

Is God's Son, God Himself?

The Greek *theos* for “god” is simply a sovereign or an ultimate and highest authority. It’s a role, position, or title of someone in authority, not a kind or type 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 but a position of authority is evident by the Son of God Himself using this word for both men and God within the same statement, “Jesus answered them, Is it not written in your law, I said, **Ye are gods [theos]?** If he called them **gods [theos]**, unto whom the word of **God [theos]** came, and the scripture cannot be broken” (Jhn 10:34-35).

The title of this writing is like asking “Is the King’s son, King himself?” The King’s son is begotten the same type of being as his father but isn’t King himself. Similarly, God’s Son is begotten the same type of being as His Father but isn’t God Himself. Several times Jesus called Himself “the Son of God,” “the only begotten Son,” and variations of these statements but never once called Himself “God.” Also, on two occasions the Father called Jesus “My beloved Son” from heaven but never once called Him “God.” In Trinitarianism, the Son is called “God” but the Son and the Father never called Him this.

The belief and confession of the apostles and early church was that Jesus is the Son of God: “Thou art the Christ, the Son of the living God” (Mat 16:16); “But these are written, that ye might believe that Jesus is the Christ, the Son of God” (Jhn 20:31); “I believe that Jesus Christ is the Son of God” (Act 8:37); “And straightway he preached Christ in the synagogues, that he is the Son of God” (Act 9:20); “For the Son of God, Jesus Christ, who was preached among you by us” (2Co 1:19); “Whosoever shall confess that Jesus is the Son of God” (1Jo 4:15); “he that believeth that Jesus is the Son of God?” (1Jo 5:5); “that ye may believe on the name of the Son of God” (1Jo 5:13).

Jesus Himself said that the throne on which He sits is His Father’s, “am set down with my Father in **his throne**” (Rev 3:21). He is always said to be seated next to God and never the other way: “by the right hand of God exalted” (Act 2:33); “even at the right hand of God” (Rom 8:34); “Christ sitteth on the right hand of God” (Col 3:1); “sat down on the right hand of God” (Heb 10:12); “set down at the right hand of the throne of God” (Heb 12:2); “on the right hand of God” (1Pe 3:22).

The main statement used to claim that Jesus Himself is God: “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**.” (Jhn 1:1-2). But twice John said He was “with God.” How can He *be with* Him and also *be* Him? Since John later wrote, “**the Word of life**; (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was **with the Father**” (1Jo 1:1-2), then “with God” corresponds to “with the Father.” The context of “the Word was God” includes several figures of speech or metaphors. The Son of God isn’t literally “the Word” (v. 1) or “the Light” (v. 7). These are figures of speech. And just as “the light was the life” (v. 4) is a metaphor, so is “the Word was God.” The Word Himself later explained “he that hath seen me hath seen the Father” (14:9). He represented God to such perfection that John could say He “was God” in metaphorical equivalence.

Several times Jesus was called or called Himself, “the only begotten [*monogenes*] of the Father” (Jhn 1:14), “the only begotten [*monogenes*] Son” (1:18), “his only begotten [*monogenes*] Son” (3:16), “the only begotten [*monogenes*] Son of God” (3:18), “his only begotten [*monogenes*] Son” (1Jo 4:19). This begetting is His beginning. But since God Himself has no beginning, *monogenes* poses a major problem for Trinitarianism. It was dealt with in two main ways: (1) by concocting the nonsensical claim that He was eternally begotten—essentially denying His begetting to expunge His beginning; (2) by rendering *monogenes* in many modern Bible versions as “one and only Son,” “only, special son,” or “uniquely existing Son.” Some versions even render “the only begotten Son” (Jhn 1:18) as “the one and only Son, who is himself God” (NIV), “the unique One, who is himself God” (NLT). This is based on the corrupt underlying text Codex Vaticanus, while most manuscripts support the King James Version reading.

The Son is not God Himself because He called His Father His God before He died, after He was resurrected, and after He was seated next to Him: “**My God, my God**, why hast thou forsaken me?” (Mat 27:46; Mar 15:34), “I ascend unto my Father, and your Father; and **to my God, and your God**” (Jhn 20:17); “Him that overcometh will I make a pillar in the temple of **my God**, and he shall go no more out: and I will write upon him the name of **my God**, and the name of the city of **my God**, which is new Jerusalem, which cometh down out of heaven from **my God**” (Rev 3:12).