

IS JESUS GOD?

Article by Brian H. Butler B.A., D.O., F.A.S.K.

Class of '64 Graduate & former Faculty Member of Ambassador College, England.

These notes, composed from 2013 on, are based on taped lectures given between 1977 and 1997 by Dr. Ernest L. Martin, Ph.D., formerly the Head of Theology for the Worldwide Church of God; he resigned in January 1974 because of his unresolved doctrinal issues with the administration. Sadly Dr. Martin died in January 2002, a great loss to the world and to those who seek Biblical truth.

For one reason or another, there has been and still is a lot of confusion about whether or not Jesus Christ is truly to be reckoned as God, a god, or whether He was an angel or some other spirit being.

Anything to do with the Deity seems to be problematical, and not easy to understand. This is because our human minds are not capable of analyzing or of truly comprehending anything to do with the Spirit that is of a practical and thorough way to us. We can imagine we think we are right, and all the time be completely wrong in our imaginations and ideas.

Romans 1:21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Isaiah 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. **8 For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.** 9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

Christ is telling us very clearly in the words that He Isaiah inspired to write, that a normal function of the heart of man is wicked, and our thoughts unrighteous.

That is why, because of human nature, we need the Divine Revelation contained in the Bible to inform us of things that we are totally incapable of judging for ourselves. We have to allow it to tell us the things of the Spirit.

Romans 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

The Bible was written for that exact purpose. When we ask for and are led by God's Spirit as we study, the Bible springs to life in our minds in a new way. It reveals things to human beings that we cannot of ourselves comprehend. The

problem is however, are we willing to believe what that revelation tells us? Christ said that many would be called, but few chosen. Sadly it is clear that many will adopt human ideas, but so very few people will put their complete trust in the Scriptures. If we will, in spite of the difficulties in understanding Spiritual matters, if we will read carefully and believe what the Bible says, we can absolutely know the answer to Is Jesus God? The answer from the Scriptures is yes. It is clear that He is, that Jesus Christ is God.

Let us look at the manner in which this information can be obtained. We cannot cherry-pick the Scriptures to find a verse here and there which supports our notions, but must look at the story thread of the Bible on the subject.

For example, after Jesus' resurrection from the dead, he was seen by His disciples, initially all of them except one, Thomas (called the doubter) who came later on. Thomas was very sceptical, and declared that he would not believe that it was Christ unless He could check Him out physically. When Thomas finally came to realise that it was Christ, he came out with an exclamation that is very interesting.

John 20:26 And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

Remember very clearly, that Thomas seriously doubted that Christ was risen, and whether indeed anyone could be resurrected from the dead. Thomas had seen Jesus on the cross, and had witnessed the crucifixion and the soldier plunging his spear into Christ's side. He just could not believe for a moment that anyone in that condition could come alive after death.

But here was Christ eight days after His resurrection was appearing with His disciples, and He calls aside Thomas.

John 20:27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

Notice carefully what Thomas who had not seen Jesus up to now is recorded saying in response by John under inspiration:

John 20:28 And Thomas answered and said unto him, My LORD and my God.

Jesus goes on to say:

John 20:29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.

He did not rebuke Thomas for His exclamation when he said, "My Lord and my God", and acknowledged Jesus by using two titles, 'my Lord', and 'my God'.

If this had been a blasphemous statement, would Jesus have let it pass without comment?

Next, it is important to notice what come next in this passage of God's Word. John is inspired to write, that there was a great deal more Christ demonstrated to His disciples, but they are not written in this book. Christ only inspires what He considers to be adequate signs and evidence for the truths He wishes us to have at this time.

John 20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

And even more importantly, the words that come next were crucial, and written very specifically for the purpose of inspiring 'belief' in those that read them.

John 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

People talk about being involved with 'God's Work', and usually mean that they consider their organisation is doing that, but did Christ give us a definition of what the work of God's people is? Yes.

