

The God of The Bible Is One - Not Three

Dear Christian Friend:

There are 31,000 verses in the Bible, and **not one** Holy Spirit inspired verse ever had the word “three” next to God. (Note: I John 5:7, “*and these three are one,*” has been proven by scholars to be a forgery, inserted after 1500 A.D. by someone determined to have at least one triune verse in the Holy Bible. See proof at the end of this article).

The God of the Bible is **one** *entity, being, person*. Moses said, “*God is **one** Lord*” (Deut. 6:4); our Lord Jesus Messiah said, “*God is **one** Lord*” (Mark 12:29); and Paul the apostle said, “*there is none other God but **one**...there is but **one** God, the Father*” (I Cor. 8:4, 6). Every other verse in the Bible agrees with these foundational statements of truth.

The following sixty-five verses, many spoken by God Himself, and all inspired by Him, prove beyond a shadow of a doubt that God is **one** - not three! As you read these verses please keep in mind what God says regarding Abraham in Ezekiel 33:24, “*Abraham was **one**,*” and ask yourself if Abraham was three persons or one person. What is so hard to understand about the word “*one*?” Please agree with me that one is one - is one.

Sixty-five verses of Scripture.

“*Hear, O Israel: The Lord our **God** is **one** Lord*” (Deut. 6:4).

“*...did not **one** fashion us in the womb*” (Job 31:15)?

“*O my **God**...thou Holy **One** of Israel*” (Psalm 71:22).

“*...and tempted **God** and limited the Holy **One** of Israel*” (Psalm 78:41).

“*...the Holy **One** of Israel is our king*” (Psalm 89:18).

“*...they have provoked the Holy **One** of Israel*” (Isaiah 1:4).

*“...the Lord of hosts, the mighty **One** of Israel” (Isaiah 1:24).*

*“...the counsel of the Holy **One** of Israel” (Isaiah 5:19).*

*“...the word of the Holy **One** of Israel” (Isaiah 5:24).*

*“...the Lord, the Holy **One** of Israel” (Isaiah 10:20).*

*“...great is the Holy **One** of Israel” (Isaiah 12:6).*

*“...respect to the Holy **One** of Israel” (Isaiah 17:7).*

*“...rejoice in the Holy **One** of Israel” (Isaiah 29:19).*

*“...the Holy **One** of Jacob...the **God** of Israel” (Isaiah 29:23).*

*“...the Holy **One** of Israel” (Isaiah 30:11).*

*“...thus saith the Holy **One** of Israel” (Isaiah 30:12).*

*“For thus saith the **Lord God**, the Holy **One** of Israel” (Isaiah 30:15).*

*“...the mighty **One** of Israel” (Isaiah 30:29).*

*“...they look not unto the Holy **One** of Israel” (Isaiah 31:1).*

*“...the Holy **One** of Israel” (Isaiah 37:23).*

*“To whom will ye liken me...saith the Holy **One**” (Isaiah 40:25)?*

*“...thy Redeemer, the Holy **One** of Israel” (Isaiah 41:14).*

*“...shalt glory in the Holy **One** of Israel” (Isaiah 41:17).*

*“...the Holy **One** of Israel hath created it” (Isaiah 41:20).*

*“I am the Lord thy **God**, the Holy **One** of Israel” (Isaiah 43:3).*

*“...your redeemer, the Holy **One** of Israel” (Isaiah 43:14).*

*“I am the Lord, your Holy **One**, the creator of Israel, your King” (Isaiah 43:15).*

*“...the Lord of hosts is his name, the Holy **One** of Israel” (Isaiah 47:4).*

*“...the Holy **One** of Israel; I am the Lord thy **God**” (Isaiah 48:17).*

*“...the Redeemer of Israel, and his Holy **One**” (Isaiah 49:7).*

*“...the Lord that is faithful, and the Holy **One** of Israel” (Isaiah 49:7).*

*“...all flesh shall know that I the Lord am thy Savior and thy Redeemer, the mighty **One** of Jacob” (Isaiah 49:26).*

*“For thy Maker...the Holy **One** of Israel; The **God** of the whole earth” (Isaiah 54:5).*

