

WALLACE-VAUGHN DEBATE

HELD AT

ARVADA, COLORADO, SEPTEMBER 5-7, 1951

BETWEEN

RAY VAUGHN, Arvada, Colorado

And

G. K. WALLACE, Wichita, Kansas

WIRE RECORDED

SECOND EDITION
1955

THIRD EDITION
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I N T R O D U C T I O N

In the Spring of 1951, Mr. E. R. Vaughn, Pastor of the Valley Tabernacle of the United Pentecostal Church, spoke to Brother Elmer Widener, one of the members of the Arvada Church of Christ, about the possibility of a religious discussion. It was mentioned again later to Brother Widener and then to Brother Wilfred McKenzie, evangelist of the Arvada Church of Christ, and in August definite arrangements were made for the debate.

Mr. Vaughn said the first week in September would be satisfactory with him and Brother McKenzie learned that Brother G. K. Wallace was to have a day or two free during that week between meetings at the Englewood and Sheridan Boulevard Church of Christ. Brother Wallace was contacted and readily agreed to hold the debate if the proper arrangements for time were made. Then the Englewood Church of Christ agreed to close their meeting on September 4, which would leave Brother Wallace free on the 5th, 6th, and 7th. The debate was held on these days. The final arrangements were made on August 27. Brother Wallace and Mr. Vaughn met, signed the proposition, and agreed on the amount of time that each was to speak.

The Arvada High School Auditorium was rented. The debate was advertised in the local newspaper program of the church of Christ, over KFEL on Sunday mornings, by circulars handed from door to door, and placards placed in many of the store windows of the town. The Auditorium rental and advertising expenses were shared by the Arvada Church of Christ and the Valley Tabernacle.

Because Mr. Vaughn was in the affirmative, his time-keepers opened and closed each session. Mr. Brafford took

charge the first night and Mr. Waters the last two. Brother LeRoy Murphy, evangelist of the Sheridan Boulevard Church of Christ, was the time-keeper for Brother Wallace.

Brother I. I. Pemberton, of Albuquerque, New Mexico, furnished the recording wire and one of the two wire recorders used during the debate. Brother Wilfred McKenzie furnished the other wire recorder and typed the debate from the wire.

The debate was conducted in a very fine atmosphere of friendliness. The issues were discussed and examined frankly and sincerely but without anger or unkindness. The good accomplished by this discussion both now and in the future make it worth far more than the time and money it cost.

Wilfred McKenzie

PREFACE TO THIRD EDITION

This is the third edition of THE WALLACE—VAUGHN DEBATE orders continue to come in and we feel forced to bring out this printing.

So far as we know there is no other debate nor publication in print on the Godhead and baptism in the name of Jesus only. Even if there were, there will be no substitute for the material in this book.

James R. Cope President of Florida College, Tampa, Florida says- "I believe that any saint or sinner will profit by a reading of the Wallace-Vaughn Debate. It is a thorough discussion of a popular error."

Bill Humble, Dean of Abilene Christian College says: "This book would make excellent source material for any preacher facing this particular doctrine. It would make interesting and informative reading for anyone."

The Oneness Pentecostals are militant in preaching and pressing their position on the oneness of the Godhead. Quite a few debates are being held with them, and this printed debate has been of great help to preachers in preparing to debate the questions of the Godhead, and baptism in the name of Jesus only.

Everyone who wants to be informed on these subjects, and be able to discuss them effectively either publicly or privately will certainly find the material in this debate worthwhile. It ought to have a wide circulation among those who are confused on these questions We trust that this Third Edition will continue to serve the cause of truth, and that it will be as well received and as highly appreciated as the first and second.

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WALLACE-VAUGHN DEBATE

Proposition: "Resolved: That there is only one person
in the Godhead and that Baptism is only
in the name of the Lord Jesus."

Affirmative. . . . MR. RAY VAUGHN

Negative.....MR.G.K.WALLACE

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FIRST AFFIRMATIVE

Mr. Vaughn

Thank you, Brother Brafford. I'm glad to be in your presence tonight, and thankful for each and every one that is out and we only wish that there could be just a few more—perchance that this place could be filled. Maybe tomorrow night it shall. We're trusting towards that end.

Our opening thought tonight will be upon our discussion that there is but one person in one God. That God is only contained in one person. You have your Bibles tonight—I would like for you to follow with me each and every step that we take in our bringing to you this wonderful revelation of God being in Christ.

II Cor. 5:19 states that God was in Christ reconciling the world unto Himself. In the beginning—Let's take God in the beginning. God in His revealing Himself towards man. In the very first book of the Bible we find, "In the beginning God created heaven and earth. And, of course, then we go over into Gen. 17:1 and we find that Abraham—"And when Abraham was 90 years old and 9, the Lord appeared to Abraham and said unto him 'I am the Almighty God. Walk before me and be thou perfect'." I am the Almighty God. God said this. His very statements prove that He is true. We are expecting to take the Word of God and stay by scripture because the scriptures are not in contradiction with one another. There is a reasonable explanation as the Bible proves itself to be one of the most wonderful and precious books that was ever revealed and opened up to every one of us in looking unto God.

Jehovah, God in the Old Testament, was known as Jehovah, which means the self-existent one. Now when Jesus was born in Bethlehem, we find that the angel of the Lord said that thou shalt call His name Jesus for He shall save His people from their sins. We find that Jesus means Jehovah has become our salvation. Now, we look at how that Abraham called this wonderful creator of all time. He called him the Almighty God.—The Almighty God.

Now I want you to look over with me into Revelation. I wish Brother Waters, as he has his Bible there, would read for me Rev. 1:8, and if Brother Brafford would get his Bible and read for me Rev. 1:17 and then again Brother Waters read Rev. 2:8 and then Brother Brafford read Rev. 22:13.

Now just before they do that I want you to turn with me to Isa. 44th chapter—let's start at the 43rd chapter and the 10th and 11th verse. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen that ye may know and believe me and understand that I am He. Before me there was no God formed neither shall there be after me. I, even I, am the Lord and beside me there is no Savior." And yet the angel of the Lord stated that in Bethlehem is born this day in the city of Judah, a Savior who is Christ the Lord. And yet God in the Old Testament stated that "Beside me there is no Savior."

Then we turn to Isa. 44:6. Isa. 44:6. "Thus saith the Lord, the King of Israel, and His Redeemer, the Lord of hosts, I am the first and I am the last, and beside me there is no God." Then down into the 8th verse. "Fear ye not, neither be afraid—I told thee from that time and have declared it, ye are even my witnesses—Is there a God beside me? yea, there is no God; I know not any." Now, God said back here in the Old Testament that "I am the first, and I am the last, and beside me," Hallelujah! "there is no God."

Now, Brother Waters, read.

Mr. Waters: Rev. 1:8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was and which is to come, the Almighty.

Mr. Vaughn: Abraham calls God the Almighty. God said He was the first and the last. Now, Jesus comes on the scene and He says I'm Alpha and Omega, which is the first and the last.

Now, read Brother Brafford.

Mr. Brafford: Rev. 1:17. "And when I saw him, I fell at his feet as dead. And He laid His right hand upon me, saying unto me, 'Fear not, I am the first and I am the last.' "

Mr. Vaughn: Now just before this in the scriptures preceding this, John saw a picture of Jesus, and if we had time tonight we could read it, but we're going to go right through. It's in there. He had a picture of Jesus and this is Jesus declaring. He says, "I am which was, which is to come, the Almighty." And then he said, "I am the first, and I am the last." If Jesus was the second person in the Godhead, He could not be the first and the last. He'd have to be either the first or last.

Eccl. 4:8 states that "There is one alone. There is not a second." There is just one alone, and there is not a second. So then we go on down with our scriptures. Brother Waters.

Mr. Waters: Rev. 2:8. "And unto the angel of the church in Smyrna write; these things saith the first and the last, which was dead and is alive."

Mr. Brafford: Rev. 22:13. "I am Alpha and Omega, the beginning and the end, the first and the last."

Mr. Vaughn: If Jesus declares Himself to be the first and the last, and God declares Himself to be the first and

the last, then Jesus must be God, manifested in the flesh according to I Tim. 3:16. Get it Brother Waters. I Tim. 3:16. And then, Brother Brafford, get me Isa. 43:10.

Mr., Waters: I Tim. 3:16. "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up in glory."

Mr. Vaughn: I want you to notice that God was manifest in the flesh. *G o d* was manifest in the flesh.

John 4:24. If you have your Bibles follow with me. I'd like for this to be strictly scriptural. "God is a Spirit, and seeketh them to worship Him in spirit and in truth."

Now, Jesus said that " I am the way, the truth and the life." The only way you and I will ever worship God is in Christ. God in Christ is reconciling the world unto Himself. There is one mediator between God and man, the man Christ Jesus, or the sacrifice.

Down through the ages of time men have stayed to the word trinity. It's not to be found in the Word of God. They say that there is a triune God because the Bible states to go into all the world and baptize folks in the name of the Father and of the Son and of the Holy Ghost, then they take that scripture over in I John 5:7 that states that there are three that bear record in heaven. But I want you to notice that these three that bear record in heaven are one. Because in John 10:30 Jesus said that I and my Father are one. Then the Jews took up stones to stone Him. And Jesus said, for what good work do you stone me for. They said, not for any good work do we stone Thee but because thou being a man makest Thyself God. But He was God! Hallelujah!

He was God and He made Himself man. He ap-

peared unto man to redeem man from off this world. Acts 20-28 states that God shed His blood for the church. I thought Jesus shed His blood?

Titus 2:13 states that we're looking for the glorious appearing of our great God and Savior, Jesus Christ. If Jesus Christ is our great God and He's our Savior, and you've got three persons, God, the Father, God, the Son and God, the Holy Ghost, you'd have three objects of worship. But Jesus being the first and the last and God being the first and the last, there could be only one, or else the Bible is in complete contradiction to itself. Because Jesus said at one time in John 13:13 that, "who is he that ascended unto heaven but he that came down from heaven, even the Son of Man, which is in heaven." Now, Jesus stood there and He declared that even though He was standing before the people yet He was still in heaven. If He was only an individual by Himself and He wasn't the God of Glory that filled all heaven and earth, He could not make that statement. It would be an impossibility for Him to say that He was the Son of Man, which is here, and yet He's in heaven, unless it was the fullness of the Godhead bodily dwelling in Christ according to Col. 2:9.

Now, I want to read to you Col. 2:8, before we go any farther, because I find here something that's marvelous. "Beware lest any man spoil you through philosophy and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ." The traditions of men say that there is a trinity. Traditions of men—I—I realize tonight that I'm going against the fact that the whole world-Christian world, almost, believes that there is a trinity but it's after the rudiments and traditions of men, because the Bible says in Deut. 6:4, "Hear, O Israel, the Lord, our God, is one Lord." Then Acts 2:37 states that "This same Jesus whom ye crucified, God hath made him both Lord and Christ,"

John 20:28—Doubting Thomas, he thrust his hand in His side and he said, "My Lord and my God." And God said, "My glory will I not give to another." He said, "I, even I, alone am God, and beside me there is none else." And yet Jesus let that man call Him, "My Lord and my God."

He said all power in heaven and earth is given to Me. If all power was given unto Christ, if there were three persons in the Godhead, who else in the three persons has any power if it was all in Christ?

Col. 2:9—Read that now for me! Wait, now, where are you reading from?

Mr. Waters: Col. 2:9. "For in Him dwelleth all of the fullness of the Godhead bodily."

Mr. Vaughn: No, just part of it!

Mr. Waters: All of it, it says.

Mr. Vaughn: In Christ?

Mr. Waters: In Christ, in Him.

Mr. Vaughn: I thought He was the second person in the Godhead.

Mr. Waters: In Him dwelleth all the fullness.

Mr. Vaughn: The Bible says there is one alone and not a second. And in Christ dwelleth all the fullness of the Godhead, and if all dwells in Christ, if there were three persons, where in any other person does any part of the Godhead dwell? "For it pleased the Father," Col. 1:19, "that in Him should all fullness dwell." I Tim. 6:16 states that "God dwelleth in a light which no man can approach unto."

John 1:18 states that "No man hath seen God at any time." And yet Jesus said, "When you have seen me you have seen the Father." Do you mean to tell

me that Jesus could make that rash statement and say that He was the Father? He said, "Phillip, have I been so long with you yet you've not known me?" Philip said, "Show us the Father and it sufficeth us." Jesus said, "Have I been so long—so long—time with you and ye have not known me?" Read the 10th verse.

Mr. Waters: Of Col.?

Mr. Vaughn: Yes.

Mr. Waters: Col. 2:10. "And ye are complete in Him which is the head of all principality and power."

Mr. Vaughn: If we're complete in Christ—If we are complete in Christ, then what is need of three? Where is the need thereof? The Bible says thou shalt worship the Lord thy God with all thy heart and with all thy strength and with all thy might. Now, if you're going to worship the Lord your God with all your strength and all your might, how are you going to divide your worship?

One says, "three in one." We worship God through Christ by the Holy Ghost. And so we have three persons there and I heard one man tell me, he said, "You know I—I—I'm in such a dither," he says. "I get down to pray and I don't know whether to pray to the Father first or to the Son." And he says, "I don't know whether I grieve the Holy Ghost at times." "Well," I said, "Listen, God said He is one, and God manifested Himself as the Father, as the Son, and as the Holy Ghost." If God manifested Himself as the Father, and as the Son and as the Holy Ghost, he must still be God. Gen. 1:1 states that, "In the beginning God created heaven and earth, and then the Bible says in John 1:1, "In the beginning was God and the Word was with God. And yet the Word was God." And yet the worlds were made by Christ. We just read where that God created heaven and earth. Then the Bible says that Jesus created heaven and

earth. That's the second and third chapters—that Jesus created heaven and earth.

Col. 1:16 states that all things were made by Him. You mean Christ created all things? If He is the second person in the Godhead, how could He claim to be God? Who is the first? Read Isa. for me.

Mr. Brafford: Isa. 43:10. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen, that ye may know and believe me, and understand that I am He. Before me there was no God formed, neither shall there be after me."

Mr. Vaughn: Do you get the full impact of those marvelous words? That there was neither no God formed before me, neither shall there be after me, and yet, the angel said, "thou shalt call His name Immanuel," in Matt. 1:23. Immanuel, which being interpreted, is God with us. God with us. There is only one God. The words of the Jews—they couldn't understand that God created Himself a body to dwell in. He came in the form of God. He was a physical expression of the invisible God.

Col. 1:15 states that Jesus was the image of the invisible God. God is an invisible God. We read that He dwelleth in a light which no man can approach unto. No man hath seen God at any time. He veiled His glory in the form of man. And then people are trying to get three persons. If there are three persons, where is the person of God? Where is the person of the Holy Ghost? When Jesus said that—He'd come and be in us. Then He said He'd send the Holy Ghost which is the truth, which is the Comforter. Then He said He was the truth. Then He said He was the Spirit of truth. Then He said that He was the King of Glory. Then He said He was the prince of Glory. Isn't that marvelous? To know that this Jesus—the Bible says in I John 2:23,—He that hath the Son hath the Father."

All right, God said, "Behold, I am He there is no God with me. Isa. 52:6." "Therefore, my people shall know my name. They shall know in that day that I am He that doth speak. Behold it is I." Behold in that day they shall know that I am He that doth speak. Behold, it is I.

Now, read John 8:24.

Mr. Waters: If ye believe that I am He—I am He. There comes that great word I am. I am. Remember when Moses was back at that burning bush, Moses said, "Lord, who shall I say hath sent me?" God said, "Say unto them, I AM that I AM." If you want the scripture, Ex. 3:13-14 "I AM that I AM." Then Jesus said over there in John 10:59. Wait, 56 we'll begin at. "Your Father Abraham rejoiced to see my day and saw it and was glad. Then said the Jews unto Him, "Thou art not yet 50 years old and hast thou seen Abraham?" Jesus said unto him, 'Verily, verily, I say unto you, before Abraham was, I am.'" There comes that marvelous scripture "I am." They took up stones to cast at him. Why? Because He was claiming—I want you to get the full impact of this—that He was the great I am. He was declaring that God was manifested in Him. That the fullness of the Godhead bodily dwelt in Him. That we're complete in Him. That He was the first and last. He did not change and make another God-David the Psalmist-get me Psal. 50:2-David the Psalmist stated that our God shall come. Read it. Psal. 50:2.

Mr. Waters: Psal. 50:2. "Out of Zion the perfection of beauty God hath shined."

Mr. Vaughn: Out of Zion- Where did Jesus come from but out of Zion? The perfection of God. Our God shall come. Is that in the third verse?

Mr. Waters: No, second. Third verse says "Our God shall come."

Mr. Vaughn: Third verse says, "Our God shall come."

Through the perfection of God. He shall be our God. Now the Bible states in Gen.—Get me Gen. 21:33.

Mr. Waters: 21:33. "And Abraham planted a grove in Beersheba and called thereon the name of the Lord, the Everlasting God."

Mr. Vaughn: Called on the name of the Lord the everlasting God. There we find that God is everlasting. Now, read Micah 5:2. And just before we do that I want you to know that Jesus said that He was the Almighty. In Rev. 1:8, as we read a while ago, He was the Almighty.

Mr. Waters: "But thou, Bethlehem, Ephrathah, 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 old, from everlasting."

Mr. Vaughn: From everlasting. Now, Isa. 9:6. Perchance I've been giving you these scriptures just a little fast tonight, but listen, we've got three nights, and we're going to take these scriptures and we're going to prove to you, beyond a shadow of a doubt that there is only one God in one person, and that baptism can only be in His name because Zechariah 14:9 states that in that day shall there be one Lord and His name one. Now if there was three persons there would have to be three names. But when they told them to baptize in the name of the Father and of the Son and of the Holy Ghost, Hallelujah, he just said one name. Baptize in the name of the Father and of the Son and of the Holy Ghost. I'm a father, son and a husband but that's not my name. Isa. 9:6.

Mr. Brafford: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

Mr Vaughn: Get me John 14:8. Isa. 9:6 states that he was the everlasting Father. He was the Mighty God. God said "I am God alone, there is none else." Yet, they said that this Son that shall be born is going to be God Now, what I'm trying to put across tonight, and I hone and pray that you'll get this marvelous revelation, that Jesus is God. That Jesus is God. Read it.

Mr Waters: "Philip saith unto him, Lord shew us the Father and it sufficeth us."

Mr. Vaughn: Read on.

Mr. Waters: Jesus saith unto him, "Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, shew us the Father?"

Mr. Vaughn: Have I been so long time with you and ye have not known me. If he wasn't declaring to be the Father, the God of all ages, the mighty God, the everlasting Father, who was He declaring to be? Was Jesus the Son in eternity before His birth at Bethlehem? If He was, when did he become a son? Was he as old as His Father? Who was the first and who was the last? Who was His mother? If there were three persons in the Godhead now, there should have been from eternity. And God surely should have known about it. But over in Job -Job 13:8-10, "Will ye accept his person? Will ye contend for God?" I wan,: you to notice that it says person. Person! Not three or plural, but person. "Is it good that ye should search you out or as one man mocketh another so ye do so mock Him. He will surely reprove you, if ye do secretly accept persons." That's plural. If ye secretly accept persons, what will He do? He'll search you out. He wants to know why you've got more than one person in the Godhead, when it all dwells in Christ. When the fullness thereof dwells in Christ. Well, was then the Son of God born twice? Once in eternity and again in

Bethlehem? Nope, that's not the right understanding of God, I'm afraid. Hallelujah!

In Eternity God was the invisible. God, Hallelujah! Now, Jesus Christ, as Col. 1:15 states that He is the image of the invisible God. Eccl. 4:8, as we leave you at this time, shall be that there is one alone, and there is not a second. Just one. Hear, O Israel, the Lord, our God, is one Lord. Jesus told Satan, thou shalt not tempt the Lord thy God. Who was he tempting? He was tempting Jesus and Jesus said that you're tempting the Lord your God. Then the Bible states that the devils believe in one God and they tremble. How many do you believe in?

Brother Wallace.

FIRST NEGATIVE

Mr. Wallace

This pulpit was evidently made for a man. (referring to a high lectern—so high Brother Wallace could hardly see over it)

To Bro. McKenzie, "Turn the speaker up just a little, will you please? Thank you."

Now, Friends, I'm glad to concur in the statements made by these Gentlemen, that we keep this discussion upon a plane that is high. I believe that is right.

The first thing I want to do is to get before you the issue that you might be able to see it. Because of the handling of the scriptures by your neighbor here and your friend, he would leave you a little bit confused. He skipped from the Old Testament to the New Testament, and then from the New Testament back to the Old Testament. He cited passages and some of them have no more connection with the issue than the North Pole has with a goose nest. Just absolutely no relation at all. The other passages he took out of their setting and misused.

Now, the thing to keep in mind, when you think about his proposition is that he is affirming that there is only one person in the Godhead. Frankly, I'm embarrassed to stand here and debate with a man who claims to be a minister and who denies that Jesus Christ is the Son of God. "God so loved the world that he gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." Jno. 3:16.

Take the word "son"-

Wallace: "Mr. Vaughn, do you know what the word

Son means? Will you read the definition from a dictionary to these people? Will you read the definition of the word Son? Please read the definition of "father" and "son."

Vaughn: Silence.

There sits a man (pointing to Mr. Vaughn) who denies that Jesus Christ is the Son of God. I just want you people in this community to know that. And he quoted a lot from the Gospel according to John and the last thing that John said was this, or among the last things, in chapter 20, vs. 30-31, he said, "Many other signs truly did Jesus in the presence of his disciples which are not written in this book but these are written that you may believe that Jesus Christ is the Son of God." Now, Mr. Vaughn says tonight, "No, there is just one person. There wasn't any Son." And that's a religion in this community. It embarrasses me but I'll have to expose it because I have no alternative.

Now, then, I want to get the issue before you. First of all, he made a great play about the word "manifestation." Do you know what the word manifestation means? He used a lot of words tonight without any explanation about them. What do you mean by manifestation? He has assumed in his speeches that the word "manifestation" means "identity." And I pick up their creed book and on page 16 I read, "The one true God manifested Himself in the Old Testament in divers ways, and as the Son while he walked among men." Now according to their creed Christ wasn't the Son. He was just a "manifestation." "As the Holy Spirit after His ascension."—Articles of Faith, United Pentecostal Church, page 16, paragraph 4.

Now, the argument is this that if God manifested Himself in Christ, Jehovah and Christ are bound to be the same person.

Let me teach you a little something, Mr. Vaughn, about manifestation. In John 1:31, John the Baptist said, "and I knew Him not but that he should be made *manifest* to Israel. For this cause came I baptizing in water." John the baptist said, "I manifested Christ to Israel." Does that prove John the baptist and Christ to be the same person? He says because God was manifested in Christ, that proves God and Jesus are the same person. John the baptist manifested Christ to Israel. Was John the baptist Christ? If not, what's all the argument about manifestation?

Then, again, II Cor. 2:14. Paul said, "Now thanks be unto God which always causeth us to triumph in Christ and make *manifest* the Savior of His knowledge by us." Paul said, "I manifest Christ everywhere I go." Was Paul and Christ the same person? Now, he made an argument over here where God manifested Himself in Christ, and said that proved that God and Christ are the same person. Well, Paul said, "I manifested Christ." Was Paul and Christ the same person? You see the trouble a man gets into that denies that Jesus Christ is the Son of God?

Then again, II Cor. 4:10. "Always bearing in the body the dying of the Lord Jesus that the life also of Jesus might be made *manifest* in our body." Paul said he manifested Christ in his body. Was Paul's body the body of Christ? He says that because God was manifested in Christ that means that Christ and God are the same person. Does that make Paul or Paul's body and Christ's body the same?

Then again, Paul said in Col. 4:4, "to speak the mystery of Christ that I may make it *manifest* as I ought to speak." Paul said he made Christ manifest. Does that prove Paul and Christ are the same person?

Now look! John the baptist manifested Christ. They were not the same person. Paul manifested Christ. Paul

and Christ were not the same person. God manifested Christ. That doesn't prove they're the same person. Try again, Mr. Vaughn and maybe better luck next time.

Now, what is the issue? It isn't a question of manifestation. Not at all! Not a question of manifestation at all! The issue is about the number of persons in the Godhead.

Now, watch the expression "Godhead." There is "God"—the Father. And He is called Holy Father—John 17:1. There is "God," the Son, John 1:1, and he is called the Holy Child Jesus—Acts 4:30. There is God, the Holy Spirit—Acts. 5:3-4. He is called the "Holy Spirit." The adjective "Holy" is applied to all three persons: The Spirit by which the mother of Jesus conceived was Holy and not evil. God, Jehovah, is a Holy Spirit and the Spirit is Holy but they're not the same spirit.

Now, there is God the Father, Vaughn referred to I Cor. 8:6. Here is a reference to God the father—"To us there is one God, the Father." Here is also mentioned the Son, "and, one Lord, even Jesus Christ."

Jesus is called God. Certainly. Mr. Vaughn said, "Well, Jesus is God." Certainly. But that doesn't prove he is the Father. The word "God" in the Old Testament to which Mr. Vaughn referred is plural. In Gen. 1:26, God said, "Let us make man." Tell us, Mr. Vaughn, to whom was He talking when He said, "Let *us* " To whom was He talking? "Let *us* make man." He wasn't talking to man. There wasn't any man. To whom was He talking? Was He talking to Himself? "Let us!" The word "God" is plural. There is a "Godhead." There is God, the Father; God, the Son; and God, the Holy Spirit. One Deity! Yes, one God! Yet three personalities.

Now, here is the truth about manifestation. The Father manifested Himself in selecting, loving and bestowing. The Son manifested Himself in suffering, re-

deeming, upholding. The Spirit manifested Himself in convicting, leading and guiding. A manifestation doesn't argue that they're the same.

Now, may I suggest this, neighbor? The Old Testament references to Deity by various names are not references to the Father or Son or Holy Spirit, unless so specified. To take a passage out of its setting and to use it and use it in the manner you have heard tonight is not handling the Word of God properly. When you find a reference to Deity, and the word "God" covers Deity, you have to determine from the context whether it's God, the Father, God, the Son, or God, the Holy Spirit.

Now, let's go a little farther. The Bible says in Gen. 1:1-that's one of the passages that he brought up, "In the beginning, God created the heavens and the earth." The word God in this passage is plural. *Elohim* is the Hebrew word used. That is the plural form of God. And let those who have any doubt whether *Elohim*, when meaning the true God, be plural or not, consult the following passages where they will find it joined with adjectives and verbs and pronouns plural: Gen. 1:26; 3:22; 9:7; 22:13; 31:7, 53; 35:7; Deut. 4:7; 5:23; Joshua 24:19; I Sam. 4:8; Isa. 6:8; Jer. 10:10. Now, in these passages we find the word so used. Here is the plural use of the word "God."

I'll come back to that in a little while but now I want to examine the passages that he used. I'll take them up one by one. I've correlated them to make it easier to follow. I've put the ones that he used in the Old Testament in one group, and the ones in the New Testament in another. Thus it will be easier for you to follow.

My friend has taken passages that refer to Deity or to Jehovah and pretended that's all, the whole truth, about God or the Godhead. The Bible teaches there's a body and a soul, or a spirit. That man is a dual being. If he were debating with an Adventist I don't know for

sure what Vaughn believes about the nature of man, an Adventist would get up and take all the passages in the Bible that refer to the body and skip all those on the spirit and say that's all God teaches about man. Mr. Vaughn has gone through the Bible and picked up a lot of passages that refer to the Father, and said that's all the Bible teaches about God. Now, those are not his passages, they're mine. There is not a passage and he hasn't read a passage that says Jehovah and Christ are the same person.

All right, now, let's look at the passages he quoted. He read from Psa. 50:3. "Our God shall come—The mighty one, God, Jehovah hath spoken." Why certainly God promised that God, Deity, would bless the world. And He sent His Son. That doesn't say they're the same person.

And then he referred to Eccl. 4:8 where it is said, "There is one that is alone. He hath not a second. Yea, he hath neither son nor daughter." This has no reference to God at all. Why Solomon, the preacher, is talking about an old bachelor. He had described how people sought to find happiness and he pictured a man living by himself. "Hath neither son nor brother." There's no reference to God in that passage at all. It has no connection with the issue whatsoever.

Then he used another passage in Isa. 44. I'm going to turn to the book of Isa. Chapters 43, 44, 45 and 46, and here are some of the passages he used. One of them says "Ye are my witnesses, saith Jehovah, and my servant whom I have chosen that ye may know and believe me and understand that I am He. Before me there was no God formed, neither shall there be after me. I, even I, am Jehovah." (Isa. 43:10) Why, nobody says there was a Jehovah before a Jehovah or a Father before a Father. And there won't be any after Him. That doesn't help him. That doesn't say anything about Jehovah and Christ

being the same person. Now, what is Isa. talking about? Isaiah makes a comparison here between God and the idols. And the very next two verses say, and Vaughn didn't get to that, "And there was no strange god among you. Therefore ye are my witnesses which saith Jehovah, I am God." Jehovah is contrasted with the idols. And Isaiah said there is Jehovah the true God and idols may not be used. Now, Mr. Vaughn takes a passage where Jehovah condemns idolatry and says that proves that Christ and Jehovah are the same person.

And then he comes down to chapter 44, and verse 6. "Thus saith Jehovah the King of Israel, and his redeemer Jehovah of hosts; I am the first and I am the last and beside me there is no God." And here is another comparison of Jehovah with idols. Look down here in verse 8—"Is there a God beside me? yea, there is no God; I know not any." "They that fashion a graven image are all of them vanity." Why, he just says "you don't worship images." Here is God—Deity, mentioned, Vaughn takes this passage that refers to the Deity and says that's all the Bible teaches about God. Try again Mr. Vaughn. This doesn't say Jehovah and Christ are the same person.

Then, he comes to Isa. 52:6. "Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I . " Father-Jehovah. Verse 3 says. "For thus saith Jehovah." Try again, Mr. Vaughn.

Now Zechariah 14:9. "Jehovah shall be king over all the earth, in that day shall Jehovah be one and His name one." This describes the unity of God's people and doesn't say that Christ and Jehovah are the same person. Try again Mr. Vaughn. Why, that's my passage. Certainly there's one Jehovah. There is also one Deity. And God has a Son. Now watch Mr. Vaughn. He'll deny that God has a Son. If He had a Son, then Jesus had a Father.

And he'll deny that Jesus Christ-He has already denied that Jesus Christ is the Son of God.

Now, Matt. 1:21. "He saith, thou shalt call His name Jesus." "And they shall call His name Immanuel, which is, being interpreted God with us." This just shows that Jesus was God, but not God, Jehovah; but God, the Son. There's God the Father, God, the Son. One God. Three personalities. "God" is plural.

And then John 1:1. You'd better stay out of the book of John. The book of John was written to fix up fellows like you that deny that Jesus Christ was the Son of God. Let us look at the book of John. Mr. Vaughn cited John 1:1, "In the beginning was the Word and the Word was with God, and the Word was God." This denotes relation-association. Jesus was associated with God. "In the beginning was the Word and the Word was *with* God."

Wallace: "Do you know what with means?"

Vaughn: Silence.

With! "In the beginning was the Word and the Word was *with*."

Wallace: "You had better stay out of the book of John. It'll hurt you."

This just shows that the "Word" (God) was *with* God. There was a plurality.

And now come down to verse 18.1 think, maybe, that is one passage that he used. "No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared Him." Why that verse mentions two. Why, look at it. He took a verse to prove there's one and it mentions two. Try again, Mr. Vaughn. You better stay out of the Book of John, it'll ruin you.

Now, he turned to the 8th chapter of the book of

John, and he begins to read from that. And he came down here and read, "I said therefore, unto you that ye shall die in your sins, for except ye believe that I am *H e* . " Who? Except ye believe that I am the Son of God. Christ had just mentioned up here in verse 19, "that he has a Father." Mr. Vaughn says He didn't have any Father. Christ is His own Father, His own Son—His own daddy. His own son according to Mr. Vaughn. You got the wrong passage. Jesus said, "If you don't believe I'm the Son of God, you'll die in your sins. That's what's going to happen to you Mr. Vaughn. You're denying Jesus Christ is the Son of God. Better stay out of the book of John. It'll ruin you.

Now, he came to John 8:59. "They took up stones, therefore to cast at him; but Jesus hid Himself and went out from them." And then Christ said, "I am." But that's not spelled with a capital a-m. Did you notice that Mr. Vaughn? I am who? Why he just said up here in verse 54 that, "I'm the Son of God." Better stay out of the book of John. It'll ruin you. Vaughn quoted a passage up here in verse 54, "If I glorify myself, my glory is nothing; it is my Father that glorifieth me." He said, "I have a Father and he glorifieth me." Here two are mentioned. Vaughn says, "no, no, no, no.—Just the same person." And down here Christ says, "I am," and He is just teaching, "I am the Son of God." Vaughn doesn't believe that. You better stay out of the book of John.

Now, let's come to John 14,—go a little farther with this. Vaughn came down here to about verse 8 and we read, "Philip said unto him, Show us the Father and it sufficeth us. And Jesus said unto him, Have I been so long time with you and dost thou not know me. He that hath seen me hath seen the Father." He didn't say they were the same person. You know, the Son was just like His Daddy. Did you ever see a boy that looked just like his father? "Show us the Father." He said, "Look at me, I'm just like my daddy."—Just like my Father. You've

seen me. I'm the express image of my Father. Better stay out of the book of John. It'll ruin you. He didn't say they were one person. Why, in that very passage Christ said, "He that hath seen *m e* hath seen the *Father*." Here two are mentioned. "Believest thou not that I am in the Father and the Father in me?"

Now then he talks about the fullness of the Godhead bodily and let me get to that before my time expires. Their main arguments, "God is in Christ" and that proves they're the same person. And they come to Col. 2:9 "For in Him dwelleth all the fullness of the Godhead bodily." Well in John 1:16 we read, "And of His fullness have all we received." God's in Christ; Christ is in us." Eph. 2:19. "And to know the love of Christ which passeth knowledge that ye may be filled with all the fullness of God." The fullness of God dwells in us, too, Mr. Vaughn. Does that prove we're God? You see what he does? He deifies man. He said because the fullness of God dwells in Christ that proves that Jesus Christ and God are the same person. Paul said the fullness of God dwells in us. Does that prove we are Jehovah? He denies Jesus Christ is the Son of God and deifies man. He makes himself God. And that's called religion. Yes, that is called religion.

