

The 'One God' Issue

I have avoided the 'One God' issue for a long time because Jesus Christ said that He and His Father are One, and that was good enough for me as the reality of the Eternal God has to be much greater than human minds can comprehend or express. The ancient Celtic Church in England felt the same, and avoided the subject, saying that it was one of the Mysteries of God. Not only is the subject largely historical and does not *practically* affect what God requires of us today, but that Christ pre-existed with God from Eternity has always been the 'faith once delivered' within the Church of God, and so assumed as true by many of us.

Recently however, it seems that more people are being led to believe that Christ had no existence before He was born to Mary.

That concerns me, because these are my brethren, and should be aware of the many scriptures I have taken for granted over the years, so why have I believed as I do, and, in thinking about it, could there be spiritual danger in rejecting Christ's pre-existence?

Why? Because it logically and necessarily takes away from the rightful Glory of Jesus Christ, by removing His pre-existent, completely free choice to give up His Divine position, for the salvation of humanity, and by making Him less than Creator, it makes His sacrifice of less than adequate value to cover the sin of God's Creation, mankind, but it also impugns the character of His Father, who, according to that theory, expected His Son to do without a completely free choice. Thus both are robbed of glory, and some would say that is blasphemy, whereas both *gain* Honour by the alternative belief?

We will simply examine the scriptures to find the Truth, and what you or I do not understand is immaterial. We can't say any scripture is misleading or unnecessary, it's just there. Check on it, prove it, put the plain scriptures together, then believe them. That's our job. There will be a reason for apparent contradictions.

Before we begin, we should remember one of the most important rules of Bible study; always start from the scriptures that are easy to understand – that are clear of words that are doubtful, complex or rarely found any where else in the Bible. These are the sure foundation upon which we can build truth, thereby enabling us to comprehend less clear scripture and solve apparent contradictions.

Also, we should distinguish between the quality of evidence which is a statement of fact, and circumstantial evidence, circumstances from which only reasonable *inferences* may be drawn.

The place to begin is at the beginning, and we cannot go further back than John1:1. Now there are those who deny that this verse actually mentions an

individual called "THE WORD". They say that the 'word', Strong's 3056, means speech, an idea, or communication, and of course it can mean that, but what else can we gain from John 1:1? In the accepted Greek/English format, 'In the beginning was the Word, and the Word was with **the** God (Theon), and **a** God (Theos) was the Word'. What we *can* see here is that there are *two* Gods indicated, two different Gods, one preceded by the definite article, and the other without, and so given the *indefinite* article, "a". Now common sense tells us that this verse alone would blow the "One God" theory out of the water, if we believe it, for it is a clear statement, direct evidence, not circumstantial, but some find a way around these plain words, so let's see further proof, Revelation 19:13. 'He is clothed in a robe dipped in blood, and the **name** by which he is called is The **Word** of God.'

Can it still be denied that the 'Word' means an individual? Yes, it can, and by some it is, but that there be no doubt about the word 'name' here, it is Greek 'onoma' 3686, a name, authority character. (We see the identical word in Matthew 1:21, "She will bear a son, and you shall call his **name** Jesus, for he will save his people from their sins.") However, despite that, some believe that here it should be 'word', not Word, and that 'He is *called* the **word** 'Theos' – God', implying the name referred to is 'God' (the Father). But examine the whole chapter and the sentence itself. This chapter and sentence is obviously about the Returning Christ, who will rule the Earth with a 'rod of iron', verse 15, in His Kingdom (See Revelation 2:27) and whose garments are dipped in the blood of Armageddon and Bozrah. (See Rev. 14:14,19, Isaiah 63:1-4). NOT about the Father! And that false belief would again dishonour the One who is victorious at Armageddon, Jesus Christ. It is really quite difficult to accept that (a) it is not talking about Christ, and (b) that the name referred to is not the 'Word', but 'God'.

And, if we look at the Greek for Rev. 19:13, we see it is not "Theos" but 'Theou'.

