

THE LIPE-LEWIS DEBATE ON PENTECOSTALISM

A Five Night Oral Debate Held
In Memphis, Tennessee
November 15-19, 1976

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PREFACE

In 1975, due to the preaching of Mr. Robert Brown (minister of the Macon Road Church of Christ, Memphis, Tennessee) on the KSUD radio station (West Memphis, Arkansas), Mr. Billy Lewis (minister of the Frayser United Pentecostal Church, Memphis, Tennessee) challenged Mr. Brown to a public debate on some very vital Biblical issues. Mr. Brown was making a move at the time to the Carolinas. Mr. Lipe had been invited to be the minister of the Macon Road church during that summer and it was suggested that he meet Mr. Lewis in debate. Mr. Lipe was not able at that time (because of the transition) to meet Mr. Lewis. Mr. Guy Woods was secured as a representative of the Church of Christ and a four night debate with Mr. Lewis was conducted at the Macon Road church in December of 1975.

Following this debate, Mr. Lewis was very insistent on meeting Mr. Lipe and to have the discussion on "neutral territory." Plans were again made for a public discussion with Mr. Lewis. The *Lipe-Lewis Debate* was the result of those plans. This debate consisted of a five night oral discussion (the first four nights at the Frayser High School Auditorium and the last night at the Frayser Church of Christ) on issues involving the Godhead, miraculous gifts, the baptismal formula, and the general question of the United Pentecostal Church.

The reader should remember that the debate was an oral debate. Therefore, the speeches will not have the grammatical smoothness of written material. Each disputant was given the opportunity to make slight changes in the manuscripts to facilitate the readability of the speeches. Neither disputant was allowed to make **any** change which would affect the thought of a given point.

PROPOSITIONS FOR DEBATE

1. *The Scriptures teach that the Godhead is comprised of one person (Jesus Christ) – not three, and that all who teach otherwise are false teachers and will be lost in hell.*

Affirmed By: Billy Lewis

Denied By: David Lipe

2. *The Scriptures teach that miraculous gifts as recorded in the New Testament ceased by the time the complete will of God was written and confirmed.*

Affirmed By: David Lipe

Denied By: Billy Lewis

3. *The Scriptures teach that miraculous gifts as recorded in the New Testament will continue until the end of the Church Age.*

Affirmed By: Billy Lewis

Denied By: David Lipe

4. *The Scriptures teach that for the penitent believer in Jesus Christ, water baptism – without the audibly pronouncing of any formula – is unto the remission of sins.*

Affirmed By: David Lipe

Denied By: Billy Lewis

5. *The Scriptures teach: "The basic and fundamental doctrine of this organization shall be the Bible standard of full salvation, which is repentance, baptism in water by immersion in the name of the Lord Jesus Christ, and the baptism of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance."*

Affirmed By: Billy Lewis

Denied By: David Lipe

ACKNOWLEDGMENTS

In preparing for this debate, I have received assistance from a number of sources. The major source was the Bible — the inspired, inerrant, authoritative, revelation of God to man. I have done my very best to make my speeches in the book to be in harmony with the Bible.

I have received assistance from sources other than the Bible. These sources consist of books, articles, sermons, and other materials from different teachers and preachers. I am debtor both to those who have preceded me and my contemporaries for their valuable assistance. No fault in this book is to be ascribed to them.

I express my thanks to the elders of the Macon Road church of Christ, Memphis, Tennessee — Rondle Agee, William Street, Thomas Ray, Darrell Criswell and W. D. Haney for their support of my efforts in defense of the truth. A word of thanks is extended to David O'Connell (who now labors with the Lord's church in Bridgeport, Connecticut, but who was one of the ministers of the Macon Road church at the time of the debate). David was of tremendous assistance in the handling of the charts during the debate.

I am in debt to many college professors among whom I wish to mention Thomas B. Warren. Brother Warren was one of my major professors both at Freed-Hardeman College and Harding Graduate School of Religion. I simply cannot express with mere words my sincere appreciation to him for the guidance he has given me in the study of the Bible. He not only did an excellent job as moderator, he was a never-ending source of strength and encouragement throughout the preparation for this debate. This meant so much to me especially in light of brother Warren's demanding schedule. I also want to thank brother Warren's wife, Faye, for her patience as I made even further demands on his time.

My thanks is extended to all my friends for the many

ACKNOWLEDGMENTS

ways in which they assisted me. I particularly wish to thank my many friends at Macon Road. Their support in this endeavor as well as others has meant a great deal to me.

I especially want to acknowledge the help of my wife, Linda. She was as patient with me and our children (Carrie, Nicole, and Rachel) as anyone could possibly be during the six months preparation for this debate. I will always be thankful for her stand with me in defense of the truth.

My prayer and hope is that this debate will be well received, and that it will be studied and accomplish some good. If it helps one person to better see the truth of God's word, I will be more than blessed.

David Lipe
July, 1982

PUBLISHER'S STATEMENT

Brother David Lipe, who teaches at Magnolia Bible College at Kosciusko, Mississippi, and who now serves the church here at Winona, Mississippi as their preacher, approached me over one year ago about the possibility of printing this debate book. I agreed to do so, pointing out also that there were other books ahead of his and therefore he would have to be patient. I must say that David has been very patient, but at long last we are happy now to be able to present this book. David felt that it was worthy of printing and I concur with his thinking, believing that it will do a lot of good.

Debates have not been as popular during recent years as they once were. When I say that they have not been as popular, I mean that not as many of them have been taking place. This could well be because there are fewer preachers who are willing to defend the things they teach. In other words, they know that they cannot scripturally present convincing arguments to the people concerning the positions they take. On the other hand, we have numerous brethren who are ready and able to present God's will on the polemic platform. Although there would be some, and even of our own brethren, who would frown on such meetings, just let one be held and see who turns up and how many are on hand to hear it.

I believe, of course, that in some debates harm has been done because the disputants were not qualified or because of the way the discussion was conducted. But if you have respected men who are well prepared to present what they believe to be God's will, and if the debate procedure is handled properly, I feel that it can be the means of showing the truth over error, of answering the opposition, and of giving people on both sides of the issue the opportunity to see the differences in the two positions. Then if the debate is put in book form so that it may continue to be made available to those who would like to further study the issues,

PUBLISHER'S STATEMENT

the good done will be compounded. Do you remember what Solomon said? "Debate thy cause with thy neighbor . . ." (Proverbs 25:9). This is what we are talking about.

This particular debate took place in Memphis, Tennessee. Brother Lipe represented the churches of Christ and Mr. Lewis represented the Pentecostals. The issues of course, had to do with whether the Bible teaches the Pentecostal propositions as set forth or whether the Bible opposes these. Numerous charts were also introduced and you'll find them in this book.

I did not personally attend this discussion but I know that many did. I am sure that those who attended, and numerous others, will welcome the printing of this debate. I believe that regardless of what you believe on these issues, if you will read through this book, and make a study of what the Bible teaches on these subjects, then if you'll remove all prejudice from your mind, and if you'll be honest with yourself and with God, you'll be able to see the truth on these matters. That is why we wanted to print this book.

With that, I commend these materials to you.

J. C. Choate
Winona, MS
October 14, 1983

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FIRST NIGHT
(MONDAY)

GODHEAD

LEWIS' FIRST AFFIRMATIVE

GODHEAD (Monday Night)

Gentlemen moderators, Mr. Lipe, ladies and gentlemen of this audience tonight, it is a pleasure for me to come here and greet you in the name of the Lord. It is sad that religious differences do exist, but it is honorable that people can come together and study together concerning the things that are in the Word of God. We appreciate the fact that Mr. Lipe has joined together with us in this discussion and appreciate him much more in view of the fact that Mr. Vaughn Denton of Southmoor Baptist church and Mr. Bill Randolph of the Maranatha church made uncharitable remarks against Pentecostals, and yet, when confronted, they refused public investigation of their teaching. In view of that, I appreciate Mr. Lipe and the ministers of the Church of Christ. At least they will stand up for what they believe, and they have convictions in what they believe, and are willing to enter into this type of discussion. I believe we all assume that we are Christians here tonight studying the Word of God. After all, the Word of God is important, and that's what we're going to be judged by at the judgment day.

Now, we will go to the proposition that's been brought to your attention. "The Scriptures teach that the Godhead is comprised of one person." Before we get into this, I would like to point out that we agreed ahead of time that we would exchange five questions, and thus, we have done with this exception. I received questions from Mr. Lipe, and instead of five questions, there were about thirty-three questions compounded into yes or no questions which made it quite difficult to answer. It's almost like asking the question, "Do you still beat your wife?" If you say "no" then it suggests that you did beat her, but you quit, and either way you answer you are in a little trouble.

We will go now to the proposition. "The Scripture." What I mean by the "Scripture" is the sixty-six books of the Bible, both Old and New Testament. I think we are in agreement here. By "teach" I mean to instruct, reveal, inform, enlighten, to impart knowledge. By the "Godhead" I mean divinity, deity, divine nature as defined by both Bauer and Thayer in their lexicons. The passages of scripture on the Godhead are found in Acts 17:29; Romans 1:20; Colossians 2:9. And by "comprised of" I simply mean "consists of" or "summed up in." "One" – "One" is a single only one. By "person" I mean a self-rational, self-conscious being. Although there are different aspects of God, yet, God consists of only one person. The Godhead consists of and is comprised of one person, and his name is Jesus Christ.

Now we are going to what the issue is not. Mr. Lipe and myself can agree on some things. We both agree that Jesus is God, or Jesus is deity. The difference is how is he God? He thinks he's God the Son which is an unscriptural term. He cannot find the expression in the Bible that says, "God the Son." He was the son of God. Now, in our chart number 21 we'll hasten along to get as much information before you as we can in our first speech.

In the outset we find the issue is not whether there are three that are mentioned. My brethren and I believe in a basic "threeness" with God. The issue is not whether the Father, Son, and Holy Ghost is a person. When he tells us the Father, Son, and Holy Spirit, is a person, he's simply stating what we believe. And, the issue is not whether there are some distinctions between the Father, Son, and Holy Spirit. We recognize particular distinctions between the Father, Son, and Holy Spirit but not a distinction of persons in the Godhead. As Father, he loves, sustains, leads, and guides his children. As a Son, he became flesh and dwelt among us. As Spirit, he is not man. We believe there is a distinction between his human nature and his divine nature. In Jesus Christ, in one person, there is fused

together a divine nature with a human nature. Now the issue here tonight is persons in the Godhead. I want us to notice very carefully all that my friend may say tonight, and all the plurals that he may place on the screen, and the scriptures that he might attempt to place up there that would suggest or say persons in the Godhead: a plurality of persons in the Godhead. It is not in the Bible.

Now, let's go further to chart number 23. I will show you by the Word of God that God is one person. In Mark 12:29-34, Jesus said, "The Lord our God is one Lord" in verse 29. Whatever else we may believe about this one Lord, we must believe he is one. And, who is the Lord God? Well, we'll let the Lord answer for himself. In Acts 9 and verse 5 Saul asked the question, "Who art thou Lord?," and the Lord said, "I am Jesus." So that's enough to satisfy me. I'm sure it won't satisfy Mr. Lipe, so we'll go a little further. Jesus said we're to love him, this one God with all of our heart, our soul, our mind, and strength. We are to love no other God. All of our love is to be devoted to this one God in verse 30. Now let us listen to verse 32. "Thou hast said the truth, for there is one God" (that is the scribe speaking); "There is one God, and there is none other but he."

The Greek text says, "one is God and there is none other but him." Now, this is plain enough for me to see. The scribe speaking to Jesus in their conversation said to the master, "You said the truth. There is one God and none other but him." "One" here is from the Greek word *heis* according to Bauer's Greek lexicon, p. 230. In this passage it means "A single, only one." "One" here, if you will notice, is in the masculine, and according to A. T. Robertson, when one is in the masculine it refers to one person (*Word Pictures*, Vol. 5, page 186). I want you to notice something here. If there was a trinity involved in this expression, Jesus evidently missed a good opportunity to explain the trinity. He missed a good and a great opportunity to explain the trinity. But, instead of correcting the

scribe, he said, "you're not far from the kingdom." "You're real close to the kingdom." And I think this is a very crucial point in the issue concerning the Godhead. The first of all commandments is "Hear O Israel the Lord our God is one Lord."

Now it may be pointed out that when "one" is neuter it may refer to one person, or it may not refer to one person. You determine from the context of Scripture. For example, let's look at Saint John 10:30 where Jesus said, "I and My Father are one." In that particular passage, it's neuter. However, we determine from the context (verses 28 and 29) where he said the sheep are in Jesus' hand. In the twenty-eighth verse and twenty-ninth verse, they are in the Father's hand. So, we conclude the sheep cannot be in two person's hands at the same time. Therefore, it's speaking of one person.

James 2:19 – "Thou believest there is one God, thou doest well. The devils also believe and tremble."

Galatians 3:20 – "Now a mediator is not a mediator of one but God is one." In both of these scriptures "one" is in the masculine.

In chart number 24 Jesus Christ is the photograph of the Godhead. They didn't have cameras back there to make photographs like we have today. But let me explain this. Hebrews 1:3 speaks about the express image of his person. The Greek word *charakter* which means "the express image." According to Thayer's Lexicon, p. 665, the term "express image" means "the exact expression of any person or thing." Bauer's Lexicon, p. 884, says Christ is an exact representation of God's nature.

I want to point out here, if Christ is an exact representation of God's nature, and it's God's nature to be in three separate and distinct persons, then when Jesus was born he should have been three persons. If the divine nature is three separate and distinct persons, when Jesus was born he was an exact representation of divine

nature, then Jesus should have been three persons. Evidently Mary should have had triplets—one person for the Father, one person for the Son, and one person for the Holy Spirit.

Strong says he is the exact copy. The Greek word for "person" as found in Hebrews 1 did not take on the meaning of the English word "person" at the time the Bible was written. That did not come about until about the 4th century. The Greek word "person" (*hupostasis*) is defined both by Bauer, p. 854 and Thayer, p. 645 as "substance," "nature," "essence." The Greek word for "Godhead" is *theiotes*. Both Bauer, p. 359 and Thayer, p. 288 agree that this word means "deity." So, if deity or divine nature is three separate and distinct persons, I want my friend to come up here and show us tonight why the photograph, the reproduction or exact copy showed only one person, Jesus Christ. The express image means the exact copy or the exact representation of God's nature. Jesus should have been three persons if Mr. Lipe is right. What it is, the Son, the human nature, is the exact image of the divine nature. The divine nature is expressed through the image of the Son. And, therefore, Jesus said in John 14:10, "He that hath seen me hath seen the Father." "He is the image of the invisible God," (Colossians 1:15).

We want to look further into chart number 25 as we hurry along to get as much before us as we can in this first speech.

Titus 2:13, "our great God and Saviour Jesus Christ," "Our great God and Saviour Jesus Christ." Now, we want you to remember this, "our great God" Jesus Christ is our great God in his divine nature and through his human nature, through his sonship, he became our Saviour. He is both our God and the mediator between God and man according to I Timothy 2:5. A. T. Robertson says that grammar demands that one person is meant in this expression. *The Minister and His Greek New Testament*, p. 64. In his large grammar, p. 786 he goes on to say in II Peter 1:1 that the

one article definitely shows Jesus Christ to be both Lord and Saviour, and the article likewise means that Jesus Christ is our God and Saviour at the same time. Amen.

Revelation 1:8 says, "I am Alpha and Omega, the beginning and the end, saith God, which is, (present tense), which was (past tense), which is to come (future tense), the Almighty." In John 8:24 it says, "Except ye believe that I am He you shall die in your sins." In verse 27 of Saint John chapter 8, "They understand not that he speaks to them of the father." In chart number 27, here it says God is One. Isaiah 37:16 ". . . thou art God alone." Isaiah 63:3-5, "I have trodden the winepress alone. Of the people, or of the persons, there was none with me." Isaiah 44:8, "Is there a God beside me: yea, there is no God; I know not any." Isaiah 44:24, "I stretch forth the heavens alone. I spreadeth abroad the earth by myself."

Revelation 1:8-11, "He's the first, the last, the beginning, the ending, which is, which was, which is to come, the Almighty." John 17:3, Jesus speaking of the Father says that he is the only true God. If the Father is the only true God, if the Holy Spirit is a separate person, and if the Son is a separate and distinct person from the Father then they would be untrue gods. The Father is the only true God. Maybe he can answer that for us. Jude 25, speaking of Jesus says, "He is the only wise God." Then that would make the other gods, if there would be others in the assumed trinity, it would make them unwise gods. If Jesus is the only wise God, then the Father would be the unwise God, and the Holy Spirit would be the unwise God if they are separate and distinct persons. Once again Jesus said in John 8:24-27, "If ye believe not that I am he, ye shall die in your sins."

In chart number 30, I want us to look at something here. Jesus as a Son. There's no such thing as eternal sonship. He can mark that down and chew on it and bring it up here. We know he was the only begotten of the Father.

Eternal and begotten are diametric. He just can't be eternal and begotten at the same time. He is not the eternal Son of God. He was born. There never was a son as old as his father. No way can a son be as old as his father. I don't have to explain that. But notice this chart number 30.

Jesus as a son increased in wisdom. I'm showing you the distinction between the human and the divine nature of Jesus Christ. He was divine because he possessed deity. Through the incarnation, deity and humanity was fused together in one person. Not confused, but on his Father's side was deity, and on his mother's side was humanity. The Son in the person of Jesus Christ was both deity and humanity. He is our great God and our Saviour. He increased in wisdom not as God, but as man (Luke 2:52). John 5:19, "The Son can do nothing of himself," so, if the Son is another person in the Godhead, evidently he doesn't have any power; he can't do anything by himself, but he relies on the Father to help him out. He was taught, John 8:28. How was he taught? As God? No! Who can teach God? He was taught as man. He learned, Hebrews 5:8. How did he learn? He did not learn as God. He learned as man. In Mark 13:32, he did not know when he was coming as the Son. But he certainly knew when he was coming as God. He was tempted in all points as we are. How was he tempted in all points as we are? He was tempted as man, Hebrews 2:18. In Hebrews 4:15 he was tempted in all points as we and yet, without sin. And yet, he was not tempted as God. You cannot tempt God with evil. How was he tempted? He was tempted as man, but certainly he was not tempted as God.

We'll go back now to chart number 22. Look at this. It's not God the Son; it's God in the Son. In John 14:10, he says, "The Father that dwelleth in me, he doeth the work." In that same context here he says, "he that hath seen me, has seen the Father." Not two separate and distinct persons. II Corinthians 4:19, "To wit, God was in

Christ.” That’s a fusion of the two natures in the person of the Lord Jesus Christ. Colossians 2:9, “In him was all the fulness of the Godhead bodily.” He knew this was coming up. He said he knows what I’m going to say on this. But, in him dwells all the fulness of the Godhead bodily. Not from the standpoint of quantity, but from the standpoint of quality, all the fulness is in him. As far as quantity is concerned, he still fills the heaven of heavens outside that body. Thank you.

LIPE'S FIRST NEGATIVE

GODHEAD (Monday Night)

Mr. Lewis, gentlemen moderators, ladies and gentlemen. I am very happy to be here with you this evening to engage in this very important discussion concerning the doctrine of the Godhead. I am very happy to meet Mr. Lewis. I have heard him in debate before, and I am very happy to meet him in debate this week. I am happy to meet him, because as far as I have ever observed, he tries to conduct himself as a gentleman, and I appreciate this. Also, he tries to stay with the issue and not with a discussion of his opponent, and I am very thankful for this, because neither he nor I are the issue in this discussion. We are here to talk about what the Bible has to say, and that is all that we are concerned about this evening. I do not know anything bad about Mr. Lewis and if I knew anything bad about him I would not tell it to you this evening because he is not the subject under discussion. We are here to show what we believe to be false is false, and we are here to show what we believe to be true is true. We intend to press these points just as firmly as we possibly can. You will understand that when we do this, we are not angry at one another at all.

First of all, I want to point out something in regard to the **responsibility** of the speakers. Mr. Lewis has the responsibility of **proving** his proposition. His proposition is: "The Scriptures teach that the Godhead is comprised of one person (Jesus Christ) – not three, and that all who teach otherwise are false teachers and will be lost in hell." Mr. Lewis, I thought it was very interesting when you were defining your terms in the proposition that you did not read the second half of your proposition. I also heard you on KSUD today. You defined your terms on your radio program today and you did not read the second half of that

proposition. I think it is probably significant that you have not done that. The significance of it may be that in your proposition **you have condemned all other claimants of miraculous gifts**, all other claimants of the baptism of the Holy Spirit. You have said that even though they claim to have the baptism of the Holy Spirit, and even though they claim to be able to work miracles, that they are going to be lost in hell. The truth of the matter is, they have as good evidence as you do. So, you have the responsibility of presenting **proof** for your proposition. He has not introduced an **argument**, much less a **sound argument**. By **sound argument**, I mean an argument which is **valid**, the conclusion follows from the premises, and the premises are **true**. My responsibility is to show that he has not affirmed his proposition, and I will abundantly do that. I will do that by considering various questions that I asked him, even though he did not like my questions. He said that my questions had some implied answers in them, and that certainly is not the case, and I will consider that in just a few more moments.

Now I want us to look at what the **issue is** and what the **issue is not**. I would like to have chart G-30. Friends, the issue tonight is **not whether there are three Gods**. Mr. Lewis would seek to divert your attention by crying, "three Gods." He would seek to divert your attention by saying, "I believe in three Gods." I do not believe in three Gods. None of my brethren believe in three Gods. We have never believed in three Gods. We believe in one God. The truth of the matter is, Mr. Lewis and his brethren are confused about what the word "God" means. "God" is a name of a divine nature. There is but **one divine nature**. Therefore, there is but one God.

Further, the issue is **not whether there is one God**. I believe in one God. What is the issue? The issue is whether there is **relationship of persons in the one Godhead**. And, before a word was ever said this evening Mr. Lewis had already given up on his proposition. Because, he has admitted

that relationship does exist in the one Godhead. Give me chart number G-16. This chart shows the very thing I have come to show this audience tonight. On the chart you can see one man. This man is composed of soul, of spirit, and of body. I Thessalonians 5:23 teaches this. But, the Bible makes it clear that the soul is not the spirit, the spirit is not the body, and the soul is not the body. The same thing is true in regard to the one Godhead. The one Godhead is comprised of the Father, of the Son, and of the Holy Spirit.

The Bible teaches that the **Father is God**. In John 6:27 the Bible says, "for him hath God the Father sealed." Ephesians 1:3 - "Blessed be the God and Father." The Bible teaches that the **Son is God**. Hebrews 1:8 - "But unto the Son he saith, Thy throne O God." The Bible teaches that the **Holy Spirit is God**. In Acts 5:3, 4 the man Peter makes it clear that Ananias had lied against the Holy Spirit, and then he says that he had lied against God. But, notice that the Son is not the Father. Ephesians 1:3 - "Blessed be the God and Father of our Lord Jesus Christ." The Father is not the Holy Spirit. 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." Note further that the Son is not the Holy Spirit. "And I will pray the Father, and he shall give you another Comforter" (John 14:16). Mr. Lewis, I want you to tell us what the word "another" means. "Another" means "different, second of two things, one in addition to." Jesus said he was going to give another Comforter - **not himself** but another Comforter. Now friends, this shows **relationship** in the Godhead and in question number one tonight Mr. Lewis has marked that there is relationship in the one Godhead. So, he has **given up**. He has admitted the very thing that the Bible teaches.

I want to point out in chart G-31 and G-31A the significance of this issue this evening. Friends, I want to

plead with your souls tonight. There is not anyone more interested in the souls of mankind than I am. I am pleading for your souls when I tell you this evening that the **United Pentecostal Church is a system of infidelity**. The reason it is a system of infidelity is because it teaches that the **Bible tells lies**. It teaches that **Jesus Christ was a liar** and a deceiver of mankind. It teaches that **God was a liar**. This chart proves these very things. Note what the chart says up in the top part. You can see some crucial passages which are given and I will not go into all of those, but these passages imply the following premises: They imply that the **Bible teaches falsehood**.

I want you to note under the point about the Bible teaching falsehood, and then the point, the "Bible," the expression "Both the Father and the Son." In II John 9 the Bible says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath **both the Father and the Son**." Mr. Lewis, that word "both" means "the one and the other, the two without exception of either." Mr. Lewis would have you to believe that the Father and the Son are the same person. He teaches that Jesus is the Father. He teaches that Jesus is the Son and he teaches that Jesus is the Holy Spirit. So, the Father and the Son are the same person and therefore he denies the explicit statement which is found in the word of God in II John 9.

Further, in Matthew 3:17, the voice from heaven said, "This is my beloved Son, in whom I am well pleased." At the transfiguration in Matthew 17:5, "This is my beloved Son, in whom I am well pleased; hear ye him." But, Mr. Lewis and his brethren teach that the Father and the Son are the same person. So, he denies the explicit statement of the Bible.

Further, the United Pentecostal Church teaches that **Jesus was a liar** and a deceiver. In John 8:16, Jesus said, and listen to it, "I am not alone." "I am not alone." But, he would have you to believe that Jesus is alone. But, Jesus

said, "I am not alone." There is somebody else. Therefore, there is more in the Godhead besides Jesus. Further, in John 8:18, Jesus said that there were two witnesses. But, Mr. Lewis says that there was only **one witness** because the Father and the Son are the same person. Further on the chart, you can see that the voice from heaven said, "This is my beloved Son, in whom I am well pleased." Notice at the baptism of Jesus that Jesus did not deny what the voice said. He did not deny what the voice said. Given Mr. Lewis' position, he deceived the people of his day, because the people of his day thought the voice was the voice of the Father. But, in reality, it was the voice of the Son according to Mr. Lewis. So, he played the role of a ventriloquist, and threw his voice into heaven, and deceived the people of that day, and has deceived the masses of mankind ever since. Mr. Lewis, I submit to you that such a doctrine is a doctrine of **infidelity**.

