

A person with long dark hair, seen from behind, stands on a rocky ledge in a dark, cavernous space. They are wearing a long white robe with a brown sash. A brilliant, golden light emanates from a high opening in the cave ceiling, creating a strong backlight effect and illuminating the person's robe. The cave walls are rugged and textured, with some stalactites visible. The overall atmosphere is one of awe and divine presence.

THE FATHER SENT HIS SON

*An Apostolic Pentecostal
Exposition*

WRITTEN BY
ELDER KEITH J. WALKER

I Am a Oneness Apostolic Pentecostal Jesus Name Witness



THE FATHER SENT HIS SON

An Apostolic Pentecostal Exposition

Written by
Elder Keith Joel Walker

I Am a Oneness Apostolic Pentecostal
Jesus Name Witness

whpctuttle.com

Preface

I write as one who confesses the absolute oneness of God and who proclaims the Lord Jesus Christ is the one true God manifested in the flesh. The clause “the Father sent his Son” is central to how Scripture narrates God’s self-revelation and work of redemption. In my booklet, I present a careful Oneness Apostolic Pentecostal reading of that phrase, attend to key Greek and Hebrew terms, interact with primary New Testament passages (especially Johannine texts), and show how the Bible presents the Lord Jesus Christ is the Almighty God in one person. In Deity Jesus is (the Father) and true humanity (the Son) a dual nature.

In Deity Jesus is the Father and Jesus is the Son in his humanity - Jesus is both the Father and the Son, His dual nature is joined in one person, the Lord Jesus Christ. Read John 10:38 and John 14:7-20. My aim is pastoral and scholarly: to set forth a faithful, scripture-grounded case for the Father’s incarnation in the Son and for baptismal and confessional practice rooted in that confession of the Lord Jesus Christ. Water baptism is to be ministered in the name of the Lord Jesus Christ for the remission of sins (Acts 2:36-38; 8:12-17; 10:43-48; 2:21; 19:1-6; 22:16) Read the verses in KJV - Revised standard translation NLT (Rom. 6:1-23, Gal. 3:27, Acts 16:31-32).

Not one place in the Bible was anybody baptized in the titles - Father - Son - Holy Ghost - (Mark 16:16-17, Luke 24:47-49, Acts 2:38). Every early church and in every epistle, all the apostles and all the early churches were baptized in the name of the Lord Jesus Christ (1 Cor. 6:10-11-19). He is the One and Only True God seated upon the throne—the Lord Jesus Christ (Rev. 4:1-8; 5:1-10). He is both the lion and the lamb. The Almighty God in Christ are one (Rev. 7:14, 19:1-17; 21; 22, Isa. 9:6, Ps. 99, Rev. 1:5-9).

Thesis in brief

When Scripture says “the Father sent his Son,” the text is describing the one God (the Father) sending forth His own self-revelation — by His Spirit. The Word was God made flesh (John 1:1-10; 14). The Son is not a second, eternal divine person distinct from the Father; rather “Son” names The Father incarnate manifested in the flesh (Isa 7:14; 9:6; 45:22-23, Gal. 4:4-7, Gen. 3:15). The Father incarnated himself in the only begotten son is the only unique God in the flesh (John 1:18) in the NIV read incarnational mode. The one God (Jehovah) took upon Himself up a human /Form nature at Bethlehem so that Deity and Humanity would be united in One Person: the Lord Jesus Christ. The divine side of that one Eternal Spirit is The Lord Jesus Christ is rightly called the Father in his Deity (John 1:1-14; 8:24-59; 2:13-19; 3:13; 14:7-10;

20). Jesus is the Father - Jesus is the Son, Jesus is the Holy Ghost and he is the only one (John 10:30, 1 John 3:1-3; 1:11-12; 14:7-20). The human side is called The Son — Deity and humanity robed in one Person The Lord Jesus Christ for redemption.

