

# The Truth is in Jesus

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## Introduction

The Protestant Reformation was a split from the Roman Catholic Church (RCC) about 500 years ago. However, it wasn't a complete break because it kept the RCC's views of God and man—that God is a Trinity of co-equal Persons, and man is an eternal spirit being living inside a physical body that leaves the body at death and goes to live forever either in heaven or hell. Assuming these to be the true views of God and man, the reformers proceeded to develop the systems of theology that have become the foundation of Protestant Christian churches today. They claim that their systematic theology is “the faith which was once delivered unto the saints” (Jde 1:3), when in reality it's simply a revamp of what was developed and delivered by the RCC.

The apostle Paul likened individual Christians to stones in God's temple that are built upon its foundation, “And are **built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone**; In whom all the building fitly framed together groweth unto **an holy temple in the Lord**” (Eph 2:20-21). The main stone in the foundation is Jesus Christ Himself. And Paul said the same to the Corinthians, “For other **foundation** can no man lay than that is laid, **which is Jesus Christ** ... Know ye not that **ye are the temple of God**, and *that* the Spirit [*breath*] of God dwelleth in you?” (1Co 3:11, 16).

The Old Testament written by the prophets and the New Testament written by the apostles is our foundation with “Jesus Christ himself being the chief corner *stone*.” The Scriptures can only be properly understood by starting with what Jesus Christ Himself taught. He is the foundation, “For other foundation can no man lay than that is laid, which is Jesus Christ” (1Co 3:11). But rather than beginning with the foundational doctrines of Jesus Christ and building upon them, the reformers used for a foundation the doctrines of the RCC and built upon them instead. The finished product is the systematic theology of modern Protestant Christian churches.

If we'll pay close attention to the methodology of modern Protestant preachers we'll notice they start with assuming their system of theology is true, then impose that system upon how the Scriptures are understood and taught. The result is much confusion and contradictions because they're trying to harmonize their false system with the truth of the Scriptures. The correct approach, on the other hand, is to start with understanding the truth Jesus taught, then use the truth itself as the rubric for understanding everything else in the Scriptures. This is the only way harmony and agreement across the Scriptures can be achieved.

The devil is a master deceiver. He wants Christians confused and giving up hope of ever finding the truth. Therefore, he wants to keep us bound in the false systems of theology taught today. But we don't have to remain confused and disheartened about the truth because “the truth is in Jesus” (Eph 4:21).

## Religious leaders don't want the truth

The Jewish people had been devoid of a Messiah or King for hundreds of years but their Scriptures promised that the Messianic line would continue again at some point with the King being a descendant and rightful heir to the throne of David, born in the town of Bethlehem. What they hadn't understood from their own

Scriptures, however, is that this King would be God's only begotten Son from heaven! That their Messiah is the Son of God was what the religious leaders—priests, scribes, Pharisees, Sadducees—didn't want to acknowledge and confess because it meant repenting and submitting to Him. Since He is the Son of God, then everything He taught is the truth and final authority, thereby implicating their teaching as false and compelling them to either submit to Him or get rid of Him.

Christ's Sermon on the Mount was particularly directed at exposing their lies and hypocrisy. What they had been teaching lowered God's standard of righteousness, "For I say unto you, That except your righteousness shall exceed *the righteousness* of **the scribes and Pharisees**, ye shall in no case enter into the kingdom of heaven" (Mat 5:20). Repeatedly He stated what they said followed by what He was now saying: "Ye have heard that it was said by them of old time ... But I say unto you" (Mat 5:21-22), "Ye have heard that it was said by them of old time ... But I say unto you" (Mat 5:27-28), "It hath been said ... But I say unto you" (Mat 5:31-32), "Again, ye have heard that it hath been said by them of old time ... But I say unto you" (Mat 5:33-34), "Ye have heard that it hath been said ... But I say unto you" (Mat 5:38-39), "Ye have heard that it hath been said ... But I say unto you" (Mat 5:43-44).

