

Debate 1 of 4: Did Jesus Pre-Exist as God the Son Before Time Began?

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Did Jesus Pre-Exist

By Larry Wessels

Bible Text: Matthew 28:19; Colossians 1:13-16

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Larry Wessels. Hello, this is Larry Wessels with just a quick message to our viewers to check out our main YouTube channel CAnswersTV which stands for Christian Answers Television where we have all of our over 610 videos posted. By going there, you can see all of our videos organized by playlist, categorized by subjects. Once you scroll down past our Bible prophecy trailer at the top of the channel page, the playlists begin. You'll see our recent uploads playlist followed by our most popular videos playlist, followed by our playlist on Jehovah's Witnesses, then Islam, the Muslim religion, the Roman Catholicism, Darwin's metaphysical evolution religion, Seventh Day Adventism, dealing with anti-Trinitarians in early church history. Our multiple playlists which includes God hating atheists, phony TV preachers and King James Onlyists, dealing with UFOs, ghosts, spiritual warfare. Our radio shows with national Christian authors and our music vids. The Black Muslims, Louis Farrakhan and the nation of Islam. Mormonism. Hell, lake of fire. Unpopular Bible doctrines. Antichrist. Cults, new age, and world religions. Charles Haddon Spurgeon, Jonathan Edwards and Spanish videos. End times. Supernatural prophesies and tough Bible questions. And our playlist dealing with predestination, Arminianism and Calvinism. Our YouTube channel is built to help people learn the Bible and defend their Christian faith against false prophets that come against it

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And now for our main video presentation.

Debate:

Is the One Biblical God Three Divine Persons?

Part one of four.

With Steve Morrison, Ph.D, Director of Research, Christian Answers Webmaster:
biblequery.org, historycart.com, muslimhope.com

With Steven Ritchie, Author, Apologist, Pastor, Debater, Teacher for Rowe Bible College, www.apostolicchristianfaith.com

And moderator Larry Wessels, Director Christian Answers of Austin, TX – Christian Debater

Larry Wessels. Greetings and welcome once again to our program. I'm Larry Wessels, your host. I'm Director of Christian Answers of Austin, Texas, Christian Debater and I want to thank you for being with us here today.

Well, today we have a very special program, a type of program we're no strangers to, we're having a four hour debate of which this is show number 1 in that four hour debate. I'm going to introduce our debaters and then talk about what how the debate is structured and things of that nature and then we'll move right into it. It'll be a timed debate and I'll explain all that here in just a moment.

Joining us in studio is Steven Ritchie who is an experienced author, apologist, pastor, evangelist and debater who is currently teaching theology for Rowe Bible College. He has written more than 30 books on apologetics, theology, prophecy and Christian discipleship. Many of his free books, articles and videos are posted at apostolicchristianfaith.com. Now you can see that there on your screen at home, apostolicchristianfaith.com.

Steve, thank you for being here with us. Alright, now our other debater is my partner in this ministry, Christian Answers of Austin, Texas, Christian Debater. Steve is our Director of Research for our ministry. Steve is an apologist and author of the website biblequery.org which answers over 8,500 questions on the Bible and provides information on a variety of topics, especially early Christian history. A second site, muslimhope.com, shows Muslims the great hope they have when they leave Islam and follow the true Jesus Christ. I'd like to mention along these lines that Steve has written four books on Islam, which here's one, "Letting Islam Destroy Itself in a Muslim's Mind, Reliability of the Bible & Christianity vs the Qur'an & Islam, Answering Muslim Objections to Christianity, and Christian Dialoging with Muslims." You'll also find Steve and all our newsletters from Christian Answers. Okay, and Steve is also the author of a

third website entitled historycart.com which covers early Christian church history, especially before 325 AD. By the way, you can see Steve's 18 part Early Church History series on YouTube by accessing our main YouTube channel CANSWERSTV and clicking on the playlist dealing with anti-Trinitarians, UPC and early church history.

Alright, with that introduction, I would now like to mention how this debate is going to work. We're gonna begin show 1 with the first affirmative proposition which will be by Steven Ritchie and I'll name that in just a minute. Then the second hour of this debate, we'll begin with the first affirmative proposition by Steve Morrison. Then the third once again will be by Steven Ritchie with his second affirmative proposition, and then the fourth hour of this debate will then begin with Steve Morrison giving his second affirmative proposition and we'll go from there.

Now we have Hedge's Rules of Debate which will apply here, and here's just a copy and each debater has that. But basically the long and the short of it is we're supposed to conduct an ethical debate here, no, you know, mean and nasty comments, nothing out of order, just kind of a set of rules to have a nice clean debate, you might say.

Alright now, what we're gonna do is let me explain how this is gonna work. Each hour of this debate is gonna be set up in the following way and you can see that there on your screen. The affirmative speaker opens for five minutes, then there's a negative to that first five minute opening affirmative by the other debater for five minutes. Then it goes back and forth five minutes each several times, about four times, I would say. Then we have a seven minute interactive discussion between the two debaters where they can interact with each other in an actual discussion and they can interrupt each other as they go. Then to finish off the hour of debate, we have a five minute closing affirmative and then another five minute closing negative. That'll conclude that debate and then we'll move on to the next one in another episode in this series.

Alright, with that said, the general biblical topic here of this debate is: what is the true biblical nature of God, the Trinity or the Oneness Pentecostal god? Now we have propositions according to this and you'll see it on your screen as I announce these. We're gonna begin the first hour of this debate with Steven Ritchie's affirmative proposition and this proposition will remain on the screen throughout this first hour of this debate so there will be no question what the gentlemen are debating about.

But anyway, Steven's proposition is, you can see it on the screen: Jesus Christ is the full incarnation of the only true God the Father who became a man, therefore the title Son of God is an incarnational title which proves that the Son is the man who could not have pre-existed his birth as an eternally born Son. Alright, with that said, we'll begin with Steven Ritchie on his first five minute affirmative proposition.