But, he cited another passage, II Cor. 5:18. "To wit, that God was in Christ reconciling the world unto Himself." Now, he said since God was in Christ reconciling the world to Himself, they were the same person. That doesn't say they are the same person. God is in us, I John 4:3, listen. "God abideth in us." Does that prove we are God. "God abideth in us." "And we know that we abide in Him and He in us." God abides in us. But he said that if God abides in Christ, that proves that Christ was God, then if God abides in us, wouldn't that prove us Christ? He denies that Jesus Christ is the Son of God and deifies man. He said, "Of course, I'm going against the whole religion of the world." What he preaches is not

religion at all. He deifies man and denies that Jesus Christ is the Son of God.

Now, he used I Tim. 3:16. "God was manifested in the flesh." I explained the matter of manifestation already. That doesn't prove they're the same person. Paul manifested Christ. But that doesn't mean Paul was Christ.

Then, he used I Tim. 6:16. "Who only hath immortality." Why, nobody says that there is anything about God that's mortal. Certainly: That's all there is to this—God only has immortality—that doesn't say God and Christ are the same person. Doesn't say that at all.

Then, he used I John 2:23. "Whosoever denieth the Son, the same hath not the Father, but he that acknowledged! the Son hath the Father also." You better let John alone, either I John or the gospel of John. Look at this! The passage he used says, "but he that acknowledgeth the Son hath the Father *also*." Do you know what *also* means? This passage mentions Father and Son. "Father *also*." He doesn't seem to have a knowledge of the elementary use of words. What does *also* mean? John said, Father and Son.

Now, I think that covers every passage except these in the book of Revelation. And he came over here in the book of Revelation and talked about the verse where Christ said, "I am Alpha and the Omega saith the Lord God, who is and was"—Well, that just says that Christ was in the beginning, nobody denies that. He was in the beginning with God. Paul said, "Being on an equality with God, counted not that a thing to be grasped but emptied Himself, taking the form of a servant. Wherefore, God highly exalted Him." Now I know that h^o's missing the point in the book of Revelation because the first verse says, "The revelation of Jesus Christ, which God gave Him." John mentioned *t w o* with which to start. Then Vaughn reads along and finds *o n e* mentioned and says that's all there is to the issue.

Now, you watch. He'll get up here and take passages that just mention one person and say that's all the truth on the Godhead. Why doesn't he teach the whole truth? Suppose I get up here to teach about the nature of man, and I just take the passage on the body and skip those on the spirit and say that's all there is to it?

II John 9. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ hath *both*."

Wallace: "Do you know what *both* means?"

Vaughn: Silence.

"Both the Father and the Son." He said there wasn't any Son. There is no Son.

Wallace: "Now, how are you going to explain this? Tell us what the word "Son" means. And tell us what the word "Father" means. You said Father isn't a name. Get your dictionary. Yes, get your dictionary, Mr. Vaughn."

Vaughn: Silence.

Wallace: "Mr. Vaughn, do you know what nouns are? Do you know what a noun is? Do you know what a noun is?"

Vaughn: Vaughn shakes his head—yes.

Wallace: "Now you be careful. These Brethren know what nouns are. And you say Father is not a name."

Mr. Vaughn said because God and Christ are one, they are one person. Jesus said, "I pray" that they that believe on me through their word "that they may be one even as we are one." Now, are all Christians one man? If so, how big would he be? Just tell us how big he'd be. He said if God and Christ are one, they're one person. God and Christ are one in work and they're one in plan but not in person. Jesus didn't come down here to

work against His Father. He said, "My Father sent me." "He *sent* me." Yes, note, "He sent me." There is a sender. "He sent me," said Jesus and we work together.

Why the Bible teaches in Matt. 19:5, that a husband and wife are one, but they're not one person. Not one person. God and Christ and the Holy Spirit are one in works and in plan. They are not in person. He hasn't read a passage that says they're one person. No not one. He has just read a few passages, some of them have no reference to God at all, and I've shown you how he's misused the others.

Now, God and Christ are one but not in person. Husband and wife are one but not in person. They're one flesh but two persons. We're members of His body, but that doesn't mean that Christians and Christ are the same person.

God and Christ are one in doctrine, II John 9, not in person. God and Christ are one in protection, John 10:30, but not in person. They're one in words and work, John 14:8-11, not in person. They're one in name, John 5:43, not in person. They're one in fullness, but not in person. John 17 says, "we are one." Christ prayed that we Christians might be one as *They* (God and Christ) are one. "Neither pray I for these alone, but for them also which believe on me through their word, that they may all be one as thou Father art in me and I in Thee, that they also may be one in us, that the world may believe that Thou didst send me." Does that mean one person? If so, how big would he be? Now, he says if God and Christ are one that means one person, but Jesus prayed that all Christians be one. Does that make us all one person? How big would he be? Please tell us how big he'd be.

Now can't you see how he misuses scriptures? How he makes a play on manifestation, how he ignores the Deity,

how he isolates passages that refer to one person of the Godhead and says that's all there is to it.

Now, when he gets back up here on the floor he may take up other passages that simply refer to the Father and say that's all there is to it. He won't be talking much about the Son because he doesn't believe that there are two persons. He doesn't think there's a Father and a Son. They are all the same person.

Wallace: Do you have a son, Mr. Vaughn?

Vaughn: Silence.

Wallace: "Do you have a son?"

Vaughn: Silence.

Wallace: "Do you have a son?"

Vaughn: Nods yes.

Wallace: "Shake your head a little more. Yes, he has a son. Are you and your Son the same person?"

Vaughn: Shakes his head no.

No, no, he has a son but God doesn't. Now, isn't that something? And that's religion. Vaughn says, "I have a son." He knows what son means when he is in his home. But he denies that my Heavenly Father has a Son. He denies that Jesus Christ is the Son of God. And John said, that's the anti-Christ-Here is the anti-Christ sitting right here.

Certainly, God and Christ are one in work, in plan, in doctrine, in protection, in purpose, in grace, in fullness, but not in person. We are one in the church as Christians, but not one person. Husband and wife are one, but not one person.

Now, let me say this, now, and we must hurry, we have just about a minute. All of this, denying that God has a Son, is to ride a hobby about baptizing in the name

of Christ. I'll say this before I sit down and let Vaughn come to his hobby and I'll prove that they, The Pentecostal Church, don't baptize at all. They don't baptize at all according to the Bible, much less in the name of Jesus Christ. They just don't baptize at all.

My time is up, and we'll turn this back to Mr. Vaughn.

SECOND AFFIRMATIVE

Mr. Vaughn

We—I do not like to dispute the man's word, but I never did say that Jesus was not the Son of God. Jesus is the Son of God. He said that I didn't believe that. I believe that. I believe that Jesus is the Son of God.

Now, I want you to turn with me to Matt., and I'll show you where that Jesus was the Son of the Holy Ghost. If there's three persons in the Godhead, Jesus would have to be the Son of the Holy Ghost. Read John 1;18 for me Brother Waters. Jesus is the Son of God. John 4:24 states that God is a Spirit. And He's an invisible God. Col. 1:15 states that Jesus is an image of the invisible God. Jesus is the Son of God. The flesh. The tabernacle that God dwelt in. Now, he said that because Jesus is in us and I said God was in Christ, that we and Christ are one. The Bible no place states that the fullness of the Godhead bodily ever dwelt in any mortal man, outside of Christ. But Col. 2:9 states that the fullness dwelt in Him. And the 18th verse said, "For it pleased the Father that in Him should all fullness dwell." It's only given up by the Holy Ghost.

Now, John 1:18. I mean Matt. 1:18.

Mr. Waters: "No man hath seen God."

Mr. Vaughn: No, Matt. 1:18.

Mr. Waters: I thought you said John 1:18.

Mr. Vaughn: I'm sorry.

Mr. Waters: Matt. 1:18.

Mr. Vaughn: I'll read it for you.

Mr. Waters: All right.

Mr. Vaughn: "Now the birth of Jesus Christ was on this wise, When as His mother was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." If He's the third person in the Godhead, somebody's wrong. He couldn't be the Son of God. It would be an impossibility.

Now, he denies that Jesus was the Father. Now, you heard him say that. I heard it. And Isa. said that Jesus was the Everlasting Father. Now, whose word are we going to believe, Isaiah's or Brother Wallace's? Brother Wallace, did you say that Jesus was not the Father? He stated that Jesus was not the Father. John 14:8, Jesus said, "Have I been so long with you, yet you've not known me?" If He wasn't the Father manifested in the Son, Who was He?

He was the Son of God because He was born of a woman. Every man that's born of a woman is a Son. Well, now, God appeared back in the Old Testament unto man. Jacob wrestled with God one time. He says, "I'll not leave thee go until thou bless me." Well, the Bible says, "No man hath seen God at any time." Was the Bible in contradiction? No. God enrobed Himself in the form of an angel, at times. One time He hid Himself in a burning bush of fire, when He spoke to Moses. Because He's invisible, He had to take on the form of man. And simply because that He had no flesh, He had to come into flesh.

Now, turn with me to Mark the 12th chapter, 29th verse. "And Jesus answered him, the first of all commandments is, Hear, O Israel, the Lord, our God, is one Lord." He stated that there was God, the Father, God the Son and God the Holy Ghost. The Bible says that there are, three persons in the Godhead, God in three persons? The Bible never did say it! But it does say that all the fullness of the Godhead dwells in Christ. The Bible says there are three that bear record but these

three are one. All right, the Lord, our God, is one Lord. Well, who's your Lord? Is it Jesus or is it God? If Jesus isn't God, He couldn't be Lord because, "Hear, O Israel, the Lord, our God, is one Lord." Here it is, the Lord, our God, is one Lord. .

Now, it says, "Love the Lord, thy God, with all thy heart, with all thy soul and with all thy mind and with all thy strength. This is the first commandment." 32nd verse. "The scribe said unto Him, Well Master, Thou hast said the truth for there is one God and there is none other but He." And he stated that there is God, the Son. Didn't he? But there is one God. O, mystery of mysteries, that there are three Gods. Pity be us.

David said that, "The Lord is my Shepherd." Get me John 10:11. Jesus said that, " I am the good Shepherd." David said, "The Lord is my shepherd." Is there two shepherds? Was God the shepherd in the Old Testament, and then Jesus became the shepherd in the New Testament, making two separate shepherds? Read what it says.

Mr. Waters: " I am the good shepherd. The good shepherd giveth his life for the sheep."

Mr. Vaughn: " I am the good shepherd. The good shepherd giveth his life for the sheep." Now read the 16th verse.

Mr. Waters: "And other sheep I have which are not of this fold. Them also I must bring. And they shall hear my voice and there shall be one fold and one shepherd."

Mr. Vaughn: Three shepherds.

Mr. Brafford: One is a single thing.

Mr. Vaughn: One is a single thing.

Mr. Brafford: Two is a couple.

Mr. Vaughn: Two is a couple.

Mr. Brafford: Three is a family.

Mr. Vaughn: Three is a family.

Mr. Brafford: A family of Gods? No.

Mr. Vaughn: A family of Gods? No. Oneness. We're called the Oneness Pentecostal Faith because we believe one God is one person. We believe that Jesus was the Son of God. Now, he can't get up here and say that I didn't say that, can he? No, sir. Because I'm telling you that Jesus was the Son of God.

The Bible says there is but one Spirit. Doesn't it? Only one Spirit? Now, who is that Spirit? The Bible says, "The Lord is that Spirit." Then it says, "God is that Spirit." If Jesus isn't the Lord, He isn't God, He isn't the Spirit—The Bible says that, "He that hath not the Spirit of the Son, is none of His." Rom. 8:9. He is God manifested in the flesh, the fullness thereof dwelling in Him, who is he?

Now, listen, we're going to take up tomorrow night beginning again the wonders of God. And we're going to show you that the invisible things of the world from time way back, Rom. 1:19-20, are clearly seen and are understood by the things that are. The invisible things. The invisible God is clearly seen. By what? By the God that is seen. Even His Son, Jesus Christ. Someone comes along and says, well, isn't that natural? He asked me if I was a father. I'm a father. I've got a son. But we're not one. When you pinch him I don't hurt. I may get my feelings hurt and if you're about my size why, things might happen, but here's the thing. I'm a father and I'm a son and I'm a husband, but that's not my name. My name is Vaughn.

Now, we're going to go into the form of baptism at this time. We want to take it up. Both things the first

night. And we just hope that it isn't too much for you, pray that it isn't. We want your minds stirred. Come back tomorrow night and take the scriptures just as they are and take the scriptures alone. I'm not going to get after Brother Wallace but I'm going to get on the scriptures. And I'm going to prove to you right now that the only way anyone was baptized after the day of Pentecost, is in the name of the Lord Jesus. The name of the Lord or the name of Jesus Christ, or the name of the Lord Jesus Christ, which ever it may be. He's our Lord. He's Jesus, He's also the Anointed, Jesus Christ. Jesus is the name.

Acts 8:16 states only were they baptized in the name of the Lord Jesus. The Bible says the Samaritans were only baptized in the name of the Lord Jesus. Those very exact words are in the Bible. Acts 8:16. "Only were they baptized in the name of the Lord Jesus." Someone came to me one time and said, "O H, that was by the authority of Christ." It doesn't say that. It says, "Only were they baptized in the name of the Lord Jesus."

Now, I'll tell you what I'll do. I'll make a good proposition tonight. I drive a Chrysler out here and it's not too bad, and I'll give that Chrysler to Brother Wallace if he can show me anywhere in the Bible where anybody was ever baptized in the titles, using the form of baptism" in the name of the Father and of the Son and of the Holy Ghost. Now, that's fair enough isn't it?

I had a man on the job today. He says, "Do you know what I'll do? I'll come and get baptized in Jesus name if I can't find where anybody was baptized in the titles, Father, Son and Holy Ghost." That was yesterday, rather, I'm sorry, and I came back to work this morning and I said, "Did you find it?" And he hung his head and said, "No." He said, "I read through Matt., Mark, Luke, and—Matt., Mark, and Luke." He said, I can't find it." He said, "Give me just a little more time to go through

the Bible and I'll try and find it." I said, "All right, you may have. You may have the time."

Now, Matt. 28:19. Read it for me. Get it for me. Matt. 28:19. Why did the Apostles baptize in the name of Jesus Christ? It's a great question. Why the miner clears away the earth to get down to the very roots of something, so we're going to clear away the rubbish and traditions of men and bring forth the precious and marvelous truth about water baptism in the glorious name of Jesus Christ. Infidels have listed two scriptures as in complete contradiction in the Word of God. And that's Matt. 28:19 and Acts 2:38. Some of the world have listed Acts 2:38 as something not for us. Others have said, well, we don't know what to do with it. It was only for those on the day of Pentecost. But listen, I wish to bring to you tonight the marvelous revelation, Hallelujah, that Jesus is the name that was a strong tower, Hallelujah, the righteous runneth into and are safe. He said, "You'll be cast out for my name's sake." Jesus said, "You'll be hated of all men for my name's sake."

Now, Brother Wallace stated that the Father and Son are one in name. Those were his very words. I took them and wrote them down. They are one in name. If they are one in name then the name of the Father-Father isn't a name. Because then he denies that Jesus Christ is the everlasting Father, then that could not be the name because, he says, they are one in name. He said that—and if they are one in name then both their names must be Son if Son is the name. But Son isn't the name, because the angel said thou shalt call his name Jesus. Jesus said in John 5:43, "I've come in my Father's name." John 17 chapter, Jesus said, "I've glorified thy name, O Father." Hallelujah. I've glorified that wondrous, glorious, name. Read Matt. 28:19.

Mr. Waters: "Go ye therefore and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost."

Mr. Vaughn: Luke 24:47. Baptizing them into the name. Baptizing them in the name.

Mr. Waters: Singular!

Mr. Vaughn: That's singular, isn't it? Of the Father, and of the Son and of the Holy Ghost. Now, what is that name? What is that one name? Name of the Father and of the Son and of the Holy Ghost. He said ask me if I knew English. I'm going to ask him the same thing. "Of the Father" is a prepositional phrase, isn't it? Describing the name. "Of the Son" is another prepositional phrase describing the name. "Of the Holy Ghost" is another prepositional phrase describing the name. The question is, What is the name? Someone says, well, God's the name. Someone says, well, Jehovah's the name. The name of the Son is Jesus. Jesus said, I came in my Father's name. In John 14:26, he said, I'll pray the Father that He'll send the Holy Ghost in My name." Then He said, "I will send the Holy Ghost, in my name." In John 15:26. Well, then, Whose going to send it? Joel 2:28 says that God will-He says, I'll pour out my Spirit." John the baptist said, "Jesus will baptize you with the Holy Ghost and with fire." Whose going to do what if they're separate? And if they're one, if there are three manifestations of God, the Father, Son and Holy Ghost, the fullness dwelling in Christ, Christ being the sacrifice of the flesh that God dwells in, then the name must be singular. Because the disciples received the name; They received the commission. Did they disobey Christ when they went out and baptized in the name of Jesus? No, sir. Read Luke 24:47.

Mr. Brafford: "And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

Mr. Vaughn: That repentance, remission of sins, should be preached, Halleluiah, in His name, among all nations beginning where?

Mr. Brafford: At Jerusalem.

Mr. Vaughn: At Jerusalem. All right, let's turn over to Jerusalem. Acts 2:38. "Then Peter said unto them, repent and be baptized, everyone of you, in the name," of the Father? No, he said be baptized in the name of Jesus Christ, for the remission of sins. Now there's remission of sins in the name. There's repentance in the name. - "And ye shall receive the gift of the Holy Ghost. For the promise is unto you, and unto your children and to all that are far off, even as many as the Lord, our God, shall call." The promise is to everyone if you'll repent and be baptized in the name of the Lord - in the name of Jesus Christ.

All right, now. Acts 5:12. "There's none other name given among men whereby we must be saved." There is no other name. Acts 8:16.

Mr. Brafford: "As yet He was fallen upon none of them, only they were baptized in the name of the Lord Jesus."

Mr. Vaughn: Only they were baptized in the name of the Lord Jesus. Acts 10th chapter, now, listen, the 44th through the 48th. "While Peter yet spake these words the Holy Ghost fell on all of them, who had heard the word, and they of the circumcision were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we. And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days." He commanded them to be baptized in the name. Just singular. It isn't plural. If Father, and Son and Holy Ghost are names, then Jesus would have said baptize in the names of the Father and of the Son and of the Holy Ghost. But He said baptize in the name.

Acts 19:5-6. Listen to what the word of God says. "When they heard this they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came upon them and they spake with tongues, and prophesied."

Rom. 6th chapter. "What shall we say then, shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein? Know ye not that so many of us as were baptized—" into the Father, Son and Holy Ghost?

Mr. Waters: Into Christ.

Mr. Vaughn: Into Who?

Mr. Waters: Into Christ.

Mr. Brafford: Into Christ.

Mr. Vaughn: "Know ye not as many of us as were baptized into Jesus Christ, were baptized into His death. Therefore, we are buried with" them—

Mr. Brafford: Him.

Mr. Waters: Him.

Mr. Vaughn: Well, isn't there three?

Mr. Brafford: Not at that time.

Mr.] Vaughn: There's three that bear record in heaven, but these three are one. We are buried With Him, not them,—by baptism into death that like as Christ was raised up from the dead—by the glory of the Father." And Jesus said if you destroy this temple, in three days, I will raise it up. And here it says the glory of the Father raised it up. Jesus said, "When ye see me you see the Father." And yet He was the Son of God. It's a mystery to some folks. They can't realize that God is just a Spirit, and the fullness dwells in Christ, therefore making God and Christ one. And he never did show they were one

in purpose. He said that man and wife were one in purpose but God said we're one. He didn't say one in purpose. Man and wife are one in the purpose of the reproduction of this world.

Mr. Bradford: That's right.

Mr. Vaughn: Hallelujah. But God and Christ are one. How?

Mr. Brafford: In redemption.

Mr. Vaughn: Right. Redemption through what? The sacrifice of the body. Jesus said, "A body hast thou prepared for me from the foundation of the world."-What for? A lamb for the sacrifice. O, Hallelujah. And yet, they want to make them two. They want to make them three. We're buried with him, not them.

Real Col. **2:12**. Get me Gal. **3:27**.

Mr. Brafford: Col. **3:12**

Mr. Vaughn: **2:12** .

Mr. Brafford: **2:12**. I'm ready.

Mr. Vaughn: Gal. **3:27**. All right Read it.

Mr. Brafford: "Buried with Him in baptism." Not them. "Wherein also ye are risen with Him through faith in the operation of God, who hath raised Him from the dead."

Mr. Vaughn: We are buried with Him. Jesus said, "Baptize in the name of the Father, Son and Holy Ghost." If the disciples went out and obeyed Christ, then the name must be Jesus. But if they didn't obey Christ then the Bible is in contradiction. Because Peter said that repent and be baptized in the name of Jesus. Jesus said to go into all the world baptizing them in the name of the Father and of the Son and of the Holy Ghost. Now whose baptism are we going to take? Someone says, "Why, I'm going to take Christ's baptism. I don't like

Peter anyway. He back-slid one time." He followed Christ a-far off. He denied Him three times. The Bible says, "And Peter being full of the Holy Ghost." He stood up among them and said, "This is that which was prophesied by the prophet Joel, "I'll pour out my Spirit upon all flesh." And he, under the inspiration, Hallelujah, of the Holy Ghost said repent and be baptized in the name. Aren't you glad for that marvelous name, hal-lelujah.

Mr. Brafford: Was that a name or names?

Mr. Vaughn: All right, Acts. 5:12. Read it. Get Col. 3:17.

Mr. Waters: Col. or Gal.

Mr. Vaughn: Col. 3:17. I'll read to you Phil 2:9, "And He hath given Him a name above every name in heaven and in earth." Jesus has a name above every name in heaven, then he must have a name greater than the Father. No, He came in the Father's name. The Bible says He hath found an inheritance, obtaining His name. He inherited His Father's name. Must have been what? Father? No wonder He said, I'm the Father. Yet Mr. Wallace don't believe it. Thou shalt call His name Jesus. Read.

Mr. Waters: Col. 3:18.

Mr. Vaughn: 3:17.

Mr. Waters: 3:17. "And what-so-ever ye do in word or deed, do all in the name of the Lord Jesus."

Mr. Vaughn: And now someone says, In the name of Jesus I'm going to baptize you in the name of the Father, Son and Holy Ghost. Everything I do I'm going to do in the name of Jesus. So I'm going to baptize you in the name of the Father, Son and Holy Ghost, in the name Jesus. Does that make sense?

Mr. Brafford: No.

Mr. Vaughn: That doesn't even make sense. He said to baptize in the name of Jesus. Repent and be baptized in the name of the Lord Jesus. What-so-ever ye do in word or deed—If baptism isn't a deed, what is it? He said do baptism in the name. Repentance in the name. Hallelujah. Remission of sins in the name. Read on.

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

Mr. Vaughn: There's no other name but the name of Jesus. Aren't you glad for that? Only by and through the precious name of the Lord Jesus. Just before we close, I want you to turn with me to Col. 1:15. "In whom we have redemption through His blood, even the forgiveness of sins, who is the image of the invisible God, the first-born of every creature. For by Him were all things created that are in heaven and that are in the earth, visible and invisible, whether they be thrones or dominions or principalities or powers, all things were created by Him and for Him." This is talking about Christ. And He is before all things. By Him all things consist. "He is the head of the body, the church, who is the beginning, the first-born from the dead, that in all things He might have the pre-eminence, for it pleased the Father that in Him should all fullness dwell." So we do not deny that Jesus is the Son of God. We say that He is the fullness of God, the Spirit of God is not a person. But Christ is—and that Jesus said that I'll be in you. Then He said I'll baptize you with the Holy Ghost. This is one of the most marvelous, wonderful revelations that can come to man is to know who Jesus is. To know that He is the mighty God, Hallelujah, in Christ, reconciling the world unto Himself. The Bible says narrow is the way and few there be that find it. There is but one God. We worship that one God, in Christ. Amen.

SECOND NEGATIVE

Mr. Wallace

'There's no other name,"- says Vaughn.

I Wallace: "Where'd you get Pentecostal Holiness? Where did you get United Pentecostal Holiness?"

' Vaughn: Silence.

He made a big play on "every thing is to be done in the name of Christ." Then he goes around doing everything in the name of the Pentecostal Holiness church. (At this point there was loud laughter at Vaughn's table by Vaughn, Waters and Brafford.)

Wallace: "You can't laugh that off. And you can't explain it."

He doesn't believe what he preaches. I'm sorry. Doesn't even respect the name of Christ. He goes under the name, "United Pentecostal Holiness Church."

Wallace: "Was Jesus Christ called United Pentecostal Holiness?"

Vaughn: Silence.

Wallace: "Do you take a man out in the water, lift up your hand and say, 'I baptize you in the name of United Pentecostal Holiness?' Where'd you get that?"

Vaughn: Silence.

Now, then, he got up here and made a big play on the word "God." Now, you'll have to remember that he just throws the word "God" in and mixes it up without defining it. He takes passages that refer to Jehovah and vows that is the whole truth. I explained to him that the

word "God" is plural, and I asked him, To whom was God talking when He said, "let us make man?" (Gen. 1:26) Then, again Gen. 3:22 and the Lord said, "Behold, man has become one of us." To whom is He talking? "One of us" is plural.

Gen. 11:6. "Go to, let *us* go down." To whom is Jehovah talking? Is He talking to Himself?

Isa. 6:8. "And I heard the voice of the Lord saying, 'Whom shall I send, Who'll go for us?'"

The word "God" is plural and He knows it. That'll be enough of that just now.

Now, he said, "I believe Jesus Christ is the Son of God." And yet he says they are the same person. Now, if you can figure that out, you can do better than I can. Why didn't he read from a dictionary the definition of the word "son"? Now, "Son" is an English word and in our Bible. Why didn't he read the definition of the word "son?" He won't read it. No.

Well, he said, "That which was begotten was begotten of the Holy Spirit" Why, certainly it wasn't an evil Spirit. I told you in the beginning the adjective Holy is applied to all three persons in the Godhead. God is a Spirit and He is Holy. Certainly. And the Holy Spirit is a Spirit. The Spirit that begot Christ wasn't evil. The Spirit by which the mother of Jesus conceived was Holy and not evil. God (Jehovah) is a Holy Spirit and the Spirit is Holy but they are not the same person. Spirit was Holy. It wasn't evil. That's all that says.

And then, he made another big talk about the fullness of the Godhead. Well, I don't know what consolation he gets out of that. I know that the fullness of the Godhead dwells in Christ. But that doesn't prove they're the same person. Doesn't even say it. Let me read that passage. "For in Him," in Christ, "dwelleth all the fullness of the Godhead, bodily," and here's the way he'd

read that, "and therefore they're the same person" It doesn't say that. Doesn't even hint it.

Now, let me read Eph. 3:19. "And to know the love of Christ which passeth knowledge that ye may be filled with all the fullness of God." Paul said he wanted Christians to be filled with the fullness of God. Does that make Christians and God the same person? Did Vaughn answer that? No. He just thought he'd keep you confused on the word "God."

Well, he went over to Isa. 9:6 and he made a big Speech about the name. Here's a passage that refers to Christ, "For unto us a child is born, unto us a Son"- There's the word "son." Tell us, Mr. Vaughn, what the word "son" means. Read the definition from an English dictionary. "And His name shall be called Wonderful."

Wallace: "Do you lead a man out in the water, and lift up your hand and say I baptize you in the name of Wonderful?"

Vaughn: Silence.

Wallace: "Counsellor."

Vaughn: Silence.

Wallace: "Do you lift up your hand and say I baptize you in the name of Counsellor?"

Vaughn: Silence.

Wallace: "Mighty God" - you don't even say, Mighty God.

Vaughn: Silence.

Vaughn: "He was the Everlasting Father."

And he says, Well, "He was Everlasting Father." Of course, Christ was a Father. He had children.

Wallace: "Are you a child of God? Are you a child of Christ?"

Vaughn: Silence.

I am a father and I have a father. That doesn't prove anything. I'm a father and I have a father.

Wallace: "Do you have a father?"

Vaughn: Nods his head yes.

He can see how he has a father and still be a father. But he thinks Christ couldn't be a father because he had a father. Isn't that nice? Any consolation he can get out of that, is all right with me.

And next he begins talking about believing in three Gods. I told you, sir, the word God is plural and describes Deity. You should know that by now.

Now, he talked about, "there's one Spirit." All right, turn to Eph. 4, the passage which he was quoting. "One Spirit, one Lord, one God."

Wallace: "How many's that?"

Vaughn: Silence.

Wallace: "Can you count to three?"

Vaughn: Silence.

Wallace: "Can you count to three?"

Vaughn: Silence.

Wallace: "One Faith," How many faiths?

Vaughn: Silence.

Wallace: "One baptism."-Say! that's one baptism and you have two. "One Spirit, one Lord, one God." Can you count to three?

Vaughn: Silence.

In this passage there's the Holy Spirit. There's Jesus. And there's the Father. That makes up Deity. Now, if he can count to three, he can figure that out.

Well, now he got off on the subject of baptism. Didn't I tell you before I sat down that the reason they deny that Jesus Christ is the Son of God, and I'm using that word in the sense it's used in the English dictionary, is to try to prove their hobby on baptism.

Now, you can't understand Vaughn unless I explain. I'll say this about Mr. Vaughn, he kind-of talks around this point. His people know what he's talking about, but a lot of you don't. I'll tell you what he's trying to do and what he's trying to say. He's trying to say that the way to baptize a man is to lead him out in the water, and lift up your hand and say, "I baptize you in the name of the Lord Jesus."

-Wallace: "Is that what it is?"

Vaughn: "Amen."

All right. Now, you get it. See, I'm not misrepresenting it. He says now, the thing to do, the preacher leads a man out in the water, lifts up his hand and says I baptize you in the name of the Lord Jesus. Now, look. He doesn't baptize in the name of Christ at all. In the 19th chapter of the book of Acts and the 13th verse, there were some Jews, exorcists, who took upon themselves to "*call over*" the man with the evil spirit the name of Christ. They thought the power of healing in the name of Christ was in calling it "over" him. They thought, if, "I just call the name over him," he will be healed. Vaughn doesn't baptize in the name of Christ, he just calls it over the candidate. He's just like those Jews. He thinks if he calls the name over the one being baptized, he is doing what God requires.

Now, there is no use to give away Chryslers. Now, let me set you straight, Mr. Vaughn. I never did say that the efficacy of baptism depended on what the preacher called over the man. I didn't say that. And you are fighting a straw man. My brethren know better than that.

You can preach that to your folks, but not mine. Let me say this to your folks. If I could get him to believe that Jesus Christ is the Son of God, I could straighten him out. God said, "These things are written that ye may believe that Jesus Christ is the Son of God."

Brafford: "Amen."

Mr. Waters: "That's right."

Wallace: "Was he actually a son?"

Waters: "Amen."

Wallace: "Did he have a Father?"

Waters: "Yes, he did."

Wallace: "How many is that? Can you count to two? (laughter) Don't brethren don't. Please. I feel so sorry for these Gentlemen. Now, Vaughn's doing good. I've debated with these fellows. He's doing better than most of them. Even if he can't count to two.

Now, let's go farther-Matt. 28:19. And lo, and behold, he read there where it said baptize in the name of the Father, and of the Son and of the Holy Spirit. And he read three. Can you count to three? Name of the Father, Son and Holy Spirit.

Now, that's what the Lord told them to *do*. What did he tell them to *say*? What did He tell them to say? He doesn't know the difference between *doing* a thing and *saying* it. Now. I'm going to take up these records in the book of Acts that he mentioned a while ago. And may I ask you a question here, Mr. Vaughn? When you get up here, will you tell us where any Apostolic preacher took a man out in the water and lifted up his hand and said—tell us what he said? Tell us what he *said*. I know what they did, but tell us what they said. He doesn't know the difference between doing and saying. He's like those Jews. He thinks that to call over them a sort of a

hocus-pocus will save them. Look! That's the reason you're not baptized at all. Your baptism depends on what the fellow (pointing to Vaughn) says. On what he says. It's not dependent on the name of Christ but on what he says. He is like a Catholic Priest. It all depends on what he says. It is just a formula.

Now, baptize in the name of the Father, Son and Holy Spirit is a thing to be done.

Wallace: "What did the Lord tell you to say?"

Vaughn: Silence.

Wallace: "What did the Lord tell you to say?"

Vaughn: Silence.

Wallace: "That's the thing to be done."

Vaughn: Silence.

Wallace: "What did he tell you to say?"

Vaughn: Silence.

Hand me Thayer's Greek-English Lexicon, Brother Murphy. I want to read what it means to *do* things in the name of Christ. Now, this is another dictionary. Now, these fellows don't have much use for dictionaries. Here is the word *Onamo* or *name* we call it. It is "the name by which a person or thing is called and distinguished from another." Now, you heard him make a big speel about *titles* and *names* and *titles* and *names*. He makes a big play on "that's a title" and "this is a name," and "we don't say a title over a man."

Wallace: "Do you say titles over a man when you baptize him or just names?"

Vaughn: "Just names."

He says, "names." They don't say titles.

Wallace: "Do you say "Lord" when you baptize a man?"

Vaughn: "Yes."

Wallace: "Do you say. "Christ" when you baptize a man?"

Vaughn: "Yes."

Wallace: "But you don't say "titles."

Vaughn: "No."

Allright. Now, Mr. Thayer says, and the passage cited is Phil. 2:9 "a title."

Wallace: "Do you fellows know what the word "name" means in an English Dictionary?"

Vaughn: Silence.

Hand me that dictionary. (Murphy hands dictionary to Wallace) Let me lend this to you. You men look up the meaning of the word Name. All three of you look it up and one of you read what the word name means when your speaking time, comes. Read the definition of the word, "name" and the word, "title." Will you do it? Said he didn't call titles over a man. Will you read the definition of the word "name" to these people?

Now, Thayer, says that the word "Lord" is a title. "Kurios (Lord) is a tide of honor, expressive of respect and reverence, with which servants salute their master." (Thayer-Page 365)

Wallace: "Do you fellows know what title means?"

Vaughn: Silence.

Wallace: "Do you know what name means?"

Vaughn: Silence.

I have never seen such confusion. He said he knew

English. Maybe so but I don't see how he ever learned it as he never looks in a dictionary.

Webster says, "name" is "The *title* by which anything or person is designated."