Saul of Tarsus had been one of those corrupt leaders, trying to rid the world of Jesus' teachings by destroying His followers. However, his Damascus Road experience brought him face-to-face with the Son of God and with his own hypocrisy. He would later write about the extent of what he forsook to follow Christ, "Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. **But what things were gain to me, those I counted loss for Christ.**" (Phl 3:5-7). His list doesn't necessarily hit home with those of us far removed from his culture and historical setting. But what he had to renounce was essentially everything he had invested his entire life into achieving. Not only did he lose it all but he also exchanged it all for a life of suffering, persecution, and shame. Of course, the sacrifices he had to make is the farthest extreme, yet still serves as a model and example to us, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, **for a pattern** to them which should hereafter believe on him to life everlasting" (1Ti 1:16).

Only the apostles and a small remnant of the Jewish people were willing to forsake everything to gain Christ while the majority remained steeped in the false teaching of the religious leaders. And this schema has proven to have emerged today with mainstream Christianity bound by the false views of God and man compelled upon them from modern scholars and theologians. They want us listening to them, reading their books, studying their systems of theology, and graduating from their seminaries.

Like the religious leaders 2,000 years ago, the more invested into the system modern theologians have become, the harder it is for them to walk away from it. For fulltime ministers especially, denying the Trinity means not only being unemployed but unemployable. There's nowhere to go! Therefore, they justify to themselves staying quiet and staying put. This is even more likely for those that believe the doctrine of Once Saved Always Saved. They rationalize that they can't lose their salvation, therefore it's not worth losing their job and reputation. Besides, people are supposedly coming to salvation, marriages are being saved, and children are learning. They legitimize accomplishing more by staying than by leaving.

Additionally, the more highly educated and scholarly they become, the harder it is for them to submit to the truth when it comes. As the saying goes, "The bigger they are, the harder they fall." They have a Doctorate degree in Theology, they've written published books and commentaries, they've taught in seminaries, they've

taught thousands of lessons, and they've even pastored for decades. They just can't contemplate having to go tell everyone, "Oops! I was wrong about God. Sorry!"

It's the quandary of what to do with the monster that was created. If they keep feeding it, it's just going to get bigger and stronger. On the other hand, if they stop feeding it, it's going to feed on them. Therefore, out of self-preservation, they keep feeding the monster. We would be quite stunned to learn just how many people in mainstream Christian churches, including even the pastors and elders themselves, have serious doubts and frustrations about the doctrine of the Trinity and many other confusing doctrines. But it's comfortable and convenient to stay, and difficult to depart. Therefore, they just keep feeding the monster.

## The truth is in Jesus

Truth is reality. It's the actual state of existence. It's the way things really are. Truth always comports with logic and sound reason. Therefore, illogical and unreasonable teachings implicate themselves as untrue. Truth is consistent and harmonizes the whole. Therefore, inconsistencies, absurdities, and confusion are indicators that what's being taught isn't true. Truth is generally simple and easy to understand. Therefore, complex and sophisticated arguments using big words and theological jargon are red flags that what's being argued isn't true. Jesus teaching with parables about farming, feasts, and fishing, testifies to the simplicity of truth.

The truth is found in Jesus Christ: "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).

The teaching and preaching of Jesus Christ is the truth. It's the required starting point and basis for knowing God, ourselves, and everything else in life. None of us are the arbiters of the truth and neither is any system of theology. Jesus Christ has the absolute power and authority to decide all matters of dispute. What He says is the final word.

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and **darkness was upon the face of the deep.** And the Spirit of God moved upon the face of the waters. **And God said, Let there be light: and there was light.**" (Gen 1:1-3). The very first words of Scripture narrating the creation account were also prophetic about the ministry of Jesus Christ. God showed from the beginning what the spiritual condition of mankind would be 4,000 years later—darkness would be upon the hearts and minds of humanity but the Creator Himself would come into the world and shine light through His teaching, "**All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.**" (Jhn 1:3-5).

But if **our gospel** be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest **the light of the glorious gospel of Christ**, who is the image of God, **should shine unto them.** For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. **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. (2Corinthians 4:3-6)

Paul taught the Christians at Corinth this same truth. God commanding the light to shine into the darkness in the beginning was prophetic of the gospel Christ preached to the world. And this was also Paul's message to the Christians at Ephesus.

