

**DEBATE  
NOTES**

**ON**

**HOLY GHOST BAPTISM**

**BY RAY HAWK**

## DEDICATION

*This work is dedicated to the bishops of the East Gadsden church of Christ, who supported me in every way throughout this debate. We need more men in the eldership like Melvin Blessing, W. L. Cothran, Johnnie Headrick, Curtis McMahan, John Miller, and Dr. Joe Wallace.*

*I also dedicate this work to my wonderful wife, Mary Nell, and my two sons, Donald Ray and Mark Len, who supported me in so many ways during my time of preparation. Their understanding and patience will always be appreciated.*

*I dedicate this booklet to the many, many fine evangelists who helped me in so many ways. Men such as Franklin Camp, Fred House, Henry McCaghren, Jimmy Vest, Sorrell Wesson, Jr. and William Woodson and many others.*

*I dedicate this work to those fine men who will use part or all of it to defeat the errors of Pentecostalism.*

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## DEBATE NOTES ON HOLY GHOST BAPTISM, FOR CHURCH OF GOD AND UNITED PENTECOSTAL ARGUMENTS

The scriptures teach that Holy Spirit baptism was given only to the apostles and the household of Cornelius and is not promised to believers today.\*

*\*This is the proposition I signed to debate Mr. E. J. Reynolds of the Church of God on October 15, 16, 1973. I signed the proposition in November, 1972. Between those dates I changed my position on Acts 2:38 and related matters. Although I do not now believe the above proposition is correct in its wording, I was forced to defend it as stated. However, these notes will be prepared proving and defending the above proposition without the expression we have italicized.*

### PROPOSITION DEFINED

1. The scriptures: Specifically the 27 New Testament books.
2. Teach: To impart knowledge; instruction.
3. That Holy Spirit baptism: The immersion of the Spirit upon those God has chosen or appointed to receive it: Acts 1:5-8; 2:1-4; 9:17; 2 Cor.12:11, 12.
4. Was given only to the apostles: That is, only the apostles received the baptism of the Spirit, Acts 2:1-4; 9:17.
5. And is not promised to believers today: I mean the Christian does not receive this baptism today.

### QUESTIONS

#### QUESTIONS GIVEN TO MR. E. J. REYNOLDS

1. Since Jesus set the Apostolic Office in the church ON EARTH, 1 Cor.12:28, where does this office continue today ON EARTH and what are the names of the Apostles ON EARTH and their addresses ON EARTH, and if they are not ON EARTH today, who took them out?

E. J.'S REPLY: 1 Cor.12:28 teaches they are still in the church. If anyone took them out, you did! UPC: TOM SHARP: Not relevant to the proposition.

REPLY: I know they are still in the church, but are they still in the church ON EARTH? No reply from Church of God or UPC. They knew if they replied, they would have to admit that if apostles or not in the church ON EARTH today neither are miracles. Miracles were set in the church on earth as apostles were set in church on earth, 1 Cor.12:28. But, apostles not in church on earth today, therefore God took them out. Just as apostles not in church on earth today, so miracles are not in the church on earth today. God took them out, 1 Cor.13:8-10; Eph.4:11-13. The apostles and miracles are still in the church, but in the church on earth today IN THE BIBLE!

2. Why does the United Pentecostal Church and the Church of God teach doctrines that contradict one another and yet both churches claim Holy Ghost baptism and inspiration for their doctrines?

E. J.'S REPLY: We preach the truth in the Church of God. Men may disagree on

doctrines in the Bible as Paul and Peter disagreed on circumcision and Paul and Barnabas disagreed in Acts 15. UPC: Henry McCaghren asked Tom Sharp about the same question, only from a difference standpoint. Their answers are about the same.

REPLY: Chart No.14 *DID THE SPIRIT LEAD PAUL AND PETER INTO DIFFERENCES?*

1. What did Paul teach as doctrine IN THE SPIRIT that contradicted what Peter taught as doctrine IN THE SPIRIT?
2. What did Paul teach as doctrine IN THE SPIRIT that contradicted what Barnabas taught as doctrine IN THE SPIRIT?
3. Paul rebuked Peter over Peter's conduct, not his doctrinal teaching. In fact, Peter failed to practice what he taught: Acts 10:34,35.
4. Paul and Barnabas disagreed over a personality (Mark), not over doctrine: Acts 15:36-39.

GENE DISAGREES WITH SHARP ON DOCTRINAL MATTERS WHICH BOTH SAY THE HOLY GHOST GUIDED THEM INTO! GENE DISAGREES WITH BATTS, FRANKS, AND NO DOUBT WITH SMITH AND BOWDLE ON SOME DOCTRINAL MATTERS. TRUE HOLY GHOST BAPTIZED AND GUIDED. MEN DID NOT CONTRADICT ONE ANOTHER IN DOCTRINAL MATTERS!

I accused Mr. Reynolds of blaspheming by implying the Spirit led men into contradictory doctrines.

3. *Since miracles, signs and wonders were given to confirm the word (Heb.2:3, 4), and since Paul did not come in word only, but in power (1 Thess.1:5), will you confirm your word with power tonight?*

E. J.'S REPLY: I'll preach the truth. I will confirm my word with THE Word. My sign is the Word of God. UPC: I am not here to do extra-Biblical things.

REPLY: Chart No.26 *GENE'S PRACTICE IS BACKWARD TO THE NEW TESTAMENT*

*Apostle Paul*

*E. J. Reynolds*

- |   |   |
|---|---|
| 1. Paul performed miracles to prove he preached the Word  | 1. Gene uses the Bible to prove he can do miracles                  |
| 2. Paul performed miracles which proved beyond a shadow of a doubt that he had what he claimed he had | 2. Gene uses the Bible to prove he was baptized with the Holy Ghost |

GENE, WHY DON'T YOU PROVE YOU HAVE WHAT YOU CLAIM YOU HAVE LIKE PAUL PROVED HE HAD BY WHAT HE CLAIMED HE HAD?

I pressed Mr. Reynolds with 1 Thess.1:5, as did brother McCaghren with Tom Sharp. They had word only, but Paul and others had POWER!

4. *Do you believe that Joel 2:28,29 was fulfilled COMPLETELY in Acts 2?*

E. J.'S REPLY: "NO."

5. *Do you believe that everyone included in Mark 1:5-8 received Holy Ghost*

*baptism, and if not, what passage(s) would you cite to exclude some from receiving it?*

E. J.'S REPLY: I do not necessarily believe everyone received Holy Ghost baptism in Mark 1:5-8.

REPLY: If he had said, "YES," then Matt.3:11,12 shows that same group received fire. If everyone baptized by John received Holy Ghost baptism, it would also follow that they also received the fire. This fire, according to Matt.3:10 would be the destruction by fire. This refers to the destruction of Jerusalem, Matt.24. Since he replied as he did above, he could not later say everyone baptized by John was baptized with the Spirit. The same reasoning will work against the UPC.

*6. You said Albert Batts was anointed by the Spirit in a radio sermon, and last night you said Acts 15 and Gal.2 would show that Holy Ghost baptized men could teach contradictory doctrines. Do you now believe what Albert Batts said, per chart 13b, is the truth, and do you believe Holy Ghost baptized Tom Sharp is teaching truth on the Godhead?*

E. J.'S REPLY: This has nothing to do with the proposition.

Reply: Chart 13b. ALBERT BATTS ON ALL FLESH

"The Spirit will be poured out in the last days upon all flesh. Well, I'm glad he reminded me of it, the Bible actually does teach that, brother, even on the bear and on the lion, even on the snake. You know in the days of Noah, they wouldn't, the people grieved and vexed the Holy Spirit and wouldn't receive and honor Him and God had to fill the ark with something and so the Spirit moved upon the wild beast and gathered them into the ark. As it was, so shall it be. And if you will read your Bibles, it teaches that a little child will play with a snake, and lead a leopard and the lion and the ox shall eat straw together and nations will learn war no more and nothing shall hurt nor destroy in all my holy mountain saith the Lord. So if the people won't let God pour His Spirit out on them He will pour out His Spirit on the beast of the earth. You can laugh that off if you want to, but it's in Grandma's Bible and brother Sutton's too. Amen." Albert Batts, Albertville Debate, 1965.

The Church of God believes the Holy Ghost baptism is not poured out upon a person until he is first saved! If God will pour out His Spirit upon snakes, does that mean they will be saved prior to that pouring out? Batts says that is Bible in his above statement. If so, it is not opinion! However, Reynolds would not accept Batts' statement. Why not if it is Bible?

*7. In the first century the church knew the names of the Apostles ON EARTH and their EARTHLY ABODE. Since Jesus set the Apostolic Office in the church ON EARTH, 1 Cor.12:28, where does this office continue today ON EARTH and what are the names of the Apostles ON EARTH and their addresses ON EARTH, and if they are not ON EARTH today, who took them out, and why don't you know who the Apostles are ON EARTH TODAY and their addresses, since you claim to be IN THE CHURCH?*

E. J.'S REPLY: Are you an evangelist per Eph.4:11? Do you know the names and addresses of all the evangelists on earth? UPC: This is essentially the same reply given by Tom Sharp to Henry McCaghren.

REPLY: I am not an evangelist like first century evangelists in that I cannot reveal the mind of Christ *by inspiration which is direct, nor confirm it with signs, miracles and wonders.* Neither can my opponent. Although I don't know the names and addresses of all evangelists in the churches of Christ, I do know many of them through PREACHERS OF TODAY, VOLS. II, III and through my personal acquaintances. However, my opponent cannot give us one apostle on earth he knows personally or the address of any apostle on earth. No apostles - no miracles ON EARTH! Who took them out of the church ON EARTH? God did!

8. *In reply to my question No.3 which reads, Since miracles, signs and wonders were given to confirm the word (Heb.2:3,4), and since Paul did not come in word only, but in power (1 Thess.1:5), will you confirm your word with power tonight, you said, "YES," you confirmed the word by THE Word. Is that HOW real Holy Ghost baptized or Holy Ghost anointed or Holy Ghost inspired men confirmed the word in the first century?*

E. J.'S REPLY: "Yes." I preach the gospel just like Peter preached the gospel on Pentecost without miracles.

REPLY: Heb.2:3,4; Mk.16:17-20. Peter and the others began with one of the signs of Mk.16:17,18 and then preached. Gene cannot do any of the signs, especially handling snakes or drinking poison.

9. *Since you said Acts 2:38,39, relating to the gift of the Holy Ghost, was parallel to John 7:37-39 and Mark 16:16-20, are you a believer per Mark 16:17,18, and if not, do you not admit that Acts 2:38,39, as relating to the gift of the Holy Ghost, was limited to the first century?*

E. J.'S REPLY: It is not limited to the first century and it is for every qualified Christian today, Acts 2:38,39. UPC: Must have Holy Ghost baptism to be saved. Then and now.

REPLY: Mr. Reynolds says it is limited. If he is a believer, he will do what believers did in Mark 16:17,18. Since he will not, he is either an unbeliever or Holy Ghost baptism cannot be received today. Which way is it? UPC: If Holy Ghost baptism is essential to salvation, then everyone who is saved can drink poison and handle snakes. If they can't, without harm, then they are not yet saved!! Who can practice Mark 16:17,18 successfully today???

10. *In answer to my charts on John 14:26; 16:13; Matt.10; Mk.13; Lk.12;21; Stephen's miracles, Paul's miracles, Jesus' miracles, Peter's miracles as compared with your powerlessness, you said you would not do these frivolous things and monkeyshines. Were Jesus' miracles by which he was approved, Acts 2:22, frivolous and monkeyshines? Were Paul's? Peter's?*

E. J.'S REPLY: They were not. I didn't call the Lord's work that.

REPLY: He stated he would not do the frivolous things I called on him to do,

nor pull the monkeyshines I wanted to involve him in. I had shown where Jesus, anointed with the Holy Spirit, Acts 10:38, walked on water, turned water to wine, fed thousands with loaves and fishes, and etc. This is what he had reference to.

#### GENE'S QUESTIONS TO ME DURING THE DEBATE

1. *If Holy Ghost baptism ceased in A. D. 64, then how do you account (1) for the miraculous in the later ministries of Peter and Paul; (2) for the inspiration of the books of Hebrews, 1 and 2 Peter, 1, 2, and 3 John, Jude and Revelation; and (3) for the promise of Acts 2:38,39, "even as many as the Lord our God shall call"?*

REPLY: Although the event of Holy Ghost baptism ceased, the gift or power derived from that baptism upon the apostles did not cease until the purpose of that baptism had ceased. (2) Inspiration did not cease until the purpose of that inspiration was completed. (3) God continued to call during the period He purposed to call. This part of Gene's question will be more completely answered later on.

2. *How do you account for Holy Ghost baptism in Acts 8:15-17 and 19:2-6 in the case of people who were already saved?*

REPLY: Gene *assumes* these passages are Holy Ghost baptism. He must prove it.

3. *What scripture explicitly teaches that the nine spiritual gifts of 1 Cor. 12 were to cease?*

REPLY: 1 Cor.13:8-10 and Eph.4:11-13.

4. *How does your doctrine accomodate the specific commandments to covet to prophesy and to forbid not to speak with tongues (1 Cor.14:39,40)?*

REPLY: At the time in which these commands were given, they were to be obeyed. However, we are not living in those times now.

5. *In view of the fact the disciples were born again Christians and possessed the Holy Spirit in regenerating measure, how do you explain John 7:39, "for the Holy Ghost was not yet given, because that Jesus was not yet glorified"?*

REPLY: Christians did receive the miraculous gift of the Spirit after Jesus was glorified as Mark 16:17-20 promised.

6. *Tell us the difference between Holy Ghost baptism, Acts 2:4, and the miraculous gift of the Holy Ghost which you claim Stephen had.*

REPLY: The Holy Spirit was received by the apostles in a baptismal manifestation, Acts 1:5, whereas Stephen received the Holy Spirit by the laying on of the apostle's hands, Acts 8 and 19.

7. *What scripture explicitly teaches that the baptism of the Holy Ghost and spiritual gifts ceased in A. D. 64?*

REPLY: Eph.4:5 says "one baptism." Acts 8:14-20 shows the Samaritans receiving the gift of the Holy Spirit through the laying on of the apostle's hands. Mark 16:17-20 shows what believers could do with either one of these manifestations. If my opponent has what he claims, he can do the signs of Mark 16:17,18! Will he?

8. *How many people received the baptism of the Holy Ghost on the day of Pentecost?*

REPLY: The apostles, Acts 1:2, 5-8, 26; 2:1-4.

9. *In view of the fact that you claim Holy Ghost baptism occurred only in Acts 2 and 10, how do you account for the baptism of the Holy Ghost in the case of the Samaritans, Acts 8:15-17, the Ephesians, Acts 19:2-6; Paul, Acts 9:17?*

REPLY: You still assume the Samaritans and the Ephesians received Holy Ghost baptism. You must prove it. I have never affirmed that only the apostles in Acts 2 received Holy Ghost baptism. That would leave out Paul. I now teach that there is only one recorded case of Holy Ghost baptism. Cornelius' house had the Spirit poured out directly as in the case of the apostles, but although it reminded Peter of Pentecost on this account, it is not specifically referred to as a baptism. More will be said about this later.

10. *In view of the fact of the many miracles in Paul's life, how do you account for the fact that he could not be delivered from his own infirmities, 2 Cor.12:9,10, and the many beatings, shipwrecks, cold, weariness and other sufferings, 2 Cor.6:5; 11:23-28?*

REPLY: 2 Tim.3:12 teaches all who are godly will suffer persecution. I have never said Holy Ghost baptism protects a man from the things Paul suffered. He did suffer a snake bite and was not harmed, Acts 28:3-6; Mark 16:17,18. Can Gene? Paul did have infirmities Christ told him he would have to suffer. But, Gene has two chronic ailments he cannot get rid of. If he claims the Lord leaves these upon him so that he may know the grace of the Lord, then I call upon him to prove the Lord is doing this! Paul said the Lord told him so, 2 Cor.12:9, but Paul could confirm that with signs, miracles and wonders, 2 Cor.12:12. Will Gene confirm his claims?

#### PROOF OF PROPOSITION

Chart No.1            ONE DOES NOT HAVE HOLY GHOST BAPTISM BECAUSE:

1. He claims it.
2. He speaks loud.
3. He jumps, jerks, shouts, or claps his hands.
4. He gets excited.
5. Others believe he has it.

ONE WITH HOLY GHOST BAPTISM DID NOT COME IN WORD ONLY, BUT IN POWER, 1 THESS.

1:5

1. I asked my opponent for his Bible. When he gave it to me, I produced the



following chart.\* If he hesitates and does not give it to you, you may say, "Well, I don't blame him, I wouldn't give up something I was going to need either." Then you produce John 14:26 and John 16:13. Since Pentecostals apply these passages to our day, you show the audience that if they are applicable, your opponent does not need his Bible because the Holy Spirit will guide him into all truth, *not his Bible!* If he uses his Bible, even one time, it shows the man does not have the Holy Spirit and is not being directed into all truth by the Spirit. \*Chart of Jo.14:26; and John 16:13.

