

JESUS

The God of
The Bible



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Jesus:
The God of the Bible

A Biblical Exploration

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Isaiah 9:6

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.

Chapter 1

Introduction: The Divinity of Christ

The concept of Jesus Christ being God Himself is a fundamental tenet of Christian theology. This book aims to explore this profound truth through a careful examination of the King James Version (KJV) of the Bible, tracing the concept from the Old Testament through to the New Testament.

The divinity of Christ is not merely a New Testament revelation but a truth woven throughout the entire biblical narrative. From the creation account in Genesis to the prophetic visions of Revelation, the Bible presents a consistent picture of the eternal, divine nature of the One who would come as the Messiah.

In John 1:1-3 (KJV), we read:

"In the beginning was the Word, and

the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."

This passage introduces us to the eternal existence of the Word (logos in Greek), which is identified as Jesus Christ. It explicitly states that the Word was not only with God but was God Himself, establishing the divinity of Christ from the outset of John's Gospel.

Throughout this book, we will delve into various aspects of Christ's divinity, examining Old Testament prophecies, Jesus' own claims, His miracles, death, and resurrection, and the early church's understanding of His nature.

However, when approaching this subject, a major problem arises. When we say that Jesus is God, most modern Christians today take that to mean He is a part of the God-head...separate and

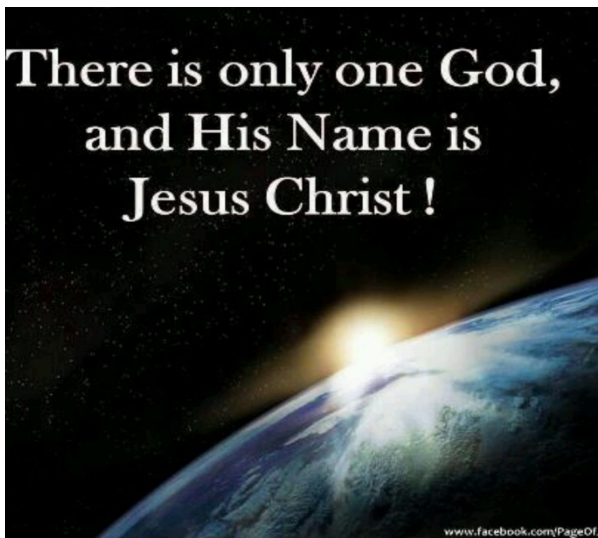
distinct from God the Father. In this book, we will dispute that view and make the assertion that Jesus is the one and same God that we call “Father”. And further, we will show that Holy Spirit is the very say God as God the “Father” and God the “Son”. We will start with the concept of the Trinity, it's origins, and it's fallacies. From there we well show that Scripture teaches the Father, the Son, and the Holy Spirit are not “three in one”, but “one being reveled in three different modes.”

As we embark on this exploration, it is crucial to approach the subject with reverence and humility, recognizing the mystery and majesty of God's revelation of Himself in the person of Jesus Christ.



2 Timothy 2:15

**There is only one God,
and His Name is
Jesus Christ !**



Study to shew thyself approved unto
God, a workman that needeth not to be
ashamed, rightly dividing the word of
truth.

Ephesians 4:6

One God and father of all, who is
above all, and through all, and in you
all.

Chapter 2

The Trinity: Father, Son, and Holy Spirit

The Concept of the Trinity

“The Trinity is Christianity’s most unique, defining, incomprehensible, and awesome mystery. It is the revelation of who our Almighty Creator actually is—not just a god, but an infinite Being existing in eternity as three co-equal, infinite Persons, of the same essence, yet distinct.” This is a typical response you might get when asking someone in modern religious circle to explain the doctrine of the trinity. It sounds so profound that it must be true.

However, one might also exclaim, “if there are three “co-equal” persons, and one of them is God, the other two must also be God's, thus three God's, not one. Yet, as we will see from Scripture there is only ONE God. So, how can the doctrine of the Trinity stand as defined, and still be Scriptural? It can not. Simply put, if you have three separate and distinct beings, all three being God, you have three God's, not one. And if it takes all three to make

one God, then none of the three are God alone. Is it any wonder people become so confused? Remember, Satan is the god of confusion and lies (John 8:44). Our God is not the author of confusion and lies, but of peace (1 Co. 14:33)

It might come as a surprise to many reading this but the doctrine of the Trinity was never taught by Christ, the apostles, or the early church. It's origin found it's way into Christendom, partially, during the Council of Nicaea in 325 AD, and finally, with this statement...

