



**Resolved: The Bible Says**

## **JESUS IS GOD**

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I am comfortable with unresolved mysteries, for I understand that part of the spectrum of knowledge is the recognition of our own limitations. The bible says that *we know in part* (1 Corinthians 13:9). Yet, for those of us for whom there is an impelling desire to resolve unresolved mysteries, I offer you this. The omnipresent nature of God is just as paradoxical as the trinity.

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- [John 1:1](#) clearly states *the Word was with God*.  
This alludes to the separate nature of God and the Word.  
*John 1:1* also states *the Word was God*.  
This alludes to the sameness nature of God and the Word. From this we know that in heaven there is an entity, which has a separate dimension while at the same time having a sameness dimension, and that entity is God.
- [John 1:14](#) states that *the Word was made flesh and dwelt among us*.  
This alludes to the Word being Jesus. Therefore, if Jesus is the Word, and the Word is God, then Jesus is God.
- [Ephesians 3:9](#) states that *God created all things by Jesus Christ*.  
This theme is again repeated in [Colossians 1:16](#) and [Hebrews 1:2](#).  
Therefore, we know that in [Genesis 1:26](#) when God said let us make a man in our image, the us was God and Jesus Christ whom God created all things by.
- [Isaiah 44:24](#) states that God created the universe alone by himself without any help from anyone. Yet, Genesis says let us make man. Ephesians says Jesus did it. Are you confused? *Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself;*

Now we can conclude that the bible says that Jesus existed in the beginning with God. As a result we know that Jesus always existed. First, I will make it clear that Jesus was not a god, for there are those who would claim that there are many gods, both in heaven and earth. Then, I will proceed to further support the theme of John 1:1 that not only was Jesus with God, but in addition Jesus was in fact God.

- [Isaiah 43:10](#) states that there is, always was, and always will be only one God.  
This theme is further supported by the following scriptures:

[Isaiah 44:6-8,24.](#) [Acts 17:24.](#) [Malachi 2:10.](#)  
[1 Corinthians 8:4.](#) [Romans 3:29.](#) [Isaiah 45:5-7,14, 18,21-22.](#)

- [1 Corinthians 8:5-6](#) tells us that although there are many that are called gods in both heaven and earth, the disciples understood that this implicit statement has to yield to the explicit statement that there was and is only one god.
- [John 17:3](#) states that the way to eternal life is knowing the only true God. Therefore, it follows that all other gods are false gods. Here we reiterate the theme of 1 Corinthians 8:5-6.
- [John 14:7-11](#) depicts Thomas strongly requesting Jesus to show them God the Father. In verse seven Jesus tells Thomas 'if you see me then you have seen the Father'. After Thomas expresses further doubt Jesus repeats himself a second time. During the second repetition Jesus expresses his belief that Thomas can't understand Jesus is in fact God the Father.
- [John 20:28](#) illustrates Thomas **calling Jesus Lord and God**. Yet in 1 Corinthians 8:5-6 Paul says we know that there is only one God. Thomas was part of the we. Thus, if Thomas called Jesus God, and Thomas believed there was only one God, then at this point Thomas must have believed that Jesus was God.
- [Luke 5:21](#) shows the Pharisees reasoning that Jesus was claiming to be God. Thus, we know that the Pharisees believed that Jesus thought of himself as God. This partially explains why they had him killed.

As a result of these scriptures there can be no doubt that the bible makes it clear that there is only one God and that God the Father is the only true God. Thus, if Jesus Christ is a different God than God the Father, then Jesus Christ is a false God! This completely dismisses the notion that Jesus is a god. Therefore, according to John 1:1 coupled with John 1:14 we can say with authority the bible says that in the beginning Jesus was God. When we look at Isaiah 43:10 and other scriptures we know that there is only one God, and that Jesus and God the Father are the same God. Now I will give even further support to the theme of John 1:1 that Jesus is God.