Having **the understanding darkened**, being alienated from the life of God through **the ignorance** that is in them, because of **the blindness of their heart**: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so **learned Christ**; if so be that ye have **heard him**, and have been **taught by him, as the truth is in Jesus**. (Ephesians 4:18-21)

When we don't understand something or we're ignorant of certain knowledge, it's like being blind and in the dark. The solution is to attain understanding and obtain the correct knowledge so that we'll no longer be confused and ignorant. Because we've all been blinded by the deceptions of the devil through false teaching, coming to the understanding and knowledge of the truth is like having light shine into our darkened hearts and minds, "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" (2Co 4:6), "Having the understanding darkened ... through the ignorance that is in them ... the blindness of their heart ... **the truth is in Jesus**" (Eph 4:18, 21). Our goal with studying the Scriptures is to no longer be confused and ignorant but to come to the understanding and knowledge of the truth taught by Jesus, then govern our lives by it.

We shouldn't be surprised by the false systems of theology dominating modern Christianity because it's precisely what Paul foretold would happen, "And they shall **turn away their ears from the truth**, and shall be turned unto **fables [myths]**" (2Ti 4:4). The concepts of God as a Trinity of co-equal Persons and man as an eternal spirit that goes to heaven or hell after death are simply myths. But if we love Christ we'll stand on the side of the truth and live by it, "Everyone on the side of truth listens to me" (Jhn 18:37 NIV). And if we love people, we'll teach them the truth.

## Jesus taught the truth about God

The correct view of God is what Jesus Christ taught about Him, not what any theological system alleges. Nobody but the Son of God has seen God, "**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), "**Not that any man hath seen the Father**, save he which is of God, **he hath seen the Father**" (Jhn 6:46). Since He is the only one that has seen God, then what He declared about Him is the truth and the final word. Anything contradicting what He taught is false.

Speaking to His Father, Jesus called Him the only true God, "And this is life eternal, that they might know thee **the only true God, and Jesus Christ**, whom thou hast sent" (Jhn 17:3). He identified and categorized His Father as the only true God while excluding Himself from the only true God.

Jesus called His Father "my God" before He died, after His resurrection, and after having been seated at His right hand, "**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**: and I

will write upon him my new name” (Rev 3:12). According to Jesus Himself, His Father is the one true God and His Father is His God.

Jesus affirmed the Shema written by Moses, “And Jesus answered him, The first of all the commandments is, Hear, O Israel; **The Lord [kyrios 2962] our God is one Lord [kyrios 2962]**” (Mar 12:29). The Greek *kyrios* appears about 750 times in the New Testament and is a lord, master, or ruler. Since Jesus taught that “The Ruler” is “one Ruler,” then God is not three co-equal Rulers as Trinitarian theologians teach, but one Ruler.

Jesus taught that God is one Person. The Greek word *theos* for “God” or “gods” is grammatically singular or plural depending on the number of persons. One person requires *theos* to be singular while multiple persons requires plural. This is simple grammar. And since Jesus always used *theos* in the singular when speaking about God, then God must be one Person. This is further bolstered by the fact that when He spoke about men as gods—more than one person as *theos*—He used the plural, “I said, Ye are **gods [theos 2316]**? If he called them **gods [theos 2316]**” (Jhn 10:34-35). He even used this word in both plural and singular form within the same statement, “I said, Ye are **gods [theos 2316]**? If he called them **gods [theos 2316]**, unto whom the word of **God [theos 2316]** came” (Jhn 10:34-35). And the apostle Paul also used both forms in the same statement, “For though there be that are called **gods [theos 2316]**, whether in heaven or in earth, (as there be **gods [theos 2316] many**, and lords many,) But to us *there is but one God [theos 2316], the Father*” (1Co 8:5-6). Paul even emphasized that the plural is “many” but the singular is “one.” Both Jesus Christ Himself and His apostle understood and taught that *theos* is either plural or singular based on the number of persons. Therefore, the singular *Theos* can’t be multiple Persons. But Trinitarian theologians claim just that! They contradict what Jesus Christ taught and even must violate simple rules of grammar to do so.

