - C. They teach that Jesus Christ was *begotten* by God the Father in eternity and is therefore *eternally begotten*.
 - D. This doctrine is widely held among Catholics, Protestants, and Baptists.
 - i. "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;" (Nicene Creed - First Council of Constantinople - 381AD (Catholic), [Wikipedia](#))
 - ii. Begotten, not made? (**Rom 1:3**)
 - iii. "In this Trinity of Persons the Son is begotten of the Father by an eternal generation, and the Holy Spirit proceeds by an eternal procession from the Father and the Son." ([Catholic Encyclopedia](#), *The Dogma of the Trinity*)
 - iv. "the Son is eternally begotten of the Father" (Westminster Confession (Presbyterian), Ch.II, Section III, 1646)
 - v. "the Son is eternally begotten of the Father" (1689 London Baptist Confession, Ch. 2, Section 3)
 - vi. "Christ is the eternal Son of God. In His incarnation as Jesus Christ, He was conceived of the Holy Spirit and born of the virgin Mary." ([Southern Baptist Convention Statement of Faith](#))
 - vii. "...the Son is eternally begotten of the Father..." (The 1900 Primitive Baptist Confession of Faith, Chapter II - Of God and of the Holy Trinity, [Mt. Moriah Primitive Baptist Church](#))
 - viii. "The Lord hath said unto me, thou art my Son; not by creation, as angels and men; nor by adoption, as saints; nor by office, as civil magistrates; nor on account of his incarnation or resurrection....He is the true, proper, natural, and eternal Son of God, and as such declared, owned, and acknowledged by Jehovah the Father" (John Gill (Baptist), commenting on Psa 2:7)
 - ix. ""therefore should be called the Son of God": not that he was now to become the "the Son of God"; he was so before his incarnation, and even from all eternity; but he was now to be manifested as such in human nature:" (John Gill (Baptist), commenting on Luk 1:35)
 - x. "Further, to satisfy us that his kingdom is well-grounded upon his sonship, we are here told what his sonship is grounded on: This day have I begotten thee, which refers both to his eternal generation itself..." (Matthew Henry (Protestant), commenting on Psa 2:7)
 - xi. "He is not just the only begotten Son of the Father, for He is also the eternally begotten Son of the Father." (Henry M. Morris, Ph.D., [God's Only Begotten Son](#))

- xii. "The doctrine of "eternal generation" was what the older theologians called this great truth. He did not become the only Son by His virgin birth. He was the only begotten Son from eternity, "set up from everlasting" (Proverbs 8:23)." (Henry M. Morris, Ph.D., [God's Only Begotten Son](#))
3. There are those who contend that Jesus Christ is the begotten Son of God in His humanity (His human nature, not His divine nature was begotten).
- This doctrine is called *incarnate sonship*.
 - They teach that Jesus Christ is the Son of God in his *human* nature, but not in his *divine* nature.
 - They teach that Jesus Christ was *begotten* by God the Father in time in Mary's womb, and is therefore not *eternally begotten*.
 - This position is the truth.

II. Definitions of the words

- Eternally *adv.* - In an eternal manner. 1. Chiefly with reference to God: 'From everlasting and to everlasting'.
- Eternal *adj.* - 1. a. Infinite in past and future duration; without beginning or end; that always has existed and always will exist: esp. of the Divine Being.
- Begotten *adj.* - 1. Gotten. 2. Procreated. (Usually with *only-*, *first-*.) 1382 Wyclif John iii. 16 His oon bigetun sone.
- Procreate *v.* - *trans.* To beget, engender, generate (offspring).
- Generation - 1. a. The act or process of generating or begetting physically; procreation; propagation of species.
- Son *n.* - 1. a. A male child or person in relation to either or to both of his parents.