Steven Ritchie. The Bible says that there is only one true God who is our Father. Jesus said in John 4:23-24 that the true worshipers will worship the Father in spirit and in truth. God is a spirit and they that worship him must worship him in spirit and in truth. So the one true God who has always been our heavenly Father, Malachi 2:10, "Have we not one

Father? Has not one God created us?" is our heavenly Father. That God and Father in order to rescue humanity became one of us. Again, Isaiah 59:16 says he saw, the one true God saw there was no man, he was appalled that there was no man to deliver, he couldn't find a righteous man holy enough to deliver mankind, so it says his own arm achieved or brought salvation. John 12 proves that Jesus is that arm of Yahweh and since Yahweh is our only true God the Father, that one God came to rescue us as a man. So Jesus Christ is the full incarnation of, according to the words of Jesus, the only true God, John 17:3, "You are the only true God." So there cannot be another true God person called Jesus, another true God person called the Holy Spirit because the Father is the only true God. If we are to believe in the full deity of Jesus Christ, we must believe that the Father became a human being. The deity in Christ is the divine Spirit of the Father who became a man. The Holy Spirit, if we're to believe the Holy Spirit is God, that Spirit must be the manifestation of the Father. The Word and the Spirit are simply manifestations of the only true God, the Father.

Psalm 119:14 says, "Yahweh is my strength and my song. He also has become my salvation." This is the gate of Yahweh and the righteous will enter into it. The stone which the builders rejected has become the chief cornerstone. This is Yahweh's doing and it is marvelous in our eyes. Jesus cited this very passage of Scripture in Mark 12:10-11 when he referenced to himself as the one when he said, "Have you not read the Scripture? The stone which the builders rejected became the chief cornerstone. This is Yahweh's doing and it is marvelous in our eyes." So Jesus is that Yahweh, God, who became our salvation as the human person called Jesus Christ of Nazareth.

Luke 1:35 says the Holy Spirit will come upon you. The power of the Most High will overshadow you and for this reason the holy child will be called the Son of God, New American Standard Bible. So for what reason is the Son called the Son in the first place? He is called the Son because he was supernaturally conceived of the Holy Spirit. So the Holy Spirit of God, the one true God who is our Father, descended upon the virgin and incarnated himself to become the man Christ Jesus. There is no record of a pre-incarnate Son coming over the virgin Mary. We never find a heavenly Son person as a second divine person incarnating himself in through the virgin, we always find it's the Spirit of God, the Holy Spirit. So if the Trinity were true, you should have a record of the Son coming and becoming a man, but we find Galatians 4:4 doesn't say God sent forth his Son to be born of a woman, the sensible reading of the text is that God sent forth his Son who was born of a woman. Romans 8:3 clearly says that the Son was sent in the likeness of sinful flesh, so the Son was sent in the flesh, not from heaven to earth, but after he was born of a woman. John, was it John 17:8 says, John 17:8 or 18 says, "As you sent me into the world, I also have sent them into the world." So just as the Father sent Jesus into the world after he was born of a woman, so Jesus sent the disciples into the world after they were born of women.

There's no record of a pre-incarnate Messiah because, again, the word Messiah or Christ means the Anointed One and God as God, as the supreme divine God-person cannot be eternally anointed...

Larry. Thirty seconds.

Steven. ...because he who anoints is greater than he who is anointed. 1 Timothy 3:16 says that God was manifest in the flesh. Hebrews 2:14-17 prove that the "he" who was manifest in the flesh and the "he" who partook of flesh and blood was made exactly like his brethren, fully human in every way. So the one true God was manifest in the flesh as a true human person, not just manifest in the flesh but he had to be according to Hebrews 2:17, made exactly like his brethren, fully human in every way...

Larry. Time.

Steven. ...God with us as a man.

Larry. Thank you. Now, Steve Morrison has his five minute rebuttal.

Steve. Okay, first of all like in the other debates, I like to start off with things Steven Ritchie said that I believe are true, I agree with. He said that God came to us as a man. He said the incarnation of the only true God. There's not another God, he said God-person and that's kind of our point of disagreement. He didn't actually say this but I think he would agree that the flesh of Jesus was created at the incarnation, the flesh did not pre-exist like there are a few Nestorians who might say that, and he was born of a woman, but the key is for this debate or for this section is that did the Son of God pre-exist before he came to earth?

And first of all, I'd like to say a few Old Testament things. In Proverbs 30:4b where it's kind of a hint because Jesus coming to earth was a mystery that was revealed at the incarnation but it was still hinted at in the Old Testament. "What is his name and what is his Son's name, if you know?" Daniel 3:25, another hint, "Look! He answered," and this is with the three youths in the fiery furnace, "Look! He answered, I see four men loose, walking in the midst of the fire and they are not hurt, and the form of the fourth is like the Son of God." We see not only one singular God in the Bible but we also see a plurality within that one singular God. In Genesis 1:26, 18:12, there are three visitors who saw who were with Abraham. That kind of shows some kind of plurality there. Isaiah 6:18. And Hebrews 1:2 shows us that things were made not just by God but they were all made through the Son and Hebrews 1:2 says and it's speaking of God, "has in these last days spoken to us by his Son whom he appointed heir of all things, through whom he made the worlds." So it doesn't just say in this verse that he made the worlds through Christ or through Jesus or something, but God made the worlds through the Son.

And the early church believed it was through the Son also. Melito of Sardis, Athenagoras, Theophilus of Antioch, Irenaeus, Clement of Alexandria, Tertullian, Hippolytus, Origen, Novatian, Gregory Thaumaturgus, Dionysius of Alexandria, Victorinus of Petau, and Lucian of Antioch and the Shepherd of Hermas, it sort of says that but not really completely. Not that the early church writers were infallible but they generally were pretty good and generally were right, okay?

I'd like to also look at Colossians 1:15, "He," and the immediate noun before he is the Son of his love, so i.e. Son, "is the image of the invisible God, the firstborn over all creation. For by him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through him and for him and he is before all things and in him all things consist. And he is the head of the body of the church who is the beginning, the firstborn from the dead, that in all things he might have preeminence." Okay, so it says here that he is the firstborn of all creation, proto can mean most eminent, not necessarily first in time, but regardless it says "for by him all things were created." So this is saying all things were created by the Son or by Christ. Hebrews 1:2 also says by the Son.

Colossians 1:16 and 17 goes on, also in John 1:1 it says, "In the beginning was the Word, the Word was with God and the Word was God. All things were created through the Word and then the Word became flesh and dwelt among us." Became flesh, that has a meaning. Be careful if you read a Bible verse and by your interpretation the Bible verse has no meaning whatsoever, that means it's not the problem with the Bible verse, it's the problem with your interpretation. When the Word became flesh, that means something very significant, okay?

Also, there is a distinction there. God walked, incarnate Jesus talked to God the Father on the cross. It said, "Eli, Eli, lama sabachthani? That is, 'My God, my God, why have you forsaken me?'" in Matthew 27:45.

Larry. Thirty seconds.

