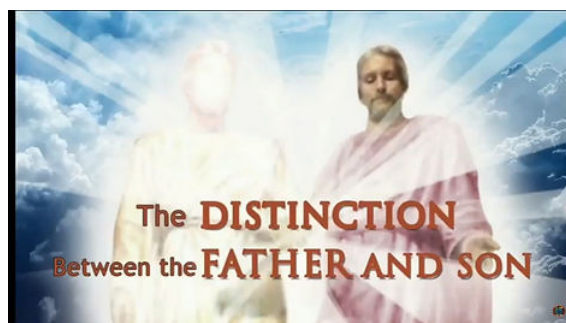




## GLOBAL IMPACT MINISTRIES

A Defense of the Apostolic  
Christian Faith

### THE DISTINCTION BETWEEN THE FATHER AND SON



#### CHAPTER 1 - THE INCARNATION

Hebrews 2:14, 17 NIV - "Since the children have flesh and blood, he too shared in their humanity so that by his death he might break the power of him who holds the power of death--that is, the devil- ... For this reason he had to be made like them, fully human in every way ..."  
1 Timothy 3:16 states that "God was manifested in the flesh, justified in the Spirit ..."

Luke 1:35 NASB - "The HOLY SPIRIT WILL COME UPON YOU and the power of the Most High will overshadow you; and FOR THAT REASON the holy child shall be called THE SON OF GOD."

Matthew 1:20 NASB - "... the child who has been conceived in her is OF THE HOLY SPIRIT."

The scriptures inform us that the Holy Spirit of God who descended upon the virgin in Luke 1:35 and Matthew 1:20 "shared in their humanity." Hebrews 2:14-17 proves that someone pre-existed to partake of flesh and blood in order to "share in their humanity." Who then is the He who partook of flesh and blood in Heb. 2:14? Who then is the He who was manifested in the flesh in 1 Timothy 3:16? Who then is the He who pre-existed the life of Abraham in John 8:58? Who then is that "Yahweh who" would "become" our "salvation" as "the stone which the builders rejected?" Psalm 118:14-23 says Yahweh, but Mark 12:10-11 says Jesus. And who is the One who's "holy arm" was "revealed" as a true man. Isaiah 52:10 and Isaiah 53:1 says Yahweh, but John 12:37-39 says Jesus.

The Son of God could not have pre-existed as a Son because the word "Son" means an "offspring" or an "inheritor." Only a true offspring of someone else can be a real Son. That is why Hebrews 1:5 cites 2 Samuel 7:14 to prove that God the Father said, "I will be a Father to him, and HE SHALL BE A SON TO ME." Hence, God the Father said in the Old Testament that He would be a Father to the Son and that the Son would be a true Son to the Father in the prophetic future rather than in eternity past. For Heb. 2:17 states that the He who partook of flesh and blood was "made fully human in every way" just like all men are. That is why Jesus is called a child born and a Son given.

God as God never had a mother, but "God with us" as a true man (a true offspring of God) could have a mother. Therefore we know that there is a definite distinction between God as the omnipresent Father whose Holy Spirit has always filled "heaven and earth" (*Jer. 23:24*), and that "God with us" (*Matthew 1:23*) who was "manifested in the flesh" (*1 Timothy 3:16*) as a real man. Hence, the only true God is the unchangeable Father (*Malachi 3:6*) outside of the incarnation, while the Son of God is the offspring of God as that same God with us inside the incarnation as a true man who was miraculously conceived and born by the Holy Spirit of that only true God Himself.

If Jesus is not God who also became man, then how is it that Jesus can now hear and answer prayer (*John 14:14*)? How is it that Jesus now "fills all things" (*Ephesians 4:10*). And how is it that Jesus' Spirit now indwells all true believers who have faith in him (*John 14:16-18; Galatians 4:6; Romans 8:9*)? When God became a man "He had to be made like them", "fully human in every way" (*Heb. 2:17 NIV*), in order to save humanity. Since God is not ontologically a man (*Numbers 23:19, "God is not a man"*), we know that the Son of God could not be God as God, but only God with us a true and legitimate man.

