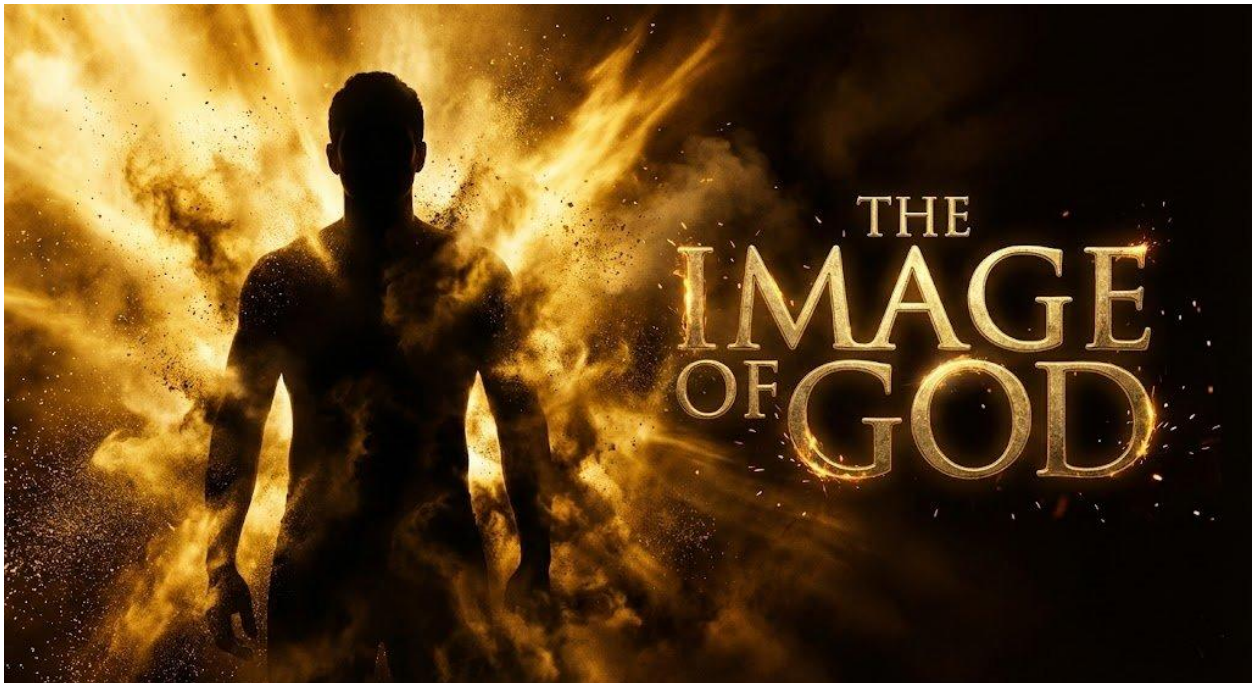


ESSENTIAL CHRISTOLOGY

THE IMAGE OF GOD

And

THE GENESIS OF THE SON



A Oneness Apostolic Perspective on the Origin of The Son of God

Who is the Word, The Light, And the Image Of God

And Refuting the Modern Philosophical Misconceptions

By Pete Wierzbicki

Former Pastor | San Francisco, California

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Preface

This study is first and foremost about the historic Apostolic doctrine of the Oneness of God and the Christology of the Son of God. It is written from the conviction that the Apostles taught a consistent and coherent revelation of God from Genesis to Revelation, and that the church is obligated to preserve that revelation without alteration, philosophical innovation, or doctrinal compromise. The central concern of this study is not denominational loyalty, institutional tradition, or theological speculation, but whether our understanding of the Son of God accurately reflects the testimony of Scripture and the historic faith once delivered unto the saints.

Errors in Christology do not remain isolated. They affect how we understand the Word of God, the Image of God, the incarnation, the Old Testament manifestations of God, and ultimately the identity of Jesus Christ Himself. Because Christology lies at the very heart of the Gospel, deviations from Apostolic teaching in this area inevitably produce broader doctrinal confusion.

The purpose of this study is not to attack individuals, but neither is it possible to ignore the fact that certain doctrines have identifiable authors, defenders, and promoters. The conceptual-Son doctrine did not arise from the writings of the Apostles, nor is there evidence that it formed part of historic Apostolic teaching. To the best of my knowledge, no clear record exists of this doctrine being taught within Apostolic Christianity prior to its introduction into modern Oneness theology through the writings of David K. Bernard.