And then further, on chart G-31-A, Pentecostal premises imply that **God was a liar**. Note what the Bible says. "This is my beloved Son" (Matthew 3:17). But, Mr. Lewis would have you to believe that God was really saying, "This is I, but in a different form." "This is I, but in some other phase." Further, in Hebrews 1:5 and the other passages which you can see on the chart, the Bible says, "Thou art my Son, this day have I begotten thee." But, Mr. Lewis would have you to believe, "This is I in a different form; this day I have begotten myself." And friends, that is what logically follows because he teaches that Jesus is the Father, Jesus is the Son and Jesus is the Holy Spirit. As sure as I am standing here, if Jesus is the Father, and if Jesus is the Son, then Jesus begat himself. He is his own father. Therefore, **United Pentecostalism is a system of infidelity**.

Now give me chart G-33. I want to point out to you why Mr. Lewis did not read the rest of his proposition. I know why he did not read the proposition. He knows what

the proposition implies. He knows exactly what the proposition implies. As a matter of fact, I was talking to Mr. Lewis over the telephone the day after the ad came out in *East Memphis Shoppers News*. He said that he had already heard about the ad. I said, "What do you mean?" He said that a person called him on the telephone and expressed his displeasure regarding the proposition. Do you know why they were displeased? Because the person who called claimed to have the baptism of the Holy Spirit, yet Mr. Lewis' proposition says that everybody, other than those who teach there is one person in the Godhead, are **false teachers and are bound for hell**. Now that is what his proposition says. Mr. Lewis, you tell this audience why you did not read all of that proposition.

Mr. Lewis **condemns** all of those who do not teach the "Jesus only" doctrine of the Godhead. Now, if he wants to say something about the "Jesus only" doctrine of the Godhead, let him do so. He does teach the "Jesus only" doctrine of the Godhead. He would lead you to think that he does not. But, he really does. Because, if Jesus is the Father, and if Jesus is the Son and if Jesus is the Holy Spirit, then Jesus is the only one. Note his proposition, "The Godhead is comprised of one person – Jesus Christ." If that does not teach "Jesus only" then I do not know what it teaches. Note that he says, "only those of United Pentecostal Church are the true teachers concerning the Godhead." They are all bound for heaven according to Mr. Lewis. But, everybody else is bound for hell – the Roman Catholics, the Mormons, the Church of God, and the Assemblies of God. All these are bound for hell. Why? Because they do not teach what he does on the Godhead. They have as good evidence as he does. But note what his proposition says, "all who teach otherwise are false teachers and will be lost in hell."

Now, I want to look at my questions. He complained about my questions somewhat, and I want to look at them for that reason. Let us have the questions shown on the screen, if you will. He talks about my questions. Really,

they are good questions, Mr. Lewis. You just did not want to answer them, and I think it is obvious as to why you did not want to answer them. Mr. Lewis would seek to deceive you by saying my questions are analogous to the question, "Have you stopped beating your wife?" But that question assumes its answer. **My questions do not assume the answer.**

Question number 1: "In the following, check the box in front of each true statement: There is relationship in the one Godhead. There is no relationship in the one Godhead." That question, my friends, does not assume anything. It does not assume a single solitary thing. It just says, "check the box in front of each true statement," and he checked, "There is relationship in the one Godhead." Mr. Lewis, I am really surprised that your brethren would support you when you admit the very thing we teach – that there is **relationship in the one Godhead.**

In response to **question number 2** he checked the box which says, "The Father is the father of Jesus." "The Father is the father of Jesus." That is what the Bible teaches just as clearly as it can. Note the statement right above that. "The Father and the Son are not distinct persons." Notice at the top of the chart it says, "To leave a box unmarked will indicate that you regard the respective statement as false." Well, he left that box unmarked. Therefore, Mr. Lewis is saying that it is **false to say the Father and the Son are not distinct.** Therefore, the statement is correct – "the Father and the Son are distinct." Mr. Lewis, your doctrine does not teach that. Your doctrine is that Jesus is the Father. I have heard you say it many many times on your daily radio program. You have said that Jesus was the Father in creation. He was the Son in redemption. And, he is the Holy Spirit in the church today. You do not teach that there is **distinction** in the Godhead. You teach that Jesus is **all** of it. Jehovah's Witnesses teach that Jesus is **none** of it. And the truth of the matter is, the Bible teaches that both doctrines are false.

Question number 3: "When Jesus uses 'I,' 'me,' 'my,'

and 'mine,' He refers to?" Do you see any box checked? Do you know why Mr. Lewis did not like these questions? Because these questions bring the truth out concerning what the Bible teaches about the Godhead. The truth of the matter is, Mr. Lewis was afraid to check that Jesus was **both** the **human** nature and the **divine** nature. Do you know why? Because in John 8 Jesus said, "I am not alone." "I" (human nature and divine nature) "am not alone, but I" (human nature and divine nature) "and the Father." So, we have **one** here (the human nature and the divine nature) and the **Father**, somebody else. That means there is more than one in the one Godhead. That is the reason he did not check any box.

Question number 4: "According to John 1:1, 14 (Check the box in front of each true statement)." Notice the box he checked. "The Word became flesh." John 1:14 says, "And the Word became flesh." But, note that he says, "It is false to say that the Father became flesh. It is false to say that the Holy Spirit became flesh. It is false to say that Jesus became flesh. It is false to say that God became flesh. It is false to say that Deity became flesh." Mr. Lewis, do you now claim that the Word was not Deity? You should have checked that Deity became flesh because Deity did become flesh. The truth of the matter is, my friends, when he checked that the Word became flesh, he admits distinction in the Godhead because he does not say that the Father became flesh. Given his position, the Father did become flesh. Because, Jesus is the Father, Jesus is the Son, and Jesus is the Holy Spirit.

Question number 5: "According to John 5:31, 32 and John 8:16-18 (Check the box in front of each true statement)." Look what he did. He checked, "The Law required two witnesses." Some other choices are: "There was only one witness." "Jesus was the only witness." "There were two witnesses." My friends, do you know what the Bible says? In John 8:15-18 the Bible says, "Ye judge after the flesh; I judge no man. And yet if I judge, my

judgment is true: for **I am not alone**, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am **one** that bears witness of myself, and the **Father** that sent me beareth witness of me." Mr. Lewis says that it is false to say that there were two witnesses. The Bible says there were **two witnesses**. But, he is telling us tonight that it is false that there are two witnesses. "One witness was sufficient." "Jesus was one witness and the Father was another." Mr. Lewis says that that is false. And I just quoted the very Scripture which shows that Mr. Lewis is incorrect. "Jesus was not alone!" Mr. Lewis says that that is false. Then Mr. Lewis checks the box which says, "The Law required two witnesses." "According to the Law one witness was sufficient."

Now, I want to look at his speech just as quickly as I possibly can. He said that we assume that all of us here are Christians. Mr. Lewis, I do not believe that myself and you do not believe it either. You deny your proposition again. I do not assume that everybody here is a Christian, because I do not assume that those who deny the Father and the Son are children of God. I do not believe that anybody who denies **both** the Father **and** the Son is a child of God. You do not believe that everybody here is a Christian either because your proposition says that everybody who teaches contrary to you concerning the Godhead will be lost in hell. Therefore, you teach that I am a false teacher, and that I will be lost in hell because I definitely do not believe your proposition.

I talked about what he had to say about my questions.

We talked about what he had to say in his proposition.

Note what he had to say in his chart 23 – Mark 12:29-34 – that there was one Lord. Friends, I do not deny that there is one Lord. I do not deny that there is one God. I believe in one God. I have said that in the introductory remarks. I believe in one God. But, things

can be one in one sense yet more than one in another sense. Give me chart G-28. We will respond to that. Things can be one in one sense and two or more in another sense. In Genesis 41:1, 5, 25, Pharoah had two dreams, but the Bible says that the dream was one. We will not look at all of these, but look at John 17:22. Backing up to verses 20 and 21 of John 17 Jesus says, "Neither pray I for these alone, but for them also which shall believe me through their word, that they all may be one." Now listen to this. "As thou, Father, art in me and I in thee, that they also may be one in us." Given Mr. Lewis' position if Jesus and the Father are identical as to person because they are one, then all Christians are just one great big man. Because, the Bible teaches that they are to be one as Jesus and the Father are one.

And then he talked about John 10:30 concerning God and Jesus being one. I do not deny that there is **one divine nature**. I have said that. James 2:29 talks about that. "Thou believest that there is one God; thou does well: The devils also believe, and tremble." I do not deny that. Mr. Lewis, you are wasting your time introducing those passages and you ought to get with it and introduce something that is really different between us. I do not deny that there is one divine nature.

Then he talked about Hebrews 1:3 and about Jude and so forth, and I was surprised at that. I really do believe that Mr. Lewis would lead you to think that because Christ is in the image of God that Christ is God. But, the Bible says that man is in the image of God. Does that make man God? Why certainly not. The Bible says that Caesar's image was on a coin. Was Caesar on the coin? Why of course not. Caesar's image was on the coin. Caesar was not on the coin. Mr. Lewis, you need to get with it on this now and and do something with that please. Time.

LEWIS' SECOND AFFIRMATIVE

GODHEAD (Monday Night)

Gentlemen moderators, Mr. Lipe, ladies and gentlemen, of our audience here tonight. I feel good about coming back to you again tonight. Mr. Lipe, if you were charged for dealing with my affirmative, they wouldn't find enough evidence against you to convict you. He had a poor affirmative for a negative. He hardly touched any of the charts. He barely referred to them, and that should not be characteristic of our debate. I'm in the affirmative tonight. He should have followed me, followed my charts and shown on my charts where I was wrong. That, he has failed to do. Nonetheless, it is my job to come and point out what he did not do.

Talking about my proposition he asked, "Why didn't I introduce the last part of it. That those who teach otherwise are false teachers and will be lost in hell." I did not refer to that. It is not my duty to place any body in hell only on the basis of the Word of God. If Mr. Lipe recalls, he is the one who insisted that part be included. He's the one that wrote it up, and he insisted that it would remain there. And I feel our judgment should be on the basis of the Word of God. The Word of God will determine who will be lost or not be lost. Jesus said in John 8:24, "Except ye believe I am he, ye shall die in your sins." That's what the Bible says. And he did not touch top, side, or bottom of that along with about 90% of my affirmative tonight. He completely ignored it.

I want us to look at his chart just for a moment here, very briefly, chart G-16. Now this is very interesting. This really amused me. You did not know that you are a trinity of three separate, distinct persons. I'm getting educated tonight. See that chart? One man, body, soul and spirit.

And he used the same diagram on the one God. I want to know if that one man up there is three separate distinct persons? This one God, he said, is three separate, and distinct divine persons. That's his position. Three separate, and distinct divine persons, and we're going to have a little fun out of him about that before this is over tonight.

Ladies and gentlemen, let's look at the teaching of the Word of God. Then he went to the term "another" and asked, "Mr. Lewis don't you know what the term 'another' means." Mr. Webster says "another" may mean "differentiated in quality or behavior though the same in substance and identity." In I Samuel 10:6, Saul became "another" man. Does that mean Saul became another person? Why, no. If we look at this, Jesus while in the flesh, was with the disciples. Look in your Bibles in John 14:6. Jesus says, "And I will pray the Father, and he will give you another Comforter, that he may abide with you forever. 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." "He dwelleth with you" – he's talking about the human nature that was with them. He shall be, another aspect of him, his Spirit. I'm with you but I shall be in you. He could not be in them in the flesh so in another form he was going to come and comfort them and that would be in the Spirit. Note in verse 18, he says, "I will not leave you comfortless. I will come to you."

In chart G-31, he mentioned several things here. He mentioned the baptism of Christ in Matthew 3:13-17. I want you to notice the baptism of Christ. This act simply shows God's omnipresence. God, the one deity, the one God is omnipresent. He is everywhere. Now God spoke from heaven. You've got Jesus in the water. Now he says that's one person in the Godhead. And you have the Father speaking from heaven and that's another person in the Godhead. Then you have the Holy Spirit descending in the bodily form of a dove, and that's another person in

the Godhead. This only shows the omnipresence of God. He, the Father could have spoken from behind a tree on Jordan's bank. We find that nothing is said in this passage at all about "persons" in the Godhead. You have Jesus in the water and the voice speaking from heaven. The voice from heaven was considered by the Jews as that which settled all controversy. They heard a voice from heaven. Do you believe in the omnipresence of Jesus? Is Jesus omnipresent? He said when two or three are gathered together, there am I present, in the midst of them (Matthew 18:20). He said where two or three are gathered together, there I am in the midst of them. If he is not omnipresent, if two or three down in Jericho, two or three up in Jerusalem, and over somewhere else got together, then he beats the Indian rubber man, if he's going to be in all those places at one time, where two or three are gathered together in his name. He said I will be in the midst. That shows his omnipresence. God can speak from anywhere.

Then he goes to John 8:16. Ladies and gentlemen, turn your Bibles and look at John 8:16, I believe this is pointed out on this chart. Notice here, "And yet if I judge, my judgment is true, for I am not alone, I and my Father that sent me." How was he sent? He was sent as a man. He was not sent as God. He was sent as a man. And also you find in the 29th verse, of the same chapter. "And he that sent me is with me; the Father hath not left me alone." I want you to notice something, ladies and gentlemen. "Alone" (*monos*) according to *Bauer*, page 529 – He knows this lexicon as *Arndt and Gingrich* – these passages (John 8:29; 16:32) mean "I am not powerless" or "I am not helpless." How was he helpless? He was helpless as a man. In John 5:19, he said, "I can do nothing of myself." A son can do nothing of himself. He was helpless in his human nature. But he said, "I'm not alone." What does he mean by "I'm not alone?" I have my divine nature with me. I am not powerless. I am not alone. The Father, the divine nature, is with me. That takes care of that little quibble he had on that point.

And then he speaks about the United Pentecostal Church. Mr. Lipe says I believe we are the only ones going to heaven. I refute that. I don't believe the United Pentecostal Church is the only one going to heaven. I believe anybody that obeys the gospel will go to heaven regardless of the tag they've got over the church door. Brother Bishop, my moderator, is in a different organizational system than what I belong to, and we are in the unity of the faith. Even that beats you fellows. You belong to the same system, and yet there are about 30 divisions within your own system. We'll talk about that a little later. But anybody that will obey the gospel of Jesus Christ, that will repent of his sins, and be baptized into the name of Jesus Christ for remission of sins and receive the baptism of the Holy Ghost will go to heaven, and I don't care what the tag says over his church door. So don't you say we believe that the United Pentecostal Church is the only one that's going to heaven. I want you to know there are many church of Christ folks receiving the Holy Ghost, and we thank the Lord for that. Many are getting baptized into the name of Jesus Christ. We had a preacher that shared the pulpit with us at a funeral from Russellville, Alabama, and he said you folks are right on baptism. Why, we're getting together, a little closer together than what we've been.

Now you may have laughed when he talked about this one point here. He made light of me when he said that I didn't mark the box that says "deity became flesh." And he seemed to indicate there that all deity became flesh. I believe God became flesh. But all of God did not become flesh. His Word became flesh (John 1:1). But he was still divine outside of that flesh, and he made light of that question. He does not believe that all of deity was in the body of Christ. He believes in the omnipresence of God, but he doesn't believe in the omnipresence of Jesus Christ.

I want to give you a little illustration here. Some of you laughed when I brought three apples up here. I didn't bring them to eat because I am not hungry. I just want to

give you a little illustration here. Three separate and distinct apples. Now we will call one of these apples the Father, one the Son, and one the Holy Spirit. They are separate and distinct apples. They all belong to the apple head. They are all in the apple family. They all belong to the apple family. But they are separate and distinct apples. Now notice this. In Deuteronomy 32:39 it says, "See now that I, even, I am he, and there is no god with me." Now, if there's two other persons up there, I want to know who was speaking here? Was this divine nature speaking? Was this the Father speaking? Or the Holy Ghost speaking? Or the Son speaking? Which one was speaking when he said I am he and there is no god with me? Now, it would be foolish for this apple here to say that I am the apple, and there's no other apple here with me. That would embarrass the other two apples because they are equal apples. Tonight he suggested there is one divine nature, and yet this one divine nature is in three persons. I want him to deal with my apples when he gets back up here. I will leave them up here. Maybe he'll deal with my apples. If this one said, "I am he, and there is no god with me." "No god with me." Who's talking here? Maybe he can tell us when he comes back up here. Do you want to know who the "I am he" is? He said that in John 8:24, "Except ye believe that I am he, ye shall die in your sins." Verse 27 says that they understood not that he spake to them of the Father.

We'll go a little further here. I like my affirmative. He didn't seem to like it too well. Chart number 22. I was working on this. God and the Son. Well, he didn't deal with the eternal sonship; how a son can be as old as his father. We believe Jesus Christ is the Son of God. We believe that he is God. But as the Son of God, he was born. Deity was not born. There's no such thing as giving birth to deity. When Jesus was born, that was a fusion of the divine nature with the human nature and he was only one person. He was human and divine. In his divine nature, he was one hundred percent God. In his human nature, he was one hundred percent human. He had a human

conscience, a human brain, human feelings, etc. I believe if a neurosurgeon could lift his skull, he would have found a human brain inside his head. But it was fused together with the divine nature – human and divine in one person, the Lord, Jesus Christ. In him dwelleth all the fullness of the Godhead bodily (Colossians 2:9). In him (his body) was all the quality of God, but not all the quantity of God.

The Son that was born, that was the human nature. He assumed the human nature through the incarnation. The human nature had the same name as the Father, the divine nature. Hebrews 1:4 says that he received it by inheritance. How did you receive your name? You inherit your name. In John 5:43 Jesus said, “I am come in my Father’s name.” That’s the simple truth of the matter. And that’s dealing with the Word of God, and that’s telling it like it is.

Now I’d like to show you something in my chart number 26, very quickly. All three persons would be in Jesus Christ if there are three, separate persons. They’re all in Jesus Christ. John 14:10 said, “the Father dwelleth in me.” You’ve got the Father dwelling in the Son. So you’ve got the first person dwelling in the second person, who was full of the Holy Ghost, who was the third person. So all his three persons are in Jesus Christ. I believe if I were him I would just walk out here and quit right now.

In chart number 28 – Who is the father of Jesus? This is interesting. You may not like my art work on the chart, but here you have the Father, the Son and the Holy Spirit. Now the term “begotten” is given to the Son in Acts 13:33, thou art my son. In John 3:16 it says, “For God so loved the world he gave his only begotten son.” We know that that is true. But the Holy Spirit is also the Father. Now, what I’m saying is that there is no difference between the Holy Spirit and God. You cannot distinguish persons in the Godhead. There’s only one divine being so what happened? The one divine being overshadowed the virgin Mary and she conceived. In Matthew 1:18-20 it says

she was found of child with the Holy Ghost. The Father was the begetter. Now, if the Holy Ghost and the Father are two separate distinct persons, Mr. Lipe has Jesus Christ having two fathers. She was found of child of the Holy Ghost. And yet, he was called the child of the Father. The "Holy Spirit" and "God" are both just terms given to the divine nature. As I said, the Holy Spirit overshadowed her and she conceived. The divine nature overshadowed her and she conceived. Don't imply that she was not a virgin. She was a virgin. He's the one that's got two different persons. I'm saying it was a divine Spirit that overshadowed her and she conceived and that was the Holy Ghost. And if the Holy Ghost is a separate distinct person from the Father, he has Jesus having two fathers, and I'd like for him to deal with that tonight. I think he owes that to us. Jesus Christ is the divine nature. Let me point this out. Jesus Christ in his divine nature is one hundred percent God. In his human nature, he's one hundred percent man. But it's not two persons. It is two natures in one person. You cannot separate him into two persons. Two natures are involved – the Father and Son. The human nature he took on wanted to save the world. In order for him to save the world, he had to have blood, and then he came down and went through the process of the incarnation. He took on a robe of flesh and then died on the cross in the flesh, gave his blood, ascended into heaven, and poured out his Spirit upon all flesh. Thank you.

LIPE'S SECOND NEGATIVE

GODHEAD (Monday Night)

Gentlemen moderators, ladies and gentlemen. I am very glad to appear before you in the second negative to continue the proposition which was read in your hearing earlier. I would urge on you, this evening, to recognize that Mr. Lewis has really **given up**. I want you to note that he says there is **relationship** in the one Godhead. Give me my chart G-16, please. He did not like that chart very much. I want to remind you that this chart was merely an **illustration**. That is all the chart is Mr. Lewis, merely an **illustration**. Illustrations are not exact in every point. Otherwise, according to Matthew chapter 13, verses 47-50, the Kingdom would be composed of strings and ropes tied together, because, the Bible says the Kingdom was like a net. Are we to conclude from that illustration that the Kingdom was just a bunch of strings and ropes tied together? Why, of course not. Chart G-16 is merely an illustration to show that there is **relationship in one unique being**, namely, the Godhead. There is relationship in this one divine nature. Mr. Lewis wants me to talk about his apple illustration. I will be glad to talk about Mr. Lewis' apples. When the Bible says in Deuteronomy 32:39 that there is no god with Jehovah, that is talking about the false gods of the enemies of Israel. The passage is not talking about one person in the Godhead. As I have said earlier, I believe in one God. Deuteronomy 32:39 does not mean that there is one person in the Godhead. It is talking about one God, and the one Divine nature in contrast to the false gods of the enemies of Israel.

I have one apple right here (holding one apple in one hand), and I have another apple right here (holding another apple in the other hand). I want you to listen to II John verse 9. "Whosoever transgresseth and abideth not in the

doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath **both** the Father **and** the Son." I have one apple here and another apple here. Mr. Lewis, how many apples is that? That is two apples, isn't it? That is two apples as sure as I am standing here. I have two apples. I can see them right here. The passage in II John verse 9 destroys Mr. Lewis' apple illustration. The word "both" means "the one and the other, the two without exception of either." The **one** (here is one apple), and the **other** (here is the other apple), the **two** without exception of either. "Whosoever transgresseth, and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath **both** the Father **and** the Son." The **Father**, (the one), and the **Son** (the other), the two without exception of either." Friends, I am begging you to listen to what the word "both" means because it is very, very critical.

I want to look at his speech where I left off in the first negative. I want to talk about Titus 2:13 in which it talks about the great God and our Savior, Jesus Christ. I believe that Jesus Christ is our Savior, and that he possesses the one divine nature.

Mr. Lewis talked about God being one, and we dealt with that. Things can be **one in one sense and more than one in another sense**. He said that Jesus, as the Son, was not God. I would like to know what Hebrews 1:8 means when it says, "But unto the Son he sayeth, Thy throne, O God." How can anyone come up here and say that Jesus, as the Son, was not God, when the Bible says, "unto the Son he sayeth, Thy throne, O God."

Mr. Lewis said that Jesus was tempted as a man. I recognize that he was tempted and that he developed as a human, and that he had two natures. There is no problem there, Mr. Lewis. Now, that deals with what little I did not have time to look at in his first speech.

Now, let us look at his second negative. Mr. Lewis complained again about the proposition. Can you believe

that a man who signs a proposition complains about the very proposition he signed? I was amazed that the man who signed the proposition we are discussing expressed displeasure about it. You said that I drew the proposition up; but, Mr. Lewis, you recall that you **signed** the proposition. Sure, I drew the proposition up, because I know what your doctrine teaches, and your doctrine teaches that there is one person in the Godhead, Jesus Christ, and that **all others are false teachers, and liars** in claiming God's truth, and that they are **bound for hell**. Now that simply means that all the Assemblies of God in the city of Memphis are false teachers and they are bound for hell, yet they claim to have the baptism of the Holy Spirit. They claim to be able to work miracles, and they have as much evidence as Mr. Lewis. He cannot present one shred of evidence that they cannot present. Yet, Mr. Lewis says that all the Assemblies of God are false teachers, liars in claiming God's truth, and they are bound for hell. Mr. Lewis, as sure as I am standing here, that is what your doctrine teaches, and you signed the proposition.

Give me my chart G-2. I want you to see this as vividly as you possibly can. Note what Mr. Lewis has signed concerning the Assemblies of God. "The United Pentecostal Church brands other claimants as false teachers." You can see in this circle, "Mr. Billy Lewis." He says that all United Pentecostal Churches are bound for heaven. All people who make up that denomination are bound for heaven, while all the Assemblies of God are bound for hell. He does that by virtue of the fact that his proposition says that the Godhead is comprised of one person and that all who teach otherwise are false teachers and will be lost in hell. Mr. Lewis, you talk about asking Mr. Vaughn Denton for a debate. You talk about asking Mr. Bill Randolph for a debate. Why do you not ask any of the Assembly of God preachers for a debate? I never heard you say one word about challenging an Assembly of God preacher for a debate. Why do you not ask the

Church of God people for a debate? Why do you not ask the Pentecostal Holiness people for a debate? Because you do not really believe that they will be lost in hell. But, your proposition says that all who teach differently than you, concerning the Godhead, are false teachers, liars, and that they will be lost in hell. Friends, I am pleading for your souls, and I am doing it just as kindly as I possibly can. I want to press this point because I want you to see that this man is teaching a doctrine of **infidelity** that will cause you to lose your soul and be lost in hell forever. Any man who will **deny** the Father and the Son is a man who teaches contrary to the Word of God, and a man who will be lost unless he repents of false teaching.

