

## THE ONLY GOD IS ONE PERSON

### GOD'S DESCRIPTION OF HIMSELF IS AS A SINGULAR PERSON

➤ “‘Moses said to God, ‘Suppose I go to the Israelites and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is *his name*?’ Then what shall I tell them?’ God said to Moses, “***I am*** who I am (Or ‘***I will be what I will be***’). This is what you are to say to the Israelites: ‘I AM has sent me to you’” (Ex. 3:13, 14).

Here, in the Hebrew, the grammar of these pronouns and verbs is singular, thereby showing that God speaks of Himself as a singular person.

### THE SINGULAR PERSON YAHWEH IS THE ONE GOD

➤ “Thus says Yahweh...***I*** am the first and ***I*** am the last...there is **no God except me**” (Isa. 44:6 NJB).

Personal pronouns indicate the number of PERSONS speaking or being spoken about. In the entire Bible there are more than **20,000 singular personal pronouns and verbs attributed to God** (e.g. Deut. 4:35; Ex. 20:3-5; Matt. 4:10; Matt. 19:4) indicating that He is a **single person**. If the Scriptures teach Trinitarianism then all references to the PERSONS of God require the use of plural personal pronouns and verbs. Yet this never occurs.

NOTE: The “we/us” passages (Gen 1:26; 3:22; 11:7 and Isaiah 6:8) all have a natural explanation as found in 1 Kings 22:19, 23; Job 15:8 and Jeremiah 23:18 showing that God is speaking, **not within Himself**, but so as to include others – most likely the angels.

#### YAHWEH ALONE

➤ “...the LORD [YHWH] **alone** guided him, no foreign god was with him” (Deut 32:12).

If there were two or three persons within the name “Yahweh” then no one individual could be said to be **alone**. So the word ‘alone’ refers to a single individual, in this case Yahweh. There are many Hebrew Scripture texts that show us that Yahweh is one person because of being alone in his actions: Ex. 22:20; 2 Kings 19:15, 19; Neh. 9:6, Ps. 4:8, 72:18, 83:18, 148:13; Isa. 2:11 and 44:24.

### THE SHEMA – YAHWEH IS ONE AND NOT THREE

➤ “Hear, O Israel: The LORD (Heb. **Yahweh**) our **God** (Heb. *Elohim*), the LORD (*Yahweh*) is **one**” (Deut. 6:4 NIV).

Here the NIV is carefully following the Hebrew grammatical structure as do most other translations. The usage of the Hebrew words **Yahweh** and *Elohim* leads Trinitarian apologist Murray Harris to admit that:

It would be inappropriate for *Elohim* [God, 2,570 times] or *Yahweh* [6,800 times] ever to refer to the Trinity in the OT when in the NT *theos* regularly refers to the Father alone and apparently never to the Trinity. *Jesus as God*, p. 47n.

*The Illustrated Bible Dictionary* also notes that: “There is only one supreme and true God, and he is a Person.” And Judaism today recognizes the Shema as referring to a unipersonal God and never to two or more persons.

THE ONE GOD IS THE FATHER

➤ “Have we not all **one** (Heb. *echad*) **Father** (in the national sense)? Has not **one** (Heb. *echad*) **God** created us?” (Mal. 2:10).

*Because the Hebrew word ‘echad’ is a numerical absolute the term “one Father” obviously refers to a singular person. Clearly the term “one God” is in the same sense as the term “one Father” and so also refers to a singular person. God is also the Father of Messiah in the personal sense in Psalm 89:26, 2 Samuel 7:14 and 1 Chronicles 17:14.*

THERE IS NO DISCONTINUITY FROM OLD TO NEW TESTAMENT  
REGARDING THE IDENTITY OF GOD

- “I [Paul] confess to you [Governor Felix], that according to the way, which they call a sect, I worship **the God of our fathers...**” (Acts 22:14).
- “Or is God the God of the Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, since **God is one**” (Rom. 3:29).
- “We [the Jews] have **one Father - God**” (John 8:41).
- “You believe that **God is one...**” (James 2:19).
- “...you receive glory from one another and do not seek glory from **the only God**” (John 5:44).
- “It is my **Father** (in the personal sense) who glorifies me, of whom you [the Jews] say, He is our **God**” (John 8:54).