Wherefore, inspired scripture proves that the Holy Spirit of God who became a man via incarnation through the virgin was made exactly like all men with a human spirit as well as a human body. This explains how Jesus had a true human nature and how he could legitimately experience temptations. This also explains how Jesus had a genuine ability to pray and have a loving relationship with God as his Father just as any true man could.

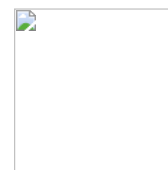
#### CHAPTER 2 - THE EARLY CHRISTIANS BELIEVED GOD BECAME A MAN

Early Christian writers such as Ignatius and Mathetes who were taught by the original apostles within the first century did not believe that the Son of God always existed as a Son. Ignatius had taught that "God (had) become (a) man (Ephesians 7:2)" rather than a Son becoming a man.

Ignatius of Antioch wrote to the Ephesians (7:2),

"There is One Physician both physical and spiritual, **born and unborn, God become man**, true life in death, sprung **both from Mary and from God**, first subject to suffering, and then incapable of it. - Jesus Christ our Lord."

Trinitarians allege that a God the Son was "eternally begotten" which is the same thing as saying, "eternally born." Yet the earliest Christian witness of Ignatius and the Christians of Asia Minor who lived during the lifetime of the original apostles taught that the true identity of Jesus Christ was "born and unborn" because he eternally existed as the unborn God before God also became a man within the virgin. Hence, the Son of God was "sprung both from Mary (from humanity - *Gal. 4:4*) and from God (from Deity via the Holy Spirit of God - *Matthew 1:20; Luke 1:35*)."



Ignatius' seven genuine epistles to the churches in Asia Minor in the early second century (about 107 A.D.) prove that the early Christians of Asia who were taught by the original apostles believed that the Son of God is "God become man" by being "sprung both from Mary and from God." Since the churches of Asia Minor were in fellowship with each other, it is highly unlikely that their teachings differed from that of Ignatius and the original apostles. Wherefore, the Apostolic teaching of the earliest Christian witness was that God became a true man who "sprung both from Mary and from God." This means that the Christ child was formed from Mary's human DNA united with the indescribable divine DNA (with male chromosomes) provided by the Holy Spirit when God incarnated Himself as a man through the virgin. For if Jesus had been conceived from just his human mother then he would have been a mere clone of Mary as a female rather than being conceived and born as a man child. Therefore God Himself had to have miraculously provided male chromosomes within the virgin egg of Mary for the Christ child to have been conceived and born as a male offspring.



In the 11th chapter of his Epistle to Diognetus, Mathetes presents himself as, "having been a disciple of Apostles, I come forward as a teacher of the Gentiles, ministering worthily to them."

Mathetes wrote in his Epistle to Diognetus Chapter 11,  
"This is He who, being from everlasting, is TODAY CALLED THE SON ..."

Notice that Mathetes spoke of Christ as being the "He" who is "from Everlasting, is today called the Son." According to Mathetes, the Son was not called the Son until "today." Mathetes identified the Son as the Father in his Epistle to Diognetus chapter nine ("...having now revealed **the Saviour** who is able to save even those things which it was [formerly] impossible to save, by both these facts He desired to lead us to trust in His kindness, to **esteem Him our Nourisher, Father, Teacher, Counsellor, Healer, our Wisdom, Light, Honour, Glory, Power, and Life ...**" – Mathetes, Epistle to Diognetus, chapter 9). So according to Mathetes (who was a disciple of the original apostles), the Son is the man who "is today called the Son", but the "He who" was "from everlasting" is the Father.

**"GOD being manifested as A MAN** (THE SON – 1 Tim. 3:16), **and man displaying power as God.** But neither was the former a mere imagination (GOD before being manifested as a man), nor did the second imply a bare humanity (THE SON); but the one was absolutely true (GOD), and the other an economical

arrangement (THE SON). Now THAT RECEIVED A BEGINNING (the Son) which was perfected by God." (Ignatius to the Ephesians Chapter 19)

Ignatius had identified the Son as "an economical arrangement" rather than as a living pre-incarnate Son before "God" was "manifested as a man." Ignatius did not merely affirm that God was manifested in the flesh (1 Timothy 3:16; 1 John 1:14), but that God was "manifested AS A MAN (Heb. 2:17 NIV – "he was made fully human in every way" in that he was "made" exactly "like unto his" human "brethren" - KJV)." Hence, according to Ignatius and the earliest Christian witness, our God not only came in the flesh, but He also came by being manifested as a true man, and as a true man, the Son displayed the "the power of God."