John 6:29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

Now this is the problem though, because in the Bible in the Old Testament in particular, it say sseveral times, (and repetition in the Bible is always for emphasis), that there is only One God. The Old Testament clearly says that there is only One God. The distinction of God's people, the Children of Israel was that very differently from all other peoples round and about, they worshipped the One God, whereas all the Gentiles had many gods and goddesses.

In the New Testament, there is the Father, and almost everyone says the Father is God, but is Jesus Christ God? If then we have the Father who is God, and

Jesus Christ who is God, then we appear to have two Gods, and that is not monotheism it is polytheism. The there are some that would assume that the Holy Spirit also is a personality, and He is God. Well if the Holy Spirit is God as well, we now have three Gods in one. Then we are told in the Bible that sometimes angels are called 'Elohim', and even human beings are called 'Elohim'. Do we have a plurality of Gods after all?

Or to revert to the original question, can Jesus be called God? Well according to the appraisal of Thomas, the answer is 'yes'. He said my Lord and my God, and Christ did not correct him on that statement. If we believe that 'all (original) Scripture is inspired by God, should we not accept those words?

When we look at who Paul said Christ really was, there are several Scriptures where he goes into the origin of things, the clearest is in Colossians 1.

Colossians 1:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 In whom we have redemption through his blood, even the forgiveness of sins: 15 Who (Jesus) is the image of the invisible God, the firstborn of every creature:

Jesus is the image of the invisible God, the firstborn of every creature (creation).

Some people say that Jesus Christ was a creation of God and has not lived for eternity like the Father has. This point will be looked at again later.

Colossians 1:16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or (angelic) dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all (these) things, and by him all things consist. 18 And he is the head of the body, the church ekklesia: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

This clearly identifies who Paul is talking about here.

Colossians 1:19 For it pleased the Father that in him (Christ) should all fulness dwell; 20 And, having made peace through the blood of his (Christ's) cross, by him (Christ) to reconcile all things unto himself; by him (Christ), I say, whether they be things in earth, or things in heaven. 21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he (Christ) reconciled. 22 In the body of his flesh through death, to present you (to the

Father) holy and unblameable and unreprouvable in his (the Father's) sight:

If Christ was the Creator of all things, we need to go back to the beginning of the account of Creation in Genesis which everyone is familiar with, and it is here that the Hebrew word 'Elohim' is used. Paul in Colossians has made it clear that it was Jesus Christ who created **all** things,

Genesis 1:1 In the beginning God created the heaven and the earth. 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved (began to 'flutter') upon the face of the waters.

Genesis 1:3 And God said, Let there be light: and there was light. 4 And God saw the light, that it was good: and God divided the light from the darkness.

In the next verses, it tells of God creating the days, then God created every living thing, heavens and so on. Who is the person that is doing the creating here in Genesis. He is called God. In most of these verses God is the Hebrew word 'Elohim' is a plural word, but in most of these verses Elohim is governed by singular verbs. God (plural) says (singular) thus and such.

We already know who the Creator of **all** things is from Colossians, it is Jesus Christ. It is plain from these two sections, one from the New Testament and one from the Old Testament, that Jesus Christ is the Elohim of Creation in Genesis.

There is more to this, when we look at John chapter one.

John 1:1 In the beginning was the Word (the Logos), and the Word was with God, and the Word was God.

Some make a big point that there is no definite article before the second word God here, so it means 'a' God. There is no problem with this, as the Word was God.

John 1:2 The same ('Word' - Logos) who was called God, was in the beginning **with** God (the Father).

This word 'God' in the Greek is a singular word because of the language of the New Testament. But you cannot have one person being **with** another unless there is plurality which there is in the Hebrew in Genesis, and as we see both of them are called 'God'. So in the very beginning verses of John, we have two personalities.

As we saw at the beginning of this article in John 26, Thomas the doubter called Jesus 'my Lord, and my God', and Jesus did not take exception to his statement

John 1:3 All things were made by him (by the Logos); and without him was not any thing made that was made. 4 In him was life; and the life was the light of men. 5 And the light shineth in darkness; and the darkness comprehended it not.

