

THREE PREMISES WITH ONE CONCLUSION

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Here are three premises or propositions which I think logically lead to only one reliable conclusion. They are easily remembered and so are a ready reference by which to engage truth-seekers who may ask us who the God of the Bible is.

Each premise is based on explicit Scriptural statements. Putting this the other way round, not one premise is based on conjecture. Not one proposition has any added human 'wisdom', explanation, or sophistry. The Bible itself should be enough, fully sufficient, fully authoritative, for our Christian life. ⁽¹⁾

PREMISE # 1: JESUS HAS 1 (ONE) GOD.

With one mouth glorify the God and Father of our Lord Jesus Christ (Rom 15:6)

Blessed be the God and Father of our Lord Jesus Christ ... (2 Corinthians 1:3)

The God and Father of our Lord Jesus Christ is blessed forever ... (2 Cor 11:31)

Blessed be the God and Father of our Lord Jesus Christ ... (Ephesians 1:3)

... the God of our Lord Jesus Christ, the Father of glory ... (Eph 1: 17)

We give thanks to the God and Father of our Lord Jesus Christ ... (Colossians 1:3)

Blessed by the God and Father of our Lord Jesus Christ ... (1 Peter 1: 3)

Jesus Christ ... has made us kings and priests to his God and Father ... (Revelation 1:5-6)

He who overcomes, I will make him a pillar in the temple of my God ... and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven from my God ... (Revelation 3:12)

These verses are said of the ascended and glorified Lord Jesus! In heaven now the Lord Jesus has a God.

PREMISE # 2: JESUS' 1 (ONE) GOD IS ALSO OUR GOD.

I am ascending to my Father and to your Father, and to my God and your God (John 20:17).

... in the sight of our God and Father (1 Thessalonians 1:3; 3:11,13)

¹ I first read this on the [UCA \(Unitarian Christian Alliance\)](#) group chat site. If my memory serves me faithfully it was posted by [Bryan Burke](#) who summarised our Biblical Unitarian position succinctly. I have not forgotten it and hopefully you won't

... that the God of our Lord Jesus Christ, the Father of glory ... (Ephesians 1:16)

Now to our God and Father be glory for ever and ever. Amen (Phiippians 4: 20).

With the tongue we bless our God and Father ... (James 3:9)

PREMISE # 3: JESUS' 1 (ONE) GOD IS THE MOST HIGH GOD.

He will be great, and will be called the Son of the Highest ... And the angel answered and said to her, "The holy Spirit will come upon you, and the power of the Highest will overshadow you ... (Luke 1:32, 35)

What have I to do with you, Jesus, Son of the Most High God? (Mark 5:7) (²)

CONCLUSION: OUR ONE MOST HIGH GOD CANNOT BE THE TRINITY!

So, since all three premises are Bible verses without editorial input, why not accept the obvious conclusion? They are a representative sampling of many more that could have been cited. They are unambiguous. They do not require a theological degree to read their intended sense. If you disagree then I can only surmise the reason must be that you think their use is irrelevant, too selective, and therefore improper.

We do not need the additions of conciliar pronouncements, explanations, creeds, or man-made statements of faith to understand the import of these Scriptures. As my Churches of Christ heritage taught me, "**Bible doctrines in Bible words!**" (³)

I will let our Lord Jesus himself state the conclusion to these Bible premises in his own words which he prayed and confessed to his God and Father: "You, Father, are the only true God ... (John 17:3). Evidently, Jesus was not a trinitarian!

If you don't accept the conclusion, then please do let me know which proposition (or propositions) you find misleading or false, and why they do not lead to the inevitable truth of their conclusion, okay?

² All verses are from the **NKJV**. Many more verses could be marshalled saying exactly the same thing for each premise. For the sake of brevity, these are a sample selection.

³ Is it not a damning fact that not one of the so-called "Orthodox" Church creeds — whether Nicean, Nicaea-Constantinople,