1. Biblical monotheism as foundational

The Bible begins and ends with One God (Deut. 6:4; Isa. 44:6; 1 Cor. 8:4–6; Rom. 3:30; Gal. 3:20-27). Any Christology must be faithful to that monotheistic confession. The New Testament does not abandon monotheism; it reveals how the one God has acted decisively in history. The Oneness reading takes this monotheistic horizon seriously and understands Father, Son, and Spirit are titles (1 John 5:7; 5:20; 3:1-3). These verses state Jesus in Father language as relational terms that describe how the one divine Being reveals and works, not as labels for three independent, co-equal divine persons. Thus, “the Father sent his Son” is read as the Father (the one God) sending forth His own self-manifestation into human life.

2. Key lexical and syntactical notes

- *apostellō* / *apesteilen* (ἀποστέλλω / ἀπέστειλεν): “to send, send forth” — used widely in NT for mission or commission. The Oneness reading emphasizes :

the Father is the sender; the sending denotes mission and manifestation rather than the movement of a separate eternal Three Divine persons separate and distinct and co equal co existent and co eternal is three gods the trinity is a hypostasis of the Catholic Cult Trinity / Trinitarian confusion of three gods doctrine.[1]

- ex-apesteilen (ἐξαπέστειλεν): “sent out from” (Gal. 4:4). Oneness exegetes read this as the Father’s act of sending forth His own spirit God is a spirit John 4.23-24 Eph 4.4-7 and presence into human history.[2]

- logos (λόγος): in John 1 the Logos denotes God’s self-speech / spoken word, the mind and thought and utterance of Jehovah himself in his self-disclosure; “the Word was God / spirit became flesh” (1 Tim 3:16; Rom. 3:30; 1:3; 9:4-6; 8:9; 1 Cor. 8:4-6; I Cor. 15:47; Jude 3-4; Jude 25; Acts 9:4-6; 20:28; Matt. 1:18-23; John 1:10-12) (ὁ λόγος σὰρξ ἐγένετο) means God’s own utterance/being is what becomes The Father / Creator incarnate.[3] Becomes our Redeemer

- monogenēs (μονογενής): “only-begotten/unique” (John 3:16). This term marks the uniqueness of God’s manifesting act — the one and only unique God manifested in the flesh.[4]

- pneuma / ruach (πνεῦμα / רוּחַ): “Spirit.” The Spirit is God’s active omnipresent presence the spirit of God in activity ; in the incarnation God acts by His Spirit to bring about the begetting of the Son in the flesh (Luke 1:35).[5]

- yalad / natan (יָלַד / נָתַן) in Isaiah 9:6: “a child is born...a son is given.” Oneness interpretation: the prophet announces God’s self-bestowal — God giving Himself as a Son in the flesh.[6]

1. Johannine evidence: identity statements that locate Deity in The Lord Jesus Christ is the Almighty Jehovah in Christ

The Gospel of John is central to the Oneness case.

- John 1:14: “And the Word became flesh and dwelt among us.” The Logos here is not a lesser being sent externally but God’s own self-speech and utterance and prophetic plan in the mind of Jehovah himself becoming human took up sonship made of a woman, virgin born Luke 2. 7-10 Matt 1. 18-23 Jesus is Emanuel God with us The Father incarnate in the flesh with us . The Father’s mode of revelation is his Word/Spirit taking on human nature.[7]

- John 8:58: “Jesus said to them, ‘Truly, truly, I say to you, before Abraham was, I am.’” This “I am” (ἐγώ εἰμι) alludes to the divine name (Exod. 3:14) and shows that the person standing before them claims the identity of YHWH — the self-existent God who now speaks and acts in history.[8]

- John 10:30–38: “I and the Father are one.” The Jewish leaders’ reaction (attempt to stone Him for blasphemy) demonstrates that Jesus’ claim is read as Yahweh Himself in the form of a man . From