Ignatius clearly described the Word (logos) as an impersonal "THAT" before it received "a beginning" as the child born and son given. The apostle John did the same in 1 John 1:1 when he opened his first epistle by saying, "THAT which was from the beginning" rather than "He who was from the beginning." Since there is not a single early Christian writer on record (before the third century) who ever believed that the Son always literally existed as a Son throughout eternity past, the historical data proves that there were no true Trinitarians within the first few centuries of Christian history.

### CHAPTER 3 - JESUS IS THE IMAGE OF THE INVISIBLE GOD

Hebrews 1:3 informs us that Jesus as a Son is the Father's Person "reproduced" as the express image of the Father's "Person" as a human person.

"Who being the brightness of his glory, and the express image of his person ..." (Heb. 1:3 – KJV)

Rather than being the brightness of His own glory and the exact image of His own divine person, Jesus as the Son of God the Father is the brightness of God the Father's glory and the exact image of God the Father's person as a human person. This is not what we would expect if the Son of God has always existed as an alleged coequal and timeless God the Son Person throughout eternity past. Since the Son radiates the Father's glory and is the exact "imprint," "copy," and "reproduction" ("express image" is translated from the Greek word "charakter" which means, "imprint," "copy," or "reproduction" from an "original") of the Father's Person who "represents" the Father Divine Person, the Son of God must be "the image of the invisible God" (Col. 1:15) the Father's Person as a true man person.

"He is the radiance of the glory of God and the exact imprint of his nature ..." Hebrews 1:3 (ESV)

Hebrews 1:3 informs us that the Spirit of God reproduced an exact "imprint" of God's divine "Person" and "Nature" to form the person called the Son of God. The Greek word "CHARAKTER" proves that Jesus as a fully human Son was "reproduced" as an exact "imprint" or "copy" of the Father's HYPOSTASIS – "Person, Substance, Nature" as a fully complete human being. For the Son could not have always existed as a reproduced copy of the Father's Personal Substance and Nature without having a beginning.

Hebrews 2:14-17 proves that the Son was "reproduced" as an exact "copy" of the Father's Person, Substance, and Nature by being "made like" them (like all humans), "fully human in every way." This explains how Jesus was able to be pray and have had the capacity to be tempted of evil just like all men.

There is not a single scripture in the Bible to prove that the Son was literally "made" before his virgin conception and birth through the virgin. Jesus as a Son is called "the firstborn of all creation (Colossians 1:15)" in the same sense that he is called "the Lamb slain from the creation of the world" in Revelation 13:8. Just as Jesus could not have been literally slain twice (once before creation and a second time after his birth), so Jesus as a Son could not have been born twice either.

1 Peter 1:20 proves that the Son was "foreknown before the creation of the world." A foreknown Son could not have always existed before being "foreknown," otherwise the meaning of the word "foreknown" becomes meaningless. Matthew 1:20 and Luke 1:35 proves why the Son of God was called a Son in the first place. He was called a Son because of his virgin conception and birth from the virgin. Therefore the Son became a living Son by being granted a human life from the Father through his virgin conception and birth (John 5:26; Matthew 1:20; Luke 1:35).

### The Son of God is the Man who was Created, Acts 2:36, Heb. 2:17

In Acts 2:34-36 Peter said, "Therefore let all the house of Israel know for certain that **God has MADE him** [Greek verb ποιέω (poy-eh'-o) "Make, Manufacture, Construct, or Cause"] both Lord and Christ-- this Jesus whom you crucified."

God has clearly "made him" (the Son) "both Lord and Christ." Since God made Jesus "both Lord [kurios (koo'-ree-os) "Lord, master"] and Christ," Jesus Christ could not have always timelessly existed as a Son without a beginning. Thus, Acts 2:36 proves that Jesus was not always "both Lord and Christ" before God "made him both Lord and Christ."

Hebrews 2:17, "For this reason he had to be made like them, fully human in every way..."

MADE is translated from the Greek verb homoioó (hom-oy-o'-o) - Definition: To make like.