For that reason, Bernard is not merely a defender of the doctrine, but its principal architect and most influential proponent within the modern Oneness movement. Through books, study materials, ministerial training, and denominational influence, the doctrine has spread throughout Oneness churches around the world and is now commonly assumed to be the historic Apostolic position. This study challenges that assumption and argues that the conceptual-Son doctrine represents a significant departure from biblical Christology rather than a recovery of it.

Because of the enormous influence these teachings have had, they cannot simply be ignored. Doctrinal errors do not become truth through repetition, popularity, institutional acceptance, or widespread use. They must be tested against Scripture. The fact that a doctrine has become common within the movement does not make it Apostolic.

This study therefore examines the conceptual-Son doctrine directly and critically. Not because of personalities, organizations, or reputations, but because truth matters. If a doctrine is biblical, it should withstand scrutiny. If it is not biblical, it should be rejected regardless of how deeply it has become embedded within the movement.

My concern is not with men, but with the preservation and restoration of historic Apostolic truth. If the Apostles taught one thing and modern theology teaches another, then it is modern theology that must yield. The purpose of this study is to call the reader back to what I believe is a more biblical, more historically consistent, and more authentically Apostolic understanding of the Son of God.

RETURN TO APOSTOLIC TEACHING

The Church must re-examine doctrine in the light of Scripture

Back to the Word

INHERITED MODERN TEACHINGS

- Passed through generations
- Influenced by tradition
- Sometimes filtered through Trinitarian hands
- Sometimes shaped as reactions against error
- Not everything inherited is apostolic

TRUE APOSTOLIC RE-EXAMINATION

- ✓ Search the Scriptures
- ✓ Test every doctrine
- ✓ Return to apostolic foundations
- ✓ Separate Scripture from tradition
- ✓ Restore truth by the Word of God

TRADITION OF MEN

TRUTH OF GOD

THE LAST-DAYS CHURCH MUST NOT INHERIT BLINDLY. IT MUST RETURN, EXAMINE, AND OBEY.

NOT EVERY DOCTRINE HANDED DOWN BY MEN IS APOSTOLIC.

**Restoring the Historic Oneness Pentecostal Faith
To the Modern Apostolic Church**

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Introduction: Recovering the Biblical Image of Christ

Most doctrinal confusion surrounding Christ's identity does not begin in the New Testament; it begins in the very first chapter of the Bible. Genesis 1 does not merely describe the creation of the world—it describes the creation of manifestation, the genesis of the Image, the Word, the Light, and consequently, the Son. Yet modern Oneness doctrine, influenced heavily by David K. Bernard's teachings, has obscured this truth with misleading terminology and philosophical abstractions. Bernard claims the Son existed only as a "blueprint" in the mind of God until Bethlehem, and that God only appeared as "theophanies." But "theophany" is a deceptive term—a shield that hides the full biblical force of what is actually being described. Scripture does not call these appearances "theophanies." Scripture calls them God, the LORD, the Glory, form like the son of God, the captain of the host of the LORD, and as John clearly reveals in the first chapter of his Gospel, manifestations of the very One who became flesh.

The Failure of the Conceptual-Son Doctrine

Furthermore, Bernard claims that the Word who "In the beginning was with God.." in John 1:1 was not the Son of God, despite Scripture saying of Him, "and His name is called The Word of God" (Revelation 19:13). He further teaches that the Word who "was God" in John 1:1 was not truly God at all, but merely a future plan in the mind of God—directly conflicting with the Scripture which declares, "the world was made by Him" (John 1:10). We know that a plan or blueprint cannot create anything. Can a plan build a house? Can a blueprint create a skyscraper? No, but the Bible explicitly says Jesus as the Son made all things.

Colossians 1:15-18

(15) ***Who is the image of the invisible God, the firstborn of every creature:***

(16) ***For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:***

(17) ***And he is before all things, and by him all things consist.***

(18) ***And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.***

This passage clearly depicts Jesus Christ — the Son of God — as the Creator of all things. Not a blueprint, not a thought, not an idea, not a plan, but the actual Son of God, Jesus Christ. It's hard to imagine how someone reading this passage could interpret the greatest figure in annals of history — Jesus Christ — as "a blueprint." In fact, it is somewhat disturbing to see that someone who claims to be "Jesus only" deny Jesus Christ as the true creator of the of His magnificent creation. "He is before all things.." He.

