

Muslim Debate II – “Is Jesus God?”

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(Transcriber’s note: Any omission or error made by the transcriber does not reflect any ulterior motive, but is partly due to the difficulty on behalf of the transcriber in understanding the Muslim representative’s dialect and the quality of the copy of the tape from which this was transcribed. In a few places, the responses were edited to remove repetition. Where there may be omissions or errors in transcription, please accept my apologies)

The format of this debate consists of four separate segments – each of these four segments includes an equal time for the two participants to state their case and to answer the challenges brought forth by the other. Mr. Chris McCann is representing the Christian viewpoint as it is contained in the Bible, and Mr. Wesam is representing the Muslim viewpoint.

Table of Contents

Muslim Debate II – “Is Jesus God?”	1
SEGMENT ONE - Chris McCann opens the discussion:.....	1
SEGMENT ONE - Muslim Response from Mr. Wesam:.....	5
SEGMENT TWO - Chris McCann’s response:.....	8
SEGMENT TWO - Muslim Response from Mr. Wesam:.....	11
SEGMENT THREE - Chris McCann’s response:.....	14
SEGMENT THREE - Muslim Response from Mr. Wesam:.....	18
SEGMENT FOUR - Chris McCann’s response:.....	22
SEGMENT FOUR - Muslim Response from Mr. Wesam:.....	26

SEGMENT ONE - Chris McCann opens the discussion:

Thank you. I appreciate this opportunity, and I am very grateful for your hospitality in this room. You have been very considerate in inviting us to come and share from the Word of God. I really count it a pleasure to be able to read to you from the Bible and to show from the Bible that Jesus is indeed Eternal God.

However, before I get into that discussion, I would like to read a couple of verses from Exodus 20, where we find the Ten Commandments. Starting in verse 3, God says:

Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God,

We read something similar in Exodus 34:14:

For thou shalt worship no other god: for the LORD, whose name is Jealous, is a jealous God:

It is in the light of these Scriptures that we discuss this topic: “Is Jesus God?” We know from the Bible that God is jealous of all glory, all honor, and all praise—which is rightfully His. It must be given to Him. There can be none who can receive the worship by the creatures that He has created other than God Himself. God will not permit it. He will not stand for it; He will not allow it.

Time and again, we read in the Bible of people who have worshipped and served other gods and were destroyed for their idolatry. God is very serious when He tells us that He is Jealous. He is the One God that Deuteronomy 6:4 speaks of. We read there:

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

God is One; He will not share His glory with another. That is why idols are such an abomination to God, and why those that worship them are under His wrath and under His judgment—because He is a jealous God.

What about Jesus? Christians declare that Jesus is God—where do we get this idea from? Do we not read in the Bible that God alone is God? Yes, but we believe that Jesus is eternal God in the flesh. Therefore, He alone is to be worshipped.

I would like to speak on four points or four characteristics of God that belong to God and none other. No one else can possess these particular characteristics. One must be God Himself if one does possess these things. I would also like to show that Jesus does possess these characteristics, proving that He is God.

The first characteristic of God, which I think we are familiar with, is that God is eternal; He is an eternal Being. We read in Isaiah 57:15 that God inhabits eternity. He dwells in the whole spectrum of existence, from eternity past to eternity future. We read there:

For thus saith the high and lofty One that inhabiteth eternity...

We have no way of truly comprehending with our finite minds the fact that God has no beginning, nor has He an ending. Therefore, if we were to look back into eternity past, we would just continue to travel in our mind’s eye, because we would never come to the point where we would be able to say, “This is the point at which God began.” No, God has no beginning. He has always been. He is the great I AM (Exodus 3:14). He is the ever existent One who has always existed—even when there were no others. God alone is the first and the last (Isaiah 44:6).

We read in Psalm 90:2:

Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.

This is a characteristic of the Almighty, of the Everlasting God. In order to qualify as God, you must be from eternity. You must have no beginning.

What about Jesus? What does the Bible say about Him? We read in Isaiah 9:6 a very familiar verse that we hear often around Christmastime:

For unto us a child is born...

This would be referring to the birth of the Lord Jesus.

...unto us a son is given...

This is the Son of God, the Lord Jesus.

...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.

Jesus, this Son, is called the “Everlasting Father.” This gets into the whole idea of the Trinity, which we are not addressing directly today. Today, we are addressing the topic “Is Jesus God?” This verse says that He is “The Mighty God.” He is “The Everlasting Father.” Therefore, He qualifies in the sense that He is from everlasting.

Also, in the book of Micah 5:2, there is another Scripture that is brought up around Christmastime each year. It says:

But thou, Bethlehem Ephratah...

Bethlehem is the city in which Jesus was born. Matthew 2:1 tells us that. Let us continue reading Micah 5:2:

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.

In this Messianic verse of the Old Testament (Messianic means “pointing to the Messiah”), Jesus is referred to as “from everlasting.” It says that He would be a ruler “whose goings forth have been from of old, from everlasting.” That is because Jesus is God. He is the Son that is given. He is God in the flesh. He is God who has entered into the human race to accomplish this will of His Father, and He is God who has always been. There has never been a point in time when Jesus has not been.

It is true that He entered into the human race at a particular point in time. But, before that, we read in John 1:1:

In the beginning was the Word, and the Word was with God, and the Word was God.

The “beginning” is a reference to time without end. Ever since God has been God, the Word has been with Him, and that Word was God. In verse 14 of John 1, it says, “The Word was made flesh, and dwelt among us.” That is a clear reference to Jesus who took upon Himself a human nature and became a man.

The question is, “Is Jesus God?” I would like to prove this by showing these four characteristics of God. The first characteristic is that God must be eternal.

Jesus, as we read these Scriptures, is said to be “from everlasting.” He is eternal. He is the Almighty God.

Further, in the first couple of verses of Hebrews 7, we read about a mysterious figure in history. His name is Melchizedek (it is spelled, “Melchisedec” in the New Testament and “Melchizedek” in the Old Testament). Melchizedek is someone who entered into history in the days of Abraham in the Old Testament. He just suddenly appeared, and Abraham offered tithes to this Melchizedek, who is a king and a priest.

We read another reference to Melchizedek in the Psalms. In Psalm 110:4, we read:

...Thou *art* a priest for ever after the order of Melchizedek.

Melchizedek was not an actual man. He was God making an appearance as a man. Theologians refer to this as a “theophany,” a visible appearance made by God.

God did this from time to time in the Old Testament. He appeared to Joshua as the “captain of the Lord’s host” (Joshua 5:15). He appeared to Abraham as three angels, and Abraham recognized this by calling Him “Lord” (Genesis 18). And God appeared as Melchizedek who received tithes through Abraham (Genesis 14:18).

In particular, Melchizedek is a picture of the Lord Jesus Christ. So let us read again what it says in Hebrews 7:1-2:

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace;

This is a description of Melchizedek. Let us continue reading and look closely at this. Verse 3:

Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

This Melchizedek is God making an appearance—pointing to the priesthood of the Lord Jesus Christ—and the description of Him indicates that He has “neither beginning of days, nor end of life.” In other words, He is from everlasting to everlasting. This is connected and tied to the Lord Jesus Christ, who is in the priesthood “after the order of Melchizedek.” Jesus is the Everlasting God. He is this God who has always been.

I do not understand how the Lord Jesus Christ could so humble Himself. How He, being this all-powerful Being who possesses all knowledge and all might, who has all the riches and glory of Heaven and who dwells with the Father in the high and holy place which no man has seen, could so humble Himself and come to earth, enter into the human race through the virgin Mary, and be born of the Holy Ghost and become a man like unto us so that He could then take the sins of His people upon Himself and pay the penalty for those sins, which is an eternal damnation. I do not know why God would do that.