*“...the Lord thy **God**, and for the Holy **One** of Israel” (Isaiah 55:5).*

*“For thus saith the high and lofty **One** that inhabiteth eternity” (Isaiah 57:15).*

*“...the Lord thy **God**, and to the Holy **One** of Israel” (Isaiah 60:9).*

*“The Zion of the Holy **One** of Israel” (Isaiah 60:14).*

*"...thy Redeemer, the mighty **One** of Jacob" (Isaiah 60:16).*

*"...against the Holy **One** of Israel" (Jeremiah 50:29).*

*"...**God**, the Lord of hosts...the Holy **One** of Israel" (Jeremiah 51:5).*

*"...and I heard a voice of **one** that spoke...Thus saith the **Lord God**" (Ezekiel 1:28; 2:4).*

*"...the heathen shall know that I am the Lord, the Holy **One** in Israel. ...saith the **Lord God**" (Ezekiel 39:7-8).*

*"I am **God**, and not man; the Holy **One**" (Hosea 11:9).*

*"O Lord my **God**, mine Holy **One**...O mighty **God**" (Habakkuk 1:12).*

*"**God** came from Teman, and the Holy **One** from mount Paran" (Habakkuk 3:3).*

*"...in that day shall there be **one** Lord and his name **one**" (Zechariah 14:9).*

*"Have we not all **one** father? Hath not **one God** created us" (Malachi 2:10)?*

*"Why callest thou me good? There is none good but **one**, that is **God**"
[Jesus speaking] (Matthew 19:17).*

*"...**one** is your Father, which is in heaven...one is your Master, even Christ"
[Jesus speaking] (Matthew 23:9-10).*

*"...there is none good but **one**, that is **God**" (Mark 10:18).*

*"The Lord our **God** is **one** Lord" [Jesus speaking] (Mark 12:29).*

*"...there is **one God**; and there is none other but he" (Mark 12:32).*

*"...none is good, save **one**, that is, **God**" (Luke 18:19).*

*"...we have **one** Father, even **God**" (John 8:41).*

*"I honor my Father...there is **one** that seeketh and judgeth"[Jesus speaking]
(John 8:49-50).*

*"Seeing it is **one God** which shall justify..." (Romans 3:30).*

*"...there is none other **God** but **one**" (I Corinthians 8:4).*

*"But to us there is but **one God**, the Father" (I Corinthians 8:6).*

*"Now a mediator is not a mediator of one, but **God** is **one**" (Galatians 3:20).*

*"**One God** and Father of all, who is above all" (Ephesians 4:6).*

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

*"Thou believest that there is **one God**; thou doest well" (James 2:19).*

*"Draw nigh to **God**...there is **one** lawgiver, who is able to save and to
destroy" (James 4:8, 12).*

*"But ye have an unction from the Holy **One**" (I John 2:20).*

*"...behold, a throne was set in heaven, and **one** sat on the throne" ["**Lord
God Almighty**" v. 8] (Revelation 4:2).*

Who is Jesus Christ?

The Scriptures teach that Jesus is the supernaturally conceived, virgin-born, sinless, human Son of God; Savior, redeemer, Messiah, fore-ordained ruler of this planet for the coming 1000 years, and the only way to God, **who never claimed to be “God.”** In fact, Jesus denied being God (*Matt. 19:17*); he denied making himself equal with God with these words, “*I said I am the Son of God*” (*John 10:36*); and he said plainly that the Father is “*the only true God*” (*John 17:3*). He said, “*my Father is greater than I*” (*John 14:28*), only the Father knows the day and hour of my return (*Mark 13:32*), and my Father will decide who sits on my right hand and on my left in **my own kingdom**, that “*is not mine to give*” (*Matt. 20:23*). Jesus claimed the Father as his God just as the Father is our God (*Matt. 27:46; John 20:17; Rev. 3:12*). He claimed to be the “*Christ*,” the Anointed One, the “*Messiah*” (*Matt. 16:16-17; Luke 4:18; Acts 4:27; John 4:25-26*).