Jesus as a Son was "made like" all humans by being "made" exactly like all humans are made. Trinitarians cannot believe that the Son of God was literally "made" up in heaven before being "made" by his virgin conception and birth without espousing Arianism. Therefore, only Oneness Theology can uphold the true deity of Christ while bringing harmony to all of the scriptures.

John 5:26, "For as the Father has life in Himself, so he has granted the Son also to have life in himself."

If the words of inspired scripture mean anything, then the Son of God could not have always existed as a Son before being "granted" a human "life in himself." Matthew 1:20 and Galatians 4:4 emphatically prove that the Son of God was "made" "out of" (*Greek preposition "ek" = "out of"*) the Holy Spirit" (*Matthew 1:20*) and ("ek" = "out of") "out of a woman" (*Gal. 4:4*) as "**GOD being manifested as A MAN** ... (*Ignatius to the Ephesians, chapter 19*)" who was "sprung **both from Mary and from God** (*Ignatius to the Ephesians 7:2*)."

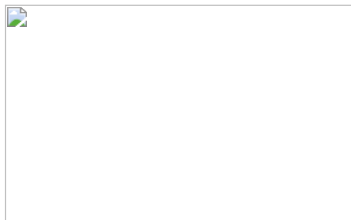
#### CHAPTER 4 - JESUS IS THE FIRST BORN AMONG MANY BRETHREN

Romans 8:29-30, "Those whom He FOREKNEW (Proginosko), He also PREDESTINED to be conformed to the image of His Son, so that he would be THE FIRSTBORN AMONG MANY BRETHREN. And those whom He predestined, He also ... called ... justified ... and ... glorified."

Romans 8:29-30 informs us that the "foreknown (*1 Peter 1:20*)" Son was first conceived and born in the mind and plan of God the Father before the foundation of the world. Jesus as a Son is called "the firstborn among many brethren" because he was born first in God's mind and plan before God's elect were born in God's mind and plan before creation. For the Son of God and God's elect were already "foreknown" and "predestined" (*Ephesians 1:4-5*) before the creation of the world. Hence, the Son is called "the firstborn among many brethren" long before the "many brethren" were actually born. Therefore God's elect were already predestined to be "conformed to the image of His Son, so that he would be the firstborn among many brethren" (*Romans 8:29*) "before the creation of the world" (*Ephesians 1:4*) actually took place.

Wherefore, the Son of God was already "the firstborn among many brethren" in the foreknowledge of God, just as Christ's brethren were also "born" after the "firstborn" in God's predestined plan. Romans 8:30 concludes by saying, "And 'those whom he predestined, he also called' ... 'justified and' ... glorified (past tense)." Thus it is a scriptural fact that God's elect were already called, justified, and glorified before they were actually born on the earth just as the Christ child was already glorified before he was actually conceived and born on planet earth. Therefore, God's elect were already born after "the firstborn" (Christ) by already being "conformed to the image of His Son" as "the firstborn among many brethren" before the actual creation began (*Ephesians 1:4; Ephesians 1:11; Titus 1:2; Revelation 17:8*).

#### CHAPTER 5 - OMNIPRESENCE AND THE INCARNATION



After God had become a man through the virgin, the Holy Spirit of the only true God the Father continued to be the omnipresent Holy Spirit, even after the Spirit of God imprinted Himself as a human spirit to become the man Christ Jesus. For Hebrews 1:3 proves that Jesus is the reproduced copy of the Father's substance of Being as a genuine human being. Although the Father's Substance of Being was copied in the incarnation within the virgin, the Father's Holy Spirit continued to exist in His omnipresence as the unchangeable God outside of the incarnation who fills heaven and earth. The newly formed man Christ Jesus within the incarnation was able to be tempted as a fully complete human being just as he could pray as a fully complete human being. Therefore, Jesus could not be God with us as God, but rather, Immanuel, "God with us" (*Matthew 1:23*) as a true man.

God was not a man before the incarnation (*Numbers 23:19*) and He is not literally a man after the incarnation either. For the flesh of Jesus is not literally God; nor is the human spirit of Jesus literally God. For when God became a man, He became something distinct from God, a true man (a son).