## Jesus taught the truth about Himself

Jesus taught that He is the Son of God: “For God so loved the world, that he gave **his only begotten Son**” (Jhn 3:16); “Dost thou believe on **the Son of God?**” (Jhn 9:35); “Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, **I am the Son of God?**” (Jhn 10:36); “that **the Son of God** might be glorified thereby” (Jhn 11:4). He never called Himself “God the Son” as Trinitarian theologians do. In fact, the term “God the Son” isn’t found anywhere in Scripture. Jesus Christ called Himself “the Son of God” which is not calling Himself “God” but His Son. God is not His Son but has a Son, and His Son is not God but is His Son. This is simple and easy to understand because truth is simple.

Jesus taught that He was begotten of God and came out from God: “For God so loved the world, that he gave **his only begotten Son**, that whosoever believeth in him should not perish, but have everlasting life ... He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of **the only begotten Son of God**” (Jhn 3:16, 18); “If God were your Father, ye would love me: for **I proceeded forth and came from God**; neither came I of myself, but he sent me” (Jhn 8:42); “For the Father himself loveth you, because ye have loved me, and have believed that **I came out from God. I came forth from the Father**, and am come into the world: again, I leave the world, and go to the Father.” (Jhn 16:27-28); “For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that **I came out from thee**, and they have believed that thou didst send me” (Jhn 17:8). Trinitarians teach that Jesus has always existed, therefore they deny His begetting to deny His beginning.

Jesus taught that He was with the Father in heaven before coming into the world: “For the bread of God is he which cometh down from heaven” (Jhn 6:33); “For I came down from heaven” (Jhn 6:38); “Before Abraham was, I am” (Jhn 8:58); “I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father” (Jhn 16:28); “And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was” (Jhn 17:5); “for thou lovedst me before the foundation of the world” (Jhn 17:24).

Jesus taught that His Father is greater than Himself and that His power and authority are derived from Him: “All things are delivered unto me of my Father” (Mat 11:27); “All power is given unto me in heaven and in earth” (Mat 28:18); “Hereafter shall the Son of man sit on the right hand of the power of God” (Luk 22:69), “The Father loveth the Son, and hath given all things into his hand” (Jhn 3:35); “for my Father is greater than I” (Jhn 14:28), “and am set down with my Father in his throne” (Rev 3:21). Jesus never taught that He is co-equal with the Father as Trinitarian theologians do.

Jesus taught that He couldn't perform miracles of Himself but that His Father did the works: “**The Son can do nothing of himself**, but what he seeth the Father do” (Jhn 5:19); “I can of **mine own self do nothing**” (Jhn 5:30); “the Father that dwelleth in me, **he doeth the works**” (Jhn 14:10). Peter that witnessed many of His miracles testified the same, “miracles and wonders and signs, **which God did by him**” (Act 2:22), “healing all that were oppressed of the devil; **for God was with him**” (Act 10:38).

## Jesus taught the truth about God's breath

Jesus taught that the Greek *haagios pneuma* is breath by literally breathing on His disciples, “And when he had said this, **he breathed on them**, and saith unto them, **Receive ye the Holy [haagios 40] Ghost [pneuma 4151]**” (Jhn 20:22). It's not a Person but simply breath. Much confusion could have been avoided by simply translating the Hebrew *ruwach* and Greek *pneuma* throughout the Scriptures as “breath” instead of “spirit.” The Greek *pneuma* is where our English word “pneumonia” is derived which is a respiratory infection in the air sacs of the lungs that causes difficulty in breathing and can be life-threatening. This is also the root word of “pneumatics” which is the scientific study of compressed air.

In John chapters 14-16, Jesus spoke about Himself as the holy breath in His future role as our Advocate, Intercessor, or Mediator at the right hand of God (Jhn 14:16,26,15:26,16:7). And He qualified His own words as figurative, “These things have I spoken unto you **in proverbs**” (Jhn 16:25), “Though I have been speaking figuratively” (NIV), “I have spoken these matters in figures of speech” (NLT), “These things I have spoken to you in figurative language” (NKJV). Although Jesus Himself said that He was speaking figuratively, Trinitarian theologians say otherwise and take Him literally instead. Of course, they *do* take Him figuratively when He called the holy breath “rivers of living water” earlier, “He that believeth [*trusts*] on me, as the scripture hath said, out of his belly shall flow **rivers of living water**. (But this spake he of **the Spirit [breath]**, which they that believe [*trust*] on him should receive: **for the Holy Ghost [breath]** was not yet *given*; because that Jesus was not yet glorified.)” (Jhn 7:38-39). Apparently, they take His speech however it works in their own best interest.

