

The Father Alone is God

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[All verses are from the King James Version]

All students of the Bible agree that there is only one God (I Cor. 8:4). However, not all Bible students agree on precisely who the one God is. Most professing Christians believe that the one true God is the Trinity. According to Trinitarian doctrine, the one God is a union of God the Father, God the Son and God the Holy Spirit. These three persons are not three gods, but, in some mysterious way, are one God. The three persons are said to be "co-equal and co-eternal."

The words "Trinity" and "Triune God" are not found in any manuscript of the Bible or in any translation. The word "Trinity" was first used by Tertullian, a north African theologian who died about A.D. 230. The terms "First Person," "Second Person," "Third Person," "God the Son" and "God the Holy Spirit" are not found in the Bible. No biblical writer ever uses the expression "one God in Three Persons." Nowhere does the Bible say, "The one God is the Father, Son and Holy Spirit."

The King James Bible

I will admit that I John 5:7 in the King James Version comes close to teaching the Trinity. It says, "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost. And these three are one." But there are serious problems with this verse. Most commentaries and dictionaries of the Bible agree that verse seven is not found in any Greek manuscript of I John written earlier than the 15th century. No modern translation, Catholic or Protestant, has the words of verse 7.

In fact, many verses in the King James Version used to teach the Trinity are misleading and mistranslated. Most modern versions render these verses - including Romans 9:5, Philippians 2:6 and I Timothy 3:16 - in a way that give no aid and comfort to Trinitarians.

The Father is the One God

You might be thinking that several verses in the Bible mention the Father, Son and the Holy Spirit together (Matt. 3:16; 28:19; 2 Cor. 13:14). But the mere mention of Father, Son and Holy Spirit together does not prove the Trinity. We believe in their existence; anyone who believes in the Bible believes this. What we don't believe is the relationship that the Trinity doctrine sets forth: "one God in Three Persons."

The Bible says that God the Father is the only true God. In John 17, we read:

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son may also glorify thee ... this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent (John 17:1,3).

Paul expressed this same truth in his epistles. In I Corinthians 8:4-6, we read:

... we know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, (as there be gods many and lords many) but to us there is 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.

When Paul said in verse 4 "there is none other God but one," he excluded all others. I believe the context clearly indicates that he is talking about God the Father. This harmonizes with what he said in the first chapter of this epistle. In I Corinthians 1:3, Paul says, "Grace be unto you and peace from *God our Father* and from the Lord Jesus Christ."

Notice what Paul said and what he didn't say in verse 6. "But to us," to us Christians, that is, "there is one God, the Father." Paul did not say, "But to us there is one God, the Father, the Son and the Holy Spirit." For Paul, the Father alone was the living and true God. In I Thessalonians, he wrote,

... ye turned to God from idols to serve the living and true God and to wait for his Son from heaven whom he raised from the dead,

even Jesus, which delivered us from the wrath to come (I Thess. 1:9-10).

In verse 10, we learn that the "living and true God" has a son named Jesus. Who has a son named Jesus? Obviously, the Father and the Father only.

At the beginning of this epistle, Paul tells us who "the living and true God" is. He wrote,

*Paul and Silvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ. Grace be unto you and peace from **God our Father**, and the Lord Jesus Christ. We give thanks ... remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ, in the sight of **God and our Father** (I Thess. 1:1-3).*

Did you notice that Paul refers to the Father and only to the Father as "God"? Our Lord Jesus Christ is mentioned several times in these verses, but he is never identified as the "living and true God." He is "the **Son** of the living and true God."

One God, One Mediator

Another fact that is fatal to Trinitarian theory is this: Jesus Christ is the one mediator between God and men.

For there is one God and one mediator between God and men, the man Christ Jesus (I Tim. 2:5).

A mediator is a middle-man, one who goes between two parties to bring reconciliation. Sin has separated man from a holy God, but the Lord Jesus is the perfect mediator. As the Son of God, he can take hold of God's hand. As the Son of Man, he can take hold of our hand.

Now, is the Trinity the one God of I Timothy 2:5? If the Trinity is the one God of the Bible, then the Trinity should be the "one God" in this verse. But anyone can plainly see that the Trinity will not fit here. Jesus is supposedly the Second Person of the Trinity. However, in this verse, Jesus is not the one God or a part of the one God. He is the mediator between the one God and sinful humanity. Jesus could not be our mediator if he were God. Neither could he be our mediator if he were a part of

sinful humanity. A mediator goes between two parties to bring a reconciliation. If the Trinity is not the "one God" of I Timothy 2:5, who is? Paul tells us in verse 2 of chapter 1: "Grace, mercy and peace from **God our Father**."

Christ our High Priest

In his role as mediator, the Lord Jesus is our High Priest. In the epistle to the Hebrews, we read:

Seeing then that we have a great high priest that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession" (Heb. 4:14).

A priest represents man to God. A priest makes intercession for man. I think its obvious that a priest, even a high priest, is not the same person as God. Notice how Paul makes the distinction by saying that Jesus is "at the right hand of God" (Rom. 8:34).

Christ Distinct from God

There is an obvious distinction between the one God and Jesus Christ. Notice how Peter identified the Lord Jesus in Matthew 16:16. He said, "Thou art the Christ, the Son of the living God." He did not say, "Thou *art* the living God." He did not say, "Thou art the Second Person of the living God." If Jesus is the Son of the living God, who is the living God? It certainly isn't *the Trinity*. The living God must be God the Father. In Acts 3:13, Peter said,

The God of Abraham, Isaac and Jacob, the God of our Fathers, hath glorified his Son, Jesus.

Again, who has a Son named Jesus? Obviously, God the Father is the God of Abraham, Isaac and Jacob. The Father must, therefore, be Yahweh.

Son, Spirit, God are Distinct

In Acts 5, Peter said,

The God of our Fathers raised up Jesus, whom ye slew and hanged on a tree. Him God exalted with his right hand to be a Prince and a Savior ... And we are his witnesses of these things; and so is also the

Holy Ghost, whom God hath given to them that obey him.

In this passage, the word "God" is found four times. He is identified as "the God of our fathers." Since Yahweh is the one God of the Jewish fathers, this God must be Yahweh. But the God of this passage is not a union of Father, Son and Holy Spirit. Jesus is identified as the person whom God raised up. The Holy Ghost, or Spirit, is God's gift to "them that obey him." We see a clear distinction between God and Jesus and the Holy Spirit.

The distinction is even more plain in Ephesians 4:4-6, where Paul speaks of "one body ... one Spirit ... one Lord ... **one God and Father** of all who is above all and through all and in all." Most people would agree that the "one Spirit" of verse 4 is the Holy Spirit and the "one Lord" of verse 5 is our Lord Jesus Christ. But who is the "one God" of verse 6? Paul calls Him "Father." All three members of the

"Trinity" are mentioned in this passage, but only one, the Father, is said to be the one God.

Subordination of the Son

There is no Bible verse correctly understood, that teaches co-equality of Father, Son and Holy Spirit. There are several that teach explicitly that the Son is in subordination to the Father. In John 14:28, Jesus said, "My Father is greater than I." Jesus did not say, "My Father and I are co-equal." You might reply that Jesus said this when he was on earth as a man. But since his ascension, he now would be co-equal with God the Father. Paul had a different view. He wrote that "the head of Christ is God" (I Cor. 11:3). Notice that he used the present tense in the verb. Even now, in heaven, the Lord Jesus Christ is subordinate to God.

Clearly, the Father alone is God.

[Don Robertson has a tape on this subject which is available from this newsletter]