



BEGOTTEN VS. UNIQUE

A Quick View of Ps. 2 in the Greek/Hebrew

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⁷ I will tell the decree;
 Yahweh said to me:
 “You are my son;
 today I have **begotten** you. ¹
 (PSALM 2:7, *LEB*)

867 יָלַד (yālad) *bear, beget, bring forth, gender, travail*. The Ugaritic *yld* is similar.

In its narrowest sense *yālad* describes the act of a woman in giving birth to a child (e.g. Ex 1:19; I Kgs 3:17–18), but it is sometimes used of the father’s part in becoming a parent (e.g. Gen 4:18; 10:8, 24, 26; 22:23, 25:3; I Chr 1:10–20, Prov 23:22). It may be used with reference to the whole procedure involved in producing a child (e.g. Gen 38:27–28) or it may even be specifically applied to the pains of a woman prior to the actual birth (e.g. Gen 35:16; Mic 5:33). Although predominantly used of human beings it is occasionally used of animals (e.g. Gen 30:39; 31:8; Job 39:1–2, Jer 14:5; Ezk 31:6). A man’s part in the production of a child is generally represented by the Hiphil, but sometimes the Qal is used. [Critics sometimes explain this usage as due to documentary division. It is claimed that the Hiphil usage as in Gen 11 is characteristic of P and the Qal as in Gen 10 betokens J. It is more likely that the different forms mean different things. In most every instance actual paternity is represented by the Hiphil and a more general relationship like relationship of peoples (the Table of Nations, Gen 10) uses the Qal. **Thus Ps 2:7 is not causative, but refers to a relation of love.**²

PSALM 2:7 GREEK LXX

⁷	διαγγέλλων	τὸ	πρόσταγμα	Κυρίου	.		
	<i>diangellōn</i>	<i>to</i>	<i>prostagma</i>	<i>Kyriou</i>			
	διαγγέλλω	ὁ	πρόσταγμα	κύριος			
	<i>diangellō</i>	<i>ho</i>	<i>prostagma</i>	<i>kyrios</i>			
	VPAP-SNM	DASN	NASN	NGSM			
	to proclaim	the	ordinance, command	lord, Lord			
	announcing	the	ordinance	of the Lord:			
Κύριος	εἶπεν	πρὸς	μέ	Υἱός	μου	εἶ	σύ ,
<i>Kyrios</i>	<i>eipen</i>	<i>pros</i>	<i>me</i>	<i>Huios</i>	<i>mou</i>	<i>ei</i>	<i>sy</i>
κύριος	λέγω	πρὸς	ἐγώ	υἱός	ἐγώ	εἰμί	σύ
<i>kyrios</i>	<i>legō</i>	<i>pros</i>	<i>egō</i>	<i>huios</i>	<i>egō</i>	<i>eimi</i>	<i>sy</i>
NNSM	VAAI3S	P	RP1AS	NNSM	RP1GS	VPAI2S	RP2NS
lord, Lord	to say, to speak	to, towards	I	son	I	to be, to exist	you
The Lord	said	to	me,	Son; ₄	my ₃	are ₂	“You (emphatic) ₁

¹ Harris, W. H., III, Ritzema, E., Brannan, R., Mangum, D., Dunham, J., Reimer, J. A., & Wierenga, M. (Eds.). (2012). *The Lexham English Bible* (Ps 2:7). Bellingham, WA: Lexham Press.

² Harris, R. L., Archer, G. L., Jr., & Waltke, B. K. (Eds.). (1999). *Theological Wordbook of the Old Testament*. Chicago: Moody Press.

ἐγὼ	σήμερον	γεγέννηκά	σε
<i>egō</i>	<i>sēmeron</i>	<i>gegennēka</i>	<i>se</i>
ἐγώ	σήμερον	γεννάω	σύ
<i>egō</i>	<i>sēmeron</i>	<i>gennaō</i>	<i>sy</i>
RP1NS	B	VRAIIS	RP2AS
I	today	to beget	you
I (emphatic) ⁶	to-day ⁵	have begotten ⁷	you. ⁸

3

HEB 1:5 - Τίνι γὰρ εἶπέν ποτε τῶν ἀγγέλων· Υἱός μου εἶ σύ, ἐγὼ σήμερον **γεγέννηκά** σε, καὶ πάλιν· Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν;



5 For to which of the angels did God ever say, "You are my Son, today I have **begotten** you"? Or again, "I will be to him a father, and he shall be to me a son"? (SEE VERSE 8 – THRONE)