III. Questions

- How can the "process of generating" be eternal?
- How can a son be eternally procreated?
- Since to be begotten is to come into existence, how could Jesus have eternally come into existence?
- How can the divine nature of Christ have been begotten without it having a beginning?
- Their answer: it's an inscrutable mystery.
 - "In a word, the generation of the Son, and procession of the Spirit, however mysterious, are unavoidable corollaries from two facts. The essence of the Godhead is one; the persons are three. If these are both true, there must be some way, in which the Godhead multiplies its personal modes of subsistence, without multiplying or dividing its substance. The Scriptures call one of these modes a "genesi" and the other an "ekporeusi". We hence learn two truths. The Second and Third substances are eternally propagated in dissimilar modes. The inscrutable mode of the Second substance bears some mysterious analogy to the generation of human sons." ([Robert L. Dabney, Systematic Theology, Ch. 16: Personal Distinctions in the Trinity](#))
 - "The eternal generation of the Son is "beyond the sphere of time, and above the grasp of reason" (Gregory Nazianzen, Third Theological Oration, NPNF2 7.302)" (Eternal Generation of Son, [The Upper Register](#))

- C. “On hearing of a Son, understand it not merely in an improper sense, but as a Son in truth, a Son by nature, without beginning ... a Son eternally begotten by an inscrutable and incomprehensible generation ... God is a Spirit; He who is a Spirit has spiritually begotten, as being incorporeal, an inscrutable and incomprehensible generation ... And whenever you hear of God begetting, sink not down in thought to bodily things, nor think of a corruptible generation, lest you be guilty of impiety. God is a Spirit, His generation is spiritual: for bodies beget bodies, and for the generation of bodies time needs must intervene; but time intervenes not in the generation of the Son from the Father” (Cyril of Jerusalem, Catechetical Lectures 11.4-7, NPNF2 7.64-6) (Quoted from [The Upper Register](#))
6. Inscrutable - That cannot be searched into or found out by searching; impenetrable or unfathomable to investigation; quite unintelligible, entirely mysterious.
- A. Is a Bible doctrine, such as the sonship of Christ, which is so basic and fundamental to the Christian faith (**Act 8:37**) really unfathomable, unintelligible, and incapable of being found out?
- B. The sonship of Christ is a great *mystery* (**1Ti 3:16**).
- i. But a mystery is not something that cannot be known, but is rather something than *can* be known by divine revelation.
 - ii. Mystery - A religious truth known only from divine revelation; usually (cf. sense 5), a doctrine of the faith involving difficulties which human reason is incapable of solving.
 - iii. Paul declared the mystery: *God was manifest in the flesh* (**1Ti 3:16**).
 - iv. The sonship of Christ is knowable and understandable just like the other mysteries which are revealed in the scripture.
 - v. One must simply *read* what has been written to understand the mystery (**Eph 3:3-4**).

IV. Jesus became the Son of God when he was conceived by the virgin Mary.

1. The definitive verse which declares when Jesus became the Son of God is **Luk 1:35**.
 - A. This verse explains why Jesus was called the Son of God.
 - B. He was called the Son of God because He was conceived by the power of God.
 - i. Therefore *adv.* - II. 2. In consequence of that; that being so; as a result or inference from what has been stated; consequently.
 - ii. In other words, He was called the Son of God because God was His Father by supernaturally causing His conception.
 - C. The *holy thing* that would be born of Mary was to be called the Son of God.
 - i. In other words, the human baby that Mary gave birth to was the Son of God.
 - ii. It was not the Word that was to be called the Son of God, but rather the *holy thing* which was born of Mary.
 - D. The baby Jesus was to be *called* the Son of God.
 - i. He was to be *called* the Son of God because that's what He was.
 - ii. Things are called what they are.
 - iii. For example: Eve was called Woman because she was created as a woman (**Gen 2:23**).
2. In the beginning was the Word who was God (**Joh 1:1**).

- A. The Word made all things (**Joh 1:3**).
- B. The Word was/is the second person of the Trinity (**1Jo 5:7**).
- C. The Word was not the Son prior to the incarnation.
 - i. Joh 1:1 does NOT say "in the beginning was the Son..."
 - ii. The Word was NOT begotten; He was God (**Joh 1:1**).
- D. The Word was made flesh (**Joh 1:14**).
 - i. It was only *after* the Word was made flesh and dwelt among the apostles that they beheld His glory as the only *begotten* of the Father (**Joh 1:14**).
 - ii. It was only *after* the Word was made flesh as the *holy thing* that was born of Mary that He was called *the Son of God* (**Joh 1:14 c/w Luk 1:35**).