Although He had been speaking figuratively of the Father's breath before His death, He told His disciples that the time would come when He would “shew you **plainly** of the Father.” That time came after His resurrection, “Then said Jesus to them again, Peace *be* unto you: as **my Father** hath sent me, even so send I you. And when he had said this, **he breathed on them**, and saith unto them, **Receive ye the Holy Ghost [breath]**” (Jhn 20:21-

22). It was now that He taught His disciples plainly about the Father's breath by literally breathing on them. Paul and John would both later affirm that Jesus Christ Himself is indeed the Advocate or Interceder of which He had spoken, "**the Spirit [breath] itself maketh intercession for us ... It is Christ** that died, yea rather, that is risen again, who is even **at the right hand of God**, who also **maketh intercession for us**" (Rom 8:26,34), "And if any man sin, we have an **advocate with the Father, Jesus Christ the righteous**" (1Jo 2:1).

Many years after His ascension and seating at the right hand of God, Jesus gave seven messages to seven churches, concluding each one with "He that hath an ear, let him hear what **the Spirit [breath] saith** unto the churches" (Rev 2:7,11,17,29,3:6,13,22). He was calling Himself "the breath" not just once or twice but seven times! And Paul said the same, "Now the Lord is that Spirit [breath]" (2Co 3:17). Trinitarian theologians, however, teach that the holy breath is another Person entirely.

## Jesus taught the truth about eternal life

Jesus never taught that we go to heaven after death. In fact, there's nowhere in the entirety of Scripture that teaches we ever go to heaven. It's simply an RCC doctrine. Since Jesus didn't teach this, then it's not true. What Jesus *did* teach is bodily resurrection from the grave to live forever: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath **everlasting life**, and shall not come into condemnation; but is **passed from death unto life** ... Marvel not at this: for the hour is coming, in the which all that are in **the graves** shall hear his voice, And shall come forth; they that have done good, unto **the resurrection of life**; and they that have done evil, unto the resurrection of damnation" (Jhn 5:24, 28-29); "**raise it up** again at the last day ... I will **raise him up** at the last day ... I will **raise him up** at the last day ... Verily, verily, I say unto you, He that believeth on me hath **everlasting life** ... Whoso eateth my flesh, and drinketh my blood, hath **eternal life**; and I will **raise him up** at the last day" (Jhn 6:39, 40, 44, 47, 54); "Martha saith unto him, I know that he shall **rise again in the resurrection** at the last day. Jesus said unto her, I am **the resurrection**, and the life: he that believeth in me, **though he were dead, yet shall he live**" (John 11:24-25).

## Jesus taught the truth about death

The Scriptures speak of life as seeing light and death as darkness: "To bring back his soul from the pit, to be enlightened with **the light of the living**" (Job 33:30); "He shall go to the generation of his fathers; **they shall never see light**" (Psa 49:19), "that I may walk before God in **the light of the living?**" (Psa 56:13); "In him was life; and **the life was the light of men**" (Jhn 1:4); "to whom the mist of **darkness is reserved for ever**" (2Pe 2:17), "to whom is reserved **the blackness of darkness for ever**" (Jde 1:13).

Jesus taught light or darkness in conjunction with the body: "**The light of the body is the eye**: if therefore thine eye be single, **thy whole body shall be full of light**. But if thine eye be evil, **thy whole body shall be full of darkness**. If therefore the light that is in thee be darkness, how great is that darkness!" (Mat 6:22-23); "The light of the body is the eye: therefore when thine eye is single, **thy whole body also is full of light**; but when *thine eye* is evil, **thy body also is full of darkness**. Take heed therefore that **the light which is in thee be not darkness**." (Luk 11:34-35). He taught that if we'll commit the light we see now with singleness of heart and loyalty to Him, then our whole body will be full of light forever. But if we're using this life and the light we see

for evil, then our whole body will be full of darkness. Therefore, we should take heed to not squander the precious light we have and end up in darkness.