Let me have my charts G-27 and G-27-A. These charts have to do with what Mr. Lewis had to say regarding the Father of Jesus. Who is the Father of Jesus? This is in response to his chart, number 28. First of all, show Mr. Lewis' chart on the screen. I would not want him to think that I was trying to overlook his chart. Here, he has a question, "Who is my father?" Then, another statement, "Thou art my son, this day I have begotten thee." And then, the statement, "You are my son by the Holy Ghost." I want you to listen to that statement carefully — "You are my son by the Holy Ghost." Do you know why I am emphasizing that? Because he does not believe a single word of it. He does not believe a word of that. He says that the Holy Spirit is the Father of Jesus. The Bible teaches that the Holy Spirit was the **means** by which Jesus Christ was begotten.

Mr. Lewis, you said to brother Woods last year that one needs to be careful of what he writes because it will catch up with him. I would remind you that you also need to be careful of what you say before a debate on a daily radio program, because it will catch up with you. Chart G-27 has to do with a statement made by Mr. Lewis on KSUD (a radio station in West Memphis, Arkansas) on July 2, 1976. I have this quoted exactly as Mr. Lewis said it, and I have the tape to support the statement. Note what he says

at the bottom of the chart where I have it underlined. "Of necessity then, the Holy Ghost would be the father of the child Jesus." That is the exact opposite of what he said on his chart number 28. He said the Holy Spirit was the **means** by which Jesus was begotten. Now, Mr. Lewis, what do you believe? Do you believe that the Holy Spirit was the Father of Jesus, or do you believe that the Holy Spirit was the means by which Jesus was begotten? I am at a loss to know what you believe. On chart G-27-A I have some implications of his statements, and then I have the truth of the passage. God, through the agency of the Holy Spirit, enabled Mary to conceive. Note some examples of this point. The apostle Paul said in I Corinthians 4:15, ". . . I have begotten you through the gospel." Must I conclude that the apostle Paul was the father of the Corinthians? Was he the real father of the Corinthians? Why, of course not. He was their spiritual father. He was the **means** by which the Corinthians had heard the gospel of Jesus Christ. In James 1:18, the Bible says, "Of his own will begat he us with the word of truth." Does that mean that the word is my literal father? Why, certainly not. I Peter 1:23 says, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." The Bible says that we are born by the Word of God. Is the word of God my literal father? Why, certainly not. I want this to ring in your ears, my friends. Mr. Lewis has said on the one hand that the Holy Spirit was the **father of Jesus**, and he has said on the other hand that the Holy Spirit was the **means** by which Jesus was begotten. The Holy Spirit cannot be **both** the father of Jesus and the means by which Jesus was begotten. I want you to be listening to hear if Mr. Lewis tells us just exactly what he believes about this matter.

In I Samuel 10:6, Mr. Lewis talked about Saul being another man and that simply means that Saul was a **changed** man. Then he introduced John 14:16-18 and

talked about the fact that Jesus would come to the apostles. The Bible teaches clearly there that there are **distinctions** in the Godhead. Listen to John 14:16. Listen to what Jesus says now. "And I," – Who is that? That is Jesus – "will pray the Father, and he shall give you another Comforter." In one passage, all **three individualities** that possessed the one divine nature are mentioned. "I (Jesus) will pray the Father, and he shall give you another comforter that he may abide with you forever." The Lord said that he was going to come to them in verse 18, and he said that in John 14:1-3. Sure, he is going to come. There is no question at all about that.

In response to chart G-31, the only point Mr. Lewis made was in reference to the baptism of Jesus, and I want to refer to that in detail now. Mr. Lewis simply said that at the baptism of Jesus, the three persons of the Godhead were just the **phases** of the Godhead being manifested, and that Jesus was **omnipresent**. I am really at a loss as to what to think about this. I have heard Mr. Lewis say time and time again that Jesus was the Father in creation, the Son in redemption, and the Holy Spirit in the church today. Now, I want to know this. Do we have any Father today? Do we have any Son today? Mr. Lewis says that Jesus was manifested as the Father in creation, manifested as the Son in redemption, and manifested as the Holy Spirit in the church today. Now, if that be the case, we do not have any Father today. We do not have any Son today. All we have today is the Holy Spirit. I would like to know who administers the baptism of the Holy Spirit then? If Jesus is the Holy Spirit today, who administers the baptism of the Holy Spirit today?

And, this idea about omnipresence does not prove anything. Suppose that I should say (to use Mr. Lewis' illustration) that I have an apple in one hand and an apple in another hand. Could I conclude that both of those apples are the same thing? Could I conclude that there is only one apple? Why, certainly not. I conclude that there are two apples – **both the one and the other**, the two without

exception of either. No matter what Mr. Lewis says about the baptism of Jesus, the truth is, he accuses Jesus Christ of being a liar.

Give me chart G-15. Here we have a diagram of the baptism of Jesus. The voice from heaven says, "Thou art my beloved Son; in thee I am well pleased." This voice was in heaven. Who was the owner of the voice speaking from heaven? Was it Jesus? Was it the Father? Was it the Holy Spirit? Was it the Son, or, was it the Word? Given Mr. Lewis' position, the voice speaking from heaven was the **voice of Jesus**. That is exactly what he said. Now, I want you to look who is on the earth. Jesus is on the earth. The Holy Spirit is descending from heaven. In John 1:33, the Bible says that the one on whom the Holy Spirit descends is the one that baptizes with the Holy Spirit. So, the voice is in heaven. The Holy Spirit is descending, and Jesus is on the earth. Now Mr. Lewis tells you that the voice in heaven is owned by the person on earth, and that the one descending from heaven, the Holy Spirit, is also identical with this one on earth. Do you know what that means? That means that according to Luke's account, **while Jesus was praying**, the voice said, "Thou art my beloved Son, in thee I am well pleased." I want you to note that Jesus **did not deny** that. When the voice said, "Thou art my beloved Son, in thee I am well pleased," Jesus did not deny that. Therefore, given Mr. Lewis' position, Jesus was a liar and a deceiver of mankind. He was a deceiver of all those people who were standing around. This is the case because the people who were standing around thought that the voice was owned by the Father. But really, according to Mr. Lewis, the voice was not owned by the Father, it was owned by Jesus. Jesus played the role of a ventriloquist by throwing his voice into the heavens, and thus deceived the people into thinking that the voice in heaven really was owned by Jesus himself. Now, Mr. Lewis, no matter what you say, the significance of this chart will remain until the Lord Jesus himself comes.

Now, give me chart G-25. I have dealt with everything he said in his speech. I have considered it item by item, and passage by passage. I want to consider chart G-25 which deals with everything Mr. Lewis has had to say. In John 5: 31, 32 the Bible says, "If I bear witness of myself, my witness is not true. There is **another** that beareth witness of me; and I know that the witness which he witnesseth of me is true." The Bible says in verse 37 of John 5 that this **another** is the Father. Note that Jesus is saying that I am **one** that bears witness and that there is **another** that bears witness and that is the Father. Now how in the world can anybody conclude that both of those are the same person? I simply cannot understand it. And then notice in John 8: 15-18. "Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father" – the one and the other. That is what Mr. Lewis' apples illustration is about, exactly. Leave these apples up here, Mr. Lewis. I will be glad to use them to illustrate this point – "I and the Father. It is also written in your law, that the testimony of **two** men is true. I am **one** that bear witness of myself, and the Father that sent me beareth witness of me." Now note these seven points on chart G-25:

Point number 1: Jesus said, "If I bear witness of myself, my witness is not true." Mr. Lewis says that Jesus is the **only one**. Jesus is the only one. He only bears witness of himself.

Point number 2: Jesus said, "There is **another** that beareth witness of me." Mr. Lewis says that there is **not another** because Jesus is all of it. Jesus is the Father. He is the Son. He is the Holy Spirit. I know that sounds confusing to you but Pentecostal doctrine is a confusing doctrine. This is what Mr. Lewis teaches.

Point number 3: Jesus said there must be **two** witnesses. Mr. Lewis says there need be only **one** witness.

Point number 4: Jesus said, "I am not alone." But, Mr. Lewis would have you believe that he is **alone**. And no

matter what he says, he must conclude that Jesus is alone because he thinks that Jesus is all of the Godhead. Mr. Lewis says that Jesus is the Father, Jesus is the Son, and Jesus is the Holy Spirit. Therefore, he is alone.

Point number 5: Jesus said, "I **and** the Father that sent me." Mr. Lewis says that Jesus and the Father are **one** and the **same** person.

Point number 6: Jesus said, "I am **one** that beareth witness of myself." Mr. Lewis says that Jesus **only bears witness of himself**.

Point number 7: Jesus said, "The Father that sent me beareth witness of me." But, Mr. Lewis would have you believe that Jesus and the Father are **one** and the **same** person.

This chart will be ringing in his ears throughout the rest of this night, and throughout the remaining part of his speech. Mr. Lewis, I cannot help but believe that you know the truth on this matter and if you are sincere and honest, you will repent of this false teaching you have been spreading and acknowledge the truth of the Word of God.

Now before I close, I want to emphasize chart G-2. Now notice what Mr. Lewis says about the proposition. His proposition says, "The Scriptures teach that the Godhead is comprised of one person (Jesus Christ) – not three, and that all who teach otherwise are false teachers and will be lost in hell." And friends, do not listen to his quibble when he comes up here and says that I drew up the proposition. Mr. Lewis is the one who signed it. Do you think I would sign a proposition I did not believe? Why, of course not. I would not sign anything I did not believe. Mr. Lewis signed the proposition. He says that the United Pentecostal Church is bound for heaven and all Assemblies of God are going to be lost in hell. All the Church of God and all the Pentecostal Holiness are false teachers, are liars in claiming God's truth, and they are going to die and go to hell forever. Now, that is what he

teaches. Mr. Lewis, I want to listen to your radio program in the future to hear if you challenge the Assemblies of God for a debate. You challenged Mr. Vaughn Denton. You challenged Mr. Bill Randolph. You challenge the Baptists all the time. Why do you not challenge the Assemblies of God? Do you know why he will not do it, my friends? He does not do it because they claim to have the baptism of the Holy Spirit. They claim to be able to work miracles and that fact alone – Thank you.

LEWIS' THIRD AFFIRMATIVE

GODHEAD (Monday Night)

I'm glad to speak to you again tonight. I'm very disappointed he didn't get the "fact" across (referring to the last words of Mr. Lipe's second negative). I thought he was going to leave us at least one point out of his speech, and he came to that and the time ran out on him. But at any rate, maybe he'll get to it in his next speech. I'm going to deal with several things here that he has mentioned.

First of all, give me chart G-2. I like this chart. I think the next time I have a debate, I'm going to use this chart. Talking about them apples, he liked the apples. I like this chart. Not G-2, G-16. That's the one. I'll get to that one later. Put G-2 back up there. I'll just take care of that right now. He tried to stress that I teach that the United Pentecostals are the only ones that are going to make it to heaven, and that I won't debate the Assembly of God, Church of God, and other Spirit baptized groups. I'd like to point this out. Mr. Vaughn Denton of the Southmoor Baptist Church, has made many uncharitable remarks against the Pentecostals and stated that we did not have any scripture for what we believe. I called him to test on that. If I hear the Assembly of God, Church of God, or any other group that claims Spirit baptism, or has Spirit baptism, I will meet an Assembly of God, Church of God, or anybody else that teaches more than one God.

All right, he talks about the United Pentecostal Church as the only ones that are going to go to heaven. I'd like to point out that there's other groups that preach the gospel, and I'd like to say this, there are a lot of members in the United Pentecostal Church, that have been baptized

in the United Pentecostal Church who are not going to make it to heaven. We are stronger than what you think we are. We don't think all the United Pentecostals are going to make it. You can mark that down. But I'll say this. Anybody that obeys the gospel as to repentance, baptism into the name of Jesus Christ, being filled with the Holy Ghost they can go to heaven. That ought to take care of his G-2.

Chart G-16. This is the one I like. This is the very point I've been trying to stress all night. The one man and you talk about relationships – the relationship within the one Godhead. He draws the diagram of a man. Do you have relationships, Mr. Lipe, within yourself? You draw the diagram of a man. We recognize there's relationship of body, soul, and spirit within the man; but yet, one person. There's relationship in the Godhead – the Father, the Son and the Holy Spirit; but yet, one person not separate and distinct persons. A lot of things have been said about "distinction." We believe in distinction and I will further point this out. We believe in distinctions in the Godhead, but he has not brought out scripture that would indicate persons within the Godhead.

In the very outset of my affirmative in chart number 21, the issue is not whether three are mentioned. I brought that out. We believe in the basic threeness of God. The issue is not whether the Father, the Son, and the Holy Spirit is a person. We believe that the Father, the Son and the Holy Spirit is a person. We believe that there is some distinction between the Father, Son, and the Holy Spirit. And when he states otherwise, he is misrepresenting our position.

Let's go to II John 9 where it speaks about having both the Father and the Son. Now, this is rich now. This is really good. You want something exciting? They get excited and I like to see a little life, a little more maybe than what we have had. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God, and he that abideth in the doctrine of Christ hath both the Father and the Son." And this man stands up here and he belittles

me for saying that all who believe in three separate, distinct persons are going to be lost. Amen. Rather, he would turn right around and say that all of us that believe that God is one person would be lost. Did you say that Mr. Lipe? Do you think we can't be saved in believing that God is one person? You can tell us about that in your last speech. I pointed out that we have both the Father and the Son. I want to show you a little more.

In John 14:8, "Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus said, Have I been so long time with you, Philip, and yet hast thou not known me? He that hath seen me hath seen the Father." When you see Jesus Christ, you have seen both the Father and the Son.

Ladies and gentlemen, as we look at the Word of God, let's let the Word of God settle it tonight. In this discussion, he has not brought out a Scripture to prove a plurality of persons in the Godhead. No one has ever done it in the past and no one will ever do it in the future. Why can't you just do like Thomas and kneel down at the feet of Jesus and say, "My Lord and My God" (John 20:28). Acts 2:36 - "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." That same Jesus is **both** Lord and Christ. We believe in both the Father and the Son. We believe in the Sonship. We do not believe in the eternal Sonship. He has not touched top, side, nor bottom of that tonight. There's no such thing as an eternal son. The Sonship began when Jesus was born, when he came into the world through the virgin birth. He lived and died as a son. He was placed in the tomb. He rose again. He ascended up into heaven. He's exalted there on the right hand of God as a glorious mediator between God and man according to I Timothy 2:5. Hallelujah. I am about to get anointed by the Holy Ghost before Holy Ghost night gets here. Praise God. So don't tell me we don't believe in the Father and the Son. We believe both in the human and the divine nature. We believe in both of them, yet one person.

He spoke about the omnipresence of God. At the Lord's baptism he tried to make a play on this as though Jesus was not omnipresent in chart G-15. We'll look at this for a moment. The voice from heaven. I would like to point this out that at this time before Jesus was baptized, before now his Sonship had not been confirmed. This actually confirmed his Sonship. Now I want you to notice something here in John 3:13. You can just leave the chart there for a moment if you would like. In John 3:13, it says, "And no man hath ascended up into heaven, but he that came down from heaven, even the Son of man which is in heaven." How could he be on earth with us when he said he was in heaven at the same time? He was in heaven in his divine nature, and he was on earth in his human nature. That takes care of that.

In John 8:16, he speaks about the two witnesses. This involves the human and the divine nature of Christ. I want to point out something. This deals with the testimony of two men. John 8:17 says, "It is written in your law, that the testimony of two men is true." Are you saying that God is a man? The Bible says that God is not a man, that he should lie. And Jesus is another man? What is this verse showing? This is simply showing the distinction between the human and the divine nature. And I pointed out that he said, "I am not alone." The divine nature was with him — the Father. The divine nature was with the human nature fused together in one person. I pointed this out, and he didn't touch top, side or bottom of it. In fact he didn't touch top, side or bottom of my whole affirmative. He's not done much touching at all tonight.

"Alone," as I pointed out according to Bauer's Lexicon, p. 529 means "helpless." He is not helpless. I'm not helpless. How was he helpless? Well, in John 5:19 Jesus said the Son can do nothing of himself. He was helpless as a man. The divine nature was with the human nature and bear witness. Now he wants to talk about the "witness," and I want to show you something here in II Corinthians 13 where the same law was referred to: Paul said that this

is the third time I am coming to you out of the mouth of two or three witnesses let every word be established. He quoted this law. Now he has to agree that there has to be liberty given for a certain amount of interpretation on that verse, because it says "two men." If he says that it's two men, he'll have to say God was one man and Jesus was another man. We believe Jesus was a man, but we don't believe God was another man. This has reference to his human and divine nature. Paul goes further than I do in his interpretation of the "two or three witnesses." He says that this is the third time that I have come to you that out of the mouth of two or three witnesses let every word be established. He used two or three visits, and applied that to the law.

He made light here of my apples. Let's turn to Deuteronomy 32:39. "Now, I, even I" — singular — "I, even I, am he and there is no god with me." Now if there are three persons up in heaven, each of them separate and distinct, and each of them being God, if they're separate and distinct, and each of them being God, then we come to the conclusion that there are three separate and distinct Gods.

Then, if he says Jesus in his human nature is God, then he's got a God that was born. He's got a God that lived. He's got a God that prayed, "My God, My God, why hast thou forsaken God?" How can one God pray to another God without undeifying the God doing the praying? When Jesus was praying he was praying as man in his human nature. When he answered prayer, he answered prayer as God. The Son could do nothing of himself. So, in heaven, there's three persons sitting up there, and they're all equal persons and here is one of them with the substance that all of them possess. I don't know just how he believes it. They say there's one God, then they turn around and say there's three separate persons; each of them God. They can't even explain their own doctrine. Charles Britt, of Thrifhaven Baptist Church, said if you don't believe the trinity, you'll

be lost. If you try to understand it, you'll lose your mind, and if you don't believe it, you'll lose your soul. Boy, isn't that reasonable? Now, I mean that's reasonable. I'd like to talk to him a while. Try to understand it, you'll lose your mind, and if you don't believe it, you'll lose your soul. Mr. Lipe has three persons in heaven and one of them says, "I, even I am God, and there's no other god with me." The God speaking is certainly showing disrespect to Mr. Lipe's other two Gods.

Just for a few moments, I'm going to go through and show you my affirmative arguments here again. Chart number 23 – God is one person. He did not touch top, side or bottom of this chart. He just vaguely made reference to this chart and handled it like a hot potato, and went right on. Jesus said, "The Lord our God is one Lord" (Mark 12:39). And the Lord said in Acts 9:5 – here we find out what his name is, the one Lord's name – "I am Jesus." We are to love him with all our heart, all our soul and all our might. The scribe said, "Master thou hast said the truth." There is one God and there is none but he. Mr. Lipe says "no", there's two others that are equally God, besides that God. The scribe said, "Thou hast said the truth." There is one God and there is none other but he, and I pointed out that the Greek word *heis* ("one") according to Bauer, p. 230, means "a single, only one." And he didn't touch this. He didn't even deal with it. And I made reference to A. T. Robertson when "one" is masculine it refers to one person. I pointed out that Jesus missed a good opportunity to explain the trinity here. I pointed out that when "one" is neuter, it may refer to one person. It's according to the context of the Scriptures.

On my chart number 25 it says, "The Great God and our Savior, Jesus Christ." He said I think Jesus is God, but he refrained from saying the great God. He almost said it. I almost had him converted, didn't I? He had it in his mouth, but he switched it around. He was afraid of that term, "great God." Do you know what Jesus Christ is

according to Revelation 1:8? "He is the first, he is the last, he is the beginning, he is the end and he is the Almighty God. And beside him, there is no God." That's not about right. That is right. Jesus Christ is the Great God.

In chart number 24 I spoke of the "express image." He made reference to Caesar's coin. The image on Caesar's coin; the coin that had the image of Caesar on it. Mr. Lipe, Caesar was not one person, and the image on the coin another person. It might have been a certain amount of distinction there, but not a distinction of persons. I pointed out that the Greek word for persons means "substance," "nature," "essence" (Hebrews 1:3). I think Mr. Lipe agrees that there is one divine nature, one divine substance, one divine essence, if he'd admit it. But what he does is he divides that nature up into three persons. He has three distinct persons plus he's got the divine nature that dwells in the persons, and he winds up with all kinds of persons in the Godhead. In Revelation 5 it speaks about the seven spirits of God. According to him there may be seven persons in the Godhead.

In the Old Testament, God expressed himself. Philipians 2 verse 6 will bear this out in my chart number 31. I will just refer to this in my closing remarks. "Who, being in the form of God, thought it not robbery to be equal with God." Now, I would like to point this out. The Greek word for "form" is *morphē* which means, "the external appearance; the form by which a thing strikes the vision. He bore the form of God in which he appeared to the inhabitants of Heaven, yet he did not think that this equality with God was to be eagerly clung to or retained, but emptied himself of it so as to assume the form of a servant in that he became like unto men" (Thayer, p. 418). Over in the Old Testament, Ezekiel looked into heaven (Ezekiel 1:26). He saw a form there and it had the appearance of a man. In Isaiah 6, Isaiah saw the form of God. However, when Jesus came into the world, he emptied himself of that form that was human. This shows a contrast here between the human and divine nature and it's pointed out on the chart. "When God occurs without the article, it's when deity is contrasted with that which is human" (Dana-Mantey, p. 140). I wish I had more time. Thank you.

LIPE'S THIRD NEGATIVE

GODHEAD (Monday Night)

Mr. Lewis, gentlemen moderators, ladies and gentlemen. I am very glad to appear before you in this third negative and consider the things which Mr. Lewis has said. I want to look at his speech item by item, point by point, and passage by passage.

It amused me when he put chart G-2 on the screen. I wonder, since Mr. Lewis claims to be guided by the Holy Spirit, if the Holy Spirit guided him to put chart G-2 on the screen? Let us have chart G-2 shown again. Now, if he is guided by the Holy Spirit, I suppose the Holy Spirit guided him to put this chart on the screen. Now listen to what his proposition says, "The Scriptures teach that the Godhead is comprised of one Person (Jesus Christ)" – That means that Jesus is the Father, Jesus is the Son, and Jesus is the Holy Spirit – "not three, and that all who teach otherwise are false teachers and will be lost in hell." Mr. Lewis is saying that only the United Pentecostal Church is going to go to heaven and that all the Assemblies of God are going to be lost in hell.

I am going to be listening to hear if Mr. Lewis challenges these Assemblies of God for a debate. He says that he is not talking to the Assemblies of God because they have not talked ugly about him. Well, it would seem to me that you are getting close to talking ugly about them according to your proposition – "all who teach otherwise are false teachers and will be lost in hell." Mr. Lewis, I am going to be listening to hear if you challenge those people who claim to have the baptism of the Holy Spirit as you claim, and who claim to have miraculous powers as you claim.

Mr. Lewis talked about chart G-16 again, and I told him before that the chart was merely an **illustration** of one

unique being who possessed a body, soul and a spirit and one divine nature that is comprised of the Father, the Son and the Holy Spirit. I was not making an analogical argument. But, I was merely saying that man (one unique being) possesses **relationship** just as God (one unique being). He is body, soul and spirit. The soul is not the spirit. The spirit is not the body, and the soul is not the body. Here is one divine nature. The Son is not the Father. The Father is not the Holy Spirit, and the Son is not the Holy Spirit. But, given Mr. Lewis' position, Jesus is the Father, Jesus is the Son, and Jesus is the Holy Spirit. So, he begat himself, for himself, and by himself. That is the most absurd thing I have ever heard.

And, then he talks about II John 9. Mr. Lewis, you have the wrong passage. II John 9 says, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath **both** the Father **and** the Son." The word "both" means "the **one**, and the **other**, the **two** without exception of either." That teaches that there is a distinction in the Godhead. I do not know why he wants to quote passages which undermine his proposition.

Then he talked about John 15:24. Get chart G-13. I just happen to have John 15:24 on this very chart and the passage says, ". . . But now have they both seen and hated both me and my Father." II John 9b says, — "He that abideth in the doctrine of Christ, he hath both the Father and the Son." The word "both" means "the **one** and the **other**, the **two** without exception of either." On the left of the chart you can see a circle and inside that circle, is the word "seen." On the left of the chart is another circle and inside that circle is the word "hated." Note this question. "Are seen and hated the same thing?" Why, of course not. We know that "seen" is not "hated" and "hated" is not "seen." But, Mr. Lewis teaches that Jesus and the Father are the same thing. Now, give me chart G-13-A. The application of this point is seen on this chart. The word "both" means "the **one** and the **other**, the **two** without exception

of either.” “He that abideth in the doctrine of Christ, he hath both the Father and the Son” (II John 9b). At the left of the chart is a circle and in that circle is the word “Son” (the **one**). On the left of the chart is another circle and in that circle is the word “Father” (the **other**). Now, are they the same thing? Just as sure as I am standing here, if “seen” and “hated” are not the same thing, then the Son and the Father are not the same thing. I do not know why Mr. Lewis wants to quote passages like John 15:24.

And then he looked at John 14:10 where Jesus said to Philip that when you have seen me, you have seen the Father. I answered this point in his questions. I want you to note this, friends. How much has he had to say about my answers to his questions? **Nothing**. Do you know why? Because I did not answer his questions in a way in which I contradicted myself. **But** he answered my questions – the ones that he did answer – in ways in which he **contradicted himself**. When I answered his question concerning John 14:10, I said that when Philip saw what Jesus did and heard what he said, he saw what the Father would have done and said had the Father been there. This is the case because in John 5:30, the Bible says, “I can of mine own self do nothing.”

The next passage he used was Acts 2:36. Don’t you know what Acts 2:36 says? I really thought that he was trying to teach that the Godhead was comprised of **three individualities**. Note Acts 2:36. “Therefore, let all the House of Israel know assuredly, that God hath made that same Jesus” – **one** made the **other** – “whom ye have crucified, both Lord and Christ.” God, the **one**, and Jesus, the **other**. Mr. Lewis, you need to quit using passages like that if you are going to try to teach the erroneous doctrine that you do.