I do not understand why God would be so merciful and gracious and considerate and kind to such people as us. We are nothing but dirty, rotten sinners. We are filthy altogether. Our sins have greatly made us abhorrent to God and an abomination in His sight. Yet,

for His people that He determined to save, God greatly lowered Himself and humbled Himself and took upon Himself a human nature and became flesh.

This is the wonderful teaching of the Bible regarding the Lord Jesus Christ. He is not a God that is far away. He is a God who, in all points, was tempted like unto us (Hebrews 4:15). He is a God who knows the infirmities of our flesh. He understands our every weakness. He walked in our shoes, so to speak, whereby He qualified to die for the sins of men and to pay the penalty that only God could pay. No man, no angel, no high-created being of any sort could pay this penalty.

SEGMENT ONE - Muslim Response from Mr. Wesam:

There is no God but Allah. Mohammed is the messenger of Allah, and Jesus Christ is also a messenger and a slave of Allah. The topic tonight is, "Is Jesus God?" We are debating the divinity of Jesus Christ.

I was waiting 15 minutes to hear from the preacher just one verse from the mouth of Jesus Christ where Jesus declared that he is God, that he is the Lord, or that he is the Creator. I did not hear any verse that came from the mouth of Jesus Christ where he declared his divinity or stated, "I am your God. I am your Lord. I am your Creator."

In discussing this issue, I would like to divide this issue into several questions.

1. Where in the Bible, the Gospel, does Jesus say, "I am your Lord, your God, your Creator"? Where do you find this in the Gospel? It is not there.
2. Where in the Bible does Jesus Christ state that he is God manifested in flesh? Where in the Bible does Jesus state that he is God and man at the same time? Where in the Bible does Jesus state that he is perfect God and perfect Man? Where in the Bible does Jesus state that sometimes he is God, and sometimes he is man?
3. If Jesus never said that he was God, or that he was God manifested in flesh, I would like to know why you teach Jesus is your Lord, and why you share Jesus. Is it because Jesus said that he is the Son of God? Is Jesus equal to God because he said that he was the Son of God?
4. Do you think that Jesus is God because he did miracles while he was on this earth? Is that why you teach Jesus as the Lord and the Savior?

The divinity of Jesus Christ is not Biblical teaching. Jesus never said that he was God. Where in the Bible does Jesus state that he is God manifested in flesh? Jesus never said that he was God and man at the same time.

Actually, Jesus refused this type of teaching. He refused that God Almighty could be of flesh and could be a man. The Father and the Son are separate entities, two separate persons. Let us look in the book of John, chapter 5, beginning with verse 26:

For as the Father hath life in himself; so hath he given to the Son to have life in himself;

The life of the Son is given from the Father. Jesus is dead without the Father; the life that Jesus has is a gift that is given to Him by the Father.

And hath given him authority to execute judgment...

Jesus has been given authority from God the Father because Jesus is the Son of Man.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

If you have done good, you have eternal life. If you have done bad and you have bad deeds, you go to Hell for them. It has nothing to do with a spiritual picture. There is no spiritual picture.

I can of mine own self do nothing...

What kind of God is this who declares that he can of his own person do nothing? Any person who declares that they can do absolutely nothing, what kind of God can they be? Everything is visible with God. We have to stand on what Jesus said, and Jesus said, "I can of mine own self do nothing"—absolutely nothing.

...as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

It is not Jesus' will but the will of the Father. The will of the Son is to submit to the will of the Father. I would like you to read to me from the Bible that the will of the Father is to submit to the will of the Son. Does the Father pray to the Son? Does the Father submit to the Son? Jesus said in John 14:28, "My Father is greater than I." You will never find a verse that states that the Father is less than the Son.

Now John 5:31 says:

If I bear witness of myself, my witness is not true.

If the Father is the Son, then His witness is not true because of what Jesus said in this verse. He is not the same person as God—he is another.

The next verse, John 5:32, says:

There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

Who is this witness? It is somebody else, not Jesus. This witness is not a man, a human. I would like to know who this witness is.

Let us look at John 5:37:

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

God is not a liar! God the Father is not human, not man, as Jesus himself declared. You have no God. Jesus himself declared that they are not alike.

In the book of Ezekiel, chapter 28, verse 2, we read:

...Because thine heart *is* lifted up, and thou hast said, I *am* a God, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God:

God is not a man and cannot be a man. God is not flesh. Ezekiel claims this.

And in Hosea 11:9, we read:

I will not execute the fierceness of mine anger, I will not return to destroy Ephraim: for I *am* God, and not man; the Holy One in the midst of thee: and I will not enter into the city.

God is not a man. Jesus said of himself that he is telling the truth which he heard from God, but he is not God. Jesus said that he was human. This is the truth that Jesus heard from God. That is what is said in Acts 2:22:

Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

He is not God. He is just a man approved and made by the Maker—God Almighty.

Jesus said in John 4:24:

God *is* a Spirit...

Listen very truthfully and carefully to this verse, because Jesus is saying that God is a Spirit.

Also, listen very carefully to what Jesus said in Luke 24, beginning in verse 36:

And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

Jesus said, “A spirit hath not flesh and bones, as ye see me have,” and Jesus also said that God is a Spirit. Jesus Christ is not God because God Almighty is a Spirit. This is very clear.

You spoke of the authority of Jesus Christ being God because God is eternal. I agree with you. God is eternal, but Jesus is not eternal. Jesus has a beginning; He has an ending. We read about his beginning in Luke 2:7:

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

God Almighty has no beginning and no end. God is eternal, Everlasting God. But Jesus has a beginning in a manger and an ending on the Cross. Jesus is not God.

You also talked about Melchizedek. Melchizedek has nothing to do with Jesus Christ. Read carefully Hebrews 7:3:

Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

This verse states, “without father.” Yes, Jesus has no father. It also states, “without mother,” but Jesus has a mother named Mary. It says, “without descent,” but Jesus has descent. Read the books of Luke and Matthew. Jesus has “beginning of days.” He died on the Cross, we can agree, so he has “end of life.” It says that Melchizedek was “made like unto the Son of God.” He is not the Son of God, but made like unto the Son of God. It is very clear.

Where in the Word of God does Jesus say, “I am God”? Where does he say, “I am God manifested in flesh”? Did Jesus die because he said that he was the Son of God? Did Jesus die because he did miracles? I would like to hear some statements from the Bible where Jesus said that he was God.

SEGMENT TWO - Chris McCann's response:

Thank you for giving me another opportunity to share from the Bible, the Word of God (2 Timothy 3:16; Hebrews 4:12). I count it a privilege and a pleasure to be able to read from the Bible.

Mr. Wesam brings up many points, and I would like to address a couple of Mr. Wesam's points.

Anyone can read the Bible critically—it is not very hard to do. We can actually read any kind of writing critically. It is easy to read the Bible critically if someone has a mind to turn to the Bible for the purpose of raising questions to foster doubt in the Word of God.

Mr. Wesam's questions can be answered, but, unfortunately, they cannot be answered in the 15-minute segment that I am allotted. Therefore, I will take a couple of his questions and answer them.

One of his questions was “Does Jesus say anywhere in the Bible that He is God?” The answer is “yes,” once we understand that Jesus is the embodiment of the Word. He is the Word made flesh, as John 1:14 tells us:

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.

Actually, everything that is written in the Bible is from the mind of Christ. It is all a part of the Word of God, and Jesus is that Word. Therefore, if we read anywhere in the Bible that Jesus is God, then Jesus is saying it. Jesus agrees with the Word of God 100 percent. He is the embodiment of this precious Word of God.