The conceptual Son is not biblical Oneness. It is a philosophical system built to oppose Trinitarianism but instead ends up reinforcing it. Trinitarians seize this weakness immediately: *"If the Son only begins at Bethlehem, then Bernard's entire Oneness doctrine fails. Old Testament appearances and acknowledgement of the Son exposes His failed position. Thus, the Son must have always existed. God cannot change. Therefore, the Son is eternal."* This position inadvertently strengthens the Trinitarian argument by conceding much of the ground they wish to establish. The biblical answer is neither an eternal second person nor a conceptual blueprint-Son. The biblical answer is a manifested Son, brought forth at the moment God chose to reveal Himself in the creation account as *"the firstborn of every creature"* (Colossians 1:15), *"the beginning of the creation of God"* (Revelation 3:14), and the One by whom *"all things were made"* (John 1:3).

Genesis 1:3 — The Moment the Son Appears

That moment occurs in Genesis 1:3. The Scriptures open with a pattern: *"And God said..."* (Genesis. 1). This is not mere narrative drama or poetic metaphor. This is theological revelation. When the eternal Spirit spoke, the Word came forth. And when God said, *"Let there be light,"* that Word produced Light—not merely visible illumination, but the first visible projection of the invisible God. John interprets Genesis, not metaphorically, but literally: *"In the beginning was the Word... In Him was life; and the life was the light of men... That was the true Light"* (John 1:1–9). The Son and the Word are the same manifestation; for *"the Word was with God, and the Word was God"* (not *would be*, but *was*), and Scripture declares of the Son, *"His name is called The Word of God"* (Revelation 19:13). The Word and the Light emerge at the same instant. This is the genesis of the Son. Not another person. Not an angel. Not a symbolic figure. It is the Eternal Father revealing Himself in form. It is the invisible God taking on visibility; not flesh, but form. This is the birth of the Son, the *firstborn of every creature*, the Image, the Word, and the Light – God taking upon Himself the creation in which we are molded and exist. Christ cannot be called the "firstborn of every creature" if there were animals, birds, fish, men and other creatures *born before Him*.

Hebrews 1:2–3 gives the key connection. The same Son "by whom also he made the worlds" is called "the brightness of his glory, and **the express image of his person.**" That language reaches directly back to Genesis 1:3. God speaks, the Word goes forth, Light appears, and Hebrews identifies the Son present in creation as **the visible Image and brightness of God Himself**. John then ties those same realities together by declaring that the Word was in the beginning, that life was in Him, and that this life was "the light of men" (John 1:1–4). The biblical pattern is therefore consistent: **the Son is the Word, the Son is the Light, and the Son is the Image of the invisible God**. Genesis 1:3 is not merely the appearance of created illumination; it is the first manifestation of the Son as the visible expression of God in creation.

The Word and the Light: One Manifestation, One Beginning

The Light of Genesis 1:3 is not merely visible light, but the first visible projection of the invisible God. This Light is the self-revealed radiance of God—a personal, identifiable manifestation. “*God is light*” (1 John 1:5), and in Genesis 1, that Light shines for the first time into creation. Paul describes this moment when he writes, “For God, who commanded the light to shine out of darkness, *hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ*” (2 Corinthians 4:6). The Light that shines in the face of Jesus Christ is the same Light that shone forth in the beginning—the visible image and glory of the invisible God—who became flesh and dwelt among us. Paul does not separate these events; he connects them. To deny the Son’s origin in the beginning is to deny that the True Light—the Son of God—is the Light that first shone out of darkness in Genesis 1:3. John, speaking in the context of creation, identifies Jesus the Son as that Light. And if the Light appeared, then the Image appeared with it, for the Light is the visible revelation of the invisible God.

John 1:4-5, 9-10

(4) **In him** was life; and **the life was the light of men**.

(5) And **the light shineth in darkness**; and the darkness comprehended it not.

(9) **That was the true Light**, which **lighteth every man that cometh into the world**.

(10) **He was in the world, and the world was made by him**, and the world knew him not.

References to Jesus Christ at the time of creation as ‘**him**’ and ‘**in him was life**’ do not remotely imply that His existence was limited to a mere idea or plan. Reconciling these descriptive terms of Christ *in the beginning* with Bernard’s “blueprint” become only difficult, but they begin point to the conceptual-son position as false doctrine.