"We believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only-begotten Son of God, begotten of the Father before all ages... And we believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father,

who with the Father and the Son together is worshipped and glorified, who spoke by the prophets...,” the doctrine of the trinity as we know it today was adopted. The statement also affirmed belief "in one holy, catholic [meaning in this context universal, whole or complete] and apostolic Church..." This declaration was made in 381 AD and would become known as the Nicene-Constantinopolitan Creed. The doctrine of the Trinity as generally understood today thus became the official belief and teaching concerning the nature of God, and was first taught as Gospel within the Catholic Church.

Now that we know “where” the doctrine of the Trinity came from, we can proceed with exploring the concept that the Father, Son, and Holy Spirit are NOT three separate entities, but rather one God who has revealed Himself in

three distinct ways. This understanding, often referred to as modalism or Sabellianism in theological discussions, emphasizes the absolute unity of God while explaining the biblical references to Father, Son, and Holy Spirit as modes or manifestations of the one divine being. In other-words, the Trinity is not one God made up of three distinctly different persons, but one God who has revealed Himself, and worked within His creation in three distinct ways.

The Oneness of God

The foundation of this understanding is the strong monotheistic tradition in Scripture. Deuteronomy 6:4 (KJV) declares:

"Hear, O Israel: The LORD our God is one LORD:"

This verse, known as the Shema (to hear or listen), emphasizes the unity and singularity of God. Similarly,

Isaiah 45:5 (KJV) states:

"I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:"

These passages, among many others, stress that there is only one God.

God's Self-Revelation in Different Modes

According to this view, the terms Father, Son, and Holy Spirit refer to different modes or manifestations of the one God, rather than distinct persons within the Godhead.

God as Father

When Scripture speaks of God as Father, it is referring to God in His role as the creator and sustainer of all things. Malachi 2:10 (KJV) asks:

"Have we not all one father? hath not one God created us?"

God as Son

The term "Son" refers to God's incarnation in human form as Jesus Christ. John 1:14 (KJV) states:

"And the Word 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." In this understanding, the Word (God) became flesh, manifesting Himself as the Son, through Jesus Christ. Jesus did not become "another God or another part of God...He Was God.

God as Holy Spirit

The Holy Spirit represents God's active presence in the world and in the lives of believers. Acts 2:17 (KJV) quotes the prophet Joel:

"And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh:"

Here, the Spirit is seen as God Himself working in the world.

It should be noted at this time that, just as Jesus was God Himself manifesting in physical form, Holy Spirit is in fact God Himself also. Remember what Scripture says in John 4:24... “God is spirit..”. God is not separate from His Spirit, He IS Spirit. “Holy Spirit”, “Holy Ghost”, are not separate parts of God, but IS God.

In every single instance where the phrase “the Spirit of God” is found in Scripture, the original language actually says “Spirit God”. Take for example Genesis 1:2 where Scripture says, “And the Spirit of God moved upon the face of the waters, the original language simply says “Spirit God”. What Scripture is saying is that God did not sit up in heaven and send his Spirit to move upon the face of the waters, but rather, Spirit God Himself moved upon the face of the waters. Not two separate entities, But on God, who is Spirit.

We can also see this same truth in the verse from Joel mentioned above. In Joel 2:28 we read, “and it shall come to pass afterwards that I will pour out my spirit upon all flesh...” In the original Hebrew, the phrase “that I will pour out”, comes from two separate Hebrew words that mean, “pour of self”, and the phrase “my Spirit” comes from one word which means “spirit”. So what this verse is saying is that Spirit God will pour out Himself upon all flesh....speaking of course of the giving of Holy Spirit, or as mentioned above, God's active presence in the world and in the lives of believers.

Further Biblical Support for This View

Proponents of this understanding point to several biblical passages that seem to equate Jesus with the Father and the Spirit:

Jesus and the Father as One

In John 10:30 (KJV), Jesus states:

"I and my Father are one."