That is, we find that 'Theou' is 'Theos' in the *vocative* case, which means, "relating to, addressing or invoking a person or thing.... Where you are talking to someone.... Where the referent of the noun is being addressed." (Vines) In this case, the noun is 'Theou', who is addressing the Word, and when we look at the verb 'called', we find it is in the imperfect tense, 'was being called'. Put together, the sense is "and the name by which He was being called is the Word by God" or "And the name by which God was calling Him was the Word." It is quite acceptable then, that the translators used 'his name by which he is called is The Word of God.' ESV. In order to come to a correct understanding we must use the original text with interlinear and lexicon help to establish the truth.

Psalms 45:1-7, long before Christ's birth, also clearly shows two Gods, two Elohim, and later also the plan of salvation and the kingdom of God: '{To the chief Musician upon Shoshannim, for the sons of Korah, Maschil, A Song of loves.} My heart is inditing a good matter: I speak of the things which I have made touching **the king**: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, **O most mighty**,

with thy glory and thy majesty.

And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, **O God**, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: **therefore God, thy God**, hath anointed thee with the oil of gladness above thy fellows.'

This Psalm is obviously prophetic, but that does not alter the fact that it refers to two Gods and an eternal throne for Christ. Strong's says about that 'for ever and ever' throne, "For ever, always, antiquity, futurity, long time (of past...)' once again indicating a pre-existent Being who sat on that throne.

So, as we saw in John1:1, *even before the creation of the universe*, the earliest biblical information indicates that two beings existed together in eternity who were God. These are indisputably clear and definitive statements, so why should some ignore such basic evidence? Yes, we should be prepared to examine *all* the scriptures on the subject, but always giving priority to the clear and definitive information, and together these verses are definitive, so the question remains.

Of course, once we see from the clear scriptures that Elohim is plural and that both were involved in Creation, though Christ was the *instrument* in his Father's hands relating to Israel, most **apparent** contradictions will disappear. Why should the Father make it so complex? Could it be that he wants to see just how many of us have faith in Jesus Christ's words: "I and my Father are one...."

John 10:30? After all, that seems to be a key to this subject! We should understand though, that the Levites knew only one God! They did not know God the Most High at all and knew nothing of Christ being One with His Father, and so often write of their belief in just one God, and the God they knew (Christ) does not enlighten them.

For example, in Isaiah 45:5 where God talks to Cyrus, He does not trouble to explain that plurality to Cyrus, no more than He does for the Israelites, for it would not at that stage be understood, 'I am the LORD; there is no other God. I have equipped you for battle, though you don't even know me,' but in verse 23, as the margin shows, *that* God is Christ. 'By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: **'To me every knee shall bow, every tongue shall swear allegiance.'** (Compare Romans 14:11, Philipians 2:10).

Let us move on towards the Creation, pausing at John 17:5 on the way: 'And now, Father, glorify me in your own presence **with the glory that I had with you before the world existed.'** It is hard to dispute what this means. It confirms John 1:1, confirming that Christ 'had' - 'to have or hold', that glory with His father *before* the world existed. (Greek Kosmos, which Thayer's Greek Lexicon and Vines, say denotes the earth, or the universe.) The same chapter reconfirms Christ's pre-existence in verse 24: 'Father, I desire that they also,

whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me **before the foundation of the world.**' These scriptures, in **Christ's own words**, present the undeniable Truth to the believer!

Now let's go to Genesis 1:1, '**In the beginning, God created the heavens and the earth.**' The word God here is 'elohim'. Its origin is the singular word elohah, and elohim is the plural. It is translated 'god' 45 times, gods 204 times. Thus in Genesis 1:26, it is no accident that we find, 'Then 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 birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.'" We find the same usage in Genesis 3:22 and Genesis 11:7, 'Then the LORD God said, "Behold, the man has become like **one of us** in knowing good and evil. Now, lest he reach out his hand and take also of the tree of life and eat, and live forever—" and 'Come, **let us** go down and there confuse their language, so that they may not understand one another's speech."