V. If the divine nature of Christ (the Word) is begotten, that makes him a begotten god.

- 1. By definition, to be begotten is to have a beginning.
- 2. God has no beginning; He is eternal (**Psa 90:2; 1Ti 1:17**).
- 3. To be begotten is to be *formed* (**Jer 1:5**).
- 4. If the Word who is God was begotten, then He would have been formed, which is both blasphemous, impossible, and untrue (**Isa 43:10**).
- 5. If Jesus' divine nature was eternally begotten, then he is a begotten god.
 - A. This is pure paganism -- gods begetting gods; for example:
 - i. "Osiris was an Egyptian god, usually identified as the god of the afterlife, the underworld and the dead.... Osiris was at times considered the oldest son of the earth god Geb, and the sky goddess Nut, as well as being brother and husband of Isis, with Horus being considered his posthumously begotten son." (*Osiris*, [Wikipedia](#))
 - ii. "Horus is one of the oldest and most significant deities in ancient Egyptian religion, who was worshipped from at least the late Predynastic period through to Greco-Roman times. Different forms of Horus are recorded in history and these are treated as distinct gods by Egypt specialists." (*Horus*, [Wikipedia](#))
 - B. This damnable heresy is taught in the New American Standard Bible (NASB) which renders "begotten Son" as "begotten God" in **Joh 1:18**.

VI. The phrases eternally begotten, eternal generation, and eternal Son are not found in scripture and are nonsensical and self-contradictory.

- 1. These terms are not only unscriptural, they are also illogical.
- 2. Each of these terms used by the proponents of eternal sonship are self-contradictions.
 - A. *Eternally begotten* - Begetting happens in time and demands a beginning. Therefore to speak of something being *eternally begotten* is to speak of something *eternally beginning*, which is a contradiction of terms.
 - B. *Eternal generation* - Generation is the act of procreation. Procreation demands a beginning. By definition, to be eternal is to be without beginning. *Eternal generation* is therefore *a beginning without beginning*, which is a contradiction of terms.

- C. *Eternal Son* - A son has a cause which is the action of his father. Something that is caused has a beginning. To be *eternal* is to be infinite in past duration and to have always existed. A son by definition cannot have always existed. An *eternal son* is a son without a beginning, which is a contradiction of terms.

VII. Arguments for eternal sonship refuted

1. Argument #1: Alleged Old Testament references to the Son.

- A. All the places in the OT which refer to the Son are either spoken prophetically or are not referring to Christ.
- B. **Psa 2:7,12** - "I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. 12) Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."
- The very wording "THIS DAY have I begotten thee" contradicts the heresy of *eternal generation*. There were no days in eternity past.
 - There is no need to guess as to when this begetting of the Son happened because the NT tells us exactly when it happened: when Christ was resurrected from the dead (**Act 13:33-34**).
 - This is when Jesus was declared to be the Son of God *with power* (**Rom 1:4**).
 - The resurrection of Christ is elsewhere referred to as a begetting from the dead (**Rev 1:5**).
 - It is in this sense that Jesus is the *firstborn of every creature* (**Col 1:15**), being the *firstborn from the dead* (**Col 1:18**).
 - Jesus was the first that should rise from the dead (**Act 26:23**).
 - He is the firstfruits of the resurrection of the dead (**1Co 15:20**).
 - Far from referring to some inscrutable *eternal generation* of Christ, **Psa 2:6-10** is a prophesy of the resurrection of Christ, when He would be setup as king of all creation, given the heathen (Gentiles) for an inheritance, and in all things have the preeminence (**Col 1:18**).
- C. **Pro 8:22-23** - "The LORD possessed me in the beginning of his way, before his works of old. 23) I was set up from everlasting, from the beginning, or ever the earth was."
- These verses are speaking of wisdom which is referred to as a woman (**Pro 8:1**).
 - If it is said to be speaking of "Christ the wisdom of God" (**1Co 1:24**), then it is clear that poetic language is being used, as Jesus is a man, not a woman.
 - Furthermore, it is *Christ*, not *the Son*, who is called *the wisdom of God*; therefore if the verses prove that the Son existed from everlasting, then it also proves that the Christ existed from everlasting (more on that later).
 - God possessed wisdom from eternity and His wisdom was manifested in Christ, who is the wisdom of God, when God was manifest in the flesh (**1Ti 3:16**).