Steve. Who said he was forsaken by God? At least 24 early Christian writers believed in the Bible on the pre-existence of the Son and granted that his body was made through Mary and so he's the Son of God in two different ways: by the incarnation and before the beginning of time.

Larry. Alright. Thank you, Steve Morrison. We'll now have another affirmative by Mr. Ritchie. Go ahead.

Steven. Okay, I'll try to respond here. Okay, my opponent quoted Daniel 3:25, the form of the fourth, I think he's like the Son of God, I think you quoted that? Referenced it? The Pulpit Commentary says the phrase "the Son of God" is clearly wrong, the correct translation is "the appearance of the fourth is like a son of the gods," as in most heathen mythologies there were not only gods but demigods and several different classes. We are to guard against ascribing to the Babylonian monarchy idea that this appearance was that of a second person of the Trinity. Then the Pulpit Commentary says it was an angel who strengthened these servants of God in the furnace. Daniel 3:28 proves that Nebuchadnezzar said that God has sent his angel and delivered his servants. So this is not the Son of God as a pre-incarnate Son, this is an angel. I have got more evidence there but I don't have time.

My opponent brought up creation. We find that Psalm 8:5-6 is cited by the inspired author of Hebrews 2:7 which says clearly, "What is man that you are mindful of him or the Son of Man that you visit him? You crowned him with glory and honor and did appoint him over the works of your hands." The New Testament, Hebrews 2:7 cites this very passage. So whose hands created all things alone and by himself? It says that the Son is appointed to rule over his, the Father's, hands. So the Son did not create anything as the Son because the Son is the man. The Father clearly as a divine individual person created all things alone and by himself by his own hands. Isaiah 64:8 says, "You are our Father. We are the clay. You are our potter and we are all the work of your hands." We're all the work of who, whose hands? The Father's hands as one divine individual person.

So we look at the Scriptures in the New Testament and we've got to get understanding of what does it mean. If you look at Revelation 3:14 where Jesus is the beginning of the creation of God and we find that the Greek English Lexicon of the New Testament and other early Christian literature by William Arndt and F. Wilbur Gingrich explains the meaning of arche in Revelation 3:14 as the first cause. Arche is used to refer to the act of beginning of the creation, the one who caused the creation, referring to Jesus Christ.

So first cause or the one who caused the creation harmonizes with all of the scriptural data. Jesus is the cause of the creation, the reason for the creation and if you look at the Scriptures cited by my opponent, Hebrews 1:2, the actual Greek text does not say cosmos for worlds, Jesus didn't create the physical worlds, Jesus in a sense prophetically created the ages or for the cause of Christ as I cited earlier. It was the reason, Jesus the reason for the ages. God first in his Logos prophetically spoke his word and that word included the idea that Jesus Christ would be the firstborn of all creation just like he's called the first slain, the lamb slain before the creation of the world. Jesus was not slain twice, nor was he born twice.

So the text should really be translated God spoke to our fathers by the prophets but in his last days he has spoken to us by his Son whom he appointed the heir of all things through whom also he created the ages or made the ages. The ?? New Testament, Young's Literal Translation, Jubilee Bible, are some examples of Trinitarian Greek scholars who admit that the Greek word aeons means ages or time periods. In Genesis 1, we don't find the time periods like the age of grace being actually created, likewise if you go to Colossians 1:15 and 16, the Son is the image of the invisible God, the firstborn of all creation, for in him all things were created, things in heaven and on earth, visible and invisible, whether it be thrones, lordships, rulers or authorities, all things have been created through him and for him. So we know that the human thrones, lordships and rulers were not walking around the garden of Eden so it has to be another sense in which the Son, all things were made for the cause of and through...

Larry. Thirty seconds.

Steven. ...the prophetic word of the Son. So God prophetically precreated the heavens and the earth. That's how Jesus can be spoken of as the lamb slain from the creation of the world. That's how come the human lordships, rulers and authorities of all human history

were precreated in Christ. Revelation 17:8 says that the names of God's elect were already written in the Lamb's book of life from the creation of the world. So human lordships, rulers and authorities were already precreated through God's prophetic word which included Christ, all things were created through Christ in that sense.

Larry. Time's up. Thank you. Alright, Steve Morrison will now have five minutes of rebuttal.

Steve. Okay, I don't see precreated anywhere in Scripture. God knew everything in advance, God ordained in advance, but basically Steven says that you have to understand Hebrews 1:2 and Colossians 1:15-16 as really didn't say created is really pre-created and I just don't see that. The Bible says that all things were created through him and for him and he sustains all things, and so when it says created, you know, it means created. The word for ages, aeons, that can mean age. It's a generic word that could be a synonym for everything that's there essentially in time and space.

And so all things, everything was created by the Son. Now you quoted Scriptures that said God created everything by his hands. Well, in a sense, the Son, you say, functions as his hands or the word functions as his hands, and back to John 1:1, it's like all things were created through him. You can't just put in your own definitions and say pre-created. No early Christian, Greek speaking or otherwise, thought of the concept of pre-creation which I understand you kind of have to hold to to not interpret these verses in their plain sense.

Ignatius of Antioch who as the disciple of John the apostle, "who are most dear to me and are entrusted with the ministry of Jesus Christ, who was with the Father before the beginning of time and the end was revealed." Okay, so he was there then.

Clement of Rome who may have been Clement written in the Bible, the name in the Bible, we're not certain, but he was a bishop of Rome, "The grace of our Lord Jesus Christ be with you and with everywhere that are the called of God through him, through him be honor, glory and dominion, eternal dominion from everlasting to everlasting."

Okay, and to Diognetus or Mathetes just means disciple, we don't actually know the guy's name, it says, "This is he who was from the beginning, who appeared as if new and was found old, and yet who is ever born afresh in the hearts of the saints. This is he who being from everlasting, is today called the Son."

The Letter of Branabus, "For Scripture says concerning him, while he speak to the Son, let us make man after our image and after our likeness and let them have dominion over the beasts of the earth, the fowls of the heaven and the fishes of the sea."

Justin Martyr also says similar. I'll skip it for the sake of time.

Shepherd of Hermas says that the Son of God is older than all his creatures, and he was the fellow councilor with the Father in his work of creation."

Theophilus of Antioch, maybe I'll skip him for sake of time because, you know, he mentioned the Trinity.