And then he talks about the eternal Sonship. I do not know why he is bringing up the eternal Sonship. I do not even believe in the eternal Sonship. The Bible teaches in John 1:14, “And the Word **became** flesh and dwelt among us.” The Sonship relationship did not begin until the Word

became flesh.

And then he brought up John 8:15-16. Mr. Lewis says that when Jesus says "I am not alone," that the word "alone" means that Jesus was not without power. The truth is that the word "alone" is from the Greek word, *monos*, and it simply means, "I am not without a companion." Thus, when the Lord said, "I am not alone," he said exactly what he meant. He meant, "I am not without a companion; but, I and the Father that sent me." Jesus is making it clear that there are **two** individualities. But what did Mr. Lewis say about it? He said that it was the human nature and the divine nature. Did you hear what he said about that? In question number 3 I asked Mr. Lewis, "When Jesus used 'I', 'me', 'my', and 'mine' he refers to?" He was to check the appropriate boxes. How many boxes do you see checked? Not a single box. And then what does Mr. Lewis tell you? He comes up here and tells you in his third affirmative that Jesus was both the **human nature** and the **divine nature**. I had that selection in answer to the question. Why did he not check that if that is what he believed? He says that Jesus is the human nature, and Jesus is the divine nature. If Jesus is the human nature and the divine nature why did he not check that box? Do you know why? Because, when Jesus says "I" – listen to it – "I (human nature and divine nature) am not alone, but I (human nature and divine nature) and the Father" there is **distinction** in the Godhead. There is the human nature and the divine nature, and there is **some-one else**. Mr. Lewis, who is the other one? That is the Father. The Father is not the Son. And that passage will be ringing in the ears of those who teach false doctrine on the Godhead.

He introduced Deuteronomy 32:39 again and I do not know why. I told him that passage was used in contrast to the idol gods. Those passages throughout the book of Isaiah where it says, "There is one God", "There is no God beside me", etc., are said in contrast to the idol gods. Again and again God had been reprimanding the people for going after

idol gods. For that reason, the Holy Spirit wrote those words.

In John chapter 8 in regard to the expression "the testimony of two men," Mr. Lewis would seek to divert your attention by saying that Jesus was a mere man. But, the truth of the matter is, Jesus referred to the law in Deuteronomy 17:6 and Deuteronomy 19:16 in which it says, "In the mouth of **two** witnesses." The law does not even use the word "men." It just says "in the mouth of two witnesses." Jesus says, "I am one that bear witness of myself, and the Father that sent me beareth witness of me" (John 8:18). Jesus was **one** witness, and the Father was **another** witness. Mr. Lewis, if you believe that the Lord was simply referring to a man, then you have made Jesus a mere man. Of course, I know that is what you teach. I know that you teach that Jesus was nothing but a **mere man**. The mediator was nothing but a mere man. He who died on the cross was nothing but a mere man. Therefore, any Jew in Palestine could have died. I do not believe a word of that. Jesus Christ, the Son of God, died. The Pentecostal's confusion, my friends, is on what "death" means. "Death" means a separation of the spirit from the body. That is exactly what happened when Jesus died. His spirit was separated from his body. His soul was not left in hades, and his body was not left to see corruption. That is all that it means.

And then he talked about Charles Britt. He said that Mr. Britt said that you would lose your mind if you attempted to believe in the trinity. Well, that is Mr. Britt's problem. That is not my problem. Mr. Britt is not even under consideration in this debate. I am one disputant and Mr. Lewis is another disputant. Mr. Lewis, I remind you that you need to leave these Baptists alone, and start talking about the Assemblies of God. You have talked about all these Baptists. You have talked about Mr. Vaughn Denton. You have talked about Mr. Bill Randolph and you have talked about Mr. Charles Britt. I want to know why you are not talking about the Assemblies of God? Your proposition says that everybody who teaches contrary to the "Jesus only"

doctrine are false teachers. They are liars and they are bound for hell. That is what your proposition says and that is what your doctrine is.

Friends, you can mark this down. I will almost guarantee there will never be another United Pentecostal who signs a proposition which says, “. . . all who teach otherwise are false teachers and will be lost in hell.” Also, I imagine if the truth were known, Mr. Lewis’ brethren are not pleased with his signing that proposition. This is the case because he has said that those who claim to have the baptism of the Holy Spirit, those who claim to have miraculous gifts are false teachers, liars in claiming to God’s truth, and they are all bound for hell. Yet, they present a **facade** of accepting one another. He has even said that some in the church of Christ were receiving the baptism of the Holy Spirit and that he was glad to hear about them. He said last year in the debate with brother Woods that he was glad to hear about it. According to Mr. Lewis all who teach contrary to the “Jesus only” doctrine are false teachers and are bound for hell. Since members of the church of Christ do not teach the “oneness” view of the Godhead and since he believes that members of the church of Christ are receiving the baptism of the Holy Spirit, I suppose he is happy to see church of Christ members losing their souls and going to hell. Mr. Lewis, do you believe that? Your proposition says that **all** who teach otherwise concerning the Godhead are false teachers. They are liars and are going to hell. And yet, you say that you are glad to see members of the church of Christ receiving the baptism of the Holy Spirit. You must be glad to see them losing their souls and going to hell. The truth of the matter is, **nobody** is receiving the baptism of the Holy Spirit today. We will talk about that some more tomorrow evening.

Then he introduced his chart number 23. This is the first chart I have that he introduced, and friends, I want you to note that I am looking at his speech, item by item,

passage by passage, statement by statement, and chart by chart. He said that God is **one** person. There is one divine nature. I introduced a chart (G-28) which answered Mr. Lewis' whole chart. Things can be one in one sense and more than one in another sense. The Bible says in Genesis 2:24 that a man will leave his father and his mother, and cleave unto his wife, and they shall be one flesh. Given Mr. Lewis' doctrine, the man and his wife are **identical as to person**. Thus, I am not debating Mr. Lewis, I am debating his wife. Given Mr. Lewis' doctrine, if my wife got sick, I could take the medicine and she would get well. Have you ever heard of anything so absurd? Jesus said in John 17: 20, 21, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be **one**." – Now listen to it. That they, Who? Christians – "may be one; as thou Father, art in me, and I in thee." So, the Lord Jesus Christ wants people to be one in the **same sense** that Jesus and the Father are one. Given Mr. Lewis' argument, because the Bible says that God is one, that Jesus and the Father are one in person, then all Christians are just **one great big man**. The same thing is true with the husband and his wife. Such an absurd doctrine is the doctrine Mr. Lewis is advocating this evening. Thus, his chart has been answered.

Then he introduced Titus 2:13. He said that I said that Jesus Christ is God. And he said that I almost said that he was a great God. The Bible says that he was the great God and I believe he was the great God. There is no doubt about that. I am not afraid to say that Jesus Christ is the great God. Listen to what the Bible says in Titus 2:13, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

And then he talks about him being "almighty." I would like to know this. Was Jesus more powerful than the one who gave him power? In Matthew 28:18, the Bible says "All power" – this is Jesus talking now – "All power is given unto me." Who gave it to him? Given Mr. Lewis' position, Jesus gave it to himself. But, that is certainly not the case.

Then Mr. Lewis introduced his chart number 24. He is talking about images again. I do not know why he keeps bringing this up. I pointed out that man is created in the image of God. This is Mr. Lewis' argument. All things which are said to be in the image of God are things which are identical with God. Christ is said to be in the image of God. Therefore, Christ is identical with God. But now listen to it. This is the breakdown in his argument. It is valid as I gave it to you. Mr. Lewis has not presented an argument, much less a valid argument. I have to present it for him. The truth, however, is that the premises are not true. Man is in the image of God. The Bible says, "Let us make man in our image" (Genesis 1:26). But, that does not make man God.

Friends, every passage Mr. Lewis has introduced tonight does one of five things: **First**, it will show **relationship** in the Godhead. **Second**, it will make a **God out of man**. That is exactly what he does with his image idea. **Third**, it will make a **man out of God**. That is what he does concerning the mediatorship of Christ. He says Jesus was a mere man. Thus, he makes a man out of God. **Fourth**, it will put God in **contrast** with idol gods, and that is what Deuteronomy 32:39 does. **Fifth**, it will have **absolutely no bearing** on the issue whatsoever.

I have pointed out that Caesar's image was on a coin and Mr. Lewis says that shows distinction. Well, that is exactly the point I was trying to make. Thus, he has given up on that point.

Then he talked about Philippians 2:6-8. There is no problem there. The Bible makes it clear that Jesus counted it not robbery to be on an equality with God. You cannot have things equal unless you have more than one thing. How in the world could you have things equal with only one thing? Jesus did not count it robbery to be on an equality with God. There was more than one thing there.

Now friends, that is the issue and I want you to see the importance of it. I am pleading for your soul on this

point. This man and his brethren deny the Father and they deny the Son, and this is a system of **infidelity**. That is exactly what Mr. Lewis does. He may not admit that, but that is what Pentecostals do, because they say that Jesus is the Father, Jesus is the Son, and Jesus is the Holy Spirit. And, in so doing they are saying that Jesus begat himself — he is his own father. That deals with everything in his speech. I have looked at every chart and every passage he has introduced.

I want to briefly review chart G-25, and then have my chart G-33 ready. I call chart G-25, "Two Witnesses." Jesus said in John 5:31, 32, "If I bear witness of myself, my witness is not true. There is **another** that beareth witness of me: and I know the witness that he witnesseth of me is true." In verse 37, Jesus said that that witness is the Father. Thus, there are **two** witnesses. Mr. Lewis says that there is only **one** witness but the Bible says that there are **two**. Friends, I am content to believe what the Holy Scriptures have to say. Jesus said in John 8:15, 16, "Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your Law, that the testimony of two men is true." In Deuteronomy 17:6 it says the testimony of two witnesses is true. He made a quibble on the word "men." I suppose he thinks that Jesus was a mere man. That is what his doctrine teaches. John 8:17 says that the testimony of **two** witnesses is true. "I" — Jesus — "am one that bear witness of myself, and the Father that sent me beareth witness of me" (John 8:18). Friends, that is the truth of it if it has ever been said anywhere in this whole world.

Okay, give me my chart G-33. I want to leave you with this thought which I introduced earlier from Mr. Lewis' proposition. I want to be looking for those of the Pentecostal church in the future who will sign such a proposition. Mr. Lewis **condemns** all who do not teach the "Jesus only" doctrine on the Godhead. He did not say a word about my charge concerning "Jesus only," so I assume he believes it.

When we were trying to get him to sign the proposition with brother Woods, Mr. Lewis said he did not believe in "Jesus only," but now, I guess he does believe in "Jesus only," because he does not deny it. He says that all the members of the United Pentecostal church are true teachers concerning the Godhead. They are all bound for heaven and everybody else is going to go to hell. That includes those who teach contrary to his doctrine on the Godhead. I have given you just a few examples here of those who teach differently than Mr. Lewis on the Godhead, and one of those groups is the Assemblies of God.

SECOND NIGHT
(TUESDAY)

MIRACLES

LIPE'S FIRST AFFIRMATIVE

MIRACULOUS GIFTS (Tuesday Night)

Thank you Dr. Warren. I am very glad to be here again this evening to have this opportunity to discuss a very important issue from the word of God. As I said last evening, I am very happy to meet Mr. Lewis in debate. I heard him debate last year and I am happy to meet him this evening. As I pointed out, I am happy to meet him because as far as I have ever observed, he has tried to conduct himself as a gentleman, and I think that those of you who were present last evening recognized that he did that very thing. Further, he tries to keep to the **issue** in the sense that he does not go into a discussion of his opponent. For that reason, I appreciate him very much.

The proposition that you have heard is: "The Scriptures teach that miraculous gifts as recorded in the New Testament ceased by the time the complete will of God was written and confirmed." I want to begin with a definition of some terms. By the "Scriptures," I simply mean the sixty-six books of the Bible. By "teach," I mean impart information. By "miraculous gifts as recorded in the New Testament," I mean the "signs following" believers as mentioned in Mark chapter 16:17-20 and the nine spiritual gifts listed in I Corinthians 12:8-10. By "cease," I mean stop, done away with. By "the time the complete will of God was written and confirmed," I simply mean that the miraculous gifts ceased after the death of the last apostle and the death of the last person upon whom the apostles had laid their hands.

First of all tonight, I want us to consider what the issue is and is not. I am asking for chart M-28 - "What the issue is and is not." Friends, I would have you to note that **the issue is not what God did**. If Mr. Lewis comes up here and says that miracles occurred in the New Testament, he

will simply be wasting his time because the issue is not what God did. I recognize the fact that long ago God worked miracles. The question is, "Does he work miracles **today**?"

The **issue is not the power of God**. God is powerful enough to make a man out of the dust of the earth today if he chooses to do so. The point is not what he can do, but what he does do.

The **issue is not the nature of God**. If Mr. Lewis has something to say about Hebrews 13:8 or Malachi 3:6 in which the Bible speaks about God being the same yesterday, today and tomorrow, then he will simply be wasting his time. This is the case because the Bible makes it clear that God chooses to do things differently today than he did in the past. The question is, "What is the **will** of God?"

And, then the **issue is not a question of prayer**. I believe in praying for the sick. If Mr. Lewis tells you that I do not believe in praying for the sick, then you can rest assured that he is telling you a falsehood because I believe in praying for the sick. The question is, "Does God heal the sick in a miraculous way?"

And then the **issue is not a question of healing**. I believe in healing. I believe in divine healing. I do not believe in miraculous divine healing. God heals today according to his laws. He heals through those who are endowed with the ability to enable our bodies to be restored to their natural health.

Now, what is the issue? The **issue is the duration** of miraculous gifts. How long were miraculous gifts to last? They were to last until the **purpose** for them was fulfilled. They were to last until the **means** by which one attained the power to perform a miracle ceased. And they were to last until the **evidence** of miracles ceased.

Now, I want to introduce chart M-9. I want to point out in the very outset of this debate tonight, and I realize that I am in the affirmative and Mr. Lewis is in the negative. But, I want to let this ring in your hearing this evening what Mr. Lewis **will do** and what he **will not do**.

Mr. Lewis will get up here and he will **talk**, and he

will **talk**, and he will **talk**, and he will **talk**. But, when I challenge him to perform some type of miraculous act, or to even give one of the "signs following" as recorded in Mark 16:17-20 (signs which he claims to possess), then he will give **excuse**, he will give **excuse**, he will give **excuse**. Not one time tonight, tomorrow night, the next night, or any other night will Mr. Lewis do one single solitary sign which is recorded in the word of God. I want you just to be watching and waiting and listening to see if Mr. Lewis does anything. The truth of the matter is, he cannot heal a **pin scratch** on the hand of his most **faithful** member. Now I am not a prophet and I am not the son of a prophet, but you watch my prediction come true. We will leave this debate and we will not even see a pin scratch healed. So I want you to be watching what Mr. Lewis will do and what he will not do.

Now, I want to consider the questions which I asked Mr. Lewis this evening. Let me have the questions on the screen, please. Mr. Lewis complained about my questions last night, and I see that he did not answer some of my questions last evening, and he answered less this evening. But, I want you to notice the questions on the screen. I was not able to put on the screen what he wrote down but I will tell you what he did.

Question number 1: "Miracles are needed today:" (I asked him to check the appropriate box in front of the following expressions) "to reveal the truth," "to confirm the truth," "to simply heal the sick," "to bring men to faith in Christ." Now he wrote on the top of this question, "Miracles are here today, because God placed them in the church and has not taken them out." He has said in effect that all of these boxes are **false**. I want you to note at the top of the questions, "To leave a box unmarked will indicate that you regard the respective statement as false." Now note that one of the boxes is in front of the statement, "to reveal the truth." That is the purpose of miracles. I am going to talk about that in just a moment. But, Mr. Lewis has said that is false. Another box says, "to **confirm** the truth." I heard Mr. Lewis say on the KSUD radio station in West Memphis,

Arkansas, July 29, 1976: "The word of God must be confirmed to others." Now he said that, and Mr. Lewis, I want you to hear that. You said on July 29, 1976 that the word of God **must** be **confirmed** to others and here you are saying that it is false to say that miracles are for the purpose of confirming the truth.

Question number 2: "God is:" (I have various boxes under this statement) "working miracles through members of the Assemblies of God." I wonder why he did not check that? I wonder why he did not check that? You know why he did not check that. It is because I scared him off the Assemblies of God last evening. That is the very reason he did not check that. Now, Mr. Lewis, you must face up to the fact that God is either confirming contradictory doctrine or these people, the Assemblies of God, the Roman Catholics, the Mormons and all others who claim miraculous powers do not have Holy Spirit baptism and do not have miraculous powers. Now you must face up to that and if you do not face up to it tonight with these questions, I am going to bring it up in every speech. I am going to bring it up tomorrow evening, and the next evening and you will leave this debate with it ringing in your ears. Now face up to that.

I want you to note what he has done in answer to this question. Observe the statement. "God is working miracles through members of the United Pentecostal Church." Look what he did. He left it blank! He left it blank! So, he has admitted this evening that miracles are **not** even being worked through the United Pentecostal Church by God. Now, Mr. Lewis, I do not know what your members think of that, but it appears to me that your members need to have some consultation with you. You have said that there are no miracles being worked through the United Pentecostal Church. Friends, you listen to him get up here and say that miracles are being worked through the United Pentecostal Church. I am going to show you this chart every time he says it, and on this chart right here, he claims that no miracles are being

worked through the United Pentecostal Church.

And, then note the statement, "God is working miracles through me, Billy Lewis, or some other minister of the United Pentecostal Church." He left it blank. What is he saying? He is saying that God is **not** working miracles through him, yet he claims to be able to speak with tongues and if that is not a miracle, I do not know what is. Now, Mr. Lewis, make up your mind. Is God working miracles through you? Do you claim to speak with tongues? Just what do you believe?

Question number 3: "Check the following boxes" (I have various boxes for him to check). Note what he checked. "The Assemblies of God teach doctrine which contradicts plain Bible teaching on the Godhead." Therefore, — listen to it friends — they are going to hell even though they claim to be able to work miracles. Now I want to know, Mr. Lewis, did you call up any Assembly of God ministers today and challenge them for a debate? I want to know if you did that. You talked last evening about Vaughn Denton. You talked about Bill Randolph. You talked about Charles Britt, and you talked about some other people. I want to know, did you call up the Assemblies of God and challenge them for a debate? Friends, do you know why he will not call up the Assemblies of God and challenge them for a debate? He will not do it because he presents a **facade** of accepting them because they claim to have the baptism of the Holy Spirit, and claim to have miraculous powers. The truth of the matter is, neither he nor the Assemblies of God have any miraculous power whatsoever.

Question number 4: "Check the boxes of all true statements:" "Christians can deliberately drink poison and not be hurt." He left it blank. He is saying that it is false to say that Christians can deliberately drink poison and not be hurt. Now, Mr. Lewis claims to be a Christian. He claims that miraculous signs follow him (Mark 16:17-20). One of those signs is, "if they drink any deadly thing, it shall not hurt them." Nothing there is said about accidental

drinking. And what does the Bible say? It says, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them." What did Mr. Lewis do though? He left the box blank. He did check that Christians can accidentally drink poison and not be hurt. He added to this statement "according to his own will." Mr. Lewis, that is absolutely false. That is a falsehood and you know it as well as I. I submit to you this evening that there is not a person on the face of God's earth who can drink deadly poison and not be hurt. You cannot do that. If you were to take a bottle of coke and pour rat poison in it and drink it, you would die if you did not receive medical attention. You cannot drink poison and not be hurt. Now friends, I do not care what he says contrary to that. The truth of the matter is, you cannot drink poison and not be hurt.

Note the expression "Christians can take up deadly serpents deliberately and not be hurt." Mark 16:18 says, "They shall take up serpents." Nothing is said about accidental taking up. You cannot take up deadly serpents and allow them to bite you without being hurt. He did check "Christians can take up deadly serpents accidentally and not be hurt." He will come up here and tell you something about the apostle Paul being bitten by a viper as recorded in Acts 28. Now, Mr. Lewis, do not say to me that Acts 28 is the place you go, to prove that Paul took up a serpent accidentally. In the first place, Paul did not even take up a serpent there. He did not take it up. The viper came out of the bushes and bit him. Paul shook it off. Now if a viper came out of the bushes and bit you accidentally and you did not receive medical attention, you would either die, or if you did not die, you would receive a great amount of harm. The truth is, people cannot be bitten by deadly serpents today without being hurt.

Question number 5: "The following claimants to miraculous power actually have that power" (I asked him to check the appropriate box in front of the following expressions) "Mormon", "Roman Catholics", "Assemblies of God",

“Church of God”, “Church of God in Christ”, “Pentecostal Holiness”. Do you know what he has admitted in leaving these boxes blank? Remember, to leave a box unmarked is to say that the statement is false. He admits that all of these different groups are false teachers in claiming what they do not have. Mr. Lewis, the truth is that they have as good evidence as you do – their **word**. That is all they have. That is all you have. That is all they have. The apostle Paul in I Thessalonians 1:5 said that he came not in **word** only, but in **power**. And you listen to it friends and you watch this debate close. This man will come in **word only** and there will not be any power demonstrated whatsoever.

Now I want you to note chart M-10. On this chart I have “Mr. Lewis accuses God of being a liar.” He said on the KSUD radio program September 8, 1976, that thousands of people in denominations are receiving the baptism of the Holy Ghost. Yet in question number 5 Mr. Lewis said that none of the Mormons, the Catholics, the Church of God, the Church of God in Christ, the Pentecostal Holiness, and the Assemblies of God have what they really claim to have. Now can you believe that? Now Mr. Lewis, I want you to make up your mind what you believe. And friends, I want you to know that I am pleading for this man’s soul when I say this and I am not being unkind at all. I am pleading for this man to reject this **false teaching** he is spreading and to repent of it.

In question number 5 he has said that the Mormons and the Assemblies of God, et. al. do not have miraculous power. On KSUD radio he said that **thousands** of people in denominations are receiving the baptism of the Holy Spirit. Mr. Lewis, you do not get the baptism of the Holy Spirit without having miraculous powers. You said yourself on KSUD that you could not separate “speaking in tongues” from the baptism of the Holy Spirit. Now, “speaking in tongues” is a miraculous power. You cannot have baptism of the Holy Spirit without miraculous power.

I want you to note this chart. I like this chart. I want you to look at it now. In this circle you observe the Holy Spirit and in the circle below it you see the baptism of the

Holy Spirit. Around this circle are various contradictory doctrines. Now some people who claim to have the baptism of the Holy Spirit teach that the Word was a created being. The Jehovah's Witnesses teach that. They further teach the baptism of the Holy Spirit. Mr. Lewis, I have this documented if you do not believe me. Jehovah's Witnesses teach that the Word was a created being. But, Mr. Lewis claims to have the baptism of the Holy Spirit and he teaches that the Word was not created. Now that is saying that doctrine X is true and doctrine not-X is true. To say this is to say that God is a liar. Now when did God tell the truth? Did he tell the truth when, according to Jehovah's Witnesses, he said that the Word was a created being or did he tell the truth when he said that the Word was not a created being? When did he tell the truth?

And then, the same thing is true concerning "speaking in tongues." Jehovah's Witnesses claim to have the baptism of the Holy Spirit, but they do not claim to speak in tongues. They do not claim any miraculous powers. They do not claim any of the signs. But you claim to have the baptism of the Holy Spirit and you claim to be able to speak in tongues. When did God tell the truth? Mr. Lewis, you have accused God of being a liar and you must face up to this tonight or I am going to let it ring in your ears for the rest of the evening and the rest of the week.

Others claim to have the baptism of the Holy Spirit and they think that water baptism is not essential. The Assemblies of God teach that you do not have to be baptized in water for the remission of sins. But, you claim to have the baptism of the Holy Spirit and you teach that water baptism is essential. When did God tell the truth? Did he tell the truth when he said that water baptism is essential? Did he tell the truth when he said, according to the Assemblies of God, that water baptism is not essential? Both the Assemblies of God and the United Pentecostals claim the baptism of the Holy Spirit. You have accused God of lying. And friends, that is on the very hem of the

garment of blasphemy against God Almighty.

Then, there are others who teach that the Godhead is comprised of **one** person and that is Mr. Lewis' position. But, others teach that the Godhead is comprised of **three** persons. Now Mr. Lewis, do something with this. When did God tell the truth? Did he tell the truth when he said, according to you, that the Godhead is comprised of one person, Jesus Christ, and that all who teach otherwise are false teachers and will be lost in hell? Is that the truth? Or is it the truth when the Scriptures teach clearly, just as I brought out last night in John 8:15-18, that the Godhead is comprised of three persons? Now what is the truth?

Now friends, I want you to be listening to hear if Mr. Lewis says something about this chart. I am your friend when I press this point further. He has accused God of being a **liar**. Mr. Lewis, face up to your responsibility. Face up to your responsibility that you have this evening and tell us what you believe.

Okay, give me chart G-1. Mr. Lewis may think that this chart is the same one I introduced last night, but it is not the same chart. Last evening I introduced a chart which looked very much like this one, but it is not the same one. Last night I had a chart which looked like this but the title of it was, "Mr. Lewis condemns all of those who do not teach the Jesus only doctrine." But the title of this is, "Lewis condemns **all claimants** of miraculous gifts except the United Pentecostal Church." He is saying the United Pentecostal Church is made up of the **only true teachers** concerning miraculous power and everybody else, the Mormons, the Roman Catholics, the Church of God, the Assemblies of God are all **liars**. They are false teachers in claiming to God's truth. Friends, they have just as good evidence as does Mr. Lewis. Now, why should I believe Mr. Lewis? Why should I not believe the Roman Catholics? Why should I not believe the Mormons? Why should I not believe the Church of God? Why should I not believe the Assemblies of God? They have as good evidence as does Mr. Lewis. The truth is, **neither** one of them has **any evidence**. I challenge Mr. Lewis

to heal a **pin scratch** on the hand of his most faithful member. He **cannot** do it.

