

# Why ‘Father’? Why ‘Sons’?

The terms ‘Father’ and ‘sons’ are used in the Kingdom, in writings and prophetic messages, without any qualification. Therefore, they can produce confusion in some believers, because they don’t know why we use them. For example:

- **WATCH:** “Who Are You? - That’s what God has been asking me” [youtube.com/shorts/fQtrm7mLrmA](https://www.youtube.com/shorts/fQtrm7mLrmA)

Why do we use those terms?

Besides their use in the NT, when the Kingdom was reintroduced, the answer for today is simple: They’re both metaphors (picture language) that help us understand our filial (family) relationship with the first member of the Trinity (Father). After all, how can you relate to a deity who’s a spirit that we can’t see and can’t talk audibly with face-to-face, if we don’t use metaphorical language?

Therefore, to help us grasp how they want us to relate to them, they talk to us in metaphors that we are familiar with, so we can more easily see our connection together.

Father wants us to see him as a perfect father – i.e. like a perfect earthly dad. Hence, we are to imagine him relating to us and treating us like a perfect father would to his young family. With that metaphor, we’ll more than likely understand his relationship with us. Working against that is our strong tendency to imagine Father based on our own experiences with our less-than-perfect earthly father, as well as our expectations of what we would like a good father to be like. Therefore, Father informs us about his character in his personal messages to us – including in prophetic messages – telling us what he’s really<sup>1</sup> like, so we don’t get a cock-eyed view of his fatherly nature.

Then, having this picture of him, Father wants us to relate to him like good-natured, loving, doting sons would to their earthly father, but under perfect circumstances, of course. That includes, respecting and honouring of him, complying with his instructions, and wanting to inculcate his knowledge and experience into ourselves.

In addition to our relationship with Father, we also relate to The Son (King Jesus) as our elder brother (our ‘big brother’). We look to him to guide us and ‘keep an eye’ on us. His metaphor of ‘king’ indicates that he is supreme over all the Earth and the whole cosmos. His metaphor of ‘brother’ indicates that, as sons, we have one of us (Jesus of Nazareth, The Son) who has gone before us and has shown us how to live the Kingdom life.

In regard to metaphorical language, the same goes for their use of ‘child’, as in, us being ‘child-like’. The Trinity don’t expect us to be childish, however, but to approach them as an infant does to their parents. A small child is totally dependent, trusting, and always looks to their parents for the supply of all their personal needs. In addition, as individuals, they’re imaginative, hopeful and innocent. They also dream, expect, plan, anticipate, create, and activate possibilities. This is how the Trinity want us to be with them, but they also desire us to grow and mature in our sonship.

There are objections to these metaphorical terms. One objection comes from modern believers who subscribe to either Political Correctness (PC) or the Women’s power movement,<sup>2</sup> either of which can cause them to be irritated – even enraged – by the terms ‘Father’ and ‘son’. As one writer expresses it:

*“We stand united in Christ to proclaim women’s dignity and purpose through accurate Bible translations, remembering that dehumanizing ideas about people lead to dehumanizing actions. Correcting sexist translations and interpretations will have a redemptive impact on the global*

1 – For his understanding of ‘reality’ [what’s real] – SEE: “KCC MESSAGE - Seek Reality” (7-5-2024) [canberraforerunners.org/wp-content/uploads/KCC-MESSAGE-Seek-Reality-7-5-2024.pdf](https://canberraforerunners.org/wp-content/uploads/KCC-MESSAGE-Seek-Reality-7-5-2024.pdf)

2 – e.g. “Mutuality | Blog + Magazine” (Autumn 2021) [www.cbeinternational.org/issue\\_display/display-issue/?issue\\_id=35645](https://www.cbeinternational.org/issue_display/display-issue/?issue_id=35645)

*exploitation of women, as Bushnell's life and research make clear.*"<sup>3</sup>

These gender-issue proponents have even rewritten the Bible giving Father a feminine gender,<sup>4</sup> so that the book is gender inclusive, but that's missing the point of the use of metaphorical language. From a Kingdom perceptive, rage and irritation are soulish emotions which don't belong among sons.

Some also refer to Holy Spirit in the feminine gender:

*"Translation of the New Testament gender of the Holy Spirit in traditional Bibles has not been the same as the Old Testament gender. Traditionally the NT Holy Spirit has been translated from Greek to be a neutral gendered Spirit, and/or translated from Latin to be a masculine gendered Spirit. The FTV Bible solves this language induced gender confusion by translating the Holy Spirit to be feminine gendered, which is consistent with the same feminine gender of the Holy Spirit in the OT."*<sup>5</sup>

The framing of the Spirit in a feminine way is not unwarranted, as they state, because of the Hebrew use of it that way. There should be no objection there from those who've studied Hebrew. There should also be no objection then to Holy Spirit being portrayed as a woman (Sarayu) in 'The Shack'.<sup>6</sup>

Regrettably, when we change the jargon terms that we use in religion or from the world system, and apply them to the Kingdom in our prophetic messages and teachings, we need to be very careful of who we're actually referring to. Take for example the authors of the literal Feminine Translation Version which has taken the Hebrew assignment of feminine to Holy Spirit (see above), but they then come up with the following theology about the Spirit:

*"...a feminine Most High Holy Spirit of Light...is translated in this FTV Bible to be the Heavenly Spiritual Mother of the Son of God, and mother of the children of the Light."*<sup>7</sup>