This section is talking about the Word, the Logos who **was** God. Now who is this Word, we need to be absolutely clear as to who this is referring to, so we go on to verse 14 of John 1.

John1:14 And the Word (Logos) was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Here again we have the distinction between two personalities, the Word, and the Father, and both of them are called God. Again making it clear that the Word who was God was Jesus Christ.

So can we have two Gods? In the O.T., it seems we can only have One God, but in the N.T., we have Jesus being called God. However there is only One God. The English language causes us to stumble a bit, but if we trust and believe the Bible, it will lead us into all the truth God wants us to have at any given moment.

John 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself (itself); but whatsoever he (it) shall hear, that shall he speak: and he will shew you things to come.

The Holy Spirit is not a person, and the words 'he' in this verse should be translated 'it'. We have to think carefully about what is being talked about in God's inspired Scriptures. So far this by no means completes all the identification of Christ, the Word, as being God.

In the prophecy in Isaiah which talks about the Messiah coming into this world at a particular time, to be born of a virgin, which gives a lot of details about the Christ to come.

Isaiah 7:10 Moreover the LORD spake again unto Ahaz, saying, 11 Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. 12

But Ahaz said, I will not ask, neither will I tempt the LORD. 13 And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? 14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

The name Immanuel literally means 'God with us'. This virgin was to bear the child Jesus, who was none other than God's Son, the Word (Logos) in Human form. This discourse continues in Isaiah 8 when the Bible as always interprets itself, and refers in verse 8 to **Immanuel**, and in verse 10 repeats this by spelling out the meaning of the name in words, **God is with us**. God always uses repetition for emphasis in the Scriptures.

Isaiah 8:8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O **Immanuel**. 9 Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. 10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: **for God is with us**.

So now we have ample evidence of God the Father, and God the Son. People still insist that we cannot have two Gods, but the Bible clearly states that there are two personalities that are called God. So Thomas was right to refer to Jesus as 'my Lord and my God'.

Who is this God, translated from the Hebrew Elohim who created the heavens and the earth? Well a little later on in the Book of Exodus, just before the actual Exodus when Moses was called to be the leader of the Israelites, another more personal name for God (Elohim) is introduced, and this is the Tetragrammaton YHWH possibly pronounced YAHWEH but the sound of the word is not important.

In Exodus 3, the story of the burning bush, God speaks to Moses and says:

Exodus 3:6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Identifying Himself as the God of the 'fathers' Abraham, Isaac, and Jacob (Israel) this is repeated in verse 13, 15, and 16, again for emphasis.

Exodus 3:13 And Moses said unto God (Elohim), Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? 14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

God was telling Moses that the name Moses should use when dealing with the Children of Israel should be 'I AM'. This use of the verb in fact is present continuous, as long as someone says I AM they are existing.

The tetragrammaton YHWH, Yahweh is made up of the Hebrew verb to be, and expresses the three forms of the verb, Y – WAS, HW – IS, H – WILL BE, past, present and future, or as one scholar coined it, the ETERNAL.

Who then is 'I AM'?

Exodus 6:1 Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. 2 And God (El Shaddai – God Almighty)) spake unto Moses, and said unto him, I am the LORD: 3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH (YAHWEH) was I not known to them.

Back to John chapter 8. The Jews were attacking Jesus.

John 8:57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? 58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

When Jesus uses the form 'Verily, verily...' this indicates great emphasis.

The Pharisees would have known perfectly well that Jesus was quoting the Book of Exodus, they knew that Jesus was referring to Himself as 'YAHWEH' the God of the Old Testament, and they were smitten by that, and hated Him the more for it, and wanted to stone Him. What does the author of Hebrews say about the matter.