There are many instances in the Gospels where Jesus is making statements that only God could make. For instance, He says to the Jews in John 8:57-58:

Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

This declaration of the Lord Jesus Christ ties to the revelation of God to Moses back in the book of Exodus (Exodus 3), when God appeared to Moses in the burning bush. Moses asked God, “Behold, when I come unto the children of Israel, and shall say unto them, ‘The God of your fathers hath sent me unto you;’ and they shall say to me, ‘What is his name?’ what shall I say unto them?” God said for Moses to tell them, “I AM hath sent me unto you.” God is the great I AM. He is the Everlasting One who has always existed, and that is why this title, this name of God, is used in John 8:58.

However, if someone wants to read the Bible critically, then they are not going to recognize this, and they are not going to agree with this. They are simply not going to see it; therefore, there will be a lack of understanding.

In another instance, Christ healed a man who was sick of the palsy. We read in Mark 2:5 that before healing him, Christ told him, “Son, thy sins be forgiven thee.” This statement that Christ had made led certain Jews to be amazed and to accuse Christ of a tremendous blasphemy. Their response is in verse 7:

Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

This is exactly the truth that Christ is pointing to in making this statement. He is indicating that He is God, and that He does have the power to forgive. Christ asked which was easier—to heal a man, or to say that his sins had been forgiven him? Christ physically healed this individual in order to testify and to prove His statement that He had the power to forgive.

Again and again, the Bible is dripping wet with verses that tell us that Jesus is God Himself. In John 20, we read about a man named Thomas (“doubting Thomas”) who is renowned for his disbelief as to the resurrection of the Lord Jesus Christ. Thomas stated in verse 25:

...Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

Then we read in verses 26-28:

And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God.

We do not read that Christ reprimanded him or told him not to call Him Lord or God. We do not read that Christ told him not to refer to Him as God because that title is reserved for the Son of God. No, we do not read that Jesus said that to Thomas. We read in verse 29:

Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

In other words, Christ accepted the worship of Thomas' statement. This is one of the main points that I was making by looking at Exodus 20:5 and Exodus 34:14, where God tells us that He is Jealous God. God will not allow anyone else to receive the worship that is due Him. None other can be recognized as God.

Yet, here is Jesus—supposedly, according to your understanding, a faithful prophet. If He were a faithful prophet and not God, He would certainly refuse the worship of Thomas as Lord and as God. But, because He is God in the flesh, He does accept this worship.

Getting back to the four characteristics of God that I was desiring to set forth, the first point was that God must be eternal. We saw from the Bible that Jesus is eternal.

The second characteristic of God is that God is the Creator. Therefore, we would expect to find that Jesus, also, is the Creator.

We know from the Bible, in Genesis 1:1:

In the beginning God created the heaven and the earth.

God simply spoke. He said, "Let there be light." He essentially said, on the following days of creation, "Let this be and let that be." The earth and worlds and the entire universe came into being by the power of the Word of God. He is Infinite God, and the fact is that God can simply say a word and form the universe that we inhabit.

Man has never even reached the furthest reaches of deep space. Even with the most high-powered telescopes that man has, he cannot see the end of this universe. The universe just goes on and on. This actually teaches us about the infiniteness of God, as He has created a universe that man can find no beginning and no end to. God did all of this by speaking. This is the great power of the Word of God.

Therefore, we would expect that if Jesus is God, we would get an indication from the Bible that He is also the Creator, and we do. In Colossians 1:13-15, we read this concerning Jesus:

Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: In whom we have redemption through his blood, *even* the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature:

Let me take a moment at this point, because I suspect that Mr. Wesam will quickly respond to this language of "the firstborn" by pointing out that this means Christ has a beginning point. However, when God says that Jesus is the firstborn, He is referring to the fact that Jesus is the first to rise from the dead (Acts 13:33; Colossians 1:18; 1 Peter 1:3; Revelation 1:5).

The Word of God continues in verses 16-17:

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities,

or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.

The statement in verse 17, “And He is before all things” is a reference to the everlastingness of the Lord Jesus. The verse continues, “and by Him all things consist.”

He is the Creator God. Jesus is the One who created the earth. He is the God who spoke and created the heavens and the earth. He is the One who holds all things together. He is the One who has created each one of us. We are the creatures of God. The person of God is triune—threefold—and so Jesus is the Creator.

Colossians 1, in these verses, clearly makes this point and states it in such a way whereby we can be very certain that God—who is Jealous and who alone is the One who gets all of the glory and all of the honor—is informing us and letting us know that Jesus is God. God is the Creator; Jesus is the Creator. God is eternal; Hebrews 13:8 states, “Jesus Christ the same yesterday, and to day, and for ever”—Jesus is eternal. Therefore, once again, Jesus qualifies and meets the qualifications of the Bible, the qualifications that must be present if One is eternal God. Jesus is the Creator.

He showed this and displayed this in picture form, in an historical parable, with the wedding of Cana of Galilee. Let us go to this parable in the Bible. In John 2:3, Jesus’ mother came to Him and said, “They have no wine.” This parable continues in verse 6, where we read:

And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

The parable goes on to explain that Christ turned the water into wine. The number six in the phrase “six waterpots of stone” are pointing to the six days of creation that we read about back in Genesis 1. In transforming the water into wine, Jesus was showing His creative power. He was demonstrating that He is the God who formed the universe.

Thank you for giving me this opportunity to share a little bit more about the Lord Jesus Christ and what the Bible teaches about Him. The Bible is a wonderful Book, a beautiful Book, that is very harmonious. None of the statements in the Bible contradict. Everything fits together perfectly like the pieces of a puzzle. The God who is One, the God of the Bible and Jesus, are identical.

SEGMENT TWO - Muslim Response from Mr. Wesam:

First of all, Mr. McCann, in your half-hour response, you failed to give us one verse from the mouth of Jesus Christ where Jesus spoke specifically and precisely, saying, “I am your God. I am your Lord, your Creator.” You are assuming that Jesus is God, but where in the Gospel does Jesus specifically state that? You did not give us one verse. I would like to hear the declaration from the mouth of Jesus Christ, “I am God. I am your Lord. I am your Creator.”

Secondly, you keep saying that Jesus is God manifested in flesh. Where in the Bible did Jesus state that he is God manifested in flesh? Where in the Bible did Jesus say, “I am God and man at the same time”? Where did he say, “I am perfect God and perfect Man”?

Where did he say, “Sometimes I am God, and I am also a man”? Where in Scripture do you find these statements? This is not the teaching of Jesus Christ. God is not a man.

Thirdly, in speaking of Christ as the Creator, I challenge you in front of this whole audience of people listening to this debate to, on your next turn, show us from the Bible where the New Testament states that Jesus created anything. In your response, you gave us quotes out of one of Paul’s letters. Paul is not Jesus Christ. I would like to see in the Gospel where Jesus created something. Where in the Bible does Jesus state, “I am the Creator”? He did not create anything. You are assuming that Jesus is the Creator using the writings of Paul.

Tonight, you said something that is very important. You were talking about the book of John. Do you realize the purpose of the writing of the book of John? You are trying to use verses from the book of John to prove that Jesus Christ is God. So, let us look at John 20:31:

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

Again, the writer of the book of John says, “But these are written.” The book of John is written for what purpose? Is the purpose of John to show us that Jesus is God? The purpose of John is for knowing “that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”

It is true that Jesus is the Christ. That does not mean that he is God. He is the “Son of God.” Jesus stated in John 20:17:

...I ascend unto my Father, and your Father; and to my God, and your God.

God is the Father of all—including Jesus Christ. Christ refers to the Father as “my God, and your God.”

John 20:31 is written for only one purpose, and that is to tell us that Jesus is the Christ, not God. It is very clear now.

You also mentioned John 8:58, where Jesus stated, “I am.” You said that this proved that Jesus was God Almighty, the Lord and the Creator. If by stating the phrase “I am” means that one is God, then I have to agree with you. So let us read in John 9:8-9:

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he.

