



GLOBAL IMPACT MINISTRIES

*A Defense of the Apostolic
Christian Faith*

Jesus Christ, The Love of God, The Fellowship of the Holy Spirit, 2 Corinthians 13:14

“The grace of the Lord **Jesus Christ** and the **love of God** and the **fellowship of the Holy Spirit** be with you all.” 2 Corinthians 13:14 ESV

“For there is one God, and there is one mediator between God and men, the man Christ Jesus,” 1 Timothy 2:5 ESV

1 Timothy 2:5 says that there is only One God who is our Heavenly Father and one mediator between that God and men, the man Christ Jesus. Hence, 2 Corinthians 13:14 is addressing one man as “the Lord Jesus Christ” because Christ means the “anointed one” who is the man God has anointed (Christ means “the anointed one”). Therefore, there can only be One true God Person as our Heavenly Father who also became one true man person as the “Christ” child. Paul mentions “the fellowship of the Holy Spirit” because true New Testament believers have received the indwelling Holy Spirit of our Heavenly Father as the manifestation of the Father’s own Spirit poured out upon all flesh

(*Joel 2:28 - “I will pour out of My Spirit upon all flesh”; Ephesians 4:4-6 - “One Lord, one faith, One Spirit ... One God and Father above all, through all, and in you all”*).

There is no scriptural evidence to suggest that any of the distinctions of the manifestations of God necessitates a plurality of divine persons. For the scriptures teach that our Heavenly Father is “the only true God” (*John 17:3*) as One Divine Person (“His Person”- *Heb. 1:3*) who manifests Himself by His own Holy Spirit (*Genesis 1:2; Luke 1:35; John 4:23-24*). Our One true God is anthropomorphically spoken of in scripture as only having “one face” (*Ezekiel 38:18*), “one mouth” (*Numbers 12:8*), one heart (*Hosea 11:8*), one nose (*Exodus 15:8*) and one right hand (*Psalms 110:1*). Therefore the scriptures indicate that God is only one divine individual in His Essence of Being.

The scriptures further inform us that the One Divine God Person also became incarnate as one human person as a true human son (*1 Tim. 3:16; Heb. 2:14-17*) via virgin conception and birth (*Matthew 1:18-23; Hebrews 1:3*) by His own Holy Spirit who came down from heaven upon the Hebrew virgin (*Luke 1:35; Matthew 1:20; John 6:38*). For God’s own Holy Spirit “was manifested in the flesh” (*1 Tim. 3:16*) to become “fully human in every way” (*Heb. 2:17 NIV*) by “reproducing” a human image of Himself (*Heb. 1:3 - “charakter”; Col. 1:15*) from His own Spirit “Substance of Being” (*Heb. 1:3 “hypostasis”*) as a true human being. Therefore the One True God Person also became a distinct human person as the brightness of the Father’s glory and the express copied image (*Heb. 1:3; Col. 1:15*) of the Father’s Divine Person (*Heb. 2:14-17; 1 Tim. 3:16*) as a true human person.

“The grace of the Lord **Jesus Christ** and the **love of God** and the **fellowship of the Holy Spirit** be with you all.” 2 Corinthians 13:14 ESV

Notice that the word “Father” is not used in 2 Corinthians 13:14 but only the word “God.” Trinitarian apologists often allege that since 2 Corinthians 13:14 shows grammatical distinctions between God, Christ, and the Holy Spirit, there must be three distinct true God Persons: The Father, Christ, and the Holy Spirit. However, since “God” is grammatically differentiated from Christ and the Holy Spirit in 2 Corinthians 13:14, the very argument that grammatical distinctions proves a plurality of persons opens the door to allege that Christ and the Holy Spirit are not “God” because only “God” is referred to as “God” [the Father] while “Jesus Christ” and “the Holy Spirit” are not called God in this passage of scripture. For if distinctions prove a plurality of persons then “God” is solely and distinctly One God Person, while Jesus Christ (Christ literally means “the anointed one” who was anointed by his God - *Heb. 1:8-9*) is distinctly another person who is not “God,” and the Holy Spirit is distinctly another who also does not fit into the category of “God.” Hence, the Trinitarian argument that distinctions in 2 Corinthians 13:14 necessitates a plurality of persons is completely untenable in defending the Trinitarian doctrine of three coequally distinct true God Persons.

“...that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ.” 1 John 1:3 ESV

1 John 1:3 says that we have fellowship with the Father (God as God) and with his Son Jesus Christ (God as man) but nothing is said about fellowship with the Holy Spirit. There is only one logical reason why the Holy Spirit is missing from 1 John 1:3 and so many other texts. The fellowship of the indwelling Holy Spirit is the same Spirit of the Father who also became a Son (a man) in the incarnation through the virgin. This explains why 2 Corinthians 3:17 says, “the Lord is the Spirit.” Since Jesus is the Lord, He is the Holy Spirit who became incarnate as a true human being (*Luke 1:35; Matthew 1:20*). Therefore the Holy Spirit is the Spirit of God the Father who also became a human spirit via the virgin conception of the Christ child.

If 2 Corinthians 13:14 is addressing the Holy Spirit of God as an alleged coequal third God Person then why does 1 John 1:3 only address our fellowship with the Father and with the Son? The scriptures prove that we have fellowship with God as God the Father outside of the incarnation and with the Son as God with us as a true man inside of the incarnation. Thus we have an ontological distinction between the Father (God as the unchangeable Father with all of His divine attributes intact) and Immanuel God with us as a true man (a true human son) who clearly lacked his divine attributes in his human mode of existence as a true man (*Mark 13:32*).

If 2 Corinthians 13:14 had said, “the grace of **GOD THE SON**, and the love of **GOD THE FATHER**, and the fellowship of **GOD THE HOLY SPIRIT** be with you” then I would say that this passage would prove a Trinity of three distinct True God Persons. But since 2 Corinthians 13:14 says nothing of two other alleged God Persons beside God the Father, the only viable understanding of 2 Corinthians 13:14 which brings harmony to all of the scriptures is held by Oneness believers. God the Father is the only true God and the Christ child and the Holy Spirit are manifestations of our only true God the Father Himself.

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