There are *still* those who are unable to accept what we have seen so far, and once again *reject* God's words, plain though they are, as though they are not clear or significant. **Together**, the two Elohim planned Creation, but it was given to *one* to carry it out – the One who became Jesus Christ. That is why we see the singular form of the verb 'created' in verse 27, '**created he him**'. The word Elohim can be used for both or either, for both were joint Creators, necessitating the use of the plural 'us' in the several instances in Genesis, and in Isaiah 6:8, '**And I heard the voice of the Lord saying, "Whom shall I send, and who will go for **us**?....."**

This *duality* of Creation is made plain by several scriptures:

1 Corinthians 8:6, '**yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, **through** whom are all things and through whom we exist.** Strong's - 'through' here, means 'channel of an act'. No one less than God can be a Creator.

Hebrews 1:2, '**but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world.**' No comment needed.

John 1:3 '**All things were made through him, and without him was not any thing made that was made.**' See above (1Corinthians 8:6) for meaning of 'through'. That Creation came about *through* Christ, proves that duality!

The patriarchs such as Abraham, who were to play key parts in God's Plan, *did* know the Most High God, Genesis 14: 19, '**And he blessed him and said, "Blessed be Abram by God Most High, Possessor of heaven and earth;** This was spoken by Melchizedek, who we know to be the one who became Jesus Christ, again showing the duality. King David too understood the duality of God, as seen in his words, "**The Lord Said to My Lord....**" Mark 12:36.

Other verses plainly speak of Christ's 'hands on' part in Creation:

Colossians 1:16, 'For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions [angels, spirit beings] or rulers or authorities—all things were created through him and for him.' The following verses 17-18, confirm that verse 16 talks of Jesus Christ, but still some deny this means what it says!

Hebrews 1:8-10, But unto the Son he says..... 'You have loved righteousness and hated wickedness; therefore God, your God, has anointed you with the oil of gladness beyond your companions.' And, "**You, Lord, laid the foundation of the earth in the beginning, and the heavens are the work of your hands;** Once you believe John 1, and understand the Israelites did not know the Father, it is obvious who this refers to. Two OT Psalms are quoted here, Psalm 45:7 and 102:25. By combining a prophetic one about Christ and His Bride the Church (45) with one which mentions the Creator (102:25) we have further proof of Christ's eternal creative existence.

Revelation 3:14, 'To the angel of the church in Laodicea write: These are the words of the Amen, the **faithful** and true **Witness**, the **Originator** of God's creation.' Berean Study Bible.

Rev. 1:5 says, 'and from Jesus Christ **the faithful witness.....**' so this is referring to Christ. Theyers Greek Lexicon says of the word here translated 'Originator', "That by which anything begins to be, the origin, active cause. (Strong's 746 – Beginning, Origin)

It is significant that here in Rev. 3:14, Christ addresses the *deceived* Church at the end of the age – the Laodiceans; the church that is full of pride in what they believe, but in reality are wretched, **blind** and naked, needing 'eye salve,' v18, *unable to see the true glory of Christ.*

Once we have accepted the evidence from these definitive statements, we can recognise who is being referred to when we compare Colossians 1:16 with scriptures which some believe relate to the Father, such as Nehemiah 9:6: Colossians 1:16, 'For **by him all things were created**, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and for him.' There is nothing in this verse which is doubtful or unclear. It even repeats it for emphasis and the word 'by' denotes position and **instrumentality**. Christ was acting as the executive arm of His Father to be, His instrumentality in Creation, though both had planned it out.

Nehemiah 9:6, "You alone are the LORD. You made the skies and the heavens and all the stars. You made the earth and the seas **and everything in them.** You preserve them all, and the angels of heaven worship you." Here the Levites speak, *who knew only one* of the two Creators, *never having heard of the Lord Most High*, but if they did, it might explain why they used the Hebrew word 'bad', translated 'alone', but of which Strong's defines: 'separation, a part...of the body' and Brown-Driver-Briggs, a 'concrete *part*'. For them there was only one God. The Levites here unknowingly addressed Christ, the only God they knew, who was the 'hands on' Creator. With our understanding that Elohim is plural but also one God with Christ, these seeming contradictions

need no longer be confusing, though the concept *is* hard for us to grasp, which is why so many have just avoided this issue.