- iii. These verses say nothing of God begetting a Son in eternity.
- D. **Pro 30:4** - "Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?"
 - i. In this verse Agur asks a series of questions, of which God is the obvious and only answer to all of them (**Job 38:4-11; Psa 104:2-9; Isa 40:12-14**).
 - ii. Agur is asking rhetorically if there is anyone else who can claim these attributes.
 - a. If there is someone else, he then asks, "what is his name?".
 - b. Agur is not asking for the name of God, for he already knows it is the LORD (Jehovah) (**Pro 30:9**).
 - c. Therefore he is not asking for the name of God's son, but for the name man's son who has those impossible attributes.
 - iii. This verse says nothing of God having a Son prior to the incarnation of Christ.
- E. **Mic 5:2** - "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."
 - i. This verse is a prophecy of Jesus Christ being born in Bethlehem (**Mat 2:4-6**).
 - ii. In that Jesus is the Word made flesh (**Joh 1:14**), and the Word was God in the beginning (**Joh 1:1**), therefore Jesus' goings forth have been from everlasting (**Mic 5:2**).
 - iii. This verse says nothing of God having a Son prior to the incarnation, nor of eternal generation.
- F. **Dan 3:25** - "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."
 - i. *King Nebuchadnezzar* made this proclamation that the fourth man in the furnace looked "like the Son of God".
 - ii. How would Nebuchadnezzar, a pagan king, know what the Son of God looked like?
 - iii. This is the same man who said (or it was said of):
 - a. "...he carried into the land of Shinar to the house of his god; and he brought the vessels into the treasure house of his god." (**Dan 1:2**)
 - b. "...do not ye serve my gods, nor worship the golden image which I have set up?" (**Dan 3:14**)
 - c. "...who is that God that shall deliver you out of my hands?" (**Dan 3:15**)
 - d. "But at the last Daniel came in before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods: and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee..." (**Dan 4:8-9**)
 - e. "...but thou art able; for the spirit of the holy gods is in thee." (**Dan 4:18**)

- iv. What Christian is going to base his doctrine of the sonship of Christ on the words of a pagan, polytheistic king?
- v. If one is going to learn Christology from the pagan king Nebuchadnezzar, then he better read Neb's own commentary in which he identified the man who looked "like the Son of God" to be an angel (**Dan 3:28**).
- vi. This verse is hardly a proof that God had a Son prior to the incarnation of Christ.

2. Argument #2: Christ was sent as the Son

- A. Verses in the NT which refer to the Son of God being sent into the world prior to the incarnation are using present terminology to refer to Jesus as the Word in the past.
 - i. Verses which are used in this manner include: (**Joh 3:16-17; Joh 10:36; Act 3:26; 1Jo 3:8; 1Jo 4:9**).
 - ii. We commonly use present terminology to refer to someone doing something in the past.
 - a. For example, the statement, "My dad was born in 1946" doesn't mean that he was my dad when he was born.
 - b. I am simply referring to my dad in his current relationship to me when describing something that happened to him prior to him entering into that relationship.
 - c. The same is true of an apostle who was writing many years after Jesus' birth when He became the Son of God (**Luk 1:35**), and saying that God sent His Son into the world.
 - d. The apostle was writing of Jesus in His present relationship with the Father as His Son when describing something that happened to Him prior to Him entering that relationship when He was the Word (**Joh 1:1**).
 - iii. The reasoning of those who hold to eternal sonship would make John the Baptist the eternal forerunner of Christ (**Joh 1:6**).
- B. The following verses are used to support the idea that God sent His Son to become Jesus Christ; but they prove no such thing.
 - i. **Rom 8:3** - God didn't send His Son *to be made flesh*, but rather *in the likeness of sinful flesh*.
 - ii. **Gal 4:4-5** - God didn't send forth His Son *to be made of a woman*, but rather God sent forth His Son *who was made of a woman* to redeem us.
 - iii. These verses are referring to God's Son, Jesus being sent into His earthly ministry as a man, which is referred to as "his coming" (**Act 13:24**).
 - iv. These verses are not referring to God sending the Word to become flesh.
- C. **Heb 1:5-6** is used to support the claim that the firstbegotten Son of God entered the world as such, being the Son from all eternity.
 - i. The text itself refutes this heretical claim.
 - ii. **Heb 1:5** is a quote from **2Sa 7:14** in which God made a covenant with David that He would setup one of his descendents on his throne after David died, at which time God said "I WILL BE to him a Father, and he SHALL BE to me a Son".