The beggar stated, “I am.” If by stating “I am” means that one is God, then the beggar is God. God said, “I am.” Jesus said, “I am.” The beggar said, “I am.” Because of this, can we say that the beggar is God? No, this is a very weak argument.

John 8:58 is saying that Jesus existed before Abraham was born. This does not mean that Jesus is God, that Jesus is the Lord.

Looking at your verse in Colossians 1:15, it does not say that Christ is the “first alive from the dead.” Colossians 1:15 says:

...the firstborn of every creature:

This does not say that Jesus is the firstborn alive from the dead.

We read in Revelation 3:14:

And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

Jesus Christ is the “beginning” of God’s creation. Jesus has a beginning; God created him. God is everlasting and eternal. Nobody created God, but God created Jesus Christ. This is very clear that Christ is “the beginning of the creation of God.”

You say that Jesus is God because he forgives sin. If Jesus is God because he forgives sin, I would like you to read Luke 23:34. It says there:

Then said Jesus, Father, forgive them; for they know not what they do...

Jesus asked another person to forgive them. He asked the Father. If Jesus is God because he forgives sins, why is Jesus on the Cross asking the Father to forgive them?

If Jesus is God because he forgives sin, then we would also have to conclude that a priest can also be God. Why? We read in Leviticus 5:13:

And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him...

Who is forgiving someone in this verse? A priest. Is a priest God?

In John 20:22-23, Jesus said:

And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

Jesus Christ gave his disciples the law to forgive sins. If a disciple has the law to forgive sins, does this mean that that disciple is God? No, disciples are not God. So we are back to the same question. Where in the Bible does Jesus state, “I am your God. I am your Lord. I am your Creator.”?

You mentioned Thomas referring to Jesus as God in John 20:28, where he stated, “My Lord and my God.” You are mistaken about this picture, too. This is nothing more than a traditional way of speaking. When we speak to each other, we sometimes say, “Oh my God!” Does that mean that the person we are speaking to is God Almighty? No, it is just a way of talking.

Again, where in the Bible does Jesus say, “I am God.” Is Jesus God because he said that he was the Son of God? Is Jesus God because he did miracles?

The writer of the book of John makes it very clear. Once again, John 20:31:

But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

The writer of the book of John did not have in his mind when he wrote this book that Jesus is God. If that was in his mind, he would have said so. The writer of the book of John did not write, “These are written that you might believe that Jesus is God.”

You have no authority from the book of John concerning the divinity of Jesus Christ, because the writer did not say that this book was written to prove the divinity of Jesus Christ. You have no clear statement from the mouth of Jesus Christ where he stated that he is God. It is not in the Bible.

When you refer to Jesus as God in the flesh, Jesus himself says in John 5:31-32:

If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

Christ Himself said that there is another that bears witness of him, and He is not a man. God is not a man.

You also said something very interesting when you stated that the Bible does not contradict itself. Actually, it does. Let us look at John 5:37:

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

This verse is stating that no one has ever, ever heard God’s voice or seen His shape at any time. Now, let us go to Matthew 3:16-17:

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

This “voice from heaven” is supposed to be the voice of God, the voice of the Father. The Father speaks from Heaven—His voice is very clear—and says, “This is My Beloved Son.” But Jesus said back in John 5:37 that no one has ever heard God’s voice or seen His shape.

The microphone is now yours, Mr. McCann, and I would like you to show me anywhere in the New Testament where Jesus Christ states that he is Lord and that he is God... anywhere in the New Testament.

SEGMENT THREE - Chris McCann’s response:

Thank you, once again. This is continuing to be a pleasure to read from the Bible and to discuss the topic, “Is Jesus God?”

Mr. Wesam made several points. Again, I hope that everyone can recognize this fact: if someone gave me a Bible and set it before me and my mindset was to just ask a lot of questions about the Bible—for instance, “Why this?” and, “Why that?” and, “How is this put together?”—then it would be very easy for me to be critical of what I find in the Word of God.

It is good, on one hand, to question why God said something, or the way in which He wrote the Bible. Asking those types of questions helps us to learn. However, if one's intent is to disprove the Bible, one can do that; and in doing so, a lot of questions will be raised that will cause someone to do a great deal of study in order to answer those questions truthfully.

In a debate such as this, a lot of questions can be raised in a relatively short period of time, and a short period of time is given in which to respond. All of Mr. Wesam's points can be addressed; however, I am only going to be able to answer a couple of them in the time that I am allotted, because I would prefer to continue with the topic that I had in mind.

The first topic concerns the firstborn, or the first begotten of the dead. God is not required to place all of the information incorporating any one doctrine of the Bible in one single verse. Often in the Bible, God gives us a little bit here, and a little bit there.

In Isaiah 28:9-10, we read:

Whom shall he teach knowledge? and whom shall he make to understand doctrine?...

Then He goes on to state this principle:

...For precept *must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:*

Therefore, in order to understand what we read in Colossians 1:15, that Jesus is "the firstborn of every creature," we search further in the Bible—here a little in Colossians, there a little in Revelation where God speaks of Jesus as "the first begotten of the dead" (Revelation 1:5).

In studying the Bible in this manner, we have harmony. Now, we have agreement in the Bible, and we understand it correctly.

There is absolutely nothing wrong with studying the Bible in this way. As a matter of fact, this is how we have to come to the Bible. We have to allow the Bible itself to be its own dictionary, and by doing so, we allow God to define His own terms.

Secondly, I would also like to point out that when Mr. Wesam was referring to the passage in John 20:23, where Jesus said, "Whose soever sins ye remit, they are remitted," he seemed to imply that it is possible for men to forgive other men their sins. This is a total falsehood. The Bible nowhere indicates this. God alone is the One who is able to forgive. Nobody else can.

There is one church in particular, a very huge church, who thinks that their priests can forgive men their sins. Therefore, people go to them and make confession to them and call them "Father." All of this is contrary to the Bible and goes against what the Bible teaches (Matthew 23:9, Mark 2:7, Psalm 51:4).

There is no person who can forgive anyone else their sins. No one is that holy or that good in themselves. People might think that they can. However, if I were to say to someone that their sins are forgiven, that does not change the fact that they are still a

sinner and that they are going to pay for their sins. Even if the Pope were to say to someone that their sins are forgiven, or if some other “holy” man were to say that someone’s sins are forgiven, this might cause them to feel confident and pleased with that pronouncement; however, on Judgment Day, they are going to find that they still have to answer for those same sins because God alone forgives sin.

The third issue that really needs to be addressed is when Thomas falls down and says to Jesus, “My Lord and my God” (John 20:28). Mr. Wesam was trying to pass this off as an expression that some American’s use (which is, by the way, contrary to the Bible, because God says that we are not to take His name in vain (Exodus 20:7)). If someone, using an expression, says, “Oh my God,” that is a sin. In no way would God promote that kind of sinfulness in the Bible.

Thomas is not just surprised or shocked and, therefore, using an expression. Thomas is someone who has been in Jesus’ presence for a certain period of time. Everything has come together, and Thomas is now convinced. Now, he recognizes that he is a creature, and he is falling down before his Creator. He recognizes that he is a mere man, and he is falling down before the Everlasting God; he is falling down before the Savior.

This is exactly what I would like to further discuss at this time. In order to be God, One must be the Savior. We read in Isaiah 43:11:

I, even I, am the LORD; and beside me *there is no saviour.*

The word for “Lord” is the word “Jehovah.” He is saying that there is no Savior besides Himself. He alone is the Jealous God. He alone is the Savior of those He intends to save—His people. He alone will get that glory; He alone will have that honor. He will not share that with any other. The wording is unmistakable—there is no way we can avoid the fact that God is telling us in this verse that He is the Savior.

This is repeated in Hosea 13:4:

Yet I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me: for *there is no saviour beside me.*

He alone is God, and one of the characteristics of God is that He will save His people.