How did they get to this point? Here's what they've stated:

*"Hopefully, one can joyfully see how the Bible interprets itself using Jesus' Witness Cipher<sup>8</sup> (JW's Cipher) to decipher the Bible text. SEE how the Word of God reveals Scripture by taking a complete 77 page picture tour through both the Old and New Testaments. A guided tour from seven Spirits of God leads to a consistent destination—the Cross. WHO Is the Destination of JW's Cipher? Seven logic-of-God ordered questions are continually answered by seven like-ordered Spirits of God that point to, and result with, an outline of the invisible image of YHWH—signed on the Cross 77 times."*<sup>9</sup>

Unbeknown to the FTV team, they could actually be worshipping Mother Earth (the goddess Gaia), not the genuine Trinity. Johanna Machaelson discovered this 'switcheroo' of deities when working with faith healers in South America.<sup>10</sup> They had Roman Catholic crucifixes and Madonnas on display which were mixed with occult objects, which caused a demonic entity to manifest to her as Jesus.

Another objection comes from one particular ideology, from the desire for socialism to replace western civilization, where the government is the protector and supplier of everyone's needs. Socialist propaganda and enticements has 'sucked in' the past 4 or 5 generations in the West, with the result that the reliance on 'big government' has shifted family's dependence away from fathers. Consequently, fathers are no longer seen as the protector and provider of families, and therefore, the metaphor used for Father God is no longer applicable or even relevant to them.

3 – "Correcting Caricatures: Women and Bible Translation" (5-10-2021)

[www.cbeinternational.org/resource/correcting-caricatures-women-and-bible-translation/](http://www.cbeinternational.org/resource/correcting-caricatures-women-and-bible-translation/)

4 – "The Divine Feminine Version"

[godde.wordpress.com/the-divine-feminine-version-of-the-nt/the-divine-feminine-version-dfv-of-the-new-testament-basic-principles/](http://godde.wordpress.com/the-divine-feminine-version-of-the-nt/the-divine-feminine-version-dfv-of-the-new-testament-basic-principles/)

5 – [ftvbible.com](http://ftvbible.com)

6 – [www.movieinsider.com/photos/421522](http://www.movieinsider.com/photos/421522)

7 – [ftvbible.com](http://ftvbible.com)

8 – [ftvbible.com/picture-tour](http://ftvbible.com/picture-tour)

9 – [ftvbible.com/introduction-to-cipher](http://ftvbible.com/introduction-to-cipher)

10 – "The Beautiful Side of Evil" (1982) [www.amazon.com.au/Beautiful-Side-Evil-Johanna-Machaelson/dp/0890813221](http://www.amazon.com.au/Beautiful-Side-Evil-Johanna-Machaelson/dp/0890813221) (out of print)

So, how do we work through the choice of terms in the Kingdom?

The safest way to work through any change in terms is to let the Trinity speak to us prophetically, and only do what they say, once their words have been tested. Bearing in mind, of course, that metaphors are to assist us in fathoming spirit beings that are not familiar to us in the natural. Therefore, metaphors assist us in our relationship, but that's the limit of picture language. Once we are in deep oneness with them, metaphors will become irrelevant.

As a comparison in irrelevancy, what name should we use to address The Son? As our spirit is what's doing the communication with him, not our mouth, it's irrelevant what we call him. You can use Jesus, or any other name, including Jewish ones (e.g. Yeshua), or any of the ones in other languages around the world<sup>11</sup> – it doesn't matter.

Why, then, are 'Father' and 'son' the most appropriate terms to use to describe our relationship together with them? Putting aside the fact that both those human terms are assigned to people who are intrinsically logical and sober operators, rather than the emotional and whimsical alternatives, here's my take on why 'sons' is the preferred term, rather than 'daughter' for women, or alternatively, 'children' (as some prefer):

'Sons' is a relational word, not a gender-specific term. It includes all humanity, both men and women (males and females). The term relates to the type of relationship a Father has with his son, especially the situation where the son is being prepared to take over the business or the farm. Their relationship is very different to a father's relationship with his daughter, or the relationship between a mother and her children. This sonship of ours is based on our status at Creation as planet managers who are to rule and govern Earth. We are heirs, made in the image of Father, so we have his status which is greater than any other created being, other than the Trinity themselves. It's this purposeful creation of us as rulers of Heaven on Earth in partnership with him, that the terms are the most meaningful as metaphors.

This is the BIG picture that we have to come to grips with. We aren't meant to be Christians who worship on Sundays and live like the rest of the world for the remainder of the time. We're sons with an extremely important job to do, and unless we recognise that and do something about it to change, the argument about the use of 'Father' and 'son' is merely semantics.

- **WATCH:** “Jesus brings His relationship, His Sonship, His communion with His Abba Father inside of us.” (Baxter Kruger) [youtube.com/shorts/GK8x1\\_jr4Vs](https://www.youtube.com/shorts/GK8x1_jr4Vs)

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(Readers will need to look up for themselves any scriptures alluded to in this document)

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<sup>11</sup> – SEE: “The Names of Jesus in Other Language” (April 2020)

[canberraforerunners.org/wp-content/uploads/2020/04/The-Names-of-Jesus-in-Other-Languages.pdf](http://canberraforerunners.org/wp-content/uploads/2020/04/The-Names-of-Jesus-in-Other-Languages.pdf)