Now give me chart G-2. This is that chart Mr. Lewis likes so well, and I want to introduce it again. You recall last night that Mr. Lewis introduced this chart accidentally. I did not know men who claimed to be led by the Holy Spirit did things like that. But at any rate, the United Pentecostal Church brands other claimants as false teachers and this chart is centered specifically on the Assemblies of God. He says that the United Pentecostal Church is bound for heaven and he said that not all of them are going to heaven and that is certainly the case. Mr. Lewis does not teach the doctrine of the impossibility of apostasy. He does not teach "once saved, always saved" and I realize that. But note that he is saying that the Assemblies of God are bound for hell. Why? Because his proposition says that all who teach differently concerning the Godhead than he does are false teachers and they will be lost in hell. They will be lost in hell. Mr. Lewis, I want you to do something with these charts.

Give me chart G-2-A. I am not going to let you forget what you said about everybody but the United Pentecostal Church. You can rest assured of that. Here is a chart which says that Mr. Lewis has a self-contradiction concerning the Assemblies of God. You will notice the circle at the top with the Holy Spirit. On either side of the Holy Spirit is the baptism of the Holy Spirit. Mr. Lewis claims that the United Pentecostal Church has been baptized with the Holy Spirit. They teach **one** person in the Godhead. That is true, according to Mr. Lewis. And then, the Assemblies of God also claim to have the baptism of the Holy Spirit but they teach **three** in the Godhead and Mr. Lewis says that that is false. Do you know what that is saying? That is saying that the Holy Spirit at the top of the chart is the author of **two contradictory doctrines**, which means that God is a **liar**. Thank you and listen to my friend, Mr. Lewis.

LEWIS' FIRST NEGATIVE

MIRACULOUS GIFTS

(Tuesday Night)

Gentlemen moderators, Mr. Lipe, ladies and gentlemen of this audience tonight. I'm very happy to come back here tonight to greet you in the wonderful name of the Lord Jesus Christ. I appreciate this opportunity to meet with Mr. Lipe and hope that everyone understands that there's no personal animosity between Mr. Lipe and me. We're men of conviction, speaking the things that we feel the Scriptures teach. We've heard a great speech. I don't know what Mr. Lipe has against the Assemblies of God, but evidently he's got the wrong person debating him here tonight. In just about all of his speech, he was debating the Assemblies of God over and over again, flashing charts concerning the Assemblies of God. When he fixed his signature to what the "Scriptures teach" that's what he's supposed to affirm tonight — something that the Scriptures teach. We've heard about the Assemblies of God, and very little at all concerning what the "Scriptures teach."

I wish he would get on with it. I'd like to know what he believes the "Scriptures teach." He's trying to point out what the Assemblies of God teach. He's trying to point out what Mr. Lewis and the United Pentecostal Church as an organization teaches, but we haven't heard from him concerning what the Bible has to teach. Now, he said the issue is not whether God can do miracles. We realize that he agrees that miracles were in the early church, also that in the Old Testament that God performed miracles. We realize at one time that God made man out of the dust. God is not making man out of the dust of the earth anymore; but, he also should recognize the fact that God never said that in the last days, that this was going to be a gift he would set in the Church — a gift of making man. That is not one of the gifts of the Spirit. But, God did say that

he placed the miracles in the Church. He never placed the gift of making man in the Church. We realize that God opened up the Red Sea but he's not opening up the Red Sea any more. God never set the gift of opening up the Red Sea in the Church. But, God did set miracles in the Church and that we shall prove abundantly.

He says he prays for the sick! I don't know why he prays for the sick. He does not believe God can heal. Then he said, "Yes, God can heal; there's divine healing, but that God does divine healing through the doctors and nurses."

Then he wants to see a sign. He challenged me to get up and perform a sign. I'd like to ask him tonight is he a sign seeker? Is he a sign seeker? Let's look at the Word of God about those who challenge for a sign. Jesus was challenged to perform a sign, yet he did not perform a sign when he was challenged. Jesus never performed a sign out of a challenge. In Matthew 12:38, 39; if you have your Bibles, turn quickly to it. All right, "And then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. We want to see a sign." That's what Mr. Lipe said to me tonight, "Mr. Lewis, show me a sign." Why, he wouldn't believe it if he seen one. But, notice, "And he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it, but the sign of the prophet Jonah." So he wants a sign, I'll give him that same sign of the prophet Jonah. He can turn and read it in the book of Jonah.

It was also true of the rich man in hell lifting up his eyes in torment, in the flames when he asked that Lazarus be sent back (Luke 16:27-31). He had five brothers back on earth and he said, "Lord, if you give them a miracle, and send one back from the dead, they'll believe." But, do you know what the answer was? He said, "They have Moses and the prophets there. If they will not believe Moses and the prophets, they would not believe one that rose from the dead." Ladies and gentlemen, we should believe on the basis of the Word of God. This whole discussion tonight is over what the Scriptures teach — not what the Assemblies of God,

not what the Catholics or other religious groups are doing. What God is doing in their midst, he is doing according to his own will (Hebrews 2:4).

I'd like to point this out. He did not place my answers on the screen nor did he read all the answers. I wrote some answers to the questions that he placed up there but he did not give them. If God wills to work in the Mormon church, if he wills to move the Assembly of God church, or the Catholic church, or any other church according to his own will, he can do so. God is sovereign.

I want you to know to have the Holy Ghost does not mean doctrinal perfection. The Corinthian church had the gifts of the Spirit, the miraculous gifts of the Spirit, and they were not perfect. They were not doctrinally perfect. They had problems. They had faults. But one thing about the baptism of the Holy Ghost that God is pouring out, those who are receiving it are coming closer together. Praise God. I'm even getting closer to some of my church of Christ friends, because some of them are receiving the baptism of the Holy Ghost. Does that mean that they got all they needed when they received the baptism of the Holy Ghost? No. They have to go on to the other truths in the Bible. It's a dangerous thing for anyone to take a particular stand or position and say "This is it." "I don't care what the Bible has to say."

So, the issue tonight is what the Bible says — not what Mr. Lewis can do but what the Scripture teaches. That's what he signed his name to, and I signed to deny what he is teaching. I signed my name to deny what he is teaching concerning what the Scriptures teach. And he's made a big play on the Assemblies of God, and other groups.

I did not get to his question. Last night I didn't deliberately omit them, but I want to get to the questions I wrote to him. "In I Corinthians 13:11, what were the childish things Paul put away when he became a man?" He says ignorant understanding and thinking. Well, I can certainly agree with that.

Number two – With the gifts of the Spirit in part Paul saw through a glass darkly. Do you teach with that which is perfect that you have a better vision than what Paul had? Now he didn't really answer this. He said "to see in a mirror" equals "to receive a revelation from God" and "face to face" equals "a clear reception of his will." "What they had was in part. What we have now is perfect." But he did not answer the question. You know the reason he didn't?

Let's look at my chart number 56 – I Corinthians chapter 13. This may be a battleground tonight. But the battle will be fought in I Corinthians 13. I'm going to deal with the arguments he made on this. Let's look at verse 12 of I Corinthians chapter 13. "And now we see through a glass darkly," and it was the revelation, not complete according to Mr. Lipe's position. Paul said, "I see through a glass darkly," but then when he gets it complete, it'll be face to face. Not face to a book. Not face to a piece of paper, but face to face. "Now," he says, "I know in part. I have limited knowledge now, I know in part; but then shall I know even as also I am known." Then, he said, I will know. Paul said, "I will be there when that which is perfect is come." Paul died several years before the Bible was completed in writing. He wrote this in about A. D. 59, and he died about A. D. 64 or 65. And the Bible was not completed until A. D. 96. So, given Mr. Lipe's position that this had reference to the completed Bible makes a liar out of the apostle Paul. The only way the apostle Paul could be there would be at the coming of Christ.

Look at this chart number 56. Paul said – Now – present tense, notice, what this is saying here – Now we see through a glass darkly, Now, but then – future tense – it'll be face to face. What it was, the miraculous gifts were given in part to the church until that which is perfect is come. They did not have the gifts of the Spirit in a perfect sense. Everybody in the Corinthian church did not get healed – they all died. I don't know what they died of. God delivered Peter out of prison and yet, brother James lost his head. Why? Why did God allow James to lose his head and deliver

Peter? I do not know. But notice the "now" and the "then." The "now" is present tense. The "then" is future tense. I'm dealing with what the Bible says. I'm not concerned about what the Assemblies of God do or what they do not do. I've signed my name to talk about what the Scriptures teach. He can bring in these other denominations, these other organizations, these other systems all he wants to. That has nothing to do with what the Scripture has to say.

Paul says, "With the gifts in part, I see through a glass darkly," with the gifts in part. Then in the perfect state, "We'll meet face to face." Paul said "Now" – present tense – "I know in part." This was with the gift of the Spirit in part. He said "Now, I know in part, but then" – future tense – "When that which is perfect is come," and according to Thayer, p. 618, *to teleion* means "the perfect state of all things that will be ushered in by the return of Christ from heaven." Then he said, "Right now" – present tense, with the gifts in part – "we have faith, hope and love." All of the operation of the gifts of the Spirit are to be on the basis of faith, hope and love.

Let us look at my chart number 53. He talked about taking up serpents and wanting me to show him a sign. Now, ladies and gentlemen, if you'll look in your Bibles at Mark 16:16, I want you to notice something. He goes to Mark 16:16 to get his authority to teach that you have to be baptized to be saved, and yet he will not take the latter part of that same chapter. The reason why? He does not believe it. He says it is not applicable today. I ask him in question number 5: "In Mark 16:16-18, 'He that believeth and is baptized shall be saved, and these signs shall follow them that believe.' In view of this Scripture are you a believer?" He says, "I am a believer **but** the total teachings of the Scripture make clear that these signs follow no man living today (including you, Mr. Lewis). This principle was used by Jesus in refuting the devil in Matthew 4:1-11." Mr. Lipe that Scripture has no more to do with Mark 16:18 than the North Pole does with a goose nest. There's that much difference in it.

Let's notice what the Bible has to say. "He that believeth and is baptized shall be saved and he that believeth not shall be damned, and these signs shall follow them that believe." And he says he's a believer. How long are the signs to continue in the church? Well, to the end of the Word (Matthew 28:20) or until the coming of the Lord (I Corinthians 13:10). "And they shall cast out devils, and they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them." He made a big play on the snakes. In Acts chapter 28, when the poisonous viper latched on to Paul, he shook it off. And Mr. Lipe did not show anywhere in the Bible where any of the apostles drank any poison. The only place where they handled any type of poisonous viper is in Acts 28:5. This was an accidental occurrence. Now notice, ladies and gentlemen the text, "They shall take up serpents and if" — the conjunction "and" joins the "if" to the drinking of the poison, and also to the "taking up" of the serpents. And if he cannot deal with that because it's the "and if," then what God hath joined together, let no man put asunder. So the taking up of the serpents and the drinking of poison were accidental occurrences — not a habit or custom. The apostle Paul did not go around drinking poison and handling snakes to show signs. He did not do that. And if he found it somewhere in the Word of God, I would certainly like to see it.

In my chart number 55 I want to point this out. Most of his charts were about the Assemblies of God and the Mormons and had nothing to do with what the Scriptures teach. Now, I'm dealing with his passages tonight. We returned to talk about and discuss what the Scriptures teach, what the Scriptures say. That's what I'm dealing with — the Scripture. I'm not going off talking about the churches of Christ or any other church. I'm just here to discuss what the Word of God has to say and I would suggest that he do the same thing. He would certainly be more in keeping to what he has signed his name to. In our chart number 55 look at I Corinthians 13:10 — When that which is perfect is come. Here it deals with "that which is perfect." "The

perfect” comes from the Greek words *to teleion*. That which is perfect, again I would point out Thayer gives the definition to this word, then states what it means in I Corinthians 13:10. He says it’s a “perfect state of all things to be ushered in by the return of Christ from heaven” (Thayer, p. 618). It’s not my duty to show you tonight that the gifts will continue until the end of the church age.

He’s supposed to bring a Scripture here tonight to show that it will cease, and Scriptures he has brought are the ones I’m dealing with (I Corinthians 13:8-10). The issue is not – notice this – whether *to teleion* referred to something complete and perfect, but to which complete and perfect thing it refers to. It cannot refer to the completed Bible. That which is perfect is a neuter singular word. And there is no neuter singular word in the New Testament for the completed Bible. He will not find it anywhere in the Bible. What you have heard tonight is all built upon assumption. I know it sounds good to you, but his arguments are built upon a false foundation. They are built on assumption. There is not a verse in the Bible anywhere that teaches that before the coming of the Lord, there would be a cessation of the miraculous powers that God placed in the church. There is no neuter singular word in the New Testament for a completed Bible.

Number two, Paul expected to be alive when that which is perfect is come. Notice chart number 59. Here we go to the passage in Ephesians. In your Bible, let’s turn and look at it from the Word of God. In Ephesians 4:11-14 it says that God has placed in the church the ministry of the apostles, prophets, etc. “for the perfecting of saints, for the work of the ministry, for the edifying of the body of Christ: Till we” – and notice this ladies and gentlemen, this is where he said it speaks about the cessation of the gifts. Now notice, “Till we all come in unity of the faith.” Till we – the emphasis here is on unity, ladies and gentlemen. The “unity” has reference to the unity of persons. It’s not talking about the unity of a book – a book coming

together in unity. In Ephesians 4:13 there is nothing said about the Bible coming together as a unity. The unity here is with respect of persons. Thank you.

LIPE'S SECOND AFFIRMATIVE

MIRACULOUS GIFTS

(Tuesday Night)

Mr. Lewis, gentlemen moderators, ladies and gentlemen. I am very glad to appear before you in this second affirmative to present to you what the Scriptures have to say concerning "signs following" believers. Well, I told you what Mr. Lewis would do. Like I said, I am not a prophet nor am I the son of a prophet, but my prediction came true. He got up here and he **talked** and he **talked** and he **talked**. He gave **excuse** and he gave **excuse** and he gave **excuse**, but he did not do a single sign. I told you that is what he would do. And, that is exactly what he did.

Further, it appears that Mr. Lewis has gotten in the affirmative tonight and I would like to remind you that you are in the negative. However, I am very happy that you went into the affirmative because now I know what you are going to say tomorrow evening and it makes my work tomorrow a little less difficult. So, you just go right on and present your affirmative speech because I will be better prepared tomorrow evening.

And then, another thing friends, I want you to know what he did with my charts. He did not look at but **one** chart. I do not remember how many charts I introduced but there were several. I know that for sure. Mr. Lewis only looked at **one** chart. That is indicative of the fact that he does not know what to do with those charts. Mr. Lewis, those are good charts. You said last night that you liked my charts. I do not know if you feel that way this evening or not.

Now he said that I am in debate with the Assemblies of God. I am not debating the Assemblies of God and I am not attacking the Assemblies of God at all. All I am doing Mr. Lewis, is showing this audience that when you claim to have the baptism of the Holy Spirit, and when you

claim to have the ability to perform miracles, and when you also say that the Assemblies of God claim to have the baptism of the Holy Spirit, and claim to be able to perform miracles, you are saying **God is a liar**. Friends, let that ring in your hearing. That is what Mr. Lewis is saying tonight. He is saying that God Almighty is a **liar**. I say that kindly and sincerely but firmly as I possibly can because anybody who teaches such a doctrine must repent if they are going to be acceptable in the sight of God Almighty.

Now, I want you to look at my chart M-15. The **purpose** of miraculous gifts has been fulfilled. As you can see on this chart, the purpose of miraculous gifts was to **reveal** the truth and **confirm** the truth. Now since it has been **revealed** and since it has been **confirmed**, the **purpose** of miraculous gifts has been **fulfilled**.

Now, give me chart M-16. Now, I want you to note this basic argument. Last night Mr. Lewis got up here and he talked and talked and talked and he never presented one argument. Not only did he never present an **argument**, he never presented a **sound argument**. By a "sound argument", I mean one which is **valid**. The conclusion follows from the premises and the **premises are true**. I want you to know that I set out what I have to say in argument form. Here is the basic argument. The first premise is: If it is the case that the Bible teaches that the purpose of miraculous gifts was to 1) **reveal** the truth, and 2) **confirm** the truth, and if the Bible teaches that 1) the truth has been **revealed**, and 2) the truth has been **confirmed**, then the **purpose** of miraculous gifts has been **fulfilled**. The second premise is clearly an affirmation of the antecedent of the first premise. The third premise is the conclusion. This is in the *Modus Ponens* argument form and now I shall proceed to show that it is a **sound argument**.

Next, look at chart M-17. One of the **purposes** of miraculous gifts was to **reveal** the truth. You can see this very easily as it is diagrammed in the circles. The Bible teaches that one of the purposes of the miraculous gifts was to reveal the truth. Man, by himself, could never have known the

mind of God. I Corinthians 2:11 teaches that. Jesus promised that he would send the Holy Spirit (John 16:17). The Bible says that when the Holy Spirit came, he would **abide** with them. The Holy Spirit would **teach** them all things. The Holy Spirit would bring all things to their **remembrance**. The Holy Spirit would **bear witness** of Jesus. The Holy Spirit would **guide** the apostles into **all** the truth, **all the truth**. The Holy Spirit would **show** them things to come.

Now look at chart M-17-A. Note what I have just said. I said the **purpose** of miracles was to **reveal** the truth. This chart says that the Bible teaches that the truth has been **revealed**. The Holy Spirit did reveal the truth. II Peter 1:20, 21 makes that clear. "Knowing this first, that no prophecy of the scripture is of any private interpretation." In verse 21 the prophecy came by men of God being moved or carried along by the Holy Spirit. The Holy Spirit revealed **all** the truth. Notice 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." The Holy Spirit revealed all the truth. The Bible teaches us that the truth has been revealed **once** and for **all**. Jude said in Jude 3, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort unto you that ye should earnestly contend for the faith which was **once** delivered unto the saints." The word "once" is from the Greek word *hapax*, which means "once and for all." The same word is used in Hebrews 9:28. "So Christ was once offered to bear the sins of many." The faith was delivered once and for all. The Lord Jesus Christ does not have to make a continual sacrifice for sins. Since **one purpose** of the miraculous gifts was to **reveal** the truth, and the truth has been revealed, then this **purpose** has been **fulfilled**.

Give me chart M-18. Another purpose of miraculous

gifts was to **confirm** the truth. The Bible teaches that the miracles of Jesus Christ confirmed the truth that he was the Son of God. In John 20:30, 31, the Bible says, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God: and that believing ye might have life through his name." Now friends, the Bible teaches that the signs are written that we might **believe** today. Mr. Lewis would have you to believe that you must see a sign to believe today. I am really at a loss as to what this man teaches. He said in the beginning of his speech that he was concerned with what the Scriptures teach. We want to see what the Scriptures have to say. Well, Mr. Lewis, just what is the purpose of miracles as far as you are concerned? The miracles of Christ proved that he had the power to forgive sin (Matthew 9:6).

And then the Bible teaches that the miracles of the apostles and other miraculously endowed men were given to **confirm** the truth that they preached. In Mark 16:17-20 the Bible makes this clear. "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. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them and **confirming** the word with signs following." Now, Mr. Lewis, the Bible teaches that the **purpose** of these miracles was to **confirm** the word. You are coming in **word** tonight. You are claiming to be able to perform miracles. Why do you not **confirm** your **word** with miracles? My friends, you watch. I am not a prophet nor the son of a prophet, but you watch my prediction come true. He will get up here and he will **talk** and **talk** and **talk**, and he will give **excuse** but not one single solitary time will he give a sign to prove his word.

Give me chart M-18-A. The Bible teaches that men who were baptized by the Holy Spirit were men who **confirmed** their word with signs. I just quoted that to you in Mark 16:20. Note what some of these signs were. In Acts 3:1-9, Peter healed a man at the temple. In Acts 5:1-11, Peter struck a man dead. In Acts 8:17, Peter and John conferred miraculous power by their hands. In Acts 9:36-42, Peter raised Dorcas from the dead. In Acts 13:9-12, Paul struck a man blind. In Acts 20:9, 10, Paul raised Eutychus from the dead. In Acts 28:5, Paul suffered no harm from the bite of a viper. Those were some of the signs that Holy Spirit baptized men performed.

Now note, Mr. Lewis claims to have the same thing that the apostles had. And yet, he **cannot** do one single solitary sign. He cannot raise men from the dead. He cannot heal lame people. He cannot strike people blind. Mr. Lewis, let us go out to one of the cemeteries, and I will command all the dead to stay in their graves and you command all the dead to come out of their graves, and we will see who they obey. I know who they will obey. Because, I know that the Bible teaches miracles have ceased. Let us find someone who is very ill, and is about to die. I will say to that person that he will die if he does not get the necessary medical attention he needs to live, and you tell him that he will not die, and let us see what happens. I know what will happen. You can end this debate this night if you would only do what the apostle Paul did in Acts 13. Elymas was interfering with Paul's work, and Paul stopped this interference when he blinded him. You claim to have exactly what the apostle Paul had. You claim to be guided by the Holy Spirit. You claim to have exactly what the apostles had. You cannot blind me. I have no fear whatsoever of him doing it because he does not have that power. Now friends, I know that you know that anybody who teaches a doctrine like that teaches a doctrine of **infidelity**. United Pentecostals teach a doctrine that **God** is a **liar**, that the **Bible** is a **liar**, that **Jesus Christ**, the Son of God is a **liar**. And I beg you not to accept anything that he has to say.

Give me chart M-18-B. The Bible teaches that the truth has been confirmed. Now note what I have said. My basic argument was that the purpose of the miracles was to **reveal** the truth and to **confirm** the truth. I have shown that the Bible teaches that the truth has been revealed. I am now showing you that the Bible teaches that the truth has been confirmed. In Hebrews 2:3, 4 the Bible says, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." That verse teaches just as sure as I am standing here that the Word was confirmed. In verse 4, it tells how. "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." Mr. Lewis, we have this inspired Word today. John 20:30, 31, "And many other signs truly did Jesus in the presence of his disciples, which are not written in the book. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." Since another **purpose** of miraculous gifts was to **confirm** the truth, and the truth has been confirmed, then this purpose has been **fulfilled**.

Now give me chart M-19. Now, Mr. Lewis, I insist that you do something with these charts. I do not know how many charts I have introduced, but I know this, you did not look at but **one** chart in my first speech. I have introduced a number of charts in this speech, and I insist that you look at them. Friends, you mark this down. If he gets up here and will not look at these charts, you will know he cannot deal with them. You will know he cannot deal with these charts.

Here is the conclusion of my basic argument on chart M-19. The argument is **valid**. The conclusion follows from the premises. The argument is **sound**. The premises are true. The Bible does teach that the purpose of miraculous gifts was to: 1) **reveal** the truth and 2) **confirm** the truth. The Bible does teach that: 1) the truth **has been revealed**, and 2) the truth **has been confirmed**. Since the truth has been

revealed and has been confirmed the **purpose** of miraculous gifts has been **fulfilled**. Now, Mr. Lewis, do something with that, please.

I want to look at his speech in the time that I have. I want to comment on some of the things he had to say in the beginning of his speech. One verse that he used was I Corinthians 12:28. He said that God put miracles in the church. I want you to look at I Corinthians 12:28. Mr. Lewis, I am surprised at you for using that passage of scripture. Friends, I can take the very passages of scripture he introduces to prove his case, and I will show that it does not prove his case at all. I will show it proves just exactly what I am affirming this evening. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles . . ." Mr. Lewis says that passage teaches God set miracles in the church. Mr. Lewis, the same passage teaches God set apostles in the church, and you do not believe there are apostles in the church on earth **today**. If you do, I want to know what their names are and where they live. What is their address? I would like to meet those fellows. He does not believe apostles are in the church on earth. The truth of the matter is, the Mormons are at least consistent. They teach that miracles occur today, but they also teach there are apostles today. They are at least consistent in the matter.

I Corinthians 12:28 teaches there are miracles in the church today. So, raising the dead is in the church today. One of the miracles was raising the dead. Thus, if the Bible teaches that **miracles** are in the church **today**, given Mr. Lewis' position, then it teaches that **raising the dead** is in the **church** today. How many dead people have you seen raised? I would like for Mr. Lewis to tell us this. Does he know of any person now living who was formerly dead? Does he know of any person now living who was formerly dead? Do you know of anybody? If he comes up here and says that he does know of somebody, you watch him say that the person is somewhere over "yonder." They are always in Indonesia, South Africa, or somewhere over

“yonder.” Friends, I am pleading for your souls when I urge you not to accept the doctrine this man teaches. Because, it is a doctrine of **infidelity**. It will cause you to lose your soul.

Then he chides me about seeking a sign by referring to Matthew 12:38, 39. He said that an evil and adulterous generation sought after signs. Mr. Lewis, you need to come back up here and talk about Matthew chapter 12 in greater detail. In Matthew 12:39, it says, “An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas.” The Lord gave **one** sign there, did he not? He gave more than that. Look at Matthew 12:13. “Then saith he to the man, Stretch forth thine hand and he stretched it forth; and it was restored whole, like as the other.” So he healed a man who had a withered hand. In verse 22 the Lord healed a man who was possessed by a devil and was blind and dumb. The Lord had been doing signs over and over in front of these people, and the people asked for another sign. Then the Lord said an evil and adulterous generation seeketh after a sign. They had seen the Lord do signs. Mr. Lewis, you need to read the rest of that chapter.

And then, I could not believe he made this statement. I thought that he had repented. I thought he had repented and was going to teach that miracles had ceased. He said that if we will not believe Moses and the prophets, then we will not believe one though he be raised from the dead. Mr. Lewis, you said that. I wrote it right down here in my notes — “If you will not believe Moses and the prophets.” Why, that is my case. My case is that we must believe the written Word of God. Mr. Lewis, I am at a loss as what to think. What do you believe? Do you believe that we have miracles today?