It is a fact that we in the NT era know more about God than those before Christ's birth to Mary. This indicates that God does not consider the issue to be of vital importance to salvation, and it has been rightly recognised by some as a Mystery of God, beyond the full grasp of mere humanity. But if it is hard for us to grasp this subject, when we have the New Testament with Christ's words explaining to the Jews that they did not know The Father, and that He and His Father are One, how could we expect Him to attempt to explain it to the Israelites even *before* His incarnation as Jesus Christ? It would have been quite impossible, and in that day, when men often worshipped false gods, it was best to stress that their God was one God, Creator of all, despite the fact that those words would be difficult for us, much later.

Lets see more evidence in Psalm 82:5-7.

They have **neither knowledge nor understanding**,
they walk about in darkness;
all the foundations of the earth are shaken.

I said, "You are gods,
sons of **the Most High**, all of you; (See the separation here, between
Christ's words and His
nevertheless, like men you shall die, reference to The Most High, revealing
the two of them)
and fall like any prince."

The first and last verses of this Psalm speak of the Judge of all the earth, **Jesus Christ** (Matt 25:32). He is reproofing Israel for their unjust judgement. He says they know not, verse 5; they know not the Father, as in John 15:21, '**But all these things they will do to you on account of my name, because they do not know him who sent me.**' He goes on to tell them that they are children of the Most High, *differentiating* between Himself, (**I**) and His Father to be, the Most High. Later in the NT., Jesus says something very interesting about these verses, John 10:35, '**If he called them gods to whom the word of God came—and Scripture cannot be broken,**' That is, He admits that He, as the 'Word', 'came' to them and spoke these words!

So, here is the Judge of all the earth, Jesus Christ, admonishing Israel, differentiating between Himself and the Most High, and admitting that He, as the Word, came to them, telling them that they *are [may become]* gods, in the *Old Testament, long before His birth to Mary!*

The 'Most High' is mentioned throughout the Bible but is not active in the OT except in relation to the key players in His Plan, Abraham, Moses and David. He is the king over all the earth but is unknown to Israel, 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.**'

And John 8:55, '**But you have not known him. I know him. If I were to**

say that I do not know him, I would be a liar like you, but I do know him and I keep his word'.

But Moses talked face to face with the Lord! Deuteronomy 5:4, 'Thus the LORD used to speak to Moses face to face, as a man speaks to his friend,' as did Jacob in Genesis 32:30, 'So Jacob called the name of the place Peniel, saying, "For I have **seen God face to face**, and yet my life has been delivered." **No one** has heard the Father's voice, or seen his shape, as we have read (John 5:37). But, Exodus 24:9-10, 'Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, **and they saw the God of Israel.** There was under his feet as it were a pavement of sapphire stone, like the very heaven for clearness.'

So now we know *whose* voice they all heard at Sinai and whom some saw. It had to be Yahweh, the proper name of the God of Israel, Deuteronomy 5:22, "'These words **the LORD spoke to all your assembly** at the mountain out of the midst of the fire, the cloud, and the thick darkness, **with a loud voice;** and he added no more. And he wrote them on two tablets of stone and gave them to me.' **It could not have been the Father! (John 5:37, John 6:46)**

Here is more plain evidence that the Lord God, the one who became Jesus Christ, is the one who constantly interacted with Israel throughout the Old Testament. Acts 7:44, 'Our fathers had the tabernacle of witness in the wilderness, as he had appointed, **speaking** unto Moses...' so it is no surprise that the Apostle Paul confirms this in 1 Corinthians 10:4, 'and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, **and the Rock was Christ.**'

Further evidence that Christ is the God of the Old Testament occurs in three sets of scriptures which show that they are one and the same: Philippians 2:10, 'so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and Isaiah 45:23, 'By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: 'To me every knee shall bow, every tongue shall swear allegiance.'