He will be the Deliverer. He will rescue them from sin and from Hell. He will pardon their transgressions. He is the Savior.

We know where this leads, do we not? We find in many places in the New Testament that Jesus is the Savior. In Luke 2:10-11, we read this wonderful declaration:

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

A Savior—how could this be? Certainly, the Jews would have been familiar with Isaiah 43:11. Is this why Simeon was so taken with the young child (Luke 2)? Is this why Anna, the prophetess, was prophesying so (Luke 2)? Could it be that the One who Isaiah speaks of—Emmanuel, God with us—the One who was born of a virgin, the One who is referred to as “unto us a child is born, unto us a Son is given...and His name shall be...

The Mighty God, The Everlasting Father” (Isaiah 9:6) is God Himself entered into the world in the form of a child?

This child is the Savior, but only Jehovah is the Savior. Well, you see, this is exactly what God is saying, exactly what the Bible teaches. Jesus is Jehovah God. They are One. I do not know how this can be; it is a mystery how Three can be yet One. But, that is what the Bible teaches, and that is what God reveals of Himself. He is the Everlasting God.

Let us go to Titus. This is a book that comes before Hebrews in the New Testament. I am going to show, in the New Testament, the same Truth that the Old Testament sets forth: the Truth that God alone is the Savior. However, we are also going to see that Jesus is the Savior. In Titus 1:3:

But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

Nothing has changed. It is just like Isaiah 43:11 states, “I, even I, am the LORD; and beside Me there is no Saviour.”

Now, look at Titus 1:4:

To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

God first indicates that He is Savior, then He indicates that Jesus is the Savior. We find the same thing in Titus 2:10:

...that they may adorn the doctrine of God our Saviour in all things.

Then in Titus 2:13:

...the glorious appearing of the great God and our Saviour Jesus Christ;

God has doubled it up; He has said it twice. But, He is not through. In Titus 3:4, we read again:

But after that the kindness and love of God our Saviour toward man appeared,

Then in Titus 3:6:

Which he shed on us abundantly through Jesus Christ our Saviour;

God knew exactly what He was writing. He knew that some people would have difficulty with the concept of the Trinity. He knew that some would wonder how God could speak from Heaven at the same time that the Son was upon the earth.

I do not know how that can be—it is a mystery. I do know that if you are going to believe the Bible, the Bible teaches that God only, without exception, is the Savior, and that Jesus is that Savior.

In Chapter 1 of Titus, we read that God is Savior and that Jesus is Savior. In Titus 2, we read that God is the Savior and Jesus is the Savior. The same in Titus 3, God is the Savior and Jesus is the Savior.

We cannot mistake the emphasis that God is placing on this. We cannot avoid seeing that Jesus is the Savior, and that only God qualifies as Savior according to the verses that we read from Isaiah 43.

There is also another extremely important verse in Acts 4:12:

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

How can that be? Does salvation come only through Jesus? Is He the only way to the Father? Is He the only name whereby one can obtain eternal life and salvation? Well, yes! He is Jehovah, and Jehovah is God's Name when He wants to emphasize His mercy and grace in salvation.

Jesus is Eternal God. He is the One who has entered into the human race and has so greatly humbled Himself. Just think of that; just think of the majesty and the glory and the greatness that there is in the person of God. Think how He loved such a wretched people as we are—those that He has come to save—by dirtying Himself and getting into the mud (that is, this earth) and then paying the penalty, which is awful. He endured eternal damnation for the sins of all of His people. This is the love and mercy and grace of God. This is the work of a Savior. Jesus is that Savior because He qualifies. He is the Everlasting One, He is the Creator, and He is the Savior of men.

Thank you.

SEGMENT THREE - Muslim Response from Mr. Wesam:

Peace be unto you, all of you.

Again, this is the second time that you have brushed aside all that I have said. You have not paid attention to what I have said. You say that you do not have time to answer with Scripture, and then you just go on with whatever it is that you want to say. No, you have to answer my questions.

First, if Jesus is eternal or everlasting that would mean that he would have had no beginning and that he would have had no end. Everybody agrees with me when I say that God has no beginning and no end. That is what it means to be everlasting.

Jesus has a beginning. We read in Luke 2:7 that Jesus was born in a manger. He also has an end, as you agree, because he died on the Cross. How can Jesus be eternal? God Almighty is Eternal, Everlasting God; Jesus cannot be eternal.

Second, you state that Jesus is the Creator. I asked you where in the Bible we read that Jesus created anything. I asked you to give me one verse from the New Testament that shows that Jesus created anything. Where in the Gospel does Jesus say, "I am the Creator"? He never said that. Where in the Gospel did Jesus create anything?

Thirdly, you state that if Jesus is the Savior, then Jesus is God. You are putting forth the doctrine of Christianity. You are telling us that sin is a limited sin, and that this sin is against a limited person, and that this person is God. A limited person sacrificed himself on the Cross, and you stated that the only one who could do that was God Almighty. You

said very clearly that God Almighty sacrificed for us. You said that God Almighty Himself died on the Cross. This is not Biblical teaching or Biblical truth. Why? Because God Almighty is the Everlasting God. God Almighty is Eternal; He cannot die.

In Deuteronomy 32:40, we read:

For I lift up my hand to heaven, and say, I live for ever.

An eternal God could not have died on the Cross.

Again, Jeremiah 10:10:

But the LORD is the true God, he is the living God, and an everlasting king...

An eternal God could not have died on the Cross for three days. He could not.

We read in Ezekiel 18:3:

As I live...

God is everlasting! He is eternal and could not have died on the Cross. Jesus is not God.

In 1 Timothy 6:16, we read:

Who only hath immortality...

He cannot die.

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see...

Now, 1 Timothy 1:17. We read there:

Now unto the King eternal...

Eternal! He cannot die on the Cross.

...immortal, invisible...

No one can see Him. Everybody saw Jesus Christ.

Again, you twisted the verse in Colossians 1:15 and stated that it said that Jesus was the first one to rise from the dead. No. The verse says:

...the firstborn of every creature:

God created Jesus, the firstborn of every creature. This verse does not say that Jesus was the first one to rise from the dead. God created Jesus. He cannot be equal to God, because God is uncreated. Nobody created God, but God created Jesus Christ.

In Revelations 3:14, we read about Jesus Christ:

...the beginning of the creation of God;

He is the beginning of God's creation.

You did not answer any of my questions, absolutely not.

Again, you said that nobody can forgive sin. You said that the only one who can forgive sin is God. No, that is not true. We read in the Bible in Leviticus 5:13:

And the priest shall make an atonement for him as touching his sin that he hath sinned in one of these, and it shall be forgiven him...

The priest himself forgives his sin. It says, “and it shall be forgiven him.” This is very clear that the priest can forgive sin.

If Jesus forgives sin, then why on the cross does Jesus ask God Almighty to forgive the sin of mankind? We read in Luke 23:34:

Then said Jesus, Father, forgive them; for they know not what they do...

Why would Jesus on the Cross ask the Father to forgive them of their sin? Why would Jesus ask somebody else to forgive the sin? If Jesus can forgive sin, why is he asking the Father?

You failed to give us one verse—a clear statement from the mouth of Jesus Christ—where He said, “I am God. I am your Lord.” It does not exist!

You have failed to give us one verse from the mouth of Jesus Christ where He said, “I am God manifested in flesh. I am God and a man at the same time. I have two natures. I am perfect man and perfect God.” Show me where in the Bible. It does not exist!

You say that Jesus is God because He is the Son of God. No. Give me one verse from the Bible where Jesus said, “My sonhood to God is different than yours.” But Jesus said that we are the same, that we are like him. In John 20:17, we read:

...I ascend unto my Father, and your Father; and to my God, and your God.