2. Next produce a chart of the following passages: Matt.10:19,20; Mark 13:11; Luke 12:11,12; 21:14,15. These passages say a person is not to think or meditate about what he will say, for the Holy Spirit will give him his message in that same hour.

REBUTTAL: These passages say before kings and magistrates. You are not a king or magistrate.

REPLY: That is true, but Luke 21:14,15 and these other passages are fulfilled, not just before kings and magistrates, but also in public debate! See Chart 4b.

#### LUKE 21:14,15 AND ACTS 6:8-10

STEPHEN

E. J. REYNOLDS

- |   |   |
|---|---|
| <ol style="list-style-type: none"> <li>1. Wrought wonderS &amp; signS - V.8</li> <li>2. Disputed - V.9 + wonderS &amp; signS - V.8; Mk.16:20</li> <li>3. His opponents were not able to withstand the wisdom &amp; Spirit by which he spoke, Lk. 21:14,15 - V.10</li> <li>3. My next point was Chart No. 5</li> </ol> | <ol style="list-style-type: none"> <li>1. Word only, 1 Thess.1:5; 1 Cor.4:20</li> <li>2. He disputes MINUS signS &amp; wonderS</li> <li>3. Gene's opponent, Ray Hawk, replies because Gene cannot practice what he preaches!</li> </ol> |
|---|---|

#### GENE A COUNTERFEIT!

APOSTLE PAUL

E. J. REYNOLDS

- |   |  |
|---|--|
| <ol style="list-style-type: none"> <li>1. Came not in word only, but in power, 1 Thess.1:5</li> <li>2. Had power to destroy, 2 Cor. 13:10; Acts 13:6f</li> <li>3. Speech &amp; preaching was in DEMONSTRATION of the Spirit and POWER, 1 Cor.2:4</li> <li>4. Kingdom of God is not in word but in POWER, 1 Cor.4:19,20</li> <li>5. I write the commandment of the Lord, 1 Cor.14:37; Confirmed: Mk.16:17-20</li> <li>6. He ministered the Spirit &amp;</li> </ol> | <ol style="list-style-type: none"> <li>1. Comes to us in word only with no power.</li> <li>2. Has no power, only strong vocal cords</li> <li>3. Speech &amp; preaching with enticing words of man's wisdom, 1 Cor.2:4</li> <li>4. Gene's kingdom is word only, with claim after claim!</li> <li>5. Gene cannot write an epistle as did Paul and confirm it.</li> <li>6. Gene is powerless but not word-</li> </ol> |
|---|--|

worked miracles, Ga.3:5           less!

GENE HAS CLAIMS, PAUL HAD POWER!

- 3A. One needs to hammer away at the Pentecostal, showing that if he had what he claimed to have, he would be able to confirm his word. He would have word & POWER, 1 Thess.1:5.
- 3B. On Chart 5, No.2, I asked Gene to strike me blind. The usual rebuttal on this is (1) *You are already blind, doctrinally.* Of course, Paul struck Elymas blind physically. (2) *Are you as bad as Elymas? Surely you aren't.* However, if Pentecostals are right, we are as bad as Elymas and since we oppose Pentecostals, they should do unto us as Paul did to Elymas. (3) *If God wanted me to strike you blind, he would have me strike you blind.* This approach makes the miraculous power depend upon God. If there is a failure at healing, striking people blind, or whatever, it is God's fault, not the Pentecostals! However, T. L. Lowery, *THE GIFTS OF THE SPIRIT* (Cleveland: Lowery Publications, 1965), pp.36,37 states, "This makes it obvious that we can and ought to control the gifts." Lowery is on the Council of Twelve in the Church of God.
- 3C. I stated to my opponent that if I were debating Paul or Peter *on this* proposition, this would be my first and last speech, for they would speak and confirm their word and that would be the end of my objections. Not so with Pentecostals. They have claims only!!!
- 3D. On chart 5, No.5, I walked over and offered my opponent a piece of paper, asking him to write God's instruction to me and then confirm it. His rebuttal was, *Where is an epistle by Thomas, Andrew or Simon?* My reply was, I wonder if my opponent is saying they could not write an epistle? They were inspired and confirmed their word just as Paul and Peter did. My opponent still cannot confirm his oral word!
4. Charts 6A, 6B, and 6C were newspaper articles with pictures of people holding snakes and the couple that took the insulin from their child after a Pentecostal preacher prayed for him. I asked Gene if he would practice Mark 16:17,18 as the Newport, Tennessee Pentecostals did. I offered to get a snake for him and told him I had poison at my table for him to take if he wanted to practice his religion. State law will allow the family to sue you if you challenge a man to drink poison and he accepts your challenge. I never challenged, I just asked him if he wanted to practice his religion. I also had a statement for him to sign, relieving us of all civil responsibility, if he decided to drink the poison. This introduced Mark 16:17-20.
5. I asked my opponent why Pentecostals were so divided when all claimed they had Holy Ghost baptism and were led into all truth by the Holy Ghost. He and the UPC talked around this one. I produced different manuals and church minutes and asked if the Holy Spirit guided each of the churches in writing these manuals.
6. I closed my speech with several illustrations. (1) A life jacket for my opponent. Church of God writers claim they must have all that Jesus had as well as others in the first century to preach and etc. "Jesus left a great task for the believers to carry out, but He also promised the power

fulfill that task. The believer must have the same power that Jesus used to perform His miracles, for He said. . . (John 14:12)." Lowery, loc. cit., p.10. "God's people have a common enemy, and should not go out against him with a 'popgun' when they have access to a cannon loaded with high explosives." Ibid., p.14. "If Jesus relied upon the power of the Holy Ghost for His miraculous ministry, it is nonetheless important that Christian workers of this day be empowered to perform the tasks and to meet the challenges of our time. This is the reason that Jesus said to His disciples, . . . (Lk.24:49)." Ray H. Hughes, WHAT IS PENTECOST? (Cleveland: Pathway Press, 1963), p.43. Hughes is General Overseer of the Church of God! I asked Gene if he would walk the Coosa River as Jesus and Peter walked on Galilee. I had a can of sardines and a loaf of bread, I asked Gene if he would multiply these to feed the audience as Jesus fed 5,000 and 4,000. Most Pentecostals do not know the difference between natural law and miracles. Gene had claimed birth was a miracle. I produced a bag of dirt (dust) and ask him if he would produce a child from that - a girl - and give it to us. His rebuttal was to ridicule these efforts, or crack jokes. I also had a chart handy if he proceeded along these lines.

Chart No. 27

WHAT IS A MIRACLE?

MIRACLE

NATURAL LAW

- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1. Adam created: Genesis 1</li> <li>2. Trees created: Gen. 1</li> <li>3. Jesus changed water to wine: Jo.2</li> <li>4. Miraculous Divine Healing: Acts 3</li> <li>5. Manna from heaven: Deut.8:3</li> <li>6. Gave word by inspiration: 2 Pet. 1:21; 2 Tim.3:16</li> </ol> | <ol style="list-style-type: none"> <li>1. Gene born, John 3:4,6</li> <li>2. Seed-Sower-Field: Lk.8:5-8</li> <li>3. Grape-Fermentation-Wine</li> <li>4. Divine Healing: 1 Tim.5:23</li> <li>5. Must work to provide: Eph.4:28<br/>2 Thess.3:10</li> <li>6. Today the inspired, confirmed word of God is in the book: Gal.3:15</li> </ol> |
|--|---|

7. My last chart, No. 8. GENE, PUT THE PASSAGE IN THE BOX

*"Holy Ghost baptism will not cease until Jesus comes again."*



GOD PUT THE APOSTLES IN THE CHURCH, 1 COR.12:28. IF HE DID NOT TAKE THEM OUT OF THE CHURCH ON EARTH, WHAT ARE THEIR EARTHLY ADDRESSES?

PROPOSITION NUMBER TWO

*The Holy scriptures teach that Holy Spirit baptism as promised in Joel 2:28, 29; Mark 1:8; Acts 1:5; Acts 2:4, is for all believers in this dispensation and is appropriated by faith.*

\*I am giving material as I thought Mr. Reynolds would use it. Some of it is, some of it is not. Included will also be comments made by the UPC for their twist on some passages is different from the Church of God.

1. Do your elders practice James 5:14,15?

REPLY: Only the part that applies to elders today. The Church of God does not practice this passage. (1) They don't have a plurality of elders in every church or to make every visit. (2) They cannot heal people in miraculous ways as was done in the first century, see Chart No.21 below. (3) They often pray for people who die! The UPC does not obey this passage because they don't have elders in their church!

#### ACTS 3: A REAL MIRACLE!

1. 1st detailed miracle after Pentecost.
2. Man lame from birth (3:2); Now 40 years old.
3. Healed immediately (3:2); Leaped up, walked.
4. All the people saw him (3:9; 4:16).
5. Court marvelled knowing apostles unlearned and ignorant men (4:13 a fulfillment of Mark 13:9-11; Matt.10:16-21).
6. Court could say nothing against the miracle: (4:14; Lk.21:15).
7. Apostles threatened, but continued to heal, perform signs & wonders: (4:17-20; 30, 31).
8. They healed everyone (5:16).
9. Placed in jail, angel freed them (5:18, 19).  
1 THESS.1:5

2. *Is John 7:37-39 talking about Holy Ghost baptism?*

REPLY: It refers to that time when the Spirit would be given in a miraculous way and is parallel to Mark 16:17-20.

3. *Since Stephen was full of the Holy Ghost before the apostles laid hands on him, Acts 6:3; did he receive this "second filling" by baptism of the Holy Ghost, or by the second laying on of the apostle's hands? Acts 6:4-6.*

REPLY: The laying on of the apostle's hands according to verse 3 was not to impart Holy Ghost baptism or gifts, but to appoint them over the business under consideration.

4. *Did all the people in Acts 2 who repented and were baptized receive the gift of the Holy Spirit? If not, why not?*

REPLY: They received the gift as the apostles laid hands upon them. The Church of God believes this is Holy Ghost BAPTISM. Yet, although they believe it is for every believer, they recognize every believer does not receive it right away. Some never. The UPC believes you must receive Holy Ghost baptism (gift of the Holy Ghost) to be saved! Yet, if this is so, then a person who is a believer will be able to handle serpents and drink deadly poison, Mk.16:17,18. If your opponent cannot do either, he must not be a believer and therefore lost since he cannot do what believers could do during the miraculous period!

#### PROOF OF PROPOSITION

1. Ezek.11:19 "I will put a new spirit within you."  
Ezek.36:26 "A new spirit will I put within you." V.27 "I will put my spirit within you."

Ezek.37:14 "And shall put my spirit in you."

REPLY: These verses do not say anything about Holy Ghost baptism. They referred to Israel. We know Holy Ghost baptism did not take place back then.

- 1A. Wade H. Horton, *PENTECOST, YESTERDAY AND TODAY* (Cleveland: Pathway Press, 1964), p.15, says, "Approximately eight times in the Old Testament the Spirit is said to be in men." (Notice, *in* men).
- 1B. T. L. Lowery, *THE BAPTISM OF THE HOLY GHOST* (Cleveland: Lowery Publications, n.d.), p.18, states, "During the Old Testament period and until the Day of Pentecost, the Bible makes it clear that the Holy Ghost came 'upon' or was 'with' men but no where is it stated that He was 'IN' men."

Two Holy Ghost baptized, inspired men from the same church teaching opposite things!!

2. Joel 2:28,29 "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit."

These verses are used by Peter to show that this prophesy came to pass on the day of Pentecost, Acts 2:16,17. Peter said the Spirit would be poured out upon *all flesh*. My opponent says apostles only. All flesh! Now don't go to 1 Cor.15:39. You know this passage does not refer to birds and etc. He is talking about every human flesh. Everyone who would believe. My opponent limits the all flesh to the apostles, but they aren't the only ones who believed.

REPLY: Chart 13b. See page 3. We go to 1 Cor.15:39 to show all flesh is limited. Church of God limits all flesh by tagging "believer" to it. Also, the Church of God has many believers who have not received their claimed Holy Ghost baptism! Also, the Holy Spirit was poured out in many ways. Peter is showing the Spirit is poured out upon the apostles. *How* He is poured out is another matter. The apostles received the baptismal measure or manifestation and others received the Spirit (His power or gifts) through the laying on of the apostle's hands, Acts 8; 19.

- 2A. Church of Christ says only apostles baptized on Pentecost. Acts 1:5 calls this a baptism. Peter says it is a pouring out. I would like to know, where are the daughters and the handmaidens? Which one of the apostles was a daughter or a handmaiden?

REPLY: Acts 1:5 says that what the apostles, 1:2, would receive when the Spirit is poured out is a baptism. They did. My opponent does not believe all was fulfilled on Pentecost, for if he does, where were the Gentiles? The "This is that," of Peter's speech was the Spirit being poured out. This was the beginning of the miraculous period. The apostles received the Spirit by a baptism. Others received the Spirit by the laying on of hands, Rom.1:11.

- 2B. Acts 2:17 says, "And it shall come to pass *in the last days*. . ." The last days are the Church-age. God is pouring out His Spirit in these last days of the Church-age. I live in the Church-age, therefore I have the

baptism of the Holy Ghost and others may have it.

REPLY: Acts 2:17 and related passages are speaking of the last days of Judaism. The last days referred to here take in Pentecost to the destruction of Jerusalem, A. D. 70.

2C. Acts 2:17 says, "I will pour out of my Spirit upon *all flesh*. . ." In Lk. 3:6 it says, "And *all flesh* shall see the salvation of God." All flesh saw the salvation of God, but all did not receive it. God promised to pour out His Spirit upon all flesh, but all flesh did not receive it because they did not qualify themselves for it, just as all did not qualify themselves for salvation.

REPLY: When my opponent begins using scriptures to qualify "all flesh" I may too.

3. Matt.3:11,12 "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Those John baptized with water would be baptized with the Holy Ghost. If the church of Christ says only 12 apostles on Pentecost, John lied to his audience. John said, "I. . .baptize *you* with water. . .he shall baptize *you* with the Holy Ghost and fire." The same *you* in one place is the same *you* in the other!

REPLY: The same *you* John baptized with water are to be baptized with fire! Will everyone baptized with water be immersed in fire? The fire is clarified in verses 10 and 12. Some in John's audience that he baptized with water are wheat. Others are chaff. Not everyone was chaff and not everyone was wheat. Jesus shows who John meant in Acts 1:2,5 - the apostles. "For John truly baptized with water: but *ye shall be baptized with the Holy Ghost* not many days hence."

Chart No. 33A

MATTHEW 3:11, 12

I indeed baptize YOU - He shall baptize YOU with the Holy Ghost and fire.

YOU = ALL who were baptized in water were baptized with the Holy Ghost and fire according to Church of God and United Pentecostal Church

BUT. . .

1. ALL not baptized in water: Luke 7:29,30
2. ALL not baptized in fire: Matt.3:10, 12
3. ALL not baptized with Holy Ghost: Acts 1:2, 5

WERE ALL WHO WERE BAPTIZED IN WATER BAPTIZED IN THE HOLY GHOST AND FIRE??

Chart No. 33B WAS HOLY GHOST BAPTISM TO ALL? MATT.3:11; MK.1:8; LK.3:16; ACTS 1:5

John the Baptist said: "I indeed baptize you in water. . .he shall baptize you in the Holy Spirit and in fire." Matt.3:11,12

ALL does not always mean EVERYONE present:

1. Matt.3:4-6: "Then went out unto him Jerusalem, and ALL Judea, and ALL the region about Jordan and they were baptized of him."
2. Luke 7:30: "But the Pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him."

JESUS QUALIFIED THE STATEMENT SHOWING IT WAS TO THE APOSTLES:

"For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." Acts 1:5; To Apostles: Acts 1:2.

4. Luke 11:13 "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

We pray for and receive the baptism of the Holy Ghost. It is imperative that we ask for the Holy Ghost baptism.

REPLY: (1) The passage says nothing about Holy Ghost baptism. (2) The Church of God admits a Christian has the Holy Spirit *without* Holy Ghost baptism. We cannot receive the Spirit unless we obey the Lord. The UPC position is harder to deal with. They believe the Holy Spirit is received and this reception saves! Therefore, you must show Lk.11:13 does not say "baptism," and that the Samaritans, Acts 8:12,13 believed and were baptized *before* they received the Holy Ghost, verse 17. Were they lost during this period between verses 13 and 17? Also press them with Mark 16:17,18 which we will discuss later.

5. Mark 16:17,18 "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

"Christ promised (Mark 16:17,18). . .These promises are for believers of the Church-age and will continue until Christ raptures the saints to the great marriage supper in the sky. *They are just normal experiences for a believer in Christ.*" (Emphasis mine, RH). T. L. Lowery, GIFTS OF THE SPIRIT (Cleveland: Lowery Publications, 1965), p.15. Mr. Lowery is on the Council of Twelve in the Church of God, MINUTES, p.62, 105.