Diatessaron who I said we kind of gotta take with caution because he became a heretic, but he did, you know, write out the Scriptures putting the four Gospels together and taking out the parts showing Christ as a man, by the way. He says, "In the beginning was the Word and the Word was with God and the Word is and God is the Word. This was in the beginning with God. Everything was by his hand and without him not one existing thing was made." Okay, so it talks about the Word being there.

Athenagoras, "But the Son of God is the Logos of the Father, an idea and an operation, for after the pattern of him and by him were all things made. The Father and the Son being one, and the Son being in the Father, and the Father and Son in oneness and power of the Spirit, the understanding and reason of the Father is the Son of God. But if in your surpassing intelligence it occurs to you what is meant by the Son, I will state briefly that he is the first product of the Father, not has having been brought into existence but from the beginning God who is the eternal mind and had the Logos in himself being from eternity instinct," actually distinct, "with the Logos, but inasmuch as he came forth to be the idea and energizing power of all material things." So the Son was there.

So Melito of Sardis says Jesus is the firstborn of God, begotten before the sun. Okay, he didn't really specify when he was begotten but before the sun was, there was Jesus.

Okay, there's others with Melito of Sardis and the point of quoting all these early Christian writers is, again, not that they're necessarily inerrant but this is their understanding and many of them, they not just, they didn't just learn Greek, they spoke Greek. They learned Greek as little kids. They dreamed in Greek. And it wasn't any old Greek because there are different dialects of Greek but the Koine Greek which is the Greek of the common people sort of started at the time of Alexander the Great, that's the Greek...

Larry. Thirty seconds.

Steve. ...the New Testament is written in and this is the Greek that these guys spoke, and these guys didn't see pre-creation anywhere in Greek. All they see is that the Son or the Word as Irenaeus would say, the Word, namely the Son, was always with the Father and we could go on to the later ones but you kind of get the point. But the Greek doesn't talk about pre-creation, the early Christians don't understand anything about pre-creation, all they understand is basically our understanding today that they were created.

Larry. Time's up. Alright, with that, we go back to the affirmative with Steven Ritchie.

Steven. Okay, I don't want to get too into church history but many of the early Christian writers such as Hippolytus who was not a modalist ??, he was like a semi-Arian, he stated in ?? 10-11, Hippolytus wrote, "God subsisting alone having nothing contemporaneous

with himself, determined to create the world and conceived the word in his mind and willing it, uttered the word first. He made it and straightway it appeared formed as it pleased him. He begat the word first." So the early Christians had a concept of the Logos always being like as a part of an aspect of God but then he began to create, he began to, he begat the word already. In a sense, God began to create the world before the world was actually created. We find that concept in Scripture. Just like a human being makes a blueprint before he actually produces something, well, God first spoke his Logos, his express word, and that express word shows that before the world was even created, we as God's elect were already in existence because Romans 4:17 says God calls the things which be not as though they were.

So the names of God's elect, Revelation 17:8, were already in the Lamb's book of life before the creation of the world. It's like a heavenly blueprint. God already created the ages before the ages were actually created, Hebrews 1:2, and so God, he didn't actually pre-create the worlds, he didn't actually create God's elect, we weren't actually born twice just like Jesus wasn't born twice, but we were born or conceived in the mind of God just like Jesus was born and conceived in the mind of God before all things were actually created. That's why God said in Jeremiah 1:5, "Before I formed you in your mother's womb, I knew you." Ephesians 1:4 says, "He chose us in him, in Christ, before the creation of the world."

So God's elect were already chosen in Christ before the creation of the world so that means that God, in a sense, like a heavenly blueprint, God being omniscient foreknows all things, he foreknew his elect just like he foreknew his Son. 1 Peter 1:20 says that the Son was foreknown before the creation of the world. So the Son could not have always existed before he was foreknown because the Greek word ?? means to foreknow. Romans 8:29-30 says, "Those whom he foreknew, he also predestined to be conformed to the image of his Son that he might be the firstborn among many brethren and those whom he predestined he also called, justified and glorified." When were we, God's elect, called justified and glorified? Ephesians 1:4, he chose us in Christ before the creation of the world.

So in a sense, all of humanity including God's elect, the human ages, the thrones, the lordships, the principalities, rulers of all human history were already foreknown before the world was actually created. I can't fully conceive of the foreknowledge of God but, in a sense, God already prophetically pre-planned, foreordained all things and that's how we have Bible prophesy. We find in Hebrews 1:3 it states that Jesus is the radiance of his, the Father's glory, and the express reproduction. The Greek word ?? does not just mean representation, it has shades of meaning or nuances of meaning. The fullness of the word means that Jesus is the radiance of his glory, the exact reproduction as an exact imprinted copy of his, the Father's, hypostasis, substance of being as a fully complete human being.

Psalm 2:7 says, "You are my Son. This day have I begotten you." Psalm 22:1 says, "My God, my God, why have you forsaken me?" Jesus didn't say these words until he said them on the cross. And again in Psalm 22:10, Jesus also said, "You have been my God from my mother's womb." So Jesus did not begin to be a Son until he was formed in his

mother's womb. Jesus said in John 14:9-10, "He that has seen me has seen the Father. The Father who dwells in me, he does the works."

So there's only one true God who incarnated himself by taking his substance of being by the Holy Spirit and made a reproduction...

Larry. Thirty seconds.

Steven. ...of that substance of being to become a human being and that human being is Immanuel, God with us, who came to save us as a man. So 2 Corinthians 5:19 says, "God was in Christ reconciling the world to himself." It's not God in the Holy Spirit but God in one man. 1 Timothy 2:5 says only one God, the Father, and one mediator, the man Christ Jesus. God in one man via incarnation. God bless.

Larry. Alright, Steve Morrison will now have five minutes of rebuttal.

Steve. Okay. It seems like that Steven Ritchie has to talk about pre-creation and that Christ had to be or the Son had to be pre-created before created which I don't see. And he mentions the believers written in the Lamb's book of life and the believers are written in the Lamb's book of life but that doesn't mean that they were created, they were listed. God knew Jeremiah before he was in his mother's womb, that does not mean pre-existence, that means that God knew and God ordained and God knowing and God ordaining is different than saying created by.

So on one hand you have this new concept of pre-creation, on the other hand I don't know that I can really say it any clearer than Hebrews 1:2, "in these last day, God in his last days has spoken to us by his Son whom he appointed heir of all things through whom he also made the worlds," or aeons in Greek. And so the Son must have been around so whether it's worlds or universe or whatever, it's not the main point. The Son must have been around to do that.