Heb 5:5 - Οὕτως καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασεν γενηθῆναι ἀρχιερέα ἀλλ' ὁ λαλήσας πρὸς αὐτόν· υἱός μου εἶ σύ, ἐγὼ σήμερον **γεγέννηκά** σε·



5 So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "You are my Son, today I have **begotten** you";

Acts 13:33 - ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις [αὐτῶν] ἡμῖν ἀναστήσας Ἰησοῦν ὡς καὶ ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ· υἱός μου εἶ σύ, ἐγὼ σήμερον **γεγέννηκά** σε.



³Tan, R. K., De Silva, D. A., & Hoogendyk, I. (2012). *The Lexham Greek-English Interlinear Septuagint: H.B. Swete Edition* (Vol. 2, p. 214). Bellingham, WA: Lexham Press.

33 this he has fulfilled to us their children by raising Jesus, as also it is written in the second Psalm, "You are my Son, today I have **begotten** you. '

γεννάω - Generate, to cause someth. to come into existence, primarily through procreation or parturition.

1 become the parent of, beget

Ⓐ by procreation

Ⓑ by exercising the role of a parental figure, ext. of 1a (Philo, Leg. ad Gai. 58 μάλλον αὐτὸν τῶν γονέων γεγέννηκα), of a teacher on pupils ἐν Χ. Ἰ. διὰ τοῦ εὐαγγελίου ὑμᾶς ἐγέννησα *I became your father as Christians through the gospel* **1 Cor 4:15; Phlm 10** (s. Ltzm. and JWeiss on **1 Cor 4:15; 1J 2:29; 3:9; 4:7; 5:1, 4, 18. J 3:3, 7Hdb. on J 3:3 and 1J 3:9 Lk 3:22 Hb 1:5; 5:5. p 194**

2 to give birth to, bear **Lk 1:13, 57; 23:29; J 16:21** *who bears children for slavery* **Gal 4:24. Ac 7:20; cp. Hb 11:23. Ac 22:3; Lk 20:34** v.l.

3 to cause someth. to happen, bring forth, produce, cause, fig. of various kinds of production **2 Ti 2:23.**—

23.58 γεννάω^a: the male role in causing the conception and birth of a child—‘to be the father of, to procreate, to beget.’ Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ ‘Abraham was the father of Isaac’ Mt 1:2.⁴

JOHN 1:14

14	καὶ	ὁ	λόγος	σὰρξ	ἐγένετο
	καὶ	ὁ	λόγος	σὰρξ	γίνομαι
	CLN	DNSM	NNSM	NNSF	VAMI3S
	91.1	92.24	33.100	9.11	13.48
	and	the	word	flesh	became

SENTENCE	καὶ	ἐσκήνωσεν	ἐν	ἡμῖν
	καὶ	σκηνώω	ἐν	ἐγώ
	CLN	VAAI3S	P	RP1DP
	89.87	85.75	83.9	92.1
	and	took up residence	among	us

SENTENCE	καὶ	ἐθεασάμεθα	τὴν	δόξαν	αὐτοῦ
	καὶ	θεάομαι	ὁ	δόξα	αὐτός

⁴ Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains*. New York: United Bible Societies.

SUB-POINT	ὥστε	τὸν	υἱὸν	τὸν	μονογενῆ	ἔδωκεν
	ὥστε	ὁ	υἱός	ὁ	μονογενής	δίδομι
	CAR	DASM	NASM	DASM	JASM	VAAI3S
	89.61	92.24	10.42	92.24	58.52	57.71
	so that	his	Son	[-]	one and only	he gave

SUB-POINT	ἵνα	^[TP]	πᾶς	ὁ	πιστεύων	εἰς	αὐτὸν	^[TP]	✕
	ἵνα		πᾶς	ὁ	πιστεύω	εἰς	αὐτός		
	CAP		JNSM	DNSM	VPAP-SNM	P	RP3ASM		
	89.59		59.24	92.24	31.85	84.16	92.11		
	in order that		everyone	[-]	who believes	in	him		

	μὴ	ἀπόληται	✕
	μὴ	ἀπόλλυμι	
	BN	VAMS3S	
	69.3	20.31	
	[will] not	perish	

BULLET	ἀλλ'	✕	ἔχη	ζωὴν	αἰώνιον
	ἀλλά		ἔχω	ζωή	αἰώνιος
	CLC		VPAS3S	NASF	JASF
	89.125		57.1	23.88	67.96
	but		will have	life	eternal

