

MAN'S DIVINE NATURE
John 10:34, Psalms 82:6
By Raymond White

The Bible has so much to say about man's sin nature that we tend to forget that it also has a lot to say about man's divine nature. With all our foibles and follies, it is God's intent that we become like him.

***Genesis 3:22** And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever :**23** Therefore the LORD God sent him forth from the garden of Eden.*

This verse asserts that Adam and Eve's "fall" was in fact a promotion of sorts. That by presuming to eat the fruit, man gained the knowledge of good and evil and thus became as the Gods.

***Exodus 4:16** ...thou shalt be to him instead of God.
Exodus 7:1 ...I have made thee a god to Pharaoh...*

God made Moses a god to Pharaoh.

***Psalms 8:5** For thou hast made him a little lower than the angels... :**6** ...thou hast put all things under his feet.*

Wrong. This faulty translation fails to make the Bible's real point. The Hebrew is Eloheim and should be translated: "a little lower than the gods."

And the next verse is far reaching in its scope. How much is "all"? How about the entire universe under our feet? How about even the ability to create universes? Do we have any limits? Thanks to modern science, the human race seems to be on a fast track to finding out what limits there really are, if there are any.

***Psalms 17:15** As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.*

In our afterlife, when we awake from death, we will have the likeness of God. What exactly "likeness" means is not so clear. It may mean appearance or it may mean all of God's attributes: to be like.

***Psalms 82:6** I have said, Ye are gods; and all of you are children of the most High. :**7** But ye shall die like men...*

God clearly assigns to mortals the station of godhood. We are gods because we are his children. Like father like son. So the Mormons are not heretics to draw attention to this Biblical fact. Those who are annoyed by this truth try to mitigate it with the "But ye shall die like men." That is a long stretch, and irrelevant. Yes, we fell and became

mortal and sinful, but that is a complete aside from the fact of our initial and final destinies: to be and to become what our Father in Heaven is. On this issue, the Mormons have it exactly right. But then, there is this verse which upsets everything —

***Isaiah 43:10** ...before me there was not God formed, neither shall there be after me. :11 I, even I, am the LORD; and beside me there is no saviour.*

I would be dishonest to ignore contrary evidence and this verse certainly is that. If there is only one God, none before and none after, how can we be gods alongside of God?

This verse is not just problematic for divine man doctrine, it is also problematic for trinity doctrine. In other words, if there is only one God, how can there be a God the Father and a God the Son and a God the Holy Ghost? So my claim is that any argument that untangles the trinity complication also untangles the divine man complication. For if there are three gods who are one God, then why not a million gods who are one God?

But then one might argue: “But the Bible presents trinity doctrine to us so that has to be defended. It doesn’t present divine man doctrine.” I argue back, “Oh But the Bible does present divine man doctrine to us (***Psalms 82:6***) and so it too must be defended.”

So then, how do we defend trinity and divine man against ***Isaiah 43:10-11***?

My answer to that is to notice that “God” is “Eloheim” which is a plural.

So who is Eloheim, this one God who is a plural? Answer: They are the godhead (or trinity), the Father, Son, and Holy Ghost. And we are, as Jesus said —

***John 17:21** That they all may be one; as thou, Father, art in me, and I in thee, that they may be one in us: that the world may believe that thou hast sent me. :22 And the glory which thou gavest me I have given them; that they may be one, even as we are one: :23 I in them, and thou in me, that they may be made perfect in one...*

But maybe the oneness is only figurative. If that is the case, then that creates an impossible problem. For if us being one with God is figurative, then Jesus being one with God is also figurative and that denies the trinity. Whatever oneness means for the Father and Son, it also means for the Father and Son *and us*. Jesus’ words are emphatic, and the more so since he gives us his glory. What does that make us if not God? What he is, he is making us. It is impossible to escape that conclusion. To cast the idea in concrete —

***Isaiah 44:6** ...I am the first, and I am the last; and beside me there is no God.*

Isaiah’s God says: beside me there is no Savior (***Isaiah 44:10***) and no God (***Isaiah 43:10***). But Jesus identifies himself by the name, “the first and the last —

***Revelation 1:11** ...I am Alpha and Omega, the first and the last... :17 ...I am the first and the last. :18 I am he that liveth, and was dead; and, behold, I am alive for ever more...*

Thus he is both God and Saviour. So, if beside Jesus there is no God, and beside God there is no Saviour, well, how can all that be true, or even make sense?

The more so since, all over the gospels, Jesus submits to his father. So, how can this be? How can Jesus, who submits to his father, be Isaiah's God beside whom there is no God and no Saviour?

All of that is so full of contradictions that the only way to resolve it is with my previous argument: Eloheim is a plural and that allows *them* to be the one God. But it also allows *us* to be one with that one God who is a plural.

Luke 3:38 Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

This pedigree of Christ identifies Adam as the son of God in exactly the same way as it identifies Seth as the son of Adam. God, after creating the world, did not "create" man but "pro-created" man. We really are his children. This is not figurative.

Luke 15:31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

Yes, this is just a parable, The Prodigal Son. But how much of this parable did Jesus really mean? If Jesus really meant it, the father said to the faithful son, "All I have is thine." Now, if we are to understand the father as God, and the sons as ourselves, then God is saying to us, "All I have is thine," and "all" is a lot. But it's just a parable.

John 10:34 Jesus answered them, Is it not written in your law, I said, Ye are gods? ***:35*** If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

This, on the other hand, is not just a parable, it is a clear assertion. Jesus said, "I and my father are one." They said, "You are making yourself God so we must kill you." His defense here is, "Not quite. Yes, I said, 'I and my father are one' but that is inescapably inferred from *Psalms 82:6*... *Ye are gods*." What he said then is this: I am god is in the same sense that you are gods. So once again, to defend the notion of trinity or Christ's divinity is also to defend the notion of man's divinity. The two are conjoined. And we'll see even more of that.