1 Tim. 2:5 proves that there is only One true God the Father and one mediator between God and men, "the MAN Christ Jesus." Thus we have One divine Person (the Father) and one human person (the Son). Heb. 1:3 proves that the human Son was made as the exact "imprint" of the Father's substance of being as a human being in the incarnation via the virgin. Therefore Hebrews 1:3 proves that the Son is "the radiance of His glory (the Father's glory) and the express image of His Person (the Father's Person)" as a fully complete human person, which proves that the deity of Jesus could not be another distinct divine person apart from "the only true God (*John 17:3*)" the Father.

Trinitarian theology depends upon the personal distinction between God (the omnipresent Spirit of the Father) and His only begotten child born and son given. Yet these distinctions do not support a coequal and coeternal Son Person. The Word and the Spirit are simply manifestations or emanations of the only true God the Father (*John 1:1; John 1:14; John 4:23-24; John 14:24; John 17:3*) who also incarnated Himself as the man Christ Jesus.

The Son became known as "the eternally begotten Son" through the writings of men like Augustine of Hippo (385-430 AD) who explained Psalm 2:7 by writing, "Your years are one day, and YOUR DAY IS NOT DAILY, but today; because your today yields not tomorrow, for neither does it follow yesterday. YOUR TODAY IS ETERNITY; therefore YOU BEGET THE CO-ETERNAL SON, to whom You said, 'THIS DAY HAVE I BEGOTTEN YOU.'" [Ps 2:7]

Psalm 2:7 says, "You are my son, this DAY (yom) have I BEGOTTEN (yawlad) you." BEGOTTEN is translated from the Hebrew word yalad (yaw-lad) which means "to bear, bring forth, beget." Could the Son of God have been "ETERNALLY BEGOTTEN?" or "ETERNALLY BORN on an ETERNAL DAY?" The scriptural answer is NO, but Augustine said YES!

#### THE FATHER CAN BE IN HEAVEN AND ON EARTH AT THE SAME TIME

God did not limit His Existence in the Son as if it was His headquarters to rule as the King of heaven and earth. God said that all of heaven is His throne (*Isaiah 66:1*) and that "the heaven of heavens cannot contain" Him (*1 Kings 8:27*) because His Eternal Spirit "fills the heavens and the earth (*Jer. 23:24*)." Only the omnipresent Spirit of God can simultaneously operate as the Father in heaven while manifesting Himself in the body of Jesus as a human being. It is in this sense that the Father became a fully complete human Son while never having to change or lose any of His divine attributes as the only omnipresent Father who continued to "fill heaven and earth (*Jeremiah 23:24*)." For Jesus is not God the Father with us as God the Father merely indwelling a physical body. Jesus is God the Father with us as a fully complete man with a true human spirit and nature (*Heb. 2:17 / 1 Tim. 2:5*).

#### AN ALLEGED OMNIPRESENT SON WOULD MEAN THAT A HEAVENLY SON AND AN EARTHLY SON SIMULTANEOUSLY EXISTED

Most Trinitarian scholars allege that the Son as a distinct divine person was both in heaven and on earth at the same time (*John 3:13*). Yet an alleged Trinitarian omnipresent Son Person in heaven with God the Father would have to be able to speak and act in heaven while simultaneously existing on earth as a man. Thus there would have to be a Heavenly Son Person speaking and acting in heaven while an Earthly Son Person was independently speaking and acting on the earth as a man.

Now if Trinitarian theologians can think of an alleged omnipresent Son speaking and acting in heaven while He was on earth as a man, then it is not impossible to believe that the Father could speak and act in heaven while simultaneously speaking and acting on earth via His incarnation in Christ at

the same time (*John 14:7-10, 24*). "With man this is impossible, but with God all things are possible (*Matthew 19:26*)." For the omnipresent God can certainly speak and act in heaven and on earth at the same time.

It is hard to imagine how an alleged coequal "God the Son" would have been unable to act and speak in the heavens while he dwelt on the earth as a man. If an alleged "God the Son" could act and speak in heaven while dwelling on the earth as a man, then the Trinitarian doctrine also sounds like two Son Persons: One as a Heavenly Son Person and another as an earthly son person. If Trinitarians can think of an alleged "Heavenly Son" acting and speaking in heaven while dwelling on the earth as a man, it is not hard to think of our "Heavenly Father" being able to speak and act from heaven while also speaking and acting on the earth as a genuine man.

