

# The Doctrine of Christ

The apostle John wrote, “**Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God.** He that abideth in the doctrine of Christ, he hath both the Father and the Son” (2Jo 1:9). The Trinitarian view of God transgresses the doctrine of Christ—it’s not what He taught. And according to John, whoever transgresses what Jesus Christ taught doesn’t have God.

The Greek *theos* for “god” is simply a position of authority, not a kind or type of being. The Father is God, not because of *what* He is as a being but because of His status as the highest authority over all, including over His Son Jesus Christ. That *theos* is a position of authority is evident by the Son of God Himself using this word for both men and God within the same statement, “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” (Jhn 10:34-35). Furthermore, *theos* is grammatically singular or plural depending on the number of persons as Christ used it here. A plurality of persons is multiple gods—three persons can’t be one God either grammatically or logically. And Jesus affirmed what Moses said about God, “The Lord [*kyrios*] **our God is one Lord [kyrios]**” (Mar 12:29). The Greek *kyrios* is a “lord,” “master,” or “ruler.” Since God is one Lord or Ruler, then God is not three co-equal Rulers.

The doctrine of Christ is that He was begotten of God, “For God so loved the world, that he gave his only **begotten Son** ... the only **begotten Son of God**” (Jhn 3:16,18). Since *theos* isn’t a kind of being but a position of authority, then the Son was begotten as the same kind of divine being but always under the authority of His Father God. In the incarnation, He came down from heaven and transitioned to a human kind of being through the virgin birth while continuing to be the Son of God.

Jesus claimed of Himself: “For God so loved the world, that he gave his **only begotten [monogenes] Son**” (Jhn 3:16); “he hath not believed in the name of **the only begotten [monogenes] Son of God**” (Jhn 3:18); “**I proceeded forth** and came from God” (Jhn 8:42); “**I came out from God.** I came forth from the Father, and am come into the world” (Jhn 16:27-28). It’s His own words “begotten,” “proceeded forth,” and “came out from God” that attest to His begetting and His beginning. But since God has no beginning, Trinitarianism can’t embrace His literal begetting, therefore make the nonsensical claim that He is eternally begotten or generated.

Many modern Bible versions take this a step further in obscuring the concept of begetting entirely by rendering the Greek *monogenes* as “only” or “one and only,” making Him say something different than what He said.

Several times Jesus Christ called Himself “the Son of God,” and twice from heaven His Father called Him “My Beloved Son.” The Son never called Himself “God” and the Father never called His Son “God.” The Son *did*, however, call His Father “God” and called Him the only true God, “**You, the only true God, and Jesus Christ** whom You have sent” (Jhn 17:3). And the apostle Paul affirmed the same, “But to us *there is but one God, the Father*, of whom *are* all things, and we in him; **and one Lord Jesus Christ**, by whom *are* all things, and we by him” (1Co 8:6).

The doctrine of Christ is that His Father is His God as He called Him 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).

Many times the apostles called the Father, Jesus Christ’s God: “God, even the Father of our Lord Jesus Christ” (Rom 15:6); “And ye are Christ’s; and Christ *is* God’s” (1Co 3:23); “the head of Christ *is* God” (1Co 11:3); “The God and Father of our Lord Jesus Christ” (2Co 11:31); “Blessed *be* the God and Father of our Lord Jesus Christ” (Eph 1:3); “That the God of our Lord Jesus Christ, the Father of glory” (Eph 1:17); “God and the Father of our Lord Jesus Christ” (Col 1:3); “therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows” (Heb 1:9); “Blessed *be* the God and Father of our Lord Jesus Christ” (1Pe 1:3).

The statement “God the Father” appears several times in the Scriptures but the Trinitarian statements “God the Son” and “God the Holy Spirit” aren’t found even once. There are over 50 verses that identify the Father as God: Jhn 1:18, 5:18, 6:27,46, 13:3, 16:27, 20:17; Act 2:33; Rom 1:7, 15:6; 1Co 1:3, 8:6, 15:24; 2Co 1:2-3, 11:31; Gal 1:1,3-4, 4:6; Eph 1:2-3,17, 4:6, 5:20, 6:23; Phl 1:2, 2:11, 4:20; Col 1:2-3, 3:17; 1Th 1:1,3, 3:11,13; 2Th 1:1-2, 2:16; 1Ti 1:2; 2Ti 1:2; Tit 1:4; Phm 1:3; Heb 12:7; Jas 1:27, 3:9; 1Pe 1:2-3; 2Pe 1:17; 2Jo 1:3; Jde 1:1; Rev 1:6.