Now, about the miracles of Jesus Christ: do his miracles mention God? No. In John 5:36, listen everybody carefully about the miracle of Jesus Christ:

But I have greater witness than that of John: for the works which the Father hath given me to finish...

“The Father hath given me”—it is from God. God gave Jesus these miracles.

...the same works that I do, bear witness of me...

These works bear witness of what? That Jesus is God? That Jesus is the Creator? No. What does the verse say:

...that the Father hath sent me.

“That the Father hath sent me.” This is very clear.

We find the same thing in the Acts 2:22:

...Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you...

The miracles from God are not like this. Jesus said in John 5:30:

I can of mine own self do nothing...

Absolutely nothing. What kind of God is this?

Jesus also stated that He is not the Father. Again, in John 5:31-34:

If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true...

Who is this other person that bears witness of Him? It is God Almighty, the Father.

...Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man...

God does not receive testimony from man. Why? Because God is not a man. God is not human.

I would like to know who this other person is who bears witness of Jesus but is not a man. This One who bears witness is not a human. We read in John 5:37:

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

You say that there are no contradictions in the Bible. You say that the Bible does not contradict itself. I pointed out a clear contradiction in John 5:37. It states that no one has ever, ever heard the voice of the Father at any time. Yet, in Matthew 3:17, we read that the Father from Heaven said, "This is My beloved Son." How come? We read:

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

Jesus said that "ye have neither heard His voice at any time." But in this verse, the Father is speaking and says, "This is My beloved Son." This is very clear.

Now it is very clear that Jesus never said, "I am God." Jesus never said, "I am God manifested in flesh." Being the Son of God does not make Jesus God. The miracles of Jesus Christ do not make him God.

So, now I am asking you a very clear question. Why are you serving Jesus? Just give me one reason why. If Jesus never said, "I am God," or, "I am God manifested in flesh," why are you serving Jesus? You said that Jesus is eternal. No, Jesus is not eternal. God is eternal. Jesus has a beginning, and Jesus has an end. You said that Jesus is the Creator, but Jesus did not create anything. God Almighty created Jesus Himself. How can Jesus be the Creator if God Himself created Jesus?

Once again, we read in Colossians 1:15 that Jesus was "the firstborn of every creature"—not the first to rise from the dead. And again, in Revelations 3:14, we read that Jesus was "the beginning of the creation of God." God created Jesus. God is our Creator. No one created God. If God created Jesus, how can Jesus be on the same level as God?

Jesus said in John 14:28, "My Father is greater than I." Jesus said in John 10:29, "My Father...is greater than all." "Than all"—that means everybody. How can you put Jesus Christ on the same level as the Father? You cannot.

SEGMENT FOUR - Chris McCann's response:

Once again, I am thankful that I have had this opportunity and am very happy to share with everyone in the room this information from the Bible on the topic "Is Jesus God?"

I have been showing from the Word of God, the Bible, that first of all, God must have certain characteristics, one of which is that He must be eternal. He must also be the Creator, and He must also be the Savior.

Mr. Wesam's response brings up a lot of questions. However, you will notice that he did not give a response to the point that I had made concerning Thomas falling down before Christ and calling Him, "My Lord and my God" (John 20:28).

Mr. Wesam's belief is that Thomas was simply using a common expression, and he did not give an answer to my explanation. Ignoring something does not change the clear teaching of it. Therefore, there was a failure on his part to address this issue.

Also, there was no response to the teaching of Isaiah 43:11, where we read that Jehovah alone is Savior. I spent quite a bit of time discussing that God states that He only is Savior, and yet the Bible in the New Testament, without missing a beat, picks up and continues that Jesus is Savior. In one verse, the Bible says that God is Savior, and in the following verse, the Bible states that Jesus is Savior (Titus 1:3-4; 2:10,13; 3:4,6). None of this was addressed.

I do not expect Mr. Wesam to address everything, but it would be nice if he did go back to these particular points and speak regarding them.

One thing I was happy to hear him bring up, in order that I might be able to bring it into this discussion, is the fact that God lives forever. It was pointed out that Jesus died on the Cross. How can this be? Is this a contradiction?

No. As a matter of fact, it takes the Eternal, Everlasting God—it takes the full power and might of the Almighty God—to be the Savior, because the death that the Savior had to die was not just simply a physical death.

Yes, it is true that Jesus physically died on the Cross. But that was not the payment for sin. The Bible states that "the wages of sin is death" (Romans 6:23). The death that is in view is the "second death" of eternal damnation (Revelation 20:14).

In other words, in order to properly pay and satisfy the Law's demands in paying the penalty for sin, the payment must be equal to an eternity in Hell or else it is no payment at all. So, the death that Jesus had to die was the "second death," a spiritual death where He had to come under the wrath of God. God refers to Jesus drinking the cup of God's wrath in many places in the Bible (Matthew 20:22, 26:42). Therefore, Jesus suffered and died the equivalent of an eternity in Hell for all those that He came to save.

He did not die for every single person. There is a select number of people that God intends to save out of the human race, and He died for them. In dying this death, it was worked out in time that Jesus (who is the Almighty, All-powerful God) would be able to so bear the weight of the wrath of God that God could measure the cup to the degree that Christ was able to pay for all of the sins of those that He came to save, who would have otherwise spent an eternity in Hell. Thereby, Justice was served.

Now Jesus, on the Cross, said, "It is finished" (John 19:30). But, at that point, His soul went to Heaven. He told one thief that was hanging next to Him, "To day shalt thou be with Me in paradise" (Luke 23:43). Therefore, He continued to exist and to live. There was no cessation of His being and of His life. True, His physical body went into the grave and would not be resurrected until Sunday morning; however, His Spirit was quite well and alive in Heaven itself. Therefore, the verses that Mr. Wesam brought up do not qualify or belong in this discussion at all.

Again, since we are in the last segment of this debate, I have a few minutes in which to present the fourth and final point that I have been discussing concerning the four characteristics of God.

The first is that God is Everlasting. The second is that He must be Creator. The third is that He is the Savior. The Fourth is that God is Judge. He is the Judge of all of the earth. He is the One with whom we have to do (Hebrews 4:13). He is the great God who is going to hold us accountable for everything that we have done while upon the earth in these bodies.

The Bible is very clear that only God is Judge. The Bible indicates that as man, we are not to judge others (Matthew 7:1). There is One Judge and Lawgiver, we read in James 4:12, and it is certainly not any man. God is the Judge. We read in Daniel 7:9-10:

I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: his throne *was like* the fiery flame, *and* his wheels *as* burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.

This is a picture of the Judgment Day where God will be "the Ancient of days," which is just language indicating that He is "from everlasting to everlasting" (Psalm 90:2). He is seated upon His throne, and the books are opened. This same picture is picked up in the last book of the Bible, in Revelation 20:11-14:

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God...

You know, God is no respecter of persons; and on that Day of Judgment, standing before Him will be all of unsaved mankind. Whether they were presidents or kings or queens or princes, or whether they were paupers and beggars, or whether they were anywhere in between, the great and the small all must give account to God on that Day of Judgment. So, they are standing before God:

...and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death.

It is a fearful thing how the Bible presents Judgment Day. It is a frightening thought for us who are alive upon earth to know that it is only our death that separates us from the next conscious thing we would be aware of—standing before an angry God, the Creator, the God whom we were obligated to obey and serve as creatures. Yet, we failed to obey Him; we failed to serve Him. We did what we desired, and we broke His Law. In many instances, we have offended Him. It is a terribly fearful thing to stand before God who is spoken of as a “consuming fire” (Hebrews 12:29).

Yet, what would you say if I told you that the One seated upon the throne, the great God of the Bible, the angry, wrathful, terrible God with whom we have to do is none other than the Lord Jesus Christ? Yes, gentle Jesus. Yes, the loving picture of Jesus that we see as books and children’s stories are written and movies are made of a long-haired man who is always smiling, whom the children gather around and who speaks softly and is kind.