Thayer further says, "Spec, a title of honor and authority Eph. 1:21 (But see Meyer) in to onomata "Insou" (this means in the name of Jesus) "in devout recognition of the title conferred on him by God (that is the title O Kudos (O Lord) Phil. 2:10." Yes, Lord is a title and Vaughn says he calls the word Lord over a man when he baptizes him.

What does it mean to do a thing in the name of the Lord? If one acts in the name of the Lord he acts by the Lord's authority. Thayer says, page 447, "By a usage chiefly Hebraistic the *name* is used for everything which the name covers, everything, the thought or feeling of which is roused in the mind by *Pleasures, command, excellences, deeds, etc.*—By baptism to bind anyone to recognize and publicly acknowledge the dignity and authority of one (cf. Baptizo II.B. aa) Matt. 28:19; Acts 9:16; 19:5 I Cor. 1:13, 15. to do a thing en nomati tinos i.e. *by one's command and authority, acting on his behalf, promoting his cause.*"

To do a thing in the name of Christ is to do it as Thayer says, "by the command and authority of Christ" (a—page 448.)

Paul said do everything in the name of the Lord. Mr. Vaughn affirmed that everything must be done in the name of the Lord.

Wallace: "Mr. Vaughn, you are a carpenter are you not?"

Vaughn: Nods his head yes.

Wallace: "Every time you drive a nail do you say over the nail as you hit it, "In the name of the Lord?"

Vaughn: Silence.

Wallace: "Do you say, In the name of the Lord Jesus;"—Bang!

Brafford: "That is not in the redemption plan, brother." We are talking about redemption.

Wallace: " I don't mind these fellows trying to help Vaughn out. He needs help. He has Brafford here trying to help him out. Come on now. Every time you drive a nail do you say, "In the name of the Lord Jesus"-bang! You are doing it in the name of the Lord Jesus aren't you?"

Vaughn: Whispers, "yes."

Wallace: "Are you? Now come on—say it out loud. This is a public discussion.

We are having a private discussion over here. He is afraid to answer out loud. I don't blame him however. Why they go around saying they do everything in the name of the Lord. Yet they don't go around saying "in the name of the Lord Jesus" over everything they do. They don't know the difference in *doing* and *calling*. They don't do anything in the name of Christ because they don't believe that Jesus Christ is the Son of God.

Now let's go a little further with this. Jesus told us what to *do*. He didn't tell us what to *say*. He told us what to do. In Matt. **28:19**, He said, "Go baptize in the name of the Father, Son and Holy Spirit."

Wallace: "Do you do it?"

Brafford: "Yes, sir."

Wallace: "All right. What do you say?"

Brafford: "What we do."

Wallace: "Why do you say it?"

Brafford: "Why do we?"

Wallace: "Where did the Lord tell you to say anything? Come on, now. Chapter and verse where he told you to say anything?"

Brafford: "He said baptize."

Wallace: "He said to *do* that. What did he tell you to *say*? Where did He tell you to say anything? That's *what* He told you to *do*. You said you do it. What did he tell you to say? Where? Come on, Gentlemen."

Waters: "May I say something?"

Wallace: "Yes, if you'll not use my time. Now wait, till i get my watch. Let him have some time. Bro. Murphy take my watch and note the time he uses."

Waters: " I just want a minute."

Wallace: "All right, just a minute."

Waters: " I would just like to have said that the Lord Jesus did not leave that command to just do the thing. Where it was really done and carried out was all through the actual happening of the thing in the Book of Acts. It wasn't a matter of—He didn't say just to do the thing or didn't manifest that he had done it but He said it should be carried out after a fashion and it was carried out all through the book of Acts as Rev. Vaughn has showed you, in that fashion, and after it."

Wallace: "Thank you. Now, then, you said the Lord didn't say just to *do* it, but to *say* it. But do you say what the Lord said there in Matt. 28:19?"

Waters: Silence.

Wallace: "You said the Lord didn't say just to *do* it.

Waters: Shakes his head no.

Wallace: "All right, what then did He tell us to say?"

Waters: Silence.

Wallace: "Did He tell us to *do* it or *say* it?"

Waters: Silence.

Oh, he stopped here, "He didn't tell us just to do it." If he didn't, what did He tell us? You fellows now have Waters here with a baptismal formula in the name of the Father, Son and Holy Spirit. Vaughn, straighten him out tomorrow. Call him off and get him straightened out tomorrow.

I have about gotten one of them converted already. I'll get Vaughn tomorrow.

Now, Jesus told us to baptize in the name of the Father, Son and Holy Spirit. That is what He tells us to do. Now, when I baptize in the name of the Father, Son and Holy Spirit or when a man is baptized by the authority, of God, Christ and the Holy Spirit, that's the thing that is done.

Now, in the book of Acts, pick it up and look at Acts 2:38. They *were baptized* in the name of the Lord Jesus.

Wallace: "What did the preacher say while he baptized them?" "What did he say while he baptized them? What did these preachers say? What did they say? What *did* they say?"

Vaughn: Silence.

He will not tell you, and he can not prove to you what they said. He can read *what* they *did*. The text says, "They were baptized in the name of the Lord Jesus." But what did the man say while he did it? Now, look. He's made the efficacy of baptism depend on what a man says. Then in Acts 8:16. Let's turn to that. Now, he says they were baptized *only* in the name of the Lord Jesus. Do you have your text? I want you to look at this. Just look at it. Now, Verse 15. "Who when they

were come down prayed for them that they might receive the Holy Spirit, for as yet it was fallen on none of them, only they had been baptized in the name of the Lord Jesus." In other words, he contrasts two things, baptism in water and the receiving of the Holy Spirit, and just one thing has taken place. They had not received the Spirit, they only had been baptized in water. That's all that says. Now, you go look at that. That's all that says. That's all it says. It doesn't say the preacher took some people out in the water and held up his hand and said, " I baptize you *only* in the name of the Lord Jesus." It contrasts two things, the receiving of the Holy Spirit and baptism in water and they had only gotten one of them. That is to what *only* refers in the text. I'm sorry to take away your sugar-stick, but I'll have to do it.

Now, in Acts 2:38, the Bible says, "in the name of Jesus Christ." They were baptized in the name of Jesus Christ. Acts 8:16 says, "in the name of the Lord Jesus." Acts 10:48 says, "in the name of the Lord." Acts 19:5 says, "in the name of the Lord Jesus." Here are three variations.

Wallace: "Tell us which one you use."

Mr. Brafford: "All of them."

Wallace: "Do you say all three of them every time you baptize a man?"

Brafford: Silence.

Wallace: "Do you say all three of them every time you baptize a man?"

Brafford: Silence.

Wallace: "Why do you say anything?"

Brafford: Silence.

Now, I want to get this before you, this whole thing, everything about it is so arranged, and they even deny

that Jesus Christ is the Son of God, to get to lead a man out into the water, and lift up their hand and say a ceremony over him. They make the whole thing depend on a ceremony. That's the reason they don't baptize at all. They don't do what the Lord *said*. They just fix up a sort of a ceremony and say it, and everything depends on the ceremony.

Now he picks up the book of Acts and he can't even find his ceremony in it. He tries to find a ceremony in the words of the book of Acts and there are three variations in the use of the name of Christ. Now, let him tell us which one he uses. He says he used all three of them but I'm going to check and see if you do. I don't think you repeat all three of those phrases over a man when you baptize him.

Now, that is all the man said about baptism, except he quoted some passages about burial in baptism, and that's true. We're buried. We're buried with Him in the likeness of Christ's burial. God and Christ work together. They're not working one against another. They work together. And, he said you don't find where they're one in doctrine. Well, did you ever look over here in John where he talks about them being one in doctrine. "Who-soever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine," there's the doctrine—the teaching of Christ, "hath both the Father and the Son." God and the Son agree. Now, look out. There's two mentioned in II John 9. Yes, Father and Son. Father and Son are mentioned. He can't even read a passage in the New Testament without reading two and says there's one. Father and Son. And they're one in doctrine, one in teaching. They teach alike. Certainly so. There's one Deity but three personalities.

Now, the relationship that exists between the first and second persons in the Godhead is likened unto that of

a father and a son. In Psa. **2:7**, Jehovah said, "Thou art my Son. This day have I begotten thee." In John **1:14** it is said "And we beheld His glory, the glory as of the only begotten of the Father." "No man hath seen God at any time. The only begotten which is in the bosom of the Father hath declared Him." (Jno. **1:18**) John **3:16**, "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but he that believeth not is condemned already because he had not believed in the name of the only begotten Son of God." This man, Mr. Vaughn, stands condemned because he has said there's no relation of Father and Son. It's just a manifestation. It is just fiction. Not a reality. He didn't have a Son. He wasn't a Father. He destroys the relationship of Father and Son.

In John **20:31** John said, "Many other signs therefore did Jesus in the presence of His disciples, which are not written in this book, but these are written that ye may believe that Jesus is the Christ, the Son of God." These signs prove the relationship of Father and Son. Let him tell us what the word "Son" means. This man stands condemned because he does not believe that Jesus is the Son of God. He says they're the same person. Not Father and Son but the same person.

You can't make a play about us believing in more than one God. God is plural. There is a Deity. Yes, one Deity and in that sense, one God, but three persons. These three persons make up the "Godhead."

The Father acknowledged Jesus as His Son. "Jesus, when he was baptized went up straight-way from the water, and lo, the heavens were opened unto Him, and He saw the Spirit of God descending as a dove and coming upon Him, and lo, a voice out of heaven saying, 'this is My Beloved Son'." Now, if Vaughn had been there he would have said, "Wait a minute, Jehovah.

Christ is not your Son, He is a manifestation." Just a manifestation. Jesus is in the water. The Spirit descends. And God speaks and says, "This is my Son." "In whom I am well pleased." If God and Christ are the same person, what joke He played on those people. Wasn't that some way to handle a poor bunch of people? Make them think that God was talking about His Son, when, according to Vaughn, He was talking about Himself.

In Matt. 17:5 it is said, "And while he was yet speaking, behold a bright cloud overshadowed them and behold, a voice out of the cloud saying, "This is my beloved Son." God said, "I have a Son." He said, "I have a Son. My beloved Son." Vaughn says, "Oh, no, just the same person." If Vaughn had been up there on the mount of transfiguration he'd said, "Oh, no Lord. Jehovah hath not a Son. He is just a manifestation." Luke 9:35. "And a voice came out of the cloud saying, "This is my Son!" God said, "I have a Son." Jesus said, "I have a Father." "At that season Jesus answered and said, 'I thank thee, O Father'." To whom was He talking? Did He have a Father or was He just pretending? Was He just trying to pretend when He said, "O, Father?" "All things have been delivered unto me of My Father." Did He have a Father? Was He just playing a joke on the people?

Now, Matt. 26. "And He went forward a little and fell on His face saying," Now—now note here's Jesus in Gethsemane praying, and He said, "My Father." Did He have a Father? "And yet a second time He went away and prayed," saying, "My Father." Third time He prayed he also said, "My Father." And then, "the High Priest said unto Him, 'I adjure thee by the Living God, that thou tell us whether thou art the Christ, the Son of God.'" Jesus said, "That's right," or "Thou Sayest." He said I'm the Son of God. This man says there's no real Son, it's just a pretense.

Now as you go away from this service tonight you remember the Bible teaches the relationship of Father and Son in regard to Jehovah and Christ.

Now, you watch Mr. Vaughn. He'll get back up here and talk about "manifestations" and about "fullness" in spite of the fact that over and over Jesus said, "I have a Father," and the Father said, "I have a Son." Vaughn will say, "Oh, no they are the same person." Now, you watch him. He'll get up here and say they're the same person. When the Lord said, "This is my Son," if Vaughn had been there he'd have said, "Oh, no, no, no, He is just a manifestation." Not a real Son but just a manifestation. Yes, Just a manifestation.

Now, Jesus said in Luke 22:29, "I appoint unto you a kingdom even as My Father appointed unto me." Here Jesus says "I" and "My Father." In John 8:16 Jesus said, "I'm not alone but I and the Father hath sent me." "I" and the Father. Note, Jesus said, "I" and *M Y* Father. Yet, Vaughn says there is just one person. Jesus said, "I'm not alone." But Vaughn says, "Oh yes you are."

Jesus said in John 8:17. "Yea, in the law it is written that the witness of two is true. And I am He that beareth witness." Now, the Father sent Christ. Here is the sender and the one sent.

Bro. Murphy: "Five minutes."

Wallace: "Thank you, five minutes."

Here's a sender and the one sent. Now, Jesus said, two bear witness. He said, I'm one of the witnesses and My Father is the other. There's two mentioned right here in John 8:17. Jesus says, "I" and the Father make two but Vaughn says that is not so.

Why, we don't deny that there is one God in the sense of Deity. One Deity. God is a general term that will apply to either Father, Son or the Holy Spirit.

Now, watch Christ separate the persons in the God-head. He said there's two. (Jno. 8:17) Now, that Jehovah and Christ make two is true. John said this is true. And Christ said it's true. And it is true, Mr. Vaughn, and you can't destroy this fact by denying it. It is true. Two witnesses establish a fact. Jesus said, "I bear witness of Myself." "I'm one witness," and "God bears witness of Me." And that makes two. Therefore, there are two persons mentioned here and not one. Jesus said two. Vaughn says one. Whom do you want to believe? I prefer Christ to Vaughn.

And do you know why he denies the plurality of the Godhead? To get to just lead a man out in the water and lift up his hand and say a ceremony. That's all it's for. Why that theory was just born in 1914. That's when it started.

Wallace: "Was it Topeka, Kansas, where your church started?"

Brafford: "Day of Pentecost."

Waters: "Day of Pentecost."

Wallace: "Is that what your creed says? Do you want me to read that tomorrow night, your constitution?"

Waters and Brafford: Silence.

Now, I don't think I brought your creed tonight but I will bring it and read it to these folks.

Now, John 17:1. "These things spake Jesus lifting up his eyes to heaven." He looks up. Was he playing a joke on those folks? "Lifting up His eyes to heaven and said, the hour is come, glorify thy Son." Why was He looking up? Was he playing a joke on those folks? Christ is looking up to heaven, praying to His Father. Wasn't that some joke to play on them? Just think about that. Why did Jesus look up? Did He have a Father? Why did He say, "My Father," if He, Himself, was the

Father? "And, now Father, glorify thou me with thine Own Self with the glory which I had with thee before the world was." There's plurality and Vaughn can't deny it.

To whom did God say, "Let us make man?" "Glorify Me with the glory that I had." There's plurality over there in the Old Testament and here's the plurality over here in the New Testament. Remember, now, the Father said, "I have a Son," And the Son said, "I have a Father."

The fact that God, the Father, is the Father of the **Lord** Jesus Christ was acknowledged by men many times in the New Testament. "And Simon Peter answered and said, 'Thou art the Christ, the Son of the Living God'." If the Lord had asked Vaughn instead of Peter he'd said, "you are just a manifestation and not a real son." Yes just a manifestation. Vaughn's definition of manifestation was made up to destroy the Son of God. Of course, the Bible talks about manifestation but it doesn't put such a meaning on it as Vaughn does.

If Vaughn had written this account he would have said, "Oh, there's no actual son. That's just a sort of a joke Christ played on folks. He and the Father are the same person. Christ is the Father and He is talking to Himself. He is not talking to His Father at all. He is talking to Himself. There is just one person."

¹ I hate, my friends, to have to stand here in a Christian community and call your attention to these things. Vaughn says that there is and was no relation of Father and Son, not actually. That it was just a manifestation. They're all the same person. If that wasn't a joke to pull on people, I don't know how in the world that you could do it.

Then on the cross, Jesus said-

Murphy: "Time up."

Wallace: "Thank you, very much."

MR. VAUGHN'S FIRST REBUTTAL:

There's no such word as a trinity in the Bible. Jesus said to baptize in the name of the Father, and of the Son and of the Holy Ghost and the Apostles baptized in the name of Jesus. I'd like for this man to explain to me how you are going to baptize in the name of Jesus unless you actually get out there and do that very thing, and tell the man that I'm baptizing you now in the name of the Lord Jesus Christ. How are you going to do it unless you actually do it? From the abundance of the heart, the mouth speaketh. He said a ceremony. Jesus said to baptize in the name of—Peter said to baptize in the name of the Lord Jesus. And that's exactly what we do. We baptize in that way. We tell them so. And that's exactly what we do.

Now, is there a trinity? I wish to explain a very puzzling question that he brought up that he saw over there in Matthew the third chapter, and you will turn with me there, the third chapter of Matthew, 16th verse. "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." Now, he said that this was the Holy Ghost. Didn't he? Did you say that was the Holy Ghost? Brother Wallace? Did you say it was the Holy Ghost?

Mr. Wallace: Go on and make your speech.

Mr. Vaughn: He said that. Did he say it? Here it says it was the Spirit of God. John 4:24. What does it say? "God is a Spirit." So it was the Spirit of God that came down. Now, he then said that the voice that spoke from heaven saying "this is my Beloved Son, in whom I am well pleased."

Mr. Brafford: In!

Mr. Vaughn: Jesus—this voice said, "In whom I am

well pleased." God was *in* Christ, (laughter) That's scripture. That's scripture. That's scripture. That's definite scripture. That's real scripture.

All right, John 3:13.

Mr. Waters: John 3:13. "And no man has ascended up to heaven but He that came down from heaven, even the Son of Man, which is in heaven."

Mr. Vaughn: Now, he wanted me to tell you how that voice could speak. David, the psalmist, said, "Whither shall I go to hide from thy Spirit?" He said, "Though I go to the highest of the heavens, yet thou art there. If I descend to the lowest of the Hell, yet thou art there." Then this voice spoke from heaven and Jesus said these very words. Didn't he? "Who was he that came down from heaven save the Son of Man."

Mr. Waters: "No man has ascended up to heaven."

Mr. Vaughn: "No man has ascended up to heaven but he that came down from heaven, even the Son of Man which is in heaven." I'd like for Mr. Wallace, he's been asking me to explain, and he has been stating that I say that there is one. I've been quoting scripture that there is one. And he has drawn the conclusion that there is one and I'm glad for it. Because he said that I say there is one. But I quote scripture towards that end. And then he says that I say it but I've quoted scripture for it. Now, the Son of Man was here on earth. And yet, He said, "I'm in heaven." Now, I would like for Mr. Wallace here to explain just how Jesus could be standing before them, here He is, and then He says, "Even the Son of Man which is in heaven." How could he be standing before them and yet still be in heaven, declaring that he was in heaven, declaring that he was God.

All right, read. Over there in John 12:30.

Mr. Brafford: "Jesus answered and said, 'This voice came not because of me, but for your sakes'."

Mr. Vaughn: "This voice came not because of me but for your sakes." This voice from heaven. Did this come for my sake? No. It came for your sake.

There's absolutely no such word as trinity in the entire Bible. The theories of man-made doctrines which fit the imaginations of a natural mind. And he has gone out of the scriptures to go into a little dictionary. He can't take the word of God. He has to take the dictionary and when we started out, our brother said we're going to stick to the Bible. He had to go over here and take the dictionary. If he wanted to do that I'd go take the Catholic Encyclopedia, and they say at the council of Nicea, the Roman Catholic Church started the form of baptism in the name of the Father, Son and Holy Ghost.

Mr. Bradford: That's correct.

Mr. Vaughn: And anybody that's baptized that way, has a chance to get in.

Mr. Brafford: That's right.

Mr. Vaughn: Portion of the mother church.

Mr. Brafford: That's right.

Mr. Waters: That's right.

Mr. Vaughn: Portion of the mother church. If the Lord Jesus is the eternal Son of God in a separate and distinct form from His Father how then can He promise to be the Father, God of the overcomers for the future, endless, eternity? Will we have two heavenly Fathers, read, Rev. **21:1-8**, and Isa. **9:6**. Some may raise the question, namely, is Jesus His own Father? To this we say we don't know. The Bible doesn't say so but we do know that the Lord said He's the root and offspring of David. If offspring means son, then the root also must mean the father. How can He be the son and yet the Father of David? Compare this and Psalms **45:14-17**. He

is the root and offspring. If He is both Father and Son, how can it be? Because God's a Spirit. Nowhere does the Bible say that God is a person. God is a Spirit. And He had a Son which was the flesh or tabernacle that God dwelt in. Why, he said I declared that God didn't have a son. I believe that Jesus is the Son of God. He gets up here and declares that I don't say it, so I'll say it again for him. If God is in three persons why is it that the word person has never once been mentioned or connected with God's being. It should have been mentioned at least three times for we know witnesses can only establish the fact when there's two or three, it being only one thing. Not once has God referred to having a person. Except in Heb. 1:3. I'll give him a scripture. That Jesus is the express image of God's person. Now, how? How could that be? How could it be that He was the express image of God's person, seeing that God is invisible and He is a Spirit? Which hath no form? The Bible says that. That he must be the manifestation and the express image of person. God's person. Jesus must have been God's person on earth. If He wasn't, who was He? If God is the Holy three, as he has said, why has the word three not been mentioned in connection with God's being or person? Why has it not ever been? The word three-It says there's three that bear record, one, two and three, that bear record, but these three are one. He's trying to tell me that there's three persons. And if he doesn't quote scripture, he throws slurs. He can't quote any scriptures that say that there are three persons in God. The Bible says that there's one alone and not a second.

All right, if Jesus Christ is the second person, why does He declare Himself to be the first and the last? Rev. 1:8. And why then does He refer to his sonship when he said the Son Himself can do nothing. The Son does not know the hour, and how many other quotations similar to these. He's referring to the flesh. If the flesh

is God, as he declares, I say it's the Son. It is not God, it is the Son—the tabernacle.

All right, we shall endeavor to open these many scriptures unto you tomorrow night, and we wish that you'll come back. Amen.

MR. WALLACE'S FIRST REBUTTAL:

This is the closing of our service, tonight.

First of all, I want to say this by way of apology for Mr. Vaughn. He said, "Mr. Wallace just throws slurs." Now, I don't resent that at all, Brethren. Don't any of you go away feeling badly toward Mr. Vaughn, because I think if I were in his place, I probably would talk worse than that. So, don't resent it at all because he's a good fellow, and you'd like him and I don't think that he would in anywise reflect on me, or say such things about me if he were not so hard pressed.

Now, he said the word trinity doesn't appear in the Bible. I don't think I said that it did, and if he gets any consolation out of that, why it is all right with me. I didn't say the word "trinity" appears in the Bible.

Then he said in regard to Matt. 28:19, where Jesus said baptize in the name of the Father, Son and Holy Spirit, "how can you *do* it without saying it?" I *do* it. But, do you? He said, "I baptize in the name of Jesus only." Then he said in Matt. 28:19, Jesus said, Baptize in the name of the Father, Son and Holy Spirit and asks, "Tell us how you can *do* it without *doing* it." I *do* it, but he doesn't. He doesn't. I can't *do* it without doing it, but I can *do* it and not *say* it. Now, you tell us if you can do it without saying it?

Now he said, "Why the Bible doesn't talk about persons," yet that's what he's got in his proposition. He says, "The Bible doesn't say God is a person," but look at his proposition. He is affirming, there is only one *person*

in the Godhead. You have the proposition, look at it. It's been passed out. Look at the proposition to which he signed his name. I didn't fix it. I do believe that God's a person, because the Bible says so in Heb. 1:3 (King James Version).

Now, Matt. 3:16, he talked about this passage when the Spirit, there at the baptism of Jesus, when the Spirit descended in the form of a dove, and he said that was the Spirit of God. Now you notice how he makes a play on the word God, as if God were singular. How many times do I have to tell him the word "God" is plural. Of course, He is a Spirit. And He's one of the Godhead, the Holy Spirit is. This just shows that the Spirit was not an evil Spirit. He is identified as being Holy. It wasn't an evil Spirit that descended. He was one of the Deity. One of the Godhead. Yes, the third person of the Deity.

Now, he says well, "God dwells in Christ." Well, that's right. But that doesn't prove they're the same person. Let me read this passage to you, -I John 4:12, "God abideth in us." Does that prove that Christians are God? He said, "If God dwells in Christ, that proves that Christ is the Father." God dwells in Christians. Does that prove that Christians are Christ, are Jehovah? If not, why not? Do you see what he does? He makes a play on something that doesn't substantiate even his own theory. "Hereby we know that we abide in Him and He in us." (I John 4:13.) God's in us. God's in Christ. He says that proves Christ is Jehovah. Does that prove man is Jehovah? If not, why not? If not, why not?

Now, he said, "Well, he got a dictionary, he wouldn't use the Bible." And then he talked about Catholic history.

Wallace: "Do you know the difference between a history and a dictionary?"

Vaughn: Silence.

Wallace: To Waters and Brafford—"Say, some of you fellows call him off tomorrow and tell him the difference between a history and a dictionary.

Wallace: "Do you fellows know the difference between a history and a dictionary?"

Brafford and Waters: Silence.

Some of you boys in the fifth reader get him off tomorrow and tell him the difference between a history and a dictionary. Ask him what a dictionary is for.

A Dictionary is to define words. If he doesn't know what a word means, how does he know what he is saying? I have a son who is 14 years old. One day when he was a little fellow he came in and sat down by me and used a word, and he said, "Daddy, is that a naughty word?" And I said, "No." He used another word and he said, "Is that a naughty word?" And I said, "No." And he said, "Tell me all the naughty words so I'll know what not to say." Now, I don't know why he thought I knew all of them, but anyway, if I don't know what a word means, how do I know whether it's naughty or nice. How does he know what he's saying, if he doesn't know what a word means?

Wallace: "Do you fellows know the difference between a dictionary and a history?"

Vaughn, Waters, Brafford: Silence.

But, he said, Catholic histories say that the Catholic Church started baptizing in the name of the Father, Son and Holy Spirit.

Wallace: Did you fellows ever read Matt. 28:19? Is that a Catholic history? Did the Catholic Church write Matt. 28:19? Did they write that?

Waters: "Catholic means universal."

Wallace: "Catholic means universal."

Now, he's going Roman Catholic. I've never seen such confusion among three fellows. I'll bet they don't sleep tonight. They'll be arguing with one another until midnight. They'll try to get each other straightened out. And I hope they do.

Wallace: "You fellows try to find out the difference between a dictionary and a history before you get back tomorrow night."

Then he talked about Christ being the express image of the Father. Why, of course, Christ was the image of His Father. He was like His Father. Here's a boy that's in the image of his father. Looks just like him. Sure. That's all that teaches. It doesn't say they're one person. He hasn't read a line that even hinted that.

He got over here in Revelation again. "The First and the Last." Why, of course, but that doesn't say that God and Christ and the Holy Spirit are one person. Doesn't even hint that. He's talking about Christ being eternal. Yes. About God being eternal. Yes. The Holy Spirit is eternal. Yes. God! Plural. Deity. And that general term is applied to all. I'm called Wallace and my children are called Wallace. I have a son and a daughter but we're not all the same person, but we're all Wallaces, just the same.

Well, that's about all, or that is all that the man has said.

Now, when you go home tonight, I want you to remember these things: That the relationship that existed between the first and second person in the Godhead is likened unto that of a Father and a Son. And tomorrow, you folks who know what a dictionary is for, look up the word "Son." Look up the word "name." I let them have my dictionary and they said, "we don't like it." "We don't want it." And they didn't read it.

Now, I hear Jesus praying. He lifts up His eyes and

He says, "Holy Father," "My Father." What a joke he played on His disciples. On the cross, in the presence of all the people, when He was crucified, he said, "Father, into Thy hands I commend My Spirit." Was He talking to Himself? Wasn't that some way to mislead those people, that stood at the foot of the cross where the Son of God was being crucified? Vaughn says He just pretended He had a Father somewhere else? Wasn't that some joke to play on those people at the moment? "Father, into Thy hands I commend My Spirit." If Vaughn had been there, he would have said, "Now, wait a minute, Lord. You are just a manifestation. You don't have any Father. Just a manifestation." Of all the things that I've faced in my ministry, this is the most embarrassing. To meet and discuss with a man, who claims to be a Christian minister and denies the relationship of our Father and His Son.

In one passage in the Gospel of John, and I'll show it to you tomorrow night, 54 times in just a few verses, the relationship of Father and Son is expressed. Now wasn't that a joke to play on the people if it wasn't actual, wasn't real?

Brafford: "Amen."

Wallace: "Yea, now look. I've got them converted, now. Do you see how confused they are? One minute He is and one minute He isn't. You can't tell what they're talking about. "Oh, yes," they say, "there's two and there's one, yet there's just one." When they get in a tight, there's two, and when they get out there's one. Make up your mind, gentlemen.

But I was saying, when you go home tonight, when you pillow your head, you remember that here stood a man who denied the relation of Father and Son. He said it's not real. There was not an actual Father and an actual Son. What a joke he played on the human race. Jesus said, "My Father" The Father said, "This

is My Son." But these men say, "That's not real. That's not real. Just a pretense. Just a manifestation."

I read to you in the beginning of this debate, that that is the way their creed starts out,

Murphy: "One minute."

Wallace: "Thanks."

and that Christ was just a manifestation.

Not real. I believe that Jesus Christ is the Son of God and I'm not ashamed to tell you that I do. And I believe He had a Father. He said He had a Father. And God said, "I have a Son." These Gentlemen say, "It's not real."

May God bless you and we bid you, goodnight.

THIRD AFFIRMATIVE

Mr. Vaughn

Thank you, Brother Waters.

We're glad for each and every one that's out tonight. We expect and hope that you have your pencils and paper and have your Bibles and ready to take down the scriptures as tonight we're going to go into a little more definite study about there being but one God manifested in just one person and that the fullness of the Godhead does dwell in Christ.

Tonight I'd like to begin with asking a very sincere question; that is there a Trinity? Is there a Trinity? The Bible has no word in it such as the word Trinity. And in our discussion last evening, Brother Wallace brought out the fact over in Matt, the third chapter, I believe it is, and at the baptism of John, the baptism of Christ by John. For just a few moments, we're going to look into this baptism by which Christ was baptized, and by which our brother stated that this shows that there are three persons in the Godhead. He made it very emphatic, then took this scripture and said that there were three persons in the Godhead. The question is this, Why did John baptize Jesus Christ in Jordan? We find many many weird answers given to the public as to why Jesus insisted that John baptize Him. The most common of all tonight is that it proves that there is a Trinity of Gods, or a Trinity of persons, three persons, in the Godhead. All such writings are very inconclusive and all lead up to the same weird channel that finally becomes a mystery, and as we are not supposed to understand the Godhead, why then, folks just pass it off and say the entire Bible is hard to understand. But

the Bible sincerely and honestly states that there is but one God because the Israelites were told that Hear, O Israel, Hallelujah, the Lord, our God, is one Lord. In the very beginning of time One God created the heavens and;he earth. The book of Revelation, when the time of the white-throned judgment, the Bible says, "I saw a great white throne and Him," just one now, because Jesus said that I am sat down with my Father in His throne. And, of course, we read in Heb. 1:8, "But unto the Son He said, 'Thy throne, O God, is forever and ever a sceptre of righteousness.' " "And one that sat upon the throne, and I saw the dead, small and great stand before God, and the books were opened." In Gen. we read that In the beginning God. So in the Bible we have a statement of fact that in the beginning God created, and in the ending, there is but one that sits upon the throne, and He is called God.

So now, we've got to look into the precious word of God and we find in Isa. 44:8, we find this truth confirmed. "Fear ye not, neither be ye afraid. Have I not told thee from the time and declared it? Ye are even My witnesses. Is there a God beside Me? Yea, there is no God. I know not any." If God Himself does not know of any other God save Himself, and someone teaches that there are three persons in the Godhead, God, the Father, God, the Son, and God, the Holy Ghost, you'd have to have three Gods if there's three persons. Because Webster's Dictionary, as Brother Wallace handed to me last night, and he said take this, this will explain a lot of things to you. Webster's Dictionary states that God is an object of worship. Now, if you've got three objects of worship, you've got three Gods. There's no other way of looking at it. If God is an object of worship then there must be a reasonable explanation of that God He is one.

Now, God does not know of any other God. He said, "Is there a God beside me? Yea, there is no God. I know not any." Then He said in Isa. 45:22, "Look unto Me

and be ye saved, all the ends of the earth, for I am God and there is none else." I can understand how men can discover coal by digging into the ground, and I can understand how they build submarines that delve down into the depths of the sea, but tonight I don't know how in the world anyone can find three persons in the Godhead according to the baptism of John. When all that we find is a voice speaking from heaven, and the Spirit of God descending, and there was just one person there, and God said, the voice said, "This is my beloved Son, in whom I am well pleased." Now, someone says well, there you've got three. There you've got three. The Bible says there are three that bear record in heaven. But the Bible states that these three are one. There's three that bare record in heaven but these three are one. It never states that these three are three, or that there's three persons. Nowhere in the Bible will you find that there is a Trinity of Gods or that there are three persons in the Godhead. The Bible does not teach it. Very emphatically I say that tonight. It is simply not Biblical that there are three Gods. It is diametrically opposed to the statements of God Himself. He said, "I know no other one." He said, "Is there a God formed before Me, or shall there be a God formed after me?"

If Jesus was God, He must have been formed after the God of glory simply because He was born in Bethlehem of Judea, because the Bible states that thou shalt call His name Immanuel, which being interpreted is God with us. So then, we have God with us, and yet God said that He knew no other God. So if He wasn't the God of the Old Testament incarnated in Christ, as Col. 2:9 states -the fullness of the Godhead bodily dwelt in Christ, then some theory is wrong. The Bible is right, but somebody's theory is wrong. The doctrine of the Trinity of Gods is supposed to be strengthened by the scriptures surrounding this baptism. But my friends, these scriptures were never intended to be used to try to prove that

there are three persons in the Godhead. The Lord would not say there is but one God and then try and come along and then directly disprove what He said that there is but one God.

Now, "Then cometh Jesus from Galilee to Jordan unto John to be baptized of him. But John forbade Him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. 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." - Now, why didn't He see the person of God if there's three persons of God. The Bible says, "He saw the Spirit of God descending like a dove and lighting upon Him." If He had a person, He must have left it in heaven. "And lo a voice from heaven, saying, This is my beloved Son," Well, someone says that was the Holy Ghost, you said it was the Spirit of God. The Bible says it was the Spirit of God. The Bible says it was the Spirit of God that descended in dove-like form. Now then, a voice from heaven speaks, saying, "This is my beloved Son, in whom I am well pleased." To make sense out of this baptism we've got to go back to the Old Testament plan whereby a priest of Aaron would come along and enter into the priest-hood. He, of course, first had to be washed at the laver of water. Next, he had to be anointed with oil. This was the plan that God gave to Moses. Since Jesus said I came to fulfill all righteousness, He did exactly that.