This is interpreted not as a unity of purpose, but as a declaration of absolute oneness in being.

Again, in John 14:9 Jesus declares, "...he that hath seen me hath seen the Father..."

This is a clear statement from Jesus Himself that He was not a separate entity from the Father, but WAS the Father.

Jesus as the Father

Isaiah 9:6 (KJV) prophesies about the Messiah:

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting

Father, The Prince of Peace."

Here, the Messiah (understood as Jesus) is directly called "The everlasting Father" and "The mighty God".

Jesus as the Spirit

2 Corinthians 3:17 (KJV) states:

"Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty."

This verse is interpreted as equating the Lord (Jesus) as the Spirit. Not separate from the Spirit, but THE Spirit.

Historical Context

This understanding of God's unity has roots in early Christian thought. Sabellius, a 3rd-century priest, taught that the Father, Son, and Holy Spirit were three modes or aspects of one God, rather than three distinct persons.

Implications of This View

This understanding of God's unity has several implications:

1. It strongly preserves monotheism, avoiding any suggestion of three gods.
2. It simplifies the concept of God, making it more readily understandable.
3. It explains how Jesus can be fully God without being a separate divine person from the Father.

Challenges and Considerations

While this view seeks to maintain the unity of God, it faces several challenges:

1. It can be difficult to reconcile with biblical passages that show interaction between the Father, Son, and Spirit (e.g., Jesus' baptism in Matthew 3:16-17).
2. It may struggle to explain how Jesus could pray to the Father if

they are the same being in
different modes.

However, once a student of Scripture comes to realize the Jesus, although 100% God, was for a short time in physical form, had a physical spirit, and was tempted in all things just as we were (Heb. 4:14), it becomes understandable that there would be observable interactions between the physical aspect of Jesus and the Spirit during this time. The physical would naturally want to be baptized. The physical would naturally want to pray, and the physical would naturally cry out, “My God my God, why hath thou forsaken me” (Mark 15:34).

While the truth that Father, Son, and Holy Spirit are one God manifesting in three modes or three different ways emphasize God's unity, and follows the true teachings of Scripture, it is important to note that it differs from the

traditional doctrine of the Trinity
accepted by most Christian
denominations. As with all theological
matters, careful study of Scripture and
respectful dialogue within the Christian
community are essential in forming our
understanding of God's nature.



Deuteronomy 18:18

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

Chapter 3

Old Testament Prophecies and Foreshadowing

The Old Testament, while preceding the earthly ministry of Jesus Christ, contains numerous prophecies and foreshadowing that point to the divine nature of the coming Messiah. These prophecies, when viewed through the lens of the New Testament revelation, provide a strong foundation for understanding Jesus as God Himself.

The Messiah as "Mighty God"

One of the most explicit prophecies concerning the divine nature of the Messiah is found in Isaiah 9:6 (KJV):

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

This prophecy not only foretells the birth of a child who will rule, but also ascribes to Him divine titles. The phrase "The mighty God" (El Gibbor in Hebrew) is particularly significant, as it is a title reserved for Yahweh Himself in the Old Testament (cf. Isaiah 10:21).

The Eternal Nature of the Messiah

Micah 5:2 (KJV) provides another powerful prophecy that hints at the eternal, and thus divine, nature of the Messiah:

"But thou, Bethlehem Ephratah, though

thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

The phrase "from everlasting" (mim olam in Hebrew) suggests that the origin of this ruler precedes time itself, a characteristic that can only be attributed to God.

Divine Appearances in the Old Testament

Throughout the Old Testament, we find instances of divine appearances, often referred to as theophanies, which many Christian theologians interpret as pre-incarnate appearances of Christ. One notable example is found in Daniel 3:25 (KJV), where King Nebuchadnezzar, looking into the fiery furnace, exclaims:

"Lo, I see four men loose, walking in the midst of the fire, and they have no

hurt; and the form of the fourth is like the Son of God."

While the KJV translation "Son of God" is debated among some scholars, the original Hebrew clearly states "Son of God", and further, this passage has traditionally been interpreted by most scholars as a Christophany, or an appearance of the pre-incarnate Christ.

The LORD (Yahweh) as Savior

Throughout the Old Testament, Yahweh consistently declares Himself to be the only Savior. For instance, in Isaiah 43:11 (KJV), we read:

"I, even I, am the LORD (*yeh-ho-vaw'*); and beside me there is no saviour."