Hebrews 11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter. 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming ***the reproach of Christ*** greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

The Bible clearly states that Moses chose to deal with Christ rather than enjoy the treasures of Egypt. Here the Holy Bible, the Word of God, is stating that the God, Elohim, Yahweh, or I AM that Moses served and was talking to was Christ.

And who does the Apostle Paul say in I Corinthians:

I Corinthians 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; 2 And were all baptized unto Moses in the cloud and in the sea; 3 And did all eat the same spiritual meat; 4 And did all drink the same spiritual drink: ***for they drank of that spiritual Rock that followed them: and that Rock was Christ.***

So the God, the Elohim, the 'Rock' that led the Children of Israel out of Egypt , was Jesus Christ.

Exodus 40:38 For the cloud of the Lord (Yahweh) was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

Deuteronomy 9:10 And the Lord (Yahweh) delivered unto me two tables of stone written with the finger of God (Yahweh); and on them was written according to all the words, which the Lord (Yahweh) spake with you in the mount out of the midst of the fire in the day of the assembly.

Then there is also the great powerful angel, an angelic creature, who gave the Ten Commandments to the Children of Israel, who was acting on the instructions of Yahweh (Christ).

John 1:18 No man has seen God at any time. The only begotten Son which is in the bosom of the Father hath declared Him.

Here John is talking of the Father.

John 5:37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

That could refer to those who were living at that time, however, in John 6

John 6:46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

We know that the Father is called God, but the God of the Old Testament was seen by people, so that 'God' could not have been the Father. Paul makes it clear that Christ was the God of the O.T. So perhaps to some this does not appear to make any sense. But it clearly does if only we will pay very close attention to what the O.T. and the N.T. are telling us in inspired words.

This word YHWH, Yahweh, which means the One who Was, One who Is, and the One who Will Be. When Professor Moffat came to the word in the O.T., he translated it as 'Eternal'. Jesus said 'before Abraham was I AM', but Jesus could have said, 'before Adam, I AM'. He could now say in the 21st Century, I AM, because that means in a state of continuous existence, and of course Jesus is alive today! As far as all this is concerned, Jesus has always existed, we read where He came into existence at some time.

The Father has existed from eternity. However the name Christ had as Yahweh in the O.T., also has an 'eternity' value in its structure. Sometimes Yahweh refers to God the Father, and sometimes to God the Son.

This is also found in the Book of Revelation.

Revelation 1:1 The Revelation of Jesus Christ, which God gave unto him, to

shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: 2 Who (John) bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

God the Father gave the Revelation to Jesus Christ, who sent it by an angel from heaven to John the Apostle, much like He did when he sent an angel to deliver the Ten Commandments to Moses.

Revelation 1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him (the Father) which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

So verse 4 sends grace and peace from God the Father, AND in verse 5:

Revelation 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

So very clearly, the Book of Revelation, the capstone of the entire Inspired Word of God, our Holy Bible, is sent from God the Father **AND** God the Son Jesus Christ to be delivered by an angel to John for him to write it down word for word.

Seven thousand times in the Old Testament the word Yahweh is connected to the God who Created the heavens and the Earth, who is separate from God the Father, who are ONE, and both are called and referred to as Yahweh.

This complex thought is hard to comprehend in the English language, however we have no problem with a man and his wife being one flesh, or one married unit. The Father and the Son are both God, and are ONE. All that is being done here is to read the Scripture unadorned with 'interpretation'.

Revelation 1:7 Behold, he (clearly Christ) cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. 8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is

to come, the Almighty.

Revelation 1:10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, 11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. 12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

This is the Alpha and the Omega talking here, the first and the last, identified with the Son of man identified once again with the One who Was-Is-Will Be.

Revelation 1:17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 ***I am he that liveth, and was dead; and, behold, I am alive for evermore,*** Amen; and have the keys of hell and of death.

So who is this talking, it has absolutely to be Jesus Christ.

So it is really interesting in the first chapter of the Book of Revelation both the Father and the Son, Jesus Christ called Yahweh both called God.

Is this difficult? Not if we understand properly what the Godhead is all about.