The apostle Paul agreed. He said “*there is but one God, the Father*” (*I Cor. 8:6*), there is “*One God and Father of all, who is above all*” (*Eph. 4:6*), “*the only wise God*” is “*invisible*” (*I Tim. 1:17*) and “*the head of Christ is God*” just as “*the head of every man is Christ*” (*I Cor. 11:3*). He said that God our Father is also the God of Jesus Christ (*II Cor. 11:31; Eph. 1:3, 17*). Paul’s first sermon after his encounter with Jesus on the Damascus road was “*that he is the Son of God*” [not God]. He desired “*That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ*” (*Rom. 15:6*), and he encouraged Christians “*to serve the living and true God; and to wait for his Son from heaven*” (*I Thess. 1:9-10*).

What About Elohim?

The Hebrew noun for God is *Elohim*, and because it can have plural connotations, some see in it a *plurality of persons* in the Deity. In light of the whole of Scripture, including the sixty-five verses cited, this is doctrinal nonsense. *Elohim* is used of the one true God some 2300 times in the Bible and every last time it takes a **singular** verb! Of Genesis 1:1, “*In the beginning God [Elohim] created the heavens and the earth*,” the Trinitarian scholars who translated the NIV Study Bible are forced by the facts to say in their *text-notes*:

“*God created. The Hebrew noun Elohim, is plural but the verb is singular, a normal usage in the O.T. when reference is to the one true God. This use of the plural expresses intensification rather than number and has been*

called the **plural of majesty**, or of **potentiality**" [emphasis mine].

The noted Trinitarian scholar Professor Charles C. Ryrie says regarding the noun Elohim: "To conclude plurality of persons from the name itself is dubious" (*Basic Theology*; p. 58). Of course some people will grasp at any straw in an effort to support their mistaken tradition.

The Influence of A Pagan Named Plato.

There is not one verse of Scripture that says that God is "three" of anything! Not "three co-equal, co-eternal persons," "one God in three persons," "three persons of one essence" or "three manifestations of one God." The terms "Trinity," "Triune," "Blessed Trinity," "Holy Trinity," "God the Son," "God the Holy Spirit," "God incarnate," "God in flesh," "two natures," and "the Deity of Christ" are not biblical terminology. Their use is a sure ticket to a misunderstanding of who God is, and the serious error of robbing our Father of His glory as the one and only Most High God!

So how did Christianity fall into this mistaken view of God? The shocking answer to that question is, we followed a blind guide, the pagan philosopher Plato. It is an indisputable fact of history that Plato was teaching a doctrine of the Trinity in his Academy in Athens, Greece, 375 years before the birth of Jesus Messiah. The ancient Greeks even had a city named Hagia Triada (Holy Trinity). According to the noted 20th century historian Will Durant, Plato had a weird fascination with triangles and the numeral *three*. Look at the "threes" that fascinated him. He saw **three** elements in nature, *fire, wind and water*. He saw **three** things at work in nature, *motion, creation and a soul or principle of life*. The soul or principle of life has **three** parts, *desire, will and thought*. Each part has its own *virtue (three)*, *moderation, courage and wisdom*. Beauty lies in **three**, *fitness, symmetry and order*. A work of art should have **three** features, *head, trunk and limbs*. Love is the pursuit of beauty, and has **three** stages, love of the *body, the soul or of truth*. The soul of a man has **three** parts, *mind, aspirations and sensations*. An ideal society has **three** parts, *productive (workers), protective (warriors), and governing (rulers)*. But his "**three**" that has permeated Christian doctrine and still troubles the understanding of millions of Christians today is, his triune view of God! It consists of: 1. The Good, or first cause - "God." 2. The changeless Ideas, Reason, Wisdom or Mind of God - the "Logos." 3. A soul or principle - the "Spirit" of all things. (*The Life of Greece*; p. 510-518).

Trinitarian professors R. Olson and C. Hall make the following shocking statement in their book, *The Trinity*:

*“Very early in the history of theology, reflection began to focus on the **immanent Trinity** as church fathers became obsessed with **Greek ideas...**”*
(p. 110).