REPLY: Most Pentecostals believe "the gift of the Holy Ghost" in Acts 2:38 is Holy Ghost baptism. They believe Acts 2:38 and Mark 16:17,18 are parallel. I agree. However, I disagree that "the gift of the Holy Ghost" is a baptism. Nevertheless, taking their interpretation, I take the two passages and ask them if they will practice all of Mark 16:17,18, especially the part about serpents and poison. They always talk around that part! I show that their inactivity here proves Holy Ghost baptism is not being promised today, for if so, they would be able to practice the 5 signs. If they cannot practice the five signs, they must be unbelievers! The passage says, "and these signs shall follow them that believe." Press them on this. Are you a believer?

REBUTTAL: I will drink as much poison as Paul did and be bitten by as many

serpents as Peter was.

REPLY: Mk.16:17 says, "And these signs shall follow (accompany, ASV) them that believe." Was Paul a believer? Was Peter? They were. Therefore, they could do these signs. Now, are you a believer Mr. \_\_\_\_? If so, get busy practicing these things.

REBUTTAL: The term "Take up serpents" means *to take them away*. This indicates they rendered them harmless!

REPLY: The Greek phrase here is, *airo* (αἶρω). ARDNT-GINGRICH GREEK-ENGLISH LEXICON, p.23 says, "Of snakes *pick up* Mk 16:18." THAYER'S GREEK-ENGLISH LEXICON, p.16 states, "to raise from the ground, take up: stones Jn.viii.59; serpents, Mk.xvi.18." If taking up serpents means you take up in a sack or box safely enclosed so that it is impossible to be bitten, then how can that be a miraculous sign to confirm the word, Mark 16:20, when that can be done by non-believers? Paul took up a serpent, Acts 28:3-6. Will opponent take a serpent away from this debate like Paul did?

REBUTTAL: Paul took up a serpent accidentally. If a serpent accidentally bites you, you will be protected.

REPLY: The passage says, They shall take up serpents, not They shall accidentally take up serpents. If "They shall take up serpents" means accidentally, then why doesn't the rest of the phrases mean accidentally? They shall cast out devils - they shall speak with new tongues - they shall lay hands on the sick, and they shall recover?

REBUTTAL: If a person is preaching God's word and it needs confirming, then a person could do these things in the line of duty, so to speak.

REPLY: Aren't you doing God's duty, in your view, by debating me and upholding what you believe is the truth? If so, confirm your word with these 5 signs!

REBUTTAL: Paul preached in Athens, Acts 17, but he did not do any of these signs to confirm his word. If that is true with Paul, it can be true of me. Besides, what miracles or signs did Paul do in Derbe and Lystra?

REPLY: Both the Church of God and UPC believe that an evidence of the reception of Holy Ghost baptism is speaking in tongues. Yet, in Acts 8:13-17, not one word is stated about them receiving this initial evidence! Yet, both churches accept this as Holy Ghost baptism. Why? Because, they believe they have abundant evidence to carry them over on this passage because of other passages. Just so, in Mark 16:17-20, it shows that signs will follow or accompany believers. Although no signs, miracles or wonders are mentioned in some passages, we do know that these signs accompanied the believers as they taught the word of God.

6. Luke 24:49 "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."

This passage shows, from verse 33 through 49 that 120 received this promise



and not just the apostles. Read verse 33 carefully, noting who is present, and then continue to read to see if any of these left. They do not. Therefore, 120 were present in the upper room on Pentecost. In connection with this verse, look at Acts 1:13,14, "And when they were come in, they went up into an upper room, where abode both Peter. . .and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." 120!!!!

REPLY: Chart No. 29

PARALLEL PASSAGES TO LUKE 24

#### I. RESURRECTION DAY

1. Women find tomb empty: Mk.16:1-8; Matt.28:1-8; Lk.24:1-8; John 20:1
2. Report of the women and the conduct of the apostles: Lk.24:9-12; Jo.20:2-10
3. Mary Magdalene sees Jesus: Mk.16:9-11; John 20:11-18
4. Other women see Jesus: Matt.28:9, 10
5. Watchmen report to Chief Priest: Matt.28:11-15
6. Cleopas and another disciple see Jesus: Mk.16:12,13; Lk.24:13-32
7. Simon Peter sees Jesus: Lk.24:33-35; 1 Cor.15:5
8. The whole group, *except Thomas*, sees Jesus: Mk.16:14; Lk.24:36-43; John 20:19-25

#### II. THE FOLLOWING SUNDAY

1. The whole group *with Thomas* sees Jesus: John 20:26-31

#### III. DURING THE 40 DAYS BEFORE PENTECOST

1. Jesus appears to disciples by the Sea of Galilee: John 21
2. Apostles commissioned: Mk.16:15-18; Matt.28:16-20
3. James sees Jesus: 1 Cor.15:7
4. Apostles see Ascension: Mk.16:19,20; Lk.24:44-51; Acts 1:3-12

#### IV. RETURN TO JERUSALEM (10 DAYS)

1. Return to Jerusalem: Lk.24:52; Acts 1:12
2. Apostles abode in upper room: Acts 1:13
3. Apostles met with brethren in the TEMPLE: Acts 1:14; Lk.24:53
4. Selection of Matthias to take the place of Judas: Acts 1:15-26. This was done "in those days" - 1:15 - before Pentecost.

#### V. PENTECOST

1. Apostles received Holy Ghost baptism: Acts 1:26; 2:1-4
2. Apostles speak in tongues: Acts 2:13, 14
3. Peter and apostles spoken to: Acts 2:37
4. Wonders and signs were done by the apostles: Acts 2:43.

MY OPPONENT CANNOT GET THE 120 IN THE UPPER ROOM NOR RECEIVING HOLY GHOST BAPTISM IF HIS LIFE DEPENDED ON IT!

"These all *continued* with one accord in *prayer and supplication*, with the women, and Mary the mother of Jesus, and with his brethren." Acts 1:14

"And were continually in the temple praising and blessing God." Lk.24:53

1. The apostles and 108 were in the TEMPLE, not in the upper room.
2. Matthias was chosen to take the place of Judas, Acts 1:26. The expression "eleven apostles" is the last expression of Acts 1:26. The "they" of Acts 2:1 refers back to "the eleven apostles" and "Matthias." They were in the upper room when the Holy Spirit came.
3. If the 120 had received Holy Ghost baptism, the 120 would have been mentioned in such verses as Acts 2:13, 14, 37 and 43.

"Others mocking said, These MEN are full of new wine." Acts 2:13. Where are the 108?

"But Peter, standing up with THE ELEVEN." Acts 2:14. With the eleven, not with the 119!

"Now when they heard this, they were pricked in their hearts and said unto Peter and the REST OF THE APOSTLES, MEN AND BRETHREN, what shall we do?" It does not say, "Peter and the rest of the 119." Nor does it say, "Men and women, what shall we do?"

REBUTTAL: The expression, "These all continued with one accord" is found in Acts 1:14 and Acts 2:1. It refers to the same group!

REPLY: The 12 apostles could continue with one accord. If not, why not?

REBUTTAL: Acts 1:26 says, "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles. And when the day of Pentecost was fully come, they were all with one accord in one place." Those who are with one accord were the 120. The same they in Acts 1:26 is the same they in Acts 2:1. If not, why not?

REPLY: The term "one accord" is a favorite of Luke's in the book of Acts: 1:14; 2:1; 2:46; 4:24; 5:12; 7:57; 8:6; 12:20; 15:25; 18:12; and 19:29. The number involved must be determined from the context. Acts 1:26 ends with the 12 apostles under consideration. Acts 2:1 takes up with the apostles as we have shown, not just from the antecedent, apostles, but from the rest of Acts 2.

"As a rule, pronouns should have definite antecedents and should be placed as near their antecedents as possible." John M. Kierzek, THE MACMILLAN HANDBOOK OF ENGLISH (New York: The Macmillan Company, 1947), p. 427.

". . . Matthias; and he was numbered with the eleven apostles. . . they were all with one accord in one place." Acts 1:26; 2:1.

For argument's sake, let us say all 120 were in the upper room. All 120 were baptized! Now, my opponent must still prove this applies today. We are still waiting for him to confirm his word with signs following, Mk.16:17-20. My friend is like those Solomon wrote of, "He that boasteth himself of a false gift is like clouds and wind without rain." Prov.25:14.

7. John 7:37-39 "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

Are you thirsty? If so, you may receive the Holy Ghost. Do you believe? If so, you may receive the Holy Ghost. When was the Holy Ghost given? After Jesus was glorified, Acts 1:9. The Holy Ghost came on Pentecost in a baptism. Therefore, anyone who is thirsty for the Holy Spirit and believes in Jesus Christ may have the baptism of the Holy Ghost. This one passage proves my proposition.

REPLY: Chart No.38                    A PARALLEL BETWEEN VERSES

MARK 16:16-20	JOHN 7:37-39	ACTS 2:38,39
1. Believe	Believeth	Repent (Belief understood)
2. Baptized		Baptized
3. Saved		Remission of Sins
4. And these signs shall follow them that believe	Living Water	Gift of the Holy Ghost
5. Lord working with them, confirming the word with signs following	Holy Spirit	You, your children, those afar off, as many as the Lord our God shall call

These passages are parallel. Although some elements are missing in John 7 that are found in Mark and Acts, yet the passages do speak of the miraculous period when the Spirit would be given for a particular purpose. Just as different expressions are used to mean the same thing in the first part of Mark and Acts, so different phrases are used to express the same idea in the last part of both passages. We pointed out that if the passages were parallel, and our opponent agreed that they were, then if the Lord would not confirm our opponent's word with these 5 signs, Holy Ghost baptism (gift of the Spirit) had ceased. He kept using Acts 2:39 to show this was to last forever, as long as God called. We again showed the parallel. God continued to call the Jews, their children, the Gentiles and their children as long as the word needed confirming!

Chart No. 30                    WHAT MEANETH THIS? ACTS 2:12

- I. COMMENCEMENT: "This is that" - Acts 2:16
- II. CHARACTERISTICS: Verses 17, 18
- III. CONSUMATION: Fall of Jerusalem - Verses 19, 20

VERSE 39 IS A SUMMARY OF JOEL'S PROPHECY

ACTS 1:16-18	ACTS 2:38,39
Pour out Spirit	Gift of the Holy Ghost
All flesh	Restricted to those who repent and are baptized
Sons & Daughters	You & Your Children
Young & Old Men	
Servants	All that are afar off (Gentiles)
Handmaidens	

AS MANY AS THE LORD OUR GOD SHALL CALL - WHEN? DURING THIS PERIOD!

Many have felt that when Peter said, "This is that," that this meant Holy Ghost baptism. Not so. Peter is simply showing that their speaking in tongues has caused the Jews to ask, "What meaneth this?" Acts 2:12. Peter answers their inquiry by showing this is the beginning of a period in which the Holy Spirit's activities will be present in people on earth. The characteristics of this period will be that young and old, male and female, slaves and freemen will receive the gift of the Holy Ghost. The manifestation or measure is not given. The end of this period will come when verses 19,20 come to pass. As one compares Acts 2:19,20 with Matt.24:29; Mk.13:24; Lk.21:25, he can see that the end of this miraculous period will be the destruction of Jerusalem. Acts 2:38,39 is but a summary of Acts 2:16-18. The Holy Spirit only uses different phraseology to express the same thought. The expression, "As many as the Lord our God shall call" indicates the classes mentioned in Acts 2:16-18. These are the "as many." Many have taken this phrase to mean until the end of time. Not so, as the context determines. Some, who believe the "gift of the Holy Ghost" is a *non-miraculous, ordinary* gift of the Holy Ghost become alarmed when hearing of this exegesis. They feel we are saying one does not receive the Holy Spirit. NOT SO! We just believe Acts 2:38,39 is the wrong place to go to prove this. One does receive the Spirit, but Acts 2:38,39 is not talking about a *non-miraculous, ordinary* gift. If so, where are the words *non-miraculous, ordinary* in the text? Does this view help the Pentecostals? No, absolutely not. This can be seen already in our notes and as we continue.

8. John 14:16,17 "And I will pray the Father, and he shall give you another Comforter, that he may abide with you FOR EVER; even the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you."

My opponent says the baptism of the Spirit lasted from A. D. 33 - A. D. 70. Not so, the Lord said "for ever." My opponent says 37 years, Jesus said "for ever." Who will you take, Ray Hawk or Jesus?

REPLY: The term for ever is used in different ways. In the Old Testament in Ex.27:20,21 the oil for the lamps was to be for ever. Ex.28:43 Priests were to wear linen breeches for ever. Ex.12:14 the Passover was for ever. In Ex.12:17 unleaven bread was to be used in a feast for ever. Ex.12:24 blood was to be put upon the doorpost for ever. The Hebrew word, for ever, is 'olam (אָלֶם). In the SEPTUAGINT (LXX) or Greek Old Testament, the Greek word *aiónios* is used to express the Hebrew word. This word *aiónios* (αἰώνιος) is the same word used by Jesus in John 14:16. The word for ever simply meant for the entire period under consideration. The Holy Spirit or *paraklatos* (παράκλητος) (helper, assistant, or advocate, THAYER, p.483), was to aid the apostles during the miraculous age. He fulfilled His divine purpose or mission.

9. John 14:26 "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

We need the Holy Spirit today to help enlighten our minds as to his word. We read His word and He teaches us. If this passage is only for the apostles, why isn't John 14:1-3 only for the apostles? How can you take those verses and apply them to our day and not take verse 26 and apply it to our day?

REPLY: If the Holy Ghost will teach my opponent the Word as He taught the apostles the word, why has he brought these books, his Bible, and a moderator to

help him? Everytime he picks up a book for reference, he depends upon a book to teach him and not the Holy Spirit. His practice will prove this verse does not apply to him.

REBUTTAL: Paul told Timothy, "Till I come, give attendance to reading." 1 Tim. 4:13. When Timothy read the Bible (O.T.), did that indicate he didn't have the Spirit to guide him? In 2 Tim.1:6, Paul told Timothy, "stir up the gift of God, which is in thee by the putting on of my hands." Here is a man with the gift of God, the Holy Spirit baptism, but is commanded to read his Bible. If he can, I can!

REPLY: (1) My opponent - Church of God or UPC - does not believe Timothy received Holy Ghost baptism through Paul's hands, 2 Tim.1:6. That is what that passage says. (2) My opponent assumes Timothy had Holy Ghost baptism. (3) Timothy did study the Old Testament, but he did not have to study the New Testament. That was given to him *by inspiration!* Those who spoke by the Holy Spirit, also confirmed their word, Mark 16:17-20. Now, do you really believe you have what John 14:26 is speaking of? If so, where is your proof or confirming signs? (4) If you can do what Timothy could do, you could speak the New Testament covenant without studying it, for Timothy received it by inspiration, not by study. Can you? Paul did not receive his message from man, Gal.1:11,12, but by revelation. Sure, Paul studied the Old Testament, but the New Testament revelation he received did not come from a book, from a man, but by inspiration. If you have what Paul had, you could do what he did! (5) Yes we apply John 14:1-3, to our day. We recognize that some principles apply to all Christians in all centuries. But, if John 14:26 applies to us as well as Mark 16:17,18, then you must prove it. Your word alone is not enough! Paul did not come in word only, but in power, 1 Thess.1:5; 2 Cor.12:12. How about you? So far, all we can get out of you is word only!

REBUTTAL: The Church of Christ believes anything and everything Jesus stated to the apostles does not apply to us today. If this is so, then why do you observe the Lord's supper since it was instituted with the apostles only?

REPLY: 1 Cor.11:20-34 shows the Lord's supper continues. However, 1 Cor.13:8-10 shows the gifts are to cease. If my opponent thinks they have not, he can still stop this debate by drinking poison to practice what he preaches applies or walk on the river, etc.

10. John 15:26 "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

Does the Church of Christ have the Spirit of truth? We do!

REPLY: (1) I do not have the Spirit of truth *as the apostles did.* If so, I could do the signs of Mark 16:17,18. I could do as Paul, 2 Cor.12:12. I could confirm the word, Heb.2:3,4. Can my opponent? If my opponent would read the next verse, he would see who Jesus was speaking to, "And ye also shall bear witness, because ye have been with me from the beginning." Has my opponent been with Jesus "from the beginning"?

REBUTTAL: My opponent keeps calling on me to give him a sign. *Give me a sign,* is his plaintive cry. Jesus said, "Then certain of the scribes and of the

Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonah." Matt.12:38,39. Do you still want to see a sign?

REPLY: Our opponent uses Matt.12:38,39 as if it applied to me. It does not. (1) Jesus did give them ONE SIGN, but my opponent will not do as Jesus did for he has no power and no signs to give. (2) Jesus gave them the sign of his death, burial and resurrection. Will my opponent give me that sign? He uses these verses to apply to me, therefore he must apply Jesus' *words and actions* to himself. Do you still want to apply these verses? (3) Just before this, in verses 13,14 the Pharisees had seen Jesus heal a man. We have seen our opponent heal no one. The Pharisees saw Jesus heal a man but still asked for a sign. We have not seen our opponent do any miraculous signs, therefore this passage cannot be applied by him to us. (4) A second miracle was done by Jesus in verse 22. Two miracles and the Pharisees still asked for a sign! Now, if our opponent will perform two miracles here tonight and then *if* we still ask for a sign, *then* he has a case against us as far as the words of Jesus are concerned in verse 39.