All right, now. Of course, they had to take the sins to the brazen altar, didn't they? That priest had to be washed in that laver of water. He had to be anointed. I want to show you tonight just how that Christ got anointed by the Holy Spirit of God. Anointed, a sign to John that this was the Christ, the Son of the Living God. Brother Wallace stated very many times last night that

I didn't believe that Jesus was the Son of God. Well, I'm stating to you tonight that this voice spoke to prove to John, by the Spirit, that this was the Son of God, But being the Son of God does not mean that He was a separate person by Himself. Because Jesus said the words that I speak, they are not my words. Who's words were they? They were the King of Glory's the one God of heaven, hallelujah, manifested in this flesh.

All right. Jesus was 30 years of age. He was willing to go all the way, even to the cross, so He stepped down into the waters of Jordan. He was not a son of Aaron but He was God in the form of man. God with us. Jesus said a body hast thou prepared for me, from the foundations of the world. His ministry was not limited to Israel, but it was world-wide. Now, He had a greater plan. Therefore John suffered Him to be baptized. If he had poured oil on Jesus' head, Christ would have been limited in authority. So something happened from heaven. What was it? The Spirit of God descended upon Him. As a sign to who? As a sign to John. John saw the Spirit. He bore record that this heavenly oil, as it were, of the Spirit of God rested upon Jesus. This baptismal service was His authority to preach under the Old Law, and under the Old Testament plan. This was His authority to preach. He had never preached before. One time in the Temple, He was found teaching those very learned men and they were asking questions of Him. Of course, He was answering them.

Now, I want you to note that I said that John saw the Spirit of God descending upon Jesus. This dove was a witness to John the baptist. This is My beloved Son In whom I am well pleased. A witness to all others standing watching the baptizing of Jesus that God was in Him because Jesus said in another place the voice came not for my sake but because of yours. So, to convince you that I am Christ, the Messiah, this voice came. If the premises be wrong in anything, so is the understanding

and the explanation. There never has been, there isn't now, and there never shall be three Gods or three persons in the Godhead or any such a mysterious triune of Gods as some would have us believe the trinity.

I want to know how many brought their dictionaries tonight. No dictionaries? Now, Mr. Wallace stated last night that I needed someone from the fifth grade to take a dictionary and show me a few things. So upon his request I went home, I'm always willing to learn, and willing to walk just a little on in this great knowledge of God, and I looked in the dictionary. And I looked up "Trinity," because I couldn't find "Trinity" in the Bible. But he said there was a trinity and I couldn't find it in the Bible. I've run concordance, reference, everything I could find to find "Trinity" in the Bible and I couldn't find it. So I had to go get Brother Wallace's dictionary, or his Bible, and look up what the word "Trinity" was. And lo, and behold in going through the dictionary, I found the word "Trinity." Yes, sir! I found the word "Trinity." It's not in the Bible. And he stated that God meant three. God is a triune God. The Bible doesn't say it but Mr. Wallace said it. So Mr. Wallace and Mr. Webster agreed emphatically and completely that there was a triune of Gods. I wonder where in the world that he found that. Well, he found it there. How could they agree? Mr. Wallace got it from Mr. Webster. Mr. Webster said what, Brother Waters? Read it for us.

Mr. Waters: Trinity—The union in one. One God of Father, Son and Holy Spirit as three infinite persons.

Mr. Vaughn: Can you imagine that? The Bible said and God said I know no other God. There is none else. Then Mr. Wallace says that there's three. He asked me if I could count to three—one, two, three, and I couldn't in the Bible because the Bible says I and My Father are one. Then the Bible says there is but one God. He

wanted me to count to three and I can't do it in the Bible. It's an impossibility, because whenever it does refer to three, it says that these three are one. That's a great mystery to some people how that the Father, Son, and Holy Ghost, Hallelujah, could be all wrapped up in just one person. Hallelujah, glorified to man, as a sacrifice to man, as the King of Glory, as the Spirit of Glory, as the Lord of Glory, as the Prince of Glory. That was Jesus.

He agreed with Webster because he got his doctrines from Webster. Now, I wondered why he put that thing on my desk. The dictionary. Wanted me to read it. Because he thought I'd look through it and I'd find "Trinity." Yes, sir. There I'd find it and I'd be enlightened. Well, I got more enlightened than I ever have been. The Bible does not say it, nor does it even imply it in any way at all. It is man-made theory. Webster's theory. Mr. Wallace went to Webster so Mr. Wallace has it. Poor old Webster. He didn't know what a predicament he was getting the world in when he defined the word "Trinity," that there were three persons in the Godhead.

All right, now, listen. Mr. Webster was not filled with the Holy Ghost. Neither was he moved on to write the dictionary by the Holy Ghost. Therefore it's not God-inspired and who is Mr. Webster to come along and declare unto us Trinity and who God was and how he was directed unto man by. We can only look to the word of God that's God inspired. Holy men of old, the Bible says, wrote it as they were moved on, Hallelujah, what by? by the Holy Ghost. Sure. Webster wasn't filled with the Holy Ghost.

The Bible says if we add to or take away. Now, someone says well, what are you using a dictionary for? Well, I didn't know how any other way to get to Mr. Wallace tonight except take a dictionary. He put it on my desk last night. He said read it. I took his dictionary, I took

a dictionary, rather, he has still got his, and I went home and I read it. And that's what I found. If we add to or take away it shall be added to and taken away from us in the judgment. We have to look to the word of God. Leave the dictionary alone if you want to learn about the Godhead. Leave it alone. Take the Word of God. It will tell you about God. It will tell you how the Almighty God of heaven was manifested to man. Not the dictionary. And I hope Mr. Wallace will take the Word of God. And if he doesn't mind, I'm going to take the Word of God for a few moments and we're going to go into it and we're going to find out what it means, what it says. I imagine folks that have been listening to Brother Wallace know the dictionary pretty well because he had two of them last night with him and he let me use one so you folks are well acquainted with it but I want the ones who have been listening, I want you to get acquainted with the Word of God.

Mr. Wallace said that God is plural. Isaiah 43:10. Get it for me and I'm going to get a few scriptures. I'll read Isa. 43:10. Got it right here. "Ye are my witnesses, saith the Lord, my servant whom I have chosen. That ye may know and believe me and understand that I am He. Before me there was no God formed, neither shall there be after me. I, even I am the Lord and beside me there is no Savior." You tell me there is a triune—a trinity of Gods there? You tell me that God is plural there? Well, someone comes along and Mr. Wallace said last night that He was talking to a bunch of heathens. What do you think we are before we come to the Lord? Yes, sir. Anyone without God in His sight is counted as one that is a heathen and away from Him.

I know no other God. "There was no God formed before me neither shall there be after me." And he said the the Son was God. He was formed in Bethlehem of Judea. Was that another God? No, it was God manifested in that flesh. Mr. Wallace says now let's get off

that. He's writing it down and he's going to get up and tell you how God was manifested. But one thing I want to tell you, the fullness of the Godhead bodily dwelt in Christ. And nowhere in the Bible does it say that the fullness of the Godhead, nowhere in the Word of God does it state, nowhere, that there is a trinity of Gods. Nowhere.

All right, Isa. 44:6. "Thus saith the Lord, the King of Israel and His redeemer the Lord of Hosts, I am the first and I am the last and beside me there is no God." Then our brother got up here last night and he said you know over there in Gen. 1:26, God said, let us make man. He says that would just have to be Jesus. I'd like for him to prove to me how that could be Jesus in person because the Bible says the Word was with God and the Word was God. How are you going to separate the Word of God from God? You can't separate my word from me, can you? Therefore, the Word was with God. Jesus said that all power in heaven and earth is given unto me. Then the Bible says that Jesus is the Power of God. Why is He the power of God? Because He's the Word of God. And then the Word was made flesh. Why? That God dwelleth in a light which no man could approach unto so He had to envelop that being, that invisible being, that Spirit—The Bible says Jesus was the image of the invisible God. Col. 1:15.-in Person of Jesus.

Then over there in Romans we find one of the most precious things that—"For the invisible things because that which may be known of God is manifest in them for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen. Being understood by the things that are made even His eternal power and Godhead so that they are without excuse." The mind of God spoke this. The mind of God looked down to man and realized man was going on his road to destruction. He created Himself a body. In Acts

20:28, the Bible says, that God shed His blood for the church. It was the church of God. Why? Because God was in Christ. Some folks think they have a wonderful thing because they go by the name of the church of God, of the church of the First-born, or the church of those written in heaven, or the church of Christ. The thing that is the most wonderful thing to man is the revelation of the mighty God in Christ. The wonderful revelation is how that the name of Jesus is able to save men from their sins. To pick them up out of the pit and mire which they are bogged down in, hallelujah, and give them a hope within their souls. Give them something that will lead them through life and have that hope of Jesus coming again in the clouds of glory, for He said our God shall come, hallelujah, and this same Jesus shall so come in like manner. Paul writing to Titus, hallelujah, said, "we're waiting for the glorious appearing of our great God and Savior, Jesus Christ." I'm looking for the glorious appearing of the one who said that I am the first and the last and beside me there is no God.

Then over in Revelation, John on the Isle of Patmos, He said that this one that was dead, hallelujah, Jesus speaking, He said was dead, and am alive, got the keys to death and Hell. I'm Alpha and Omega, the beginning and the ending, saith the Lord, which is and which was and which is to come, the Almighty. I am the first and the last, this is the 17th verse, I am He that liveth and was dead and behold, I am alive for evermore, and have the keys of Hell and death. Jesus declared He was the first and the last. God declared that He was the first and the last. No wonder II Cor. 5:19 said that God was in Christ. He created a Son, hallelujah, by the Holy Spirit or Holy Ghost. He created a tabernacle, a body to dwell in, and He called it His Son, and the Son said, "Oh Father, glorify thou me with the glory which I had with thee before the world was." What kind of glory? The fact that He was the Word. He wasn't a person. He was

the Word and the power and the wisdom of God. And by wisdom and power hath He hung the world into existence.

In Isa. 44, the Bible says that God alone creates. Isa. 44:24. "Thus saith the Lord, thy redeemer and He that formed Me from the womb. I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself.

John 1:1. He said to stay out of John but thank God I found in John the revelation of Jesus Christ being the mighty God, hallelujah. "In the beginning was the Word, and the Word was with God and the Word was God, the same was in the beginning with God." How was He with God? By the Word. "All things were made by Him." Who? Jesus. "And without Him was not anything made that was made. In Him was life and the life was the light of men." God said I create life. Jesus—the Bible says that in Him was the life. And this life, hallelujah, was the light of men. "The light shineth in darkness and the darkness comprehended it not." Then we go on down to the 9th verse. "There was the true light which lighteth every man that cometh into the world." He was in the world. Who? Jesus. And the world was made by Him. I thought the Bible said God created it alone by Himself. If Jesus isn't God, He's denying what the Father said. "He came unto His own and His own received Him not and to as many as received Him, to them gave He power to become Sons of God.

Now, Brother Wallace said that Jesus was called Father because we're His sons. The Bible says we're the sons of God. Brother Wallace said that that's why over there in John 14:6 and 7 and 8 and 9, that Jesus said when ye have seen me ye have seen the Father because you and I are His children. But the Bible says, and Jesus said, "When you see me you see the Father." Col. 1:15 said that Jesus was the express image of the invisible

God and without Him was not anything made that was made. You tell me there were three persons? Which one of the three breathed into Adam? Because the first man Adam was of the earth, the second man Adam was made a quickening spirit, hallelujah. He was our all in all. We're complete in Him, the head, hallelujah, the one in whom we live and move as Paul said to the Romans up at Greece, he was in Greece, wasn't he? I've got Paul going too far. Amen. Up in Greece, he found there an inscription up on Mars Hill, an inscription to the Unknown God and do you know what he preached unto them? He preached Christ.

I hope Mr. Wallace comes to know this unknown God. This mighty revelation of Jesus being the mighty omnipresent Almighty, King of Glory. Amen.

THIRD NEGATIVE

Mr. Wallace

I'm glad to appear here this evening, again, in an investigation of these things. However, I'm a little regretful that we had to have a re-hash of what we had last night. Most of the passages that Mr. Vaughn used to-night he went over last night. I took them up and examined them and showed how he mis-used them. But I'll begin by following him just as he started out.

He said, "I want to ask a question, is there a trinity?" And he had a big time talking about, "the word trinity is not in the Bible." I told him last night that I didn't say it was.

Wallace: "May I ask you, Mr. Vaughn, you brought a dictionary along tonight, what does Webster say that the word "Trinity" means? What's the fundamental meaning?"

Vaughn: Whispers "three."

Wallace: He said, "three."

Wallace: "Does the word three appear in the Bible? Does the word "three" appear in the Bible?"

Vaughn: Silence.

Over and over Mr. Vaughn has gotten up here—

Wallace to Bro. Murphy: Let me have this book right here, (K. James V.) and here's a passage that he's been quoting, and I wonder why he does it. In Chapter 5 of I John, "For there are *three* that bear record in heaven, the Father, the Word, and the Holy Ghost." How many? Three. How many? Three. *Three*. Now the word three

is in the Bible. You said, "well the word "trinity" isn't, but the word "trinity" means three. There's the word three in I John 5:8. That's a passage he used. The word three is describing the Godhead in the Bible. He says, "bur they are one." Well, I've been saying all the time they are one. I haven't denied that there's one God, and he knows that. Neither have I denied that Jesus is the Son of God as he has. Here stands a man night after night denying that there's any actual relation of Father and Son-its just a sort of a make believe. That it's not real. They are three, this text says they are one, but it doesn't say *h o w* . This text does not say they are one in person. That is the thing he attaches to it. It doesn't say they are one in Person. That's what he attaches to it. I've shown you how they are one. The text doesn't say one person.

And then he came to Matt. 3, and anticipated a lot of trouble on that. He got up last night and he asked, "Well, why was Jesus baptized?" Well, Jesus said, "to fulfill all righteousness." And then he said, "they say that Jesus was baptized to prove that there were three persons in the Godhead." Jesus said, "I was baptized to fulfill all righteousness." That's the reason He was baptized. Now, if you want to know why He was baptized, read this text.

Then he made a big speech in which he said, I'll tell you why He was baptized. They were making a priest out of Christ. He came to be baptized of John in order to make Him a priest." Well, Mr. Vaughn, I'd advise you to study a little bit about the priest-hood, because the priest-hood of the Mosaic Law was confined to the tribe of Levi. Christ was not of the tribe of Levi and could not be priest on earth. Heb. 7:12 says, "There being a change of the Law there was of necessity a change of the priest-hood." In that same chapter, chapter 7, verse 17, Paul says, "Christ was a priest forever after the order of Melchisedec." He was not a priest after

the tribe of Levi at all. And then in the next chapter, 8:4, the Bible says, "If Christ were on earth, He would not be a priest at all. He wasn't a priest on earth at all. Jesus was not a priest while He was on earth. He is now High Priest but he was not a priest on earth because there was a priest after the tribe of Levi. He had to change the Law before He could change the priesthood, so He could become a priest.

But this very text back-fires on him because there is Jesus standing in the water, there's a voice from heaven, the voice said, "My Son." If Vaughn had been there he'd have said, "Oh, no, no, no, just one person. Just one person." Here's a voice saying, "My Son." Vaughn would say, "He doesn't have any Son. He's just playing a joke on you."

Wallace: "Can you count to three? I ask you. Here's the Son standing in the water. Here's a voice saying, "My Son." Here's the Spirit. Can you count to three?"

Vaughn: Silence.

Vaughn said this was the Spirit of God. Why Certainly! Not the Spirit of the Devil. "Holy" just shows the Spirit wasn't an evil Spirit. They agree in one. The Father, Son and Holy Spirit. And I showed you last night how that the adjective Holy is used to modify the Father, the Child Jesus, and the Spirit. They're all Holy. The word Holy is just an adjective modifying the Father, the Son, and the Spirit.

Now, then he went to Heb. 1:8 and 10, and behold he found a passage that says, "Unto the *S o n* He said" Why did you go there and find a passage that mentioned two persons and jump up and down and say one person? And in that same chapter in Heb. 1:3, the Bible says that Jesus was the express image of His *person*. God's a person and Christ is the expressed image of his person. He said, "there's Father and Son right here. There's two persons then, right there in the Hebrew Letter.

The Father's a person and he says I have a Son. There are two persons right here in Heb. 1.1-8.

Now, he said Webster said God is an object of worship. Well, I don't deny that and that's what Jesus said. We worship God.

And then he went back to Isa. and found a passage that mentions Jehovah and says that's all the Bible says about Jehovah or about the Godhead. Suppose I get up here to preach about the nature of man and I just pick out passages mentioning the Body and say that's all God says about man? He just picks out some passages that mention Jehovah, the Father and says that's all there is to it. Why we know there's just one Jehovah, one Father.

Now, "he said how many of you brought a dictionary" and then he ridiculed its use. Well, I've already referred to that and I'm sorry the gentleman made fun of a dictionary. A dictionary is simply to define words.

He said, "I won't use "Trinity" because it's not in the Bible. I will use only what's in the Bible." Let me hear him read "United Pentecostal Holiness' Church in the Bible. Read that in your Bible, Mr. Vaughn. You can't even get that in your dictionary.

Last night, he said, "My church started on Pentecost." I have here their constitution. The constitution says his church was started in Topeka, Kansas, on January 1, 1900. That is right here in his own constitution the creed of his own church. Now that theory they have about the name, why they didn't get it until 1914. "In the year 1914 came the revelation of the name of the Lord Jesus Christ. The pivotal doctrine of the absolute deity of Jesus and baptism in His name became tenets of faith." People didn't know that 'til 1914. 'Til these fellows got it by revelation over there in Topeka, Kansas, in 1914. That's right out of his own book. Pages 1 and 2.

But, let's go a little further. And he said God shed His blood. Why I told you Jesus was God. But Jehovah and Jesus are not the same person. God is plural. "God" is plural. In the beginning, God said "let us make man." I asked him, to whom was God talking? He wasn't talking to man because man hadn't been made. To whom was He talking? "Let *us* make man." And the Hebrew scholars tell us the Hebrew word "Elohim" God is the plural form of "El." "God," is plural. God, the Father. God, the Son. And God, the Holy Spirit. One God. Three persons. Vaughn says just manifestations. He says Jesus is not a person at all. I want you to remember that. He said that the Son of God was not a person at all. He said He's not a person. That He was just a manifestation.

Now, that covers all he said, Now, then, I want to talk to you about some of these things, to help you get the issue clear in your mind. Now, you watch him as he goes along. I have tried to get him to define certain words. For instance, he says, "I call a name over a man in baptism but not a title." The dictionary says, "name" is a *title* by which a person is known or designated. That's what a name is. Now, he'll make much of that. Then, again, "title" is "a descriptive name."

Here's the issue before us. Let's keep it clear. There are three persons in the Godhead. Mr. Vaughn says there is just one person in the Godhead and here's the way he argues. He takes a lot of scriptures that teach that there is only one Father and says that is all that's taught about the Godhead. Now, you watch. He'll go over in the Old Testament and get passages that mention Jehovah, one Jehovah, (why sure there's one Jehovah) and say, "that's all the Bible says about it." Vaughn says, "now just don't look any farther."

Next, he labors to prove that Jesus is God. I know Jesus is God. The Bible said, "He shall be called Im-

manuel, which is God with us." But He is God, the Son. The word "God" is plural. That's the title or name of the Godhead. But he picks out passages that describe the Father and says that's all the Bible says about it.

He then argued that Jesus was the creator. That's right. "Let us make man." Now, you turn to Phil. 2:9, and you will find where Paul said, "He being on an equality with God." Look at the word "*with*." "Counted it not a thing to be grasped but emptied Himself taking the form of a man. Wherefore, God highly exalted Him." He was *with* God.

Then, Col. 1:15, Paul talks about the "invisible things of God being created by Him." I turn to the Hebrew Letter, the 1st chapter and the 3rd verse and I find where Paul says that, "God who at sundry times and divers manners spake unto the Fathers through the prophets hath at the end of these days spoken unto us in His Son." There's God and His Son. "Whom He appointed heir of all things through whom He made the worlds." "*Through* whom He made the worlds." Col. 1:15 says *by* whom. They work together. They are one in creation. Certainly! Father and Son, working together.

God said, "let us make man."

Then he argues that since there is only one Father, and one Jehovah, they are just bound to be one person. I asked him last night, "are you a father?" He said "yes." I asked him, "if he had a Father." He said, "Yes." He can understand how he can be a father and have a father. Can't Jesus be a father and have a father? Jesus had a Father. He said, "My Father." He is the Father of His children. Jesus is a Father and God is a Father but that doesn't prove they're the same person.

Now, then, he argues that since God is a "shepherd" and Jesus is a "shepherd" they are one. Certainly, they

agree in the protection of their people. They are one in protection not person.

Now, then here's the thing that he does. He isolates passages about Jehovah and says that's all that God says about the Godhead.

Then he'll take a passage where God is called "King" and is called "a shepherd," and is called "the Lord" and the "Creator," and decides they're all one person because Christ is also described by these terms. They work together in government, protection, power, direction and creation. In this sense they are *one*, but not in person.

Now, that'll help you to keep the issue in your mind. Let's go a little further. He makes a big play about "manifestation." Paul says in I Tim. 3:16, "God was manifested in the flesh." Does that prove the Father and the Son the same person? II Cor. 4:10, Paul said, "And make manifest the Savior's knowledge by us." Does that fit your theory? "God manifested in Christ," says Vaughn proves Christ and God are the same person, if so then we manifest Christ to the world, that would prove a man is Christ. He denies the Son of God and deifies man.

Col. 2:9. "For in Him dwelleth all the fullness of the Godhead bodily." He makes much of fullness, but fullness doesn't mean identity. Fullness doesn't mean identity. It means a full measure. That's all Paul said. God didn't short-change us in Christ. "To cause to abound, to furnish, to supply liberally, to fill up to the top so nothing shall be wanting, full measure," said Thayer p. 517-518. Yes, in Christ dwells the fullness of the Godhead bodily. But in Eph. 3:19, Paul said, "to know the love of Christ which passeth knowledge that ye may be filled with all the fullness of God." If the fullness of God in Christ, means the Christ and God are the same person, then the fullness of God in a Christian is God. Fullness doesn't mean identity. You ought

to look it up in the dictionary. It doesn't mean identity. He assumes it means identity and takes off.

Then, he makes a big argument about "image." The Bible says, "Of Christ who is the image of God." Vaughn said the image of God means they're the same. Image doesn't mean identity. Listen to this. God said, "Let us make man in our image." Man is in the image of God. "In the image of God created He him." Does that prove man is God? He said because Christ is in the image of God, that proves that Jesus is Jehovah. Mr. Vaughn says, "Christ is in the image of God and that means they're the same person." But the Bible says that *m a n* is in the "image" of God and if image means identity, then that makes man God. He denies that Jesus Christ is the Son of God and deifies man. Makes God out of a man.

Now, last night he said he wanted to know how to pray. He said, "How should I pray? To the Father or to the Son?" Why, listen to one of your war council. Brafford, is that it?

Brafford: "Yes."

Wallace: "He got up last night and said, "Our Father, in Jesus name." He couldn't even pray without contradicting himself. Call Vaughn off and teach him how to pray."

He couldn't even pray without mentioning two. Such Confusion.

Now, here's the problem. They take passages that refer to Jehovah alone and say that's all the Bible says about the Godhead. They take passages that say that Jesus is God and they say they're the same persons. I've told you over and over that the word "God" was originally a Hebrew word and it's plural. There's a Godhead. Paul says "Godhead."

Now, let me teach you a little about the unity of God. I believe in the unity of God. And then a little about the plurality. The Bible says that man and woman, when they are married, become one and he got up and said last night the Bible said they become, "one in purpose." They should be one in purpose, but Jesus said, "one flesh." One flesh, Eph. 5:31. "They are no more two, but one." Now, are they the same person? If they're the same person, if I hug a man will I be hugging his wife? If I go over and kiss a man, will I be kissing his wife? Are they one person? Surely, you can see how they are one and yet two persons.

Now, there are three in heaven. They are one. He says that means one person. You can understand how a man and wife can be one. They're not one person. He *h?s* just assumed that Jehovah and Jesus are the same person. John didn't say one person. He has never found such a passage in the Bible and never will. They're one in doctrine, II John 9.-"have both the doctrine of Christ and God." They're one in doctrine, not person. Jno. 10:29, 30. Then he said, "My Father which giveth them me is greater than all and no man is able to pluck them out of my Father's hand. I and My Father are one." Not one person. But they're one in caring for the sheep.

Then, there's the divine unity of the Father and Son in comfort. "I will pray the Father and He shall give you another comforter."-John 14:16. Christ was one Comforter and he said He was going to send you another. "For He dwelleth with you and shall be in you."-John 14:17. And then again, "And at that day ye shall know that I am in My Father and ye in Me and I in you."-John 14:20. Now he said that because God dwelt in Christ that proves they are the same person but Christ said, "I dwell in you." Does that make you Christ? They're one but not in person.

"If a man love me," John 14:23, "he will keep my words and My Father will Love him and We - " *We* , will come unto him and make *our* abode with him." Then Jesus, said again, "But the Father which *sent* me." There's the *sender* and the one sent. The Father that *sent* me. Vaughn says it's just a sort of a joke, just a manifestation. Didn't really exist.

Now, they're one in doctrine, II John 9. They're one in protection, John 10:30. They're one in word and work, John 14:8-11. They're one in purpose, John 14: 16-28. They're one in fullness and grace, Col. 2:8-10. But not one person.

' Jesus prayed for His disciples that they may be, "one as We are one." God and Christ are one just like Christians are, said Jesus Christ. Are we one person? He said-"That they may be one as We." Christians are one. Christians are one as God and Christ are one. Are Christians all one person? If so, how big would he be? I asked him last night, how big would he be. Of Course, he didn't answer.

Now then, that's the unity of the Godhead. Now, let's see the plurality. Gen. 1:1-"God"-*Elohim*." The word God is plural. Then notice the plural pronouns used in connection with the name of God. Gen. 1:26, "And God said let *us* make man in *our* - " " *Us* " and " *our* " Then again, Gen. 3:22, " And the Lord said behold man has become as one of "Us." Us! Gen. 11:6, "Go to, let *us* go down and confound their language." Isa. 6. 8, "And I heard the voice saying whom shall I send, who'll go for *us*."

Look at the use of the personal pronoun. "I,"-personal pronoun. Do you know what a personal pronoun is? That stands for a person, Mr. Vaughn, if you don't know. A personal pronoun stands for a person. " I , " that's the Father, " I . " In Heb. 1:15, Paul said "Thee" in referring to the Son. There's first and second person.

God, says, "I"-first person. "The"-or Son, second person. The Holy Spirit is referred to by "He"-third person. Can you count to three, Mr. Vaughn? Can you count three? Now there is the plurality.

And then Matt. 28:19, Jesus said, "Go teach all nations baptizing them into the name of the Father and of the Son and of the Holy Spirit." He gave us a little dissertation on a prepositional phrase last night. But he didn't tell you what a noun was. I asked him, I say it again, "What's a noun? Maybe he'll tell you what a noun is after while.

A preposition is a word which takes an object and connects that object with some other word. In Matt. 28:19 there are four prepositional phrases. "Into the name" is one and "of the Father" is another, "of the Son" another and "of the Holy Spirit" is another. The prepositional phrase "into the name" or more correctly the noun "name" is modified by the prepositional phrases "of the Father," "of the Son" and "of the Holy Spirit." That shows that baptism is to be into the name of all three—The Father, Son and the Holy Spirit.

May I remind you, the word "Father" is a noun. The word "Son" is a noun, the word "Spirit" is a noun and a noun is the name of something. In Matt. 28:19, there are three nouns. Father, Son and Spirit—They're all nouns, and a noun is the name of something. No wonder he doesn't like a dictionary.

In the Gospel according to John—John 17:10-11 we read, "These words spake Jesus lifting up His eyes to heaven." Why was He looking up to heaven? What kind of a joke was He trying to play on the people round about? Who was up there?

"Lifted up His eyes to heaven and said, Father, the hour is come, glorify thy Son." Vaughn said they were the same person I asked him what the word "Son" meant.

He never did answer. Now, look again, "glorify thy Son, that the Son may glorify thee, even as thou hast given Him power over all flesh, that He should give eternal life to as many as Thou has given Him. And this is life eternal that they might know Thee the only true God, and Jesus Christ, whom Thou has sent." That ye might know Jesus Christ whom God *sent*.

And over here about the baptism of Jesus, he said why the Spirit came down as a sign. What kind of a sign? Why you turn to the first chapter of John and John said I didn't know Him, except for the sign. This is verse 31, "And I knew Him not: but that he should be made manifest to Israel, for this cause I came baptizing. And I have seen and I have born witness that this is the Son of God." John said when I saw the Spirit descending I knew He was the Son of God. Vaughn said, "oh, no, it was God Himself. God Himself, not His Son."

Let's go a little further. "I have glorified thee on the earth." "I"—"Thee." Do you know what personal pronouns are? "I"—"Thee." I have glorified thee. "I have finished the work which Thou gavest *Me* to do." And now, "O Father, glorify Thou *Me* with Thine own Self with the glory which I had with Thee before the world was." And he says there wasn't any Christ until the virgin birth. And he says all there is to Christ is just human flesh, just a human being, that's all. Last night he said, "Oh, I believe He's the Son of God but he is just flesh." Vaughn just simply deifies man and says all there was to the Son of God was just some flesh.

Jesus said, "which I had with thee before the foundation of the world"-Christ is the one to whom God spoke when He said, "Let us make man." Then He said, "I"- "I have manifested Thy name unto the men which "*Thou*"- "*Thou*" gavest *me* out of the world. Thine they were. Thou gavest them to Me and they have kept

Thy Word. Now they have known that all things whatsoever Thou has given Me are of Thee, for I have given unto them the words which Thou gavest Me and they have received them and have known surely that I came out from Thee." "*Out from.*" Do you know what *from* means, Mr. Vaughn? Jesus came "*out from.*" Do you know what *from* means, Mr. Vaughn? From Thee. They have believed that Thou didst send Me. Vaughn said, he didn't send anybody, just came Himself. Didn't send anybody at all. "I pray for them."

Murphy: "Five minutes."

Wallace: "Thank you."

"I pray not for the world but for them which Thou hast given me for they are Thine and all Mine are Thine, and Thine are Mine and I am glorified in them." I checked here in John 17:10-11 and 54 times *t w o* are mentioned. Fifty-four times, two are mentioned. He says, "Oh, Wallace, that's just a manifestation. There is no real Christ." Of all things that I've ever heard what could be more absurd, than for a man who claims to be a Christian minister to deny that Jesus Christ is a real Son. That He was not actually a Son but just a sort of a manifestation.

Now, I want to call your attention to John 8:17 for just a few minutes. Jesus said, "Yea and in your law it is written, that the witness of two men is true." Now, watch it. He said the Jewish Law said the witness of two is true and "I am he that beareth witness of myself." He said, "I bear witness of Myself." "And the Father that sent me beareth witness." Now, Jesus said, you know it takes two witnesses to make a thing true and "I'm one witness and My Father is another." Two witnesses establish a fact said Jesus. He said, "I bear witness of Myself." "And God bears witness of me." Therefore, there are two persons, not one. Jesus said two and Vaughn says one. There are two mentioned here and

Vaughn said, "Oh, there's not but one." Jesus said there's two. John, who wrote this, said there were two—John 8:17. Vaughn said just one. Whom will you believe, Vaughn or John?

Now, certainly in the "Godhead," and there's a Godhead the word "God" applies to the Holy Spirit. That's the name that applies to all of them. And for him to take a passage that just singles out one of the Godhead and say that's all the Bible says about it is to miss the mark. When you find the word "God" signifying Deity in the Bible, the only way that you can tell to whom it refers is by the context. He'll take a passage in which the context shows it refers only to the Father and certainly there's one Father, Jehovah, God. Then he will say that means Jehovah and Jesus are the same person.

Jesus said there are two. Vaughn says there's one. God said I have a Son. "This is My beloved Son." Jesus said I have a Father. Vaughn says, "No, that's just a make-believe. He's just pulling a joke on you. Didn't really mean it. Didn't really mean it." And remember this. Why, these fellows didn't even know that 'til 1914. They got a special revelation somewhere over in Kansas. Hadn't even heard of it 'til then. In 1914 that tenet was given to them. Isn't that something? To get a revelation to deny that Jesus Christ is the Son of God.

John said, "Many other signs truly did Jesus in the presence of His disciples which are not written in this book: but these are written that ye may believe that Jesus Christ is the Son of God." Vaughn said, "Oh, it's just a make-believe. Just a make-believe. Didn't mean it. Just playing a joke on you. Didn't mean it at all." And that from a man who pretends to be, or claims to be, a Christian minister. My time is gone and now I'll turn the service back to Mr. Vaughn.

FOURTH AFFIRMATIVE

Mr. Vaughn

I did not say that Jesus was a priest, after the order of Aaron. Brother Wallace said I did. I did not say that. Brother Wallace has been preaching a divine plurality. How much is plural? It's two, isn't it? I've got one God away from them. I've got them believing in only two. So that's something any way. Just give me thirty more minutes and I'll have them down to one.

The Bible says—there is one. Mr. Wallace said I said there is one—the Bible says there is one. I didn't say it. I quoted scripture and let the scriptures say it. In that way I prove it.

Now, he said our church started in 1914. Brother Wallace, does your church name come through the Dark Ages as a group of people? I just wanted to ask him if they did. My understanding of all the churches as God revealed Himself to man, they started since Martin Luther stepped out from the Catholic church. Of course, he'll get up and say, well, our church started way back there with Christ. Well, we can claim that ours started on the day of Pentecost but he refutes what I say and I refute what he says, we don't get any where. He says I say this and I say I don't. We can't get anywhere. But if we'll stick to the word of God, and let the Word of God speak, we'll get somewhere tonight. And I just wanted to know if his church name, Church of Christ, came through the dark ages and was coexistent with the Catholic church. In my knowledge of church history, I don't find it to be so, and I could tell you the dates and things like that and bring your things up here if I wanted to but I'm sticking to the Bible.