- iii. God didn't tell David that "I AM his Father and he IS my Son", but that he would be His Son in the future.
- iv. Jesus would (did) become God's Son "when he bringeth in the firstbegotten into the world" (**Heb 1:6**).
- v. *Bringing the firstbegotten into the world* refers to the birth of the baby, Jesus (**Heb 1:6 c/w Joh 16:21 c/w Luk 1:35**), at which time the angels of God did worship Him (**Heb 1:6 c/w Luk 2:9-14**).
- vi. If Jesus was the Son of God in eternity past, the angels would have already been worshipping Him from the time they were created, and they would not have been made to wait until He was brought into the world (**Heb 1:6**).

3. Argument #3: Christ was the Son when creating.

A. The creation of all things is ascribed to the Son in **Col 1:13-17** and **Heb 1:2**.

- i. As was the case in Argument #2, attributing the creation of the world to the Son of God is simply using the name of His current office to refer to acts that He did as the Word prior to becoming the Son of God.
- ii. By comparing scripture, it is clear that it was the Word, who was God in the beginning, who created all things (**Joh 1:1-3**).
- iii. *Long after* He created all things, The Word became flesh in the person of Jesus Christ (**Joh 1:14**), at which time He became the Son of God in the womb of Mary (**Luk 1:35**).

B. The Son of God is said to be the "firstborn of every creature" in **Col 1:15**.

- i. This cannot be referring to His divine nature as the Word because the divine nature of Christ (the Word) is NOT a creature.
- ii. Creature - 1. a. Anything created; a created being, animate or inanimate; a product of creative action; a creation.
- iii. The "firstborn of every creature" refers to the human nature of Jesus Christ, which is the Son of God.
- iv. The human nature of Christ is a "creature", a human being created in the virgin's womb (**Luk 1:35**).
- v. Jesus is the "firstborn of every creature" in two aspects.
 - a. He is "the firstborn from the dead" (**Col 1:18 c/w Act 13:33-34**) by means of His resurrection.
 - (i) The resurrection of Christ is elsewhere referred to as a begetting from the dead (**Rev 1:5**).
 - (ii) Jesus was the first that should rise from the dead (**Act 26:23**).
 - (iii) He is the firstfruits of the resurrection of the dead (**1Co 15:20**).
 - (iv) It is in this sense that Jesus is the *firstborn of every creature* (**Col 1:15**), being the *firstborn from the dead* (**Col 1:18**).
 - b. He is also the "firstborn of every creature" in the sense of having the right of the firstborn.
 - (i) A firstborn son in a family normally got a double portion (**Deu 21:17**).
 - (ii) Jesus, being the firstborn of *every creature*, was given the preeminence (*Higher rank or distinction; priority of place*,

precedence; superiority) (**Col 1:18**), whereby the Father gave Him to be the head over *all things* (**Eph 1:22**).

4. Argument #4: God the Father is called the Father prior to the incarnation.
 - A. Jesus said the Father sent Him from heaven, which happened prior to the incarnation (**Joh 6:38-39**).
 - i. As has already been proved, the Father sent the Word to be made flesh (**Joh 1:1,14**).
 - ii. This verse no more proves that the first person of the Trinity was the Father of Jesus Christ before the incarnation than it does that Jesus was a flesh and blood man when He was sent down from heaven, since He said "I (the flesh and blood man who was speaking) came down from heaven" (**Joh 6:38**).
 - iii. Verses like these are simply using the current terminology of "Father" and "Son" to refer to those persons when they acted in the past before they held the status they currently do (more on this in [Section VIII](#)).
 - B. When the angel announced to Mary that she would miraculously conceive, he said "the power of *the Highest* shall overshadow thee" (**Luk 1:35**).
 - C. When speaking of the act of the incarnation as yet future, the angel did not call the *Highest* the *Father* because He would not be the Father of Jesus Christ until the time of the conception.
 - D. The first person of the Trinity is called *the Highest* elsewhere in scripture (**Psa 18:13; Psa 87:5; Luk 1:32; Luk 1:76; Luk 6:35**).
 - E. God was called a Father prior to the incarnation because He was a Father in creation, such as:
 - i. The Father of His children (**Psa 68:5; Psa 103:13; Mat 6:9**).
 - ii. The Father of the nation of Israel (**Jer 31:9; Mal 1:6**).
 - iii. The Father of mercies (**2Co 1:3**).
 - iv. The Father of glory (**Eph 1:17**).
 - v. The Father of all (**Eph 4:6**).
 - vi. The Father of spirits (**Heb 12:9**).
 - vii. The Father of lights (**Jam 1:17**).