JESUS WAS NOT A TRINITARIAN

JESUS REPEATS THE SHEMA

- “Then one of the scribes...asked him, ‘Which commandment is first and most important of all [in its nature]?’ Jesus answered, ‘**The first and principle one of all commands is: Hear, O Israel, The Lord (Yahweh from Deut. 6:4) our God is one** (Gk *eis* indicating one person) Lord; and you shall love the Lord ...’” (Mark 12:28, 29 Amplified Bible).
- “And the scribe said to him, ‘You are right, Teacher. You have truly said that he is **one** (*eis*) and there is no other besides him’” (Mark 12:32 ESV).

*Both Jesus and this scribe are here affirming the Unitarian creed of Deuteronomy 6:4 i.e. that Yahweh is one person which also means that God is one person.*

“GOD THE FATHER” IS NOT A ‘FIRST PERSON’ OF THE TRINITY

- “For on him [the Son of Man] **God the Father** has set his seal” (John 6:27).

THERE IS NO ‘GOD THE SON’ OR ‘GOD THE HOLY SPIRIT’

Because there is no mention of a *God the Son* or *God the Holy Spirit* anywhere in the Scriptures the biblical phrase “**God the Father**” (occurs 15 times in the NT) cannot refer to a first person. There is no “**God the Father**” in the Trinitarian sense which would imply a second or third person.

## THE COMPLETE GOD = THE FATHER

- In John 8:42 Jesus says: “I came from God.”
- In John 16:28 Jesus says: “I came from the Father...”
- “I am ascending to **my Father** and **your Father**, to **my God** and **your God**” (John 20:17).
- “...you have **one Father**, who is in heaven” (Matt. 23:9).

Here Jesus does not distinguish between “the Father” and “God.” This causes confusion in Trinitarianism: Is only the Father all of God or is the Father only part of God? Scripturally only the Father is all of God. Furthermore, the phrase “**God the Father**,” as expressed in Galatians 1:3, Ephesians 6:23, 2 Timothy 1:2 and Titus 1:4, is used in these verses in similar contexts to the phrase “**God our Father**” in the following greetings and means the same with reference to the One God who is our Father.

## THE GREETINGS IN THE LETTERS

Romans 1:7: “Peace from **God our Father** and **the Lord Jesus Christ**.” This phrase is also found in 1 Cor. 1:3; 2 Cor. 1:2; Eph. 1:2; Phil. 1:2; Col 1:2; 1 Thess. 1:1, 2; 2 Thess. 1:2; 1 Tim. 1:1:2 and Philemon 1:3. These all show that the Father only is God and that Jesus is a separate person to God. Also the phrase “**God the Father**” contextually means the same as “**God and Father**.”

- “...according to the foreknowledge of **God the Father** ... Blessed be the **God and Father** of our Lord Jesus Christ” (1 Peter 1:2, 3).
- “...one **God and Father** of all, who is over all” (Eph. 4:6).
- “...before our **God and Father**” (1 Thess. 3:13).

In all the immediately above texts Jesus is not referring to a “God the Father” and a separate “God the Trinity.” For all the events recorded in the Scriptures there is no indication that some were performed by a Trinitarian version of “God the Father” in contrast to some being performed by other separate parts of God or the full Trinity. Examples are: the Genesis Creation, the Flood, and the parting of the Red Sea. Regarding the Genesis creation Genesis 1:2 says “the Spirit of God was hovering over the waters” but we know it was God who was responsible for the whole creation (Isa. 44:24) by his word-spirit-power (Ps. 33:6, Job 33:4, and Jer. 10:12). So when God’s voice is heard at the time of Jesus’ baptism it is not the voice of only part of God—a Trinitarian God the Father; but rather it is the One only true God Himself who speaks and sends His spirit on the fully human Jesus. If the Spirit were almighty God and if Jesus were almighty God that would really make two further almighty God’s in addition to the true almighty God. This would no longer be the monotheism of the Bible. Again Trinitarian Murray Harris establishes that:

When *o theos* is used, we are to assume that the NT writers have the Father in mind unless the context makes this sense of *o theos* impossible. *Jesus as God*, p. 47.