Now, I did not say that Jesus was not a person. He said that I said that Jesus was not a person. I didn't say that. I claim that Jesus is the only person. And then he comes along and says that I claim that Jesus isn't a person. I haven't heard that one before in a long time. Folks are always telling me that we claim that Jesus is the only person of God. That's what we're declaring tonight. Then he comes along and he says that I don't say it. Now, I don't know who I'm going to believe, me or him.

All right now, Mr. Wallace said that Jesus is God. Because there is but one God, we say again. The Bible does not say that they work together in one, the Bible says they are one. He said, "I and My Father are one." He goes over there to Gen. 1:26 and says, "Let us make man" and he won't even read the next verse. I don't know why. Because I'm afraid that he'd get into a little something there that he couldn't hardly explain. Now, God said, "Let us make man in our image after our likeness." Then in the 27th verse He states this: "So God created man in his own image." Who actually done the creating. He says God was talking to Jesus. The Bible didn't say that He was. The Bible says, "Let us make man." I could give you a lot of my theories on what that "us" is. I could say God was looking down through the ages of time when Jesus would come in the likeness of His flesh, hallelujah, in His image, image of the invisible God. I could say that. But He said let us make man and when He got around to actually creating man, the Bible said so God created man, not in their image, in His own image. "In the image of God created He him. Male and female, created He them." Now, that was in creation. When you create something, that is not the actual making. Man was not made until Genesis the second chapter and the seventh verse. Now, turn with me there. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man be-

came a living soul." God created him. He said I alone have created all the heavens and the earth. Then the Bible said Jesus created them all. He must be God.

I don't know where he got around to all those scriptures that he gets that doesn't refer to the Godhead. We're talking about the Godhead tonight. Let's stay upon the subject. He states that he and his wife are one as God was in Christ as one. The fullness of the Godhead bodily dwelt in Christ. If Brother Wallace and his wife are one, I don't know which fullness of the Godhead whether he's boss or his wife is boss at home. I don't know which one.

Now, the Bible says these three are one. If they are three persons, I ask you humbly, which one of the three are they? If they are three persons, which one of the three do they dwell in? The Bible says "all the fullness of the Godhead dwells in Christ!" I hope that gets imprinted on your minds, tonight until you will go home and look toward heaven and say, "Jesus reveal thyself to me as the Almighty as thou didst do back there on the Isle of Patmos to John." The Bible doesn't say three persons. The Bible says Jesus in us. Have we three persons in us? The Bible says the Spirit of God in us. Jesus would baptize with the Holy Ghost and with fire. Have you ever been baptized with the Holy Ghost and with fire? I'm telling you it's like heaven kisses earth. The joy of the Lord becomes so real, and God becomes so wonderful you don't know what to do, completely.

He never has explained the person of the Holy Ghost. Where He got His person. He never has explained where God got any other person outside of Christ to dwell in. He never has explained it. He says there is but he hasn't explained it. I've explained to you how that Jesus was born in Bethlehem of Judea and the Angel said that thou shalt call His name Immanuel, God with us.

Turn to John 3:13. He said that the Father was only

in heaven. Did you hear that? He said that Jesus looked up towards heaven, He says, "My Father, which art in heaven." He even taught the disciples to pray that "Our Father, which art in heaven, hallowed be thy name." Did you know who was in heaven? John 3:13, I'd very much like to have Mr. Wallace get on this verse and explain it to us. I'm willing to listen to explanations by scripture, not by man made theory or that—where's that dictionary? I'll tell you what we did. We got one of Webster's first-one of his first prints. (Excuse me) That's one of his first prints and most all that he writes often-times refers to scriptures in the Bible. A very fine book if you don't understand the Bible. Remember that. They used to tell us in college after the third year, you start writing your own.

All right, John 3:13. "And no man hath ascended up to heaven but he that came down from heaven, even the Son of man, which is in heaven." And here he was standing here and He said even the Son of man which is in heaven. If He wasn't God, He was declaring Himself to be two right there, see? The Son of man, born of Mary to be two. If He wasn't God, manifested in the flesh, when he said when you've seen me, you have seen the Father, if He wasn't that one, the Father and manifested in the flesh, then He couldn't have said, "even the Son of man which is in heaven." I'd like to have Brother Wallace explain that. Will you do that for us, Brother Wallace? When you get up to speak? Nod your head. Some folks are awful stubborn.

All right, I did not say that Jesus is no real Son. I claim that Jesus was the only Son of God.

Mr. Brafford: (loud whisper) only begotten. The only begotten.

Mr. Vaughn: He's the only begotten, sure.

All right, now, Mr. Wallace said over there in Matt.

3:38, where John was baptizing Jesus, 3:16-17, rather, the voice was a person and that the Spirit was a person and that Jesus was a person. I claim that Jesus was the only person there. There was the voice and there was the Spirit. Mr. Wallace doesn't like the word "manifested" because I like to see how God manifested himself towards man. God manifested, hallelujah, in that form of a dove upon Christ and yet the voice speaking from heaven. That voice wasn't a person. It doesn't say it was. Someone says, well, only a voice can speak.

Mr. Brafford: The mule spoke.

Mr. Vaughn: Well, someone's got to be behind it and God was behind it, the Spirit of God was behind it, and He spoke. And yet Jesus said, "Even the Son of man which is in heaven."

Now, if you'll turn with me to Zechariah 14:9. "In that day shall there be one Lord and His name one." Mr. Wallace stated last night that the Father and the Son are one in name. He said they're one in name. That's his very words. And they've got a wire recorder down there that could read it back to you if you wanted to hear it. He said they're one in name. And I'm glad, so glad for that tonight. Because he and I are in agreement upon that. But he said that Father was the name. If Father was the name of the Father and of the Son and of the Holy Ghost, it would have been Father, Father. If Son was the name it would have been Son, Son, Son. Sure. It's laughable, I'll grant you, brother, it's laughable. It really is. And if the name was Holy Ghost it would have been Holy Ghost, Holy Ghost, Holy Ghost. But he said baptize in the name. That was n-a-m-e. There wasn't any letters on it. Because Job said that there was just one person and He'd judge you if you secretly accepted persons. Persons mean more than one.

All right, now. Repentance and remission of sins, Luke 24:47, "And that repentance and remission of sins

should be preached in His name among all nations beginning at Jerusalem." Now, he said last night that when you go out, I never did get the full meaning. I was thinking of that dictionary I guess. But, he states that when you go out to baptize why you don't use any form of baptism. I took it by that that every body just went out there and they kept their mouth shut and they ducked them under water and brought them up. I don't know because he never did state. He said it's not right to go out there and say I baptize you in the name of the Lord Jesus Christ. He said that wasn't right.—and Jesus said to baptize in the name of the Father and of the Son and of the Holy Ghost. Repentance and remission of sins to be preached in His name and how are you going to preach unless you say something. I'd like to know. How are you going to preach—I'd sure look funny getting up here and not saying anything. I couldn't win a thing. Could I? I couldn't bring to you the word of God in its right place, and correctly divided, hallelujah, as we're supposed to do, and accept it, not man-made theory and vain tradition, traditions of elders, but the Word of God.

Now, Acts 2:38 states these marvelous words. Peter was preaching here. "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Now Jesus said to preach repentance and remission of sins in His name. Peter preached it. He said repent and be baptized in the name of the Lord Jesus. Why? He had the commandment of the Father to baptize in the name of the Father and of the Son and of the Holy Ghost. John 5:43 says that Jesus came in His Father's name. 14:26 said that the Father would send the Holy Ghost in His name and then He said that He would send the Holy Ghost in His name. I don't know which one would send it if there's three persons. Then Jesus said, "I'll be in you." He said, "I am the way, the truth" He said the comforter was the Spirit of truth, and then the Bible says if you have

not the Spirit of Christ in your hearts, you're none of His. What are you going to do with it? Send three persons into somebody. No, send the Spirit of God into their hearts and into their lives. How are you going to preach if you don't speak a word? Name is singular.

All right, Webster does not call Father a noun. Now, he said it did. I'd like for him to read it for us. Get your dictionary, you've got it with you, two of them. Webster says that father is someone who begets. That's what I read. That's what my dictionary said, Father is someone who begets. The Spirit of God begat Christ. He being the Father of Christ though not being a person. Because if there was three persons, the Bible says that Jesus Christ was conceived by the Holy Ghost, she was found with child of the Holy Ghost. If they're three persons, somebody's wrong somewhere when they say that Jesus is the Son of God, if God isn't the Holy Ghost. The Bible says there's one God so he can't get up here and say there's God, the Father, God the Son and God, the Holy Ghost. That makes three Gods in anybody's language. Wouldn't it? If you've got three objects of worship, three Gods, three names. The Spirit was called Father because it begat a son. But it was not a person. It was a Spirit. God is a Spirit and the fullness of that Spirit. The fullness of the Godhead dwells in Christ. He was the Son of God and God was a Spirit, He wasn't a person. The Bible never says he was a person. Webster, I have to come over on his ground a little but, Webster says that Godhead means Deity in person. And Webster says that person means one that has flesh and bones. A person is one that has flesh and bones. An individual human being consisting of body and soul.

Now, Luke 24:39. Luke 24:39. You got it? Read it.

Mr. Waters: "Behold my hands and feet. Handle me and see for a spirit hath not flesh and bones as ye see me have."

Mr. Vaughn: A spirit has not flesh and bones. Webster says that a person is one that has flesh and bones. The Bible says that God is a Spirit. Therefore, a person being the only one that has flesh and bones, a spirit doesn't. A person has. Webster says that the Godhead means Deity in person. I say the fullness of the Godhead, or the Deity, dwelt in that one person that had flesh and bones, Christ. I don't know what's so hard to understand about that. It's marvelous. Wonderful.

Now, Repent and be baptized everyone of you in the name of Jesus Christ. What for? For the remission of sins. Now, someone says baptism doesn't mean very much. The Bible says it's for remission of sins. But it's not for the remission of sins unless it's in the name because Luke 24:47 states that repentance and remission of sins should be preached in His name. Then they had a commandment to baptize in the name of the Father, of the Son and of the Holy Ghost. I'm a father, I'm a son and I'm a husband but that's not my name. My name is Vaughn. You've heard it ridiculed at times but it's still Vaughn. And I'm still a father but that's not my name. When I sign my name to a check or you'd sign your name to a check you don't put down father. That's not your name. You'd put down father and they'd send it to the bank, they'd look at that and they'd say, Brother Wallace the name on here just isn't right. Brother Wallace, that hasn't got a name, it's just a title of somebody. They'd want a name wouldn't they, Brother Wallace? Sure they would. They'd want a name. So Jesus said to baptize in the name of the Father, of the Son and of the Holy Ghost. Did Peter go out and disobey Christ? No. He said to baptize them in the name of the Father and of the Son and of the Holy Ghost which Jesus said Peter fulfilled the commandment and said to - "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost, for the promise is unto you

and your children and to those that are afar off, even as many as the Lord, our God, shall call." The whole family, the Bible says, in heaven and in earth is named after Christ. So there's only one name given among men whereby we can be saved and that name isn't Father and it isn't Son and it isn't Holy Ghost. The name is Jesus, isn't it? Isn't it? Sure it is. Come on. You can shake your heads. That's all right. We even say amen once in a while.

Now, when they were only baptized in the name of the Lord Jesus, someone had to baptize them that way. And how are you going to baptize in the name of the Lord Jesus unless you preach in the name of the Lord Jesus and unless you get them out there and say, I now baptize you in the name of the Lord Jesus, what for. For the remission of sins. How are you going to get remission of sins unless you're baptized into Christ. "As many as have been baptized into Christ have put on Christ. We are buried with him," not them because the name is singular. There is no other name. Jesus said I have declared thy name. I'll glorify Thy name. The name of the Lord is a strong tower. The righteous runneth into it and are safe. He said you'll be cast out for my name's sake. Isa. 66:5. And Psa. 69:36, "They that love the name shall dwell in Zion." "I came in my Father's name and ye received me not." He said, you'll be hated for my name's sake among all men. He said, you'll be called by a new name which I shall name. Zechariah 10:9 states. "In that day there shall be one Lord." Just one Lord. And he wrote unto them, the Lord our God is one Lord and His name shall be just one, not three. Why? There's only one God with one name that's revealed into our dispensation for us to be saved by. Mr. Wallace comes along and says his name was Jehovah. His name was Israel. His name was Wonderful, Counsellor, the Almighty God. That's what His name was called. His name was Jesus. Because the Angel

revealed it from heaven. That name had never been known before. Before Jesus was born there at Bethlehem, that name was never known. Read, Bro. Brafford.

Mr. Brafford: Acts 4:11. "This is the stone which was set at naught by you builders which has become the head of the corner. Neither is there salvation in any other for there is none other name under heaven given among men whereby you must be saved.

Mr. Vaughn: The stone, hallelujah. God has referred to the stone. Christ is the stone. God is the shepherd. Christ is the shepherd. And yet there is but one stone. There is but one shepherd. There is but one God. There is but one Christ. Hallelujah. There is but one Spirit. One God and Father above all and in you all and through you all. Hallelujah. And that one God dwelt in Christ. The fulness of the Godhead bodily, hallelujah. He said a name above every name in heaven and earth. If God's got some other kind of a name, the name of Jesus is above that name. Hallelujah. You say we shouldn't baptize in Jesus name? You say we're not recognizing the Father when we baptize in Jesus name? You say we're not recognizing the Holy Ghost when we baptize in Jesus name? That name is there given to the Godhead in full. That Godhead is body and spirit. Hallelujah. It isn't three persons, it's one person. You can't get three persons. A God, one God. Eph. 4:5. One Faith. One baptism. Jesus set at naught every thing else. He declared that that name was the name that had the power, that remission of sins came in that name. Hallelujah. And it's only through baptism in that name that you'll ever get remission of sins. There is no other way.

The record in the word of God that talks about baptism and declares and speaks about the name, talks about the name of Jesus. You can't find where anybody was ever baptized in the titles, Father, Son and Holy Ghost. He says, Oh, there you go talking about the titles again.

Yes, sir, that's titles. A title is something that shows something. Read what a title is. He has Webster's dictionary, he's got one. I wonder if they agree. I hope they do because sometimes these dictionaries, they get off, but the Bible never gets off. The Bible declares from ending, from beginning of time to the end of time, declares that God was from the beginning of time to the ending of time, and then declares that Christ is. Hallelujah. Hallelujah. Jesus, the mighty name, the name of the Father and of the Son, and of the Holy Ghost.

Mr. Waters: Title-"The means whereby the owner of land has the just position of his property. The union of possession. The right of possession and the right of property and lands and tenants. Also the legal evidence of one's right of property or the means by or source from which-" (laughter)

Mr. Vaughn: He got over there in the legal documents. That's why you can't stay consistent with Webster's dictionary, (laughter)

Mr. Waters: Jesus, that is titles, I should think.

Mr. Vaughn: Sure, Jesus was the name. Son was His title.

Mr. Waters: Let's get another one and see what it says, Brother Vaughn.

Mr. Brafford: Time.

Mr. Vaughn: Is it time? All right. Jesus is the name. Bless your hearts, we'll be back in a little bit. (laughter) And we'll get title all fixed up for you. (laughter) Yeah! Bless your hearts. Brother Wallace. Amen.

Then he said, "I claim that Jesus is the only person." He said, "I didn't deny that Jesus Christ is the Son of God, I just claimed he's the only person." Then if he's the only person there couldn't be an actual Father and an Actual Son. He'd be His own Father and His own Son. How could a man be His own Father and His own Son at the same time. Tell us, Mr. Vaughn. Come up here and tell us how a man can be his daddy and his son at the same time? He said, "I tell you they're the same person." Didn't I tell you he'd deny that Jesus Christ was actually the Son? I tried to get him to tell you what the word "Son" meant and he couldn't find it. You ought to get acquainted with one of those dictionaries. He says "The Bible says that they are one." Well, of course, the Bible says they are one. But it doesn't say over there in I John 5:7 to which he referred, it doesn't say they were one in person. In John 17:22, Mr. Vaughn, Jesus says that His disciples are to be one. Does that mean one person? If so, how big would he be? I've asked him over and over if we are one. Jesus said "They were one as We are one." We are one just as God and Christ are one. Does that mean we're one person. He says that means Jehovah and Christ are one person. If so, does that mean Christians are one person? If not, why not?

And then he comes to Genesis and he said, "He didn't quote the rest of it." In Gen. 1:26 the Bible says, "God said, let us make man in our image." And you heard Mr. Vaughn's definition of image. He said image means identity. "If Christ is the image of God," says Vaughn, "that proves Christ and God are the same person." But God said, "Let us make man in our image." Man is the image of God. Does that prove man is God? Because man is the image of God? Then he said the next verse said "He" created him. The term "God" is used in the Bible in both a comprehensive and specific sense. First, comprehensive-including the Word and the Spirit: Gen. 1:1 and "God"-Elohim created. "Created," here is from

FOURTH NEGATIVE

Mr. Wallace

I'm glad to appear before you again to further this discussion and I shall take up and discuss these things in the order in which they were delivered.

Mr. Vaughn began by saying he had me believing in only two and he'd get me converted afterwhile to one. I've told you there are three persons in the Godhead, yet I've showed you from the book of John the 8th chapter where the Lord said there were two persons, God, the Father, and the Son. Now, if I just prove two, that'd prove Vaughn is wrong because he said there is just one. I don't need to prove there are three to disprove his proposition because it says there's only one person in the Godhead. So I made an argument from the book of John where Jesus said, "I'm one witness and My Father is another." and it takes two to establish a fact. "He," Jesus said, My Father is one witness and I'm one. And I said there are two persons right there in Jno. 8:17-18. That alone disproves Vaughn's proposition.

Now, he said, "Did your church come down through the Dark Ages?" Well, I've never tried to trace a historical; succession of the church. I have a New Testament here that tells about the church Jesus built. All I need to do is identify it. In Rom. 16:16, I read about churches of Christ, but I don't read about "Pentecostal Holiness churches" in the Bible. Look at Rom. 16:16. Now, what I said was this: and I quoted from his book—his own church manual, yes, his own church constitution where it says the "church (to which Vaughn belongs) started in 1901." Now, you might get your brethren to correct this, Mr. Vaughn I didn't publish your Manual.

the singular-"bara." "He created," thus showing there is plurality and unity both in the word. That verse is just fixed there to stop fellows like you. That just shows unity and plurality. That's all in the world that is. And that was put there just to accommodate fellows like Vaughn who would deny the plurality of the Godhead.

Then he said-he talked again about man and wife being one. Why, of course, my wife and I are one but not one in person. God said a man and his wife are one, but not in person. But he's got Jehovah and Christ as one person.

And then he said, "Well, God's not a person." Because he said the dictionary said, "a person had to have flesh and bones and God didn't have flesh and bones-He's a Spirit." You turn to Heb. 1:3 and God said that He's a person. God said He was a person. Now, I want to read to you from this dictionary the definition of a person. Of course, Webster defines words as they are used in various ways. He defines person-"a being." God's a being. God is a being and a being can be called a person. "A particular individual. A character." He's a character. So God's a character. God's a person. God's a being. So is Jesus Christ.

Now he said, "I want you to talk about John 3:13." All right, here's John 3:13. "And no one hath ascended into heaven but he that hath descended out of heaven the Son of man who is in heaven." Well, now, if there's just one person, how could there be one of them here and one in heaven? Now, here's what He's teaching and I know there's two persons because the next verse says, "For God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have eternal life. For God sent not the Son into the world to judge the world but that the world through Him might be saved. He that believeth on Him is not judged but He that believeth not is judged already

because he hath not believed on the name of the only begotten Son of God." Here's two mentioned. Now, here's what Jesus is teaching. The Jews thought that Moses was greater than Christ and they also thought that Moses had been up in heaven. And Jesus simply said, nobody knows about what's up in heaven unless he's been there and Moses hasn't been there, and I've been there and I know about it. Just like today. I know about Wichita, Kansas because I've been there and lived there. That's all Jesus said. He's just simply saying that's the place from whence I came and I know all about it. And He's contrasted here with Moses. The whole argument about, "Moses lifted up the serpent in the wilderness and the Son of Man must be lifted up," is to contrast Christ and Moses. The Jews taught that Moses came down from heaven. Christ said, Moses wasn't up in heaven. I was the only one that was up there. That's just a passage on the pre-existence of Christ, Mr. Vaughn. It has nothing to do with your proposition at all.

Now, he said, "I claim that Jesus was the only Son, the only person." So then you just have one person and there couldn't be a relation of Father and Son.

Then he came to Matt. 3 and he said, "Wallace said that the voice was a person." No, Mr. Vaughn, I said the voice *came from* a person. I didn't say the voice was a person. I said it came from a person. Now, let me ask you. Was Christ a ventriloquist? Was He just throwing His voice and making out as if there was another somebody else up there talking? Wasn't that a joke to play on those disciples? Was He just throwing His voice and pretending? The voice came from a person. He says, "Does a voice speak?" No, a *person* speaks. The voice came from a person. There's Christ in the water and a voice said, "This is My Son." There's a relation of Father and Son. If Jesus was the Son of the one, or the person who spoke with a voice, He must have been the Father of Jesus. Jesus was the Son, "This is my Son," the voice

said. There's Jesus in the water. Here's a voice coming from somebody that says, " I have a Son." He says "Oh, the Lord was just playing a joke on them. He didn't really mean it."

And then he talked about Webster on the meaning of the word father." You remember I said the word father is a noun and I asked him if he knew what a noun was, and he said, "well, you see what Webster says about this. Now the first thing is, Mr. Vaughn, I'll have to teach you how to use a dictionary. I wish you'd enroll him in the primary grade so he'd know how to find words and use them. The first thing after this word "father" is an " N ". There's an " n " that stands for a noun.

Wallace: Mr. Vaughn, do you know what a noun is?

Vaughn: Silence.

Wallace: Can you tell us what a noun is?

Vaughn: Silence.

Wallace: Mr. Vaughn will you tell us what a noun is?

Vaughn: Silence.

Wallace: (To Waters & Brafford) Will you help him? What's the matter with you fellows? Lost your voices? Last night, all of you were talking at the same time. Can't any of you talk tonight?

Wallace: What's a noun? Come on! What's a noun?
Silence.

Wallace: (To boys in audience) Tell him boys.

A boy in the audience: "Name of something."

Wallace: Name of something. These children know. Noun is a name. Webster says father is a noun.

Well, then he got off and he worried about another

word-about "Godhead." What did Webster say about Godhead? Webster says, "the Deity." And that's what I've been telling you. Godhead's plural. Deity, God. You'd better let the dictionary alone. It'll ruin your doctrine.

Now, he said, "What does title mean?" Well, here's the word title. Vaughn said, "Title to property and then said, "I got off on law." Now, here's what Webster says when he talks about the word used in this debate. He says in definition number 6 "a descriptive name." That's what a title is. A descriptive name. Now a descriptive name is a title. A title is a name.

Well, then he talked about the name of Christ and made a big speech about that. And I asked him last night, "When you baptize a man, what do you *say* and *why* do you say it?" Their whole doctrine depends upon what they *say* when they baptize a man. They make the efficacy of baptism depend upon what the preacher is *saying* and not upon the Lord Jesus Christ. Now look at the names by which Jesus was to be called. "And unto us a child is born, unto us a son is given. The government shall be upon His shoulders. His *name* shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Isa. 9:6. Do you lead a man out in the water, hold up your hand and say I baptize you in the name of Wonderful? And then do you lift up your hand and say, I baptize you in the name of Mighty God? And then do you lift up your hand and say I baptize you in the name of Everlasting Father? And then do you lift up your hand and say I baptize you in the Prince of Peace? "His *name* shall be called, Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." Do you say all of that over a man? Why the trouble with these fellows, is that they think the efficacy of baptism depends on *what* the preacher *says*. Just take him out in the water and say something over him. Just say something over him. Like the Jews

in Acts 19:13. They thought they could *call over* the man the name of Jesus and heal him. And they think the efficacy of Baptism depends on what the preacher says. Now, last night, I repeatedly told you that Jesus told us what to *do*. He didn't tell us what to say. There isn't a line where God told you what to say. I asked them last night, "Where did Jesus tell a man to say anything?" I know what Jesus said *do*. In Matt. 28:19 Jesus said, "Go teach all nations baptizing into the name of the Father and of the Son and of the Holy Spirit." That's what He said to do. What did He tell us to say? What did he tell us to say? Now their whole system is built upon a priestly form. They take a man out in the water and the efficacy of the baptism is dependent upon what the preacher *says*. Not what he *does*, but what he *says*. And I say they don't baptize at all because they don't do what Jesus said, they just say a formula. And I asked him last night, and I picked up the book of Acts and I found three variations in describing what they did. You can't find where they said anything. Acts 2:38, they were baptized, "in the name of Jesus Christ." Acts 8:16, "in the name of the Lord." Acts 10:48, "in the name of the Lord." And then Acts 19:5, "in the name of the Lord Jesus Christ." There are three variations. I asked him which one of these phrases he called over a man. He did not answer.

Now, here's the point. These are not formulas. That's what they *did*. On Pentecost the people were baptized in the name of the Lord Jesus. What did the preacher *say* while he baptized them? Acts 8:16, they were baptized in the name of the Lord Jesus. What did the preacher say? You come up here and tell us what the preacher said, and read it. He said, "Oh, well, Brother Wallace, you think Matt. 28:19 is a formula." I never did say that was a formula. There is no baptismal formula. None at all. God told me what to do. He didn't tell me what to say. These fellows don't baptize at all because they

don't do what Jesus said to do. I asked them last night, "Do you do what Jesus said to do?" Let me ask you again tonight.

Wallace: Do you do what Jesus said do in Matt. 28:19?

Vaughn: Silence.

Wallace: Do you do it?

Vaughn: Silence.

Wallace: Do you do it?

Vaughn: Silence.

Wallace: Jesus said to baptize in the Name of the Father, Son and Holy Spirit. Did the Apostles do it? If they didn't, they didn't do what Christ told them to do.

Wallace: Did they do it?

Vaughn: Silence.

Wallace: What did they say when they did it?

Vaughn: Silence.

Now, their whole system is built on a formula and they didn't know anything about that according to themselves until 1914. Right here in their own book. They fixed up a formula back there in 1914 and said they were going to go out and re-baptize everybody. Right here it says, "Thousands of people were re-baptized." We got a special revelation over here in 1914 and it became a tenet of faith and literally thousands were re-baptized. They went out and told folks that "The fellow who baptized you didn't *say* the right thing over you." And they can't find tonight, tomorrow night in a thousand years, where God set a formula to say over a man. They're priestly. They don't *do* what Jesus told them to do. They just made up a formula and they never heard of it until 1914, and they started saying it over a person. Just like those Jews in Acts 19. They

thought they could *call over* him the name of Christ. Now, let me tell you. You can baptize a man into the name of the Father, Son and Holy Spirit, and call neither name nor title.

Y6u come up here tonight, Mr. Vaughn, and tell us, give us the chapter and verse, where God told you what to *say*. What to say. Where does the Bible call the name of, Jesus *over* a man while baptizing him? Where does the Bible tell us—where did any Bible preacher take a candidate out in the water and lift up his hand and say, "I baptize you in the name of Jesus Christ, or only in the name of Jesus Christ?" Tell us what Bible preachers said.

Well, he made a big play about "titles;" said he would not call a title over a man, while baptizing him. And I read to you last night where Thayer said that "Lord" is a title. And yet he calls "Lord" over him. He said, "I won't use a title." But Thayer says "Lord" is a title. Thayer said "Son" is a title. "Lord" is a title. Vaughn said, "I wouldn't call a title over him." But he'll get out here and call over him "Lord." Such confusion!

Now, then we had a big speech about the name of Christ again. Why didn't you get off on that again like you did about "doing all in the name of the Lord?" Everything we do is to be done in the name of the Lord Jesus. (Col. 3:17). But to do things in the name of the Lord is not to go around calling something over a man. Everything I do I do it in the name of the Lord Jesus. I am to *do* it, not to *say* it. But he said, "When I baptize in the name of the Lord, I've got to say that phrase over him for it to be in the name of the Lord." He is a contractor and I asked him, "When you start to drive a nail, do you lift up your hammer and say, 'in the name of the Lord Jesus,' bang! Put up another nail, 'in the name of the Lord Jesus,' bang! 'In the name of the Lord Jesus,' bang!?" Now, he says you can't be

baptized in Jesus' name unless it is *called over* you. But he can drive a nail in the name of the Lord and not say a word. Not say a word. Now, look, he says, "I preach in the name of the Lord Jesus." And he never has got up here and called that over you. He never has got up and lifted up his hand and said, "In the name of the Lord Jesus, I preach to you." As a formula, No. He just got up and started preaching. And I read to you that to do a thing in the name of Christ is to do it by His authority. To do a thing in the name of God is to do it by His authority. To do a thing in the name of the Holy Spirit is to do it by His authority. We are to baptize by the authority of God and of Christ and of the Holy Spirit.

Now, you watch. Right here in Matthew 28:19, there are three words and they're all nouns. "Father" is a noun. "Son" is a noun. "Spirit" is a noun and a noun is a name. He doesn't know what a noun is. I couldn't help you much in that way, Mr. Vaughn. I'm not reflecting on you, but I do wish that you knew what a noun is. It would help you. It would help you a lot. Learn what a noun is before you make up a baptismal formula.

Now then, he asked one other question. I want to answer it here and then we'll go along with some other things. He said, "Well, you talked about God, the Father." Yes, we agreed on that. I didn't try to offer much proof because he believes there is a God, The word "God" is plural and refers to Deity. There's God, the Father. Also, I've shown you where Christ is called God. And he said, "You didn't say anything about God, the Spirit."

Now, I want to show you some things about the *personality* of the Spirit. It's indicated in the scriptures. The Spirit is said to do that which is only possible for a person to do.

First, He reproves. John 16: "When He is come, He

will reprove the world of sin, of righteousness and of judgment."

Secondly, He teaches. "And He shall teach you all things." John 14:26.

Thirdly, He speaks. "Now the Spirit speaketh expressly.!" Now, here's the point. The Spirit is said to do that which is only possible for a person to do.

Then, again. He makes intercession. "But the Spirit maketh intercession for us with groanings that cannot be uttered."

Again, He leads. Gal. 5:18. "But if you are led by the Spirit."

He appoints. "The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13:2.

Now, the Spirit is said to reprove, to teach, to speak, to make intercession, to lead, to appoint. Those are characteristics of a person.

Secondly, He's affected as a person. He may be vexed, Isa. 63:10. He may be grieved, Eph. 4:30. He may be resisted, I Thess. 5:19. He may be lied to, Acts 5:3. They did despise to Him, Heb. 10:29. Yes, He is affected *as* a person.

Thirdly, the terms relating to the Spirit imply His personality. He's called "another Comforter," John 17. He's called another Comforter, which implies He's as much a comforter as Christ. God is Spirit, and "The Spirit" is a Spirit, and they're both Holy. The word "Holy" is an adjective modifying "the Spirit," and shows He is not an evil Spirit. But He's a person. He's called a Spirit in the same sense that God is called a Spirit, John 4:24.

The pronoun "He" implies personality. The Spirit is

called "He." Also in Rom. 8:16 and 26 in the common version, in the King James Version, the pronoun "it" is used to describe the Spirit. "He" and "It" are used. In a few instances, the neuter pronoun "it" is used, like Heb. 8:16 and 26, but in the Revised Version, the personal pronoun is used. But more often the masculine form of the pronoun is used emphasizing the fact of the personality of the Spirit.

Christ said, "I came in my Father's name." I said that was unity. I didn't say there were no names that distinguished them. There's a common name. "God" is a common description. But there are other names that distinguish them. He'd have you believe that there's just only one term that describes them. Jesus prayed, "Father, glorify Thy name." Jesus was not glorified until after the Holy Spirit came on Pentecost. (John 7:39). Until after He had suffered. (John 12:16) and Luke 24:26. But in response to this prayer, the Father declared that He had already glorified God's name. So that shows that there are some terms that apply to one that don't apply to the other. They have one that's in common-"God." They're all three called "God." But there are some terms that distinguish them.

And then again. The Father is distinguished from the Son. Rev. 14:1-1 find that they are distinguished here. And that there are some terms that distinguished them in the Bible. Here in Rev. 14:1 we see the Father distinguished from the Son. "And I saw and behold the Lamb standing on Mount Zion and with Him a hundred and forty and four thousand having His name and the name of His Father." That shows there's some distinction. Not in the word "God," but in another appellation. This shows there are two persons that they are distinct in name, too.

Then again, I read in Psalms 2:1 "Why did the heathen rage and people, imagine vain things? The kings

of the earth set themselves, and the rulers take counsel together, against the Lord Jehovah, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." Notice, *Jehovah* and *His Anointed*. Jehovah—or Lord there's the Father, and His Anointed. There's a distinction. Jehovah and His Anointed; the word "Anointed" refers to Jesus. "Let *us*." plural, "break their bands and cast away their cord from *us*."

Phil. 2:8-9 shows a distinction. The Son humbled himself but the Father exalted Him. "Humbled Himself—wherefore God highly exalted Him." That shows there are two.

The scriptures represent the Father, Son and Holy Spirit as working co-ordinately in the work of creation, providence and redemption. The Father is distinguished from the Son. The word God, "Elohim" is plural. God said, "Let *us* make man!" God was present, Rev. 4:11. Christ was there, John 1:1-3, Col. 1:16. The Holy Spirit was there, Gen. 1:2, "And the Spirit moved upon the face of the waters." There's three mentioned, right there in these passages. This is also seen in the book of Matthew, chapter 28. "Baptize in the name of the Father, and of the Son and of the Holy Spirit." Here is seen the relation of Father and Son and also their difference. There's the Father. There's the Son. There's the Holy Spirit. That shows a distinction in persons. Yes, in persons!

Paul said, "The Grace of our Lord Jesus Christ, and the Love of God and the communion of the Holy Spirit be with you all." II Cor. 13:14. Now, if that had been Vaughn writing that, he never would have put all those three in there. He'd have said just the Great Jesus and that's all. Paul said, "The Grace of the Lord Jesus Christ," there's one; "and the love of God," there's two. "And the Holy Spirit be with you all," that's three.

Now, the word God is common to all of them, but here the context indicates it points out Jehovah. And when I said, "They're the same in name, I meant in the word 'God.' "

Now, then, may I say this in concluding these things tonight. He makes a play on words like "fullness." Fullness doesn't mean identity. And I read to him over and over that the fullness of God dwelt in us. In us. But he said because the fullness of God dwelt in Christ, that meant Christ and God were the same person, but he won't say that man is God because the fullness of God dwells in man.