He taught that humans are physical beings either alive seeing light or dead in darkness bodily. He never spoke of man as a spirit being that can live disembodied after death. Rather, life and death are in conjunction with the body.

Jesus spoke of death as darkness: “But the children of the kingdom shall be **cast out into outer darkness**: there shall be weeping and gnashing of teeth” (Mat 8:12), “Bind him hand and foot, and take him away, and **cast him into outer darkness**; there shall be weeping and gnashing of teeth” (Mat 22:13), “And **cast ye the unprofitable servant into outer darkness**: there shall be weeping and gnashing of teeth” (Mat 25:30). It’s called “outer darkness” because the dead are cast outside the renewed Jerusalem, banned from the tree of life, “Blessed *are* they that do his commandments, that they may have right to **the tree of life**, and may enter in through the gates **into the city**. **For without [outside] are** dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.” (Rev 22:14-15).

The Greek *geenna* is the word translated as “hell” in the New Testament. Jesus spoke about this place in six different passages (Mat 5:22-30,10:28,18:9,23:15-33; Mar 9:43-48; Luk 12:5). He taught that it’s a material place where people are thrown bodily:

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of **hell [geenna 1067]** fire. ... And if thy **right eye** offend thee, pluck it out, and cast *it* from thee: for it is profitable for thee that **one of thy members** should perish, and not *that* thy **whole body** should be cast into **hell [geenna 1067]**. And if thy **right hand** offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that **one of thy members** should perish, and not *that* thy **whole body** should be cast into **hell [geenna 1067]**. (Matthew 5:22,29-30)

And fear not them which **kill the body**, but are not able to kill the soul: but rather fear him which is able to destroy both soul and **body in hell [geenna 1067]**. (Matthew 10:28)

And if **thine eye** offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with **one eye**, rather than having **two eyes** to be cast into **hell [geenna 1067]** fire. (Matthew 18:9)

And if **thy hand** offend thee, cut it off: it is better for thee to enter into life maimed, than having **two hands** to go into **hell [geenna 1067]**, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if **thy foot** offend thee, cut it off: it is better for thee to enter halt into life, than having **two feet** to be cast into **hell [geenna 1067]**, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if **thine eye** offend thee, pluck it out: it is better for thee to enter into the kingdom of God with **one eye**, than having **two eyes** to be cast into **hell [geenna 1067]** fire: Where their worm dieth not, and the fire is not quenched. (Mark 9:43-48)

This place *geenna* where people are thrown bodily is the lake of fire where the resurrected dead are cast: “And the sea gave up **the dead** which were in it; and death and hell [*the grave*] delivered up **the dead** which were in them: and they were judged every man according to their works. And death and hell [*the grave*] were **cast into the lake of fire**. This is the second death. And whosoever was not found written in the book of life was **cast into the lake of fire**.” (Rev 20:13-15)

Jesus also contrasted eternal life with annihilation: “That whosoever believeth in him should not **perish [apollymi 622], but have eternal life**. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not **perish [apollymi 622], but have everlasting life**.” (Jhn 3:15-16); “And I give unto them **eternal life**; and they shall never **perish [apollymi 622]**, neither shall any *man* pluck them out of my hand” (Jhn 10:28); “He that loveth his life shall **lose [apollymi 622] it**; and he that hateth his life in this world shall keep it unto **life eternal**” (Jhn 12:25). According to Jesus, the two destinies of man are either eternal life or annihilation. And He taught that the majority will be annihilated while relatively few will have eternal life, “Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that **leadeth to destruction [apōleia 684], and many there be** which go in thereat: Because strait *is* the gate, and narrow *is* the way, which **leadeth unto life, and few there be** that find it” (Mat 7:13-14).