Isaiah 44:6, 'Thus says the LORD, the King of Israel and his Redeemer, the LORD of hosts: "**I am the first and I am the last;** besides me there is no god, and Revelation 1:11, and verse 17 'When I saw him, I fell at his feet as though dead. But he laid his right hand on me, saying, "Fear not, **I am the first and the last.**"' **Also Rev. 22:13, and 20 where we find proof that it is Jesus speaking!**

Exodus 3:14, 'God said to Moses, "I AM WHO I AM." And he said, "Say this to the people of Israel: ' I AM has sent me to you,'" and John 8:58, 'Jesus answered, "I tell you the truth, before Abraham was even born, I Am!" NLT.

You could also look at Ezekiel 1:24 onwards through the next chapters where the Almighty is both seen and heard by Ezekiel, the prophet!

It becomes very clear that there were two Beings from Eternity and that we

have seen that the Father was virtually unknown to Israel during the Old Testament, but the Lord God had talked with and been seen by the patriarchs and was active throughout in his dealings with Israel.

Lets pause to think. Would God's desire to reproduce Himself, actually work if He had been alone? If He was the lone Creator, he would face an insoluble problem. Sin had entered the world through Adam and Eve, and with sin came death. Only the death of the *Creator* responsible could cover the sin of *all* His Creation mankind. And yet, if He became a man to die, as did Christ for us, who would resurrect Him? He would remain dead; His plan would fail. Christ's death, as a *man* no longer equal to God, despite being the Son of God, may not cover the value of His Father's human Creation.

But with a trusted partner, with two Beings, who are *as one*, which is the picture in the Biblical requirement of *physical* pro-creation, Creation could progress. Not all *marriages* ever achieve such a close relationship, which was vital if Christ was to be confident that He would regain the glory they shared before the world began. John 17:5, '[And now, Father, glorify me in your own presence with the glory that I had with you before the world \[kosmos\] existed.](#)'

Although Christ has permanently subjugated himself to His Father, He has already regained much of His pre-existent Glory and will gain more when He too gains many children of His own through His Wife to be, the Church, in the future.

This is the God whose humility allowed Him to give up His Divinity in love for His Creation humankind, in order that humans may fulfil the Plan made with the Most High, and join the God-kind. He did not leave us in the dark about this process either, **if only we will believe!**

Philippians 2:5-8, '[5Let this mind be in you, which was also in Christ Jesus: 6Who, being in the form of God, thought it not robbery to be equal with God: 7But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: 8And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.](#)'

This whole scripture reveals the lowliness of mind by which Christ provides us an example of selfless sacrifice. We should understand "in the form of God", verse 6, to mean exactly the same as "form of a servant" in verse 7, ie. **not** the outward shape, but the essential characteristic of the subject. Vines explains: 'Greek "morphe" [form] is therefore properly the nature or essence.... "Morphe Theou" is the Divine nature actually and inseparably subsisting in the Person of Christ.'

So, WHEN was this? When He was equal with God, 'Greek *Isos* - equality, equal in substance or quality.' This could only be when He pre-existed, for as the 'Son of God', He did not have equality, having set aside His right to His Divine glory and power, to become a man, in order to identify with man's sins.

Again in verse 7, "made himself of no reputation' or as most translations of the Greek 'ekenosen' have it, '*emptied himself*'; that is He *chose* to become a servant. '*Made in the likeness of men*', means in the figure or shape of men, **in opposition to the use of the word 'form'** in the previous verses; '*took upon Him*', the Greek 'lambano', to take, receive, emphasises the volition, the *deliberate choice* of the receiver, to be made in the likeness of men. This would not have been possible unless Christ pre-existed, would it?

After Christ's sacrifice for mankind, His Father restored Him to His previous Glory, John 17:5, 24. "*And now, Father, glorify me in your own presence with the glory that I had with you before the world existed....*" because you loved me **before** the foundation of the world." The word 'world' is the Greek kosmos. always translated world but also meaning universe, hence our word, "cosmos".