Of course, Jesus is kind and loving. However, there is a great miscarriage of truth in perceiving Christ in this way. For one thing, the Bible says that we are not to make an image of God (Exodus 20:4-5). We are not to make an image out of stone or wood, or to make an image in film or to paint a picture, because Jesus is God.

Even Christians fail to recognize this truth, or they fail to follow this out to the degree that the Bible prohibits making an image of Jesus Christ. He should not be on a crucifix, He should not be on a picture in our home, and He should not be in a film shown to people because He is the God of the Bible and we are not to make any image of Him. We do not even know what He looked like—we have no idea what He looked like—so any image would be a false image anyway. But, Jesus is the One who is seated on the throne.

Let us turn to 2 Corinthians 5:10:

For we must all appear before the judgment seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

The Judgment seat of Christ? I thought the Ancient of Days was set upon the throne. I thought it was Jehovah God. I thought it was the Father. You see, we cannot separate God. Remember that Jesus is God; He is God manifest in the flesh. He is the God/man, and so the Bible says, of course, that He is also the Judge—because it is befitting God to judge His people. Jesus meets the qualification of Eternal God as being the One who will judge sinners. Now, look at the next verse, 2 Corinthians 5:11:

Knowing therefore the terror of the Lord, we persuade men...

This does not sound like the meek and mild, gentle Jesus who is portrayed by so many. No. This sounds like the awful, fiery, wrathful God of the Bible. He is a terror to behold, and Jesus certainly will be shining in the fullness of His glory and in the brightness of His countenance—Jesus, who once was transfigured on the Mount of Transfiguration before the disciples (Mark 9:2). This was only a glimpse of the terror that awaits those who stand before God, those who must give an account to Jesus Christ for the way in which they have lived their lives and the sins that they have committed.

Jesus is the One who will determine your eternal destiny. Jesus is the One who is going to decide your eternal fate—whether it be Heaven or Hell (John 5:22). All who stand before God on that Day will end up in Hell. They will be eternally damned under the wrath of God (2 Thessalonians 1:9, Revelation 14:11).

Could it be a misprint? Did we not read this correctly? No, there are no mistakes in the Bible. There are no errors.

Mr. Wesam points out what he perceives to be contradictions. In some cases, to be honest, I cannot explain them, at least not right now. However, I do know this: there are no contradictions in the Bible. What there is is a lack of understanding on our part. We gloss over things. We casually read things. We quickly jump to conclusions, when what is required is that we studiously sit down and study verse after verse and pray for wisdom and ask God to give us understanding.

Normally, (I can testify to this) these verses open up and they harmonize and fit together, and then we understand that we have arrived at Truth. But to pick a verse here and there, we have to understand that God has written the Bible in such a way that it is possible to do that, and anyone is privileged to do that. But beware, because the One whom you are dismissing so easily is the One who is the Judge of all the earth.

Look at Romans 14:10:

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

Here is another statement—no misprint—where God is stating in the Bible that Jesus is the Judge, because Jesus is Eternal God and He it is with whom we must do.

The Bible also states in Philippians 2:5-6, in the context of our whole discussion which has to do with the question “Is Jesus God?”:

Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God:

Now, I believe that Mr. Wesam said that there is no statement in the Bible where Jesus is equal to God. Well, here it is.

Also, in Isaiah 40:25, God makes a point of saying the same thing:

To whom then will ye liken me, or shall I be equal? saith the Holy One.

Well, none except God can be equal to God. So back to Philippians 2:6-8, where we read of Christ:

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...

This is that humility that we have been discussing, where God so lowered Himself to become a man and to enter into the human race. The passage continues:

...and became obedient unto death, even the death of the cross.

This would be the equivalent of that eternal damnation. We continue in Philippians 2:9:

Wherefore God...

Now, let us listen to this, and I would like to close with this thought. Let us see what God says in verses 9-11:

Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

You know, I do hope and pray that some here might be convinced by the Word of God. Knowing the terror of the Lord, this is my desire: that one or two of you might be drawn by God's Word to Himself, and that you might know the joy of confessing Jesus as Lord and Savior, like Thomas who fell to his knees and said, "My Lord and my God!" That is what is in view here.

God says that there will come the Day when every human being, every one who has been created in the image of God (as God says, "Let Us," plural, "make man in Our," plural, "image" (Genesis 1:26)), every man who will stand before God will be brought to his knees and he will confess on that Day that Jesus is God. Jesus is Eternal God.

You know, the Bible, the Word of God, does the convincing. In Christianity today, there is the wrong doctrine that we have to "win souls for Christ." That is not possible. Only God can awaken a dead sinner. Only God can give life to someone who is spiritually dead, none other. I can share from the Bible; and I know that God works through His Word to quicken, to make alive. That is why I am so encouraged and pleased and so very happy that I have had this chance to share with you these extremely important truths from the Word of God, the Bible.

Thank you very much.

SEGMENT FOUR - Muslim Response from Mr. Wesam:

Mr. McCann said that I did not respond concerning Jesus as the Savior and God as the Savior. He also said that I did not respond to Thomas referring to Christ as "my God."

I did respond, but I am going to respond again. I would like everybody to pay attention.

I have said before that God Almighty cannot die. You say that Jesus is God and that Jesus is our Savior and that he died for our sins. But God cannot die.

In Deuteronomy 32:40, God says, "I live for ever." In Ezekiel 18:3, God tells us that He is the living God. 1 Timothy 6:17 tells us that God is the living God, and the Holy One cannot die. 1 Timothy 1:17 also says that God Almighty cannot die. Jeremiah 10:10 says also that God is eternal and cannot die, and Habakkuk 1:12 says also that God is eternal and cannot die.

Now, you are telling me that Jesus is God and our Savior because he died on the Cross for our sins. No; I have actually demonstrated this to you.

You mentioned again the account of Thomas referring to Christ as “my God.” You also say that Jesus is God. Billions of Christians also say that Jesus is God. Does that make Jesus God? You think that Jesus is God, but does that make Jesus God? No!

Where in the Bible did Jesus say himself that he is God? It was up to you to show me this. You failed to give me one verse or statement from the mouth of Jesus Christ where Jesus said, “I am God.” Anybody can say that Jesus is God, but that does not make Jesus God. For this to be so, Jesus had to say, “I am your God. I am your Lord. I am your Creator.”

God Almighty says in Malachi 3:6:

For I *am* the LORD, I change not....

See, God Himself declared about Himself that He is God. Show me where Jesus Christ says clearly, “I am your Lord. I am your Creator. I am God.” You can say that Jesus is God, but that does not make him God. Thomas said that Jesus is God, but that does not make him God. Anybody can say that Jesus is God, but that does not make him God, because Jesus never said it.

You say that Jesus is eternal, but there is no death in eternal. An eternal being would have no beginning and no end. Jesus died on the Cross. Jesus has a beginning. Jesus has an end.

You say that Jesus is the Creator, but you failed to give me even one verse or statement from the Bible proving that Jesus created anything. Jesus created absolutely nothing. Did Jesus say, “I am your Creator”? Did Jesus say, “I am eternal God”? You cannot say that Jesus is eternal if Jesus did not say that he was eternal God.

You also said that Jesus would judge us on the Last Day. Jesus is the one who will judge us on the Last Day? How come? We read in Mark 13:32:

But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

The Father alone is the only One that knows about the Last Day. If Jesus is the one who will judge us, why is it that he has no knowledge about the Last Day? Because the only One who knows about the Last Day is the Father alone.

If Jesus is God, he has to know. If he is going to judge us, he has to know. If they are the same person, then if the Father knows something, the son would have to know it too. But who is the only One who knows of that Day? The Father alone. So, then, how come you say that Jesus is going to judge us on the Last Day?