- [1 Timothy 3:16](#) states that God was manifest in the flesh, preached to the Gentiles, and received up into glory. Isn't that what happened with Jesus (John 1:14...?). Thus we find the roles of Jesus and God casually juxtapositioned. Why? 1 Timothy 3:16 starts off by telling us that great is the mystery of godliness. Then it proceeds to give some insight to that mystery by juxtapositioning the title of God and the name of Jesus.

Therefore, in addition to John 1:1, we again have evidence here that Jesus and Jehovah are the same God.

- [Philippians 2:5-7](#) states that Jesus who was equal to God laid aside his mighty power and glory and became man.

Here we have a reference to the equality of Jesus and God. Thus we know that God the Father and Jesus are one God, the same in substance, and equal in power and glory.

- [Colossians 2:2](#) states that there is a mystery of God. We also see that the Father and Christ, are related in that mystery.
- [Ephesians 3:4](#) states that there is a mystery of Christ. [Ephesians 3:9](#) states that a mystery is hidden in God. This is familiar to John 1:1 which states *and the Word was with God*. Therefore, we can conclude that the mystery is that Jesus was hidden in God from the beginning.
- [1 Corinthians 2:7-8](#) informs us that the purpose of the relationship between God and Jesus being kept a mystery was so that Jesus's crucifixion would proceed on schedule. This is further supported by Romans 16:25 speaks of the revealing of this mystery that was kept secret since the world began.

From these scriptures we can paraphrase John 1:1 to say 'In the beginning was Jesus, and Jesus was hidden in God, and Jesus was God'. The proceeding paragraphs will give even further evidence that Jesus and God the Father were in fact the same entity.

- [Hebrews 1:8-9](#) shows God the Father is talking to Jesus and he says *Thy throne, O God*. Clearly God the Father is calling Jesus God. While continuing to talk to Jesus God the Father says *Therefore God, even thy God*. Thus he continues to refer to Jesus as God. We must take note that God the Father refers to Jesus as God with a capitol "G", not a god with lower case "g". When we take these two verses in conjunction with the previous verses then there can be no doubt that the bible says that God the Father says that Jesus is God.
- In [Hebrews 1:6](#) we see that the **angels worshiped Jesus**. Yet, Exodus 34:14 says For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God: Therefore, if according to God, the only one worthy of worship is himself, yet it is ok for the angels to worship Jesus, then Jesus must be God.

Now we are prepared to answer the question. How can God the Father be God, Jesus the Son be God and yet there is only one God. We must be persuaded that if Jesus and God were the same entity or person then that would solve the mystery. Furthermore, we must be persuaded that because God is omnipotent ([Revelation 19:6](#)), because nothing is impossible for God ([Matthew 19:26](#); [Mark 10:27](#); [Luke 1:37](#); [Luke 18:27](#)) and because God is omnipresent then surely God has the ability to divide and multiply himself while maintaining a state of singularity.

There are those who would argue that if God and Jesus are the same person then why does Jesus keep referring to him and the Father being separate, the Father being greater than he, or why does Jesus pray to the Father. I can't give a conclusive answer to these questions from the bible. What I can tell you is that it is impossible for God to lie ( [Hebrews 6:18](#)). God said Jesus is God. God said there is only one God. Therefore, we must conclude God the Father and Jesus are the same God.

In conclusion, it doesn't mater how many instances one might show of God and Jesus being separate; John 1:1 states that God and Jesus are separate. Yet, John 1:1 also states that at the same time that they are separate they are the same. Furthermore, I've given several supporting scriptures of this theme:

- Jesus existed with God in the beginning - [John 1:1](#); [Ephesians 3:9](#)
- God was manifest in the flesh and received up into glory. - [1 Timothy 3:16](#)
- God created all things by Jesus –
- Jehovah created all things by himself – [Isaiah 44:24](#)
- There is only one God - [Isaiah 43:10-13](#)
- Jesus was equal to God - [Philippians 2:5-7](#)
- Jesus who was equal to God laid aside his mighty power and glory and became man - [Philippians 2:5-7](#)
- In Jesus dwelleth all the fullness of the divinity of God bodily – [Colossians 2:9](#)
- There is a mystery of God and Christ. - [Colossians 2:2](#)
- A mystery was hid in God and that mystery was Jesus. - [Ephesians 3:9](#)
- This mystery existed so that men would crucify Jesus. - [1 Corinthians 2:7-8](#) and [Romans 16:25](#)
- God called Jesus God - [Hebrews 1:8-9](#)
- It is impossible for God to lie - [Hebrews 6:18](#)
- Angels worshiped Jesus - [Hebrews 1:6](#)
- Disciples worshiped Jesus – [John 20:28](#)
- God is a jealous God - [Exodus 34:15](#)

Even if, by some miracle you're not convinced that Jesus is separate from God while at the same time Jesus is God, you must be persuaded of the following. The omnipresent nature of God means that in heaven there is a phenomenon that allows an entity to be separated by space while still being the same entity. Furthermore, God is an example of this phenomenon. In addition we know that in heaven there are mysteries that we are not capable of understanding as humans.

- **Job 11:7-8**
  - Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?
  - It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?

This can be paraphrased to say can you fathom the mysteries of God? Can you probe the limits of the Almighty? They are higher than the heavens.

A professor of mine once stated some things are infinite and other things are infinite, but some things are more infinite than other things (another one of those paradoxes). He went on to explain that there are an infinite number of numbers between one and two (1.001, 1.01, 1.1, 1.2, 1.2222 etc.). He went on to explain that there are an infinite number of numbers (all numbers between 1 & 2, all numbers between 2 & 3, etc., and all whole numbers).

Yet, all the numbers between one and two, which are infinite, don't even begin to scratch the surface of all the numbers, which are also infinite. I'm using that paradox to say that even if my knowledge was infinite, which it's not, all I could hope for is to be symbolic

of all the numbers between one and two. This wouldn't even begin to scratch the surface of God's infinite knowledge.

Furthermore, there are truths concerning spiritual things that cannot be reached via reason, rather these understandings must come from heaven.

### **Matthew 16:15-17**

- He saith unto them, But whom say ye that I am?
- And Simon Peter answered and said, Thou art the Christ, the Son of the living God.
- And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

### **Hebrews 11:1**

- Now faith is the substance of things hoped for, the evidence of things not seen.

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Why can't you believe that Jesus is God? After all, the bible said he is and what book is a better witness than the bible, which is under the protection of God (Revelation 22:18-19). Is there any book written by men that is a better witness than the bible, which was written by men who knew God and claimed to be inspired by God.

In conclusion, if you don't that Jesus is God, it is understandable; for some of the mysteries of the kingdom of heaven are reserved for a select few.

### **Matthew 13: 9-17**

- Who hath ears to hear, let him hear.
- And the disciples came, and said unto him, Why speakest thou unto them in parables?
- He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.
- For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.
- Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.
- And in them is fulfilled the **prophecy of Esaias**, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:
- For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.
- But blessed are your eyes, for they see: and your ears, for they hear.

- For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

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Collosians 2:9

9 For in him dwelleth all the fullness of the **Godhead** bodily.

### GODHEAD

An old English term that is a synonym for God, with an emphasis on that which makes the triune God essentially one (Romans 1:20; Collosians 2:9). The apostle Paul used the term to show the contrast between God's sinless nature and the corrupt character of man and his tendency toward idolatry.

In Romans 1:20 Paul used the term Godhead to describe what mankind ought to see in nature as a result of God's creative handiwork- "His eternal power and Godhead," or "Deity." This entire passage in Romans describes how the human mind fails to understand the exalted Godhead because of its sinful rebellion and distortion of truth.

In the Colossians passage Paul declared that in Christ "dwells all the fullness of the Godhead bodily" (Colossians 2:9), in contrast to the "tradition of men" (Colossians 2:8). In the Son of God who took on human form, the essential quality and character of God are wholly present. This was Paul's way of emphasizing that Jesus is not a mere "divine man" like the heroes of the Greco-Roman world, but truly God-the Godhead or God Himself in human form.