This declaration becomes significant when we consider New Testament passages that identify Jesus as the Savior (e.g., Luke 2:11, John 4:42). The implication is that Jesus, as the Savior, must be Yahweh (The Father)

Himself.

Another instance where we can see this clearly is in Malachi 3:1. Here we read, “behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the LORD of hosts.”

In this verse “the LORD of host” is speaking. This is Yahweh speaking, the “self existent” or “eternal” Jehovah, God the Father. Notice what He says at the beginning of the verse... “...I will send me messenger (John the Baptist), and he shall prepare the way before ME...”

Jehovah God, Yahweh Himself clearly states that the coming Messiah would be He Himself.

The Wisdom of God

Proverbs 8 personifies Wisdom in a way that later New Testament writers would associate with Christ. Proverbs 8:22-23 (KJV) states:

"The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was."

This passage describes Wisdom as eternal and present at creation, characteristics that John's Gospel would later attribute to the Word (Logos), identified as Jesus Christ (John 1:1-3).

In conclusion, while the Old Testament does not explicitly state "Jesus is God," it lays a strong foundation for understanding the divine nature of the coming Messiah. These prophecies and foreshadowing, when viewed in light of the New Testament revelation, provide compelling evidence for the deity of

Christ, but not only that, but that Christ is the God of all creation, the Self-existing, eternal one.

Chapter 4

The Incarnation: God Becomes Man

The doctrine of the Incarnation - God becoming human in the person of Jesus Christ - is a cornerstone of Christian theology and a profound demonstration of the concept that Jesus is God Himself. This chapter explores the biblical basis for the Incarnation, its significance, and its implications for understanding Jesus' divine nature.

The Word Became Flesh

The most explicit statement of the

Incarnation in Scripture is found in
John 1:14 (KJV):

"And the Word 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."

This verse directly connects to John 1:1, which established the Word (Logos) as God. Now, John declares that this divine Word became flesh - took on human nature. The use of the term "dwelt" (eskenosen in Greek) is significant, as it echoes the Old Testament concept of God dwelling among His people in the tabernacle.

The Fullness of Deity in Bodily Form

Colossians 2:9 (KJV) provides another powerful statement about the
Incarnation:

"For in him dwelleth all the fulness of the Godhead bodily."

This verse affirms that in Jesus, the complete essence of deity resides in

bodily form. It leaves no room for a partial incarnation or a mere appearance of divinity - the fullness of God's nature is present in the physical body of Jesus. Many people get caught up with the word "Godhead" in this verse and try to use it to teach the modern day view of the "trinity." However, it should be noted that this word simply means "Divinity". In other words, in Christ dwelleth the fullness of "divinity", or simply the fullness of God.

The Mystery of Godliness

1 Timothy 3:16 (KJV) presents the Incarnation as part of the "mystery of godliness":

"And without controversy great is the mystery of godliness: God (Greek.. "the supreme deity") was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up

into glory."

This verse succinctly summarizes the Incarnation and its consequences, beginning with the astounding claim that God was manifested in the flesh.

The Kenosis: Christ's Self-Emptying

Philippians 2:6-8 (KJV) provides insight into the process of the Incarnation:

"Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

This passage, often called the kenosis hymn, describes Christ's voluntary self-emptying. It affirms His pre-existent divine nature ("being in the form of God") and His assumption of human

nature ("made in the likeness of men").

Immanuel: God With Us

The concept of Incarnation fulfills the prophecy in Isaiah 7:14, quoted in Matthew 1:23 (KJV):

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

The name Emmanuel encapsulates the essence of the Incarnation - God Himself coming to dwell among His people.

Implications of the Incarnation

The doctrine of the Incarnation has profound implications for understanding Jesus as God:

1. It affirms the pre-existence of Christ before His human birth.
2. It demonstrates God's love and desire for relationship with humanity (John 3:16).

3. It provides the basis for Christ's role as mediator between God and man (1 Timothy 2:5).
4. It enables Christ to be the perfect sacrifice for sin, being both fully God and fully man.