He makes a big play on the word "manifestation." The word manifestation doesn't mean identity. It means to reveal. God, Jehovah, revealed Himself, certainly, in His Son. That is the way He revealed Himself, but the word manifestation doesn't mean identity.

He makes a big play on the word "image." But image doesn't mean identity. It means likeness. He says, "That since Christ was in the image of God that means Christ and God are the same person." But God said, "I made man in My image." Does that mean that man is God? If image means identity, then man in the image of God would mean that man is God. Do you see how they confuse these things? They take the word "God," which applies to all three persons in the Godhead, and say since each is called God, they are bound to be the same person. They go over here in the Old Testament and take up passages that refer to Jehovah and take off on those as if that's all the Bible said about the Godhead. And then when they get down here in the New Testament and they find they're up against it about the Son of God, they say, "Well, he wasn't actually a Son." He wasn't actually a son." He wasn't actually a Son. He was a manifestation. He just sort of played a joke on folks.

Now then, remember this. The Father said. I have a

Son. "This is My Son." Did He tell the truth? Was there a Father? Or was He and Christ the same person? "This is My Son." Jesus said, "I have a Father." "My Father." Did He have a Father? Did He tell the truth? Or was He just playing a joke on the people? "This is My Son." "This is My Son." "Thou art My Son." And then Jesus said, "My Father." John said, "These things are written that ye may believe that Jesus Christ is the Son of God." Vaughn says there's just one person. How could there be a Father and Son and yet just one person?

Mr. Waters: Time is up, Brother.

Mr. Wallace: Time up? All right. And watch him explain how Father and Son could be the same person.

MR. VAUGHN'S SECOND REBUTTAL:

Mr. Wallace stated that because a voice came from heaven it had to come from a person. I'm reminded of one time that a voice spoke through a mule. Was that mule a person, Brother Wallace? That voice he says had to come from a person because it spoke. Was that mule a person? Do you remember old Balaam's mule? Was that mule a person.

Now, Mr. Wallace has been talking about nouns. We're going to go into it a little more thoroughly about proper and common. I did go to school, not too far, but I learned about proper and common nouns. A common noun is referred to as one that places something, describes something. Building is a common noun. The name of that building may be Majestic building. The proper noun is Majestic. The common noun is, of course, the building. Majestic would be the name. Now, the proper noun was Jesus. Yes, sir, that was the name. The common noun was a title which He was called by, the Father, because He says, even Isaiah says His name shall be called the Everlasting Father, and He said when you see me you see the Father, and He said have I been so long time with you and yet you have not known me.

Now, Isaiah 36, goes on to speak about the one God of glory that shall come, shall heal the sick, raise the dead, open the eyes of the blind. Now, John, he wanted to find out if this was the God of glory so he sends a messenger unto God that is Jesus, and he says, "art thou the one to come?" And He says well, blind eyes are open, the sick are healed, the lame are made to walk. The Old Testament said God would come and do that. Jesus said that He came and did it. Now, if Jesus isn't God, who is he?

All right, now. He said that Lord is a title. God said in the Old Testament that I am the Lord and that is my name. Then Peter said, this same Jesus whom ye crucified God hath made both Lord and Christ. I am not talking about Webster now, I'm not talking about what Mr. Wallace says, I'm talking about what God says, I am the Lord and that is my name. No wonder the angel said behold in the City of David is born this day a Savior which is Christ the Lord. Isn't that marvelous? Sure it is.

Now, Mr. Wallace referred to the carnal mind, I wouldn't go out and drive a nail in the carnal mind and say in the name of the Lord Jesus. I wouldn't do it. But listen. Let me tell you what the Bible says to do about calling the name of the Lord. Now, he said it didn't say it. He shouldn't have spent too much time in that dictionary. The Bible is a little better place to go. Numbers, chapter 24, the 27th verse. "The Lord bless thee and keep thee, the Lord make his face shine upon thee and be gracious unto thee, the Lord lift up His countenance upon thee and give thee peace." "And they shall put my name upon the children of Israel and I will bless them." Deuteronomy 10:8. "At that time the Lord separated the tribe of Levi to bear the ark of the covenant of the Lord, to stand before the Lord and minister unto them and to bless in His name unto this day. And the priests, the sons of Levi shall come near for them the Lord God has chosen to minister unto them and to bless in the name of the Lord and by their word." You tell me that the word

isn't used in blessing. We bless folks, hallelujah, when we baptize them in the name of the Lord Jesus, upon whom the name of the Lord is called.

"When David had made an end of offerings, of burnt offerings and of peace offerings, he blessed the people in the name of the Lord. The sons of Moses and Aaron were separated that he should sanctify the most holy things, he and his son forever, and to burn incense before the Lord, to minister unto Him and bless in the name of the Lord." "The blessing of the Lord be upon you. We bless you in the name of the Lord." Acts 2:21 "And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." You've got to call upon the name of the Lord, call upon Jesus. Well, Mr. Wallace says that's just to do it. How are you going to do it without saying it? How are you going to call upon Him without saying Jesus? When someone calls to me they don't say, "Hey." That's very improper. They say, Mr. Vaughn, Mr. Ray Vaughn, Brother Ray Vaughn, Brother Vaughn, but they've still got me, haven't they? They've got my name. Did you know that the scriptures say that God alone searches the heart and the reins. Then Jesus said, I am He who searcheth the heart and the reins. Do you know that the anti-Christ will be against Jesus being called the Mighty God? Isaiah 9:6. II Thessalonians 2:1-4. Did you know that the only overcomers will have the privilege of having Jesus for their God? Revelation 21:5-7. Did you know that Jesus proved Himself to be the Lord when He walked upon the Sea? Matthew 14:25 and Job 9:8. Did you know that He descended, the same that also ascended. Ephesians 4:8-10, Proverbs 30:4, and John 3:13. Did you know that God, the Father, who is above all is Jesus Christ? John 3:31. Did you know that the Lord of Hosts is the King of Israel, Isaiah 44:6, and that the King of Israel was acknowledged to be Jesus. John 1:49. Did you know that only Jews were to be saved by water in the days of Noah, compare Luke 17:26

and I Peter 3:20? Did you know that you have got to be born of water and the Spirit, believe and be baptized? You've got to enter in at the door by Christ. Whomsoever the name of the Lord is called upon. How are you going to call the name of the Lord upon someone unless you say it? He says, well I just get out there. I don't know. I'm going to come and visit you folks, if you don't mind. I sure wish you'd be my friends. I have no enemies because the Lord said we've got to love. I believe that God is love and he that has God must have love dwelling in him. Next time you have a baptism I'm going to ask Brother McKenzie here to call me up and invite me over. I want to know just how you baptize. He seemingly, as I understand it, you just get them in the water, and everybody keeps their mouth shut, and you dunk them under the water and raise them up and you walk off.

Now, if that's way they do it, I want to come and see it. I've never been to one of your baptisms. I've been to quite a few baptisms where they sprinkle, where they baptized, sometimes duck them under the water three times, first in the name of the Father, name of the Son and name of the Holy Ghost. By about the third time I don't know what does happen but the Bible says in Jesus name it should be done. Did you know that when you see Jesus, you see the Father and when you believe on Jesus, you believe on the Father? He that hath the Son hath the Father, so if we've got the Son and acknowledge the Son, why we've already got the Father. Did you know that the God who created the heavens and earth afterwards came into the world and the world knew Him not? Did you know that the vision of the Son of man and the Ancient of days in Daniel 7:9 was revealed to be Jesus Christ, Revelations 1:12-15? Did you know that our redeemer, Jesus Christ, made the world by Himself? Did you know that Jesus is the Almighty? Did you know that God who declared to be the first and the last is revealed to be Jesus Christ, who is the

first and the last? God, our savior. Jesus, our savior. And yet he says that God, when we speak about God in the Old Testament being Jehovah, and God said I know no one else beside me, that he didn't know what He was talking about. He said that's only referring to God and God said I know no one else. I don't know how he can get anyone else in eternity. And yet Jesus said, I came down from heaven. And then, if he came down from heaven there was no one else there, He must have been God coming down.

Thank you.

MR. WALLACE'S SECOND REBUTTAL:

One of the first things Mr. Vaughn said and which I notice now, is his reference to the baptism of Christ. Vaughn said, that I said, "Only a voice could come from a person." Yes, that is right. Then he said, "Well what about the Ass that spake?"

Wallace: Do you infer that the voice heard at the baptism of Christ came from an ass?"

Vaughn: Silence.

Wallace: "Is that what you're meaning to say here, that voice they heard there, came from an ass?"

Vaughn: Silence.

Now, isn't that nice? And didn't you know when Balaam's ass spake according to Numbers 22:28, "Jehovah opened the mouth of the ass." That was the voice of God through the ass. Do you mean to say that God was using an ass to call Jesus his son? Jehovah said, "this is My Son." I'm ashamed of him getting up here and inferring that the voice there, in Matthew 3, was the voice of a jackass. I'm ashamed of you, Mr. Vaughn.

Now, he said, "Well, Wallace talks about the word Father." Didn't you know "Father" is a proper noun? He then gave us a dissertation on common nouns and

proper nouns. Didn't you know Father, describing God, is a proper noun? Do you know what a proper noun is? Better learn to use your dictionary. You can't even find a word in it. Father, here is spelled with a capital denoting a proper noun.

Now, he said, "I am the Lord God. I am the Lord and that is my name." I asked him over and over, "What does name mean?" Webster says name is a title. And Thayer said "Lord" is a title. And I read for you where in the very passage that Vaughn used that Thayer says the "Lord Jesus" is a title. There is no difference in the word "title" and "name." They are descriptions of the same thing when they refer to appellations of persons. He said, "When I drive a nail, I don't say over it, in the name of the Lord." But Paul said, "Whatsoever ye do in word or deed, do all in the name of the Lord." Why don't you say it? I'll tell you this. Everything I do, I do it in the name of the Lord, because Paul told me to do it that way. By his authority. Let me tell you. When you're out here at work neighbor, you must work in the name of the Lord. Your occupation is right. God told you to work with your hands the things that are honest. If it's honest, he said do it in the name of the Lord and you don't have to call the name of Christ over your job. He doesn't *do* it at all, he just *says* it. Everything I do, I do in the name of the Lord.

He talked about "King," "Lord," "Savior," and I've told you over and over and over that both the Father and Son are called "King," "Lord," and "Savior." They're together, one, in government, leadership and salvation, but not in person.

That covers everything he said. Everything.

Now then, I want to notice here in the few minutes that we have this fact. Jesus came to the disciples saying, "All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the

nations baptizing them into the name of the Father and and of the Son and of the Holy Spirit." Do you *do* it? Now, he said, "Brother Wallace, what do you say?" What I say is left entirely up to me. I generally say what I'm doing. But God didn't tell me what to say. Now, look. Mr. Vaughn says, "Your whole baptism depends on what the preacher says." Suppose he forgot and said the wrong thing? He'd have to take you out and do it over. Jesus said, *do* this, He didn't tell us what to say. Now, he said, "What do you say?" I generally say what I'm doing. "What are you doing?" I'm doing what the Lord said. "What did he say?" He said, "Baptize into the name of the Father, and of the Son, and of the Holy Spirit." That's what I *do*. What did He tell me to say? What did He tell me to say?

Now, the whole thing with Vaughn is dependent on the formula discovered in 1914. Vaughn makes the efficacy of baptism dependent upon what man *says*. I asked him last night and I ask again, "Tell us where the Lord told us *what to say*." Did he give you the verse?

Wallace: "Would you like to do it now, Mr. Vaughn?"

Vaughn: Silence.

Wallace: "I'll give you just a minute of my time. Will you get up and tell us the verse in which the Lord told us what to say? Will you?"

Vaughn: Silence,

Now, look, here's what Vaughn said, He said, "Who-soever shall call on the name of the Lord shall be saved." Yes, whosoever shall *call on*, not *over*. But he didn't say *call over*. He told the man being baptized to call *on* the name of the Lord. He didn't tell the preacher to *call it over* him. Whosoever shall *call upon*—not *call over*. Do you see how he reads the Scripture. The Scripture says *call on*, and Vaughn says "*call over*."

Wallace: "Do you know the difference between on and over?"

(Mr. Vaughn had left the stage and was out in the audience conferring with one of his preaching brethren.)

"Where'd he go? Here he is."

Wallace: Mr. Vaughn, before you go, tell us, do you know the difference between *on* and *over*? God said, "call on." You said, "all over." God said, "call on." You said, "Call over." Do you know the difference between on and over? "Whosoever shall call upon."

Vaughn: Silence.

He says, "up-over." God said, "call upon." He said, "Call up-over." I wish he'd get out a Bible so I'd know how to read it. Paul said, "Whosoever shall call upon the name of the Lord shall be saved," and Vaughn said whoever calls it over a man will save him. He's just like those Jews. They thought they'd call over the man the name of Christ. Just like a priest. It's a ceremonial religion. And he hasn't found and he won't find where God told you to say a ceremony over a man. He said, "I'm going to come around and say, "I want to know what you *do* when you baptize." Well, if you do, you'll find us doing what the Lord said, and He said to baptize in the name of the Father, and of the Son and of the Holy Spirit. Do you *do* that? Do you do it? Do you? Do you do what the Lord said? Did the Apostles do it?

Holiness preacher in Audience: Absolutely.

Wallace: Absolutely? What did they say? What did they say? Come on! I know what they did. What did they say? What did they say? You can't find it either.

Preacher in Audience: "In the name of Christ." (half whisper)

Wallace: What did they say? What did they say? God told us what to *do* and what I *say* is my privilege. I generally say what I'm doing. What did he tell me to say?

Now here is a religion denying that Jesus is the Son of God. The only reason they ever denied that Jesus Christ is the Son of God was to preach a theory about baptism and perform a ceremony. Why, they never even thought about that till back in 1914. In 1914 they took a notion they wanted to say a ceremony over a man and they claimed a revelation that denied Jesus Christ had a Father and that the Father had a Son. They made them both one person to ride their hobby.

Matthew 28:19 tells us what to do and that's what we do. What do I say? God didn't tell me what to say. I generally say what I'm doing. Now, God didn't tell me to call a name over a man. "Whosoever shall call upon." -Vaughn would change this to say, "Whosoever has the name of Christ called over him shall be saved." Now isn't that something? Why does a man want to deny that Jesus Christ is the Son of God to get to say a ceremony over his candidate for baptism? If you fellows wanted to make up a ceremony, why didn't you make it up like you did your other laws? You didn't have to deny Jesus Christ was the Son of God to fix up your constitution. All your regulations and rules in here (holding up their constitution) were fixed up by votes.

And lo, and behold, the Bible says there's one baptism, but Article 4 of his constitution says you can't preach unless you have had two baptisms. If you wanted to fix you a ceremony why didn't you just get together and vote and fix it up? Why did you want to deny Jesus Christ was the Son of God to preach a hobby? Why didn't you just get over there in your convention and vote on it and say, "We've got a formula, and our church says if you're not baptized by a formula, you're not baptized. Here's our formula! And your salvation depends on what I say while I'm standing in the water with you." There's (pointing at Vaughn) the priest. Your whole salvation depends on what *he* says. If he got his tongue mixed up, you'd go to hell as sure as you were born.

There wouldn't be a chance in the world for you. If he got tongue-tied and got excited and said the wrong thing, you're a goner. You don't have a chance in the world if he said the wrong thing.

Now, you ought to be *doing* what the Lord said. He said everything you do, do it in the name of the Lord. Everything I do, I do it in the name of Christ. When I baptize a man I do it in the name of Jesus. I do it in the name of the Father and the Son. What did Christ tell me to say? Christ didn't set a formula. Vaughn set the formula. The United Pentecostal Holiness Church made a human regulation on that. And their preachers go out here and say, "Well, if a man didn't *say* the right thing over you, you are going straight to Hell."

Mr. Waters: Time's up.

Wallace: Thank you. Good night!

FIFTH AFFIRMATIVE

Mr. Vaughn

We're thankful for each and every one that's out tonight. We pray that you have brought your Bibles, pencils and paper and an open mind. You're the sole judge and jury this night. You take what the Lord of God states, testifies of itself.

I wish to begin tonight in Isaiah 35, beginning at the second verse. The proposition before us this night, that there is one person in the Godhead and that baptism is only in the name of the Lord Jesus. "It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert." Turn with me to Matthew 11th chapter. Within the Old Bible, the Old Testament, we have the revelation of God to man. In the New Testament we have the revelation of God to man. In the Old Testament, God revealed himself many, many different ways and at different times but He always declared that I am alone, by myself. Besides me there is no other God I know not any. There is none else. If there was a trinity of persons, the Father, the Son and the Holy Ghost, in the world that begun, who was first and who was last?

If there were three persons before the world began, where did the Holy Ghost get His person, where did Jesus get His person? Was He born once in eternity and again was He born at Bethlehem? He must have been born twice if He reigned with the Father as a person before he was born at Bethlehem.

Tonight we're bringing to you the thought and also the great revelation of Jesus being the mighty God manifested in the flesh. The fullness of the Godhead bodily dwelling in Christ. Therefore John, as he was speaking and he was in prison, he wanted to know if this was the one that Isaiah spoke about back in the Old Testament which I have just read. And listen to what is said, "Now, when John had heard in prison the works of Christ he sent two of his disciples to Jesus and said unto them, Art thou He that should come or do we look for another? Jesus said unto them again, Go and shew John again the things which ye do hear and see. The blind receive their sight." Now Isaiah in the 35th chapter of Isaiah and the 5th verse, "Then the eyes of the blind shall be opened." Then Jesus says, "The blind receive their sight. The lame walk, the lepers are cleansed, and the deaf hear. The dead are raised up and the poor have the gospel to them." Now, Isaiah said that, "God will come with vengeance, even God with a recompense; he will come and save you." Isaiah 42:8. "I am the Lord:" Listen. Sixth verse: "I have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles to open the blind eyes." Then down in 43:10-11. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen, that ye may know and believe me and understand." He wants folks to believe Him and understand Him.

Now you can't understand a God that is three, but you can understand a God that is one.-"and understand that I am he: before me there was no God formed, neither shall there be after me." And then someone comes along

and they say Jesus was born in Bethlehem and He was formed after God and yet He was called God, therefore He is the second person in the Godhead. The Bible does not say that. The Bible says that our God shall come. And He said that He was alone, and before me there was no God formed. Now, if God was the first person in the Godhead he was formed first and He said, neither shall there be any after me. I'd like for Mr. Wallace to come tonight and tell me where God formed a person outside of Christ to ever have his Godhead dwell in. And then I'd like for him to describe to us the person of the Holy Ghost. If He was in eternity as God, then God didn't know when He was born. But He said, There shall not be any after me and before me there was none formed. I, even I am the Lord and beside me there is no Savior. Yet, what did the angel say? There is born this night in the city of Bethlehem a Savior, thank God, which is Christ, the Lord 44:8. "Is there a God beside me? Yea, there is no God. I know not any." 45:5. "I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me." I want you to notice tonight that God said He is one, alone, by Himself. If He's alone in eternity by Himself and Jesus said that He was before all things. He said that He was the first and the last. Jesus said he was the first and the last. God said He was the first and the last. The Bible would be in contradiction to itself if they were not the one and the same person. That's simple reasoning. That's physical reasoning. That's Bible reasoning.

Through the confusion of the dark ages the churches agreed to come together and to form a doctrine that would satisfy all the religions of the then known world. So they created the word "Trinity." Webster took it up and he said that trinity means a Deity of three persons. Mr. Wallace read Webster. He found where that Webster said there are three persons in the Godhead. He did not find it in the word of God. God said I am one alone,

by Myself, that created all things. Mr. Wallace stated last night that the Holy Ghost was with the Father in creation and that when the Spirit moved upon the waters, that was the Holy Ghost. Mr. Wallace said that. Now, God said I knew no other beside me. He said there's none else. If the Holy Ghost is God and is a person, then God didn't know Him back in the ages gone by.

The Bible states in one place that there are gods many and Lords many but to us there is but one God. How can you make three out of one. One is one. How can you get three creations out of one? Jesus said that He created all things. How could He say that He created all things if He wasn't God? He said, when you see me you see the Father. Why, then He was declaring Himself to be the Almighty God, the Everlasting Father as Isaiah 9:6 declared Him to be. Isaiah declared Him to be the Everlasting Father, the Almighty God, the Mighty God. If Isaiah declared Him to be so, how can we come along and regulate Jesus to the second person in the Godhead. If He's the second person in the Godhead, who and how and what was He in Eternity, because the Bible says God says I know no other one. There's no God formed before me. This is Bible. This is Bible, now, this isn't Webster. This is Bible. You folks that weren't here the other night, I want to explain to you that Mr. Wallace took the dictionary and he put it on my table and he said go home and read this, and so I went home and I read the dictionary, and I find in the dictionary the trinity, and therefore I found out about trinity. You don't find the word "trinity" in the Bible, and so he says, well, three is a trinity. The Bible says that there are three that bear record in heaven. It never does say three persons. He even said that the Holy Ghost was a Spirit. Now, if He was a Spirit, how could he be a person, if God never referred to Him as a person? If God never referred to Himself as a person but as God, as a Spirit.

After a raging discussion of centuries this has been going on. It has come now to the place where men's minds are beginning to wake up. People are beginning to understand that God didn't stand up in heaven and He said Son, I love the world so much that you go down and you die for the people. But the Bible" says that God sent His son into the world, not to condemn the world—For God so loved the world that He sent that Son but then what does the Bible say? Do you know what the Bible says? Our God shall come. Our God shall come. And then the Bible states this in I John 3:16. Now, watch this, just watch this for a moment and you'll see something here. "Hereby perceive we the love of God, because he laid down his life for us." Now, Acts 20:28. "Take heed, therefore, to yourselves and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God." Now, if God and Jesus were two separate persons, there would be two separate churches, the church of God, and the church of Christ but it says the church of God, which He hath purchased with His own blood. See, so someone comes along and says, well, we're the church of Christ, well, we're the church of God. But, who's right?

Someone says well, we are, we're the church of Christ. We're the church of Christ. Yes, sir. They'll stand up and say we're the church of Christ. We're the church of Christ. Well, what does that mean? The Bible says the church of God. Isn't God, Christ? Isn't Christ God? Did God take and send His Son? Now, someone says that He was with God-(laughter). Now, you just wait a minute. (More laughter). Now, how did God send His son? How did He do it? Through the virgin Mary. Didn't He? Didn't Mary give the body? God sent His Son through the virgin Mary. He called that tabernacle or that body a son because every man that's born of a woman is called son. He sent Him through the virgin Mary. Was that body in heaven before this time? It was

born in Bethlehem of Judea. That body was born there. God says the fullness dwelt in that body. Now someone says, well, God sent His son. God said He knew no one else. Well, is the Bible in contradiction? It couldn't be. The Bible is right and true. There was no one else so He sent His Son through the virgin Mary and He came down and He dwelt in that Son. The fullness of the Godhead bodily dwelling in Christ.

Now the Bible says that God created heaven and earth. It also says that—Without Christ was not anything made that was made. All things by Him. Mr. Wallace said the Holy Ghost created the heavens and the earth because that the Bible said that the Spirit of God moved upon the waters. And the Bible says that God is a Spirit so that must have been the Spirit of God, had to be, and the Spirit of God descended on Jesus at water baptism and therefore God must be a person according to what our Mr. Wallace states. Now, John saw the Spirit in dove like form when he saw the Holy Ghost, he didn't see a person. Mr. Wallace said that God is plural, meaning two. I don't know where he got three when he said that God is plural. He said Webster said there is a trinity and he said there are two. I don't know where he's going to get the other one coming in. So he quotes Webster to prove that there are three persons in the Godhead. Then he said that Jesus was God and then he states that God is one alone. If God is one alone, then how could there be three?

Now, back to God sending His Son. God creating a Son. God forming a tabernacle. God forming a flesh. Because the Bible said, A body hast thou prepared. God sent that body. He sent that tabernacle and He called it His Son. Now, you folks laughed, some of you did. You thought well, God was up in heaven and He said Son, you go down there. Now, the Bible says God sent His Son into the world. Yes, God sent His Son into the world. How? Through the virgin Mary, creating a

tabernacle and He called it His Son. Now, I don't see anything in the world that's so peculiar about that, and people can't believe, that Jesus was the Son of God because He was born of the virgin Mary. Now, I don't see how anyone could come along and say, that wasn't God manifested in that flesh, the fullness of the Godhead bodily dwelling in that flesh, because that Son was with God before all time. Someone comes along and says—John 1:1 states that in the beginning was the Word and the Word was with God and the Word was made flesh. Then the Bible says the Word was God. And yet, God said, I'm alone by Myself. Well, if you separate them and make them three persons, you're going to have to have three Gods, three people up there, so they have to be one. How are they one? Now, that's a big question. How are they one? Are they one in agreement? Or are they one in purpose? Or are they one in person? Are they one in person? The Bible says there are three that bear record and these three are one. Are one what? Brother Wallace says these three are one in agreement. That doesn't make Bible sense. These three manifestations are one person. That makes sense. It doesn't say person but the Bible states this that Jesus was in the form of God. Being in the form of God. You understand that? He was the form which God came in. He was conceived by the Holy Ghost. If the Holy Ghost was the third person in the Godhead, something is wrong somewhere.

All right, now, I want to turn for a few moments to the Doctrine of baptism. We want to have plenty of time tonight to bring these thoughts into a precise being. Now, if you weren't here last night, you missed something else. Mr. Wallace stated that we were wrong for baptizing in the name of the Lord Jesus. He denies that only were they baptized in the name of the Lord, Jesus. Now, he stated that he always did everything that he did in the name of Jesus so I asked him to describe how he baptized folks. And he stated that he did not use a

ceremony but only did what he said and said what he did. And he said he only did what the Bible says and the Bible says do all things in the name of Jesus so he stated he was the one that baptized in the name of Jesus and he said that he said what he did and he did what he said. Now, then he said he did baptize in the name of Jesus and he's denying us folks because we baptize in the name of Jesus. Then he comes along and he states that the Father and the Son are one in name but then he doesn't let us know that Jesus was the name. He doesn't let us know that Jesus is the only name under heaven whereby we can be saved. Yet, he says we're wrong for baptizing in the name of Jesus. Then, he said he baptized in the name of the Father, of the Son and of the Holy Ghost but he had his own ceremony. Then, he poked his finger at me and said, Well, if I forgot to say the name of Jesus over somebody I'd have to take and baptize him over again.

Now, the Bible says to baptize in the name, then, he's denying that we baptize in the name. He's denying it. That's on record—I am affirming that baptism is only in the name of the Lord Jesus and he's denying it and then he says he does it and he does what he says and says what he does. I've never heard so much double-talk in all my life as we heard last night for just a few moments. Now, if he does what he says and says what he does, he would have to say, "I baptize you in the name of the Lord Jesus," when he baptized folks. And he's denying -he got up here and he said it's wrong to take folks and baptize them and say I now baptize you in the name of the Lord Jesus. He stated that.

Now, what are we going to use? How are we going to baptize in the name of the Lord Jesus? How are we going to baptize that way unless we do just exactly as Brother Wallace has stated, To do what we say and say what we do? When we take folks out, according to Acts 2:38, to repent and be baptized everyone of you in

the name of the Lord Jesus for the remission of sins, we've got to do just exactly that. Because Luke 24:47 states that repentance and remission of sins should be preached in His name beginning at Jerusalem. Now, if you preach something in the name and it's got to be for the remission of sins, you've got to get out and preach over somebody the name of Jesus. Isn't that true. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." When you baptize somebody, if you do what you say and say what you do, you've got to baptize them in the name of the Lord Jesus because Jesus is the only name whereby we can be saved. Jesus is the only name. Acts 8:16 where we took our resolution from our resolving of this discussion, it states only were they baptized in the name of the Lord Jesus. If that's the only way they were baptized and I question somebody tonight, I can't understand just what he said.

He said he used his own ceremony so I went to a church of Christ brother tonight and I asked him. I said, "How do you baptize when you baptize folks." I said, "I'd like to know because I've asked Brother Wallace that and he has never said what they use." And he said, "When our ministers baptize somebody, they stand up and say I now baptize you in the name of the Father and of the Son and of the Holy Ghost." Is that the way you do it? A brother that I asked stated that they did that very thing and yet Brother Wallace stated that he did what, he said and said what he did and he always baptized in the name of the Lord Jesus. And he'll get up and say that he said that because he did. We can read it back over the wire recorder. And yet our brother said that he got up and said I now baptize you in the name of the Father and of the Son and of the Holy Ghost. Now, how are you going to baptize somebody in titles without saying the name? How is a man going to be married to a wife and a wife be married to a husband unless the wife takes on the name of the husband? The Bible says we're

the Bride. The Bride hath made herself ready. And Paul said, I espoused you as a virgin, a chaste virgin, unto one, hallelujah. Now if we're going to take on His name and he's our bridegroom, and we're the bride of Christ the church of Christ, we've got to take on His name. The Bible says as many as have been baptized into Christ, have put on Christ. As many as have been baptized into Christ have put on Christ. Now, if you're baptized with Him, buried with Him, how can you be buried if you don't go under the water. Of course, you folks don't believe in sprinkling and I'm glad for that. Glad for that. So, you get buried with Him, not them, but Him in water baptism. And as you're buried with Him in water baptism, thank God, you'll rise with Him to walk, How? In newness of life. How do you walk in newness of life? With a new name. Zech. 14:9 states that in that day there shall be one Lord, and His name just one. If there's only one Lord and His name one, then Peter was right when he said there is no other name whereby we can be saved. Now, I'd like to have Brother Wallace, when he stands up, I just imagine he will, tell us how he baptizes folks when he gets them down in the water and he baptizes them because he said he baptized them—he took them out and he did what he said and he said what he did. Because the Bible says do all in the name of the Lord Jesus.

Amen.

FIFTH NEGATIVE

Mr. Wallace

I'm glad to continue this discussion this evening, and pay my respects for the fifth time to those things that have been said. I've listened to that speech five times. I've quit taking notes because I didn't see any sense in having five sets of notes that are exactly alike. Those of you who have come here for the first time remember this—if I skip over some of those quibbles, it's because I've gone over and over and over and over them, time after time. Mr. Vaughn has already consented to correct his speeches, and I've consented to correct mine and they'll be published. Then you can go back and read the answers to some of those things that I've answered over and over and over again and will pass over tonight. Those of you who have been here all the time will understand my procedure tonight.

One of the first things tonight to which we wish to call your attention is a passage from Isaiah where Isaiah talks about Jehovah. And I've told you how that Mr. Vaughn will take a passage that refers to Jehovah alone and say that's all the Bible says about the Godhead. Man is a dual being having a body and a spirit. If I get up here and take the passages that relate to the body and say that's all God says about man, and say, "glory hallelujah," and sit down, I've taught half the truth. Now, he gets up here and finds passages about Jehovah and says, "that's all the Bible teaches about God, hallelujah," and goes over there and sits down. Here in this building five times I've listened to it, and five times I've called his attention to it. These passages in Isaiah 35, 45, 43, 44, all of them contrast Jehovah with idolatry. Why, over here it says, "they that fashion a graven image." God said "a

graven image is not an object of worship, I am." Mr. Vaughn takes passages where Isaiah contrasts graven images with Jehovah and he says that's all the Bible teaches about God.

Then Mr. Vaughn comes down to Matt. 11:4, where Matthew mentions the miracles that Christ performed, as prophesied by Isaiah. He connects Matt. 11 and 4 with Isaiah 35. In that very passage, Isaiah 35:2, it is said, "Jehovah the excellency of our God." There's both singular and plural. Jehovah and then "God". God is plural. And Jehovah sent His son.

He promised to read John 3:16 while ago and turned to it and lost heart and didn't even read it. Mr. Vaughn, when you come back read John 3:16 to this audience. I'd like to look at your face while you read it. You'll be mopping your brow a lot worse than you were a moment ago. Just read it to them. My people were listening for it and you promised to read it, and didn't do it? Try again, Mr. Vaughn.

Now, he says the word "Trinity" is not in the Bible and you have no right to use trinity because it's not in the Bible. I told him the word three is in the Bible and the word "trinity" means three. But I notice he uses Pentecostal Holiness Church and that's not in the Bible either, but he doesn't have any conscience about that. That's not even in the dictionary, much less the Bible. He'll use that, all right.

And then, he said, "Wallace said Jesus created everything." I said God created everything *through* and *by* Him. That's what the Bible says.

And then he came to Acts 20:28 where it refers to the "church of God" and I've shown you over and over and over that the Bible says that Jesus is God. There's God, the Father, God, the Son, and in Acts 5:3-4 the Holy Spirit is called God. But they're not the same per-

son. No, not the same person. The term God applies to all three. When you see the word "God" in the Bible you have to determine from the context to whom it refers. Now, and the church of God, certainly is the church of Christ. Now let Vaughn find Pentecostal Holiness Church or United Pentecostal Holiness Church in the Bible.

Now, that covers everything he said except one thing and it embarrass me to reply to it but I will. When he got through with his argument about Jesus Christ, it summed up to this; that all there was to the Son of God was just a fleshly being. Just flesh, that's all. And so his ceremony is wholly a human ceremony. He said there was Jehovah and all there was to the Son of God was just flesh. Now, I'm embarrassed to reply to that. Mr. Vaughn, you've brought that up several times and I've passed it by because it's so embarrassing. But I hate to embarrass you this way but I want you people in this community as you go away to remember-here sits a man denying that Jesus Christ is the Son of God. That all there was to Him was just a human body. All there was to the Son was just a body.

Well, and then he has used words like this:-he'll use the word "manifestation." "Manifestation" is a good word but it doesn't mean identity. God was manifested in the flesh, but that does not prove Jehovah and Christ are the same person. Paul said he manifested Christ to the people. II Cor. 4:10. "And make manifest the Savior of His knowledge by us." And Vaughn said, "manifestation" means "identity" and if that's so, then Paul is Christ.

And again he talked about "fullness" but fullness doesn't mean identity. Fullness simply means that when a man accepts Christ he has all the blessings that God intended for him in His Son. Now, Mr. Vaughn said, "Where does the Bible say, fullness dwells in us?" I've

told him every night that I've been on this floor to look at Eph. 3:19 (R. V.) Here Paul said, "And to know the love of Christ which passeth knowledge that ye may be filled with all the fullness of God." The fullness of God dwells in Christians. Does that mean Christians are God? He makes Christ a human being and makes himself a god.