The Image Before Humanity: The Pattern of Our Creation

With the coming forth of Light came the coming forth of the Image. And this explains why God later says, “*Let us make man in our image, after our likeness*” (Genesis 1:26). The Image was already present at that time; it was the mold, the pattern, and the predecessor. This was not *God being made in the image of man*, but man being made in the image of God. The form God revealed at “Let there be light” was the model after which all humanity would be shaped. Human beings were fashioned after that Image: God’s own revealed appearance, structure, and outward form; His first and greatest creation of all; the Image of Himself as the Son. The image represents the true nature of God as one who senses (eyes, ears, and nose), thinks (brain), expresses (mouth and face) experiences emotions (heart), is active (hands, arms, and legs), and one who is holy and pure (body). The physical form is an expression of How God perceives Himself.

The Son as the Visible Form of the Invisible God

This is why Scripture calls the Son “*the image of the invisible God*” (Colossians 1:15). This Image is not a second person. It is the visible projection of the invisible Spirit. Proverbs hints at this mystery when it asks, “What is His name, and what is His son’s name, if thou canst tell?” (Proverbs 30:4). Not a second God-person with an eternal identity, nor an imaginary, future creation, but a visible form expressing the invisible Spirit. This explains why Adam and Eve heard “*the voice of the LORD God walking*” (Genesis 3:8). Voice—and form—walking and talking (with His very Word). God interacting with His creation through the manifested Image. This was not an angel. Not a temporary illusion. And certainly not a “theophany.” It was the same manifestation revealed at the beginning, the Word that came forth when “God said.”

Old Testament Appearances: Not Angels, Not Illusions

Scripture repeatedly presents men seeing, speaking with, and interacting with God in visible form. The cumulative testimony is overwhelming. Bernard avoids this by calling it a “theophany,” because if he admits that God’s Image existed before Bethlehem, he must abandon his entire conceptual-Son theology and cave to Trinitarianism. But Scripture does not describe these manifestations as ephemeral shadows. Jacob wrestled with a Man and proclaimed, “*I have seen God face to face*” (Genesis 32:30). Moses spoke with the LORD “*face to face, as a man speaketh unto his friend*” (Exodus 33:11). Isaiah saw the LORD high and lifted up (Isaiah 6:1)—and John tells us Isaiah saw Jesus’ glory (John 12:41). Ezekiel saw a Man on the throne (Ezekiel 1:26–28). Daniel saw the Ancient of Days in anthropomorphic brightness (Daniel 7:9). These are not theophanies. These are manifestations of the Image, the same One who would later be made flesh.

Why We Do Not Use the Name “Jesus” Before Bethlehem

Yet, when we speak of this manifestation, we refrain from using the name *Jesus* because that Name belongs fully to both Father and Son. Here, we are specifically addressing the Christology of the Son, and do not want to introduce confusion by referencing the Name that belongs to both ontologies of Father and Son. The Scriptures clarify the distinction in manifestation—Father (the invisible Spirit) and Son (the visible Image)—but they never give them different Names. This is why Paul speaks of “God” and “Jesus Christ” (or the “Son”) in distinct terms—not because they are two persons, but because they are two ontological modes of the same Being. “God” generally refers to the unseen Father. “Jesus Christ” refers to the revealed human Son in whom that very Father dwells bodily (Col. 2:9). The distinction is one of manifestation, not deity. It is not a divine person speaking to another divine person. It is the Father experiencing human consciousness through the Son. However, because Jesus Christ embodied the fullness of God, He was worthy to be called God and was worshipped as God. Jesus Christ Himself claimed to be God (Rev. 21:7).

Yet still, we do not separate the deity *from* Jesus Christ. Jesus Himself claimed to be God (Revelation 21:7) and the Almighty (Revelation 1:8). Thomas called Him, “My Lord and my God” (John 20:28). Only God is to be worshipped, yet Jesus was worshipped 13 times in the New Testament. God commanded the angels to worship the son when He said, “*when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him*” (Hebrews 1:6). We conclude that Jesus Christ, though being a man, is the fullness of deity, qualifying Him to be called God, and worshipped as God.

Therefore, in the context of the study, when speaking of Jesus as the Son, we must specify as the Son, or as Jesus Christ.