When was the Son around? Well, in the beginning the word was around in John 1:1, and then in John 1:14 it says the Word became flesh and dwelt among us. So there was the Word around there and you have to go to the pre-creation concept and there's nothing that, there's no pre-creation of us even though God foreordained and foreknew us, and so before the foundation of the world, God knew for certain that Jesus Christ would die on the cross for our sins.

And I agree with Steven that that doesn't mean that he died twice anymore than it means that we were born twice, but Jesus Christ was incarnated on earth only once but he was begotten of God when he was in the beginning with God. "But with the precious blood of Christ, as of a lamb without blemish and without spot. And indeed he was foreordained before the foundation of the world, but was manifest in these last times for you." So it was foreordained that he would die as a lamb, but that doesn't mean that he was pre-created or a two-step creation necessarily, but it just says that they're one.

Again, all the early church writers, many of whom Greek was their native language, said this, and it's a little bit like, you know, if you study, let's say Italian, and you read your books and you took a year or two of language and you go to Italy and you tell the Italians, "No, no, no, you've got Italian all wrong. It doesn't really mean this, it means this other thing instead," you'd probably be laughed at, you know, and it's a little bit like us telling these early Christians, many of whom spoke Greek, some of whom were under the apostles or disciples of the apostles, that you got it all wrong, you know, the Word or the Son wasn't created back then, he was pre-created, it's like that's totally absent from their mind. We have so many people that all say he was created and the, I guess, choices between what the early Christians and the plain meaning of Scripture versus this new pre-created idea.

So everything was made through the Son, through Christ, through Jesus, and he is like the hands of God. Also in Genesis 1, actually in the Hebrew when it says God created, there's a nuance there that it's almost like created by his word, okay? And so, and of course John 1:1 picks up on that, all things were created through the Word, and so, yes, God created everything, it wasn't angels didn't have to be doing stuff, God did it, but God did it through the agency of his Word, okay?

So to me it's pretty plain that God ordains, he foreknows, but when he created it was created through his Word. That's just kind of what it says. So, you know, the early Christians were all agreed upon that. Tertullian said...

Larry. Thirty seconds.

Steve. ..."If the number of the Trinity offends you, you know, I ask you how is it possible for being one in the singular to speak in a plural sense, Let us make man in our image?" Hippolytus said he is co-eternal. I think you said before that they never said he was co-eternal. Well, he's not an Arian like you said if he said co-eternal with the Father, and also in other places a co-equal. They thought he was co-eternal and co-equal with the Father which is the plain sense of the Bible.

Larry. Alright.

Steven. You said Irenaeus or who said co-eternal?

Steve. Co-eternal is Hippolytus.

Steven. Okay.

Larry. Alright, Steven Ritchie is up.

Steve. Did you want to look at this?

Steven. That's okay. Hippolytus refers in his church history, he and others believed, he didn't believe co-eternal meaning always eternal, he meant eternal being created first like

in Arianism. He was created to be eternal. I can prove that Hippolytus taught, we're gonna keep going into that church history, Hippolytus is known as a semi-Arian by Trinitarian historians because he believed that the Son was first created.

My opponent is misunderstanding me. I'm not talking about literally being pre-created, I'm saying in the prophetic Logos, in the mind and plan of God, we were already chosen in him in Christ before the creation of the world. God in his miraculous foreknowledge already predestined us to be conformed to the image of his Son before the world was even created. He chose us in him before the creation of the world.

1 Peter 1:20 says that the Son was foreknown, Greek word *proginosko*, it means to know beforehand. The same Greek *proginosko* is used in Romans 8:29 in which God's elect were foreknown before the creation of the world. So *proginosko* means to know beforehand. This proves that the Son could not have always existed before being foreknown otherwise the word foreknown means nothing, it means absolutely nothing. Inspired Scripture, it should be just cut out because it doesn't mean what it says.

Psalm 33:6, "by the word of Yahweh were the heavens made and all the host of them by the breath of his mouth." So Hebrews 2:7 cites Psalm 8:5-6 saying that the Son is appointed to rule over the works of his, the Father's hands, yet my opponent is saying Jesus are the hands of the Father. The hands of the Father are really Jesus but that's not what the Scripture says. It says his hands, the Father's hands. Isaiah 64:8 again says, "You are a Father, we are the clay and we are all the work of his hands," the Father's hands.

It never says in Scripture that the Son is the Father's hands, the Scriptures prove that the human being called the Son of God was led by the Spirit of the Father who did the mighty works through him. Matthew 4:1 that Jesus was led up of the Spirit into the wilderness to be tempted of the devil. So Jesus had a real human spirit, he was made like unto his brethren, fully human in every way because God became a man, God became a true human being with a human spirit. The human spirit of Jesus was led by the Spirit of the only true God but Jesus identified that spirit as the Father's. Matthew 12:28, "But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you." So Matthew 12:28 says that he cast out demons by the Holy Spirit of God but Jesus said in John 14:10, "The Father who dwells in me, he does the works." So here we have Jesus saying in John 14:10 that it's the Father who did the mighty works through him. So we have the Spirit of God being identified as the Spirit of the Father.

According to Jesus' own words in John 14:10, the Holy Spirit of God is the Father who indwelt him and did the mighty works through him as a man, therefore the Spirit of God that led Jesus and indwelt him as a man with a human spirit is the Spirit of the Father who did the works, the miracles through him as a fully complete human being thus the entire Trinity doctrine collapses because there is no third person of the holy Trinity, so-called holy Trinity, the third person, so-called third person is not a third person, the third person is the Spirit of the Father, the Father who dwells in him, he does the works. But Jesus said that he cast out demons, did mighty works by the Spirit of God, so the Bible proves that the Holy Spirit is not a third person thus we have one divine entity as the

Holy Spirit of the Father, God as God, and one reproduction, Hebrews 1:3, of that divine identity or entity as God with us as a fully complete man, God as man, a Son via incarnation who was tempted and died for our salvation. Isaiah 9:6 says, "For a child will be born to us, a son will be given to us." How could a son exist as a son when he was not yet given? That's how we read about him in Luke 1:35, "And the government will rest upon his shoulders and his name will be called," the same name as the mighty God and eternal Father.

So we find Jesus praying, "Holy Father, keep them through your name, the name which you have given me," so Jesus did not always possess the name of Yahweh. How he be a true God-person throughout eternity past without actually possessing the name of Yahweh?

Larry. Thirty seconds.