REBUTTAL: In Matt.13:58 Jesus would do no mighty works because of their unbelief. You are an unbeliever, therefore no mighty works will be done here, just as Jesus would do none in his own country.

REPLY: (1) The passage does not say *he did no* mighty works, it says, "And he did not *many* mighty works there because of their unbelief." *He did do some!!* If there is unbelief here, you could still do some as did Jesus. Get busy! (2) We do not doubt Jesus nor his power, but we do doubt your claims. So, the passage does not apply to us as far as doubting Jesus' power. (3) In verse 54 shows that the Jews recognized Jesus could do "mighty works" but they continued in unbelief because they were "offended in him," verse 57. You still do not have a case! (4) The Mormons, Jehovah's Witnesses, and Catholics make the same claims you do. We accept your claims no more than we do their's.

11. John 16:6,7 "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."

We need the baptism of the Holy Ghost today as they needed it then for the same reason.

REPLY: The Holy Spirit inspired men so they could reprove, 2 Tim.4:2. Today, men use the law of the Spirit, 2 Cor.3:6-8; Rom.8:1,2 to reprove as the Old Testament scriptures were used, 2 Tim.3:16,17. If the Spirit works in and through my opponent as He did through the apostles, would my opponent confirm his claims as they confirmed their preaching, Mark 16:17-20; Heb.2:3,4; 2 Cor. 12:12?

Chart No. 40 HOW THE SPIRIT WORKS/OPERATES ON US TODAY

HOLY SPIRIT	THE WORD	THING DONE
1. John 6:63	1. Ps.119:25,50	1. Quickens
2. 2 Cor.3:6	2. James 1:18	2. Begets

3. Tit.3:5	3. James 1:21	3. Saves
4. 1 Cor.6:11	4. Rom.5:1; 10:17	4. Justifies
5. John 3:5,8	5. 1 Pet.1:23	5. Born
6. Rom.8:14	6. Ps.119:105	6. Guides
7. Rom.8:14	7. Ps.119:105	7. Leads
8. Rom.8:16	8. John 5:39	8. Witnesses
9. John 16:8	9. 2 Tim.3:16,17; 4:2	9. Reproves
10. Rom.15:13	10. Heb.1:3; 4:12	10. Powerful
11. Rom.15:16	11. John 17:17	11. Sanctifies
12. 1 Cor.6:11	12. John 15:6	12. Cleanses
13. Rom.8:11	13. Col.3:16	13. Indwells

THE HOLY SPIRIT OPERATES ON US THROUGH HIS AGENT, THE WORD OF GOD!

12. John 16:13 "Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." Does my opponent feel he is not guided by the Spirit of truth? What Spirit guides you, if any? Are you saying you don't need the Spirit's help and you can guide your own life without the Spirit? "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov.16:25.

REPLY: (1) Jesus promised the apostles they would be guided into all truth. If they did not receive all truth, Paul was not able to teach the whole counsel of God, Acts 20:27, and therefore lied. If they received all truth, what truth does my opponent receive from the Holy Spirit *directly* (by inspiration) that is not already contained in the New Testament? (2) What future events has the Holy Ghost revealed to you? "And he will shew you things to come." That is part of that passage. Will you tell us what is going to happen tomorrow, next week, or next month? Agabus told concerning the famine, Acts 11:28; about Paul's imprisonment in Jerusalem, Acts 21:11; and Jesus foretold the destruction of Jerusalem, Matt.24. Your inability to do this proves you do not have what you claim to have from this passage.

13. John 20:21 "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." More than the apostles were present on this occasion. Therefore, more than just the apostles received this divine breathing upon them. This promise was fulfilled on Pentecost. Just as they received Holy Ghost baptism, so we receive Holy Ghost baptism today.

REPLY: (1) Jesus was speaking to the apostles, but Thomas was not present. Although the Holy Spirit is given in promise, the *type* or *kind* of *reception* is not mentioned. According to Acts 1:2,5 the apostles were to receive the Spirit by a baptism, whereas other disciples received the Spirit by the laying on of the apostle's hands, Acts 8:17,18; 19:1-6; 2 Tim.1:6; Rom.1:11; 1 Cor.9:2. (2) We find that when the gift of the Holy Spirit was received, either through a baptism, Acts 1:2,5; 2:1-4, or directly from heaven, Acts 10:44-46, or by the laying on of hands, Acts 19:1-6, the recipients were able to do miraculous things. What miraculous things can my opponent do?

REBUTTAL: I can speak in tongues! "*Ha-la-ma Sheka, Ha-la-ma Shandi!*"

REPLY: "*Ho logos mou,*" "*Vous etes en erreur*" O my word, you are in error!

(1) Anyone can fake a language. (2) If you really have tongues as a gift, how about giving me John 3:16 in French, German, Italian, Greek and Russian right now. If you are truly a believer, you will not only be able to speak in foreign languages, but also take up serpents and drink poison, Mark 16:17,18. Are you really a believer?

14. Acts 2:1-4 "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Jesus is the same, Heb.13:8. If we do not receive the baptism of the Holy Ghost today, Jesus has short changed us and is not the same.

REPLY: (1) We have the completed New Testament covenant in written (book) form. The 1st century church did not. Did Jesus short change them? (2) God the Father is the same, Mal.3:6. He changes not. Yet, man is not created out of dust today as was Adam, Gen.2:7. Woman is not created from man's rib as Eve was, Gen.2:21,22. Since these two things are not being done today, does that mean Jehovah has changed? (3) When the so-called Holy Ghost baptism comes upon my opponent's people in their services, do they have a sound as of a rushing mighty wind, cloven tongues like as of fire, and the house shaken, Acts 4:31? You do teach Acts 4:31 is Holy Ghost baptism, don't you? If these things do not happen, then is Jesus the same?

See page 11 and 12 for other arguments on these passages.

15. Acts 2:17,18 "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy."

See pages 11 and 12 for arguments on this passage. My opponent says this period ended with the destruction of Jerusalem. If inspiration ended in A. D. 70, how did Revelation get written, since it was written in A. D. 96, some 26 years after you say inspiration ceased! Acts 2:19,20 refers to the end of the world, not to the destruction of Jerusalem.

REPLY: There are two major proofs for the late date of Revelation: (1) "That in the 2nd century a 'church father' named Irenaeus is said to have seen Polycarp who is also said to have said that John was seen by him in the latter part of the reign of Domitian - and that has been taken to mean that the apocalypse was seen, rather than John, at that time. The most that can be said of this contention is that it is rather a circuitous method of arriving at a point of chronology, and it sounds more like *hearsay* than *history*. (2) On a supposition that apostasy in the Asian churches forms a case for the late Domitian date, based on the improbability of apostasies occurring so soon as the earlier date-hence, indicating a longer existence of the Asian churches than the earlier date would allow, as a necessary consideration of the time of the vision. But



the apostasies of the Galatian churches 'so soon removed' from Christ, as stated in Gal.1:6; and of the Hebrew teachers and members, as mentioned in Heb.6:1-6 and 10:25-39, together seem to refute the impossibility of such an early apostasy of the Asian churches, if not altogether the claim of improbabilities that departures in the churches could have occurred and did occur that soon. The evidences of these early apostasies are also seen in such passages as Rom. 16:17 and 1 John 2:15. The argument for the late Domitian date of Revelation, therefore, lacks finality and is entirely too inadequate for proof." Foy E. Wallace, Jr. *THE BOOK OF REVELATION* (Nashville: The Foy E. Wallace Jr. Publications, 1966), pp.15,16. Proofs for the early date are: (1) Philip Schaff, *THE HISTORY OF THE CHRISTIAN CHURCH, VOL. I* states the names of 20 reputable scholars along with himself who say Revelation was written before A. D. 70. Schaff at one time believed in the late date, but changed his mind after reviewing the evidence. The earliest translation of the New Testament, the Syriac Version, ascribes the early date to the book. Indications in the book itself that the temple is still standing, which it could not be if the book was written in A. D. 96. The temple was destroyed in A. D. 70. The internal evidence between the book of Revelation and other passages.

"The Revelation of Jesus Christ, which God gave unto him, to show unto his servants *things* (1) which must *shortly come to pass*; (2). . .for the time is at hand (3)." Rev.1:1, 2

". . .the *things* (1) which must *shortly be done*.(2). . .for the time is at hand (3)." Rev.22:6, 10

"Verily I say unto you, This generation shall not *pass* (2), till all these *things* (1) be fulfilled." Matt.24:34

"Verily I say unto you, that this generation shall not *pass* (2), till all these *things* (1) *be done* (2)." Mark 13:30

Also check Matt.24:21 - Rev.1:9, 2:10, 7:14. Matt.24:2 and 23:37 - Rev.11:8; 18:10,21. Matt.24:16-21 - Rev.12:6. Matt.24:7,8 - Rev.18:8.

Again, if Revelation was written by John in A. D. 96, he would be very old and feeble. According to some accounts, around the end of the 1st century he was too feeble to walk or say much. Yet, in A. D. 53-64 when the book is said to have been written, he would be a much younger man and be able to carry out the command given in Rev.10:11, "And he said unto me, Thou *must* prophesy again before *many* peoples, and nations, and tongues, and kings." He could not possibly do this in the condition he was in around A. D. 90-96. He could however at the earlier date!

Acts 2:19,20 is indeed speaking of the destruction of Jerusalem. Notice the parallelisms.

"Immediately after the tribulation of those days shall the *sun be darkened*, and the *moon* shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken." Matt. 24:29

"And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: *The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.*" Acts

These verses are showing the fall of Jerusalem, using prophetic language. In Matt.24:1-34 Jesus is showing when the temple will be destroyed. These things came to pass in A. D. 70, "Verily I say unto you, *This* generation shall not pass, till all these things be fulfilled." Matt.24:34. Also see Chart No. 30, p. 17 with these comments.

16. Acts 2:38,39 "Then Peter said unto them, Repent, and be baptized every one 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 to your children, and to all that afar off, even as many as the Lord our God shall call."

The word *receive* is from the Greek word, *labano* (λαμβάνω) This word is used in Acts 10:47; 19:2; 8:15,17,19 with the Spirit. In each case it means the reception of Holy Ghost baptism. Why does the church of Christ accept Acts 10:47 as Holy Ghost baptism, 19:2; 8:15,17,19 as miraculous, but rejects Acts 2:38,39 as miraculous? It is the same Greek construction! The word *gift* is from the Greek word *dorea* (δωρεά). In Acts 10:45; 8:20 you recognize the word *δωρεά* is miraculous. Why is it miraculous in Acts 10:45 and 8:20, but not so in Acts 2:38,39? In Acts 2:12 the Jews asked the meaning of the apostles speaking in tongues. In the entire context, Peter is showing the Jews how they are speaking in tongues. In Acts 2:38,39 Peter not only shows them what to do to be saved, but also how they may speak in tongues, that is, how to get Holy Ghost baptism. If Acts 10:45, "the gift of the Holy Spirit" is a baptism, why isn't "the gift of the Holy Ghost" a baptism in Acts 2:38?

REPLY: (1) I do not believe Acts 10:45 is the baptism of the Holy Ghost. I believe they received the Spirit directly from heaven as the apostles did. I believe this reminded Peter of Pentecost. The apostles received the baptism of the Spirit to immerse them in power. To guide them into all truth. To give them the Comforter. To empower them with the signs of apostles. To make them Christ's ambassadors. To make them witnesses. They could inflict punishment. They could give spiritual gifts to others. They would have the keys of the kingdom. (Lk.24:46-49; John 16:13; John 14:26; 2 Cor.12:12; 2 Cor.5:19,20; Acts 1:8; 2 Cor.13:10; Acts 8:16-18; Matt.16:18; 18:18). This was not the purpose of Cornelius receiving the Holy Ghost. Gentiles received it to bear witness that God had granted repentance unto life to the Gentiles, Acts 11:18. Several small grammatical difficulties arise, but are primarily centered around the expression "as." "The Holy Spirit fell on them, *as* on us at the beginning." "God gave them the like gift *as* he did unto us." "Giving them the Holy Spirit, even *as* he did unto us." Acts 11:15; 11:17; and 15:8. The English word *as* is taken from the Greek *os* (ὡς). It means, "as, like as, even as, according as, in the same manner as, etc." THAYER, p.680. It indicates the manner in which the Spirit *fell* or was *poured out*, but not the measure or manifestation. The Spirit has fallen directly and not through the laying on of hands. This reminds Peter of Pentecost, for in no other event has this happened since Pentecost. That is, the Spirit falling directly. (2) No where is Acts 10 referred to as a baptism. This is limited only to the apostles, Acts 1:2-8. The Gentiles received the Spirit directly, but not in the same measure or manifestation. (3) Since Acts 10:45 is not a baptism, neither is Acts 2:38.

REBUTTAL: Acts 2:33 says, ". . .having *received* of the Father *the promise of the Holy Ghost*, he hath shed forth this, which ye now see and hear." We see that Holy Ghost baptism is under consideration, for this is what the apostles had received. The promise of verse 33 is the promise of verse 39. As the apostles had received it, the rest on Pentecost could receive it by obeying Acts 2:38! If not, why not?

REPLY: A person may receive the gift (*δωρεά*) of the Spirit, but not the same manifestation as another. The apostles received the gift of the Spirit. It was a baptism. The Samaritans received the gift (*δωρεά*) of the Spirit. It was by the laying on of hands, Acts 8:16,17. When one sees the expression *gift of the Spirit*, he must determine from the context what manifestation or measure was received. See Chart No. 34B

#### GIFT OF THE HOLY GHOST

FILLED	BAPTISM	HANDS
1. John, Luke 1:15	1. Apostles Acts 2	1. Pentecostians, Acts 2:38,39
2. Elisabeth, Lk.1:41		2. Samaritans, Acts 8:16,17
3. Zacharias, Lk.1:67		3. Ephesians, Acts 19:1-7
		4. Romans, Rom.1: 11
		5. Timothy, 2 Tim. 1:6

One needs to also keep in mind that when one was *filled* with the Spirit, or *received* the Spirit, or had the Spirit *poured out* upon him, that it was not literally the Spirit being poured out, but the *gift* (*δωρεά*): I believe this is a generic term, including all or some of the gifts, *charisma* (*χάρισμα*). *δωρεά* is generic, *χάρισμα* is specific. In Acts 4:31 they were *filled* with the Holy Ghost, and they *spoke* the word of God with boldness. Peter was filled with the Holy Ghost in Acts 2:4, but in 4:8 he is again filled. But notice, in 4:8 it says, "Then Peter, filled with the Holy Ghost, *said*. . ." In Eph.5:18 it says, "Be filled with the Spirit." The parallel passage in Col.3:16 says, "Let the word of Christ dwell in you. . ." To be filled with the Spirit often meant to be inspired by the Spirit. Therefore, we can say that when one is said to be "filled with the Spirit" he does not actually receive the Spirit, but the gift (*δωρεά*) of the Spirit and specifically prophesy as a gift (*χάρισμα*).

REBUTTAL: If those on Pentecost received the gift of the Spirit by the laying on of the apostle's hands, the apostles must have laid hands on the 3000 then later, 5000 and etc. The apostles would have to go everywhere people were baptized in water that they might receive the gift, V.39. If not, why not?

REPLY: (1) Mark 16:17,18 says, "And these *signs* shall follow them that believe." How did Christians receive these signs? Through the laying on of hands. Signs (the gift) would be given to believers. What believers?

Those who had the hands of the apostles laid upon them. (2) Some feel that Acts 2:39, if it is miraculous gifts or a baptism must be for all Christians throughout all centuries. However, this miraculous gift was for those Jews and Gentiles during the miraculous period. Not all received this gift, but it was for the believer. See page 17 for the Chart on Acts 2:38,39. (3) The Church of God says all on Pentecost must have had the apostles to lay hands on them. They did! What about all baptized later? Question. Do all who repent and are baptized in the Church of God have the baptism of the Holy Ghost? They must answer, NO. The UPC will say one must have it to be saved. But, ask them if they can practice Mark 16:17,18. Until they do, they do not have it, therefore this is a sure sign they are lost or unbelievers! (4) Some argue that all who repent and are baptized must receive the gift of the Holy Ghost immediately. Or, they teach they must at some time receive the gift or Acts 2:38,39 is not complete. Mark 16:16 says one must believe and be baptized. Verse 17 says, "And these signs shall follow them that believe." Now, since both verses are parallel, the signs will follow just as many as believe and are baptized as the gift will follow as many as repent and are baptized. If not, why not? If Acts 2:38,39 is universal, so is Mark 16:17,18. If one is received through laying on of hands, so is the other. What can be objected to on Acts 2:38 must also be applied to Mark 16:17,18. I believe much of the misunderstanding on Acts 2:38, will be cleared up when Pentecostals *and brethren* see that the two stand or fall together.

17. Acts 4:8 "Then Peter, filled with the Holy Ghost, said unto them. . ." The words filled, pour out, gift, and baptized with the Holy Ghost are synonymous terms. Peter was filled; Peter was baptized with the Spirit.