## Jesus taught the truth about salvation

Jesus taught that to enter His kingdom, we must live to the standard of righteousness He commanded, “For I say unto you, That **except your righteousness** shall exceed *the righteousness* of the scribes and Pharisees, ye shall **in no case enter into the kingdom of heaven**” (Mat 5:20). His standard is His teaching in this very sermon. We must hear Him and do what He says, “Therefore whosoever **heareth these sayings of mine, and doeth them** ... And every one that **heareth these sayings of mine, and doeth them not**” (Mat 7:24,26).

Jesus taught faithfulness to Him as Lord: “**No man can serve two masters**: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.” (Mat 6:24); “The disciple is not above *his* master, nor **the servant above his lord**. It is enough for the disciple that he be as his master, and **the servant as his lord**.” (Mat 10:24-25); “Then **the lord of that servant** was moved with compassion, and loosed him, and forgave him the debt” (Mat 18:27); “**Who then is a faithful and wise servant**, whom his lord hath made ruler over his household, to give them meat in due season?” (Mat 24:45); “His lord said unto him, Well done, **thou good and faithful servant: thou hast been faithful** over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord ... His lord said unto him, Well done, **good and faithful servant; thou hast been faithful** over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord” (Mat 25:21,23); “And the Lord said, Who then is that **faithful and wise steward**, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season? **Blessed is that servant**, whom his lord when he cometh shall find so doing.” (Luk 12:42-43); “**He that is faithful** in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. **If therefore ye have not been faithful** in the unrighteous mammon, who will commit to your trust the true *riches*? **And if ye have not been faithful** in that which is another man’s, who shall give you that which is your own?” (Luk 16:10-12); “**Doth he thank that servant** because he did the things that were commanded him? I trow not.” (Luk 17:9); “Well, **thou good servant**: because thou hast been **faithful in a very little**, have thou authority over ten cities” (Luk 19:17); “**If any man serve me**, let him follow me; and where I am, there shall also my servant be: **if any man serve me**, him will *my* Father honour” (Jhn 12:26); “Verily, verily, I say unto you, **The servant is not greater than his lord**; neither he that is sent greater than he that sent him” (Jhn

13:16); “Remember the word that I said unto you, **The servant is not greater than his lord**. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also” (Jhn 15:20).

Jesus taught that we must deny ourselves and lose our life for His sake, “If any *man* will come after me, let him **deny himself, and take up his cross, and follow me**. For whosoever will save his life shall lose it: and whosoever will **lose his life for my sake shall find it.**” (Mat 16:24-25), “And he said to *them* all, If any *man* will come after me, let him **deny himself, and take up his cross daily, and follow me**. For whosoever will save his life shall lose it: but whosoever will **lose his life for my sake, the same shall save it.**” (Luk 9:23-24).

## Conclusion

Jesus taught that we can't be ashamed of Him or ashamed of His words, “For whosoever shall be **ashamed of me and of my words**, of him shall **the Son of man be ashamed**, when he shall come in his own glory, and *in his Father's*, and of the holy angels” (Luk 9:26). What will we do with the doctrine of the Trinity? If Jesus Christ is truly our Lord and we've come to the knowledge of what He taught about God and man, how can we continue to embrace modern systematic theology founded upon RCC doctrine? How can we be ashamed of His words and still be serving Him?

It's one thing to embrace something false that we sincerely believe is true, but quite another to learn the truth Jesus taught yet continue to embrace what is false. How can Jesus Christ be our Lord when we're refusing to humble ourselves and submit to His teaching? We can be sincerely deceived and God will forgive us when we repent. However, we're in grave danger when we've come to know the truth Jesus taught but willingly fight against it.

Jesus taught that the religious leaders of His day worshipped God in vain by teaching their own doctrines as commandments, “But in vain they do worship me, **teaching for doctrines the commandments of men**” (Mat 15:9), “Howbeit in vain do they worship me, **teaching for doctrines the commandments of men**” (Mar 7:7). Trinitarian theologians teach that the doctrine of the Trinity is essential for salvation and that it's a closed case, not open for discussion. They're commanding unquestioned loyalty to their doctrine to be saved. But why don't they want to discuss it? Why don't they want it questioned? Why do they hush and censor those that disagree with it? Could it be that they don't want it exposed as false? Truth doesn't demand silence—truth silences, “And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*” (Mat 22:46).