Steven. Again, Jeremiah 23:5-6 says that, "I will raise to David a righteous branch and a king shall reign and this is his name whereby he shall be called, Yahweh, our righteousness." So the Son was not called Yahweh until he would become that, until God became a man, we find the name of Jesus being given, Jesus, the name literally means Yahweh saves, so Jesus was called Yahweh saves in Bethlehem and he was born in Bethlehem.

Larry. Time's up. Alright, we will now have a five minute rebuttal from Steve Morrison.

Steve. Okay. On the pre-existence of Christ, you had said I think in your first thing about hypostasis. I'm curious to know if you would say that the Son as a different hypostasis than the Father? [unintelligible] Also in Isaiah 9:6, it says "a son will be given to us." Alright, the son pre-existed. I'm sorry, he existed in heaven before coming to earth but he wasn't given in that people didn't, he wasn't given for people to see until the incarnation and he wasn't given to die for our sins until the incarnation so that's how it could be that way.

You seem to say that the Spirit and the Father cannot be distinct from each other and yet going back to Matthew 28:19, you know, we baptize in the name of the Father, the Son and the Holy Spirit, and you do agree that the Father and the Son are distinct, you said that the Son was a reproduction, an exact image of the Father, which I agree with, and so it's like, okay, so you have two that are distinct and then the third one at the end is not distinct. It's like, and if he's not distinct, is he the Spirit of the Son or is he the Spirit of the Father?

You know, it sounds like you can't have two distinct without having three distinct but, again, looking at this, you talked about Hippolytus you said was a semi-Arian, I completely disagree and if you can find a Catholic theologian that might say he's Arian, that doesn't really mean anything to me. What Hippolytus said is, "Among Christians it is settled as the doctrine of piety that according to nature itself and to the activity and to whatever else pertains thereunto, God is equal and the same with himself, have nothing

that is unequal to himself at all and heterogeneous. If then according to Baron," Baron was a heretic, "the flesh that he assumed to himself became possessed of the like natural energy with them, it is evident that it also became possessed of a like nature with him and wherein that nature consists, to wit, non-origination, non-generation, infinitude, eternity, incomprehensible," in other words, divine attributes, "and whatever else in the way of the transcendent the theological mind. They both underwent conversion, neither one or the other preserving any more the substantial relation of its own proper nature for he who recognizes an identical operation in things of unlike nature," that is, Baron, "introduces at the same time a fusion of natures and a separation of persons, their natural existence being made entirely indistinguishable."

Okay, that does not sound at all like an Arian, okay, and so Hippolytus talked about the equality of them. Origen who was kind of a strange teacher, talked about that. Novatian, "And his Son's divinity is thus declared, it's not by dissonance or any inequality of divinity to have caused two Gods." So he didn't say they're co-equal, he said they're not unequal, okay?

Another quote by him just going on, Alexander of Alexandria, it says, "He is equally with the Father unchangeable and immutable, wanting in nothing and the perfect Son and like to the Father we have learned, and this alone is he inferior to the Father in that he's not unbegotten." Alright, so Alexander is saying he's not inferior to the Father in any way. I think you thought Alexander of Alexandria was a Oneness. So he's not like, he's not unequal to the Father and inferior to the Father in any way except that the Son was begotten or not unbegotten and the Father, of course, is unbegotten.

So these guys I think handled it quite admirably, showing that there is an equality of them but there except for one being begotten and unbegotten, and this basically matches the plain meaning of Scripture.

You said you didn't actually believe in a pre-existence of Christ but you believed in a prophetic kind of foreordination of the Son. Well, it doesn't say he was ordained but if the world or the universe was created by the Son, that doesn't seem like in the mind of God, you know, it seems like that the Son really did it, okay. Whether you use the metaphor of saying, you know, the work of his hands, you know, Christ be over that or God created everything by his word, whatever metaphor you have....

Larry. Thirty seconds.

Steve. ...it's like Jesus Christ, you know, the second person of the Trinity, was the agent that God used, that the Father used in creation. Now it wasn't a separate work, it was a joint work and how that all formed together we don't know all the details but we do know that the Son was involved because Hebrews 1:2, John 1:1 and Colossians 1:15-16 tell us so and I just have to believe that.

Larry. Time's up. Alright, we will now go to the seven minute interactive phase of this debate. It's just open dialog, both people can ask any questions and respond, interact however they want to go. So, gentlemen, begin. You have seven minutes.

Steven. Okay, I would like to cover the church history part. Alexander of Alexandria, it clearly shows that, I'm trying to read the exact quote here that you have there, but that "he is equal with the Father, unchangeable, immutable, wanting in nothing in the perfect Son like to the Father, we have learned in this alone he is inferior to the Father, that he is not unbegotten." Okay, I'm trying to understand the meaning of that, that he's inferior to the Father. Okay, so in my understanding of this text, he is inferior as to his being born, him being a son.

Steve. Begotten.

Steven. As to his deity, he is completely equal with the Father so there's nothing there that actually shows a Trinity to me. It still could be a view that would be a monarchian type view. I don't see a clear teaching of the eternity of the Son here.

Steve. This shows a distinction between the Father and the Son and it shows a co-equality because you had mentioned earlier that many early, you said early Christians didn't show a co-equality and so this is the list that shows co-equality here.

Steven. Okay. Let me just go right into the Scriptures because that's the most important thing. Luke 1:35 says, "The Holy Spirit will come upon you. The power of the Most High will overshadow you and for this reason the holy child will be called the Son of God." Mr. Morrison, can you please cite a single Scripture which gives us a reason why the Son of God is called the Son other than the New Testament reason given in Luke 1:35?

Steve. Okay, the incarnation of Christ was the Father and the Spirit coming and the Son, well, we don't know, like you said we don't know all the mystery about it, but it's showing them. We know that the Father should be called the Father of the Son simply because the New Testament says so and the Old Testament intimates as much too. So the Father and if the Holy Spirit comes upon him, it's like and he was when did the Word become flesh, you know, the Word became flesh. When was the Word? At the beginning of time. When was it the Son which presumes the Father? Hebrews 1:2 again.

Steven. Okay, so if the Son is called Son because of the Holy Spirit supernaturally conceiving the Son, well, why would you believe that the Son has always existed as a Son before the incarnation? What Scripture do you have to...

Steve. The Son is the Son for two reasons, not one. One is because the incarnation, like you said, the Son is because he was always begotten of the Father and he was the Son, again according to Hebrews 1:2, Colossians 1:15-16.

Steven. Always begotten of the Father? What Scripture says he was always begotten of the Father?