So, now we come to Jesus Christ's use of the words, "*I and my Father are one,*" John 10:30. His words caused an extreme reaction from the Jews, as they knew only one God, the one who spoke to them at Sinai, and could not understand Christ's relationship with his Father. So it is still today. Some know only only one Elohim because *they do not believe* the scriptures we have examined, including **the direct words of Christ.**

The god of this world seeks to blind our minds to God's Plan, 2 Corinthians 4:4, '*Those whose intellects the god of this world has blinded, because they do not believe, [Christ's words] lest the light of The Gospel of the glory of The Messiah, who is the image of God, should dawn upon them.*' Aramaic Bible in Plain English. **This disbelief** actually prevents them from seeing the true Glory of Christ, as we saw in Philippians 2.

The Jews are partly responsible for this because of their belief that Deuteronomy 6:4 means that there is only *one* God, despite what we have seen, though *they* do not have the New Testament to help them. This confusion comes about because it is a clause unlike any other in the Old Testament, not having a verb. In the Hebrew, Deuteronomy 6:4, '*Hear Israel Yahweh our God Yahweh one.* It has variously been translated:

The lord our God, the lord is one.
The Lord our God is one Lord.
Our one God is Yahweh, Yahweh.
The Lord our God is the only true God.
Our one God is the Lord the Lord.
Jehovah our God is one Jehovah
Our one Elohim is the Lord the Lord

I'm sure you can see why the confusion. This verse is not clear or definitive, and consequently we must use the clear verses we have seen, *ahead of it*, in coming to a conclusion, but we should note that the word 'one' here from the Hebrew word 'ehad', expresses a compound unity, unlike 'yahhid', which would mean a *single* one.

Similarly, in Mark 12:29, Greek, 'Hear this O Israel Lord the God of us Lord one is,' can indicate two different Beings, one preceded by the definite article [The Father] one without, just as in John 1:1. The word 'one' here is 'heis'. In John 10:30, the same word in Vines dictionary is stated to mean 'metaphorically union and concord'. It is Strong's 1520, (as in John 10:30, "I and the Father are one,").

As we have seen, the Father and Christ had to be **as one** for their Plan to work, and now we who God has chosen, must learn to become one *with them* for their Plan to succeed. John 17:21-24, 'that they may all be one, just as you, Father, are in me, and I in you, that they also may be in us, so that the world may believe that you have sent me. The glory that you have given me I have given to them, that they may be one even as we are one, I in them and you in me, that they may become perfectly one, so that the world may know that **you sent me** and loved them even as you loved me. Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world.' One goal, one mind, one character and one Spirit.

So, Christ is called Theos in John 1:1, and that is why it is dangerous to rob Him of that Glory when, as we have seen, He was the 'hands on' Creator. No wonder Thomas acknowledged Him as his God in John 20:28, 'Thomas answered him, "My Lord and my God!" (Theos, *without* the article as opposed to *with* the article when it is the Father). This caused no reaction from the disciples, who were well aware of Matthew 1:23, "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, **God with us**).'

Even Christ's Father recognises Christ's *eternal* divinity, Hebrews 1:8, ... **But God said about his Son, "Your throne, O God, is forever and ever,"** 'forever', in the Greek implying, Strong's, 'from the same as 'aei' 'an unbroken age, perpetuity of time, eternity.' Vines has it 'AEI is used (a) of continuous time, signifying unceasingly, perpetually.' Can any of us afford to ignore the Father's acknowledgement?

So far we have seen easy to understand, clear scriptures which have largely been statements of fact, but there are scriptures which *seem* to contradict them, and these are the origin of the 'One God' belief. For example, one which the 'One God' adherents quote is Psalm 83:18, 'that they may know that you alone, whose name is [also] the LORD, are the Most High over all the earth.' The Most High is The Father but the word 'alone' is once again Strong's 905 "bad", meaning separation, a part,' as we have seen, and this gives a false understanding to those who ignore the foundational evidence, but even without this, the sentence is true, for Christ would never claim to be The Most High.

