

To this day, many still reject the deity of Jesus Christ and maintain that the Trinity was never part of His teaching or that of His Disciples, but a mere invention of the Church centuries later. Let us begin with the Four Gospel Accounts.

When Jesus was here on Earth, He claimed to be "the bread of life," and promised that, "He who comes to me will never go hungry, and he who believes in me will never be thirsty."

He claimed to be "the light of the world," and pledged that whoever followed Him would never walk in darkness but would have the light of life. Jesus also claimed to be "the way, the truth and the life," and that no one could come to God except through Him.

He further taught that all men should honour Him as they honour the Father, and that to know and see Him was equal to knowing and seeing the Father.

In addition to openly declaring His equality to God, Christ said and did a lot of things which, although not direct claims, show that He regarded Himself as being in the same position. The strongest proof is when He would frequently declare people forgiven of their sins.

However, endorsements of Jesus' claims to deity are not only found in these accounts, but in many other parts of the Bible as well. One of the clearest is found in Colossians, which says that He is before all things and that by Him all things hold together.

It would be difficult to make any of these statements more comprehensive, and to no other person, but to God alone, could they be referred!

Our final area that powerfully establishes Jesus' claims to deity is fulfilled prophecy. The Old Testament, from the Book of Genesis through to Malachi, contains hundreds or more references to the coming Messiah.

Christ fulfilled more than three hundred of these prophecies in His short life here on Earth, including twenty-nine major prophecies in just one day. Among other things, these prophetic forecasts describe in specific detail His virgin birth, prenatal eternal origin and sinless-ness of character.

And if all this evidence were not enough, we have a great number of famous secular historians of the first century who refer to the Lord. The fact that their references are casual, and mostly antagonistic, makes them especially good witnesses, since they had nothing to gain from admitting anything about Him at all.