Steve. Well, if the worlds were created through the Son, then pretty far back.

Steven. But no Scripture says he was always eternally begotten?

Steve. He was in the beginning. "In the beginning was the Word," and I do not believe that that was simply prophetic. I believe that in the beginning was the Word and then the Word became flesh, John 1:14.

Steven. Okay, I'll give you a chance to ask me a question.

Steve. Okay. So it's like if you believe that God made an extension of himself, I guess, at the incarnation, certainly wouldn't it be possible for God to have done it before that time if he had wanted to?

Steven. Well, all things are possible with God but the Scriptures are clear that the Son was foreknown, 1 Peter 1:20, before the creation of the world so it's possible in my understanding of the word of God, that God already in his prophetic Logos, because the Greek word Logos means the express thought of God and since God calls the things that be not as though they were, Romans 4:17, God already spoke of the Son as if he already existed and you go throughout the messianic prophecies, "They pierced my hands and my feet," it seems like it happened already. Actually, most messianic prophecies, God speaks prophetically as if it already happened so it's in that sense that the Son pre-existed. In that sense the Son was already with the Father but I don't see the word Logos in and of itself which means the express thought of a person, and I would challenge you anywhere in the Greek New Testament to cite an example where the Greek word Logos actually means a person. It is the express thought of a person but it is not the person himself and that's the meaning of John 1:1, "In the beginning was the Logos, the Logos was with God, and the Logos was God." God's Logos is his express thought and in John 14:24, Jesus said, the Logos, the Word. The Greek word Logos is used there. The Word, the Logos which you hear is not mine but the Father's Logos. So if it's the Father's Logos that Jesus spoke, that means the Logos in John 1:1 must be the Father's Logos.

Steve. Okay. You talked about a Scripture that was showing it meaning a person. If you look in Revelation 19:13, this is talking about the return of Jesus where Jesus, you know, physically and visibly returns to earth in glory it says on a white horse, and it talks about when his eyes were like a flame of fire, his head were many crowns, he had a name written that no one knew except himself, and then 19:13, he was clothed with a robe dipped in blood and his name is called the Word of God."

Steven. Okay, so his name is called the Word of God.

Steve. Yes. Now, of course he has other titles too.

Steven. Okay, so the Word there is Logos. His name is called the Logos of God in the Greek text?

Steve. Actually I don't know the Greek text here.

Steven. Because as far as I'm aware, it's not Logos there but I'm not 100% sure. That's something I'd like to look up. But his name is called the Word of God. Again, this is post-incarnational, this is not pre-incarnational reference. And of course, Jesus is the Logos...

Larry. One minute.

Steven. ...of the Father so Jesus can be, Jesus' Logos is the express thought of the Father. So in any event even if it does have the word Logos in that text, it doesn't prove that Jesus as far as the text there, it doesn't prove that the Greek word Logos shows that Jesus is the Logos himself.

Steve. It is Logos, Logos of God right here.

Steven. Okay, so give me the exact chapter and verse again.

Steve. 19:13.

Larry. Thirty seconds.

Steve. So it shows that he is the Logos. I agree with you it doesn't show pre-incarnate but it does show he's the Logos.

Steven. His name is called... Okay, his name is called the Logos of God. Well, to me I just see this as identifying, you know, the Logos being reference to Jesus and Jesus said the Logos which here is not mine but the Father's, so I don't see how that's a contradiction there. I don't really see that.

Steve. In the beginning was the Logos and the Logos, you know, John 1:1, and then Logos became flesh, John 1:14.

Larry. Time. Alright, we're ready now gentlemen to go into the final closing statements. Since Steven is in the affirmative, he'll begin with his five minute closing statements in the affirmative. Go ahead, Steven.

Steven. Okay, so I'm just gonna go with a few Scriptures. Hebrews 1:5. You know, Scripture cannot contradict Scripture.

Steve. I agree.

Steven. Hebrews 1:5 cites 2 Samuel 7:14 in which God the Father said, "I will be to him a father and he shall be to me a son," in the prophetic future. It doesn't make sense for a heavenly son-person to be at the side of the Father, standing there, so to speak anthropomorphically in heaven, while the Father says, "I will be to him a father and he

shall be to me a son." The Father should have always been a Father to the Son. The Son should have always been a Son to his Father throughout eternity past but we see a contradiction of Scripture here.

Jesus said, "The Father that dwells in me, he does the works," and I just want to mention here how can you explain that Matthew 12:28 states that the Spirit of God cast out demons through Jesus as a man, yet John 14:10 proves that Jesus did those mighty works by the Father who dwelt in him? Is the Holy Spirit of God the same divine Spirit of the Father? It has to be. The Holy Spirit of God has to be the divine Spirit of the Father because there's only one God. God is a spirit and they that worship him must worship him in spirit and in truth.

So the Scriptures teach that there's only one true God who is the Father. My opening proposition is that Jesus Christ is the full incarnation of that only true God who became a man. The title Son of Man means the son of mankind. You cannot be an eternal Son of Man and, again, the title Son itself means offspring or an inheritor. You cannot be an eternal offspring or an inheritor. To say that the Son is eternal, you might as just well say the eternal child because it's the same thing as saying eternal son. A son cannot be eternal because a son is the offspring of someone else and so that's the meaning of the child born and the son given. Hebrews 1:6 says when he brings the firstborn into the world, he commanded the angels to worship him. So if the Son pre-existed as a Son, then why did God command the angels to worship the Son then? They should have already been worshipping the Son.

So the Son is something new. The Son is God becoming something he never was before the incarnation. He entered into a new existence that he never had before the incarnation so there's only one God who is our Father, and one mediator between God and men, the man Christ Jesus. Jesus said in John 14:9 when Philip said, "Lord, show us the Father and it be sufficient for us," he answered Philip saying, "Have I been so long a time with you and have you not known me, Philip? He that has seen me has seen the Father." So whenever Jesus claimed his deity, he never claimed "he that has seen me has seen the Son," when asked to show us the Father, Jesus said, "he that has seen me has seen the Father." Jesus never said that an eternal God the Son was in him doing the works, it was always the Father.

Again, Hebrews 1:3 says that the Son is the radiance of his glory. Who is Lord? The Father. A true God-person cannot be a true God-person when that God-person is given glory and radiating the glory of the Father. Jesus is the radiance of his, the Father's, glory. That tells us something right there, that Jesus was the one who was that God was incarnated to become a man. He is the radiance of his, the Father's, glory. My opponent has an eternal true God-person who doesn't have his own glory because Jesus' glory is the radiance of the Father's glory. So you see how Jesus was reflecting the Father's glory as a man. Jesus was inferior to the Father because he's a man. God became a real man so therefore that's how Jesus was tempted, that's how Jesus prayed.