Trinitarian scholar Millard Erickson says in his work, *God In Three Persons*:

*“We have observed that the specific meta-physical vehicle used to express **the classical doctrine of the Trinity** as originally formulated was a **Greek metaphysics...** . While it is customary to assume that the major philosophical influence on the Greek [church] fathers was **Plato** and the **Stoics**, Durant believes the influence of **Aristotle** should not be overlooked”*
(p. 211, 259). [What do these men have to do with Christian doctrine?].

Trinitarian professor Shirley C. Guthrie, Jr. writes in his book *Christian Doctrine*:

*“**The Bible does not teach the doctrine of the Trinity.** The language of the doctrine is the language of the ancient church **taken from classical Greek philosophy**”* (p. 76-77).

The very educated apostle Paul knew how insidious this Greek philosophy is and warned against it strongly in Colossians 2:8.

*“**Beware** lest any man spoil you through **philosophy** and vain deceit, after the **tradition of men**, after the rudiments of the world, and not after Christ.”*

Note: Philosophy is “Greek” philosophy, Greek in origin, and Plato is its father. As Ralph Waldo Emerson said, “*Plato is philosophy, and philosophy, Plato.*”

Paul also knew that after his departure the church would be devastated by false teaching. He gave the following serious warning to the elders of the church at Ephesus (and us):

*“For I know this, that after my departing shall **grievous wolves** enter in among you, not sparing the flock. Also **of your own selves** shall men arise, speaking perverse things, to draw away disciples after them. Therefore*

watch, and remember, that by the space of three years I ceased not to warn every one night and day **with tears**" (Acts 20:29-31).

And regrettably it did happen! After the death of Paul and the other Apostles, men began to be "converted" who history plainly says were followers of Plato and who became "*Christian philosophers.*" The list includes Justin Martyr (110-165 A.D.), Clement of Alexandria (150-215 A.D.), Origen (185-254 A.D.), Athanasius (297-373 A.D.) and Augustine (354-430 A.D.). They brought with them their Platonic concept of a triune God and "*began to sprinkle nuggets of Trinitarian ore*" in their writings "*that will later be mined and purified*" (Olson and Hall; *The Trinity*; p. 17).

The Encyclopedia Britannica says of this Platonic influence:

*"From the middle of the 2nd century A.D. **Christians** who had some training in **Greek philosophy** began to feel the need to express their faith in **its terms**... . The philosophy that suited them best was **Platonism**. The first Christian to use **Greek philosophy** in the service of the Christian faith was Justin Martyr. Each of the great **Christian Platonists** understood Platonism and applied it to the understanding of his faith in his own individual way. But the **Christian Platonism** that had the widest, deepest, and most lasting influence in the West was that of St. Augustine of Hippo. In his theology, insofar as Augustine's thought about God was Platonic, he conformed fairly closely to the general pattern of Christian Platonism... . **Perhaps the most distinctive influence of Plotinian Neo-Platonism on Augustine's thinking about God** was in his **Trinitarian theology**. Because he thought that something like the **Christian doctrine of the Trinity** was to be found in Plotinus and Porphyry [two pagan thinkers - followers of Plato], he tended to regard it as a **philosophical doctrine** and tried to make philosophical sense of it... ."* (Britannica - Macropaedia; Vol. 25; p. 903-904).

A God Consisting of Two Persons.

In 325 A.D. the Roman emperor Constantine convened the Council of Nicea to settle a very heated dispute between the bishops of two cities, Alexandria and Antioch, regarding the

relationship between Jesus Christ and God the Father. This dispute was troubling his empire and he desperately needed to resolve it.

After thirty days of debate, Constantine arose from the gold chair on which he had presided over the meetings and gave a lengthy speech, just before the issue was decided by majority vote. The speech was recorded by Eusebius, "*the father of church history*," and takes up twenty pages of a large history book in my library. Shockingly, in this gathering that was about to decide for Christianity for the next 1700 years the all important question, "*Who is Jesus Christ?*," the emperor did not quote one Bible verse; not one word from Peter, Paul, John, James, Jude or Jesus himself. Who did he quote? Plato! Yes, the homosexual, pagan, Greek philosopher, Plato! He called Plato "*the gentlest and most refined of all*" and credited him with teaching us the doctrine of the "**second God...distinguishing them numerically as two...and the being of the second Deity proceeding from the first.**" He says, "*Plato's sentiments were sound*" and "*a doctrine not merely to be admired, but profitable too.*" He went on to quote the demon inspired priestess who spoke as an oracle at the temple of Apollo at Erythrea, the demon oracle at Cuma, and the Romans Cicero and Virgil. (*The Nicene and Post-Nicene Fathers; Vol. 1; p. 566-576*).