Please see Study 7 to examine the two times that the context makes the word *theos* a reference to Jesus.

## ONLY “THE FATHER” IS GOD

“THE FATHER” IS A QUALIFYING TERM FOR “ONE GOD”

- “Yet, for us there is **one God, the Father**, from whom are all things” (1 Cor. 8:6).

This grammatical construction is called “in apposition” so that the second noun describes the first noun e. g. “Gladstone, *the famous statesman*, was born in Liverpool.” So in 1 Corinthians 8:6 the noun “**Father**” is in apposition to the noun “**God**.” Therefore, *only “the Father” is the “one God.”*

➤ “I have come in my **Father**’s name ... **the only God**” (John 5:43, 44).

**John 17:1, 3:**

“**Father**...you (sing.), **the only true God** and *Jesus Christ* whom you have sent.”

**Galatians 3:20:**

“Now the mediator is not of one, but God **is one** (Gk *eis* = **one person**).”

The Amplified Bible reads: “Yet God is [only] one Person.”

### ARE THERE TWO GODS?

When Trinitarians vacillate between the two different definitions of God i.e. sometimes **God is the Father** or at other times **God is the Trinity** they either cause *confusion* or are positing *ditheism*.

### NOTES ON THE GREEK WORD FOR ONE

➤ “For there is one (Gk *eis*) God, also one (Gk *eis*) mediator of God and of men, the man (Gk *anthropos*) Christ Jesus” (1Tim. 2:5).

*Because the Greek word ‘eis’ is a numerical absolute, the term “one mediator” obviously refers to a singular person. Clearly the term “one God” is in the same sense as the term “one mediator” and so also refers to a singular person. Furthermore, the one mediator is called ‘anthropos’ and so is fully human in the same sense as all other humans.*

*EIS* (masculine) = **ONE PERSON**. *EN* (neuter) = **ONE THING**.

### WITH REFERENCE TO GOD, CHRIST AND SPIRIT

(All based on UBS Interlinear Brown and Comfort)

- “one (*person*) is good” (Matt. 19:17).
- “for one (*person*) is your Father” (Matt. 23:9).
- “for the teacher of you is one (*person*), the Christ” (Matt. 23:10).
- “who is able to forgive sins except the one (*person*) God?” (Mark 2:7).
- “no one is good except one (*person*) God” (Mark 10:18).
- “the Lord our God is one (*person*) Lord” (Mark 12:29).
- “there is one (*person*) and there is not another except him” (Mark 12:32).
- “they will become one flock with one (*person*) shepherd” (Luke 10:16).
- “since there is one (*person*) God” (Rom. 3:30).
- “you believe that one (*person*) is God” (James 2:19).
- “one (*person*) is lawgiver and judge” (James 4:12).
  
- “...and that there is no God except one (*person*)...yet to us there is one (*person*) God, the Father...and one (*person*) Lord Jesus Christ” (1 Cor. 8:4, 6).
- “There is...one (*person*) Lord, **one (thing)** faith...one (*person*) God and Father of all” (Eph. 4:5).

- “Because there is one (*person*) bread, we the many are **one (*thing*)** body for we all partake of the **one (*thing*)** bread” (1 Cor. 10:17).

*NOTE: In this last passage the first mention of ‘bread’ is metaphorical for the person – Jesus. The last mention is that of the literal bread.*

#### CONCLUDING COMMENT

The Scriptures make it very plain that there is only one Almighty God and that He is one person. In OT times He made Himself known as Yahweh and “Yahweh is one” according to the Shema. Furthermore, some *20,000 singular personal pronouns and verbs are used with reference to Him making it very plain that He is a single person.*

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