So Jesus, the full incarnation of that only true God the Father, the title Son of God, Luke 1:35, proves that the Son is the man. The Holy Spirit will come upon you. The...

Larry. Thirty seconds.

Steven. ...power of the Most Holy will overshadow you and for this reason that holy child will be called the Son of God. It's very clear, the Son is the Son because he was conceived by the Holy Spirit supernaturally. That's when the Son had a beginning and it begat him. So the Son is the man. He could not have pre-existed his birth as a son, yet he who became the child, the son born given, is the mighty God and eternal Father. That's why he has by inheritance obtained the name that's more excellent than the angels. God the Father [unintelligible]. God bless.

Larry. Okay, Steve, you're up.

Steve. Alright, first of all, I want to agree that Steven Ritchie says that he could not be eternally the Son of Man. Son of Man is an incarnational title, that is true. He said that if you call him eternal Son you have to call him eternal child. I don't see how that follows because I'm still a son and I'm a man and so he's still a son because in the New Testament even though he's resurrected, we still call him the Son.

In Hebrews 1:6 when he brings his firstborn into the world, it sounds like that wasn't, it didn't say when he created the firstborn.

Also, in John 3:16, it does not say, "For God so loved the world that he made his only begotten Son," it says, "he gave his only begotten Son," like there's already something to give there.

Steven mentioned John 14:9 where it says, "He who has seen me has seen the Father, so how can you say show us the Father?" Okay, but let's look at John 14:10. Jesus says, "Do you not believe that I am in the Father and the Father in me?" Okay, now first of all, I don't believe that the Son of God is in Jesus on earth. The Son of God is Jesus. Okay, he's not in Jesus, he is Jesus, okay?

Now the Father in the Son, I have no trouble with that. I think Steven Ritchie has no trouble with that either but the Son in the Father, that's what it says here, not just the Father in the Son.

Okay, also about the Son doesn't have his own glory, I would agree the Son does not have a separate glory neither does the [unintelligible] of the Spirit, they have one glory, but in John 17:5 Jesus in what's called the high priestly prayer, first of all, 17:4 it says, "I have glorified you on the earth. I have finished the work which you have given me to do. And now, O Father," he's speaking to himself, "glorify me together with yourself, with the glory which I had with you before the world was." So the Son on earth is talking to somebody else, the Father, saying glorify me together with yourself, again not separate

glory but restoring the one glory, the glory I had with you before the world was. It sounds pretty, like he was there before the incarnation to me.

So you take that verse, combine it with John 1:1 and other verses in John and you get a consistent picture in John, and then you throw in Hebrews and Paul in Colossians and stuff and you get a consistency that is just the simplest to believe what the Scripture's plain meaning is, that all things were created by the Son. The Son had glory, not separate glory but he had glory with the Father before the world was, and so I would say that he had to exist before, you know, in having the glory that he's asking to have restored to him. Of course, he emptied himself and came to earth.

So we agree that the Father and Son are distinct and I would contend that this distinction was before the incarnation when the Son had glory with the Father, while Steven Ritchie says that, no, it was at the incarnation and I believe that this distinction continues forever, not a separation but a distinction.

So to me, let's go with the plain meaning of Scripture which is also what early Christians believed, that the Son existed before coming to earth. A few of them like Justin Martyr, I didn't like them saying he was created in time but even so, he's still closer to my view than Steven Ritchie's view because he says he was created a long time ago, but most early Christians said, you know, he was created, you know, before time began. Tertullian is another one that I think said in time. So it's like, well, regardless if he was before time or your theology of time, he was a long time ago according to the Bible and the early Christians. So, you know, to me it's pretty cut and dry that there was something there. We can call it the Word, we can call it the Son, but that's what the Bible teaches and if you ask somebody who speaks Greek or English or any other language just to read it on the surface, what's it mean, and you kind of get the same answer for the most part.

Larry. Thirty seconds.

Steve. Okay, so again, I guess I'd just like to close by reading Hebrews 1:2 again. God, you know, which is the implied subject here, "has in these last days spoken to us by his Son whom he has appointed heir of all things," okay, "through whom he also made the worlds." Okay, that's what Scripture says. That's what I believe. I don't need a whole lot of explanation to try to understand that.

Steven Ritchie brought up worlds as aeons, not....

Larry. Time's up.

Steve. Okay.

Larry. Well, thank you, gentlemen. This completes the first hour of our four hour debate on the doctrine of the Trinity versus the Oneness Pentecostal situation. So join us again in installment number 2 for the second hour of this debate and in the second hour, Steve Morrison will be in the affirmative and Steven Ritchie will be in the negative. Until then,

thank you for joining us. Be with us next time and remember John 14:6, Jesus said, "I am the way, the truth and the life and no man comes to the Father except by me." God bless you all. Bye.

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Our video, "Former Roman Catholic bride of Christ nun testifies of abnormal life in the convent," has over 67,000 viewings.

Our video featuring former Roman Catholic Rob Zins, who has a Master of Theology from Dallas Theological Seminary, "Historical split between Roman Catholicism and the Christ of the Scripture, man's word or God's word," has over 53,000 viewings. See our two newsletters on the subject of Roman Catholicism.

Our video "Cult of Ellen G. White, number 1, beginnings of the 19th century religion called Seventh Day Adventism," has over 48,00 viewings and features former Seventh Day Adventist Wallace Slattery who has 44 years experience with this religion. Our playlist called "Dealing with Seventh Day Adventism and their prophetess," features 15 videos with 14 hours of material. See our newsletter, "Seventh Day Adventism, true or false?"

For theological music lovers, see our video, "Favorite old time Christian bluegrass Gospel music, Psalm 98:4-5," with over 214,000 viewings. We have also posted several music videos by my own daughter, Marlena Wessels, from her cd "Win This Fight," songs she has written and performed herself. To see our music videos, please go to our main YouTube channel page, scroll down to our multiple playlists, arrow over to our playlist called "Our Radio Shows with National Christian Authors and Music Vids," once there, scroll down to the bottom of the playlist where the music videos are listed.

I could go on and on but this should be sufficient for now. Don't forget to check out our main YouTube channel CasnwersTV which stands for Christian Answers Television also which has over 19 playlists by topic as you scroll down our channel page.