

FL202 Who is the Son of Man

Almost two thousand years ago, Jesus asked His disciples: "... *Whom do men say that I the Son of man am?*" [Mt. 16:13]. They answered, "*Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.*" [Mt. 16:14]

Then Peter said, "*Thou art the Christ, the Son of the living God*" [Mt. 16:16]. Except for this brief audition, the early apostles wrote little concerning Christ's identity.

Fast forward 245 years. The church has suffered wave after wave of intense persecution. Each wave has killed the more knowledgeable elders and by the end of the 10th wave the church cannot answer the question — "*Whom do men say that I the Son of man am?*"

Stop the clock around 313 AD. The Roman Empire is falling apart. Constantine needs something to hold his empire together. He has seen the Christians' zeal and uses Christianity as glue to hold his empire together.

He stops the persecutions, restores seized properties to Christians, and even appoints some to public offices. Later, he claims to have become a believer.

Start the clock again. With the threat of persecution gone, certain elders bicker over who should replace Peter as head of the Church. But they couldn't agree on who Jesus was. A split had developed, endangering the empire.

Concerned that the glue holding his empire together was weakening, the emperor commanded the elders to settle their dispute about Christ's identity.

But Jesus had said, "... *no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him*" [Lk. 10:22].

The many years of "on and off" persecutions had left the elders ignorant. They could not answer the question, "*Whom do men say, that I, the son of man am?*" [Mt. 16:13].

Under pressure from the emperor, the elders invent the Holy Trinity. And on July 4, 325AD, the Holy Trinity became church doctrine in the "First Council of Nicaea." Some words may have changed, but the doctrine's original concepts read something like this:

"God has one nature in 3 persons: These are Co-equal, Co-eternal and Co-existent. These are:

- (1) Father, (2) Son who proceeds from the Father
- (3) Holy Ghost who proceeds from the Father and Son.

Although man-made, this doctrine is still accepted and believed by most church elders today.

Proving all Things

Paul said, "*Prove all things; hold fast that which is good*" [1Th. 5:21]. However, no one has ever proven the "Holy Trinity" even

though the church holds fast to its tenets. And after 1700 years, the "Holy Trinity" remains the "Holy Grail" of the NT Church.

Thus, the church still hasn't received the revelation the Father gave to Peter [Mt. 16:16-17]; the elders still don't know and understand the godhead. Set the Trinity aside and you will find the godhead simple to understand.

One part of the doctrine says the 3 persons are Co-equal. Scripture teaches the opposite: Here are four verses and arguments that disprove their tenet:

Joh 14:28: "*Ye have heard how I said unto you, I go away, and*

come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I." If the Father is greater than the Son, then the Son is not equal with the Father.

Mt 28:18: "*And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.*" If all power is given to the Son, then the Father and Holy Ghost are powerless.

Joh 5:19: "*Then answered Jesus and said unto them ... The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*" If Jesus has all the power [Mt. 28:19], why could He not do anything of Himself?

Mt 24:36: "*But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.*" (This verse concerns the day of Christ's return for the Church.) Because the Father knows something the Son doesn't know, the Father and Son are not equal in knowledge.

These scriptures not only disprove the Co-equal tenet, they mock it. And the two remaining tenets are also easy to disprove.

Those who have received "*the love of the truth*" [2Th. 2:10] know that destroying one claim of the Trinity kills the other two.

The Common-Sense Godhead

The Godhead is simple to explain and easy to understand. Let's begin with Ge. 1:26: "*And God said, Let us make man in our image, after our likeness ...*" [Ge 1:26]. Christ is the image of the invisible God [Col. 1:15].

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Christ is also the likeness of God. Also, because God made all of us in Christ's likeness, we all have God's likeness. Common sense says that two things that look like a 3rd thing, look like each other. [Axiom-2 in Plain Geometry says it like this: Quantities equal to the same quantity are equal to each other.]

Paul wrote that "*God was manifest in the flesh,*" [1Ti. 3:16]. So then, Christ is like God, Adam is like God, so Christ is like Adam. So then, every human is like Christ, Who is like God.

Question: How many persons are you? If you are schizophrenic you might say three, but if you are like the rest of us, your answer is one.

Because you are one person, Christ is one person [the Trinity agrees with this]. And because Christ is one person, Adam was one person. Because Adam was one person, each one of us is one person. And because each one of us is one person, God is one person. He made us in His likeness. [I hesitate to say more lest I complicate this simplicity (2Co. 11:3.)

Recall the summary from FL201:

1. Your spirit is what you are.
2. Your soul is who you are.
3. Your body is the house of your spirit/soul.

Your whole person describes the Godhead:

1. The Holy Spirit is What God is— Spirit
2. The Father is Who God is— Soul
3. The Son is the House of God's Spirit/Soul— Body.

Here's more common-sense proof. The *Word* in Joh. 1:1 is Logos. As already explained, God made Christ and each of us in His likeness. The pronoun *things* in "*all things were made by him*" [Joh. 1:3] represents all humans who are made in God's likeness.

And in Joh. 1:16 we read, "*And of his [Christ's] fulness have all we received,....*" We didn't receive part of His likeness, we received the fulness of His likeness.

Now read Ro. 1:20: "*For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead,....*" Notice the two underlined pronouns.

The first pronoun represents God's eternal power and Godhead. The second pronoun represents all humans for we share the fulness of God's likeness. Because we share His fulness, we possess His eternal power and Godhead.

[If these concepts are new to you, you may want to read this part of the lesson twice before continuing.]

One more point and summarizing: Strong's Concordance defines Godhead as "divinity." God's likeness in Christ, in Adam, and in each of us is divine. We all entered this world possessing God's divine nature. However, we lose God's divinity [Godhead] when we sin.

Yet, after repenting and taking up our cross, we put off the Old Man and put on the New Man. The New Man is renewed in knowledge after the image of God [Col. 3:10]. Peter wrote that we partake of God's divine nature through God's promises as we escape the corruption of lusts.

Lesson Summary

Jesus is the image of the invisible God. He is the pattern God used to make all humans. He made all males after His image and likeness. He made all females in His likeness only, although He gave them a token of His image [see 1Co. 11:15]. [God's image is prominent in His chain of command (1Co. 11:3); His likeness is also prominent in all relationships [male and female] with God. I will discuss these points in a future lesson.]

Each person is body, soul and spirit because God made each of us in the likeness of Jesus who is God's person. To your left, read the three parts of your person again. Then, read the three parts of the godhead again, the divine nature of God that dwelled in Christ, the pattern God used to make all of us in His divine likeness.