The belief and confession of the apostles and early church was that Jesus Christ is the Son of God: “Thou art the Christ, the Son of the living God” (Mat 16:16); “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); “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). The Trinitarian confession “God the Son,” however, denies that He is the Son of God because He can’t be both. If He is God’s Son, He can’t be God. But if He is God, He can’t be God’s Son. Defining Him as “God the Son” denies Him as the Son of God—the very confession of salvation.

John wrote repeatedly that eternal life is through the Son of God: “He that believeth on **the Son hath everlasting life**: and he that believeth **not the Son shall not see life**” (Jhn 3:36); “Father, the hour is come; **glorify thy Son, that thy Son also may glorify thee**: As thou hast given him power over all flesh, that he should **give eternal life** to as many as thou hast given him. **And this is life eternal**, that they might know **thee the only true God, and Jesus Christ**, whom thou hast sent.” (Jhn 17:1-3); “But these are written, that ye might believe that **Jesus is the Christ, the Son of God**; and that believing ye might **have life through his name**” (Jhn 20:31); “And this is the record, that God hath given to us **eternal life, and this life is in his Son**. He that **hath the Son hath life**; and he that **hath not the Son of God hath not life**” (1Jo 5:11-12); “*even* in **his Son Jesus Christ**. This is the true God, and **eternal life**” (1Jo 5:20).

Jesus said that the throne on which He sits is His Father’s and that He is sitting with Him, “set down **with my Father in his throne**” (Rev 3:21). When speaking of Him sitting with God, He is always said to be seated at God’s right hand and never that God is seated at His left: “Sit thou at my right hand” (Psa 110:1); “the Son of man sitting on the right hand of power” (Mat 26:64); “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 the Majesty on high” (Heb 1:3); “who is set on the right hand of the throne of the Majesty in the heavens” (Heb 8:1); “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 stated “he that hath seen me hath seen the Father” (14:9), and Paul said He was “the image of God” (2Co 4:4), “the image of the invisible God” (Col 1:15). He represented God so perfectly that John could say He “was God” in metaphorical equivalence.

“**No man hath seen God at any time**; the only begotten Son, which is in the bosom of the Father, **he hath declared him**” (Jhn 1:18); “Ye have neither heard his voice at any time, **nor seen his shape**” (Jhn 5:37); “**Not that any man hath seen the Father**, save he which is of God, **he hath seen the Father**” (Jhn 6:46); “**whom no man hath seen, nor can see**” (1Ti 6:16); “**No man hath seen God at any time**” (1Jo 4:12). Nobody but the Son of God has seen God because He was with God. And who knows God better than His only begotten Son? Furthermore, Jesus Christ is the arbiter of the truth: “grace and truth came by Jesus Christ” (Jhn 1:17); “And ye shall know the truth, and the truth shall make you free” (Jhn 8:32); “And if I say the truth, why do ye not believe me?” (Jhn 8:46); “I am the way, the truth, and the life” (Jhn 14:6); “Every one that is of the truth heareth my voice” (Jhn 18:37); “the truth is in Jesus” (Eph 4:21). What He said about God and about Himself is the final word.

Trinitarian ministers, on the other hand, disagree with the Son of God about God! Disagreeing with Him about anything is alarming enough but our view of God is most important. If they’re wrong about what’s greatest, what about everything else? How can these highly educated ministers with Masters and even Doctorate degrees be wrong about the most crucial subject of all? Could it just be an honest mistake, or is something else going on? If they’re sincerely wrong, then all they need to do is start teaching it right. But if they’re knowingly transgressing the doctrine of Christ, then according to John they don’t have God. And if they won’t listen to Him, why listen to them?