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Steven Ritchie · Oct 27, 2016 · 4 min read

Omnipresence And The Incarnation, John 3:13



Only the omnipresent God who fills the heavens and the earth (*Jer. 23:24*) can descend upon a Hebrew virgin (*Luke 1:35*) to also become incarnate as a true man, while retaining His unchangeable essence of Being in the heavens (*Mal. 3:6*). For the Most High God does not dwell in temples made with hands. Nor does the Most High God have a physical throne in a particular place in heaven that NASA could find in a spaceship. For God said, "Heaven is My throne and the earth is My footstool. What kind of house will you build for Me, says the Lord, or what will be My place of repose? Has not My hand made all these things (*Acts 7:49-50 BSB - quote from Isaiah 66:1*)?" According to God, all of heaven is God's throne. Thus, it is imperative that we finites open our hearts and minds to the possibility that our One Individual Heavenly Father could also become a man to save us while remaining our unchangeable Father in the heavens.

Even Trinitarian theologians also admit that the omnipresent God can perform multiple tasks at once without being divided up into two or more persons.

Trinitarian theologian Dan Musick wrote,

"God's ability to perform multiple tasks at once does not divide Him into two persons. God has levels and dimensions of consciousness that our human minds will never fathom. John writes, 'And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him' (NAS 1 Jn. 5:14-15). God provides this conscious, intensely private attention to millions of His children at the same time. But He is only one God." (*Dan Musick's online article, "Kenosis, Christ Emptied Himself, Philippians 2:7, / Editor, M.A. in Theology, Wheaton Graduate School, 1978*)

An eager Trinitarian wrote to me saying, "Jesus cannot pray to the Father, if he is the Father. That's common sense." I responded by writing, "I can also say the exact same thing to you Trinitarians. Jesus cannot pray to God the Father, if he is God the Son. For God as God cannot pray to God just as God as God cannot be tempted as God. For 'God is not tempted of evil (James 1:13).' I continued, 'Was God the Son tempted of evil, or was the Son OF God tempted of evil? There is a clear distinction between the Son OF God who is man (who did not

know all things – Mark 13:32), and God who is a Spirit (who knows all things – 1 John 3:20). Therefore, Jesus could not be God with us as God, but rather, God with us as a true man.”

I further responded, “I am not claiming two separate divine persons. One divine Person (our Father) also became a distinct human person (the Son). I am claiming that there is a distinction between our only true God who is our unchangeable Heavenly Father and the human child born and Son given who is a distinct man. For Jesus is ‘the image of the invisible God’ as the image of the invisible Father (Col. 1:15). God as God is invisible (John 1:18), but ‘God with us’ as a true man was made visible in the flesh through the virgin in order to ‘save His people from their sins (Matthew 1:18-23).”

Like Oneness theologians, most Trinitarian theologians also believe that the omnipresent God can miraculously become a fully complete man while remaining the immutable God in the heavens. Trinitarian theologian Dan Musick wrote, “As God, Jesus was not more than one Person because He performed multiple tasks simultaneously. As full God in flesh during His 33 years on earth, Jesus continued using His omnipotence, omniscience and omnipresence to sustain every star (outside the incarnation)” (Dan Musick’s online article, “Kenosis, Christ Emptied Himself, Philippians 2:7, / Editor, M.A. in Theology, Wheaton Graduate School, 1978 / The italicized words in parenthesis were added for clarity). Dan Musick further said, “It was neither possible nor necessary for Christ’s human intellect (as a man inside the incarnation) to comprehend the vast knowledge of His divine intellect (as God outside of the incarnation). This would allow Him to grow intellectually as one of us. Nor was it necessary for Christ to know in His human intellect all He was doing as God (outside of the incarnation). He was one Person growing and learning as one of us and simultaneously doing the work of God (Jn. 5:17), without being aware in His human intellect of all He was doing in His divine nature (in the heavens).” (Dan Musick’s online article, “Kenosis, Christ Emptied Himself, Philippians 2:7, / Editor, M.A. in Theology, Wheaton Graduate School, 1978 / The italicized words in parenthesis were added for clarity)

Many Trinitarian scholars allege that the Son as a distinct divine God the Son person was both in heaven and on earth at the same time (John 3:13). An alleged Trinitarian omnipresent Son Person in heaven would have to be able to speak and act in heaven while simultaneously existing on the earth as a man. Thus, Trinitarians have the idea of a Heavenly Son Person speaking and acting in heaven while an Earthly Son Person was independently and simultaneously speaking and acting on the earth as a man. This is the same idea in which Oneness Pentecostals believe that our Heavenly Father can act and speak in the heavens while simultaneously acting and speaking on the earth as a true man after the incarnation took place.

If Trinitarian theologians can think of an alleged omnipresent Son speaking and acting in heaven while He was simultaneously acting and speaking differently as a man on the earth, then it is not impossible to believe that the Father could speak and act in heaven while simultaneously speaking and acting differently on the earth as a man via His incarnation as the man Christ Jesus at the same time (John 14:7-10, 24). While it is impossible for non-omnipresent angels and men to simultaneously exist, act, and speak in more than one geographical location at once, the Spirit of the omnipresent God can exist, act, and speak in heaven and on earth at the same time. “With man this is impossible, but with God all things are possible (Matthew 19:26 - ESV).”

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Oneness vs Unitarianism, Part 5 ‘Gnosticism’

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