It was in this atmosphere that the 300 bishops voted that Jesus is God just as the Father is God, "*of one substance with the Father.*" Thus Christianity arrived at a doctrine of God consisting of two persons.

The Birth of The Christian Doctrine of The Trinity.

As late as the year 350 A.D. there was still no Christian doctrine of the Trinity on this planet. However, fifty-six years after Nicea, in 381 A.D., the emperor Theodosius called the Council of Constantinople to try and settle the continuing quarrel regarding the personhood of God. Three bishops from the province of Cappadocia in Asia Minor, also followers of Plato, had supposedly figured it out, *there is one God who exists as **three Persons***. They came to be called "*the three Cappadocians*" and one, Gregory of Nazianzus presided over the Council. After much bitter wrangling the views of the three Cappadocians won out, and this council of 186 bishops adopted the "*Creed of Constantinople.*" It states in part:

*"We believe in the **Holy Spirit**, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son **he is worshiped and***

glorified" (*Encyclopedia Americana*; Vol. 20; p. 310). Note: According to Jesus, Peter, and Paul the Holy Spirit is not a third person of God, but rather the Spirit of the Father (*Matt. 10:20; Mark 13:11; John 15:26; Luke 4:18; Luke 24:49; Isa. 61:1; Acts 2:17, 33; Rom. 8:11; Eph. 3:14-16*).

Thus for the first time in history, Christianity had a doctrine of "three persons in one God," the Trinity. The doctrine of Plato had prevailed! Consider the following quotes:

Trinitarian scholar Charles C. Ryrie:

"In the second half of the fourth century, three theologians from the province of Cappadocia in eastern Asia Minor gave definitive shape to the doctrine of the Trinity..." (*Basic Theology*; p. 65).

Trinitarian Baptist professor Millard J. Erickson:

"What Athanasius did was to extend his teaching about the Word to the Spirit, so that God exists eternally as a Triad sharing one identical and indivisible substance. The Cappadocians - Basil, Gregory of Nazianzus, and Gregory of Nyssa - developed the doctrine of the Spirit, and thus of the Trinity, further" (*God In Three Persons*; p. 90).

Harper-Collins Encyclopedia of Catholicism:

"Trinitarian doctrine as such emerged in the fourth century, due largely to the efforts of Athanasius and the Cappadocians... . The doctrine of the Trinity formulated in the late fourth century thus affirms that the one God exists as three Persons" (p. 1271).

Collier's Encyclopedia:

"Of the many who wrote on theology...Basil of Caesarea (fourth century), who, with his brother, Gregory of Nyssa, and their friend, Gregory of Nazianzus, fixed the orthodox formulation of the doctrine of the Trinity" (Vol. 9; p. 41-42).

Encyclopedia Britannica:

“The Greek philosophical theology that developed during the Trinitarian controversies over the relationships among the persons of the Godhead, which were settled at the ecumenical councils of Nicea (325) and Constantinople (381), owed a great deal to Origen on both sides, orthodox and heretical. Its most important representatives on the orthodox side were the three Christian Platonist [i.e. followers of Plato] theologians of Cappadocia, Basil of Caesarea, Gregory of Nazianzus, and Basil’s brother Gregory of Nyssa” (Macropaedia; Vol. 25; p. 903).

Nineteenth century historian Adolph Harnack:

“The Cappadocians were still relatively independent theologians, worthy disciples and admirers of Origen, using new forms to make the faith of Athanasius intelligible to contemporary thought, and thus establishing them, though with modifications” (History of Dogma; Vol. 3; p. 151).

“Gregory (of Nyssa) was able to demonstrate the application of the incarnation more definitely than Athanasius could... . But he does so by the aid of a thoroughly Platonic idea which is only slightly suggested in Athanasius, and is not really covered by Biblical reference” (Vol. 3; p. 297).