the Oneness perspective, this unity is not merely relational but expresses the single divine spirit identity present in the incarnate Lord Jesus Christ is Jehovah the Almighty manifested in the flesh as the only Begotten son in the greek means the only unique God in the flesh The Father Suffered in the flesh as a man / son the Father was incarnated in the son in the flesh The father died in flesh as a man in his role of sonship John 14.10-1-20 John 10.30-38 John 17.4-10-11-read the last two verses in John 17. you will see the oneness of the Godhead . In what i'm writing you will see you can't one verse and build a doctrine or Straw man theory as trinitarian do and take Scriptures out of context and display a spirit of pride which the doctrine of the trinity is confusion that causes division and splits God into three separate divine persons Deities in the so called mystery 3 in one doctrine is false and its three gods (Heb. 2:14; Heb. 1:1-10; Heb. 5:7; John 14:13-14). The name of the Father is Jesus (Matt 1:21 and John 5:43). The name of the son is Jesus (John 3:18; Phil. 2:5-10; Rom. 14:11). The name of the Holy Ghost is Jesus (John 14:26). The role of the son was finished at the cross God died in the form of a man and payed the price when he who is that eternal spirit in deity is the Lord Jesus Christ who gave himself as the only lamb of God at calvary the very blood of God was shed perfect blood Precious blood powerful blood for the sins of humanity God himself offered up himself in

his role in the flesh in his days in his flesh (John 2:13-19) the days of his flesh later the spirit that Came out of Jesus at Calvary Jesus in deity is that spirit he raised himself from the Dead Jesus is God in the flesh in the form of a man the almighty God was in christ reconciling the world into himself . The very blood of God was shed in the form of a man (2 Cor. 5:19).[9]

- John 14:7–20 (esp. 14:9): “He who has seen me has seen the Father.” Jesus teaches that the Father’s self-revelation is available in Jesus’ person and works. The promise of the Spirit (14:16–20) continues God’s spirit and presence and activity — the same one God operative by His Spirit Jesus is the Holy Ghost the name of the Holy Ghost / God is a spirit is the Lord Jesus Christ among believers (John 14:20) Jesus Said I In You ,there is only one spirit that is the Lord Jesus Christ in his Deity — without positing a separate eternal persons distinct from the Father.[10]

Together these Johannine statements present the incarnate The Lord Jesus Christ is the One divine spirit is , The everlasting Father in whom the Father’s identity is fully displayed.

1. Paul, the sending, and incarnational language
Paul’s language of sending and incarnation supports the Oneness reading.

- Galatians 4:4: “But when the fullness of time had

come, God sent forth (ἐξαπέστειλεν) his Son, born of woman..." The intensive verb points to God's decisive sending forth — the one God dispatching His own presence into time.[11]

- Romans 8:3: "God has done what the law could not do: by sending his own Son in the likeness of sinful flesh..." The phrase "his own Son" indicates identity: the Sender and the sent belong to the same divine initiative. Oneness reading: the Father sent His own being into flesh to fulfill redemption.[12]

- Colossians 2:9: "For in him the whole fullness of deity dwells bodily." This verse affirms that the fullness of God's being was present in the incarnate Person — not a partial divine surrogate but the fullness of deity bodily.[13]

- Philippians 2:6–8: the divine Spirit " meaning Jesus is God in the flesh did not count equality as a separate god ,but in the flesh greek meaning equality meaning himself God in the form of a man a thing to be grasped it's a revelation That Jesus is both God and man Robbed in one person , but emptied himself" as a man God in the flesh emptied himself as a man. Oneness Doctrine affirms kenosis in the sense of self-emptying of the divine majesty into human mode, not the loss of deity or the existence of two or three divine separate persons / gods or three gods .[14]

1. Prophetic anticipation: Isaiah 9:6 and the giving of

the Son

Isaiah 9:6: “For to us a child is born, to us a son is given...Mighty God, Everlasting Father, Prince of Peace.” The Hebrew verbs yulad (born) and natan (given) together describe a divine act of begetting/giving. The Oneness reading takes the prophecy as announcing that Yahweh Himself would be manifested as a human Son Heb 5.7 Jehovah himself in the role of sonship though he were a son God in his role of flesh finished it at calvary when Jehovah himself died in the role of the sonship now is the Holy Ghost who is the Lord Jesus Christ in a glorified Body seated upon the throne no son of God in heaven he finished it now is the Almighty God in Christ seated upon the throne the one true God the one that was and is and is to come Ph 3.20 who would bear titles — the Mighty God and Everlasting Father — demonstrating that the One who is Father in Deity is the same One manifest in Son in history. in the flesh [15]