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Now, here's one thing that I've been telling you. If the Father and the Son and the Holy Spirit are one person as he contends, and for which his proposition calls, then Christ could not be the Son of God. If they're one person there could not be a son. The word "Son" expresses a relation of two, of a Father and a Son. If they're the same person, then Christ was not the Son of God.

And then, again, I've shown you over and over that when Christ was baptized, He was on earth, standing in the river and the Holy Spirit, the Spirit of God, which shows it was not an evil spirit, was seen coming down from above in the form of a dove. This couldn't have happened if God and Christ and the Holy Spirit had been the same person. If they're the same person, what a joke they played on the people, the Lord played **on** the people. Here is Christ standing in the water and a voice up here speaking saying, "this is my Son."

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pray a lie. Because He told them to say, "Our Father, who art in heaven." Matt. 6:9.

Then I've shown you that if they are the same person, God, Christ and the Holy Spirit, why is it, Mr. Vaughn, that a man can blaspheme the Son of God and be forgiven, and the blasphemy against the Holy Spirit never shall be forgiven? Matt. 12:31.

If God and Christ and the Holy Spirit are the same person, that makes Mary the Mother of God. I'll turn him over to the Catholics, now. They cry, "Mary, mother of God, holy mother, Mary, mother of God." These gentlemen are saying the same thing. If they, the Father, Son and Holy Spirit are one, then she was the mother of God.

Again, if we believe that they are one person, then we do not believe that Jesus is the Son of God. You can't believe, if language means anything at all, that Father and Son are the same person. If a man has a son, they're not the same person. God has a son, and the Father and Son are not the same person.

Then again, I have shown you that if Christ and God are the same person then when the Jews killed Christ, they killed God and thus the ruler of the world was dead in the grave for three days.

Now, let me ask you. What was that in the grave? He said that the body was the Son of God and that the Spirit wasn't a person. Was that the Son of God in the grave? The spirit wasn't in it. Tell us, Mr. Vaughn. Did they bury the body of Christ? Did they? Was that all there was to Christ, just the body? What did Jesus mean when He said, "Father, receive My Spirit." Now, if Jesus, God, and Christ and the Holy Spirit were one, to whom was Jesus talking? To Himself? When He said, "I will send another Comforter," did He mean He would send Himself? God said He would send Himself? God

said He so loved the world that He gave His own Son. Who was the giver? Who was the gift? Then Jesus said "God sent me." Who was the sender? Who was the one sent? Did Jesus send Himself?

In John 16:16 the disciples saw Jesus but no man has ever seen the Father, John 1:18, therefore Christ is not the Father nor ever will be. So they're different persons.

In John 4:34-6:38, Christ stated that He did His Father's will but not His own will, so the Father has a will and the Son has a will. So they can't be the same person. Now, they agree. That's where their agreement is. Not in person. It's in the agreement of carrying out the plan of God.

Luke 24:39, Christ said that He had flesh and bones. But he said God's a Spirit. Therefore they're two persons, not one person.

In John 8:16-18, Jesus is one witness. In John 5:32, God is another witness. Therefore, they're not the same person.

In 1 Cor. 15:24, Christ delivers the Kingdom of God His Father up to the Father. Could he deliver the Kingdom up to Himself?

God raised Christ from the dead, Acts 2:24. How is this possible if they are one person? God was dead the same as Christ as per the theory of Mr. Vaughn. And Son, the Holy Spirit and Jehovah were all dead, according to Mr. Vaughn.

In I John or I John 5:7, (K. J. V.) the Three bear witness. These three bear witness, God, the Word, and the Spirit, in heaven. How could this be if they're all the same person?

In Heb. 5:8-10, Christ is called, "God, a Son." Did God name himself Son? Did God call Himself, "Son?" Are you the son of yourself, Mr. Vaughn? Are you your

own daddy? Tell us when you get up here. Are you your own father, your own daddy?

Rom. **8:34**, Jesus is said to make intercession for our sins. How could this be if God and the Son are the same person? Does Christ talk to Himself?

Jesus is mediator, I Tim. **2:5**. One that goeth between is a mediator. How could you have something between when there isn't anything to be between? How could you let a man stand between two persons when there isn't but one person? Christ stands between man here on earth and God in heaven. There are people on earth and God in heaven. Christ stands between. Does He stand between himself? The Bible teaches that Jesus is in the image of God which is not true if God himself is the only person. Christ couldn't be the image of God if He and Jehovah are the same person. He'd just be God. He wouldn't be the image.

Christ said, "None is good but God." Thus He distinguished between Himself and Jehovah.

In Heb. **9:14**, Christ offered Himself without spot to God. Did he offer Himself to Himself?

In Heb. **9:24**, Christ entered into the Holy Place to appear in the presence of God. Did He enter into His own presence? Then why should He have left the earth to do this, Mr. Vaughn? For he was on earth to begin with. Why did he have to leave the earth to go and appear in the presence of God, or Jehovah, the Father, if He was the Father already here? Why did he have to go to appear in the presence of Himself?

Acts **2:4**, Luke says the Spirit came to the earth but Acts **2:33** says Christ was at the right hand of God in heaven. He was there seated at the right hand of God in heaven. He was there seated at the right hand of God in heaven when the Spirit came. If the Spirit was Jesus and Jehovah, who was up there.

Now in John 15 we are told that Christ is the true vine and the Father is the husbandman. How could this be true if they're just one person?

In John 14:28, Christ said, "My Father is greater than I am." How could this be true if they're the same person?

In John 12:49, Christ declared He had not spoken of Himself which would be false if He be God in person for He said He had spoken of the Father.

If you say that Christ and the Father are one person, you should remember that Paul declared that husband and wife are one. Are man and wife one person? If that's true, when you hug a married man, you hug that man's wife. If they're the same person, to hug one is to hug both. Now he can understand how that a man and woman can be one, and not be one person, but he says that he can't understand that about God and Christ. They just have to be one person, says Vaughn.

Now, that's a summary of some of the things that I have brought to you concerning the Godhead.

Now, then in Eph. 4, the apostle says there is one body, one Spirit, one hope, one Lord, one Faith, one baptism, one God.

Wallace: Is there one baptism, Mr. Vaughn, or two?

Vaughn: Silence.

Wallace: You don't need to answer.

Wallace: (to Bro. Murphy) Hand me his creed.

Paul says there's one baptism. This creed of his says there are two. There are two baptisms. And here it is, right here in black and white. A man can't even preach, according to them without two. "Any one desiring to be affiliated with the United Pentecostal Church," now, that's not the church of the Lord. The United Pente-

costal Church is not in the Bible-"Must have the one baptism of the Holy Ghost, with initial sign of speaking in tongues, and must have been baptized by immersion in the name of the Lord Jesus Christ." So he's got two baptisms, Paul says there's one. Now will he affirm that water baptism and Holy Ghost baptism are the same thing?. Now he can understand how you can have two baptisms and there just be one great plan of God. Paul said there's one now.

In that same passage Paul says there's one God, and also in that same passage he says there's one Lord, and one Spirit. Can you count to three? One Lord, one Spirit, one God. There are three. The word "God" is applied to all of them.

Now, I have repeatedly shown you that the relationship that existed between the first and second persons in the Godhead is like unto that of a Father and a Son. Christ, the Bible says in Psa. 2:7, was the only begotten Son of God. "Jehovah said unto Me, Thou art My Son. This day have I begotten Thee." He says, "Well what about the Spirit that begat Christ?" Certainly it was a holy Spirit. It wasn't an evil Spirit. Why, the writers must needs put Holy before the word Spirit. The word "Holy" is applied to all three persons, "Holy" child Jesus, "Holy" Father and "Holy" Spirit. The word "Holy" is just an adjective that is needed to modify the word Spirit, lest somebody would say the Spirit was evil. "And we have beheld His glory, the glory of the only Begotten" and then again, "For God so loved the world that He gave His only Begotten Son." And then again, "But these are written that ye may believe that Jesus is the Christ, the Son of God, that believing ye may have life through His name." There's a relationship of a Father and a Son. That plainly is taught in the Bible.

And then, again, the Father acknowledged the Lord Jesus Christ as his Son. God said, "this is my beloved

Son." This is my beloved Son. And again, Luke 9:35, "And a voice came out of the cloud saying, this is My Son." What does that language mean? Now, this is an English book we're reading. "This is My Son." Suppose Mr. Vaughn should bring-

Wallace: Do you have a Son, Mr. Vaughn?

Vaughn: Silence.

That's all right. I don't know. Just suppose he does have. Suppose he comes up here and says, "Brother Wallace, this is my son. This is my son. What do you think he'd mean by that?

I have a son. Suppose I introduce him to you and say, "This is my son." Vaughn would say, "Oh, no, no, no, Brother Wallace. That's not your son, that's just you." God said, "This is My Son." And here's a man that denies it. I want you as you go away from this service tonight to realize that here's a man that said, "God you're not telling the truth." God said, "This is My Son." Vaughn says, "Oh, no, no, no, no. Let me explain it. Let me get through with "fullness" and "manifestation" and you'll find out you don't really have a Son." God said, "This is my Son." And Jesus said, "I have a Father." "My Father," said Jesus. And Vaughn says, "Oh, no, no, no, no Christ. You don't have a Father. You're your own Father. You talk about being mixed up, I've never seen the like of it.

Now, I have sympathy with people, with the religions they have, but I don't have much with a man who denies that Jesus Christ is the Son of God. For one who denies that Christ is the Son of God, I don't have much respect. John says, he is condemned already. When this is over, and you go back to your homes, I want you to remember that here sits a man who says that Jesus was not an actual Son, that there is just one person. Isn't that double talk? If Jesus wasn't the actual Son of God, didn't God

deceive the people? Here on the earth stands the Son, and the Father said, "This is My Son." If Vaughn had been there he would have said, "Oh, no, He is not a Son, He is just a manifestation."

Now, there's a lot more I could say about that, but since he got off on his hobby about baptism, I want to say a word about that, because I'm following him. Brethren, do you know why they deny that Jesus is the Son of God? A lot of you don't know what he's talking about when he mentions baptism in the name of Christ. You don't understand their language. Their people catch on pretty well. They have a theory that what you *say over* a man is what saves him. It isn't what he does, it's what, the preacher *says*. It isn't his obedience to Christ, it's what Vaughn says. He's the Saviour by his ceremony. So, he has a ceremony and he fixed it up. He didn't get it out of the Bible. Here's their book right here. Here's the foreword to their constitution. "During the last 21 days of the nineteenth century a bond of earnest hungry-hearted ministers and Christian workers from the Bethel Bible College, Topeka, Kansas, called a fast, praying earnestly for a great out-pouring of the Holy Spirit, which to their joyful surprise." They'd been praying for it 21 days, it *surprised* them when they got it. Yes, *surprised* them when they got it."-came upon them in the early hours of January 1st, 1900"-and I'll come down a little further. "In the year 1914 came the revelation of the name of the Lord Jesus." They didn't get their theory out of the Bible. They got it in 1914. Yes, that's their constitution. You want to see it? Got it in 1914. It came by *revelation*, their hobby on the name of the Lord Jesus. "The pivotal doctrine of the absolute Deity of Jesus."

It came in 1914. There it is. They didn't get it out of the Bible. Didn't even get it out of the dictionary. Got it out of some special revelation in 1914. The Bible doesn't teach that. So, they fixed them up a hobby. And

in order to get a hobby of calling the name over a man, they had to deny that Jesus Christ is the Son of God. I asked him last night. "If you wanted to fix up a ceremony, why did you want to deny that Jesus Christ is the Son of God? Why didn't you get together in convention and vote on it like you do everything else? Why you made a lot of regulations in your church, and didn't even stop to see what the Bible says, you just held up your hand and voted to see which way you wanted to go.

Now, then let's come to Matt. 28:19. Jesus said to baptize "into the name of the Father, and of the Son and of the Holy Spirit."

Wallace: Do you do it?

Vaughn: Silence.

Wallace: Do you do it?

Vaughn: Silence.

I said I did this. And I said if a man does not baptize into the name of the Father, Son and Holy Spirit, he's not *doing* what the Lord said. I said, "I do it."

Wallace: Did the apostles do it?

Vaughn: Silence.

Wallace: Do you do it?

Vaughn: Silence.

Now, the point is, what am I required to say while I'm doing it? Here's a thing to be done. God didn't set a formula to be said. God bound the act. He loosed the ceremony. Vaughn bound the ceremony, and ignores the act. He doesn't know the difference between *doing* and *saying*. My brethren do this. And he says, well what do you say? God didn't tell me what to say and if I say what I'm doing, it's all right. Mr. Vaughn got up here and declared that I said, "It's wrong to baptize in the

name of Christ." I didn't say that. I said you don't baptize in the name of Christ. I said you just *call it over* him. Like the Jews, the exorcists, when they found a man possessed of a demon, they thought by *calling over* him the, name of Christ they could cast out the devil. Why they take a man out in the water and *call over* him the name of Christ. Where did Jesus tell you to call anything over a man? Where's the chapter and verse where Jesus fold you to call over a man a formula? And I showed you this from the record in the New Testament. I took up those expressions about baptizing in the name of Christ and showed you there are three variations.

Wallace: Which one of these variations do you use?

Vaughn: Silence.

Wallace: I baptize in the name of Christ. Certainly I do. And I baptize into the name of the Father and of the Son and of the Holy Spirit. The Lord said to do this in the name-He didn't say call these names over the man being baptized.

Wallace: Do you baptize in the name of the Father and the Son and the Holy Spirit?

Vaughn: Silence-prolonged silence as Wallace waits for an answer.

Wallace: Do you?

Vaughn: Silence-prolonged silence.

Wallace: Do you?

Vaughn: Silence-prolonged silence.

The other night they were very talkative. All of them wanted to talk but tonight they have lost their tongues.

Wallace: Has the cat got your tongues?

Vaughn: *Waters:* Silence-prolonged.

Wallace: Can't you talk anymore?

Vaughn: Silence—prolonged silence.

Wallace: Do you?

Vaughn: Yes.

Wallace: All right.

Now Vaughn says he baptizes in the name of the Father and of the Son and of the Holy Spirit.

Wallace: Come on, shake hands, as I do too.

(Wallace and Vaughn shake hands.)

I have Vaughn converted now. There is a man—you look at him—he has come back. He said, "I baptize in the name of the Father, Son and the Holy Spirit." If we can get him to confess that Jesus Christ is the Son of God, we will baptize him into the name of the Father, *the* Son and the Holy Spirit.

All right, now look. Do you know what a noun is? Now look. Father is a noun. Son is a noun. Spirit is a noun. There are three names here. I am to baptize in these names. Now, when I do this, I have obeyed Christ, and He didn't say *call* over a man these names. So you see the difference in *calling* and *doing*? Vaughn said, "well, when a man marries a woman, does she take his name?" Yes, she takes it but he doesn't call it over her. She takes it but if it were Vaughn, he'd just *call* it over her. He'd lead her to the altar and lift up his hand and call over her the name "Ray Vaughn." You don't call your name over a woman to make her your wife. They, the Holiness people make the efficacy of baptism depend on what Vaughn says. And I told him last night if he got mixed up in what he said you'd go to Hell in spite of everything, and just because he said the wrong thing.

Now, as to the ceremony whatever you say, remember God didn't bind any *special* word to be said over a man.

Everything I do, I do it in the name of the Father, the Son, and the Holy Spirit because they agree in authority. To do a thing in the name of the Father, Son and Holy Spirit, is to do it by their direction. That's the reason I said he didn't baptize. He doesn't do it by the direction of God. He does it by the direction of the Pentecostal Holiness Church, not by God.

, Now, let's look at this again. "Teach, baptize into the name of the Father, and of the Son and of the Holy Spirit." Well, now, he says that all three are named Jesus. That is just not so.

Do you know all the names that Jesus had? If you want to call the names of Jesus over a man, look at what Isaiah said, "And his name shall be called Wonderful." Do you lead a man out into the water and say I baptize you in the name of Wonderful? "Counsellor" hold up your hand, and say, "I baptize you in the name of Counsellor?" "Mighty God" "baptize you in the name of Mighty God?" "Everlasting Father" "baptize you in the name of Everlasting Father." "Prince of Peace" "baptize you in the name of Prince of Peace."

Wallace: Do you say all that over them?

Vaughn: Silence.

Wallace: Do you say it?

Vaughn: Silence.

Now, here's the point. Their whole theory was built, or they denied that Jesus Christ is the Son of God, to get to say a ceremony over a man while baptizing him. They can't find an example of anybody saying their ceremony. He said, look at Acts 8:16. That doesn't say what Vaughn said. He misread it, misrepresented it and used it in a way wrong. It doesn't say they *called over* them the *name* of Jesus. "Now when the apostles that were in Jerusalem heard that Samaria had received the

word, they sent unto them Peter and John; who when they were gone down prayed for them; only they had been baptized into the name of the Lord Jesus." The contrast is with the receiving of the Spirit and not of calling the name over anybody. Acts 8:16. "For as yet it was fallen on none of them" the Spirit, "only they had been baptized in the name of the Lord Jesus." Two things, baptism in water and receiving the Spirit and just one had been received. It doesn't say what they *called over* them. There isn't an instance in the Acts of the Apostles where any of them said a ceremony like Vaughn says. I can read about what they did, now you read what they *said*. I know they were baptized in the name of the Lord. But what did the preacher say when he did it. He doesn't know the difference in *doing* and *saying*. Now, you remember, here's a man that makes the efficacy of baptism depend on what he says and at the same time denies that Jesus is actually the Son of the Living God.

Murphy: Time is up.

Wallace: Thank you.

SIXTH AFFIRMATIVE

Mr. Vaughn

I thought sure he was going to say baptize in the name of the Lord Jesus. He kept saying baptize in the name of the Father and of the Son and of the Holy Ghost and then he read that they were only baptized in the name of the Lord Jesus. Then he says that we're wrong to baptize in that way, then he says you shouldn't call the name of Jesus over them so I take it you should call the name of the Father and of the Son and of the Holy Ghost. Well, if I proved to you that the name of the Father and of the Son and of the Holy Ghost was Jesus why then would you call the name of the Father and of the Son and of the Holy Ghost over them? I shook his hand simply because we're the only people, now listen to this, and the apostles were the only folks that baptize in the name. Sure. There's one name under heaven and he said Father was a name and Son was a name and Holy Ghost was a name. Father is not a proper noun. He says it is. It isn't.

All right, now. Father is not a proper, it's a common noun. It tells about someone who begets. Now, he says I do what I say and I say what I do and I baptize folks in the name and then he says I've got my own way of doing it and then this preacher says all our ministers baptize' folks and they say over them, I baptize you in the name of the Father and of the Son and of the Holy Ghost. Now, they say that over them, we say I now baptize you in the name of the Lord Jesus. The Bible says they were baptized in the name of the Lord Jesus. There's only one name. Zechariah 14:9 states it. There's only one name. If Father's a name and Son's a name and the Holy Ghost is a name, that's three names. The Bible

says there's no other name but Jesus so if Father's a name you couldn't be saved in the name of the Father. You'd have to be, according to the Word of God, be saved in the name of Jesus. I don't know where to go almost when folks get up and say I say what I do and I do what I say and he says I do all things in the name of Jesus. But how are you going to baptize folks in the name of Jesus if you say I'm going to baptize you now in the name of the Father and of the Son and of the Holy Ghost, and you never tell them the name. Name is singular. N-a-m-e. Read it. Matt. 28:19. Hallelujah.

And then he says that Jesus was equal with God being the Son of God. He was equal with God. Now, over in Isaiah, he doesn't like for me to get over here in Isaiah. I don't know why. It says God is one, I guess he's got a couple of them. "To whom shall ye liken me or shall I be equalled? saith the Holy one." Holy one, not three. There's just one that's holy. Do you know what Jude says? Get over there in Jude 9. He has something marvelous over there that I want to read to you. "To the only wise God, our Savior." There's only one wise God and he said God, the Father, God the Son, and God, the Holy Ghost. And then he said that I said that "God was a person." He said God was a person. He said it. I said God is a Spirit. The Bible says God is a Spirit, John 4:24. Read it. It doesn't say he's a person. It says God is a Spirit. You can't read God is a person anywhere. The Bible says God is a Spirit.

Now, Eph. I like to get over there and he's right over in good old oneness scriptures. I'm telling you, bless the Lord, I think of this more and more. Now, listen. Eph. 4. "There is one body," 4:4, "one Spirit even as ye are called in one hope of your calling, one Lord, one Faith, one baptism, one God." Now, there's one Spirit and the Bible says God is a Spirit. Now if there's only one Spirit and only one God and God is that Spirit, you find me, bless your heart, Brother Wallace, you find me where

the Holy Ghost is another third person in the Godhead. When God said, "I know no other, there is none else beside me." Bless the Lord, I think of getting baptized in Jesus name and I think that how Jesus said I came in my Father's name. He said I'll send the Holy Ghost in My name. He said I'll pray the Father, you know what the Father would do? He'd send it in His name and then He said I'd send it in my name and He said when you see me you see the Father and He said have I been so long with you and you have not known me. Then he said well, "could Jesus be His own daddy?" Could Jesus be his own daddy? Then he says the Son was God, the person of the Son, the flesh, the flesh was God. Now, he states that. I don't. I say God's a Spirit and God dwelt in that flesh, therefore, Jesus being the Son of God in the flesh could still claim, because the fullness of the Godhead dwelt in Christ, could still claim to be the Father because He said when you've seen me you've seen the Father and the Bible says there's only one Father and He said that we're His children and the Bible says we're children of God. Now, if those scriptures don't inter-lock and intermingle themselves and just make one God, who is a Spirit, creating a body to dwell in, which is His Son, and coming down to earth. I John 3:16 states that God shed His blood. And he told me, he said a few moments ago, how could God die and then he said that Jesus was God and Jesus died. Well, what died? Did the Spirit? No. The Spirit didn't die, the Spirit withdrew. And Jesus said, "Into Thy hands O Lord, I commend My Spirit." What Spirit was that? That was the Spirit of man because he was the Son of Man. (laughter) Sure. He was the Son of Man as well as God.

Bless your hearts, I'm going to show you how that Jesus said He came down from heaven and God said there's no one else here with me. Now, if Jesus said he came down and God said there's no one else with me then it must have been God coming down in form of

flesh? In the form of man? In the likeness of sinful man. God sent the Son through the woman. He came down and He dwelt in His Son. II Cor. 5:19, "God was in Christ reconciling the world unto" who? unto Himself. How did He do it to Himself? Through the sacrifice. God had to have a sacrifice. He created that Son. Hallelujah. He called it His Son. He called it the Holy Son. The Bible says there is none Holy but God. And He says there is none equal to me. And yet Bro. Wallace would make them co-equal in the Godhead. I don't know how you'd do it. These scriptures I have given tonight, at least a dozen, that makes God only a Spirit. Then he says about Jesus sitting on the right hand of the Father. I'm glad he brought that up. Because we're going into a little study for a few moments about Jesus being on the right hand of God, sitting on the right hand of God, and I heard a minister tell me one time, he said, Do you know the only time that Jesus stood on the right hand of God? And I said, yes, I do. He says, do you know when that was, when he quit sitting on the right hand of God and decided to stand on the right hand of God? It was when he welcomed Stephen up and Stephen saw Jesus standing on the right hand of God. Some folks say, Brother Vaughn, there you've got two persons. No, I haven't. I've got God the Spirit. God is a Spirit. I've got Jesus Christ the Son who is a person. A person has flesh and blood and bones.

Now, I don't know what to say. One moment he makes Jesus Christ a God and the next moment he claims that because I make Him a God that I deny He's the Son of God. And I get up and I say he's the Son of God, then he gets up and says that I don't say it. It's just like his other word when he says I do what I say and I say what I do and I baptize folks in the name of the Father and of the Son and of the Holy Ghost and Jesus said that there's no other name under heaven, Peter said that. Acts 4:12. There's no other name. No other name. Now,

if there's no other name, how could the name be Father? It's got to be Jesus, then. If the name is Son, why then I'd baptize you that way, the Bible says there's only one name, and that to baptize in the name of the Father and of the Son and of the Holy Ghost. Of the Father and of the Son and of the Holy Ghost are prepositional phrases describing the name. So if there's one name that name must mean, for the prepositional phrase describes, the name must not mean Father, Son and Holy Ghost. How are you going to get one name out of three persons? If they're three persons, they've got three names. Sure. So Brother Wallace states that God, the Father, God the Son and God, the Holy Ghost, making three names, Father, Son and Holy Ghost, and the Bible says there's no other name. There's only one name. Zechariah 14:9. Name shall be one. Isaiah said His name shall be called Wonderful. But do you know what the angel of the Lord said? Thou shalt call his name what? Jesus. Jesus. Jesus. Thou shalt call his name Jesus. Isaiah said His name shall be called Wonderful. The angel said His name shall be called Jesus.

All right, Almighty God is a title. Wonderful is a title. Wonderful describes. Counsellor describes. I may be a counsellor but that's not my name. Jesus was the Almighty God. He said He was the Almighty. You don't believe me? Turn with me to Revelation. And over here He states, "I am Alpha and Omega, the beginning and the ending saith the Lord which is and which was and which is to come, the Almighty." The Almighty. No wonder Isaiah said He was the Almighty God. The Bible says to us there is but one God. I'm going to keep repeating this until our Brother Wallace gets up and explains how that God said He was alone by himself. There was no one else and He alone was the savior and yet Jesus Christ is our savior. I want him to explain that. He gets up and says I get over in the Old Testament. The Old Testament reveals God just as much as the

New Testament. The New Testament reveals God, hallelujah, the Spirit, as the Father of Jesus Christ the Son. God is a Spirit and He dwelt in His Son. He created His Son, hallelujah. I don't know what he's going to do with the Son of God as being the Father. He says when you see me you see the Father. He laughs at me when I state that when you see me you see the Father, he's only laughing at scripture. Why? Simply because that He said when you see me you see the Father. Have I been so long with you—so long time with you. Amen. He was the Father. Isaiah said He was.

Well, how could He be the Father and yet be the Son? And he said, how could He be that way? The fullness of the Godhead, the Spirit of God, dwelt in Christ. Now, if God was a person, how could that person get in Christ. Jesus said that He was the truth and He said the Spirit of truth shall come which is the Comforter, which is the Holy Ghost. The Holy Ghost must be the Spirit of Christ and He states that it's the third person in the Godhead. Then he says God's the first person. The Bible states that God said, I'm the first and the last, then Jesus comes along and He says, I'm the first and the last. I'd like to have Brother Wallace describe to me and explain to me how that Jesus can be the first and the last and yet how can God be the first and the last. Someone is in contradiction, if there's not one God in one person, if the Godhead bodily does not dwell in the Son, where does it dwell? Where does it dwell? I'm talking about the Godhead. David said about the Spirit of God, "Though I ascend to the highest of heaven," "yet Thou art there." If I go to the lowest of the Hell, yet Thou art there." And he said that God is a person. The Spirit of God is a person. He states that, that God, the Father is a person.

If He's a person, I just wonder how that person fills all the universe and it fills the heavens and it fills the earth. Being a person? No. Being a Spirit it fills the heavens and fills the earth. But there must be a dwelling

place. God said I must have a dwelling place, hallelujah, and He had a dwelling place in the Old Testament. One time He dwelt in a burning bush of fire. Would you call that dwelling place a person because a voice spoke out of that hush and it says, "Moses, take off thy shoes because where thou doest stand is holy ground. He'd come along and said because that voice spoke from heaven there's a person behind it but I want you to know that a voice spoke from out of the bush, hallelujah, and it said you're on holy ground and Moses looked down and said, "Whom shall I say has sent me?" And God said, "Say that I AM that I AM hath sent thee." And Jesus came along and He said before Abraham was, I am. The Jews took up stones to stone Him because that He was claiming to be the great I AM. Even before Abraham, hallelujah, who was speaking, Jesus said the words that I speak unto you they are not mine but they are Him who hath sent me. Who? The Spirit of God. The Spirit, hallelujah, God said I'm alone by Myself. If that wasn't God speaking, who was it speaking? If that wasn't God speaking, who was it speaking from out of that bush. If God had a person outside of Christ to dwell in, I want you to know He would have appeared unto Moses in that person. But the Bible says that God's invisible and Jesus is the image of the invisible God. Turn with me to Colossians. "Who is the image of the invisible God, the first born of every creature, 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 are created by Him and for Him and He is before all things." Who? Jesus is before all things. If He is before all things and He's the first and the last it could only be God, the Spirit of God, speaking from out of that flesh in which He dwelt.

Jesus, being the Son of God, thirsted as a man and He walked upon the waters and the Bible says who hath done this but God alone. I don't know how you're going

to get three gods. If you've got three persons you've got three objects of worship and you've got three gods. It's an impossibility to have three objects of worship without having three persons and three gods. The Bible says, I'm God alone by Myself. The Bible says God's invisible. God is a Spirit. There's only one God. There's only one Spirit. God is that Spirit.

All right, turn with me to Romans 1. We read over there, Verses 19 and 20, "Because that which may be known of God is manifested to them for God hath shewed it unto them for the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." And the Godhead dwelt in Christ. The Godhead was made visible. How? Through the Son. Not through some other person but through the Son whom He created through the virgin Mary.

Turn with me to I Corinthians 2:7-8. "But we speak the wisdom of God in a mystery." Now this is the wisdom of God. This is the mind of God speaking. This is the mind, hallelujah, of that Spirit that fills all in all, the invisible God. If God's a person, he's an invisible person. But the Bible says that He's an invisible God. Who dwelleth in a light, who hath not a locality. Listen to what this says. "But we speak the wisdom of God in a mystery even a hidden wisdom which God ordained before the world unto our glory which none other knew, for had they known it they would not have crucified the Lord of Glory." Did the Bible say that Jesus is the Spirit of Glory? God said that I am the Lord and beside me there is none else. If Jesus isn't God, if God isn't manifested in Christ, the Bible stands in contradiction when it states that all things were created by Christ. God said I created the heavens alone by myself. If He created them alone by Himself, and Jesus created them, who is Jesus but the God of Glory that created them all?

He'll get up here and point his finger and say I feel sorry that there's one here that denies that Jesus is the Son of the living God. But He is the Son of the Living God. I believe it tonight with all my heart. And I believe with an my heart that God dwells in Him the fullness thereof. And I believe with all my heart that we're born of the water and of the Spirit not by a corruptible seed but an incorruptible, hallelujah, that comes from on high. The Baptism of the Holy Ghost. The Bible says there's three that agree on the earth, the water, the blood and the Spirit. The Bible says without the shedding of blood there's no remission of sins. The Bible says that to preach and teach repentance and remission of sins in the name of Jesus. Peter said to be baptized in the name of Jesus. What for? For the remission of our sins. If that don't inter-lock that thing and make it so that anyone that's not baptized in the name of Jesus, has not been baptized according to Matthew 28:19 where it says to go into all the world and teach them and baptize them in the name. In the name. I'd like to repeat that all over and over again because there's just one name.

Name is singular. I'm a father, I'm a son and I'm a husband but that's not my name. My name is Vaughn. It's been used in derision at times but listen, it's still Vaughn. We've crucified the Lord of Glory and God said I'm alone by Myself. I want you to remember that. God said there's no God formed before me neither shall there;be after me and yet here comes His Son. Our Brother Wallace would have us believe that this person was God. Was it? No. The person was not God. The Spirit that dwelt in Him was God. The Son was the flesh that God dwelt in and yet we look at Christ. He said when you see me, you see the Father. How? Because you cannot separate the Spirit of God from the Son of God. Do you know why? Do you know why? Because it pleased the Father to dwell in Him. So, when you see Christ, who is the wisdom of God, the visible of the in-

visible, then you begin to realize that He's God manifested in the flesh. I don't know why he doesn't want to use that word manifested.—when the fullness of the Godhead was in Christ.

Now, turn with me to II Corinthians 5:19, and I want to read that. "To wit," now, before we get into this, "Therefore, if any man be in Christ, he's a new creature. Old things are passed away, behold, all things have become new and all things are of God who hath reconciled us to Himself by Jesus Christ and hath given to us the ministry of reconciliation. To wit, that God was in Christ reconciling the world unto Himself." Unto Himself. But who was Himself? He could only refer to his person by being in Christ. God was in Christ, the fullness of the Godhead, now, Mr. Wallace, he gets up here and says manifestation and fullness but he never has said that the fullness of the Godhead dwelt in any of us. Now, I want you to note that because the Bible says the Godhead dwells in Christ. We're filled with the fullness of the Spirit of God by the Holy Ghost but not the fullness of the Godhead because the Godhead was invisible but now is clearly seen by the things that are made, even Jesus.

Now, Jesus, over here in Mark 14:62. "And Jesus said, I am." He's again declaring that He's the great I AM. "And ye shall see the Son of man sitting on the right hand of Power and coming in the clouds of heaven." Thou shalt see the Son of Man sitting on the right hand of Power. Mr. Wallace got up here and said because that Jesus sat on the right hand of God, that made two persons. The Bible says the Gospel is the power of God. Now He's sitting on the right hand of Power. The Bible says there's no other Power but of God. But, Jesus comes along and he states in Matthew 28:18, "All power is given unto me." If all power was given unto Christ, where, in any other person was any power dwelling if it was all in Christ, Brother Wallace. Come on, Brother

Wallace, shake your head. Now, if all the power dwelt in Christ, where in any other person, if there are three persons, and all power dwelt in Christ, where's any power going to dwell? There's no power but of God and all power of God was given unto Christ because Christ was the wisdom and the power of God, and he's sitting on the right hand of power and you wouldn't call power a person and you wouldn't call Spirit a person. You'd call Spirit a Spirit. Jesus said a Spirit hath not flesh and bones like ye have seen me have. So, when He was sitting on the right hand of Power, someone says well, now there's where He's sitting on the right hand of God. He was sitting on the right hand of God, but it was the power of God which was Spirit-not person.

SIXTH NEGATIVE

Mr. Wallace

Now this discussion is about over and you have heard for the sixth time, the same speech. I think I could repeat it backwards and forwards with my eyes shut. The very first thing Vaughn says is "There's one God." Well, I've said that all the time. I never did say there are three Gods. I said the word "God" is plural. That is a term that describes the Godhead. The word God is plural and I gave proof for it, and the record will show it. We believe in one God. We say there are three persons in the Godhead. And he repeatedly said over and over, and I wrote it down, "God's not a person." Turn to Hebrews 1:3 (A.V.), and the Bible says, "He is the express image of His person." "God, who at sundry times spake unto the father through the prophets hath in these last days spoken unto us by His Son." There's God, the Father, and there's the Son. He said the Son is the express image of His *person*. Now, that's the language of the Bible. I'm sorry, Mr. Vaughn to have to embarrass you like this. Plainly, the Bible says it. It says God's a person. And then Vaughn gets up here and says, "Oh, Wallace says God's a person. He's not a person." I'm sorry, Mr. Vaughn, but I'll have to correct you; God is a person, Hebrews 1:3.