REPLY: The words filled, pour out, gift, and baptized with the Holy Ghost are not always synonymous terms. ". . .he (John the Baptist) shall be filled with the Holy Ghost, even from his mother's womb." Lk.1:15 "Elisabeth was filled with the Holy Ghost." Lk.1:41. "Zacharias was filled with the Holy Ghost, and prophesied." Lk.1:67. If *filled* means baptism, then here are three people baptized by the Spirit before Pentecost. My opponent does not believe that.

REBUTTAL: The word FILLED means baptism after Pentecost.

REPLY: Where is the passage that says that? My opponent ASSUMES what he must prove. As we have stated on page 25, the expression "filled with the spirit" can mean, "inspired by the Spirit." In fact, Zacharias was filled with the Holy Ghost and prophesied, but he was not baptized! If filled always means baptism, Peter was filled/baptized twice, Acts 2:4; 4:8! Actually, the terms *pour out*, *filled*, or *gift* do not indicate the manifestation or measure of the Spirit received! In Prov.1:23 God will pour out His Spirit to His people. Did that mean he baptized them? Also see Ezek.39:29. The following chart was used by Henry McCaghren against Tom Sharp of the UPC.

#### GIFT OF THE HOLY GHOST, CHART 6B

Since you believe God the Father, Son, and Holy Spirit are only ONE PERSON, IS:

1. The *gift of the Holy Spirit*, Acts 2:38

2. The *gift of God*, Eph.2:8
3. The *gift of Christ*, Eph.4:7

ALL THE SAME GIFT - δωρεά?

- OPPONENT SAYS:
1. Gift of the Holy Ghost same as baptism of the Holy Ghost
  2. But, the *gift of God* is *grace*, Eph.2:8
  3. And *gift of Christ* is miraculous gift, Eph.4:7.

THEREFORE:

1. δωρεά (gift) does not always mean Holy Ghost baptism when connected with the Holy Spirit, God, or Christ.
2. If so, Eph.2:8; 4:7, are talking about Holy Ghost baptism, but context will not warrant it.

18. Acts 4:31 "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and spake the word of God with boldness."

This is the baptism of the Holy Ghost. We need this baptism to help us speak with boldness.

REPLY: (1) How often does your building shake each month? You don't receive what they received unless your building does as their's did. (2) If this is the baptism of the Spirit, *all were filled*. That does not happen in the Church of God. UPC may say it does where they are. But, if Holy Ghost baptism is essential to salvation, then here all these must have been lost, for all, including Peter, are filled! (3) These saints had boldness, not because they were filled with Holy Ghost baptism, but because they were inspired. See page 25. One doesn't have much boldness if he doesn't have a message. They were bold because they had a message, given by inspiration!

19. Acts 5:32 "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him."  
Holy Ghost baptism is given to those who obey him.

REPLY: (1) This says nothing about Holy Ghost baptism. (2) Some assume that because this says God gives the Spirit to those who obey him, that this means He must give the Spirit to everyone who obeys Him. Therefore, this verse must refer to the non-miraculous, ordinary gift of the Spirit. However, it simply states that those who received the Spirit in the first century (and that was miraculous) were the obedient ones. If a person did not have the signs (gift) of Mark 16:17,18 or Acts 2:38,39, even though he had believed (repented) and been baptized, this did not mean he wasn't obedient or a believer, it simply meant he had not come in contact with an apostle. Pentecostals however teach that Holy Ghost baptism (signs, Mk.16:17-20) are for everyone. Let those who claim they have it, do what Mk.16:17,18 says! Again, the verse simply shows who could receive the gift of the Spirit, e.g. the obedient ones.

20. Acts 6:3 "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

These men had Holy Ghost baptism because they were full of the Spirit. Peter was full of the Spirit because he had the baptism of the Spirit. These men were full of the Holy Ghost, therefore, they were Spirit baptized.

REPLY: (1) We have already shown that full or filled simply means *inspired*. If *full of the Holy Ghost* means baptized with the Holy Ghost, I suppose *full of wisdom* meant these men had been baptized with wisdom? In the 5th verse, Stephen is said to be "full of faith and of the Holy Ghost." Does that mean he was baptized with faith and the Holy Ghost?

21. Acts 8:15-19 "Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostle's hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."

The Samaritans received Holy Ghost baptism. Verse 16 says he had not yet FALLEN. He did when the apostles put hands on them and prayed. He came or was poured out from heaven. Simon was not baptized. Simon thought he saw what he did, but he was mistaken. The Holy Ghost is not given by laying on of hands, but directly from heaven by Jesus, Matt.3:11,12.

REPLY: (1) The Spirit fell on them through the laying on of the apostle's hands. (2) Simon received the Spirit, for the verse says, ". . .prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost." Simon was among the them/they. (3) Luke records what happened, and what Simon saw, as well as what he said. If verse 17,18 are in error, the Holy Spirit is to blame, for He inspired Luke to write this account! (4) This is not a baptism, but the impartation of the Spirit (gift) through the laying on of the apostle's hands.

22. Acts 9:17 "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."  
Ananias had the Holy Ghost baptism for he laid hands on Paul that Paul might receive the baptism of the Spirit. Ananias was not an apostle, therefore others besides the apostles received the baptism of the Holy Ghost.

REPLY: (1) Verse 12 shows that Ananias came to put hands on Paul to give him his sight. (2) If Paul received Holy Ghost baptism through the laying on of a man's hands, Jesus is not the administrator, but Ananias! This is neither what the Bible, the church of Christ, the Church of God, nor the UPC teach. The apostles did not give people Holy Ghost baptism, they gave gifts from the Spirit. (3) If Ananias gave Paul Holy Ghost baptism, then Paul was not equal to the other apostles, for their reception came directly from heaven. The Judaizers were always trying to discredit Paul, and if Ananias had given him the Spirit instead of receiving it as the other apostles, by a baptism; the Jews would have used this to discredit him as an apostle. Since they did not, it is a good argument in my favor to show Paul was not baptized in the Holy Spirit by Ananias laying hands on him.

23. Acts 10:44-47 "While Peter yet spake these words, the Holy Ghost fell on them all which heard the word. And they of the circumcision which be-

lied were astonished. . .because that on the Gentiles also was poured out the gift of the Holy Ghost. . .which have received the Holy Ghost as well as we?"

Acts 11:15-17 "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"

Acts 15:7-9 "Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith."

These passages show that Cornelius received the baptism of the Holy Ghost. These passages show that others received the baptism of the Holy Ghost the same as Cornelius. "And the apostles *and elders* came together. . .giving them the Holy Ghost, even as he did unto us." *Apostles and elders!* Therefore: Apostles, elders, and the household of Cornelius had the baptism of the Holy Ghost!!!!

REPLY: (1) In Acts 15:7-9 we find a comparison made. Apostles, elders and Gentiles had received the Holy Ghost. However, *the manifestation or measure* is not given! One may receive money, but the amount or measure is not stated. The apostles received a direct gift, which was a baptism, Acts 1:2-8. The household of Cornelius received a direct gift, but not a baptism, Acts 10:44,45. The rest received the Spirit (gifts) through the laying on of the apostle's hands.

REBUTTAL: Acts 11:1 says, "And the apostles *and brethren* that were in Judaea heard that the Gentiles had also received the word of God. . .And as I began to speak, the Holy Ghost fell on them, as on *us* at the beginning." *Us, who?* Apostles AND BRETHREN! When? At the beginning! On the day of Pentecost, which was the beginning of the Christian age, the apostles and others were baptized with the Holy Ghost!!!!

REPLY: Verse 15 explains who the US is. Peter says, "And as I (I who? I an apostle) began to speak, the Holy Ghost fell on them, as on *us* at the beginning." *Us who?* We apostles. Who was there in the beginning? The apostles, Acts 1:2-8. According to the Church of God and UPC, Holy Ghost baptism was being poured out everyday. If this was so, why didn't Peter say it was Holy Ghost baptism, and why didn't he say, on us as on the Samaritans? Why does he have to go all the way back to Pentecost to find a similar occurrence of the Spirit being received directly from heaven?

24. Acts 19:1-6. This is Holy Ghost baptism for they spoke in tongues after receiving the Holy Ghost. Tongues are the initial sign or evidence of Holy Ghost baptism, Acts 2:4; 10:45; 19:6. These tongues cannot be the gift of tongues because they all spoke at the same time, but the gift of tongues is regulated, 1 Cor.14:27, 28.

REPLY: (1) There is nothing in this passage that indicates it is Holy Ghost baptism. (2) My opponent ASSUMES tongues are an initial evidence of Holy

Ghost baptism. In Acts 2:4 they are given by the Spirit, 1 Cor.12:4-11. They are for the unbelievers, Acts 2:7; 1 Cor.14:22. They were speaking in known tongues or languages, Acts 2:8, although some could not understand some of the languages spoken, Acts 2:13. They were speaking the wonderful works of God, Acts 2:11. In Acts 10, this was the gift of tongues for the unbelieving Jewish brethren, 10:45. The tongues were for magnifying God, 10:46. Apparently, the Jewish brethren could understand or they would not have known they were magnifying God. There is nothing to indicate in either Acts 2 or 10 that they all spoke at the same time. In Acts 19:1-6 they spoke in tongues *and prophesied*. Prophecy and tongues are gifts of the Spirit. If Acts 4:31 is Holy Ghost baptism, then they have as their so-called initial evidence, speaking the word of God in boldness. Since the term *tongues* is not mentioned, they did not have this gift, but the gift of prophecy. In Acts 8:16-19 nothing is mentioned. We know they were believers, therefore they had the signs of Mark 16:17,18. This would mean handling snakes and drinking poison were evidences of Holy Ghost baptism, if the Pentecostals are right! (3) In 1 Cor.12:30, Paul asked, "Do all speak with tongues?" The answer is, NO. In almost every case of those who claim to have Holy Ghost baptism, they say they speak with tongues. Yet, Paul indicates that all do not speak with tongues. Tongues aren't even the best gift! Tongues are not an initial evidence of Holy Ghost baptism. There is no such thing as an initial evidence.

25. Rom.5:5 "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."  
The Holy Ghost baptism is needed to shed the love of God in our hearts.

REPLY: (1) I suppose those who do not have the baptism of the Holy Ghost in the Church of God do not have God's love shed abroad in their hearts? (2) The passage does not say one word about Holy Ghost baptism. (3) The Church of God believes one may have the Holy Ghost before Holy Ghost baptism. If so, why can't God's love be shed abroad by the Holy Ghost without a baptism? (4) The Holy Ghost inspired prophets, evangelists and teachers to tell others how this love is received. The Holy Spirit uses the word to tell about this love. In the first century, when there was no New Testament covenant *in writing*, God gave the Holy Spirit to inspire men and tell them and others about His love for mankind.

26. Rom.8:9 "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his."

UPC: We must be born again, of water baptism and Holy Ghost baptism to be saved, for anyone who does not have the baptism of the Holy Spirit is lost.

REPLY: (1) This passage says nothing about the baptism of the Holy Ghost. (2) The Church of God recognizes that one has the Spirit before Holy Ghost baptism, so this passage would not be brought up by them to prove such a baptism. (3) Some feel this passage teaches a non-miraculous indwelling. The Spirit dwells with the Christian through the word, but does this passage teach it? Some feel it does because if a person did not have the miraculous gift of the Spirit and this is what this passage is talking about, then they would not be of Christ. Some would receive some spiritual gift, Rom.1:11, when Paul came. Some had gifts, Rom.12:6. Therefore, if Rom.8:9 is



speaking of the miraculous gift of the Spirit, some were of Christ and some were not! Is this possible? It would be if we view this passage from the interpretation placed upon it by brethren and even Pentecostals. (a) Paul *is* writing to a congregation with spiritual gifts, 12:6. (b) Chapter 8 is speaking to those who are guided by the Spirit to teach and preach the word by inspiration, 8:14-16. (c) Judaizing teachers were present in the church, in Rome, in Galatia, etc. Paul was continually teaching the churches in his epistles about this evil, Chapter 1-8. However, those who were Judaizing teachers were not inspired. They did not have the Holy Spirit or Spirit of Christ to direct their teaching. Those who were led by the Spirit, were in fellowship with Christ. Those who taught circumcision and the Old Law as binding were not in fellowship with Christ. Rom.8:9 is not saying that those who have not yet received gifts by the Spirit are not of Christ. They are not under consideration. The only two groups under consideration are the ones who have the Spirit to teach and the ones who teach that do not have the Spirit, are not of Christ, and are false teachers. Rom.8:9 is like Mk.16:16. Mk.16:16 is speaking to a select group and does not take under consideration small children, those incapable of obeying, etc. Those who are *in the flesh* are the Judaizing teachers; See 2 Cor.3; Gal.3:1-3.

27. Rom.8:14,16 "For as many as are led by the Spirit of God, they are the sons of God. . .The Spirit itself beareth witness with our spirit, that we are the children of God."  
We need the baptism of the Spirit to lead us and bear witness with us.

REPLY: (1) The passage says nothing about Holy Ghost baptism. (2) That it is talking about a miraculous leading by inspiration, we do not deny. (3) Today, we are led by that which inspiration supplied - the written word. The Spirit bore witness through the inspired oral word then, through the inspired written word today.

28. Rom.14:17 "For the kingdom of God is not meat and drink; but righteousness, and peace and joy in the Holy Ghost."  
We cannot have joy, righteousness and peace without Holy Ghost baptism.

REPLY: (1) The passage says nothing about Holy Ghost baptism. (2) Rom.15:13 shows how we have these things - "in believing." Acts 13:52 indicates that joy is something one receives separate and apart from the Holy Ghost. The Holy Spirit gives us these things through our obedience to the word. See the Chart No. 40, pp.20, 21.

29. Rom.15:13 ". . .that ye may abound in hope, through the power of the Holy Ghost."  
The power of the Holy Ghost is needed just as much today as it was then. Are you denying the power thereof, 2 Tim.3:5? If so, you stand with those in that verse!

REPLY: (1) No, I do not deny the power of the Spirit. (2) *How* does His power operate? Direct or indirect? Without agents or with agents? We have already seen from Chart No. 40, pp.20, 21 that the Spirit operates through His word. He gave men power to give and confirm that word. What power do you have? Can you do what believers did in Mark 16:17,18? The word gives us joy, peace, etc.

30. 1 Cor.2:4 "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. . ." We must have the Spirit to preach like Paul preached.

REPLY: (1) With the New Testament I can preach like Paul preached. (2) If you have what Paul had, you could demonstrate it as he did. Paul said, "Our faith should not stand in the wisdom of man, but in the power of God." 1 Cor.2:5. The Church of God and UPC will not demonstrate. Why? They have no power!

31. 1 Cor.3:16 "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" We must have the Spirit to dwell in us. This is accomplished through Holy Ghost baptism.

REPLY: (1) The Church of God believes you can have the Spirit without Holy Ghost baptism. (2) The UPC believes the Spirit dwells in you when you are saved by Holy Ghost baptism and water baptism. The indwelling here would be through Holy Ghost baptism. We admit this was a miraculous indwelling in the Corinthian church. Yet, they were not baptized in the Spirit. UPC says tongues are the initial evidence of Holy Ghost baptism. Paul asked them if they all spake in tongues, 1 Cor.12:30. The answer is NO. Therefore, according to UPC doctrine, all did not have Holy Ghost baptism, although all did have the Spirit dwelling in them miraculously through Paul laying hands on them. In 1 Cor.9:2 he said, "If I be not an apostle unto others, yet doubtless I am to you: for *the seal of mine apostleship* are ye in the Lord." (3) Today, we have the Spirit dwelling in us, not miraculously as they did, but through our obedience to the word.

32. Gal.3:2 "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 5 He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" We receive Holy Ghost baptism through our faith.

REPLY: (1) This says nothing of Holy Ghost baptism. (2) It is talking about the miraculous reception of the Spirit through the laying on of hands, V. 5. (3) Paul is saying they received the Spirit through the laying on of hands after hearing (obedience to) faith preached, not the law of Moses.

33. Gal.3:14 "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

We receive the promise of the Holy Ghost baptism through faith. This proves my proposition for it is in harmony with Acts 2:38, 39; 2:33.

REPLY: (1) Does not mention Holy Ghost baptism. (2) It is in context with Verses 3, 5 and refers to the miraculous gift of the Spirit, but not a baptismal manifestation. (3) There were some, in exceptional cases, who received the Spirit (miraculous gifts) without faith: Cornelius, Acts 10:45-48; Baalam's ass, Numbers 22:28. One can see Cornelius received the Spirit before faith by looking at Acts 15:7-9 and observe which came first, the Holy Ghost or purifying their hearts by faith.

34. Gal.4:6 "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."  
We receive the baptism of the Spirit after we become Christians.

REPLY: (1) The passage says nothing about Holy Ghost baptism. (2) It refers to the Spirit being received, but not Holy Ghost baptism. (3) This is the miraculous reception by the laying on of hands. If it is a non-miraculous, ordinary reception, then we must hear the Spirit cry, or the Spirit must move us so that we cry, "Abba, Father." This could only happen if this is miraculous. If the Church of God or UPC says it is miraculous, then let them confirm their statements with power, 1 Thess.1:5; 1 Cor.4:20.