VIII. The arguments for eternal sonship prove way too much.

1. If the doctrine of eternal sonship proves that Jesus was the Son of God from all eternity, it also proves that He was a man, the Son of man, and the Christ from all eternity.
 - A. Jesus was referred to as *a man* prior to the incarnation.
 - i. John the Baptist said that Jesus *the man* was before him (**Joh 1:30**).
 - a. Jesus was born six months *after* John the Baptist (**Luk 1:36**).
 - b. Was John then saying that Jesus as *a man* existed before him?
 - c. Of course not. John was simply referring to Jesus as the Word who was before him (**Joh 1:1**) by what He was at the time (a man).
 - ii. Jesus said that "I" (the flesh and blood man who was praying) had glory before the world was (**Joh 17:5**).

- iii. The verses which refer to the Son creating or being sent prior to the incarnation no more prove that the Son was eternally begotten than **Joh 1:30** and **Joh 17:5** prove that Jesus Christ existed as a man from eternity.
- B. Jesus was referred to as the *Son of man* prior to the incarnation.
 - i. Jesus said the *Son of man* came down from heaven (**Joh 3:13; Joh 6:62**).
 - ii. Jesus said "I" (the flesh and blood man) came down from heaven (**Joh 6:42**).
 - iii. Was Jesus saying that He as the *Son of man* existed from eternity?
 - iv. Of course not. Jesus was simply referring to Himself by the title He currently held (Son of man) and was saying that He, as the Word, came down from heaven (**Joh 1:1,14**).
 - v. The verses which refer to the Son creating or being sent prior to the incarnation no more prove that the Son was eternally begotten than **Joh 3:13** and **Joh 6:42,62** prove that Jesus Christ existed as a the Son of man from eternity.
- C. Jesus was referred to as *Jesus* and *the Christ* prior to the incarnation.
 - i. Paul said that "God...created all thing by Jesus Christ" (**Eph 3:9**).
 - ii. Paul said that "Christ Jesus came into the world" (**1Ti 1:15**).
 - iii. Paul said that God saved us by His grace "which was given us in Christ Jesus before the world began" (**2Ti 1:9**).
 - iv. Paul said that all things are by Jesus (**Heb 2:9-10**).
 - v. The name "Christ" means "Messiah" (**Joh 1:41**).
 - vi. Was Paul saying that *Jesus Christ* (the human Messiah) existed from eternity?
 - vii. Of course not. Paul was simply referring to Jesus by the title He currently held (Jesus Christ) when declaring that He, as the Word, created all things, existed before the world began, and came into the world (**Joh 1:1-3,14**).
 - viii. The verses which refer to the Son creating or being sent prior to the incarnation no more prove that the Son was eternally begotten than **Eph 3:9**, **1Ti 1:15**, **2Ti 1:9** and **Heb 2:9-10** prove that Jesus Christ existed as the Messiah from eternity.

IX. Eternal spiration of the Holy Spirit

1. The same heretics who teach that Jesus is the *eternally begotten* Son of God (eternal generation) also teach that the Holy Spirit *eternally proceeds* (spiration) from the Father and the Son.
 - A. "...the Holy Ghost eternally proceeding from the Father and the Son." (Westminster Confession (Presbyterian), Ch.II, Section III, 1646)
 - B. "The Holy Spirit proceeds from the Father and the Son." (1689 London Baptist Confession, Ch. 2, Section 3)
2. They base this drivel on one verse: **Joh 15:26**.
 - A. **Joh 15:26** simply says that the Holy Spirit was sent from the Father to earth to be the Comforter of the church who would testify of Christ (**Joh 14:26; Joh 16:7**).
 - B. Proceed - 1. *intr.* To go, move, or travel forward; to make one's way onward;
3. The Holy Ghost is God (**1Jo 5:7; Act 5:3-4**); therefore He *eternally proceeds* from no one.
4. *Eternal procession* is a self-contradictory term, just as is *eternal generation*.