We read in Matthew 20:20-21:

Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

If Jesus is the one who will judge us, then he would have been able to say, “Yes, I will do it. I am the one who will judge you. I will put them in the Kingdom of God.” But how did Jesus reply? We read in verse 23:

...but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.

Jesus said that it “is not mine to give.” Jesus said that he was not the one who will judge us. Jesus said that the Father alone is the One who will bring someone to Heaven or put someone in hellfire. Jesus has nothing to do with this. Jesus will not be the one who will judge us.

You admitted, and everybody heard you, that you cannot explain the following contradiction in the Bible. You said that you have to pray to God, and that God Almighty would explain it to you. But you said that you cannot explain it. So, what does that say to us?

Jesus said in John 5:37:

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

This says that no one has ever heard His voice. However, in Matthew 3:17, we read of God speaking from Heaven:

...This is my beloved Son, in whom I am well pleased.

Jesus said that “ye have neither heard his voice at any time.” But the Bible declares that the Father spoke from Heaven and said, “This is my beloved Son.” It is clear that this is not the Word of God because it contradicts itself, and you say that you cannot explain this contradiction. You cannot explain it because it is a contradiction.

We have tried to get you to give us quoted verses from the mouth of Jesus Christ. I am saying that you have not done that—no. I do not mean to be rude, but this is almost funny. Why is it funny? I will tell you why. You had us read from Philippians 2:9. There, we read:

Wherefore God also hath highly exalted him, and given him a name which is above every name:

Listen to this! God Almighty is the One who has exalted Jesus Christ. How can Jesus be God if God Himself exalted him? Does this make any sense to anyone? God exalted him, but Jesus is God? How? Is this English? Is this Arabic? Jesus is not God.

I will refute the Trinity and that Jesus is God. I will also prove to you from the Bible that there are three different identities. Jesus is not the Father—and that proves that he is not God—and Jesus is not the Holy Spirit.

First, listen to me, Jesus said in John 5:26:

For as the Father hath life in himself; so hath he given to the Son to have life in himself;

Jesus without the Father is dead. This proves that Jesus is not the Father.

In John 17:3, we read:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

What did Jesus say? Jesus said that there is only one God, the Father, and Jesus Christ is only His messenger. They are not the same.

In John 6:38, Jesus said:

For I came down from heaven, not to do mine own will, but the will of him that sent me.

Here we have two wills—the will of the son and the will of the Father. The will of the Son submits or is subdued to the will of the Father. They are not the same. You will never find a verse in the Gospel that states that the will of the Father submits or is subdued to the will of the Son.

The Father is greater than the Son, as Jesus said in John 14:28:

...for my Father is greater than I.

Jesus said that the Father is greater than him. This means that they are not equal.

We read in John 10:29 that the Father “is greater than all.” What does Jesus mean by the word “all”? He means everything. They do not share the same witness. They are not equal. The Father is greater than the Son.

We read in Luke 6:12:

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

Jesus continued all the night long to pray to God Almighty. God prays to Himself? Jesus prays to the Father; do you have any verse in the Gospel where the Father prays to Jesus? No, because Jesus, as God explained, is a messenger and because the Father is God, as Jesus says in John 6:27, “God the Father.”

In Luke 23:34, Jesus said:

Father, forgive them; for they know not what they do...

If Jesus is supposed to be God and able to forgive our sin, why is he from the Cross asking another person, a different person, to forgive the sinners' sin? Jesus is not God! They are not the same. The Father is not the Son, and the Son cannot forgive sin because he is asking the Father to forgive the sin.

We read in John 12:27-28:

Now is my soul troubled; and what shall I say? Father, save me from this hour...

Jesus is asking the Father to save him. He cannot save himself.

The passage continues:

...but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

Here is Jesus Christ asking God Almighty from Heaven to glorify his name, and God from Heaven says that He will glorify it. They are not the same. Jesus Christ is not the Father from Heaven—our Father said it Himself.

By the way, this verse tells us that God Almighty spoke from Heaven, while Jesus declared in John 5:37:

...Ye have neither heard his voice at any time...

How are you going to explain this? “Ye have neither heard His voice at any time,” but the Father, according to John 12:28 spoke.

Now, Jesus said in John 17:3:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Here is the condition—the Father is God, and Jesus is a messenger.

Now, in Mark 16:19, we read:

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Jesus sits on the right hand of God. How can God sit on the right hand of God? Jesus is not God.

Jesus is also not the Holy Spirit. Jesus said in Luke 12:10:

And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

Who is the Son of man? Jesus. Jesus said that if someone commits a sin against him, that sin can be forgiven him. But if someone commits a sin against the Holy Spirit, it will not be forgiven him. Therefore, they are not the same. This is why Jesus is not the Holy Spirit.

Now, from the mouth of Jesus Christ, Jesus refuted the Trinity. Jesus said in John 17:3:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Also in Mark 12:28:

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

Jesus is supposed to be the God of all. If that is so, this is his opportunity to say, “I am your Lord. I am your God.” But, what does Jesus say? Jesus took a verse out of the book of Deuteronomy from the Old Testament (Deuteronomy 6:4), and said:

...Hear, O Israel; The Lord our God is one Lord:

Our God is one Lord.

Jesus said that the Father was greater than him in John 14:28. We also read in John 10:29 that the Father is greater than all. Jesus also said this in Mark 13:32 concerning the Last Day:

But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

The Father alone knows the Last Day.

In Matthew 19:16, we read about a man who came to Jesus Christ asking about eternal life. We read there:

Good Master, what good thing shall I do, that I may have eternal life?

What did Jesus say about what he is like? Jesus did not say that he was good. Jesus did not say that he was his Lord or his God. Instead, Jesus responds in verse 17:

Why callest thou me good? *there is none good but one, that is, God...*

Jesus said, “Why do you call me good? There is none good but One: God.” Jesus is not God. God alone is good. Jesus admits that He is not God.

After Jesus is lifted up to Heaven, as the Christians say, we read in Revelations 3:12 what Jesus says about the Last Day, the Day of Judgment:

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is new Jerusalem, which cometh down out of heaven from my God...*

How many times did Christ refer to the Father as “my God”? After Jesus went to Heaven, Jesus says, “Him that overcometh will I make a pillar in the temple of my God.” Jesus says “my God” four times. And he says that “he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God.”

Jesus said in John 20:17:

...I ascend unto my Father, and your Father; and *to my God, and your God.*

Jesus ascended to “my Father, and your Father; and to my God, and your God.” Jesus is not God. He is the Son of God; and as the Son of God, God is his Father and God is my Father. In another culture, there is no difference.

Now, in 1 Corinthians 15:28, we read about the Last Day, the Day of Judgment:

And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

On the Day of Judgment, we read that Jesus—the one who is supposed to be judging us—will submit and be subdued to God. God alone will be “all in all,” without the Son, without the Holy Spirit. On the Last Day, Jesus will submit and be subdued to God Almighty. Jesus is subject to God Almighty.

Again, Jesus said in John 17:3:

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Jesus said that there is only one true God, and Jesus is His messenger. Is this the Holy Spirit to you?

You have failed to give me one verse from the mouth of Jesus Christ where he said, “I am your God. I am your Lord.” You failed to give me one verse from the mouth of Jesus Christ where he said, “I am God manifested in flesh.”

I now invite you to submit to the will of the Lord God Almighty, as Jesus said. Jesus said that eternal life is to know God and that He is the only God and Jesus is His messenger and Mohammed is His Messenger, and all of the messengers are messengers of God. So, I invite you now to submit to the will of God and to become like Jesus. Submit unto God and give your all to Islam. God is Islam.

We thank Allah, and we thank you, Mr. McCann for this enjoyable time. We did enjoy both parties in their segments. We look forward to having even more debates.