The Nature of the Incarnation

In this mysterious union, Jesus Christ possessed two distinct natures - fully God and fully man - yet remained one person. He did not cease to be God when He became man, nor was His humanity incomplete. As the writer of Hebrews declares, "Wherefore in all things it behoved him to be made like unto his brethren" (Hebrews 2:17).

Consider the magnitude of this truth: The infinite became finite. The eternal entered time. The Creator became creature. He who thundered from Mount Sinai now lay wrapped in swaddling clothes. The hand that hung the stars in space now curled around

Mary's finger. The voice that commanded light to shine out of darkness now uttered infant cries.

The Purpose of God Becoming Man

Why would God undertake such a dramatic condescension? Several vital purposes emerge from Scripture:

1. To Reveal God to Man "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18). In Christ, we see the perfect representation of God's nature and character.
2. To Redeem Humanity "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death" (Hebrews 2:14). Only as man could He die for men; only as

God could His death have infinite, eternal, and all inclusive value.

3. To Relate to Human Experience

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15). Jesus experienced human life in all its fullness - hunger, weariness, sorrow, joy, and temptation.

In closing this chapter, it should be noted that the Incarnation is a miraculous and mysterious event in which the eternal God enters into human history in the person of Jesus Christ. It is a foundational concept for understanding the divine nature of Jesus and His mission of redemption.

The biblical testimony to the Incarnation provides compelling evidence for the deity of Christ, showing that Jesus is indeed God

Himself in human form.

Chapter 5

Jesus' Claims to Divinity

One of the most compelling evidences for Jesus' divinity comes from His own words and actions. Throughout the Gospels, we find numerous instances where Jesus makes claims and performs actions that, in the Jewish context of His time, could only be understood as assertions of divine identity. This chapter examines these claims and their implications for understanding Jesus as God Himself.

"I Am" Statements

In the Gospel of John, Jesus makes several "I Am" statements that echo God's self-revelation to Moses in Exodus 3:14 (KJV): "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."

Some of Jesus' notable "I Am" statements include:

1. "I am the bread of life" (John 6:35)
2. "I am the light of the world" (John 8:12)
3. "Before Abraham was, I am" (John 8:58)
4. "I am the good shepherd" (John 10:11)
5. "I am the resurrection, and the life" (John 11:25)
6. "I am the way, the truth, and the life" (John 14:6)

The reaction of the Jewish leaders to these statements, particularly in John 8:58-59, demonstrates that they understood Jesus to be claiming divinity: "Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

Authority Over Sin

In Mark 2:5-7 (KJV), Jesus claims the authority to forgive sins:

"When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there were certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only?"

The scribes' reaction indicates that they understood Jesus' claim to forgive sins as a claim to divine authority, as only God has the prerogative to forgive sins.

Lord of the Sabbath

In Mark 2:28 (KJV), Jesus declares Himself "Lord even of the sabbath day." This claim is significant because the Sabbath was instituted by God Himself, and claiming lordship over it was tantamount to claiming equality with God.

One with the Father

In John 10:30 (KJV), Jesus makes the profound statement, "I and my Father are one." The Jews' reaction to this claim is telling:

"Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." (John 10:31-33, KJV) It is important to note that in the original text the word "my" is not found. It was added into the KJV for clarity of reading. In the original the verse would read, I and Father are same."

Accepting Worship

Throughout the Gospels, Jesus accepts worship from various individuals, something that would be blasphemous

for a mere human in the Jewish context. For example, in Matthew 14:33 (KJV), after Jesus walks on water:

"Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God."

Similarly, after His resurrection, in Matthew 28:9 (KJV):

"And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him."

The Divine "I"

In the Sermon on the Mount and elsewhere, Jesus frequently uses the phrase "But I say unto you," placing His own words on par with or even above the Mosaic Law. For example, in Matthew 5:21-22 (KJV):

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you,

That whosoever is angry with his brother without a cause shall be in danger of the judgment..."

This use of the divine "I" implies that He is the very God who gave the original law.

Power Over Nature

Jesus demonstrates divine power over nature in numerous miracles, such as calming the storm (Mark 4:35-41), multiplying loaves and fishes (Matthew 14:13-21), and walking on water (Matthew 14:22-33). These actions echo Old Testament descriptions of God's power over nature, such as in Psalm 107:29 (KJV): "He maketh the storm a calm, so that the waves thereof are still."