35. Gal.5:22 "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

You cannot have the fruit of the Spirit unless you have the baptism of the Spirit.

REPLY: (1) Rom.15:13 "Now the God of hope fill you with all joy and peace in believing." (2) We receive the fruits of the Spirit by obeying the instruction of the Spirit found in the written text. (3) If opponent thinks you cannot have the fruit of the Spirit without a baptism, let him confirm his word with signs, miracles and wonders, Mk.16:17-20; Heb.2:3,4.

36. Eph.1:13 "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Holy Ghost baptism is the seal or earnest. No baptism, no seal.

REPLY: (1) The passage says nothing about a baptism. (2) They did receive the miraculous gift as a seal or earnest. (3) Church of God may say it was impossible for apostles to lay hands on everyone so they would receive this seal, but if seal is Holy Ghost baptism, then those in the Church of God who have not been baptized with the Spirit have not received the seal, although they have sought Holy Ghost baptism for years! The UPC if they claim Holy Ghost baptism is the seal, must prove they have it by Mark 16:17,18. (4) The Ephesian church was blessed by Paul being with them from the beginning, Acts 19:16 up to 2 years and three months. They were sealed as were the Corinthians, 1 Cor.9:2, by Paul. (5) The redemption spoken of here is that mentioned by Jesus in Luke 21:28 and refers to the destruction of Jerusalem. The miraculous gifts would last until the destruction of Jerusalem and they would be redeemed from the destruction to come on that city, from the persecution they had suffered from the Jews, and redeemed from the problems Judaizing teachers had caused in the church.

37. Eph.3:16 "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love. . ."

Holy Ghost baptism strengthens our inner man.

REPLY: (1) Holy Ghost baptism not mentioned in this passage. (2) The Spirit strengthens us in our inner man by obedience to His word, 2 Tim.3:16,17; Acts 20:32.

38. Eph.5:18 "And be not drunk with wine, wherein is excess; but be filled with the Spirit."

To be filled with the Spirit is to be baptized with the Spirit.

REPLY: (1) Not one word here about Holy Ghost baptism. (2) See statements on this passage on page 25.

39. 1 Thess.4:8 "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit."  
We are given the baptism of the Spirit of God.

REPLY: (1) Where is Holy Ghost baptism here? (2) It simply says God gives the Holy Spirit. (3) This may be miraculous, as in Acts 8:16-19, or it may be the reception of the Spirit when we obey the word.

40. 1 Thess.5:19 "Quench not the Spirit."

The church of Christ quenches the Spirit by denying Holy Ghost baptism.

REPLY: (1) Not so. If my opponent can do what Mark 16:17,18 or Heb.2:3,4 says, we will let him have the floor now! (2) To reject the teaching of the Spirit would be to quench the Spirit. The Church of God quenches the Spirit by rejecting the teaching of the Spirit. The UPC too.

41. 2 Thess.2:13 "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth."

We must have the Spirit in our lives to aid in our sanctification. Holy Ghost baptism gives us this power.

REPLY: (1) Says nothing about Holy Ghost baptism. (2) If it is, prove it with signs, wonders and miracles, Heb.2:3,4. Chart No. 40 on pp.20, 21 will answer this.

42. 2 Tim.1:7 "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."

We receive Holy Ghost baptism that we might have power to serve without fear.

REPLY: (1) A baptism is not mentioned here. (2) The Spirit of power received was by the laying on of hands, Acts 8:16-19. The word was given by which they learned what to do, Rom.15:13.

43. Tit.3:5 "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour."

UPC: The renewing of the Spirit is Holy Ghost baptism!

REPLY: (1) Not so, for a "baptism in the Spirit is not implied. (2) This passage is in harmony with John 3:5. VINE, VOL.III, p. 279, says, "Tit.3:5, where 'the renewing of the Holy Ghost' is not a fresh bestowment of the Spirit, but a revival of His power, developing the Christian life; this passage stresses the continual operation of the indwelling Spirit of God." The Spirit, by His word, develops the life of the Christian through the saint obeying that word. See page 20,21, Chart No. 40. (3) This passage is like 2 Thess. 2:13 in construction, "sanctification of the Spirit and belief of the truth." "By washing of regeneration, and renewing of the Holy Ghost." The Spirit does not sanctify us separate and apart from the truth and neither does the Spirit renew us separate and apart from obedience to the word.

44. 1 John 2:20 "But ye have an unction from the Holy One, and ye know all things."  
The word *unction* means "endowment." We are spiritually endowed by the Spirit through baptism of the Holy Ghost.

REPLY: (1) True, unction means endowment. But, my opponent is not endowed with the Spirit. If so, let him put some confirmation with his empty claims!

45. 1 John 2:27 "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."  
We have the anointing of the Spirit if we are baptized in the Spirit.

REPLY: (1) If so, let us see you prove your empty claims. They are empty unless you prove or confirm your words as the apostles and others confirmed their's, Heb.2:3,4; Mark 16:20.

46. 1 John 3:24 "And he that keepeth his commandments, dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."  
I know I have Holy Ghost baptism because I feel him within me.

REPLY: The Spirit gave them miraculous power or gifts by which they knew Christ was in them. (2) The so-called miracles you claim are hit and miss things. They are not true miracles. You cannot at this time confirm one word you are saying as New Testament quoting men could in the first century.

47. 1 John 4:2 "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God."  
I confess Jesus is come in the flesh, therefore I have Holy Ghost baptism and I am saved.

REPLY: (1) I confess the same thing, therefore I must have Holy Ghost baptism according to you! (2) My opponent confesses this truth, not because he has Holy Ghost baptism or is saved, but because he has a New Testament, has read it, believes it, and confesses that which the book has revealed to him.

48. Jude 19,20 "These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost."

The Church of Christ does not claim to have Holy Ghost baptism. Therefore, you are sensual, having not the Spirit. We, however, do believe we have the Holy Spirit and we pray IN the Holy Ghost.

REPLY: (1) The passage says nothing about Holy Ghost baptism. (2) If we are sensual because we do not have Holy Ghost baptism, what about those in the Church of God who are still seeking it? (3) UPC: You must be sensual, because if you could pray IN the Spirit, you could perform confirming signs IN the Spirit too! Mark 16:17,18 is still waiting for you. Are you a believer?

#### OTHER PASSAGES TO BE CONSIDERED

1. 1 Cor.13:8-12 "Love never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."

A. The perfect refers to Jesus and his coming.

B. The condition at Corinth would pass and the prophecies, etc. that dealt with this condition, once it was settled, would no longer be needed and would pass away when this perfect state, order, or condition came. It does not mean the gifts themselves passed, but only the particular prophecies that dealt with this problem.

C. If you should prove that these three gifts passed away, it would not prove that the other gifts ceased.

D. The perfect refers to Jesus even though it is in the neuter because in 1 John 1:1-3 we find Jesus referred to in the neuter gender!

E. It cannot refer to the completed New Testament, because Paul was not around to see it completed. He says in verse 12, ". . .but then face to face: now I know in part; but then shall I know even as also I am known." He would KNOW when he saw Jesus face to face.

REPLY: A) That which is perfect cannot refer to Jesus here for Jesus is not under consideration. Gifts are. The gifts mentioned spell out their purpose i.e., to reveal the word of God. When their purpose was completed, then they would cease. Chart No. 36, *THE PERFECT OF 1 CORINTHIANS 13*

#### THE IN PART (NEUTER)

Prophecies  
Tongues  
Knowledge

#### THE PERFECT (NEUTER)

The Completed Will  
Of God

#### THE THREE GIFTS STAND FOR THE REST WHICH ARE GIVEN IN 1 CORINTHIANS 12

It is interesting that *THE PULPIT COMMENTARY, First Epistle General Of John, VOL.XXII, p. 1*, says John is speaking of the *attributes* of Jesus, not Jesus as a person. But, be that as it may, 1 Cor.13:8-10 does not have Jesus implied in the context. *THAYER, p. 618* does say, "The perfect state of all

things, to be ushered in by the return of Christ from heaven, 1 Cor.xiii.10." However, THAYER is not giving us the meaning of the word *teleios* (τελείος, *perfect*), but his own private interpretation. VINE, p. 174 says, "of things, complete, perfect, Rom.12:2; 1 Cor.13:10 (referring to the complete revelation of God's will and ways, whether in the completed Scriptures or in the hereafter." ARDNT-GINGRICH, p. 816 say, "what is perfect Rom.12:2; perhaps 1 Cor.13:10." HARPER, p. 400 states, "complete, entire, as opposed to what is partial and limited." The context determines what the perfect is. 1 Cor. 18:9 says, "For we know *in part*," and verse 10 says, "But when that which is *perfect* is come, then that which is *in part* shall be done away." (B) Paul is not saying the prophets; tongues and other gifts will continue throughout the centuries, but this prophetic teaching will be followed and then laid aside. He is showing the endurance of love, but the brevity of these miraculous gifts. (C) My opponent believes these gifts, all nine, will end when Jesus comes again. How does he know? He goes to this passage, 1 Cor.13:8-10 to prove it. Yet, if his quibble here proves anything, it proves that when Jesus returns only 3 gifts will cease but the other 6 will continue! Actually, the 3 gifts stand for all of them. Jesus was in the grave 3 days and 3 nights. But, actually, he was in the grave on part of Friday, all day Saturday, and only part of Sunday. Jews counted part of something as the whole. Acts 7:6 and Ex.12:40. Paul shows three of the gifts, but they stand for all. (E) Paul is showing that as long as the church is in the infant stage, it needs help, but it will one day grow up. We find the church with the completed will is the mature church. Eph.4:11-13 emphasizes this fact. Chart No. 41

EPHESIANS 4:11-13

God Gave: Apostles	Perfecting Of The Saints
Prophets	
Evangelists. . .For. . .	Work Of The Ministry
Pastors	
Teachers	Edifying Of The Body Of Christ

TILL WE ALL COME IN THE UNITY OF THE FAITH AND THE KNOWLEDGE OF THE SON

- (1) We who? "Paul, an apostles of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus." Eph.1:1
- (2) TILL we - in Ephesus and other places *in the first century*. If this did not take place *then*, Paul lied to them. He said, TILL WE. Paul and the saints at Ephesus and saints in A. D. 64! They, Paul and the Ephesians saints came into the unity of the faith!

We find that if Paul meant he would be known and know when he saw Jesus, then that had already passed, for Paul saw Jesus on the Damascus Road. He was also carried into the 3rd heaven, 2 Cor.12:2-4 where he no doubt was taught by revelation, Gal.1:11,12.

2. Eph.4:11-13 "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

We have not come into the unity of the faith for look at the division today, even in the churches of Christ. The faith here does not mean the Bible. It never has that meaning anywhere in the New Testament. It means the faith held by those who are Christians.

REPLY: (1) See Chart No. 41 on page 37. The "we" spoken of by Paul did reach this unity of the faith. We have the complete will of God, or system of faith within the pages of the New Testament. It is true that churches of Christ have had difficulties, but some of it is due to differences of opinion, Acts 15:36-40, and sometimes doctrine. If Paul is saying the personal faith of everyone must be united, and this will not happen until Jesus comes again, then actually, one's faith will not be united with other's faith, for when Jesus returns, we will have faith to turn into reality or sight! It would be unity of sight, not unity of faith.

3. 1 Cor.14:1 "Follow after love, and desire spiritual gifts, but rather that ye may prophesy."  
We are to desire spiritual gifts. The Church of Christ tells us not to desire them. Which will you take, the Church of Christ or Paul?

REPLY: (1) Paul was speaking to the Corinthian church in the first century. (2) Paul also told Timothy to "stir up the gift of God." 2 Tim.1:6. My opponent desires spiritual gifts but only gets tongues. What kind of tongue do you speak? German? French? Russian? The apostles spoke tongues that could be understood in that day, so you must be able to speak in tongues of our day. We cannot get our friend to stir up the gifts or the signs, Mk.16:17,18.

4. Acts 2:4 and 1 Cor.14:28. The initial evidence of Holy Ghost baptism is speaking in tongues. Every Holy Ghost baptized person has this initial evidence and can speak in this devotional tongue. However, not everyone has the gift of tongues, 1 Cor.12:28-30. The gift of tongues and the devotional tongues are not the same.

REPLY: (1) See page 29 and 30 for an answer to part of this. (2) The tongues of Acts 2:1-11 could be understood. The tongues of 1 Cor.14:1-28 could be understood by an interpreter. Some Pentecostals say the *unknown* tongue is an angelic tongue that even Satan does not understand (*NICHOL'S-BATTS' DEBATE*, 1967, tape). However, when angels spoke, the human being understood. (3) How can 1 Cor.14:28 be speaking of a devotional tongue when the entire chapter is talking about the regulation of the gift of tongues? There isn't a passage in the Bible that speaks of tongues as a devotional language or as the initial evidence of Holy Ghost baptism. (4) According to 14:26, all at Corinth had miraculous gifts. According to my opponent, this means they had all been Holy Ghost baptized. Therefore, all should have this initial evidence of tongues, or this devotional tongue. But, Paul asked, "Do all speak with tongues?" 1 Cor.12:30. Down goes my opponent's contention, world without end. They did not all speak with tongues, therefore all who had spiritual gifts had not been baptized with the Holy Ghost. Therefore, we see people may have miraculous gifts without Holy Ghost baptism. But, not so according to my opponent's doctrine. If they had miraculous gifts, they had to be baptized with the Spirit. But, if they are baptized with the Spirit, they had the initial tongues. But, everyone did not speak in tongues. Those



at Corinth had the miraculous gifts through the laying on of the apostle's hands, Rom.1:11; Acts 19:1-6; 8:16-19.

5. James 5:14-16 "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another that ye may be healed."

My opponent has elders, but his elders do not anoint with oil. He does not believe in this passage. The word "save" (σωσο σωζω) also means to heal. Healing is in the atonement! Isa.53:4 and Matt.8:16,17 shows this. Also 1 Pet.2:24.

REPLY: THAYER, p. 610 says σωζω means, "to make well, heal, restore to health including spiritual healing." Actually, James 5:14-16 could be translated, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall heal the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be free from errors and sins." (2) This passage was set during the miraculous period. It has one of the signs of Mark 16:17,18 listed. We believe elders in the first century, as believers, were able to do what this passage says. But, can my opponent do these things? (3) Isa.53:4 was fulfilled in Matt.8:16,17. Isa.53:5 and 1 Pet.2:24 are parallel. Jesus healed us spiritually by his stripes. However, if my opponent believes his doctrine of healing in the atonement, then perhaps he can answer the following questions with ease?

1. If healing is in the atonement, then one would receive his healing at the place where he appropriates the benefits of the atonement.
  2. If healing is in the atonement, then all saints who are partakers of the atonement benefits would receive healing. If not, why not?
  3. If healing is in the atonement, there would not be a large percentage of sickness among saints as there is among sinners.
  4. If healing is in the atonement, a vast majority of saints would not die from different diseases just as the sinner does.
  5. If healing is in the atonement, Paul would not have taken pleasure in his infirmities.
  6. If healing is in the atonement and readily available to all saints, Paul would not have prescribed a medical treatment to Timothy for his "often infirmities." 1 Tim.5:23.
  7. If healing is in the atonement, there would not be so many failures among faithful, honest, conscientious people who so earnestly and diligently seek healing.
  8. If healing is in the atonement, then Jesus must have taken palsy, blindness, cancer, and other afflictions in his body upon the tree! Where does it say he did so?
6. 1 Cor.12:11 "But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."  
We never know when the Spirit will move us. He gives his gifts to those he will. We may be able to heal someone, or we may not, it is according to the

Spirit.

REPLY: (1) The Spirit determines what gift an individual would receive, Rom. 12:6 and they were given by the hands of the apostles, 2 Tim.1:6; Rom.1:11; Acts 8:16-19 and 19:1-6. However, the Spirit did not give and then take the gifts from the faithful. The saint controlled the gift, 1 Cor.14:32, "The spirits of the prophets are subject to the prophets." T. L. Lowery, a high official in the Church of God says the gifts are controlled. "Paul tells us that the Spirit of the prophets are subject to the prophets. And so it is with all of the gifts." *GIFTS OF THE SPIRIT*, p.36. He further states on p. 37, "This makes it obvious that we can and ought to control the gifts." The gifts can be controlled, for if not, why did Paul, by the inspiration of the Spirit, write to the Corinthian church of God and tell them to control their speaking in tongues and prophesying? Paul controlled the gift of impartation of gifts, Rom.1:11. Luke decided to write his inspired account of the life of Christ, Luke 1:1-4.

7. 1 Cor.1:5-8 "That in every thing ye are enriched by him, in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

This passage shows the gifts would last until Jesus Christ comes back. Read verse 7 and 8 very closely. Just as they would come behind in no gift, waiting for the coming of our Lord, so we will come behind in no gift waiting for the same thing! Since 1 Cor.1:7,8 are in the same book as 1 Cor.13:8-10, we can see that Jesus is the context of chapter 13 and the "perfect" is Jesus' second coming!