Paul’s Distinctions Explained: Spirit and Image, Not Two Persons

This is the key to eliminating confusion: Paul’s distinctions are functional and ontological, not separate autonomous beings. When he says, “God” he means the eternal, invisible, unembodied Spirit. When he says “his son Jesus Christ,” he means the visible Image of that Spirit in human flesh that walked the shores of Galilee and healing the sick, raising the dead, feeding the multitudes, and preaching the Good News. The Father remained transcendent even while fully present in the Man. Jesus prayed as a man; God answered as Spirit. Jesus learned through human experience; God remained omniscient. Jesus suffered; God experienced that suffering in His own manifestation. “*God was in Christ*” (2 Corinthians 5:19), not beside Him, not watching Him, not delegating to Him—in Him; reconciling the world unto Himself.

The term *Son* always refers to God as He exists in His Image, Word, and Light—both before and after the incarnation. “Son” designates God in His manifested, tangible, creation-facing mode, whereas “Father” refers to the Eternal Spirit who transcends creation and remains invisible. *Son of God* identifies the deity and manifested Image of God, whether in Genesis or in Bethlehem; while *Son of man* describes that same manifested Son clothed in flesh as Jesus Christ, in whom all the fulness of the Father dwells.

The Incarnation: The Image Clothed in Flesh

The incarnation did not create the Son—it clothed the Son. The Image that began at Genesis 1:3 now took on flesh. “*The Word was made flesh*” (John 1:14). Not made into a person distinct from the Father. Not made into a second identity. The same Word that was with God and was God became flesh. The Son, the Image, the Light, the Word all converge in the man Christ Jesus. And in Him dwells “*all the fulness of the Godhead bodily*” (Colossians. 2:9). That fulness includes the Father, for Jesus says plainly, “*he that hath seen me hath seen the Father*” (John 14:9). And Scripture confirms this unity again when it declares that God Himself “*purchased the church with His own blood*” (Acts 20:28), proving that the blood shed by the Son was the very blood of the Father manifested in flesh. This statement only makes sense if the Son is the visible manifestation of the invisible Father.

The Continuity Problem

At this point, Bernard's framework encounters a problem it cannot solve: continuity.

Genesis reveals that God already possessed an Image. Man was created in that Image and after that likeness. The Image was not future, conceptual, or hypothetical. It already existed as the pattern after which humanity was formed.

But if the Son existed only as a conceptual blueprint in the mind of God until Bethlehem, then why would God go four thousand years without using the very Image He revealed in Genesis? Why would God repeatedly appear to His people through other manifestations while withholding the Image that already existed as the pattern for mankind?

What was Adam created in the image of? What was Isaiah seeing when he saw the LORD high and lifted up? What wrestled with Jacob? What appeared to Moses face to face? What was the Man on Ezekiel's throne? What was the form like the Son of God seen by Daniel?

Scripture presents a continuous revelation of God's visible manifestation from Genesis forward. Yet the conceptual-Son doctrine inserts a four-thousand-year gap into that revelation. It requires us to believe that God already possessed an Image, created man in that Image, yet chose not to reveal Himself through that Image until Bethlehem.

The biblical testimony points in the opposite direction. The Image revealed in Genesis, the Light that shone out of darkness, the Word that proceeded from God, the manifestation seen by the prophets, and the Son clothed in flesh at Bethlehem are not disconnected revelations. They are one continuous revelation of the same God progressively revealing Himself to creation.

Manifestation Sonship preserves that continuity. The conceptual-Son doctrine breaks it.

The Collapse of Bernard's Framework

The conceptual Son doctrine, by denying the pre-incarnate existence of the Son, breaks the continuity of revelation, erases the Image from the OT, and leaves him with only two perceivable options:

Option A: A merely conceptual blueprint-Son before Bethlehem

Option B: An eternal second person

Both options contradict Scripture. Only Manifestation Sonship—the Son beginning at Genesis 1:3—preserves the biblical continuity from creation to incarnation. In the resurrection, when we put on our glorified bodies (images), we will become the image of God in which “*all the fulness will dwell*” (Ephesians 3:19) as the body of Christ. Now, we are made

in the image of God—a precursory temple; but then, we will be the holy city, the house, the glorious temple, and the body of the eternal Father, while Christ continues to be the Light thereof—seated together on one heavenly throne: us and Him.