And then he said this, and I was shocked. He said that God can work miracles in the Mormons. He can work miracles in the Mormons. Thus, God, according to Mr. Lewis, is **confirming contradictory doctrines**. God is a liar. Mr. Lewis, I remind you that the Mormons do not teach that

the Godhead is comprised of one person. In light of what he said in answer to my questions I could not believe it. So, God is confirming contradictory doctrines. He is a liar.

And then he said that some in the church of Christ were receiving the baptism of the Holy Spirit. I deny that, emphatically. There is not a person on the face of God's green earth today who is receiving the baptism of the Holy Spirit. Not one person on the face of the earth today is receiving the baptism of the Holy Spirit. And none of my brethren have received it for sure. And besides, given Mr. Lewis' position, if members of the church of Christ were receiving the baptism of the Holy Spirit, God is a liar. This is the case because the church of Christ teaches there are **three** in the Godhead. Mr. Lewis teaches there is **one** in the Godhead. Yet, he claims that members of the church of Christ are receiving the baptism of the Holy Spirit. His proposition last night was that all who teach otherwise, i.e., other than what Mr. Lewis teaches concerning the "Jesus only" doctrine are false teachers. They are liars in claiming to God's truth and they will be lost in hell forever. Now Mr. Lewis, I am in shock as to what you really believe now. You are up here saying that if we do not believe Moses and the prophets, then we will not believe. That is the very thing I teach, Mr. Lewis. The written Word of God is for the **purpose** of making **believers** today. You have God lying and please do something with that.

Then he introduces his chart number 56. Let me look at that. If I do not finish his speech, I will finish it in my next one. He talked about the "perfect state" here. I noticed on one of his charts, and I do not believe it was this one, that he quoted Mr. Thayer in which he said that the word "perfect" referred to the "perfect state of all things." Mr. Lewis, you come up here and tell this audience that Mr. Thayer has left the realm of a **lexicographer** and gone into the realm of **theologian**. That is exactly what Mr. Thayer has done. The word *teleiōs* does not mean the "perfect state of all things." The word *teleiōs* simply

means "complete", "full", "mature". That is all the word means. And then when a man adds to the word "the perfect state of all things ushered into the second coming of Christ," you can rest assured that man has left the role of a lexicographer and become a theologian. I want to know this. Will you accept Mr. Thayer on everything? Do you accept Mr. Thayer on everything? You dare not answer that question.

Mr. Lewis said that Paul expected to be there when the "perfect" comes. Well, the apostle Paul taught in the book of I Thessalonians as if the second coming of Christ was imminent. But the second coming of Christ has not yet occurred. Thank you and listen to my friend, Mr. Lewis.

LEWIS' SECOND NEGATIVE

MIRACULOUS GIFTS (Tuesday Night)

Gentlemen moderators, Mr. Lipe, ladies and gentlemen in this audience. I'm happy to come back before you to be in the negative to talk about the affirmative. Actually, the scriptures he gave tonight are not affirmative scriptures for him. He has not given any scripture which says there will be a cessation of miraculous gifts. I want to point this out on his charts. I want you to know he affixed his signature to the proposition that says, "the Scriptures teach that miraculous gifts shall cease." And he hasn't produced a scripture tonight nor have they ever produced a scripture that teaches that.

I want to go through his charts real fast. He complained about us not dealing with the charts. He doesn't really have anything on there to deal with. His chart M-15. I'll try to go through them here as he has them. I want you to notice something here. He affixed his signature that "the Scriptures teach." How many scriptures do you see on this chart? Exactly zero. We're supposed to be talking about what the Scriptures teach, and that's the way I'm going to try to confine my speeches — to what the Scriptures teach. There is no scripture on his chart anywhere that says anything about the cessation of miraculous gifts. He doesn't have a verse on there.

Give us his chart M-16. We're just going to go through and point out that he has presented an argument here tonight that sounds so beautiful when he's talking to people. But, ladies and gentlemen, it's all built on assumption. He assumes "that which is perfect" is a completed Bible. It's all an assumption. He assumes that. His whole argument is built on assumption — no scripture. Now notice if you see any verses of scripture on Mr. Lipe's chart M-16. I don't see any at all — just a basic argument and the

argument is supposed to be based upon the Scripture.

I want you to notice something while this is up here. Go to I Corinthians 1:6 and we'll chew on this verse for a minute. I'm here to talk to you about on what the Scriptures teach. That's what we are discussing here tonight. Note I Corinthians 1:6, "Even the testimony of Christ was confirmed in you; So that you come behind in no gift." Come behind in no gift. Waiting for the completed Bible? No. Now, Mr. Lipe would like for this to read "come behind in no gift, until we get the complete Bible, and the complete Bible will confirm you to the end." That's the way he would like for it to read. But it doesn't read that way ladies and gentlemen. Look what the Scripture has to teach. I Corinthians 1:7 says "come behind in no gift, waiting for the coming of the Lord Jesus Christ." This tells me that the gifts of the Spirit are to be in the church until the coming of the Lord Jesus Christ. That's the plain teaching of this passage. "Who will confirm you to the end." What end? The end of the church age; until the end when Christ shall come back. In verse six it tells us what is confirmed in you. He said "the testimony of Christ was confirmed in you till the end." Now, ladies and gentlemen, I think you can see for yourselves that he absolutely does not have an argument.

His chart M-17 talks about the purpose of the gifts. He said the purpose was to reveal the truth. That's what you said. The purpose of the miraculous gifts were to reveal the truth. Okay, Cornelius had the miraculous gifts. He had the baptism of the Holy Ghost. I want to know what truth he revealed in Acts 10:44-48. That was a miraculous gift. How much truth did he reveal? It appears to me in the teaching of these men that the only purpose of Spirit baptism was to guide men into writing the Bible. Ladies and gentlemen, over half of the apostles did not write any Scripture. And some of the Scripture was written, according to him, by men who didn't even have the baptism of the Holy Ghost. He said that tonight. I'd like for him to bring a scripture out here that says the only purpose of miraculous gifts was to reveal the truth. He will not find a scripture.

Let's go now to the chart M-17-A. He talks about Jude 3. Well, I like that. It's a good scripture. It speaks about the faith that was once – only once given to the saints. And that's the faith that we're contending for tonight. I want you to look here in verses 20-21, he says, "But ye beloved, build up yourselves on your most holy faith, praying in the Holy Ghost." Now that was included in the faith that was once delivered to the saints – "praying in the Holy Ghost." How do you pray in the Holy Ghost? Well, according to I Corinthians 14, you can pray in the Spirit, "speaking in unknown tongues," not unto man, but unto God. "Howbeit in the Spirit he speaketh mysteries." Even in this passage he referred to in Jude it says, "building up yourselves in the most holy faith, praying in the Holy Ghost."

He talks about the same truth. We believe in the same truth because it is written in the Word of God.

Here's chart M-18. I believe it is. He speaks about confirming the truth. I believe I've had that one. Now look at chart M-18-A. I did not say I'm going to get up here and perform a sign. I agreed and affixed my signature that I would discuss what the Scripture teaches. That is what the proposition is about. It's not what Mr. Lewis can do and cannot do. Our proposition is what the Scripture has to teach. He's worried about what I can do, and what the Mormons can do, and what the Assemblies of God can do. He's worried about all of that and he's ignoring what the Scriptures teach. Now I want to say something right now. He can end this debate right now. He could end it if he could bring one verse out here that says the miraculous gifts ceased when the Bible was completed in writing. He brings one verse out here that would tell us that the miraculous has ceased before the coming of the Lord Jesus Christ, I'll end this debate tonight. We won't go any further. Will he do that? Of course not. He will not do it. He can't do it. It's not in the Bible. So, that takes care of that.

Chart M-19. He talks about the conclusion of the purpose argument. I don't see any scripture, I don't believe. He's got a lot of arguments, but he doesn't have any scripture. That amazes me when we are here to talk about what the Scripture says and he wants to discuss his arguments. I assume he's got a lot of arguments, good arguments, but he doesn't have any scripture. His arguments are built and based upon mere assumption. He assumes. He thinks. He's been taught. He's been trained in the confines of his religious system. He's been indoctrinated that way; but not taught scripturally from the Word of God. And I would like for him to bring out a Scripture that says the only purpose for the miraculous gifts was to confirm and reveal the truth. I believe that the miraculous gifts have revealed the truth. I believe they confirmed the Word of God, but that's not the only purpose of the miraculous gifts. All right, if he can give a scripture that the only purpose was to confirm and reveal the truth, then he would have an argument. As far as I can see, that takes care of the charts, detail by detail, and argument for argument. He has no scripture.

He talks about the Lord performing miracles. The Lord did perform miracles but when he was challenged to do a miracle, he never did miracles out of a challenge. He did perform miracles when there was a need. And these men seem to think we should just go around and give the baptism of the Holy Ghost. They seem to think we should just go around doing miracles at our own will. We do not believe that.

If you will notice Hebrews 2:4, the signs were according to his own will. My chart number 52. This has to do with Mark 16. "These signs shall follow them that believe, in my name shall 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." How long was the Great Commission to last? Was it until the apostles died? No. It was until the end of the world. In Matthew 28:20 Jesus says, "Teaching them to observe all things whatsoever

I have commanded you. Whatsoever I have commanded you. And you teach others the same thing" – Praise God – "And lo, I am with you always, even to the end of Revelation." When John wrote the last verse of Revelation – to the completion of the writing of the New Testament? No. Even until the end of the world. Ladies and gentlemen, the Great Commission is to the end of the world. He said "He that believes and is baptized shall be saved," and I agree with that. But Mr. Lipe stops there. He won't agree with the other verses there. He thinks that they are not applicable today.

I'm, according to Jude 3, "contending for the faith that was once delivered unto the saints." "Once." That's right. He seems to have a church back there that had miraculous powers and miraculous gifts and somewhere along the way they lost that power. No more power in the church. And now, the only thing he has left is a skeleton. It is just like going into a restaurant to have something to eat and looking over the menu and saying, "I'd like to have this steak here. I want it medium rare and all the trimmings." And the waiter says, "I'm sorry. That was just for opening day." "Well, what about this over here? I'd like to have fried chicken with all the trimmings, and the dressing and all that." "Well, I'm sorry. Everything on this menu was just for opening day." That is what you have. You've got the menu.

We can look at the Word of God. You folks look at the Word of God. You know and I know the early church had the miraculous gifts. The faith that was once delivered unto the saints had the miraculous gifts. They had it. There's no question about it. Mr. Lipe will agree that they had the gifts in the early church, but he stripped the church of its power. And today his church has no power. The only thing they have is the written word. We have the written word and I want you to know God works through and according to his written word. He will not go around the word. If God fills the Mormon, and deals with the Catholic in some way, it's not because they're preaching truth. It's

because there's an honest heart there and God is trying to reach them and bring them out of false doctrine. The Bible says the Holy Ghost will be a leader and a guider if an honest heart will pray. It doesn't confirm what they are teaching or what they believe. It's going to get them out of the mess they are in. That's not about right. That is right.

My chart number 54. Praise God. Miracles set up the church. I Corinthians 12:28 is the scripture we've been dealing with. Mr. Lipe, please, please just place the scripture up here where it says they will cease. That's what you fixed your signature to – that miracles would cease. All you have to do is place one scripture on the screen that says that, and the debate is over. I'll join your church. Well, we'll have to talk about it. I won't let you baptize me if you brought up one. We would still have to straighten that question out. We'll have to deal with that one later on. All you need is one verse that says that the gifts will cease. I want you to keep watching.

Notice in I Corinthians 1:7-8. These are verses we have already dealt with. Gifts are to remain in the church until the coming of Jesus Christ. Isn't that beautiful? I don't see why you folks can't see it and I'm not speaking out of any animosity against your church. It doesn't bother me to see church of Christ up over your church door. I wish every time I see a church of Christ I could look and say, "There's a church that really believes in New Testament Christianity, that believes in what the Bible teaches, and practices what the Bible teaches." I wish I could say that. I have no gripe about the name of your church. The body of Christ is the church of Christ – not the church of Christ system that you belong to. The body of Christ is the church of Christ and it is made up of Spirit baptized believers, those who have obeyed the gospel, repented of their sins, been baptized into the name of Jesus Christ, a church that has the miraculous power flowing through it that touches the hearts of men and women. That's not about right. That is right.

Chart number 58. I want you to notice here that this is in connection with verses that have been used before. The

Word must be confirmed to others. Now notice this. "The Word was confirmed unto us by those who heard," (Hebrews 2:3, 4). You will find the Word was confirmed to us by those who heard. Then God joined in to give additional testimony with signs and wonders. The Word was first confirmed by preaching the Scripture and arguments like here tonight. They would discuss the scriptures. They were being confirmed. In Acts 9:22 and Acts 18:28 we find an example of this. Now he expounded from the Scripture like I am showing you tonight from the Word of God. And God joined in giving additional testimony. Miracles were a confirmation in addition to the preaching. I have the evidence to point this out by the authorities (A. T. Robertson, *Word Pictures*, Vol. 5, p. 343; Thayer, p. 603; Bauer, p. 795).

So miracles were a confirmation in addition to the preaching. God joined in giving additional testimony. If this man really believed the Word is confirmed and there is no more confirmation, he shouldn't even be out here arguing tonight. He shouldn't be out here presenting his arguments. He hasn't got any scripture, but he's got some arguments. And that allows us to have a discussion where I can preach to you folks what the Scriptures have to say and teach on this subject. So you notice he has given no scripture that teaches the cessation of the miraculous gifts of the Spirit. There's not a scripture anywhere. He wants to know what I believe. I'll tell you what I believe tomorrow night. I just tore up what he believes tonight. And he doesn't think it. Somebody thought that statement was funny. That's all right.

All he needs is one scripture that teaches the cessation of the gifts of the Spirit when the Bible was completed in writing and you can go home tonight and he can shout the Victory. Well, he does not believe in "shouting" but he can feel good about it. All he needs is one verse of scripture. That's all. And his affirmative falls tonight from lack of evidence. And I've told you I tore it down in I Corinthians 1:6-8. Its going to continue to the end of the Great Commission, (Matthew 28:19-20). Its going to continue to the end of the world. Ladies and gentlemen, this is so simple.

Some of you will never be the same. You're going to face this in the judgment. We're all going to have to settle up with God after a while. I'm only contending for the faith that was once delivered to the saints. And that faith has been once delivered unto the saints and it has miraculous powers, praying in the Holy Ghost, gifts of the Spirit, the manifestation of all the gifts of the Spirit. Thank you very much ladies and gentlemen.

LIPE'S THIRD AFFIRMATIVE

MIRACULOUS GIFTS

(Tuesday Night)

Mr. Lewis, gentlemen moderators, ladies and gentlemen. I am very happy to appear before you in the affirmation of this proposition for the third time, and I will say one thing for Mr. Lewis. I did get him to look at my charts. The only thing he did not do, however, was to look at my charts in that first affirmative. Mr. Lewis, why do you not look at those charts? Seven charts were introduced and you only looked at one chart. You never have given any attention to those other six. I want to know why you do not look at those other six. Besides, you did not look at my chart M-18-B which I introduced in the last affirmative.

Another thing Mr. Lewis that puzzles me, is that you look at my charts, and you talk about there not being any scripture on them. The charts on which I had the basic argument did not have any scripture. Mr. Lewis, I want to know this, do you know what a **sound argument** is? Do you know what an **argument** is? Do you know what a **valid argument** is? Do you know what an argument is when it has a conclusion which logically follows from the premises and the premises are true? All I have done friends is set the argument out in argument form to make it clear in your thinking, and then the following charts had the scriptures on it which substantiated what I said in the argument. I want you to notice what he did. He took the chart in which I had stated my basic argument and said, "See, look here, there is no scripture on it." And then the chart which substantiated that argument, which was filled full of scripture, did not receive any attention from Mr. Lewis. Mr. Lewis, you know that. Look at chart M-18-B. I want to see if that chart had any scripture on it. I would just like to know if I had any scripture on it. Do you see any scripture on that

chart? I see a few scriptures on the chart, Mr. Lewis. Put chart M-18-A on the screen. I want to see if I had any scriptures on it. There are a few scriptures on that chart, Mr. Lewis. Put M-17 on the screen and let us see if it had any scriptures on it. You know that is odd to me. I see several scriptures on those charts. Mr. Lewis, do something with that, please.

Now give me his chart number 54. Brother O'Connell, take your pen and write these scriptures in that box. Mr. Lewis do not come up here and mark those scriptures out like you did in your discussion with brother Woods last year because if you do, I will write them back in there. I Corinthians 13:8-13 and Ephesians 4:11-15. All right, show those scriptures on the screen. Now friends, there the scriptures are. I Corinthians 13:8-13 and Ephesians 4:11-15. If Mr. Lewis wants to discuss that he can.

Now, I have a chart for Mr. Lewis. And I want him to write the scripture in the box for me. The chart is M-100. On this chart, Mr. Lewis, we want just one scripture. Please place the scripture which says "United Pentecostal Church." Friends, now you wait and see what he does. He said on these other charts to "keep watching." Now you keep watching and see if he has a scripture that goes in this box which says "United Pentecostal Church." He will never place it in the box. Do you know why? Because the Bible never does say "United Pentecostal Church," and that is the truth of it.

I have another chart for him here and the chart is M-101. I want him to put just one scripture in the box for me. Mr. Lewis, will you give us just one scripture which says that God will confirm the word of those who teach false doctrine on the Godhead? I want to know just one scripture which teaches that God will confirm the word of contradictory doctrines. My friends, I want you to let that ring in your hearing tonight. You recall the chart M-10 on the screen earlier which had the Holy Spirit baptism in the center, and had contradictory doctrines around it. Did he look at that? Of course not. Do you know why he did not?

Because the chart shows that given Mr. Lewis' doctrine, God is a liar. Mr. Lewis, you must face up to that fact. **Either** God is a liar or at least one or all denominations claiming to have Holy Spirit baptism and miraculous gifts are liars. Did God tell a lie when, according to some, he said the Word was created, or did God tell a lie when he said that the Word was not created? Now, we want to know.

Now, I want to look at his speech point by point as I always do and see what he has to say. He said "Paul died" and he says "I do not know why he died." Well, I know the reason he died. He died because it is in God's plan for men to die. He would accuse me of teaching that if there are miracles today then everybody would live forever. Mr. Lewis, you missed the point. The point is the **purpose** of miracles. The **purpose** of miracles was to **reveal** and to **confirm** the **truth**. Miracles were not done in an arbitrary way. If someone became ill Paul did not say, "Hey, I will work a miracle on you and make you well." In II Timothy 4:20 it is said that Paul left Trophimus at Miletus sick. In the book of Philippians we find that Epaphroditus was nigh unto death (Philippians 2:25-27). Miracles were not performed in an arbitrary way. The reason that many were not healed is because there was no occasion for the **confirming** of the word.

Now give me Mr. Lewis' chart number 53. This chart is on Mark 16:18. All this chart does my friends is affirm that the taking up of serpents is **accidental**. I want you to turn in your Bibles to Mark 16:17, 18. I want you to note what the Bible says here. "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." "They **shall take up** serpents." Not one single solitary word is said about accidental **taking up**. They **shall do it**. But Mr. Lewis says the inspired commentary is Acts 28 which has the apostle Paul being bitten by a viper accidentally. Mr. Lewis, how do you know that is the inspired commentary on that? That is not the inspired commentary on that.

He challenged me to show him an example of an apostle who drank deadly poison or took up a serpent. Do you mean to tell me that we must have an example of an apostle taking up a serpent to establish that the Lord told the truth? The Lord said, "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them" (Mark 16:18). Now that is true whether we have an example of people doing it or not.

I want to introduce chart M-8-C. This chart refutes Mr. Lewis' erroneous contention about this matter. On this chart we have Mr. Lewis' **blunder** on Mark 16:18. The argument appearing on this chart shows his position is false. The argument is both **valid** and **sound**. The first premise is: If it is the case that *kan* (the Greek word for the expression "and if") – do you remember the emphasis that he put on the expression "and if"? – always indicates conditionality not only in the statement (clause) which follows it (*kan*) but also in the statement (clause) which precedes it, (as Lewis argues in connection with Mark 16:18), then in James 5:15 *kan* indicates conditionality not only in the statement (clause) which follows it (*kan*) but also in the statement (clause) which precedes it. The second premise is a denial of the consequent of the first premise. The third premise is a denial of the antecedent of the first premise. This is in *Modus Tollens* argument form. The argument is both **valid** and **sound**.

Now I want to introduce chart M-8-D. At the top of the chart is Mark 16:18. "They shall take up." "Take up" is from the Greek word *arousin* which is the future active indicative of *airō*. Note that this is a simple future active indicative. That simply means that they shall do it. And note the same word is used in John 8:59, when the Bible says that people took up stones to stone the Lord. Now was that accidental? Now look that up and mark that down in your notes. Was it accidental that people picked up stones and stoned the Lord Jesus Christ? I submit to you that it was not.

So, what do we have here? "They shall take up serpents and if (*kan*) they drink (*piosin*, the second aorist

subjunctive of *pinō*) any deadly thing it shall (*blapsa*, future active indicative of *blaptō*) not hurt them . . ." Now what does that mean? It means that it **definitely will not hurt them**. "Not" is from *ou me*. The word *ou* is generally used with the indicative mood and *me* with the subjunctive. But the point is this. It is **very, very emphatic**. What the verse is saying is that it **will not hurt them**. It **definitely will not hurt them**. If one takes up serpents and is bitten by these deadly vipers, or if one drinks deadly poison, it **definitely will not hurt them**. Not a single word is said about **conditionality** or **accidental**. Just because it is said "and if they drink any deadly thing" this does not indicate an accidental drinking. It simply means that if one does it, it will not hurt him.

All right, here we have a parallel in James 5:15. ". . . and the Lord shall raise" (*egeirai*, future active indicative of *egeirō*). I want you to note that this is parallel to what is said in Mark 16:18 where it says, "they shall take up." In James 5:15 it says ". . . and the Lord shall raise." Remember Mr. Lewis' argument is this. If *kan* indicates conditionality, in the statement which follows it, then it indicates conditionality in the statement which precedes it. That is Mr. Lewis' argument. I have to make his argument for him. And I want you to note what such an argument does to James 5:15. That makes James 5:15 say that it is an **accident** that the Lord will raise up a man. And I do not believe a word of that. I do not believe a single word of it. It makes it an **accident** that people picked up stones according to John 8:59 and stoned the Lord Jesus Christ. Mr. Lewis, that answers your "and if" argument, and if you want to discuss that further I will be happy to do so.

Next, Mr. Lewis talked about my answer to his questions in which I said that one must look at the total teaching of the Scriptures. Well, that is what the Lord did. Is there anything wrong with looking at the total teaching of the Scriptures? That is what the Lord Jesus Christ did. Satan tempted the Lord and quoted scripture; but, the

Lord said, "It is written again, Thou shalt not tempt the Lord thy God" (Matthew 4:7). The point that I was making Mr. Lewis – and I answered it in your question – was that the Lord said to the devil that one must look at the **total situation**. One must look at the **remote** context. I showed you that in answer to your question.

Now, I want to look at Mr. Lewis' chart number 55 concerning I Corinthians 13:10. Mr. Lewis, I want to know this. Do you take Mr. Thayer on everything? Do you take Mr. Thayer on everything? I told you friends that Mr. Thayer has left the realm of a lexicographer on this point. The word "perfect" simply means "perfect", "complete", "mature", "full grown". It refers to the **culmination of a process**. But note what Mr. Thayer says, "The perfect state of all things to be ushered in by the return of Christ from heaven." He has gone into the realm of theologian and he has left the realm of a lexicographer.

Then Mr. Lewis says there is not a neuter singular word in the New Testament which refers to a complete Bible. Give me charts M-39 and M-39-A. Mr. Lewis, I am surprised at you. Anybody who studies their Bible knows there are plenty of neuter singular words which refer to a completed Bible. I knew Mr. Lewis was going to say this because he said it to brother Woods last year. But I want you to note the following words. The word "will" is from *thelēma* and occurs 62 times. It is **neuter singular**. "Will" describes the complete New Testament. Note the occurrence of the word in Hebrews 10:9, 10. "Then said he, Lo, I come to do thy will, O God. He taketh away the first" – the first what? The first covenant – "that he may establish the second" – the second what? The second covenant – "By the which **will** we are sanctified through the offering of the body of Jesus Christ once and for all." Note these words: 1) "The will." This is *to thelēma* – neuter singular, 2) "The first." – This is *to proton* – neuter singular, 3) "The second" – *to deuteron* – neuter singular, and 4) "By which will" – *en ho thelemati* – neuter singular. On the bottom of the chart I have a number of verses if you want to look for some other

examples. There is your neuter singular word – **will**.

Give me chart M-39-A please. The word “Word” from *rhēma* occurs 56 times and guess what it is? It is **neuter singular**. Mr. Lewis would seek to deceive you by saying that there is not a neuter singular word in the Bible to refer to the complete New Testament. But here is one. I gave you one earlier – the word “will” – and now I am giving you another, the word “Word.” “Word” describes the complete New Testament. Arndt and Gingrich says on that word, “Generally the singular brings together **all the divine teachings** as a **unified whole**” (p. 743). And then here is Ephesians 6:17, “And take the helmet of Salvation, and the sword of the Spirit, which is the **word of God**.” Now, my friends, that shows there is a neuter singular word which refers to the New Testament.