Now, then he went into another discussion of baptism. We baptize in the name of Christ. Vaughn has no monopoly on that. But he got up here and said you couldn't baptize in the name of Christ without saying it, yet he said he could baptize in the name of the Father, Son and Holy Spirit and not say it. He said, "I don't say that, as I can do it without saying it." Now if he could do that without saying it, why couldn't I do the other without

saying it, if I wanted to? You can baptize a man without calling over him either name or title. Now, the point is, God didn't set up any ceremony to be said over a man.

Now, look at this. He talked about a prepositional phrase. All right, let's see if he knows about it? The prepositional phrase, "baptizing them into the name," Vaughn said is singular. All right. "Father;" that's one. Your prepositional phrase modifies the Son. "Into the name of" the Son. That's another singular. Into the name of the Spirit. Your prepositional phrase modifies all three, and, Mr. Vaughn, those are nouns. If you'll look in your Bible, they're spelled with capitals. Each of them is spelled with capital letters. Go get your Bible and look at it. The prepositional phrase modifies God, modifies Christ, modifies the Holy Spirit. They're singular. That means, singular Father, singular Son, singular Holy Spirit. There's three, right there.

And Paul said that God is a person. So here are three persons. God is a person and Jesus is the image of God; so Jesus is a person. And I showed you last night, I used the arguments and the record will show it where I proved that the Spirit is a person. One of the arguments was that the Holy Spirit had the attributes of a person. He speaks and only a person can speak. I won't tell you what Vaughn said about that last night and I don't think he'll bring it up again. But the record will show it. Some of you, who were here last night, tell the rest of the folks that came for the first time tonight what Vaughn said. I don't want to bring it up. It's too embarrassing.

Now, "into the name" of the Father. That modifies all three. The name. But he said, "The only name was Jesus." And then, lo, and behold, he got over there in Isaiah where Isaiah said His name shall be called "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." But he said, "Oh, the New Testament said His name shall be called Jesus." It was. But, did

Isaiah tell the truth? Vaughn said, "Father is not a name." Do you know what a name is? Father's a noun and a noun is a name. I hate to embarrass you like this, Mr. Vaughn, but you asked for it. That's what it is. And I want you folks to know that. He doesn't seem to realize that Father is a noun and that Spirit's a noun, and a noun is a name.

He built up a theory of calling over a man a certain formula. The Bible doesn't say what to call over a man. My baptism doesn't depend on what some preacher said while he was baptizing me. I was baptized by the authority of God and of Christ and of the Holy Spirit, and regardless of what the preacher said, I did what the Lord wanted me to do. And I've shown you over, and over, and over, that Vaughn didn't even have that theory until 1914.

Now, he got to Ephesians 4. He should have left that alone. It says "one baptism," and he stood here and preached two. Now, one baptism, one faith—does that mean that they're the same act? "One God." I know there's one God, but there are three persons. God is the family name. That's the family name. It applies to them all. My name's Wallace, but I'm not the only person in the family, just one of them.

Now, he talked a lot about the right hand. Well, that passage explains itself. It just says He's on the right hand of God. It said He was seated on the right hand of God. Then he gets up here and said God was just power. That is not so.

And then lo, and behold, I showed you where he said all there was to Jesus, the Son, was just a body, and *then* he said when Christ died on the cross, that which returned to the Father was just a human spirit. I asked him "What was that which went back to the Father?" He said that was just a human spirit. The spirit of a man presented to God. So the final analysis of it all is that

Jesus was just a human being in both body and in spirit. Now, that's what they teach. That's what he stood right here and said. The record will show it. He said the spirit that was presented to the Father was just a human spirit. A human spirit presented to God and a human body placed in the tomb. There was nothing to Jesus Christ but just a human being. He doesn't even believe that Christ was God at all in any sense.

And then he goes back to those passages he's gone over and over and over, like Ecclesiastes 4:8 and Isaiah 44:6. "There is one that is alone, and he hath not a second." When he was talking about "Beside me there is none other," "The Preacher" was not talking about God at all. There's no reference to God. The Preacher was talking about a man who was an old bachelor. He had neither son nor brother. He lived alone. He tried to find happiness by being an old bachelor. It doesn't refer to God at all. And the other passage contrasted Jehovah with idolatry. That makes seven or eight times I've reminded Vaughn of this.

And then he talked about a burning bush. And he said, "Wallace doesn't like the word manifestation." Yes, I like the word manifestation, but I don't like the meaning he puts on it. I know what manifestation means. It doesn't mean identity. He stands up here and puts a meaning on manifestation that's not found in the Bible, the dictionary or anywhere except in the 23rd chapter of his imagination. Manifestation does not mean identity. God was manifested in the bush but the bush wasn't God. God was manifested in Christ, but Christ wasn't Jehovah.

Wallace: Now say amen.

Vaughn: Silence.

Wallace: Come on. Jehovah was manifested in the bush but the bush wasn't Jehovah. Say amen.

Vaughn: Amen.

Wallace: "Amen." God was manifested in Jesus, but Jesus wasn't Jehovah. Say Amen.

Vaughn: Silence.

Wallace: See? Do you see what I mean? By manifestation you mean identity. That doesn't mean that. Manifestation is my word, not yours.

Now he talks about the image of God. There's his only proof text. Paul says Christ was the image of God. That's right. And Vaughn says that means that Christ was Jehovah. That image means identity. Look, in the first chapter of Genesis God said, "Let us make man." To whom is He talking, Mr. Vaughn? "Let us make man in *our* image." Man is in the image of God and Vaughn says image means identity. If Christ is the image of Jehovah that means, says Vaughn, that Christ and Jehovah are the same person. Then if man is in the image of Jehovah, that would mean man is Jehovah, if Vaughn be correct. He deifies man and humanizes Christ. He makes Christ a human being and a human being God by his definition of image. I expected better things of you. I hope before you have another debate that you'll look up words like images and manifestations. Image doesn't mean identity. The Bible says man is in the image of God. Does that mean man is God? He says if Christ is the image of God that means that Christ is Jehovah—that means they're the same person. Then if man is in the image of God does that mean that a human being is the same person as God? If not, why not? Now, watch him get up and go over the word "image" again. That's all he's got and he doesn't have it now, because it's gone.

Now, Jesus and the Father are not the same person. John 12:28. Jesus prayed, "Father, glorify Thy name." He used a personal pronoun. Do you know what a personal pronoun is? It stands for a person. Now, there is

a person. " I " is first person, isn't it? " I " and " My " Father. " I . " "Father." "Thee," second person. "Thee," second person. That's what a personal pronoun is, if language means anything at all. "Pie," third person, "He the Spirit of Truth." Here is the first person, the second person, and 'the third person. These' personal pronouns show there are three persons. " I , " the one speaking. "Thee," the one spoken to. "He," the one spoken of. Now, what do personal pronouns mean? A personal pronoun stands for a person. And there are three personal pronouns describing three persons.

Mr. Vaughn argues that Jehovah and Christ are the same person, that they have the same name. Now, "God" does apply to all of them. That's the family name. But there are some distinctions in their names. In Revelation 14:1, John talks about the name of the Father, and the name of the Son. "And I saw, and behold the Lamb . . . having His name and the name of His Father written on their foreheads." They're distinguished.

The plurality of God is mentioned all along in the Bible. Genesis 3:22. The Lord said, "Behold, man has become one of *us*." Genesis 11:6, "Go, let *us* go down." And then again, "I heard the voice saying, whom shall I send and who will go for *us*." Now, that's plurality.

Now, then, in these closing moments, I want again to impress upon you these facts. That the Bible teaches a relationship between two. There's a Father and a Son. That relationship is taught. It cannot be denied. Vaughn says God's not a person. The Bible says He is. He is. God, the Father, teaches a relation of Father and Son. John 14:1. "We beheld the glory, the glory of the only begotten of the Father. No man hath seen God at any time but the only begotten Son." The Bible teaches a relation of Father and Son. "For God so loved the world that He gave His only begotten Son." God gave. Now, as the book of John closes, or nears its close, John says,

"But these are written that ye may believe that Jesus is the Christ the Son of God." There's a relation of Father and Son.

Secondly, the Father acknowledged the Lord Jesus Christ as His Son. I want you to remember that. The Father said, I have a Son. "And Jesus, when he was baptized went up straightward out of the water and lo, the heavens were opened unto Him and he saw the Spirit of God descending as a dove and coming upon Him and lo, a voice out of heaven saying, this is My beloved Son." The Father said, I have a Son. Matthew 17:5. "And while he was yet speaking, behold a bright cloud overshadowed them and behold a voice out of the cloud saying this is my beloved Son." That's what the Father said. Now what I want to show you is that the relationship of Father and Son is taught in the Bible. You know it would have saved us a lot of trouble if Vaughn had written the New Testament. He wouldn't have put that in there at all. He'd have fixed it differently. But the New Testament was written before 1914. Vaughn would have fixed it up differently. Vaughn would not have taught a relationship of Father and Son. But God, He knew what it means to have a Son, said, "I have a Son." Jesus knew what it meant to have a Father. While Christ was on the cross, He said, "My Father." He prayed in the garden, said, "I thank Thee, O, Father." To whom was He talking to Himself. Just talking to Himself." Wasn't that a joke to play on the people? Wasn't that a joke to play on the people round about?

Yes, there's a relationship of Father and Son taught in God's Word. The Father acknowledged the Lord Jesus Christ as His Son and the Father is acknowledged by the Son as His Father. "At that season, Jesus answered and said, "I thank Thee, Oh, Father." To whom was He talking? Was He talking to Himself. Wasn't that a joke to play on the people?

And then again, "All things have been delivered unto Me of My Father." Did He have a Father? He said he did.

Mr. Vaughn: Amen.

"And He went forth a little and fell on His face, saying, My Father, let this cup pass from Me." And the High Priest asked Him under oath, "Are you the Son of God?" and He said, "I am."

While ago, Mr. Vaughn read from Mark 14 where Christ said, "I am." Do you know what the verse just above this says? They asked Him, "Are you the Christ?" and He said, "I am." "A m" here is spelled with a little "a". He never could find "I am" in the New Testament spelled with a capital "A." You just go look at that "I am." He said, "I am" the Son of God. That's all that says. If Vaughn had been there he'd have said, "No, you're not. You're God Yourself. You're the Father and you're not the Son.

Christ said, "I appoint unto thee a Kingdom even as My Father appointed unto me." Then Jesus said in John 8:16, "For I'm not alone, but I and My Father that sent me." There's the sender and the sent. My Father sent me. Here's the sender and the sent. Did He send Himself? He said, "My Father is with me." Vaughn says, "Oh, you didn't have any Father. You're your own daddy."

I just get so amused at Vaughn trying to fix up a rule to destroy the relation of a Father and Son. To do this he gets off on "manifestation" and "image" and "fullness." That doesn't do him any good because "image," "fullness" and "manifestation" do not mean identity. He takes words and attaches meanings to them that have no such meanings at all. When Mary Baker Eddy brought out her system of Christian Science she couldn't tell it to us in the English language, so she made up here own dictionary. There's a part over in the back called the glos-

sary and she attaches meanings to words that you can't find in a dictionary. Mr. Vaughn attaches an assumed meaning to "manifestation," "fullness" and "image" and takes off. They don't mean any such things as he says. They have no such meaning at all.

Jesus Said, I'm not alone, there's someone with me. Here the Lord said, "My Father." Vaughn says, "Oh, you don't have any Father, you're by yourself." Now, look, Jesus said, "I have a Father." The Father said, "I have a Son." Jesus said, "I'm not by Myself." "My Father is with me." There are two, Vaughn says, "Oh, no, no, no, you're wrong." He said, "They're just one person." John said that's not so. Matthew said that's not so. Luke said that's not so. Paul said that's not so. The Holy Spirit said that's not so. God Almighty said that's not so. Jesus Christ said that's not so. Vaughn said, "Oh, I know it's so anyhow." Now, you watch him get back up here in his ten minutes and try to explain the relation of Father and Son. If there is anything in the Bible that's plainly taught it is the relation of Father and Son, between God and Christ.

And then, again. Jesus said, 8:17 of John, "Yea and in your law it is written that the witness of two men is true." "That's the Mosaic law. They had to have two men or two witnesses to establish a fact. Jesus said, "And I am He that beareth witness of Myself and the Father that sent me beareth witness." The Father that sent me. There's the sender and the sent. Who sent Christ? Did he send Himself? Did He send Himself? Is it not strange that the Lord didn't know how to use words like Vaughn does? "The Father sent me." Now, He said, "Two that bear witness." "I'm one witness and My Father's another." There are two, John 8:17, right there. That's enough to forever settle the proposition with us. I don't even have to prove that the Holy Spirit is a person. That'll fix Vaughn's proposition forever, right here in John 8:17. I've proved that, and that'll settle it forever.

Here the Lord said, "Here are two " I " and My Father." That's what it says in John 8:17. And then he'll get up here and say, "Well, Christ is His own Father and His own Son." Then he'll take off on "fullness" and "image" and "manifestation," and those words do not mean what he says they mean. They don't mean any such thing. His doctrine is built upon definitions attached to Bible words that have no such meaning in the Bible or out of the Bible. Isn't it strange that a man would want to preach a doctrine that requires him to make up definitions to the words he uses? He ought to talk to us in English. We know what these English words mean. Christ said, "My Father is with Me. I'm not by Myself." Vaughn says, "Yes, you are, Lord; you're by yourself. You're your own Father, your own Son. There's no one but you." I hate to embarrass you like this, Mr. Vaughn, but that's what the Lord said about this and I have to -ell these folk what He says.

And then again, "These things spake Jesus and lifted up His eyes to heaven and said, The hour is come, glorify Thy Son." Why did He look up to heaven? Was he playing a joke on the people? Why was He looking up to heaven? Wasn't His Father in heaven? Why did He say, "My Father?" Was He talking to Himself. Isn't that a way to mislead His children? Suppose some little boy comes around here and I pretend I have a Son, if I don't have one, and I say, "my son." Somebody says, "Where's your son, Brother Wallace?" Then I say, "I'm my son."

Wallace: Am I my own son?

Vaughn: Sure you are.

Wallace: Are you your own daddy?

Vaughn: Silence.

Wallace: Are you your own daddy?

Vaughn and Waters: (Nod, "Yes.")

Wallace: Here they are over here now claiming to be their own daddies. And then talk confusion. If they knew the meaning of the word "son," they wouldn't say that. I've tried to get them to get a dictionary and read the definition of the word "son" to you. I asked that of them when this debate started.

Now, all in the world I need to prove to you is that the New Testament teaches a relation of Father and Son between God and Christ. Jesus said, "And now, Father, glorify Thou Me." Glorify Thou Me.

And then, again, the fact that God, the Father, is the Father of the Lord Jesus Christ was acknowledged by Christ. That's the impression He made on the people anyhow.

"And Simon Peter answered and said," . . . now, here's one of the apostles; poor Peter, Vaughn ought to have straightened him out. He'd been with the Lord all along. The Lord said, "But who say ye that I am?" Peter said, "Thou art the Christ, the *Son* of the Living God." Poor Peter . . . Poor Peter. Didn't they pull a joke on him? Why didn't the Lord say, "Oh, no, no, no, no, no, I'm not a son, I'm my own Father. I'm not the Son of the living God." Now here Peter thought there was a relation of Father and Son. Now, if Vaughn had been there he'd have said, "No, you're wrong He is just a manifestation." He'd have said, "Oh, no, Christ, you're just a manifestation." And he'd have meant by manifestation, identity. When you go home from this debate, you remember that the New Testament teaches a relation of Father and Son. The Father said, "I have a Son." And the Son says, "I have a Father." And the people round about caught on and one of His own Apostles said, "You're the Son of God." And the Centurion, Mark 15:29, said, "Truly, this was the Son of God." And you know John the Baptist thought He was, too. And John the Baptist said, "I see and have borne witness that this

is the Son of God." Peter said Jesus was the Son of God. Vaughn said just a manifestation. John the Baptist said Jesus was the son of God. Vaughn said just a manifestation. Matthew said Jesus was the Son of God. Vaughn said just a manifestation. The Holy Spirit said Jesus was the Son of God. Mr. Vaughn said just a manifestation.

God, Christ, the Holy Spirit, Matthew, Mark, Luke, John the Baptist, Peter all say that there is a relation of Father and Son. Vaughn said it's just a manifestation.

Now, then, I want you to realize and remember this, when you go home tonight, that here stood a man that said that all there was to Jesus Christ was a body. As a son, Christ was just a body and that when the Spirit left Christ, it was just a human spirit.

My friends and neighbors in this community, I want you to realize that I'm here pleading for the Christ. Here sits a man who denies the greatest fundamental fact of the Bible, that upon which the whole is built, that Christ is the Son of God. Yes, and all this in the name of religion. I'm not out here just debating to be debating. I'm out here to defend the Christ who came into the world. God sent him. Vaughn said He didn't send Him, He just sent Himself. Just sent Himself. Here sits a man that denies that relation. Somebody says to me, "Well, I don't think people ought to be debating about these things." But what do you want me to do, neighbor? What do you want my brethren to do? When a man in the community gets up and challenges people who recognize God, the Father, and recognize God, the Son, he will be met. Any man that will get up here and deny that Jesus Christ had a Father, and that He was a Son, needs to be exposed. What do you want me to do? I'm not a professional debater. I'm an evangelist. But I'll tell you right now, when a man attacks my Christ, I'm going to defend Him just as long as there's breath within me. And here sit men tonight who have, over and over, from the first night of this debate to the last, tried to destroy

the relation of Father and Son. Over and over, they've tried to destroy it. Why? In order to get to lead a man out in the water and say a ceremony over him. I've told you that they didn't have that hobby till 1914. What did he say about that? I read it to you out of his constitution. Nobody thought about that till 1914. And then they claim the Holy Ghost gave it to them. It wasn't a Holy Ghost. If it was a ghost, it wasn't holy. It was the wrong ghost. Any ghost that would teach that, or spirit, is an evil spirit. That's not religion at all.

You say that's hard? Of course, it's hard. When I find men going out here in the community and denying the relation of Father and Son, I'll be hard on them. Isn't it strange that the writers of the New Testament didn't know what Vaughn knows? Fifty-four times, I read last night, in three verses from the Gospel of John where the Father and Son are mentioned. Now, if Vaughn had written that, he'd have fixed it different. Aren't you glad he didn't fix our New Testament? Aren't you glad you have the book of God? And when you read down there and it says "Father," you may be assured there's a Father.

And they can't even pray without contradicting their theory. One of his men, Mr. Brafford, is gone tonight, I don't know whether by accident or design. But he got up to lead a prayer and started out, "Our Father," and closed "In Jesus' name." I notice the rest of them have gotten straightened out.

Now, here is a man, and I want you to get it, that has denied the relationship of the Father and His Son.

There is a plural use of the word "God." There's no need for him to take up a passage that describes one in the Godhead and say that's all the Bible says about it, and that's what he does. That's all he's done. And he's taken some passages, like in Ecclesiastes, that don't refer

to God at all, and then takes off and denies these great and basic principles of the Bible.

Mr. Waters: Times up.

Mr'. Wallace: How's that? Is my time up?

Mr. Murphy: You have two minutes yet.

Mr. Wallace: Two minutes?

Mr. Murphy: Yes, sir.

Mr. Wallace: All right, now the Spirit. Acts 5:3-4. The word God is applied to the Holy Spirit, too. "Thou hast not lied unto man but unto God. Why did you think to try the Spirit?" Now, the word "God" applies to all, so believe it. Yes, the word "God" applies to all three persons. There's one object of worship; there are three persons in the Godhead. And it's not just manifestations. Christ was an actual person and He had a Father. He said he did. God is a person. Hebrew 1:3. The Bible actually says "person." And God said, "I have a Son." Was the Son a person? Is your son a person? God is a person. That's the language of the Bible, Hebrew 1:3. And he said the Son was the express image of His person. Vaughn destroys that in order to come into your community and try to get you out in the water to say a ceremony over you. And he hasn't read yet where God told you to say any certain ceremony. Christ told us what to *do*. Vaughn said I couldn't do it without saying it but he doesn't say it and he doesn't do what Jesus said. I've said they don't baptize and I'll tell you the reason they don't baptize. They don't believe that Jesus Christ is the Son of God.

Mr. Murphy: Time's up, Brother Wallace.

Mr. Wallace: How's that?

Mr. Murphy: Time's up.

Mr. Wallace: Thank you. He has ten minutes and then I have ten and we'll go home.

MR. VAUGHN'S THIRD REBUTTAL:

I do not know why that Mr. Wallace continues on a tirade against me saying that Jesus is the Son of God, saying that I do not say it. He spends most of his time proving to you that there is a Father and there is a Son. We acknowledge that fact very simply because I John 2:23 states, he that hath the Son, hath the Father. We have the Son. We have the Father. Jesus was the Son of God. In all respects to what Mr. Wallace has said, I'm sorry that he continues his tirade against me and states that I say Jesus is not the Son of God and I continually say that Jesus is the Son of God. He does not explain how that he is the Son of God but I have tried my best to explain to you that Jesus is the Son of God, but there are certain scriptures in the Word of God that states that He is the Father. For how could He be the Father and still be the son of God. I've got to truthfully look into that scripture and find an answer for it. Mr. Wallace fails to find an answer how that He could be with the Father in the beginning of time. He was with God in word. In the beginning was the Word and the Word was with God, and the Word was God.

Now, Jesus was born not of blood nor of the will of the flesh, nor of the will of man but of God. He was called the Son of God and yet He was called the Son of man. He had a two-fold, as it were, personality or manifestation of himself to the world. He was God manifested in the form of man. Our God shall come. In Israel, the Jews looked for the Messiah. Jesus said, If you don't believe that I am He, you'll die in your sins. I'm sorry tonight, that our Brother Wallace has taken such a tirade against us and our quoting of the scriptures. I wish tonight that he would believe that Jesus is the Mighty God, because he'll die in sin if he does not. Because God said in

Isaiah 52:6, "In that day ye shall know that it is I. My people shall know my name." And I'm glad for the marvelous revelation of Jesus' name in baptism which the Apostles baptized the whole Christian world. During the period, of Catholicism they took up the form of baptism of Father, Son and Holy Ghost. And not this marvelous revelation that Peter had on the day of Pentecost. Peter had received the commandment from Christ. He was the one 'that was told to go into all the world and baptize folks in the name of the Lord, in the name of the Father, and of the Son, and of the Holy Ghost. When he went out and baptized, he went out and baptized in the name of Jesus Christ. He had received the commandment. He baptized in Jesus' name. Listen, we've received that commandment and when we go to baptize, I want you to realize that we must baptize in the precious name of Jesus.

Now, he stated that the bush was not God because God spoke through the bush. The bush was not a person but Jesus was a person. God was not a person but He was a Spirit, the Bible calls Him a Spirit. Now, how does this come about? What is the meaning of all these things? The trinity doctrine is man's feeble attempt to try and get paganism and the people of this world in their worship of many Gods and many Lords, to bring to them at least three. But God says I'm alone by myself. To solve the great mystery of the incarnate God, we've got to look into how that Jesus was the Father. How could He be called God and still be the Son? How could he be there in that land and how could He say as He said in John 3:13? "And no man hath ascended up to heaven but He that came down from heaven even the Son of man which is in heaven." Here He was standing here before the people. He said no man hath ascended up to heaven save He that came down from heaven which even now is in heaven. How are we going to explain those marvelous scriptures if we just continually say that

God had a Son, that the Father had a Son and the Son had a Father? They go on, I could take the Bible just as our Mr. Wallace has done and I could say and quote all those scriptures that the Son had a Father and the Father had a Son but I've got to explain how this came about. The Bible explains it.

Somebody's attempted to come along and try to destroy the mighty truths of Jesus being our all in all, that we're complete in Him which is the head of all principalities and powers for in Him, hallelujah, dwells all the fullness of the Godhead. It was Jesus that died. It was Jesus that was our Savior. It was Jesus that ascended up on high. It was Jesus that said I'll come again hallelujah, and He said I'll be in you. And I'm glad tonight that our God has come. He has baptized us with the precious Holy Ghost and fire. He's let us know His name. He said in Isaiah 52:6. He said, "My people shall know my name." There shall be one Lord. My name shall be one. My people shall know my name. Oh, hallelujah, I thank God that Jesus was the name of the Father, and of the Son and of the Holy Ghost. He said that the name of the Father, the name of the Son and the name of the Holy Ghost are three but the Bible says just name, singular, of the Father and of the Son and of the Holy Ghost. Three manifestations, three prepositional phrases that describes but only one name. Hallelujah, my people shall know my name, from out of Zion shall My Holy One come. From out of Zion, the Holy One came, hallelujah, and he suffered and He bled and He died that you and I might come to Him and make peace with God, the Father, Hallelujah, how? through that flesh. He says God's the Father and Jesus is the Son but he doesn't explain how that God is only a Spirit and He dwelt in His Son and His Son was a sacrifice for our sins, hallelujah, the Bible says that without the shedding of blood there could be no remission of sins and He said that He was a

lamb, hallelujah, slain from the very foundation of the world.

Yes, this Jesus that we preach to you tonight, we've been coming night after night, trying to tell you about, and just tell you who he is, that- he's the most wonderful, the most glorious Counsellor, the Almighty God, hallelujah, The Prince of Peace and He's the one that's coming again one of these days in the clouds of glory. He's going to take His people, those that's called by His name. The Bible says that he has appeared unto the Gentiles to take out of them a people for His name's sake. Oh, if we've taken on that precious name of Jesus. Listen, we have Bible study on Thursday nights down there at our little church at 5150 Carr Street. We invite each and every one of you to come down and visit with us and be with us and we'll be glad to take the Word of God, leave man's theories and man's ideas out, take the word of God and look to them. We invite you down. We hope to see you all again some time. Maybe we can come together. I like these discussions for the Bible says, come let us reason together. Though your sins be as scarlet, hallelujah, they shall be made white as snow. What by? By the precious blood of the Lord Jesus Christ. By the blood that was shed on the Cross. We've got a propitiation for our sins. We can come to Him, hallelujah, and He can be in us. The hope of glory. The Bible said over here that this Son, this one that was coming, "and I knew Him not but that he that sent me to baptize with water the same said unto me upon whom thou shalt see the Spirit descending, (*Mr. Murphy: Time.*) remaining on Him, the same is He which baptizes with the Holy Ghost." Come and visit us. Thank you, every one. Thank God. Amen.

MR. WALLACE'S THIRD REBUTTAL

Now, for just ten minutes, I want to talk to you about some of these things. I'm glad that I hold to a faith that

at least I can talk without contradicting myself. They haven't yet learned, and I'm sorry to say it, just the elementary use of words. He said God is holy in personality. Do you know what *personality* means? Can you say personality without saying person? Just think about that. They can't even talk without flatly contradicting about everything they say.

And then he said the Catholics gave the doctrine or teaching about baptizing in the name of the Father, Son and Holy Spirit. Now, the Catholics didn't write Matthew. I'm sorry, Mr. Vaughn, that you give the Catholics that much courtesy. They say, "we gave you the Bible." They didn't give us the Bible. He got up here and said the Catholics were first to teach that. You've got Matthew 28:19. Look at it. And that was in there long before the Catholics were born. Before they ever started. And I'm sorry to have to rebuke Mr. Vaughn, and if he weren't reflecting on the Word of God, I wouldn't do it. And I want you to, as you go home tonight, to remember that the Catholics didn't write Matthew 28:19. They didn't write it. They didn't give it to us. God gave it. Jesus Christ said it. The Holy Spirit recorded it. And he'll get up here and try to say the Catholics gave it to you. Shame on you, Mr. Vaughn.

Now, he said, "Well, Brother Wallace can't explain how." I don't have to explain how. I've read to you about the persons in the Godhead. I can believe it. I can believe what the Bible says.

Now, let me look at John, the first chapter. He begins here in John. In the beginning was the Word. That's one. And the Word was *with*. I asked him the other night if he know what *with* means. Suppose I say Mr. Vaughn came *with* Mr. Waters and he says that proves they're the same person.

Wallace: Who is with you?

Vaughn: Silence.

Wallace: Who is with you, Mr. Vaughn, up here?

Vaughn: Silence.

Wallace: Who is with you?

Vaughn: Silence.

In the beginning was the Word. The Word was *with* God.

Wallace: Can you count to two?

Vaughn: Silence.

I told you last night to stay out of John. That'll ruin you.

Now, in that same connection, "There came a man sent from God whose name was John." God sent John the Baptist. Does that prove John the Baptist was God? I came right on down here into John 8:42, "And Jesus said unto them, If God were your Father ye would love me for I came forth and come *from*" Do you know what *from* means, Mr. Vaughn? I came *from* God. "*For neither* am I come of Myself, but He *sent* me." Now, Vaughn said, "Jehovah sent Jesus, and that means Jehovah and Jesus are the same person." That same book says God sent John the Baptist. Does that prove John the Baptist was Jesus Christ? Did Jesus baptize Himself? Did he? Look, Jesus said I came *from* God.—*From* God. Did he? Or did He bring God with him. That very text that you use forever destroys your doctrine. In the beginning was the Word. He was with God. And the Word, Christ, was made flesh and dwelt among us. God and the Word. God and Christ. And God sent Jesus. 'I' came *from* Him. *From* Him. But Vaughn says, "explain it, Brother Wallace" I'll tell you what John said. John started his book by saying there are *two* and in the last part of his book here's what he says, "That many other signs truly

did Jesus in the presence of His disciples which are not written in this book but these are written that ye may believe." Vaughn said, "Wallace, explain it." John told you to *believe* it. John knew how to talk. When John said Christ came *from* God, he meant He came *from* God. If I came from town do I leave the town or bring it with me? If I'm *with* somebody, is there just one person? And John said I wrote this that you might *believe* it. Now, you go home tonight and believe it. That was what It's written for, that you may believe that Jesus Christ—that Jesus is the Christ the *Son* of God. Yes, the *SON* of the one whom He left. He said, I've left Him. I was with Him, I left Him. He sent Me. I came from Him. John said, I want you to believe it. Vaughn says, "I'm not going to do it I'm going to prove that you didn't leave Him that you came yourself. Just one person."

Now, he says, "Wallace says I don't believe He's the Son of God." It's not enough for a man to get up and say I believe that Jesus is the Son of God and then at the same time destroy the relation of Father and Son. How can you have Father and Son without two persons? Just think about it. The word "son" and the word "father." If he just knew the meaning of those words, he could see there are two. That's the reason that their explanations and definitions are not what God gave. You don't need his explanations. You need to believe what the Bible says about it. He can't fix that.

When you go home tonight, and as you leave this building, you remember that Jesus came *from* His Father.

Wallace: I hope some day, Mr. Vaughn, that you come to believe like John told you to, that Jesus left His Father. Jesus said "He sent Me." "I came from Him." And down there in your meetings when you hold them down there, I hope you go back down there to your people and say, "People, Jesus came from God. He was with Him. He came from Him and He went back to Him."

Someone in Audience: Amen.

Wallace: Amen. That is right. That is the most sensible amen I've heard tonight. But Vaughn said, "He wasn't with God, He was by Himself. He didn't come from God-there wasn't anybody left, He was down here. He didn't go back to somebody, there wasn't anybody up there. Wasn't anybody up there." Now, that is what they teach.

And then how do they try to prove it? They take a passage that refers to Jehovah and take off as if that is all God said about it, as if that's all in the world that was said. And then in Matthew 28, Jesus said, "go teach all nations baptizing them into the name of the Father and of the Son and the Holy Spirit." The prepositional phrase "into the name" is modified by the prepositional phrases "of the Father," "Of the Son," and "Of the Holy Spirit." Into the name of the Father, one person, name of the Son, another, name of the Spirit, another. Father, Son and Spirit are all nouns, hence names. Vaughn said, "the Catholics gave us that." Shame on you, Mr. Vaughn.

Somebody said, "Well, you're too hard." Let me tell you. There's no way to be too hard on a man that will stand up here and say that Matthew 28:19 was given to the world by the Catholic Church. And I hope and pray that some day Mr. Vaughn you will come to believe that this is the Word of God and not the doctrine of the Catholic, Church.

Wallace: I am sorry to have to come into a community and feel required to rebuke a man after this fashion.

Man in Audience: Amen.

But I have no choice. When a man stands up here and says the Book of Matthews is just a Catholic book, what am I going to say? I am going to tell him it's not so. It's the Word of God, that's what it is.

Now, may God bless you. I love your hearts and your souls. And to these people identified with Mr. Vaughn: Someday I hope you come to realize the relation of the Father and the Son; that you come to believe in Christ; that you recognize Matthew 28:19 as not the Catholic doctrine and then we can march together preaching the Gospel of the Son of God.

Of all things, and I say it again, that I've ever faced in my ministry, this is the climax, to be called into a community to discuss with a man who claims to be a preacher, who will reflect on the Bible after the fashion you have heard tonight. He destroys the relationship of the Father, and Son, making Jesus just a mockery.

Bro. Murphy: Time up.

Wallace: Okay, God bless you, and good night.

MR. WATERS' CLOSING REMARKS AFTER THE DEBATE

Thank you, Brother Wallace. We want to thank each and every one, tonight, for your patience, your kindness, and for the wonderful Godly spirit that's been shown through all of this debate, on both sides, praise the Lord, and the meekness and the humbleness and the fruits of the Spirit that have been manifested. Praise the Lord.

Shall we at this time bow our heads. I'm going to ask Brother Vaughn to dismiss us in prayer. Shall we stand?

Vaughn: Our most gracious Lord Jesus Christ, our Savior, we come to Thee tonight and we thank Thee that we're able to know Thee and to know Thee as light, because in Thee was the light, the life of men. God, help us to know the truth for the truth shall set us free. Let us feel Thee moving in our hearts from hour to hour. Lord, help us to come together, hallelujah, in accepting Thee and Thy Word, and Thy ways, for Thou art the truth, and Thou art the way and Thou art the one in whom all fullness dwells. We thank Thee, Lord Jesus. Amen.