A Manifestation Denied Is a Christ Diminished

Imagine God possessing an Image, yet not using that Image for four thousand years during interaction with His creation, and instead chose a substitute. Imagine Christ being the True Light, yet somehow *not* the first Light. Imagine the Son being called “the Word of God, yet *not* the very Word who “was in the beginning with God”. Such contradictions arise only when we accept the claim that “Word means plan,” as David K. Bernard repeatedly asserts. But *logos* never means “plan” in Scripture. The translators got it right: Word means word, speech, utterance, expression, articulation—and that is precisely what happened in Genesis. God expressed Himself through His spoken Word, and in that moment, the Son—the visible Image, the Word, the Light, the firstborn of every creature—came into existence as the manifestation of the invisible God.

In His Own Words: Jesus as the Son did not Claim to be a Blueprint

If Jesus Christ existed before Bethlehem only as a blueprint, plan, or idea in the mind of God, then His own words become very difficult to explain. Jesus did not ask whether they would see a blueprint ascending to heaven. He asked what they would think if they saw “**the Son of man** ascend up where he was before.” He spoke of glory He had before the world was, of the Father's love for Him before the foundation of the world, and of having come down from heaven. Whatever we conclude about the Sonship, we must allow Jesus to describe His own preexistence: He did not say merely that a plan existed before Bethlehem—He said that He was there. And more precisely, He said the “**Son of Man**” was there.

John 6:62 **What and if ye shall see the Son of man ascend up where he was before?**

John 17:5 **And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.**

John 17:24 **Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.**

John 3:13 **And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.**

The Heart and the Love of Truth

“Because they received not the love of the truth” (2 Thessalonians 2:10). It is not the complexity of the subject that leads people astray; it is spiritual dullness. A heart that loves truth sees the Image shining from Genesis to Revelation. A heart compromised begins accepting “theophanies,” “blueprints,” and conceptual Sons that Scripture never teaches. The pure in heart *“shall see God”* (Matthew. 5:8). They see Him in the Light of Genesis 1:3, in the Image who walked with Adam, in the Glory Isaiah saw, and in the Man Christ Jesus who is the Father in flesh.

Conclusion: The Image of God Revealed From Beginning to End

This is the Image of God. This is the Son. Not a second person. Not a mind-plan. Not a temporary apparition. It is the invisible God made visible the moment ‘God said’. It is the Light that came forth. It is the Image by which all things were created. It is the Word that would one day be made flesh. It is Jesus Christ—the manifestation of the Father in human form. And it (the image) reveals the God of Scripture in perfect continuity, without contradiction, from the dawn of creation to the New Jerusalem.

The Son did not begin at Bethlehem.

The Son did not originate as a mere blueprint in the mind of God.

Genesis reveals that God already possessed an Image, and man was created in that Image. **The Light, the Word, the Image, and the Son emerge together at the dawn of creation as the visible manifestation of the invisible God.** The same Image that stood at the beginning is the Image seen by the prophets, the Image clothed in flesh at Bethlehem, and the Image glorified forever at the right hand of God.

Only Manifestation Sonship preserves the continuity of Scripture from Genesis to Revelation. It alone explains the Image in Genesis, the visible appearances of God throughout the Old Testament, the testimony of the prophets, the incarnation of Christ, and the full revelation of God in Jesus Christ without resorting to either an eternal second person or a conceptual blueprint-Son.

The Son is not a break in God’s revelation. The Son is the continuity of God’s revelation.

Key Points Summary

- The Son, Word, Light, and Image all originate at Genesis 1:3.
- The conceptual-Son doctrine collapses both Oneness and biblical continuity.
- The Image existed before humanity and served as the pattern for mankind.
- Old Testament appearances of God are manifestations of God—not “theophanies”.
- Paul’s distinctions involve manifestation, not multiple divine persons.
- The incarnation clothes the pre-existent Image in flesh; it does not create the Son.
- The Son is the visible form of the invisible Father, fully embodying the Godhead.
- Manifestation Sonship preserves harmony from creation to incarnation to eternity.

Image A. The Son as the Image, the Word, and the Light of God from the creation.



Image B. The Biblical interpretation of Genesis 1:3 and John 1:1-14 vs. the man-made model introduced by David K. Bernard and broadly accepted as the apostolic standard.

