

Who is the Father? Who is the Son?

God's Son never called Himself "God" and God never called His Son "God." He called Himself the Son of God, and God called Him "My beloved Son" at His baptism and transfiguration. Furthermore, the Son called His Father "God" and "the only true God" (Jhn 17:3). He also called Him "My God" while on the cross (Mat 27:46; Mar 15:34), after His resurrection (Jhn 20:17), and after His seating next to Him in heaven (Rev 3:12). The Father and the Son are in complete agreement and unity about each other. What they said is the final word. Who dare say otherwise?

Christ's apostles taught that the Father is Jesus Christ's God: "God, even the Father of our Lord Jesus Christ" (Rom 15:6); "Christ *is* God's" (1Co 3:23); "the head of Christ *is* God" (1Co 11:3); "Blessed *be* God, even the Father of our Lord Jesus Christ" (2Co 1:3); "God and Father of our Lord Jesus Christ" (2Co 11:31; Eph 1:3; Col 1:3; 1Pe 1:3); "the God of our Lord Jesus Christ, the Father of glory" (Eph 1:17). They never called Christ "God." The "Word was God" (Jhn 1:1) is simply a metaphor—Christ visibly represented the invisible God, "Christ, who is **the image of God**" (2Co 4:4), "Who is **the image of the invisible God**" (Col 1:15). When Thomas declared, "My Lord and **my God**" (Jhn 20:28), he was affirming Christ as his Lord and Christ's God as his God just as he was told, "go to my brethren, and **say unto them**, I ascend unto my Father, and your Father; and **to my God, and your God**" (Jhn 20:17). And "God our Saviour" (1Ti 1:1,2:3; Tit 1:3,2:10,3:4) is the Father, not the Son, "God our Saviour, and the Lord Jesus Christ ... God our Father and Jesus Christ our Lord" (1Ti 1:1,2). Finally, "But **unto the Son he saith, Thy throne, O God ... therefore God, even thy God**" (Heb 1:9), is what the Son's God on the throne said to the Son.

The Greek *theos* for "god" is a position, role, or title of authority, not a kind of being. The Father is God because of His status as the highest authority over all, including over His Son Jesus Christ. That *theos* isn't a type of being is inferred by Christ using it for both human beings and for God Himself, "I said, **Ye are gods [theos 2316]**? If he **called them gods [theos 2316]**, unto whom the word of **God [theos 2316]** came" (Jhn 10:34-35). Paul also used this word for angels, humans, and the Father, "that are called **gods [theos 2316]**, whether in heaven or in earth, (as there be **gods [theos 2316]** many, and lords [*kyrios* 2962] many,) But to us *there is but* one **God [theos 2316], the Father**" (1Co 8:5-6). It's simply a title of the being.

That the Son is not God doesn't deny His divinity as a being, just like the President's son is not President doesn't deny his humanity as a being. Christ claimed to have been begotten of God, "his only begotten Son ... the only begotten Son of God" (Jhn 3:16,18). He was begotten the same kind of divine being as His Father with the ability to create the entire universe. In the incarnation, He relinquished His divine being to become a human being, dependent upon His Father to work miracles.

After His death, burial, and resurrection, His Father gave Him authority over heaven and earth: "All power is given unto me in heaven and in earth" (Mat 28:18); "As thou hast given him power over all flesh" (Jhn 17:2); "For he hath put all things under his feet" (1Co 15:27); "angels and authorities and powers being made subject unto him" (1Pe 3:22). However, the Father didn't put Himself under His Son—He is the exception, "**he is excepted**, which did put all things under him. And when all things shall be subdued unto him, then shall **the Son also himself be subject unto him** that put all things under him, **that God may be all in all.**" (1Co 15:27,28).

Furthermore, there is no third person. The first occurrence of the Hebrew *ruwach*, "And **the Spirit [ruwach 7307] of God** moved upon the face of the waters" (Gen 1:2), wasn't a person flying over the water like superman! God was blowing His breath across the surface of the waters. The second, "in **the cool [ruwach 7307] of the day**" (Gen 3:8), "breezes were blowing" (NLT), "the evening breeze" (CSB), "the breezy time of the day" (NET), "at the breeze of the day" (YLT). The Greek equivalent of *ruwach* is *pneuma*, where our English "pneumonia," "pneumology," and "pneumatics" are derived—all involving air. Its verb form *pneo* means "to blow" as Jesus Himself used it, "The wind [*pneuma* 4151] bloweth [*pneo* 4154]" (Jhn 3:8). And Jesus illustrated *pneuma* as breath by breathing, "**he breathed on them**, and saith unto them, Receive ye **the Holy Ghost [pneuma 4151]**" (Jhn 20:22). Finally, when Christ spoke of the holy breath as though a person, He said He was speaking figuratively, "These things have I spoken unto you in proverbs" (Jhn 16:25), "figures of speech" (NET), "speaking figuratively" (NIV), "figurative language" (NKJV).

Nobody but the Son has seen God, "**No man hath seen God at any time; the only begotten Son**, which is in the bosom of the Father, **he hath declared him**" (Jhn 1:18). He declared the truth about God. And who knows God better than His Son? How can highly educated ministers be wrong about the most important subject of all? And if they're wrong about what's most important, why listen to them?