Collier’s Encyclopedia:

“During the 4th century...the content of Christian dogma was developed...by the very able men who have come to be known as the Fathers of the Church. Living in the eastern part of the Roman Empire, and writing in Greek, were St. Basil of Caesarea, St. Gregory of Nyssa, and St. Gregory of Nazianzus. These men continued the speculative and Platonist tendencies of Clement and Origen...” (Vol. 15; p. 318).

The Encyclopedia Britannica sums it up well:

“Although Athanasius prepared the ground, constructive agreement on the central doctrine of the Trinity was not reached in his lifetime (297-373

A.D.). **The decisive contribution to the Trinitarian argument** was made by a remarkable group of philosophically minded theologians from Cappadocia - **Basil** of Caesarea, his younger brother **Gregory** of Nyssa, and his lifelong friend **Gregory** of Nazianzus. So far as **Trinitarian dogma** is concerned, **the Cappadocians succeeded...in formulating a conception of God as three Persons in one essence** that eventually proved generally acceptable” (Macropaedia; Vol. 16; p. 319). Note: Athanasius died in **373 A.D.**, but “agreement on the central doctrine of the Trinity was not reached in his lifetime.” Wow!

The above statement is shocking since the great majority of Christians today believe in the non-biblical doctrine of the Trinity. Again: “So far as **Trinitarian dogma** is concerned, **the Cappadocians succeeded...in formulating a conception of God as three Persons in one essence** that eventually proved generally **acceptable**” (at Constantinople in **381 A.D.**).

Proof That I John 5:7 Is a Later Insertion.

Author Lee Strobel in his book, *The Case for Christ*, interviewed Bruce M. Metzger, PH.D., an 84 year old authority on the authenticity of the N.T., who authored or edited fifty books relating to the subject. He puts the “*grand total of (early) Greek manuscripts at 5,664.*” Metzger tells Strobel that if someone challenges the authenticity of I John 5:7: “*For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one,*” saying “*that’s not in the earliest manuscripts,*” his answer would be, “**and that’s true enough.** I think that these words are found in only about seven or eight copies (manuscripts), all from the fifteenth or sixteenth century. **I acknowledge that is not what the author of I John was inspired to write.**” Strobel and Metzger are both **trinitarian** in belief, but they have cast doubt on one of the main scriptures Trinitarians use to support their doctrine.

The NIV quotes in its text **notes** the words “*the Father, the Word and the Holy Spirit, and these three are one. And there are three that testify on earth,*” and then explains why they are not included in the **text** of the NIV. They say, “**the addition is not found in any Greek manuscript or N.T. translation prior to the 16th century.**” These words are also not found in the *New Revised Standard Version*, the *New American Standard Bible*, the *English*

Standard Version, the Holman Christian Standard Bible or the New Living Translation.

Respected **trinitarian** Biblical scholar Professor Charles C. Ryrie agrees. Writing in his well known work, *Basic Theology*, he states:

*“The N.T. contains no explicit statement of the doctrine of the triunity of God (since ‘these three are one’ in I John 5:7 is **apparently not a part of the genuine text of Scripture**)” (p. 60).*

Trinitarian Millard J. Erickson (Southern Baptist) in his book, *God In Three Persons*, says that some oppose the doctrine of the Trinity because of:

*“...the **apparent silence** of the Bible on this important subject. This contention notes that **there really is no explicit statement of the doctrine of the Trinity in the Bible**, particularly since the revelation by textual criticism of the **spurious nature** of I John 5:7. Other passages have been seen on closer study to be applicable **only under the greatest strain.**”*

The New Bible Commentary says regarding I John 5:7:

“The whole of verse 7 of the Authorized Version is omitted in the Revised Version because it was not written by John.”

One question in closing. Who would have had the audacity to commit such an act of forgery? I say this with compassion for a fellow human being, but he might be in hell today for inserting his uninspired words into God’s Holy Bible (see *Rev. 22:18-19*). Please do not follow him!

Love in Christ Jesus,

Joel Hemphill