REPLY: (1) If the Church of God (UPC) comes behind in no gift, I'll be happy to give 2 minutes of my time while you or one of the members of your church does what Philip or Stephen did. Which one of you will take up serpents or drink deadly poison? Which one of you will heal this little girl who has been cripple since birth? (2) The same "ye" that had the gifts, is the same "ye" that is waiting for the coming and day of Jesus. This day is not the second return of Christ to judge the quick and dead, but is the return of our Lord in judgment upon Jerusalem as he prophesied in Matt.24:1-34; Mark 13:1-30 and Luke 21:5-32.

REBUTTAL: Matt.24 and parallel passages is talking about the end of the world not the end of Jerusalem. The expression in Matt.24:34, "This generation," means "This race." The race known as the Jews would not pass until all these things would be fulfilled. Also, Matt.24:14 says the gospel shall be preached *and then* shall the end come. The gospel has not been preached "in all the world." Mark makes it more definite, he says, "And the gospel **MUST** first be published among all nations." Lk.21:31 says, "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is *nigh at hand*." The Church of Christ believes the kingdom was established on Pentecost, not in A. D. 70. This passage shows the kingdom will not be set up until Jesus comes to set up his kingdom for a 1000 years!

REPLY: (1) The term used for generation is *genesis* (γένεσις) meaning origin, lineage, birth, but translated generation. One must determine from the way

Matthew uses the word in this and other places as to whether he means race or generation. I believe we can see from passages with the word "generation" in them that they refer, not to the Jews as a race, but to that present generation. (2) The gospel was preached in the world for Paul said, ". . .the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Col.1:23. (3) Lk.21:31 only shows the kingdom will be in its fullness because in A. D. 70 the temple, priesthood and sacrifice of Judaism will be destroyed, Heb.8:13. The church will not be plagued with Judaizing teachers, Acts 15:1,24, after this. The persecuting powers of Judaism will be finished and the church/kingdom of God will have free reign. (4) Jesus came back in judgment, Matt.24:29,30, upon Jerusalem as Jehovah came in the clouds in judgment upon Egypt, Isa.19:1. In Matt.26:64 we are informed, "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man *sitting* on the right hand of power, and *coming* in the clouds of heaven." How could Jesus be sitting on his throne and coming at the same time? Only in judgment upon Jerusalem through a foreign army like Rome. In Matt.10:22,23 Jesus told the disciples, "And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, *till the Son of man be come.*" Jesus is showing the short time it will be before he comes back in judgment. When John was speaking to the Jews in Matt.3:10 he was warning them, by inspiration, of the destruction of Jerusalem.

8. James 5:7 "Be patient therefore, brethren, unto the coming of the Lord.

Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain."

Joel 2:23 "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."

James alludes to Joel. At Pentecost and during that time they had the former rain of the Spirit. Today, we have the latter rain of the Spirit being poured out. It is to last until the coming of the Lord.

REPLY: (1) James 5:8 explains verse 7. "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." The coming of the Lord refers to the destruction of Jerusalem, Matt.24. It is nigh. That means, "close at hand." (2) The former rain or early rain was that which occurred under the Old Covenant. The latter rain is that which happened on Pentecost and during this period then, but does not refer to today. If one takes Joel 2:23 in context with verses 28,29 he can see that this is talking about the latter rain beginning on Pentecost and continuing until this destruction takes place, mentioned in Acts 2:19,20. See Chart No. 30, pages 17, 18.

9. Heb.13:8 "Jesus Christ the same yesterday, and to day, and for ever." Jesus is the same. Mal.3:6 "For I am the Lord, I change not." God does not change. God is spoken of as *Jehovah-rapha*, "*The Lord that healeth.*" If Jehovah could heal and Jesus could heal, they still can today. Are you saying Jesus is not the same today?

REPLY: (1) Jehovah is also called "*Jehovah-Jireh*, "*The Lord our provider.*"

Does God still provide today as He did for Israel in the wilderness? Does God still create man from the dust? (2) Jesus is the same today; in character, in his purpose and law. But, although Jesus could heal miraculously today, he does not do so. He could save man without faith, but he does not do so. Jesus stated believers could do all five signs of Mark 16:17,18. Believers did do this in the first century, for the purpose for those signs existed then. The purpose does not exist today. Therefore they cannot be done. But, if my opponent wants to practice what he says applies today, we will sit back and watch him kill himself on the snakes and poison!

REBUTTAL: Mark 16:17,18 says these are signs, not gifts as per 1 Cor.12. My opponent does not know the difference between signs and gifts.

REPLY: Whether they are signs or gifts makes no difference to me. It says believers will have these signs. Are you a believer? If these signs apply today, you must do them to be classified as a believer.

REBUTTAL: You teach that only those who could receive the hands of the apostles had these signs. What about those who never came in contact with an apostle? Were they unbelievers even though they had believed and were baptized, Mark 16:15,16?

REPLY: The point is this: My opponent believes everyone may receive the baptism of the Holy Spirit. He believes he has it. Well, if so, then he should be able to do what believers in the first century could do. He believes Mk. 16:17,18 are Holy Ghost baptized people. If they were, according to his theory, then he can do what they did. If not, he doesn't have Holy Ghost baptism. Now, either he is making a false claim and doesn't have what he claims to have, or this passage doesn't apply today to anyone! Which is it?

9. 2 Pet.3:15,16 ". . .even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest as they do also the other scriptures, unto their own destruction."

How may an uninspired man, without Holy Ghost baptism understand Paul's writings if they were hard to understand for an inspired man? This shows the need for Holy Ghost baptism that the scriptures might be opened to our understanding, Luke 24:45.

REPLY: (1) If an uninspired man did not have all the New Testament covenant in written form, he would not be able to understand a portion of it. He would indeed be unlearned and unstable. The New Testament interprets itself. But, one must have all of it to do so. When Peter wrote, all of the New Testament had not been completed. (2) Just because a person was inspired did not mean he had Holy Ghost baptism, for some received gifts through the hands of the apostles, 2 Tim.1:6; Rom.1:11, etc. Although the Spirit inspired a man to speak the New Covenant to an audience and explain it, this did not mean the message, whether oral or written down, would be accepted. Prejudice might make a man twist what he heard or read. Our opponent thinks the Spirit must open our understanding to scripture written down. But, if the Spirit speaks to us as he spoke to Paul and others, who will interpret the words of the Spirit for us? Even Spirit directed people strayed from the Spirit's instruc-

tions at Corinth, 1 Cor.3:3 KJV.

10. 1 Tim.4:14 "Neglect not the gift that is in thee, which was given thee by prophecy, *with* the laying on of the hands of the presbytery." The Church of Christ says only the apostles could lay hands on others that they might receive the gifts. Here the elders did in Timothy's case.

REPLY: (1) The Church of God nor the UPC believe gifts come through the laying on of hands. (2) 2 Tim.1:6 shows where Timothy received his gift(s). "wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands." This passage proves the gifts are within the control of the recipient for Timothy is to stir it up. The term *with* is from the Greek word *meta* (μετα) meaning, "with, among, in company with someone." ARDNT-GINGRICH, p. 509. The elders with Paul, 2 Tim.1:6, laid hands on Timothy. They did so in harmony with such passages as Acts 13:3. Not to give gifts, but to show their approval.

11. 1 Tim.5:23 "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities."  
2 Tim.4:20 "But Trophimus have I left sick at Miletum."  
These passages prove that Paul tried to heal these men but could not. Why? Because the Holy Spirit did not see fit in His will to heal them at that time. So it is today. Sometimes a person is healed and sometimes he isn't.

REPLY: (1) Nothing is said in either one of these passages about Paul *trying to heal them, but failing!* My opponent must find a phrase that says Paul tried to heal them and failed. He cannot do so. He assumes his doctrine! (2) Miracles, signs and wonders were to confirm the word, Mk.16:20; Heb.2:3,4. No such need in the case of these two men. (3) Let my opponent use this opportunity to perform a miracle that we might see his word confirmed that we might believe his word is from God! These two men were divinely healed, however! Chart No. 42, *DIVINE HEALING AND MIRACULOUS DIVINE HEALING*

#### *DIVINE HEALING*

#### *MIRACULOUS DIVINE HEALING*

1. Timothy, 1 Tim.5:23
2. Trophimus, 2 Tim.4:20

1. Lame man, Acts 3:6-8; 4:16
2. Dorcas, Acts 9:36-42

INVOLVES: *Medicine, doctors, hospitals, and convalescence*

INVOLVES: *Supernatural powers that cause immediate healing without medicine, operations, doctors, or convalescence.*

12. John 4:46-53 is an example of a miracle, yet taking place *gradually*. "And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them *the hour when he began to amend*. And they said unto him, Yesterday at the seventh hour the fever left him."

REPLY: (1) The father was an uninspired man, asking the above question. He is the one who phrased the above italicized words. (2) The servants did not say, "Yesterday at the seventh hour the fever began to leave him." They said, "the fever left him." The next verse, 53 explains when the boy was healed, "so the father knew that it was at the *same hour*, in the which Jesus said unto him, thy son liveth: and himself believed, and his whole house." (3) The boy was

healed the same hour. Every passage my opponent uses to prove gradual healing will backfire on him!

13. Sickness is of the devil. The Lord heals us to help us. If the devil has the power to make us sick, the Lord should have the power to make us well. Are you saying the devil has more power than the Lord? Are you saying the devil is active with his miracles, but the Lord isn't?

REPLY: (1) No, the devil does not have more power than the Lord. In fact, the devil only has lying wonders, not real ones. (2) Sickness has been used by the Lord also, Deut.28:59-61; 32:39; 2 Sam.12:15-18; Micah 6:13; Acts 12:23. If my opponent wants to be technical, how does he know his present affliction isn't from the Lord? (3) God still heals today, but not miraculously. If my opponent believes miraculous divine healing today, let him prove it with something besides WORD ONLY, 1 Thess.1:5; 1 Cor.4:20.

14. Acts 8:35 "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."  
Not one word about Philip confirming his word with signs, wonders or miracles. If he could preach the word without performing any miracles, and the eunuch had to believe the word only or perish, I can preach the word only too!

REPLY: (1) There isn't anything in the entire context about the eunuch believing or repenting. Does that mean he did not because it is not mentioned? (2) We do not find signs in the context, but according to Mk.16:17,18 they would follow the believer. Was Philip a believer? He did perform miracles in Samaria, Acts 8:6, 13 as well as signs. Can you?

15. The church of Christ is divided over Acts 2:38,39. Some say it is a non-miraculous gift while others say a miraculous gift. Why don't you debate one another on this? Some in the church of Christ believe Acts 2:38,39 is Holy Ghost baptism and is for our day today. Why don't you debate them?

REPLY: (1) It is true, there are differences on Acts 2:38,39 in the church of Christ. (2) However, whether a brother believes one way or the other, all still come to the same conclusion, e.g., *miraculous gifts have ceased*. Also, if you debated brother Gus Nichols, he would defeat you. If you debated Guy N. Woods, he would defeat you. If you debated Richard Rogers, he would defeat you. Why? Because they all teach miracles have ceased as well as the miraculous power. Now, if you have the power you claim, please make yourself approved before all as Jesus did, Acts 2:22!!

16. No apostle had the power to impart the Holy Ghost. Only Christ did that, Matt.3:11; Acts 2:33. They prayed that the Samaritans might receive it.

REPLY: (1) Acts 8:16-19 "(For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus). Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the apostle's hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." This was not Holy Ghost baptism, for Christ is the administrator, not the apostles. This passage does prove the miraculous gifts of the Spirit were given through the apostles hands. It is called "Holy

Ghost was given." Philip, full of the Holy Spirit, Acts 6:3,5, could not give them these gifts, for he would have if he could have. The apostles had to come from Jerusalem to give them gifts. Paul wanted to visit Rome to impart some spiritual gift to them. He gave the gift of God to Timothy, 2 Tim.1:6. Here, we find the impartation of gifts spoken of as receiving "the Holy Ghost" or "Holy Ghost was given." To receive the Holy Ghost was to receive a measure or manifestation of His power. Sometimes the expression Holy Ghost is found with other words. (a) The Holy Ghost and wisdom, Acts 6:3. (b) full of faith and of the Holy Ghost, Acts 6:5. (c) Holy Ghost and power, Acts 10:38. (d) in power, and in the Holy Ghost, 1 Thess.1:5. The question is usually asked, "If to receive the Holy Ghost means to receive his gifts which are miraculous, then why do we find the term *power and* the Holy Ghost?" This is like the heart or spirit of man. Sometimes it is referred to as the soul. Sometimes as the heart, and sometimes as the inner man. In fact, in Mark 12:30 the terms heart, soul, mind and strength are used to indicate one and the same thing. In (a) above we have the Spirit and wisdom mentioned. Actually, wisdom here is one of the miraculous gifts, 1 Cor.12:8. So, Holy Spirit here indicates one of the other gifts of the Spirit is in these men. In (b) the faith mentioned is the gift of faith, 1 Cor.12:9, not the faith that comes by hearing, Rom.10:17, but the miraculous faith that could move mountains, 1 Cor. 13:2. Again, the expression Holy Spirit here indicates that the Spirit had given some other gift(s) to these men. In (c) Jesus had the Holy Spirit and power. This, as in (d) indicates that the Spirit was in Jesus and others with power and other miraculous gifts. We know Jesus had the Spirit (His power) without measure, John 3:34. Our Pentecostal friends must show us wherein they have any of these gifts. If they do not have the gifts, they do not have the Holy Spirit, by a baptism or by the laying on of hands!

17. 1 Cor.13:12 "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." This passage shows that Paul will know God as God knows Paul when Jesus comes again. So, when the end comes, Paul will have this knowledge. He cannot have this knowledge by a completed New Testament.

REPLY: (1) The expression, "but then shall I know" is taken from a Greek word, *epiginosko* (ἐπιγινώσκω). It is never used to indicate one shall know in heaven. Every account of the word given shows that it is knowing or not knowing something here on earth. Actually, the word *perfect* is not used to indicate the second coming of Christ. Notice the following chart, used by Henry McCaghen, in his debate with Tom Sharp of the United Pentecostal Church (UPC).

1 CORINTHIANS 13:10 (PERFECT - τέλειος), CHART 15C

Matt.5:48	"be PERFECT, even as father. . ."	NOT ONCE IS PERFECT
Matt.19:21	"if thou wilt be PERFECT. . ."	
Rom.12:2	"good, and acceptable; and PERFECT will of God."	(τέλειος) USED TO
Eph.4:13	"till we come. .unto PERFECT man."	REFER TO THE SECOND
Phil.3:15	"let us therefore, as many as be PERFECT."	COMING OF JESUS
Col.1:28	"present every man PERFECT."	
Col.4:12	"that ye may stand PERFECT and complete in all the will. . ."	CHRIST!

Heb.9:11 "PERFECT tabernacle."  
 Jam.1:4 "patience have her PERFECT. ."  
 Jam.1:17 "every PERFECT gift from above."  
 Jam.3:2 "perfect law of liberty."  
 1 Jo.4:18 "PERFECT love."  
 1 Cor.2:6 "speak wisdom among them that are PERFECT."  
 1 Cor.13:10 "when that which is PERFECT. ."

In 1 Cor.13:10 the word τέλειον is in contrast to εκ μέρους. εκ μέρους refers to the culmination of a process. The second coming of Christ is not a process but an instantaneous event. If this process of εκ μέρους (in part) is still going one, then apostles, new scripture, revelations, etc., should be easily traceable. The expression "face to face" does not mean to actually see God. It did not mean that in Deut.5:4, 5.

EXTRA CHARTS AND OTHER MATERIAL

Chart No. 22 WHAT IS THE REAL ISSUE?

1. Not the power of God
2. Not whether people have the Holy Ghost today
3. Not did some people in the first century have Holy Ghost baptism

BUT. . .

The issue is do men have Holy Ghost baptism today?

THERE IS A DIFFERENCE BETWEEN HAVING THE HOLY GHOST AND HAVING HOLY GHOST BAPTISM

Chart No. 39 WHO DOES GENE REYNOLDS COMPARE WITH IN THE NEW TESTAMENT?

E. J. REYNOLDS

JUDAIZING TEACHERS

*Claims*  
 M I N U S  
*Power*

*Claims*  
 M I N U S  
*Power*

JUDAIZING TEACHERS WERE FALSE TEACHERS AND WERE KNOWN BY THEIR WORD ONLY TEACHING *minus* THE POWER OF THE HOLY GHOST

CHART ON JOHN 14:25, 26

"These things have I spoken unto you, being yet present with you." V. 25	"Bring all things to your remembrance." V. 26	<hr/> Will you put here what Jesus told you during the time you were with Him in His personal ministry?
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CHART ON MATT.3:11 AND JOHN 14, 15, 16

Matt.3:11 "baptize YOU with the Holy Ghost - Is *The Holy Ghost (a) teaching*



you all things? (b) Bringing things back to your memory? (c) Guiding you in-  
to ALL truth? The apostles did not need the written New Testament to do what  
you need it to do with today. (a), (b), and (c) guided them into writing the  
New Testament. Can You?