Then, he talks about Ephesians 4:13 in his chart number 59 concerning the “unity of the faith.” The “unity of the faith” is the genitive of identification, i.e., the unity, the body of agreement which is the gospel. In Galatians 1:23, the Bible says that the apostle Paul preached **the faith**. Now, Mr. Lewis, I am at a loss as to why you have really introduced this point anyway. You know as well as I, and I have heard you say it, that the “unity of faith” is the **body of doctrine**. Now, he would seek to deceive you into thinking that the unity of the faith means **agreement** on the truth. Now that is what he says. He says it means agreement on the truth. Give me chart M-34. Now I want to show you the answer to what Mr. Lewis has to say about the “unity of the faith.” This is what Mr. Lewis said on the radio station KSUD on August 3, 1976. “Unity of the faith is **agreement** on the truth.” Now listen to what he said in answer to brother Woods. “I believe it is possible for us to come to the unity of faith in this world.” He further said in answer to brother Woods, “We believe that ‘the faith’ means the **body of doctrine**.” Well, that is exactly what I teach. “The **faith**” means the body of the doctrine and that is what the apostle Paul preached. He preached **the faith**. Mr. Lewis also said, “. . . the unity of the faith that was **once** delivered to the

saints." Then on KSUD he said "... the faith is a **doctrine** that is to be practiced and believed" (8-3-76).

Now on my chart M-34-A, I want you to note the **implications** of what he says. He **contradicts** himself by saying that the "unity of the faith" refers to both the **body of doctrine** and **agreement of the truth**. Mr. Lewis, make up your mind. What does it refer to? Does it refer to agreement on the truth or does it refer to the body of doctrine? So, he **contradicts** himself. He says there will be a time when all will speak the same thing. This will be the result of the Holy Spirit. And yet, Mr. Lewis, and his own brethren are **divided** while claiming Holy Spirit baptism. Mr. Lewis is divided with other claimants to Holy Spirit baptism. If Mr. Lewis and other claimants to Holy Spirit baptism do not speak the same thing, then it is the fault of the Holy Spirit. What need I say more on that point?

Then he talked about I Corinthians 1:6-8. I do not recall that he introduced a chart on this verse. Mr. Lewis, I wish you would put numbers on your charts. I want to look at those charts. Put some numbers on them so I can call for them. I am writing and studying many times while you are talking and I want to hear that number, so please put numbers on your charts. Get me charts M-41 and M-41-A ready. Mr. Lewis says that in I Corinthians 1:6-8 it says that gifts were to remain in the church until the second coming of the Lord. I knew Mr. Lewis was going to say that. I heard him say that July 29, 1976. You really make my job easy when you get on the radio and reveal what you really believe. And I really appreciate that. Mr. Lewis' statement is false concerning this. I want you to know what I Corinthians 1:7 says, "So that ye (the Corinthians) come behind in no gift; waiting for the coming of our Lord Jesus Christ." Nothing is said about gifts remaining until the Lord's coming. The Corinthians lived in **anticipation** of the Lord's coming and a miraculous age and that is all that it is talking about Mr. Lewis. And besides, if the gift in I Corinthians 1:7 is miraculous, then those who

possessed it received it by the laying on of the apostles' hands. Now I want to know this, do you come behind in no gift? Do you come behind in no gift? If you come behind in no gift why will you not demonstrate it? Why will you not demonstrate it? I want to know why you do not do it.

Give me chart M-11. I will tell you why he does not demonstrate his claimed power. I will tell you exactly why and this chart does it. It is because the **evidence** of genuine miraculous gifts has ceased. Note hundreds of years ago, there were genuine miracles. The early apostles and various men really did miracles in the front of people's eyes. Peter healed a lame man in Acts 3. Thank you and hear my friend, Mr. Lewis.

LEWIS' THIRD NEGATIVE

MIRACULOUS GIFTS

(Tuesday Night)

Gentlemen moderators, Mr. Lipe, ladies and gentlemen, it's a pleasure to come back for my last speech of the evening. I hope it will be a fast one for you and do hope that you'll be back tomorrow evening to join with us in this discussion as we continue on this same subject. I'll be in the affirmative tomorrow night. He complained about the charts. Let's look at his chart M-18-B. Look at this and then we're going to get to the real "nitty gritty" of the arguments which have been presented tonight.

Sometimes, people like to throw up some kind of smoke screen to draw attention away from the real issue. He was supposed to affirm that miraculous gifts ceased by the time the Bible was completely written. He has not proved that nor will he ever prove it. Nor will anybody ever prove it. Chart M-18-B - "The Bible teaches that the truth has been confirmed." I believe that the written truth has been confirmed. My brethren and I believe that the written truth is now confirmed (Hebrews 2:3, 4). How was it confirmed there? If you'll look closely at that verse, it was confirmed by the preaching of the word of God. And I point out, God joined in additional testimony with miracles and wonders according to his own will. We cannot work miracles or gifts of the Spirit at our own will, but according to his own will. So, there's no argument here at all. He signed his name to prove that the Scriptures teach that the gifts ceased. No scripture at all says that the gifts have ceased. In his chart 18-B, he has scripture on here but that scripture (Hebrews 2:4) is my scripture. I'll agree with that. In fact, every scripture up here is my scripture. I wish he'd get him some scripture if he can find some. You've heard the struggle of a very desperate man tonight trying to prove an impossibility,

a proposition that could not be proven.

I talked to Mr. Lipe about exchanging charts a couple of days before the discussion so we would be more familiar with the charts, but he didn't like that idea. I thought it would be a good idea. I preach it on the radio. I don't try to hide it. I have no secrets. I try to bring it out into the light. I'm just a gospel preacher. I preach the Word of God. I preach it on the radio. I preach it here. He ought to have learned something. Surely I've taught him something. If he has been listening to me all these months to all these broadcasts, he should know the truth by now. How many scriptures do you see on this chart which teach that the gifts will cease? Not a single scripture and that's what he has affirmed to do.

Let's have his chart M-17 - "The purpose of the gifts is to reveal the truth." We realize that one of the purposes of the gifts was to reveal the truth and I point out his scripture that says the only purpose of the miraculous gifts was to reveal the truth. He has no scripture that says that. Miraculous gifts were to build up, miraculous gifts were also to edify the body of Christ. We realize that the miraculous gifts do many things. It reveals the truth. It has revealed the truth. But, let him bring a verse out here that says that the only purpose of the gifts of the Spirit, the miraculous gifts, was to reveal truth. It is not on the chart. He has no scripture on here that is even relative to the proposition he is attempting to affirm here tonight.

Now my chart number 54. Now we'll get down to the "nitty gritty." What we are here for is to discuss what the Scripture teaches on the cessation of the miraculous gifts. I don't know why he's putting my scripture in his box. It is amazing to me. He doesn't have any scripture so he has to swipe my scripture. This is my affirmative scripture that I use. He knows the truth of the word of God. He does not like Mr. Thayer's definition of "that which is perfect." His brethren actually teach that Thayer is one of the world's greatest scholars. But at any rate, let that be as it will.

I wrote to the University of Chicago Press and asked Dr. Gingrich of the *Arndt and Gingrich Lexicon* what to *teleion* (“that which is perfect”) referred to. And I wrote and asked him what it had reference to, or what was their professional opinion. The University of Chicago Press referred me to Mr. Gingrich, and he wrote back to me and said this. “Much is to be said for Mr. Thayer’s interpretation of this passage.” The only thing that he offered on this was another possibility tomorrow night. This is actually new material. I’ll wait until tomorrow night. At any rate, I’ve got it. If you wonder what I’ve got, you’ll have to come back tomorrow night to see.

Then he uses again the scripture in I Corinthians 13 and look at verse 8. Now we both agree that the miraculous gifts will cease. According to verse 8 the Bible teaches that “charity never faileth, but whether there be prophecies, they shall fail; whether there be tongues, they shall cease.” The Bible teaches they shall cease. But, the only problem is, when shall they cease. He says they are to cease when the Bible is completed in writing, but that is not taught in this passage. “Now we know in part and we prophesy in part” — we know in part, we prophesy in part — “but when that which is perfect is come, then that which is in part shall be done away with.” When that which is perfect is come, that which is in part shall be done away with.

What is that which is perfect? Well, according to most authorities you could refer to and according to Mr. Thayer he says the perfect state, that would be ushered in by the return of Christ from heaven. The church had the gift in part. It did not have the gift perfect. They did not go around praying and laying hands on everybody and everybody was healed. Paul left a man sick one time. He had the powers, but he could not heal the man himself. It’s according to God’s will.

They did not have healing perfect. If they had the gift of healing and miracles in the perfect sense, then everybody should have been healed in that day. They should have cleaned out all of the hospitals. If we had the gift of healing

in the perfect sense today, we ought to clean out all the hospitals, but we only have the gift in part. "But when that which is perfect is come, then that which is in part shall be done away." That is, when we get on the other side, in the perfect state ushered in by the return of Christ from heaven we won't need any gift. It will be rendered inoperative because a perfect state is there. It is complete. Perfect healing. No sickness over there. You won't have to pray for the sick when you're over there. You won't have to worry about miracles over there because all things will be complete in that perfect state. Until that which is perfect is come. This is what he says to you. He says "that which is perfect" refers to the completed Bible, but he has to read that into the passage. It does not say the completed Bible. That's his interpretation. I'd rather take Mr. Thayer's interpretation than take Mr. Lipe's. And I'm sure Mr. Thayer was a greater scholar than Mr. Lipe is. So, I'll just stick with Thayer until someone proves him wrong. Paul said, "When I was a child, I spoke as a child. I understood as a child. But, when I became a man, I put away childish things." What is he talking about? The Corinthian church. If you'll notice in the context (12th and 13th chapters) the Corinthians had divisions and jealousies and bickerings, etc. You talk about growing up, mature. A mature way is to end your envy and strife. End your jealousy, and the divisions among you. Grow up. Use the gifts of the Spirit with love. Now Paul said, I see through a glass darkly, but then in a perfect state, it'll be face to face, not face to a piece of paper, not face to a scroll, but face to face. Now, Paul said, "I know in part." Paul said I know in part and yet Paul said in one place that he had not shunned to declare the whole counsel of God (Acts 20:27). He had the whole counsel of God. He declared the whole counsel of God. Yet he said, Now I know in part. Watch that. Even with the miraculous gifts, he only had knowledge in part. He gave them knowledge, but he did not give them perfect knowledge. He imparted to them healing, but not perfect healing. He imparted to them

miracles but they did not have miracles in a perfect sense. Now, Mr. Lipe note, in part till then – future tense – then shall I know even also as I am known. Paul said I'm going to be there. Mr. Lipe's conclusion of this verse made Paul out a liar. Paul said I'm going to be there when that which is perfect is come. And Paul died thirty years or so before the New Testament was completed in writing. He knows the truth of this. Then shall I know even as also I am known. And now, present tense, right then. He had faith, hope and charity. Paul said the gifts were to be used on the basis of faith, hope and charity, right then.

Then he went to Ephesians 4:13. I don't know why he chooses this verse because you really are talking about affirmative verse. I'm going to affirm this tomorrow night. So he chooses a passage of scripture that I will use in my affirmative tomorrow night.

Give me chart number 59. And notice this ladies and gentlemen. Ephesians 4:13. This is my passage, too. Notice this is what he based his affirmative in, my scripture. And of course, I want to take them off the chart right now. I will use this scripture tomorrow night. Because they do not belong on his chart because they do not suggest what he says. "Till we," the emphasis here is upon the whole group of Ephesians. The unity was in respect of persons. Paul said "till we." Faith is a unit, true. We are a unit. We have to believe the faith, the word of God. But we are not in unity concerning that faith. That is why we are here tonight because our views are not in unity. Till we all come, till we, the emphasis here is placed on "till we come in unity of the faith." Speaking of persons, and the Greek word *henotes* ("unity") according to Thayer, p. 217 means "unanimity, agreement." And this is Mr. Thayer, as a scholar, not as a theologian. You can mark that down. Notice the "i.q." in Thayer on page 14. It says "the same as or equivalent to." Guy N. Woods says that Thayer's Lexicon is one of the most authoritative in the world, *How to Read the Greek New Testament*, p. 62. Unity in

the faith is with respect to persons. I know there are divisions in the religious world today. We need to come in unity of the faith. More coming together like this will help where people can express themselves.

I'll debate the same issue on the Godhead with the Assemblies of God, the Church of God, or any of them. But we have trouble getting them to debate. At any rate, you find one. I haven't located one yet. I have challenged some, but they just won't debate. But note, all the unity here was with respect of persons concerning the faith.

Ladies and gentlemen, you mark this well, we're not talking about the faith as a unit coming together. Nothing is said in the entire context of Ephesians about the scripture becoming a unit. Now note, in chapter 4, verse 2, it says the unity of spirit. They didn't have the unity of spirit. Some of them were lying in the church and they wouldn't forgive one another. Now, parents and children were having problems, chapter 6, verse 1. Husbands and wives, he said, there's a good lesson there as to how wives ought to obey their husbands. But we won't go into that. But they were having problems, and he was giving them instructions. This is unity with respect of persons. And also the Ephesians were having problems in their Christian walk with God. They were not in the unity of the faith as far as agreement was concerned.

A. T. Robertson, *Word Pictures*, p. 537. Mr. Robertson says, "unto the oneness of the faith of trust in Christ." We can talk of the unity of faith, but you know what too many of us do? We decide what we believe because of the system that we've been brought up in teaches us that way and we set about trying to prove it. All of us would do well if somehow we would forget about our religious system and take a fresh look at the word of God and study what the word of God teaches. We spend too much time trying to protect the system that we belong to rather than believing the word of God.

Chart number M-100. He says, "Mr. Lewis, we want just one scripture, read just one scripture which says United

Pentecostal Church.” Now, I thought he was supposed to have read the scripture that says that. Each one was supposed to have read the scripture for what he’s teaching tonight. But we’re not here to discuss the United Pentecostal Church. We’re here to discuss what the Scripture has to teach. And you know that’s what he signed and affixed his name to. United Pentecostal Church, as far as the organization is concerned, this name identifies us with the second chapter of the book of Acts. On the day of Pentecost, that’s the Jewish feast day, was fully come, that’s when the Holy Spirit was poured out and you’ve got the day of Pentecost, and they were of one mind and one accord. They were united. And they were added to the church daily such as should be saved. So you’ve got the United Pentecostal Church, if you wanted to look at it that way. But I’m not here tonight to affirm or say “I’ve read the scripture that says the United Pentecostal Church.” I believe I’m the church of Christ. I believe that you’re the ones that’s not the church of Christ — men like Mr. Lipe I don’t know about the rest of you where you stand. I’m not going to judge your relationship with God.

All right, let’s go to his chart M-39. This is an interesting chart. He talks about the neuter singular and he could not bring a verse here tonight where a neuter singular word refers to the completed Bible, completed writing. And then he goes to Hebrews 10 just for a moment (10: 8, 9), and says sacrifices, offerings, burnt offerings and sacrifices sin thou wouldest not, neither had pleasure therein which are offered by the law, and Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By which will we are sanctified through the offering of the body of Christ once and for all. According to his argument that when Jesus died on the cross, his death confirmed the will of God. According to his argument, the gifts of miracles were to cease before they ever got started. I want you to look at Romans 12:2. And be not conformed to this world, but be ye transformed by the renewing of your mind. His argument here on the will is taken in

the context that he placed it. Notice this, that ye may prove what is that good, and acceptable, and perfect will of God. Mr. Lipe has a good New Testament. He has an acceptable New Testament and he has a perfect New Testament. According to his argument that *thelema* ("will") is a neuter singular word for the completed Bible. He has a good New Testament, acceptable New Testament, and a perfect New Testament. He's got three New Testaments.

So either he has no argument there, or his argument leads him to believe in the three Testaments — a good one, an acceptable one, and a perfect one — if his argument means anything, which it doesn't. So, he has failed in his affirmative tonight. He has not produced a scripture that says the gifts, the miraculous gifts of the Spirit will cease when the Bible was written. I took his scripture he thought he had. I tore them all apart. I Corinthians 13:8-10; 8-13; Ephesians 4:11-14. That settles it. Mr. Lipe failed in the affirmative. And you'll hear me affirm tomorrow night. Thank you ladies and gentlemen.

**THIRD NIGHT
(WEDNESDAY)**

MIRACLES

LEWIS' FIRST AFFIRMATIVE

MIRACULOUS GIFTS (Wednesday Night)

Gentlemen moderators, Mr. Lipe, ladies and gentlemen in our audience tonight. I'm happy to come back once again to greet you in the wonderful name of our Lord and Savior, Jesus Christ. I'm happy to affirm this proposition tonight. "The Scriptures teach that miraculous gifts are to continue in the church until the end of the church age." I think that what the Scriptures teach has already been defined and there is no disagreement that it is 66 books of the Bible. By "miraculous gifts" I mean the supernatural powers one may have in his life through the Spirit of God and that this is to continue to the end of the church age or until the Lord comes back again.

In the outset of our affirmative tonight in my chart number 54 we find in I Corinthians 12:28, miracles were set in the church, and also the material that he tried to take away from me last night in I Corinthians 13:8-13 and Ephesians 4:13. We still are looking for the scripture where it says the gifts ceased, and we have him a little box on the chart where he can place that scripture in. We want you to keep watching. I Corinthians 1:7-8 teaches that the gifts were to remain in the church until the coming of Jesus Christ.

In my chart number 60 you will notice with me tonight, as we hurry along, and get as much material before you in my first speech. I cite I Corinthians 1:6-8: "So that ye come behind in no gift waiting for the coming of the Lord Jesus Christ who shall confirm you till the end" (vs. 8) and according to A. T. Robertson, Vol. 4, p. 71, he says this means until the end of the age, till Jesus comes. If you will notice down at the bottom of the chart we have a statement from Mr. Campbell's book of Acts, p. 12. He says the last days of Acts 2:17 refers to the Christian age. So, Mr.

Campbell and Mr. Robertson and I are in agreement and Mr. Lipe is opposed to us tonight.

The prophecy concerning the outpouring of the Spirit of God is found in Joel 12:28 some 800 years before Christ, it was prophesied that it shall come to pass. Notice down at the bottom on the left of the chart, the day of Pentecost, Acts 2:16, he said "this is that." Then if you will notice the last days in between the two points on the chart where it speaks of the gifts in part, I Corinthians 13:8-9. At the coming of Christ that which is perfect is ushered in by the return of Christ from heaven, nothing will be in part. All things will be perfect when *to teleion* is come. That which is perfect is come, I Corinthians 13:10. Now I cite from Thayer, p. 618. He says (*to teleion*) this is defined here to mean that "the perfect state of all things will be ushered in by the return of Christ from heaven." So that gets this chart before your attention tonight.

Now, chart number 61, "Build up the church." Now, I'm citing Thayer's lexicon, p. 440, again. We may have a battle over Mr. Thayer before the meeting is over, but I Corinthians 3:9; II Corinthians 6:16; Ephesians 2:21; Thayer says that both the Christian church and an individual Christian are liken unto a building or temple, the erection of which will not be completely finished till the return of Christ from heaven. That is, the church will not be completely finished or built up until the last baptized believer enters into it. Those by action, instruction, exhortation help others to live a corresponding life, are counted as taking in part in the erection of that building. Gifts build up the church, so that the church, the body of Christ is not completed and will not be completed until the last baptized believer enters into it. To say the church is complete right now, then we're saying that nobody else could enter into the church, that nobody else could be baptized into it. No building is complete until the last shingle is placed on the roof. Now, we have the scriptural reference here. "We are God's builders," speaking of the church. "We are God's temple." And Ephesians 2:21, 22, "in whom all the building bring together, grow up

into a holy temple in the Lord, in whom ye also are built together for a habitation of God through the Spirit.”

My chart number 62, we want to point out the New Testament pattern. We are interested in what the Scriptures have to say and I want you to notice throughout our discussion, we are talking about what the Scriptures teach. Many references have been made about what Mr. Lewis can do and cannot do, and about Catholics and Mormons. Mr. Lipe has talked about a lot of things, except he does not preach the truth or tell you what the scripture actually has to say. The New Testament pattern is for every believer and our opponents teach this (II Timothy 3:16). The New Testament is for every believer. The New Testament is our only rule of faith. The New Testament is our pattern, standard rule for our worship. According to L. G. Thomas, V. E. Howard, and G. K. Wallace, anything that's not part of the pattern must be labeled as such and that's vice-versa. In I Corinthians 12:28, the miraculous gifts set in the church, when were they taken out?

I want us to take a look at the New Testament pattern tonight in the chart number 51. Ladies and gentlemen, in the outset tonight, I want us to take a look at the New Testament pattern. Let's forget about the system that we are associated with and look at the word of God. Sometimes, we can't look at the word of God without trying to protect the system we belong to. We need to take a fresh look at the word of God. In Acts 1:1 it tells you that Jesus only began to do and to teach. The Bible does not list all that Jesus did, only what he began to do and teach. I want you to look at the scriptural reference. I'm talking to you about what the Scripture has to say. On the day of Pentecost, Acts 2:1-17, they had the power gifts, the miraculous gifts were in the church. In Samaria, Acts 8:14-20, they had the power gifts. They were in the church. In the household of Cornelius, Acts 10:44-48, they had the power gifts. At Antioch, Acts 13:1-4, 13-26, they had the power gifts in the church. At Psidia and Galatia, Acts 13:52; Galatians 3:5; they had

the power gifts in the church. At Ephesus, Acts 19:1-6; Ephesians 1:13, they had the power gifts. And incidentally, Ephesians 1:13 said that it was the Holy Spirit of promise. They were promised the Holy Spirit and they received the Holy Spirit. They had the power gifts at Tyre and Caesarea. Acts 21:1-11, they had the power gifts. Thessalonica, I Thessalonians 5:18, they had the power gifts.

Ladies and gentlemen, the New Testament church that I represent here tonight, the one that I have been contending for New Testament Christianity, it has power gifts. Every single church that you'll find in the New Testament pattern had these power gifts. The church at Corinth, the gifts were to be in the church there until the day of the Lord (I Corinthians 1:7-8). Note, a falling away was predicted in II Thessalonians 2:3. No scripture teaches the cessation of gifts before the day of the Lord. The perfect state of all things (I Corinthians 1:7-8; 13:10-13).

I want you to take a look tonight at chart number 52, "The Believers." "These signs shall follow them that believe. In my name they shall cast out devils; they shall speak with new tongues, they shall take up serpents and if they drink of any deadly thing, it shall not hurt them. They shall lay hands on the sick and they shall recover." Who is this speaking to? These signs shall follow them that believe. Now Mark 16 says "He that believeth and is baptized shall be saved." I can turn on my radio and I can hear Mr. Lipe or any other church of Christ minister and it's not uncommon to hear them say, "He that believeth and is baptized shall be saved." That is scripture. That's what the Bible says. He says verse 16 is applicable today and the next verse under that is not applicable today. I wonder what meat Caesar has eaten that he is become so great that he can tell us what is applicable today in the New Testament pattern and what is not applicable today.

Ladies and gentlemen, the Bible says, "These signs shall follow them that believe." Now, he did not touch the scripture last night that would show the cessation. He only had an assumption and since he did not find the place

where it says the gifts shall cease before the day of the Lord, if he says that taking up serpents was a custom and a habit in the New Testament, and he says he's a believer, he better start practicing it. He better start looking for him a rattlesnake and he better start drinking him some poison. He may have a lot to say about that before the evening is over. The Great Commission. How long was it to last? Matthew 28:20 teaches them to observe all things, notice, teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you until the New Testament is completed in writing. Is that what it says? Now, that's what my friend says tonight, but every time he says that he has to read into the text. It says, "Lo, I am with you always, even until the end of the world. Now when the Bible was completed in writing, that was not the end of the world.

Now may we go just a little further. In chart number 54 again. Miracles were set in the church or set in the New Testament pattern. Then I Corinthians 13:10, when that which is perfect is come, that which is in part shall be done away with. We explained last night the Bible says in the contents of I Corinthians 13:8-10 that tongues shall cease. When shall they cease? When that which is perfect is come, they shall cease. When that which is perfect came, then that which is in part, that is, the miraculous gifts, would be done away. He assumed that which is perfect here is the completed word of God. And that's only an assumption.

I started to read something last night but said that I would leave it until tonight. I wrote the University of Chicago Press and asked them to define the meaning of *to teleion* in I Corinthians 13:10, and asked them what did this refer to? What did *to teleion* have reference to? I'll be happy to give Mr. Lipe a copy. I only have one copy with me. They sent my letter to Dr. Gingrich, one of the American translators of this lexicon which Mr. Lipe and his brethren recognize as the best lexicon, and the most authoritative lexicon on the market today. In Dr. Gingrich's letter

to me he says, Dear Rev. Lewis, there is much to be said, much to be said for Thayer's interpretation. Much to be said. One other possibility, now notice this possibility may be that Christ has opened the perfect way for access to God and salvation for mankind and that supercedes all other ways. However, I'd like to point out that neither Mr. Lipe or myself agree with this other possibility. Because Christ opened up the other way that supercedes all other ways when he died on the cross and that was not the completed Bible. Paul was not speaking about Christ hanging on the cross here. What Paul was speaking of had reference to something that had not yet come. That which is perfect is come, but Mr. Gingrich says there is one other possibility. Now what Mr. Lipe will say tonight, he'll say well, there's another possibility. It may be the completed Bible. Another possibility. Now ladies and gentlemen, I would not want to rest my soul upon a possibility. You're risking your eternal destiny. I would not for one moment, rest my eternal destiny upon an assumed position; upon a position that maybe is another possibility. And as I have said before you tonight in the charts, the New Testament pattern of the churches, all the churches, that's what Jesus only began to do and to teach.