Acts 17:28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

We might haggle over the meaning of "children" of God, but how can we haggle over the meaning of "offspring" of God? Offspring means progeny. God not only created us, he pro-created us. We are literally and not figuratively God's children. We are of the race of God.

Matthew 11:27 All things are delivered unto me of my father...

Hebrews 1:2 Hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the worlds;

It would be pointless to say that we are co-inheritors with Christ until we know what Christ inherits. These two verses settle for us that Christ inherits everything. And that means really everything. “The worlds” meaning the universe which he created.

Romans 8:16 ...we are the children of God :17 And if children, then heirs; heirs of God, and joint-heirs with Christ...

Whether we were born to divinity or not is not the issue here. The issue here is that God makes us heirs of Christ’s divinity, like adoption. So, while we might haggle over whether we were born to divinity or not, the end result is the same. What Jesus is, is what we will become. If Jesus is God, then that is what we will become.

1 Corinthians 3:21 ...all things are your’s; :22 Whether...life, or death, or things present, or things to come; all are your’s;

That’s pretty inclusive. “All” is a lot. And “all” must include godhood, or it wouldn’t be “all.”

1 Corinthians 13:12 ...but then shall I know even as also I am known.

Someday I will be omniscient. As much as God knows me, that’s how much I will know.

Galatians 4:7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

This emphasizes the role of son-ship. We are not merely servants who receive gifts from an estate, we are sons who by inheritance step into the role of the father.

Revelation 21:7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

This underscores once again our son-ship to God and connects it to universal inheritance, inheriting all things. And all things is big. In other words, there is nothing God has that we won’t inherit. That’s divinity. That is our destiny.

Now this is conditional. Only “he that overcometh shall inherit all things.” But clearly that is God’s intent for all of us and the divine potential for each of us. And we humans, individually and collectively, should raise our sights higher and strive to become what God is. Actually, we do seem to have charted that course already, and that’s good.

This discussion would not be complete without a frank discussion of Mormon theology, since Mormon theology hinges on this very issue. Here is what Mormon scripture says —

Doctrine And Covenants 132:20 Then shall they be gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue; then shall they be above all, because all things are subject unto them. Then shall they be gods, because they have all power, and the angels are subject unto them.

This Mormon doctrine, that man is intended to become gods, is deemed by all other Christian churches to be heretical. But, in light of the Bible verses I have discussed, it doesn't seem so heretical, does it? This Mormon verse just goes to the blunt conclusion.

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Now let's have some fun with this.

Jesus healed people. And from that we learn, not only that Jesus is loving and powerful, but also that people can be healed — by people! Thus the entire medical profession took its cue from Jesus. He was, as he said, “the way” — not just the way to a better afterlife in heaven, but also the way to a better here and now.

Here is his broad admonition to the whole human race —

John 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

This verse is not just pointing us to a better, next life, it is also pointing us to a better here and now.

How many lepers did Jesus cure? Ten for sure, maybe dozens, maybe hundreds. Who knows. How many lepers has modern medicine cured? Thousands? Millions? Who knows. But one thing is for sure: because Doctor Hanson followed Jesus' lead and thought, “we can cure this,” he found a way. We can now cure leprosy.

How many blind people did Jesus cure? How many deaf people? Now the real question: How many dead people did Jesus raise? Four, plus himself made five, that we know of. Maybe more.

Here's my point: Whatever God did through the man Jesus, he was showing us “the way”; in other words, what Jesus did, we can do too. We say to God, “Fix our problems.” He answers, “*You* fix them. That's why I gave you dominion.”

Well then, what else did Jesus do? I could make a list but you can too. But to get directly to the point, Jesus created everything.

John 1:3 all things were made by him

Colosians 1:16 by him were all things created

Hebrews 1:2 by whom [Jesus]...he [God] made the worlds.

So, where does that put us? We, who are *joint heirs* (**Romans 8:16-17**) with Christ, have a big job ahead of us. Here then is my list of things that I believe God has in mind for us to do —

1. Cure every disease;
2. Make ourselves immortal with avatar bodies;
3. Learn what “ghosts” are and resurrect all our ancestors;
4. Achieve world peace by making war pointless;
5. Save planet earth, even when the sun novas;
6. Terraform Mars, but first move it close and make it bigger;
7. Terraform Europa and a bunch of others;
8. Build ring worlds around the sun;
9. Export people from earth to wherever;
10. Defeat the limit of the speed of light, travel the universe;
11. Make computers pointless by transcending human minds;
12. Make planets;
13. Make stars;
14. Make galaxies;
15. Make matter from scratch;
16. Mine black-holes by raining anti-matter down into them;
17. Save the universe so that dark energy doesn’t evaporate it;
18. Discover the infinite parallel universes and travel to them;
19. Create our own universes, create our own “big-bangs”;
20. Finally, and most importantly, people who are entangled by temple covenants shall remain in love forever.

All of that is the universe (or universes) that I envision for us. That is what God gave us, and, I expect, what he meant by “dominion.”

So, let’s get to it and conquer *everything*. Oh. We’ve already started, haven’t we? Well, that’s good then. Let’s keep at it.

Genesis 3:22 *And the LORD God said, Behold, the man has become as one of us...*

Genesis 11:6 *...and this they have begun to do: and now nothing will be restrained from them, which they have imagined to do.*

We are on a collision course with our destiny. We cannot avoid it nor should we want to. So let’s embrace it, and pursue it with all the will and passion that we, God’s children, can muster.