6

58.52 μονογενής, ἕς: pertaining to what is unique in the sense of being the only one of the same kind or class—‘unique, only.’ τὸν υἱὸν τὸν μονογενῆ ἔδωκεν ‘he gave his only Son’ Jn 3:16; τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεός ‘God sent his only Son’ 1 Jn 4:9; τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος ‘he who had received the promises presented his only son’ or ‘... was ready to offer his only son’ He 11:17. Abraham, of course, did have another son, Ishmael, and later sons by Keturah, but Isaac was a unique son in that he was a son born as the result of certain promises made by God. Accordingly, he could be called a μονογενής son, since he was the only one of his kind.⁷

⁶Runge, S. E. (2008). *The Lexham Discourse Greek New Testament* (Jn 3:16). Bellingham, WA: Logos Bible Software.

⁷Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains*. New York: United Bible Societies.

μονογενής, ἕς (μόνος, γένος; Hes.; LXX; PsSol 18, 4; TestSol 20:2; TestBenj 9:2; ParJer 7:26; ApcEsdr 6:16; ApcSed 9:2; Joseph., Just.; loanw. in rabb.) acc. μονογενῆ (-ῆν **J 3:16** v.l.; **Hb 11:17** D; also ApcEsdr 6:16)

❶ **pert. to being the only one of its kind within a specific relationship, one and only, only** (so mostly, incl. Judg 11:34; Tob 3:15; 8:17) of children: of Isaac, Abraham's only son (Jos., Ant. 1, 222) **Hb 11:17. Lk 7:12; 9:38**. Of a daughter (Diod S 4, 73, 2) of Jairus **8:42**. (On the motif of a child's death before that of a parent s.

❷ **pert. to being the only one of its kind or class, unique (in kind)** of someth. that is the only example of its category **J 3:16** vs. **18**; τὸν υἱὸν τὸν μ. ἀπέσταλκεν ὁ θεός **1J 4:9**; cp. Dg 10:2. On the expr. δόξαν ὡς μονογενοῦς παρὰ πατρός **J 1:14** s. on vs. **18** where, beside the rdg. μονογενής θεός (considered by many the orig.) *an only-begotten one, God* (acc. to his real being; i.e. uniquely divine as God's son and transcending all others alleged to be gods) or *a uniquely begotten deity* (for the perspective s. **J 10:33–36**), another rdg. ὁ μονογενής υἱός is found prefer to regard μ. as somewhat heightened in mng. in J and 1J to *only-begotten* or *begotten of the Only One*, in view of the emphasis on γεννᾶσθαι ἐκ θεοῦ (**J 1:13** al.); in this case it would be analogous to πρωτότοκος (**Ro 8:29; Col 1:15** al.).—On the mng. of μονογενής in history of religion s. the material in Hdb.³ 25f on **J 1:14**⁸

JOHN 1:1-18

- ¹ In the beginning was the Word, and the Word **was with God**, and the Word **was God**.
- ² He was in the beginning **with God**.
- ³ All things were made through him, and without him was not anything made that was made.
- ⁴ In him was life, and the life was the light of men.
- ⁵ The light shines in the darkness, and the darkness has not overcome it.
- ⁶ There was a man sent from God, whose name was John.
- ⁷ He came as a witness, to bear witness about the light, that all might believe through him.
- ⁸ He was not the light, but came to bear witness about the light.
- ⁹ The true light, which enlightens everyone, was coming into the world.

⁸ Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. Chicago: University of Chicago Press.

- ¹⁰ He was in the world, and the world was made through him, yet the world did not know him.
- ¹¹ He came to his own, and his own people did not receive him.
- ¹² But to all who did receive him, who believed in his name, he gave the right to become children of God,
- ¹³ who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.
- ¹⁴ **And the Word became flesh** and dwelt among us, and we have seen his glory, glory **as of the only Son from the Father, full of grace and truth.**
- ¹⁵ (John bore witness about him, and cried out, "This was he of whom I said, 'He who comes after me ranks before me, because he was before me.'")
- ¹⁶ And from his fullness we have all received, grace upon grace.
- ¹⁷ For the law was given through Moses; grace and truth came through Jesus Christ.
- ¹⁸ No one has ever seen God; **the only God, who is at the Father's side**, he has made him known