Jesus' claims and actions, as recorded in the Gospels, consistently point to His divine identity. While He never uses the exact phrase "I am God," His words and deeds leave little room for alternative interpretations. These claims, understood in their first-century Jewish context, provide strong evidence for the belief that Jesus is indeed not only God, but Jehovah God Himself.

Luke 9:16-17

Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

Chapter 6

The Miracles of Jesus: Divine Power Manifested

The miracles performed by Jesus Christ, as recorded in the Gospels, serve as powerful demonstrations of His divine nature. These supernatural acts not only validated His message but

also revealed His identity as God incarnate. This chapter examines some of the key miracles of Jesus and their implications for understanding His divinity.

Control Over Nature

Several of Jesus' miracles demonstrate His authority over the natural world, a power attributed to God in the Old Testament.

Calming the Storm

In Mark 4:39-41 (KJV), we read:

"And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?"

This miracle echoes Psalm 107:29,

where God is described as the one who calms the storms.

Walking on Water

Matthew 14:25-33 (KJV) recounts Jesus walking on water:

"And in the fourth watch of the night Jesus went unto them, walking on the sea. [...] And when Peter was come down out of the ship, he walked on the water, to go to Jesus. [...] And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God."

This miracle not only demonstrates Jesus' power over nature but also results in an explicit acknowledgment of His divine identity.

Power Over Death

Jesus' ability to raise the dead is one of the most powerful demonstrations of His divine nature.

Raising of Lazarus

John 11:43-44 (KJV) describes the raising of Lazarus:

"And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go."

This miracle, performed after Lazarus had been dead for four days, clearly demonstrates Jesus' power over death itself.

Healing Miracles

Jesus performed numerous healing miracles, often with a mere word or touch, demonstrating a divine power over sickness and disability.

Healing the Man Born Blind

In John 9:6-7 (KJV), we read:

"When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing."

This miracle is particularly significant as it involves healing a congenital condition, something that was considered impossible except by divine intervention.

Miraculous Provision

Jesus' miracles of provision echo God's provision for Israel in the Old Testament.

Feeding the Five Thousand

Matthew 14:19-21 (KJV) recounts:

"And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking

up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children."

This miracle recalls God's provision of manna in the wilderness (Exodus 16), with Jesus taking on the divine role of provider.

Exorcisms

Jesus' authority over demonic forces further demonstrates His divine power.

The Gadarene Demoniac

Mark 5:8-13 (KJV) describes Jesus casting out demons:

"For he said unto him, Come out of the man, thou unclean spirit. [...] And forthwith Jesus gave them leave. And the unclean spirits went out, and

entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea."

This display of authority over spiritual forces aligns with the Old Testament portrayal of God's supreme power over all creation, including spiritual beings.

Implications of Jesus' Miracles

The miracles of Jesus serve several purposes in demonstrating His divine nature:

1. They fulfill Old Testament prophecies about the Messiah (Isaiah 35:5-6, 61:1).
2. They demonstrate Jesus' authority over all aspects of creation, including nature, sickness, death, and spiritual forces.
3. They validate Jesus' teachings and claims about His identity.
4. They provoke responses of faith and worship from witnesses,

acknowledging Jesus' divine
status.

The miracles of Jesus, as recorded in the Gospels, provide compelling evidence for His divine nature. These supernatural acts, performed with authority and compassion, reveal Jesus as possessing the very power of God Himself, further supporting the concept that Jesus is indeed God incarnate.

JESUS

The God of the Bible

Throughout history, many people have tried to explain who God is. This is ok if you are using Scripture to do so. However, many have based their teachings and doctrines on what a college or a professor, or a pastor has told them, instead of doing the study themselves. In this book, Dr. Dodson looks at one such teaching, the doctrine of the Trinity. Using the Word of God, Dr.

Dodson examines numerous aspects of this misunderstood doctrine with the prayer that you might come to see Jesus with a clearer understanding.



Dr. Dodson has been preaching and teaching the Word of God for over 33 years. He has served as an Evangelist, Youth Pastor, Senior Pastor, College Professor and Author.

His unique ability to explain Biblical concepts and challenge the reader to study and think on their own has earned him respect around the World.