THE BIBLICAL IMAGE, WORD, LIGHT VS. DAVID K. BERNARD'S CONCEPTUAL SON

TWO COMPLETELY DIFFERENT POSITIONS

	THE BIBLICAL IMAGE, WORD, LIGHT THE SON MANIFESTED AT CREATION	VS.	DAVID K. BERNARD'S CONCEPTUAL SON NOT SEEN, DID NOT EXIST AT CREATION
 AT CREATION Genesis 1:3	"And God said, Let there be light: and there was light." (Word + Light come forth) John 1:3, John 1:4, Col. 1:15, Heb. 1:2-3	VS	The Son did NOT come into existence. He was not seen. There was no Son yet. (Only God the Father existed in manifestation)
 IN THE OLD TESTAMENT (BEFORE BETHLEHEM)	The Son (as the Word, Angel of the LORD, Glory, Captain of the Host) was seen, heard, and interacted with people. Gen. 16:7-13, Gen. 18:1-3, Ex. 3:2-6, Josh. 5:13-15, Judg. 13:3-22, Dan. 3:25, Zech. 3:1-2	VS	The Son was NOT seen in the Old Testament. Those appearances were only theophanies (mere appearances of God the Father). God did not have an image.
 THE SON'S EXISTENCE	The Son exists as God's self-expression (Image, Word, Light) from the beginning. Revelation 3:14 - "The beginning of the creation of God."	VS	The Son existed only in God's mind as a "concept" (a plan, idea, or blueprint). Not in reality. He was never manifested.
 IDENTITY	The Son = The Word = The Light = The Image of the invisible God. John 1:1-4, 9; Heb. 1:3; 2 Cor. 4:6	VS	The Son is a future person in God's mind, not a current reality. He is not the Word or Light until He becomes Jesus at Bethlehem.
 BETHLEHEM	The Son who existed from the creation became flesh. (Incarnation) John 1:14 - "The Word was made flesh."	VS	This is when the Son finally comes into existence as a real person. (According to Bernard, the "gap" ends here)
 RESULT	No gap in Scripture. The Son is seen, heard, and worshipped throughout the Bible. John 8:58, John 10:30	VS	Creates a massive gap: No Son in creation. No Son in the Old Testament. No Son until Bethlehem.

THE BIBLICAL TIMELINE - NO GAP



GENESIS 1:3
"Let there be light" (Word + Light come forth)

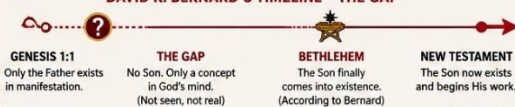
OLD TESTAMENT
The Son (Word, Angel, Glory, Captain of the Host) is seen and interacts.

BETHLEHEM
The same Word becomes flesh. John 1:14

NEW TESTAMENT
The same Son continues His work from creation to redemption.

TWO DIFFERENT SONS. TWO DIFFERENT GLORIES.

DAVID K. BERNARD'S TIMELINE - THE GAP



GENESIS 1:1
Only the Father exists in manifestation.

THE GAP
No Son. Only a concept in God's mind. (Not seen, not real)

BETHLEHEM
The Son finally comes into existence. (According to Bernard)

NEW TESTAMENT
The Son now exists and begins His work.

THE BIBLE REVEALS THE SON FROM THE BEGINNING.
DAVID K. BERNARD CREATES A GAP THAT DOES NOT EXIST IN SCRIPTURE.



THE QUESTION IS NOT PHILOSOPHICAL. IT IS BIBLICAL.
WHAT DOES GOD'S WORD REALLY SAY?

"So God made man in in His own image..." (Genesis 1:27)



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As Taught by Jesus and the Apostles

Relative Verses (Non-Exhaustive)

John 1:1-3 In the **beginning was the Word**, and the **Word was with God**, and the **Word was God**. The same was **in the beginning with God**. **All things were made by him**; and **without him was not any thing made** that was made.

John 17:5 **And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.**

John 17:24 **Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.**

John 6:62 **What and if ye shall see the Son of man ascend up where he was before?**

Colossians 1:16–17 For **by him were all things created**, that are in heaven, and that are in earth, visible and invisible... **all things were created by him**, and for him: **And he is before all things, and by him all things consist.**"

Hebrews 1:2 "Hath in these last days spoken unto us **by his Son**, whom he hath appointed heir of all things, **by whom also he made the worlds.**"

John 3:13 **And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.**

John 17:3 **And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.**

John 1:3 **All things were made by him**; and without him was not any thing made that was made.

John 1:10 He was in the world, **and the world was made by him**, and the world knew him not.

John 1:18 **No man hath seen God at any time**; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

Jesus explicitly called Himself the Beginning of the Creation of God:

Revelation 3:14 **And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God**

Apostle Paul called Jesus the **firstborn** of every **creature**:

Colossians 1:15 Who is the image of the invisible God, the firstborn of every creature...