#### CHAPTER 6 - ONE INVISIBLE GOD AND ONE VISIBLE MAN

"Who is the image of the invisible God, the firstborn of all creation." Colossians 1:15

Psalm 110:1 - "YAHWEH said to my Lord (ADON), sit at my right hand until I make your enemies the footstool of your feet."

Here we have One Yahweh Person and one human son person rather than two co-equal Yahweh Persons. If Jesus had eternally existed as an alleged God the Son beside the Father throughout eternity past, then why did the Father say to the son, "sit at my right hand" if he was already at the Father's right hand to begin with.

Peter cited Psalm 110:1 in Acts 2:34-35 to show that a post incarnational Jesus would ascend into heaven as a human son to fulfil this prophecy.

"For it was not David who ASCENDED INTO HEAVEN, but he himself says: 'The LORD (YHWH) said to my Lord (Adon), sit at my right hand, until I make your enemies a footstool for your feet.'" Acts 2:34-35

Wherefore, just as 1 Tim. 2:5 says that there is only "One God (the Father) and one mediator between God and men, the man Christ Jesus," so Psalm 110:1 says that there is only One Yahweh (the Father) and one fully human son who is that God and Father with us as a true man via his virgin conception and birth (*Matthew 1:23; Isaiah 9:6*).



#### THE LAMB OF REVELATION 5



Revelation 5:6-9, "... in the midst of the throne ... stood a lamb as it had been slain, having SEVEN HORNS and SEVEN EYES ... And he came and took the book out of the right hand of him that sat upon the throne ... And they sang a new song saying, you are worthy to take the book, and to open the seals thereof: for you were slain, and HAVE REDEEMED US TO GOD BY YOUR BLOOD ..."

Here we have only One God Person on the throne and one man person who took the book from the God Person seated on the throne. Note the use of the words, "stood a lamb as it had been slain, having seven horns and seven eyes." Since God as God cannot be slain like a lamb, this vision of the Lamb of God speaks not of Christ's deity because it is symbolically addressing his humanity as the Lamb of God. Thus we have one God and one Man in this passage of scripture rather than two God Persons because the only true God Person also became one true man person within the virgin.

Also notice that this ONE MAN PERSON has "REDEEMED US" TO ONE "GOD" PERSON. It does not state that a second divine Person called God redeemed us to another first divine Person called God. Thus there is clearly a distinction between Christ's true humanity and God's divinity.

#### CHAPTER 7 - GOD BECAME A MAN

##### COULD JESUS AS A SON HAVE BEEN JUST A MAN, OR A CREATED ANGELIC BEING?

If Jesus is not God who also became man, then how is it that Jesus can now hear and answer prayers as God?

"If you ask Me anything in My name, I will do it." (*John 14:14*)

If Jesus is not God, then how is it that Jesus now "fills all things" (*Ephesians 4:10*) like God.

"He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things." (*Ephesians 4:10*)

If Jesus is not God, then how is it that Jesus' Spirit now indwells all true Christian believers as the omnipresent Spirit (*Galatians 4:6; Romans 8:9; John 14:16-18; 2 Cor. 3:17*)?

"Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, 'Abba! Father!'" (*Galatians 4:6*)

"You are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Him." (*Romans 8:9*)

Since Jesus is like God in hearing and answering prayers, being omnipresent to fill all things, and existing as the indwelling Spirit within New Testament believers, he must be that God who came to save us as a man.

Jesus himself testified that he would become the indwelling "Spirit of truth" after his ascension into heaven.

"... the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him, but you know Him because He abides with you and will be in you. I will not leave you as orphans; I will come to you ..." (*John 14:17-18*)

"Now the Lord is the Spirit, and where the Spirit of the Lord is there is liberty." (*2 Corinthians 3:17*)

What created angel or human being can be omnipresent (everywhere present) like God while not being God? For Yahweh God Himself declared in *Isaiah 46:9* that "There is NONE LIKE ME."

"I am God, and there is no other; I AM GOD, AND THERE IS NONE LIKE ME." (*Isaiah 46:9*)

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