However, what we have learned from the clear, direct evidence of God's statements of fact, is that there is The Most High who is the Father, but who was not known to almost all Israel during the Old Testament, *and* His Joint Creator, who *did* interact with Israel throughout. He *was* heard and seen by many, and quite voluntarily chose to empty Himself of His eternal glory and

give His life as our Creator and our Saviour to pay the full price of our sins so that their Plan to expand the God family could be fulfilled. With this knowledge, **the seeming contradictions disappear** and Gods Plan progresses.

If you need *further* clear proof that Christ was the God of the old Testament, read the whole of Isaiah 50 and 51. Here Christ (50:4-6, 51:5,9) says He put His wife Israel away for her transgressions (50:1) He dried up the sea for Israel to pass over, clothes the heavens with blackness (50:2-3, 51:9-10) and stretched forth the heavens and the earth (51:13).

Israel was a type of the obedient Church, spiritual Israel, who will marry Christ on the sea of Glass, before His Father's Throne, (Revelation 14:1-5, 15:2) thereby proving that it was **not** the Father who previously married Israel, for if that were so, it would be incest, 1 Corinthians 5:1, 'It is actually reported that there is sexual immorality among you, and of a kind that is not tolerated even among pagans, for a man has his father's wife.'

Jesus Christ is one with His Father and we must become as one with Him and thereby one with the Father if we hope to marry Jesus Christ. Now think again. Who married Israel at Sinai? We have seen that it could not have been the Father. God in the Old Testament (Christ to be) was betrayed by His wife's adultery, but she will not remain rejected, Isaiah 54:4-8. There, we find the future phase depicted, where the **Messiah, Israel's Maker, returns to claim His captive adulterous wife**, put away for unfaithfulness, and now childless and desolate. Then she will be gathered into converted Israel from her exile. In verse 4 the Lord Jesus speaks directly to His previous wife:

Do not be afraid, for you will not be put to shame;
do not be humiliated, for you will not be disgraced.
For you will forget the shame of your youth,
and remember no more the reproach of your widowhood.

**For your husband is your Maker—
the LORD of Hosts is His name—
the Holy One of Israel is your Redeemer**

[Yes, Christ is Holy, as are we,

through Him,

He is called the God of all the earth.

1Corinthians 1:2]

For the LORD has called you back,
like a wife deserted and wounded in spirit,
the wife of one's youth when she is rejected,"
says your God.

For a brief moment I forsook you,
but with great compassion I will bring you back.

In a surge of anger

I hid My face from you for a moment,

but with everlasting kindness I will have compassion on you,"

says the LORD your Redeemer.

His wrath is over, the mountains will be removed as the earth is returned to Eden again, in His Kingdom, and His kindness heals the traumatised remnant of Israel, verse 10:

Though the mountains may be removed

and the hills may be shaken,
My loving devotion will not depart from you,
and My covenant of peace will not be broken,"
says the LORD, who has compassion on you.

The returned Christ, with the help of His Bride, (See Revelation 19:6-9) will become 'The Everlasting Father' of an endless multitude of spiritual children, Isaiah 9:6, 'For unto us a child is born, unto us a son is given: and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, **Everlasting Father**, Prince of Peace.' At last Christ will see **His** own spiritual children grow, regaining even more of that equality and Glory He had with His Father!

The plan will now continue on to the New Heavens and the New Earth, when at last the Father will arrive, but I believe most of us have seen the answer to the question we were seeking, **directly from God's words**, and we know that it will continue, with a growing family of God, beyond the pages of the Bible!

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I have already admitted that this subject is hard to understand, maybe too hard. The Divine Nature makes that unavoidable, so please be patient and maybe read through again, looking up the longer scriptures which were not displayed. If we have based our conclusion on the plain scriptures, or even if we can't decide right now, God will eventually put us right and we remain united by our faith and our love for our Brethren.