In the Book of Revelation, written by Jesus Christ, delivered to John by an angel, Jesus identifies Himself many times, using His other names, and his other attributes to emphasise that the final book of His word to us has His authority and imprimatur.

Revelation 2:8 8 And unto the angel of the church in Smyrna write; These things ***saith the first and the last, which was dead, and is alive;***

Revelation 2:12 And to the angel of the church in Pergamos write; These things

saith he which hath the sharp sword with two edges;

Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Revelation 2:18 And unto the angel of the church in Thyatira write; These things ***saith the Son of God***, who hath his eyes like unto a flame of fire, and his feet are like fine brass

Revelation 3:1 These things ***saith he that hath the seven Spirits of God, and the seven stars;***

Revelation 3:7 And to the angel of the church in Philadelphia write; These things ***saith he that is holy, he that is true, he that hath the key of David***, he that openeth, and no man shutteth; and shutteth, and no man openeth

Revelation 3:16 And unto the angel of the church of the Laodiceans write; These things ***saith the Amen, the faithful and true witness, the beginning of the creation of God;***

John was so overawed by the angel who was telling him all these things that he attempted to worship the angel, who rebuked him and explained that he was just delivering the messages, but told him to worship God.

Revelation 22:8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

Revelation 22:13 ***I am Alpha and Omega, the beginning and the end, the first and the last.***

Revelation 22:16 I Jesus have sent mine angel to testify unto you these things in the churches. ***I am the root and the offspring of David, and the bright and morning star.***

Revelation 22:20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. 21 The grace of our Lord Jesus Christ be with you all. Amen.

So the last thing Jesus Christ says in our Bibles is that He is coming quickly, and we have His Grace with us until He does.

Remember, the disciples of Jesus did not have the Holy Spirit, and so their comprehension of spiritual matters was still very limited.

John 14:8 Philip saith unto him, Lord, show us the Father, and it sufficeth us 9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

Philip, here is how it is! I am in the Father and the Father is in me! Simple!

John 14:10 Believest thou not that ***I am in the Father, and the Father in me?*** the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

Now once again, here is repetition for GREAT emphasis.

John 14:11 Believe me that ***I am in the Father, and the Father in me:*** or else believe me for the very works' sake.

Remember John 10! These are the inspired words of God, not of any man, God forbid! Christ says so clearly in His Word.

John 10:30 I and my Father are one.

And yet they are quite distinct from one another. When John baptised Christ, there was a voice from heaven:

Matthew 3:7 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

The Father was speaking of His Son. Two beings inseparable as One.

Ultimate Destiny is all about the Godhead.

Genesis 1:1 In the beginning God (Elohim – plural) created the heavens and the earth.

There is One who is plural. No contradiction!

Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them.

The verb God (Elohim) the verb 'make' and the pronouns 'our' are all in the plural. The word 'image' in this verse is singular.

We can use the fact that in the English language we have what are called collective nouns. The word 'army' is an example. There may be one army, for instance the British army, but the army is made up of many men. A family may be made up of several people, but it is one family with one surname. So here we have a Father, and a Son, clearly a Divine 'family' monotheistic God, with the surname 'Yahweh'.

When we come to the New Testament, we can all be ONE in Christ Jesus who is called our Elder Brother. We are God's children, in flesh now, but then in Spirit. Our destiny is to become integrated with the One Divine Family of God, the reason for our existence on this earth.

Psalm 82:6 I have said, Ye are gods (Elohim); and all of you are children of the most High. Quoted by Christ in John 10.

John 10:34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

There are many members that make up the one body of Christ even now, as we are 'in Him' at the right hand of the Father right now in type.

Ephesians 2:6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

That there is One God, and that Jesus Christ is an integral part of that One God is plain from the Scriptures, why is not plain also that we are part of One God? It is because so many have 'bought' the ideas and philosophies of human beings who cannot fathom the Godhead without the Spirit of God flowing in their minds.