MY OPPONENT CLAIMS TO BE SPIRITUAL - HAVE HOLY GHOST BAPTISM

PAUL	CHURCH OF GOD	UPC
<p>"If any man think himself to be a prophet, or spir- itual, let him acknowl- edge that the things that I write unto you are the commandments of the Lord" 1 Cor.14:37 "But if any man be ignor- ant, let him be ignorant" 1 Cor.14:38</p>	<p>Men claim inspiration but contradict one a- nother. By-laws of Church of God Minutes changed in their sessions. Doesn't God lead you in these by-laws? Will not handle ser- pents like Paul did.</p>	<p>Men claim inspiration and power of Holy Ghost but never have any during a debate. Have no elders. Hit and miss healings. Questionable miracles!! Claim Holy Ghost baptism, but cannot practice Mark 16:17,18!</p>

WHICH ARE YOU? SPIRITUAL OR IGNORANT?

1. 2 Cor.4:1,2 "Therefore seeing we have this ministry, as we have received  
mercy, we faint not; but have renounced the hidden things of dishonesty,  
not walking in craftiness, nor handling the word of God deceitfully; *but by  
manifestation* of the truth commending ourselves to every man's conscience in  
the sight of God."

The expression, *manifestation* is from the Greek word, *phanerosis* (φανέρωσις).  
This word is found only twice in the New Testament. The other place is 1 Cor.  
12:7, "the manifestation of the Spirit." In the ministry of preaching, Paul  
and others were able to manifest the truth with gifts of the Spirit. If my  
opponent has what Paul had, let him teach us the truth as Paul did, with mani-  
festations (gifts) of the Spirit. If he can't do it, he doesn't have what  
Paul had!

2. 2 Cor.10:8 "For though I should boast somewhat more of our authority,  
which the Lord hath given us for edification, and not for your destruction,  
I should be ashamed."

How much authority do you have directly from Christ? My authority comes from  
the New Testament, but Paul's came directly from Christ. Does yours, or do  
you claim direct authority, but have to get yours like I do, indirectly, from  
the New Testament? If so, you don't have anymore than do I.

3. 2 Cor.5:20 "Now then we are ambassadors for Christ, as though God did be-  
seach you by us: we pray you in Christ's stead."

Apostles appointed by Christ to be ambassadors. They stood in Christ's stead.  
Lk.22:29; 1 Cor.12:28. You don't decide to become apostles or ambassadors,  
you must be appointed. Can you prove (confirm) that you are an ambassador?

4. 2 Cor.13:3 "Since ye seek a proof of Christ speaking in me. . ." Can we  
not seek proof that Christ is speaking in you? Paul had signs, miracles  
and wonders, 2 Cor.12:12. What proof do you have?

5. 2 Cor.13:1 "This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established." The word *established* is from the Greek word *histemi* (ἵστημι) which means to confirm, ARDNT-GINGRICH, p.382; THAYER, p.308. Will my opponent confirm his words here as Paul confirmed his word among the Corinthians?

6. 1 Cor.13:8-10 is explained in 2 Cor.3:18-4:6.

7. Primary Work Of The Holy Spirit:

- (1) Make known the mind of God or Christ, 1 Cor.2:9-16.
- (2) Make known the mind of God or Christ void of all falsehood, John 16:13.
- (3) Take the mind of God or Christ, sifted from all error, and guarantee the integrity of it as being the genuine revelation of God.

8. 1 Cor.9:2 ". . .for the seal of mine apostleship are ye in the Lord." How were they the seal of his apostleship? In Eph.1:13 he speaks of the seal "with that holy spirit of promise." The Corinthians were sealed by the hands of Paul as were the Ephesians, Acts 19:1-6. How would one know he had the seal? He could demonstrate with miraculous gifts. This is how Corinth knew they were a bonified church of God, i.e., they could perform miraculous things. Paul shows them they have nothing to fear from Judaizing claims that they aren't a true church of God, because they have power, not just words, 1 Cor.4:20. Do the Churches of God or UPC have power or just claims? If the miraculous gifts are for our day, but all they have are claims, then they show by their word only doctrine that they are false churches. Since we do not have miraculous gifts today, they show they are false churches, for they claim much and do nothing miraculous!

9. 1 Cor.2:9-16. Can the Church of God or UPC show (reveal) the mind of Jesus without going to the New Testament? If they go to the New Testament, they prove they have no more power than do we. Paul and others did not go to the New Testament and read about the mind of Christ, they revealed it for the first time. Can the Church of God or UPC do this?

10. 1 Thess.1:5 "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. . ."  
Pentecostals do not like this verse. I have watched two Pentecostal debaters try to work around this. One was from the UPC and the other a Church of God preacher. I pressed this passage and 1 Cor.4:20 all through my debate. It had a telling effect upon him. Henry McCaghren used the same passage against Tom Sharp of the UPC. He tried to explain it away, but would have done better if he had left it strictly alone! Pentecostals can come in word only. They always come in word only and leave a debate with word only! That proves they don't have what Paul and others had in the first century.

11. Pentecostals usually say the "unity of the faith" in Eph.4:13 cannot be the New Testament canon. However, in Gal.1:6-9 Paul speaks of some perverting the gospel. In verse 23 he says he preaches *the faith!* To preach the gospel is to preach the faith. To come into the unity of the faith in Eph.4:13 is the same thing as to come into the unity of the gospel. The 27 books we have of the New Testament is the completed, confirmed gospel/faith of Jesus Christ. Down goes another Pentecostal quibble.

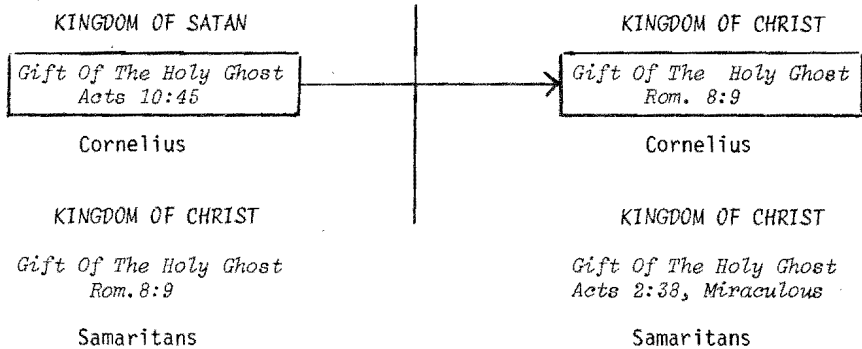
12. In talking or debating with Pentecostals, watch their use of Holy Ghost and Holy Ghost baptism. They will try to leave the impression with the audience that the church of Christ does not believe the Holy Spirit is working in any way today in the world. When we find a passage on the Holy Spirit guiding, leading or reproving us, we must ask HOW. This is the same question we need to ask on the statements which say the Holy Ghost is "in you."

13. In Acts 4:16-20; 30,31 the apostles were threatened to stop preaching. To stop preaching meant they would stop confirming their preaching with signs following, Mk.16:17-20; Heb.2:3,4. However, they did not stop preaching and therefore their signs, miracles and wonders did not cease. But, we can't get our opponent to perform confirming signs, miracles and wonders to confirm his word, although we beg, plead, ask, and beseech him. How unlike the apostles and others in the first century our friend is.

14. The Pentecostal thinks the expression "gift of the Holy Spirit" or "gift of God" means Holy Ghost baptism. The baptism of the Holy Ghost can be the gift of God/the Holy Ghost, but does this expression always mean that? They don't believe it can mean a reception of spiritual gifts through the laying on of hands. In Acts 8:20 we find the Samaritans received the gift of God by the hands of the apostles John and Peter. The gift of God is the same as the gift of the Holy Ghost, for the Holy Spirit was given, received or fallen on them. The word used here for gift is δωρεά. However, in 2 Tim.1:6 Paul speaks of Timothy receiving the gift of God through the laying on of his hands. Here is a gift from God. It is received through the laying on of hands. The only difference is, the word gift here is from χάρισμα. We must conclude that the gift of God, δωρεάν τοῦ θεοῦ of Acts 8:20 is the same as the χάρισμα τοῦ θεοῦ of 2 Tim.1:6. It follows that the spiritual gift, χάρισμα πνευματικόν, of Rom.1:11 is the same as the gift of the Holy Ghost/God. We also find that *the manifestation of the Spirit*, ἡ φανέρωσις τοῦ πνεύματος, of 1 Cor.12:7 is the gift of the Holy Ghost/God. This being so, the gift of the Holy Ghost in Acts 2:38 is not the personal indwelling of the Holy Spirit, either miraculously or ordinarily. The Church of God calls it a regenerating measure of the Holy Spirit instead of ordinary measure, Bennie S. Triplett, *A CONTEMPORARY STUDY OF THE HOLY SPIRIT* (Cleveland: Pathway Press, 1970), p. 59. The gift of the Holy Ghost is one or more of the gifts. As we have already seen, anytime a person received a gift(s), δωρεά/χάρισμα, he had received the gift of the Holy Ghost/God regardless of whether it had come as a baptism, directly but not a baptism, or through the laying on of hands. Since the gift of the Holy Ghost is a miraculous gift(s), then expressions used such as, "received the Holy Ghost," "filled with the Holy Ghost," "Holy Ghost was given," "Holy Ghost fell," "pour out Spirit," or "full of the Holy Ghost," it simply meant they had the power and gifts of the Holy Ghost in them.

The Church of God believes that a man receives the regenerating measure of the Holy Ghost when he obeys the gospel. The term *measure*, *metron* μέτρον according to THAYER, p. 408, means *sparingly* as used in John 3:34. ARDNT-GINGRICH says on p. 516 that it means *not from a measure*. This is the only passage which speaks of the Spirit being given by measure, μέτρον. Is this talking about the Holy Spirit being measured out in a whole as compared with partial parts in other passages? No. Here, in John 3:34 as well as in other passages, the expression involving the Spirit means the Spirit's gift(s). Let us look at two Bible examples, applying this idea of one receiving the Holy Spirit-

it in baptism and receiving the Holy Spirit in a regenerating measure.



If Cornelius had the gift of the Holy Ghost in Acts 10:45, which he did, and the Holy Ghost is the same as the Spirit of Christ, Rom.8:9, which it is, then Cornelius received the personal indwelling of the Spirit before he became a Christian! Oh, but this is miraculous, we are told. You mean to say that the miraculous Holy Ghost is not the same person as the regenerating measure Holy Ghost? Oh, it is the same Holy Ghost, just in different measures, we are told. Does the Holy Ghost have a split personality? One for those who receive the miraculous gift and one for those who receive an ordinary gift? Doesn't it seem more logical to say one received the Holy Spirit then as he does now, and that reception is the same way we receive Christ or Jehovah? By faith, Eph.3:17. What did Cornelius and his household receive before water baptism? Power to speak in tongues, Acts 10:46. The gift of the Holy Ghost was the power to speak in tongues. When they received the word in obedience, they received Jehovah, Christ, and the Holy Ghost by faith. The Samaritans received Jehovah, Christ, and the Holy Ghost by an obedient faith in that they believed and were baptized. But, they had not received the Holy Ghost. HOW? They had not received His power, the gift of God, Acts 8:20. The Spirit does not dwell personally in anyone before or after baptism, ordinarily or miraculously. He does dwell in our hearts by faith, just as he dwelt in Cornelius. It is a representative dwelling.

Pentecostals usually ask, "If the Spirit dwells in you by the word, then an individual has the Spirit dwelling in him before baptism into Christ, for he believes the word, Luke 8:11,12, before he is saved." However, look again at Cornelius above. Did he not have the Holy Spirit before water baptism? Did he not receive the Holy Ghost before his heart was purified by faith, Acts 15:9? Pentecostals who believe in the personal indwelling by a regenerating measure of the Spirit still have to contend with the Spirit dwelling (personally according to them) in Cornelius before he is saved! Those in Lk.8:11,12 have the word in their heart, but notice, the devil comes and takes it away before they believe it and are saved. One receives Christ (or the Spirit) by receiving His word in obedience.

15. In Acts 5:38 Gamaliel said, ". . .if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest

haply ye be found even to fight against God." Pentecostals sometimes use this to show that the church of Christ fights against them. Yet, now they are enjoying growth throughout the world. Since we have not been able to stop them, they must be of God! Therefore, the argument is, the church of Christ is fighting against God. However, one could use this same argument to prove the Muslims, Buddhist, and other false religions are of God. They have been around for along time and yet Christianity has fought them.

16. Pentecostals usually say they are not in a debate to give extra-biblical experiences. Therefore, they do not have to give a sign, miracle or wonder. However, watch their speech closely, because before too long they will give their testimony. That is extra-biblical. The testimony will concern someone, somewhere, that has been healed. That is extra-biblical, according to their definition. Remind them of it. Are miracles extra-biblical? I believe they are not, not Bible miracles! Drive that point home.

17. UPC teaches one must have water baptism AND Holy Ghost baptism to be saved. They believe Acts 2:38,39 is Holy Ghost baptism. They believe this must be obeyed in its entirety before one can be saved. Yet, in Acts 10:45 Cornelius received the Holy Ghost. The UPC would say he had Holy Ghost baptism. Yet, he is not baptized in water until verse 48. Was he only half saved? According to the UPC, Rom.8:9 teaches that one must have the Spirit of Christ to be OF Christ. They believe Rom.8:9 is Holy Ghost baptism. So, what we have is Cornelius with the Spirit, according to their terminology, and therefore he is of Christ or belongs to Christ. Well, isn't one saved when he belongs to Christ? Yet, Cornelius has not yet been baptized. He is of Christ, yet his heart has not yet been purified by faith, Acts 15:9. My, how confusing. On the otherhand, the Samaritans have believed and been baptized in water. Acts 2:38 says water baptism is for the remission of sins. This means the Samaritans had received the remission of their sins but were not yet in the body of Christ according to the UPC interpretation of Rom.8:9. One receives the remission of his sins in baptism due to the blood being applied, Matt.26:28. Here were individuals who were cleansed by faith; washed in the blood of Jesus Christ; saved; but not yet in the body of Christ! Can you feature that? Yet, this is the position the UPC find itself in.

18. UPC sometimes argues that Rom.8:11 teaches unless one has Holy Ghost baptism, he cannot be raised from the dead. Yet, the prophets of the Old Testament never had Holy Ghost baptism. Will they be raised? What about those who lived and died under the Old Testament system?

19. Tom Sharp of the UPC said in his debate with Henry McCaghren that the New Testament was the MIND OF CHRIST! Is the mind of Christ perfect or imperfect? If perfect, and the mind of Christ is the New Testament, according to Tom Sharp, then the New Testament is the perfect (completed) will of God mentioned in 1 Cor.13:10.

20. The UPC applies John 7:37-39 to themselves. If so, this is speaking of living water coming from the believer. That means people in the first century were inspired. Ask your Pentecostal debater if he is inspired. If not, this passage isn't applicable today. If so, let him confirm his inspired words as those in the first century did, Mk.16:17,18; Heb.2:3,4.

# Parents Wait For Son's Resurrection

BARSTOW, Calif. (AP) — A mother and father touched their son's body Sunday and prayed "Come forth Wesley... Come forth Wesley." They hoped he would rise from the dead.

Wesley Parker, 11, had had diabetes for five years. He died at home Wednesday, three days after his parents threw away his insulin because, they said, a faith healer in their Assembly of God fundamentalist church had cured him.

The parents prayed for four hours over Wesley's casket on Sunday before leaving the chapel to attend another son's birthday party. They said they would now bury Wesley but believed he would rise from the dead after four days. The father, Lawrence Parker, 34, stopped at one point and told a crowd of faithful and curiosity seekers: "The boy will come out of his coffin. God must honor his word."

The boy's body was laid out in a cloth-covered, wooden casket as the family and others knelt and took turns touching his face and body during the ceremony at a funeral home chapel.

The parents, with their 2-year-old son Jay and their two daughters, said they would continue praying. The father, wearing a green sports shirt open at the collar, said he would make arrangements Monday to bury Wesley.



## 'Come Forth Wesley' ... their 11-year-old diabetic son died after insulin thrown away

Parker said the details of the interment were unimportant. "It doesn't matter. He's not going to stay there," Parker said.

At first, the parents refused to have the body embalmed but later agreed to embalment.

"Christ is going to have to replace the blood that's full of sugar anyway, so it might as

well be embalming fluid," said "We thought it would be today, but the Lord didn't say when.

We will arrange for burial and we believe Wesley will be resurrected after four days in the grave."

Parker had said earlier he the mother, Alice Parker, 28, "If we hadn't done it, people might say he was in a deep

coma and not believe the miracle." "The Lord told us he would raise Wesley," Parker said. "We expect Wesley to be resurrected whole and without disease."

About 200 persons came and went from the chapel during the service, a funeral home spokesman said.

About 30 participated in the ceremony, singing along with the family and commanding Wesley to rise from the white, satin-lined coffin.

Meanwhile, Barstow police said they have sent reports of the case to the San Bernardino district attorney's office for review for possible criminal complaints.



### *Practicing His Religion*

A member of the Holiness Church near Newport, Tenn. handles a deadly snake during a recent service. The ritual is as old as the hill country in which it is

practiced. Participants handle poisonous snakes, drink poison and test themselves with flames to show their faith in the Lord.

# *Snakehandling Ritual Old As The Hill Country*