2. The Holy Ghost is the Father there both titles of one Eternal Spirit that is the Lord Jesus Christ . Luke 1:35 and Matthew 1:18–20 teach that the Holy Ghost is God and God is a spirit and he is Holy One was operative in the virgin conception. The Oneness position identifies the Spirit is God’s active spirit and presence — the Father is acting by His Spirit to bring His own self revelation into flesh (Luke 10:22). The Spirit is not a separate divine third person but

the mode of God's spirit in activity that is called the incarnation and later indwells believers is the spirit of the Lord Jesus Christ is the Holy Ghost in his Deity Acts 2:28; John 14:7-20; 26.[16]

3. Theological synthesis: one divine Spirit, two natures Deity and Humanity in one person the Lord Jesus Christ.

The most important theological claim is that Jesus is the Father in Deity and the Son in humanity are united in one Person. The divine nature (the Father's spirit) and the human nature (the Son's humanity) exist together without confusion in the One Lord Jesus Christ. In Oneness language we often say: the divine side is rightly called The Father is The Lord Jesus Christ ; the human side is rightly called Son. They are not two gods nor two persons or three Divine persons or three gods; It is Jesus the one God Almighty clothed in human flesh — God robed in man for our redemption.[17]

4. Pastoral and practical implications

- Worship centers on the Lord Jesus Christ as the one God manifested.
- Baptism and confession in the name The Lord Jesus Christ Jesus for the remission of sins in water baptism in the name of the Lord Jesus Christ

correspond to apostolic practice (Acts 2:38; Acts 4:12) and to the conviction that the one God is Jesus and was made known and acted in The Lord Jesus Christ manifested in the flesh .

- Prayer, praise, and evangelism should reflect that the one God who is Father in deity revealed Himself as Son in humanity for our salvation.

1. Objections and clarifications

Some ask: how then do we account for Jesus praying to the Father or for the distinct roles in the New Testament? Oneness theology there are distinguishes in the Godhead God is one undivided spirit and that spirit is Jesus who is Jehovah between relational/ and ontological categories. Jesus' prayers are real expressions of his human nature addressing his divine side being (the Father's in Deity and identity). There are no distinctions in the Godhead dual nature (Father as source/sender his spirit ; Son as The Father incarnate in the flesh as our Redeemer; his Spirit as active presence) describe God's one spirit in the man Christ Jesus of his revelation and work, not separate eternal persons. (1 Tim. 1:17, 1 Tim. 2:5-6)

Conclusion

“The Father sent his Son” is not a statement about two co-equal, co-eternal persons within a divided

Godhead. It is the declaration that the one God — the Father in relation and title — sent forth His own Word/Spirit and thereby assumed human nature. Jehovah incarnated Himself so that deity and humanity would be united in the Person of Jesus Christ: the Almighty in the flesh, the Everlasting Father robed in human sonship, the Prince of Peace who reconciles by divine blood. In Lord Jesus Christ we see he is the Father incarnate in the flesh; in Christ God was reconciling the world to Himself.[18]

— Elder Keith Joel Walker

I AM a Oneness Apostolic Pentecostal, Jesus-Name witness of the truth of Acts 2:38 the only plan of Salvation.

Scripture footnotes (select primary references cited above)

[1] John 3:17; John 20:21; see lexical notes on ἀποστέλλω.[2] Galatians 4:4 (ἐξαπέστειλεν).[3] John 1:1, 14.[4] John 3:16 (μονογενής).[5] Luke 1:35; Matthew 1:18–20; John 4:24.[6] Isaiah 9:6 (Hebrew: יְהוֹשֻׁעַ-בֶּן-נוּן; יְהוֹנָתָן-בֶּן-נוּן).[7] John 1:14.[8] John 8:58; cf. Exodus 3:14.[9] John 10:30–38.[10] John 14:7–20; John 14:9; John 20:21. [11] Galatians 4:4.[12] Romans 8:3.[13] Colossians 2:9.[14] Philippians 2:6–8.[15] Isaiah 9:6.[16] Luke 1:35; Matthew 1:18–20; Acts 1–2. [17] Hebrews and Pauline Christology (e.g.,

Colossians 1; Philippians 2) support union of natures in one Person.[18] 2 Corinthians 5:19; Acts 20:28; Acts 4:12.