

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, those that don’t abide in what Jesus Christ taught don’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 either singular or plural depending on the number of persons as Christ used it here. A plurality of persons is a plurality of gods—three persons can’t be one God grammatically or logically.

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 transitioned to a human kind of being while continuing to be the Son of God, born of a virgin.

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, “And this is eternal life, that they may know **You, the only true God**, and Jesus Christ whom You have sent” (Jhn 17:3).

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).

The statement “God the Father” is found several times in Scripture but the Trinitarian statements “God the Son” and “God the Holy Spirit,” not even once. There are a staggering number of verses that identify the Father as God and here are just some of them: 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 1:3, 11:31; Gal 1:1,3; Eph 1:2-3,17, 4:6, 5:20, 6:23; Phl 1:2, 2:11; Col 1:2-3, 3:17; 1Th 1:3, 3:11,13; 2Th 1:1-2, 2:16; 1Ti 1:2; 2Ti 1:2; Tit 1:4; Phm 1:3; Jas 1:27, 3:9; 1Pe 1:2-3; 2Pe 1:7; 2Jo 1:3; Jde 1:1; Rev 1:6.

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); “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 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.

The Trinitarian view of God transgresses the doctrine of Christ. Trinitarian preachers disagree with the Son of God about God! Disagreeing with Him about anything is dangerous enough but our view of God is most important. If they’re wrong about what’s most important, how can they be trusted with anything else?