Now, I want to notice at the coming of Christ, chart number 57. At the coming of Christ all things will be complete. All things will be complete. All things will be perfect. Time will be complete. Matthew 24:3; Revelation 10:6; the mystery of God will be complete (Revelation 10:7). The work of God will be completed (Revelation 17:17). The promises will be completed (Mark 13:4). Gospel preaching will be completed (Matthew 24:14). God's all in all, perpetual sin ended, a new heaven and a new earth (I Corinthians 15:24; Revelation 21 and 22).

Now in my chart number 58 - "The Word Confirmed to Others." Hebrews 2:3-4, that the word was confirmed to us by them that heard. God working with them, that is in addition to the preaching of the word, God worked with them. Now, the word was confirmed to us by them that

heard him. God joined in giving additional testimony by signs and wonders. First the word was confirmed by preaching the scriptures and arguments. We find that Paul went into the synagogues, and he would dispute out of the word of God; he would prove that Jesus was the Christ. So, miracles were a confirmation in addition to the preaching of the word of God as shown here in the chart. And the apostle Peter speaks of a more confirmed, a more sure word of prophecy. The Word of God can be more confirmed and confirmed more. Notice in I Corinthians 1:6, "Even as the testimony was confirmed in you." Then he goes on and says he will confirm you until the end. Notice what it says, "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 confirm until the end that ye may be blameless." When? When the Bible was completed in writing? No. In the day of the Lord Jesus Christ.

Ladies and gentlemen, we need to take a look at the Word of God, at the New Testament pattern. Mr. Lipe contends that he is contending for New Testament Christianity. I'm contending for New Testament Christianity. Well, I'm contending for New Testament Christianity in its original form. Jude 3 says the faith was once delivered. Not twice. I do not find where the church today was to become something different than from what it was in its original form. We need the same message, same preaching, the same power in the true church of the Lord Jesus Christ today. We are not to come behind in these gifts, waiting for the coming of the Lord. Thank you and listen to my friend, Mr. Lipe.

LIPE'S FIRST NEGATIVE

MIRACULOUS GIFTS

(Wednesday Night)

Mr. Lewis, gentlemen moderators, ladies and gentlemen. I am very happy to appear before you this evening to deny the proposition which has been affirmed by Mr. Lewis. Mr. Lewis has done exactly what I predicted he would do last evening. He gets up here and he **talks**, and **talks**, and **talks**, and he gives **excuse**, **excuse**, **excuse**, but he does not do one single solitary thing by way of **confirmation** of his word.

Give me chart M-9. I would like for you to note that Mr. Lewis did not even define his proposition. He told us what the word "scripture" means, but he did not finish defining his proposition. His whole proposition had several other words in it. Mr. Lewis, you owe it to this audience to define your entire proposition. One of the reasons he does not define that proposition is because part of the proposition says something about the "church age." Mr. Lewis, we want to know about the "church age" tonight, and we want to know the scriptures which support your view of the "church age." You have an obligation to this audience to tell us about that. So friends, when an individual stands before you and does not define his proposition, you know that he is hesitant for some reason or the other.

Now, let us give attention first of all to the questions which I submitted to Mr. Lewis. This will help me in dealing with his entire speech. Now, let me have my questions shown on the screen, please. It is really amusing to me that the first night of the debate, Mr. Lewis complained about my questions. He said that I asked him compound questions, and he complained about the choices I had given him to answer the questions. It was certainly a misrepresentation of me. The amusing thing is that some of the questions he submitted to me tonight had choices just like

my questions. Well, Mr. Lewis, you must have liked the questions I asked because you have changed your style of asking questions tonight. So, he is learning something friends, at least by way of asking questions.

Question number 1: "Since the members of the Assemblies of God teach that there are three persons in one Godhead (check the boxes of all true statements below)." Now, note what he checked. "They are teaching **false** doctrine." I want you to know that he left blank the other four boxes. He failed to check the box, "They are bound for hell." Thus, he denies his proposition on Monday night. He is saying now that they are **not** bound for hell. Mr. Lewis, I wonder if you have ever read the statement at the top of these questions? At the top of these questions is this statement: "To leave a box unmarked will indicate that you regard the respective statement as **false**." Now that means if you do not mark the box, that you regard the statement as **false**. You did not put a mark in the box which says, "They are bound for hell." So you are saying they are **not** bound for hell. But your proposition Monday night said that all who do not teach the "Jesus only" doctrine on the Godhead are false teachers. They are liars in claiming to God's truth and are bound for hell. Now, Mr. Lewis, I cannot believe that you would do anything like that. Surely you are not beside yourself when you do that.

The next statement he did not mark is, "They do not tell the truth when they claim to have received Holy Spirit baptism." So, he is saying they **do tell the truth**.

The next one he did not check is, "They do not tell the truth when they claim to have the miraculous gift of speaking in tongues." Since he left it blank he is saying they **do tell the truth** on that.

Further, he did not mark, "They do not tell the truth when they claim to have the 'signs following' of Mark 16: 17-20." So, given what he said in answering my questions they are telling the truth. Now, Mr. Lewis has made a liar out of God. Friends, I want you to listen to this and I want you to leave this building tonight remembering this. Mr.

Lewis has accused Jesus Christ of being a liar. He has accused him of being a deceiver, a hypocrite, and an imposter. He has said in effect that the Bible teaches falsehood. And, tonight he is telling us again that God is a liar. Now, I want you to listen to that very carefully. He says that God is a liar when he teaches that God confirms contradictory doctrine. Such a contention is an **ungodly doctrine**.

Now give me his chart number 52. I will answer this chart in commenting on my questions number 2 and 3. The questions which I asked Mr. Lewis had a host of selections and he checked only **two**. He did make a few brief comments on them which did not really touch top, side, edge, or bottom of them.

Question number 2: "Since I, Billy Lewis, have claimed that the 'signs following' (Mark 16:17-20) are an integral part of the Great Commission and are to last until the end of the world (Matthew 20:18-20), then (check the boxes of all true statements below)" All right, listen to this. One answer to this question which he could have checked is: "Wherever and whenever the 'signs following' (Mark 16:17-20) occur, the Lord will be working with the people through (or by) whom the signs occur." Now friends the Bible says that the Lord would work with them. Note what Mark 16a says, "And they went forth, and preached everywhere, the Lord **working with them**." Literally, the Lord "kept on working" with them and "kept on confirming" the word by the "signs following." Well, now, Mr. Lewis has said in answer to my question that he denies Mark 16:17-20 because he left the box unmarked. He denies that the Lord is working with those through whom the "signs" occur. Mr. Lewis, are they doing the "signs" they claim to do by their own power? You said the Lord is **not** with them, so who is with them? Now answer that question. You need to get up here and deal with the subject at hand. So, his chart number 52 is answered in that very point.

I want you to note friends, what he did. Last evening he emphasized the Great Commission. He said that the Lord would be with you **always**. Do you remember the emphasis

that he put on the expression "always." Mr. Lewis, you can shout that just as loud as you want to. And then he said that He would be with them always, even until the end of the world. But note, the passage in Matthew 28:18-20 with Mark 16:17-20. Now what has Mr. Lewis done? The Bible teaches that the Lord would **work** with them. He would **work** signs with them and would **confirm** the Word that they preached. Mr. Lewis said that this is to last until the end of the world. But now he does not check the box before the second selection of question 2. "Wherever and whenever the 'signs following' (Mark 16:17-20) occur, the Lord will be confirming the word preached by those through (or by) whom the signs occur." He left the box before this statement blank. Now that simply means that he is saying that the statement is false. Friends, that is an outright denial of the Word of God. I have read to you Mark 16:20 and that passage says that the Lord would be **with** them, that the Lord would **work** with them, and that he would **keep on working** with them, **confirming** their word with signs. Now Mr. Lewis comes up here and says that passage is not true. Mr. Lewis, you have said that passage is not true. And in doing that you have said that God is a liar.

In answer to Mr. Lewis' chart number 52 consider the next question.

Question number 3: "Since according to me, Billy Lewis, confirmation of the word preached is an integral part of the Great Commission (Mark 16:17-20; Matthew 28:18-20), then (check the boxes of all true statements below):" "The Lord will both work with me, Billy Lewis, and confirm the word which I preach wherever and whenever I preach to unbelievers." So now, he is **denying** that the Lord will **confirm** his word. Yet he claims to have the baptism of the Holy Spirit. He claims to have the same thing the apostles did and then he comes up here and he says that the Lord will not even confirm his word. Mr. Lewis, you have **given up**. I do not understand why you would even challenge anybody to a debate. I have been

urging you to challenge these Assemblies of God for a debate. And, you said last evening that you had challenged an Assembly of God minister. That was very interesting on the part of all of us that you said that.

Note the next selection to this question. "The Lord will work with me and confirm (by 'signs following') the word which I preach only when no unbelievers are present." He is saying that statement is **false**.

The next selection is, "In contradiction to the 'everywhere' of Mark 16:17-20, the Lord will work with me and confirm (by 'signs following') the word which I preach only at certain times and in certain places." He is saying that even that statement is **false**. So, he is saying that the **Lord will not confirm his word** whenever or wherever he preaches. Further, the Lord will not even do it at certain times and in certain places. Mr. Lewis, do miraculous gifts occur over at your church building? Do the gifts occur when you meet on Sunday morning, Sunday night, or other times when just you and your brethren are together? Is that the only time that any signs ever occur? Is that the only time you ever speak in tongues? Is that the only time you ever have any miracles to occur? The Bible teaches that the Lord worked with those who were miraculously endowed, confirming the word with signs. In I Corinthians 14:22, the Bible says that tongues are a sign to the unbeliever. Given your position, I am an unbeliever. Confirm your word to me. Now that is what the Bible has to say about it.

Question number 4: "The one and only way one can receive the Holy Spirit today is by:" Mr. Lewis checked the box before the expression, "Holy Spirit baptism." I want you to note that this man teaches one of the most **ungodly doctrines** I have ever heard. When I said Monday night that the United Pentecostal Church was a **system of infidelity**, I meant every word that I said. And I am pleading for your soul this evening when I say it again this evening. Mr. Lewis' doctrine of the Holy Spirit implies that Acts 2:38 and Galatians 4:6 is false. In Acts 2:38 the Bible says, "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." In Galatians 4:6, the Bible says, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." Now friends, those passages teach that a person receives the remission of sins and then he is given the Spirit.

But, Mr. Lewis does not teach that. Mr. Lewis teaches that you have to have the Holy Spirit to be saved. I want you to note that. But, the Bible does not teach that. The Bible teaches that you are given the Holy Spirit after you are saved. If Mr. Lewis' doctrine on the Holy Spirit is false, then his doctrine on miracles is false. His doctrine on the Holy Spirit is false. Therefore, his doctrine on miracles is also false. This is a **valid** argument. The premises are true; thus, the argument is **sound**. You need to get up here and deal with this. Friends, he has not presented any **argument** whatsoever. He puts charts up here which have a lot of scripture on them. The devil can do that. In Matthew 4:1-11, the devil tempted Jesus by quoting the Scripture. Friends, do not listen to a word this man says. Evidently, he does not even know what an **argument** is. He flashes charts on the screen which have some scriptures on them and makes no effort whatsoever to make an **argument**.

Question number 5: "In regard to Holy Spirit baptism, check the boxes of all true statements below." Note what he did. He left all three boxes below this question blank. Note the first selection. "The lost man (i.e., one out of Christ) cannot be saved before and without being baptized in the Holy Spirit. According to Mr. Lewis' answer to my question, Holy Spirit baptism is not necessary to salvation. Also, according to Mr. Lewis' answers, "signs" are not necessary to confirm the word. Thus, there is **no purpose** for the signs.

Now, I want to look at his speech. I have dealt with most of his speech. I say "most of it." I have really dealt with everything that he has said. In the very answers to the questions I have asked Mr. Lewis, he has **given up**.

Before a word was said this evening, you had given up in the answers which you gave to my questions.

On chart number 54 Mr. Lewis talked about miracles being set in the church. I told him last night that I Corinthians 12:28 also says that apostles were set in the church, but Mr. Lewis does not believe that apostles are in the church today. Now, Mr. Lewis, why did you use a passage that you do not even believe applies today? And you said that I had dodged what you said. That is just subterfuge. There is not a bit of truth in that. I presented a **sound argument** last night. A **sound argument** is one which is **valid**; the conclusion follows from the premises and the **premises** are **true**. I proved that miraculous gifts had ceased and you have not touched top, side, edge, or bottom of it.

Mr. Lewis' next chart was chart number 60. He talked about Robertson and Campbell being in agreement on the "church age." Mr. Lewis, there is not a word of truth in that. You misrepresented both Mr. Campbell and Mr. Robertson on that point. I want to hear what the Scriptures have to say about the "church age." You get up here and you talk about the "church age"; rather, you did not even talk about the "church age." The expression "church age" is part of your proposition, and you did not even define your proposition. We will be expecting to hear from you on that.

You talked about what Mr. Thayer had to say about the "perfect" on page 618 of Thayer's Lexicon. We dealt with that in the questions. Friends, have you noticed that Mr. Lewis has not commented on the answers which I have given to his questions? Almost the first thing I do every evening, in my first speech, is to talk about the answers which Mr. Lewis gives to my questions. Do you know why I do it? Because, in Mr. Lewis' answers to my questions, he cannot be consistent. Do you know why? Because, he **does not teach the truth**. When I answer his questions I am consistent because a person who teaches the truth stays in harmony with what the Bible has to say. But, he does not comment on my questions. And, you ought to let

that register with you. When a man does not comment on another man's answers to his questions, you can rest assured that man is afraid of something. Now, I have dealt with the "perfect" in your questions, so why do you not bring it out?

Now give me chart M-37. This answers everything he has ever said and ever will say concerning the "perfect." In I Corinthians 13:8-11 the apostle Paul says, "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." Now, on chart M-37 you can see the "part" and the "perfect" illustrated. On the top half of the chart in this box over here, you can see the words, "apostle Paul." In the box to the right of this you can see the words, "childhood stage." What is the childhood stage about? That is the stage which belongs to childhood. But then Paul says he became a man. When he became a man, he put away childish things. He put away all those things that belong to the childhood stage.

Now Paul used this to compare it to the church. The church at one time was in the childhood stage. When it was in the childhood stage, it had things in the church characteristic of the childhood state. What were those things? The miraculous gifts. But when the church became a man, i.e., when it went into the manhood stage, the things of the childhood stage, i.e., the miraculous gifts, were done away with. Now, Mr. Lewis, you do something with this chart. Now you need to deal with this. I have answered everything you have ever said on the word "perfect."

Now give me chart M-40. You talked about Mr. Thayer so much I want to give you something about Mr. Thayer. I just want to show you what a man who claims to be a diligent student of the Bible will do. He gets up here and he talks about Thayer saying the word "perfect" means

the "perfect state of all things ushered in at the second coming of Christ." This is what Mr. Thayer says about "baptism" on page 94, ". . . On behalf of the dead, i.e., to promote their eternal salvation by undergoing baptism in their stead." Mr. Lewis, do you believe in baptism for the dead? Well, you are such an avid supporter of Mr. Thayer, maybe you are now teaching baptism for the dead.

And then notice what Mr. Thayer says concerning the word "Father." "The Father of Jesus Christ, as one whom God has united to himself in the closest bond of love and intimacy, made acquaintance with his purposes, appointed to explain and carry out among men the plan of salvation," — listen to it now — "and made to share also in his own divine nature" (p. 495). Mr. Lewis, you do not teach such an idea about the Father. You teach Jesus is the Father, Jesus is the Son, and Jesus is the Holy Spirit.

And then note what Mr. Lewis said on KSUD radio station August 6, 1976. Mr. Thayer is "one of the world's greatest authorities on Greek terms and definitions." Well, you can see what Mr. Thayer says concerning baptism for the dead and the Father. Mr. Lewis, do you take Mr. Thayer on these matters? Now audience, you be listening when he comes back up here to hear if he says anything about this. I am not a prophet and I am not the son of a prophet, but every prediction I have made so far has come true. However, I am about convinced that I am a prophet. I predicted last night that he would get up here and he would talk, and talk, and talk, and give excuse, give excuse, give excuse, and that is exactly what he has done. And I predict that this man will not touch Mr. Thayer on these matters.

Then Mr. Lewis introduced chart number 62. Mr. Lewis said in regard to this chart that I had done a lot but preach the truth. That is absolutely false, my friends. I came up here last night and I presented an argument which showed that the **purpose** for miraculous gifts would be **fulfilled** when the word had been **revealed** and **confirmed**. I showed conclusively that the word had been revealed,

and I showed conclusively that the word had been confirmed. Therefore, there was no longer any purpose for miraculous gifts. The miraculous gifts **ceased** when the **means** by which people obtained power to perform miraculous gifts ceased. The only two means by which people obtained power to perform miraculous gifts were: 1) by Holy Spirit baptism, and 2) by laying on of the apostles' hands. Mr. Lewis does not even believe there are any living apostles today. Therefore, he teaches that at least one of the means by which people obtain power to perform miracles has ceased. He does believe that there is Holy Spirit baptism today but the Holy Spirit baptism is not in effect today. The Bible makes clear that **today** there is only one baptism. The Bible says, "There is one body, and one spirit, even as ye are called in one hope of your calling; One Lord, one faith, and one baptism" (Ephesians 4:4, 5). Mr. Lewis teaches **two baptisms**. On Monday night, he argued that **three meant one**, and now, he argues on baptism that **one means two**. I do not know just exactly what this man means by the way he answers my questions and by what he says in his speeches. And that takes care of what he said on chart number 62.

Next, he introduced his chart number 51. He calls this chart "The New Testament Pattern." I want you to look at what he has. He has a chart which is filled with a lot of scripture. Of course, I would not deny the scripture on the chart. If I did that, I would be denying the Word of God; but, he has not given one single **argument**. Did you notice my chart last night that he chided me for in which I had the words at the top, "The basic argument." Next, I had premise 1, premise 2, and conclusion. The argument was **valid**, the conclusion followed from the premises. The argument was **sound**. I do not see a single argument on his chart. Thank you and listen to my friend, Mr. Lewis.

LEWIS' SECOND AFFIRMATIVE

MIRACULOUS GIFTS (Wednesday Night)

Gentlemen moderators, Mr. Lipe, ladies and gentlemen of this audience. I'm happy to be back again in my affirmative. Mr. Lipe, I'll say this, my argument must have been real good, he sure did not deal with it. He went into the affirmative himself; gave a good affirmative for a negative. I want to notice some things here as we go along. It's going to get interesting; very interesting here in a minute. Give me his chart M-9. All right, now look at this, he's attacking my affirmative that I have here. What did he attack it with? By writing something up on the board. And no scripture at all and I want you to notice that we signed our signatures to what the Scriptures teach. Now, if we will look at this, what Mr. Lewis can do; he can talk, and talk, and talk. And what I'm doing talking, I'm giving scripture, and so he has no scripture on this chart to deny my affirmative.

Also, let's look at his questions. He don't like the way that I deal with his questions. I want to point out one thing. Mr. Lipe has not been in keeping with our agreement on the questions. We agreed on five questions and I pointed this out the first night and the first night, he had thirty-three questions, all tangled up. Now I've wrote certain things on a sheet of paper in which he did not refer to at all. What he had done in his questions; he asked the questions, then he tells me how he wants me to answer them. He says, Mr. Lewis, you've got to answer this the way I want you to answer them. Now look at the questions, there. All of the blocks has nothing to do with what the Scripture has to teach. He said I denied the scripture in Mark dealing with the signs following. I haven't denied anything that the Scriptures teach. I'm just telling you what the Scriptures teach. He said I'm accusing God of

being a liar. I'm not accusing God of being a liar. I'm saying God is true. Let God's Word be true and every man a liar. Mark 16:18-20 is God's Word. We'll let you determine who the liar is. Mr. Lipe has argument; he has no scripture. He agrees that Mr. Lewis has scripture. He said all you have is the scripture, Mr. Lewis. Mr. Lipe doesn't have any scripture against my affirmative here tonight.

And look at these questions. You just mark it. He's framed these questions to try to get me to trip myself up in these questions. He wrote the questions and then he turned right around and he told me how to answer them. I did not do that to him. I wrote the questions and allowed him to answer as he chose. But he said, "No, Mr. Lewis, you can't do my questions that way." I'm going to ask you the questions, and I'm going to tell you exactly how to answer them. If you don't answer them exactly like I want you to, then everything you don't mark means a certain thing and everything you do mark means another thing. He's an honorable man in many respects, but he's not been honorable in his questions in this debate. I just want to point that out ladies and gentlemen.

Just take a look at your Bible. He talks about what the Bible teaches and that's what we're talking about, and it seems that my friend can't reconcile to that fact. He talks about the Assemblies of God, and what God is doing in other groups. I am not here to judge what God is doing. I cannot tell God and he cannot tell God what to do. God works with anybody he so desires. Hebrews 2:4 says according to his own will. He works the miracles, the signs and the wonders according to his own will. That's God's own will. God is sovereign. He does not have to ask me. I do not have a franchise on God that he has to ask me if he can do something or not. God does things in, through, and according to his own will.

I want you to notice something. Peter said, "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost" (Acts 2:38). That's the promise. What promise

is he talking about? I want you to back up just a little bit and I want you to notice something in Acts 2:4. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And this is the beginning of the fulfillment of the prophecy of Joel." That's the scripture here, if you'll notice, ladies and gentlemen, the scripture refers to Joel's prophecy in verse 16. "But this is that which was spoken by the prophet Joel." Eight hundred years before it came to pass. He said this is a promise. God promised in Joel 2:28 that he was going to pour out his Spirit in the last days.

Jesus talks about it. John told all those whom he baptized they could have the Holy Spirit baptism. Multitudes came to John, not just the twelve apostles, but multitudes came to John. In Matthew 3 and about the 11th verse. We'll be talking more about that in Friday's Holy Spirit proposition. And Jesus promised that. I'll not leave you comfortless. We talked about this in the Godhead subject in John 14. I will not leave you comfortless, I will comfort you. Now the promise he is talking about is the gift of the Holy Ghost. They had just received the promise in Acts 2:4. They spake in tongues, and Acts 2:16, he said this is that which was promised by the prophet Joel. Acts 2:39, he said "the promise is to you." Notice ladies and gentlemen, "and to your children." Who's lying tonight? Who's trying to make the Word of God out a liar? You judge for yourself. "To you and to your children and to all that are far off." Even till the New Testament is completed in writing. Is that what this says? That's what my friend, Mr. Lipe believes; till the New Testament is completed in writing. Now this is talking about the promise of the Holy Ghost, and when it was fulfilled on the day of Pentecost, it was accompanied by speaking in tongues (Acts 2:4). They asked the question in verse 36, "What shall we do?" Then they were commanded to repent and be baptized in the name of Jesus Christ and ye shall receive the gift of the Holy Ghost. He said the promise. This promise here is to you and to your children and to all who are far off, even

as many as the Lord our God shall call. That's not about right. That is right.

Then, he speaks about John 3:3; speaks about the water and Spirit. Let's take a look at this. You have to be born of water and Spirit. Two elements involved in this verse, John 3:3. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God," verse 5. Now that says, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. So the new birth consists of two elements, water and Spirit.

Now, he talked about the baptisms. Let's look at my chart number 63, and we're going to look at the baptisms. How many baptisms? I will show you from the Word of God. I'm not just up here giving you my opinion, what I think, and giving you a diagram of what I think might be. I'm just telling you what the Word of God has to say. Now notice here. One of the principles of the doctrine of Christ in Hebrews 6:1, is the doctrine of baptisms; plural. Look at Hebrews 6:1. This is one of the elementary truths. This is one of the first truths you learn of the principles of the doctrine of Christ, the doctrine of baptisms. Now, Mr. Lipe says it's water or Spirit.

Now, notice, ladies and gentlemen, the baptism of Moses is not applicable today. That was for the children of Israel. The baptism of John; John baptized with the baptism of repentance, how the scriptures list I Corinthians 10:1, 2, on the baptism of Moses, in Mark 1:4 on John's baptism, Acts 1:5, Holy Spirit baptism. Jesus Christ is the administrator of the Holy Spirit baptism. Matthew 3:11 speaks about a baptism of fire. In Mark 10:38 he speaks about a baptism of suffering when he said, "Can you be baptized with the baptism I am baptized with." Bauer, Greek Lexicon, p. 132, says this has reference to the baptism of martyrdom. Martyrdom would be a baptism, and then there's water baptism.

Now the one baptism of Ephesians 4:4 is water baptism. The only baptism that is practiced by the church. Now notice that. The church only practices water baptism. Jesus

Christ, if you will notice; Jesus Christ is the administrator of Holy Spirit baptism. Men can not administer, men cannot give people the Holy Spirit. Jesus Christ is the administrator of Holy Spirit baptism. Now, Mr. Lipe says there is only one baptism, there can't be any more. There is just one. How do we reconcile this in view of the fact of Hebrews 6:1? Now, if you will notice, both Hebrews and Ephesians was written in about A. D. 64. You do not have one New Testament writer that's in contradiction with another gospel writer. Many attribute Hebrews to the apostle Paul. Whether he wrote it or not — there's controversy over that particular point, but even if it's another writer — the Holy Spirit is not saying in one place that there's only one baptism and then turn around in another place and saying there is a doctrine of baptisms. Then we have to reconcile these scriptures together. So the one baptism is the baptism of water which is practiced by the church. There are other baptisms, but according to him we cannot suffer the baptism of martyrdom. After the Bible was completed in writing. Nobody suffers the baptism of martyrdom any more, only water baptism. If they try to kill, they cannot kill you for there's only one baptism and that's water baptism. That's a bunch of hogwash. Really what it is, the church practices water baptism, Jesus Christ gives the Holy Spirit baptism. The world gives the baptism of martyrdom and there's a baptism of fire.

So there is a doctrine of baptisms according to the Hebrew writer. That is one of the principles, one of the first things you need to know about the doctrine of Christ. I want to get to the questions that I asked you. He did not like it because I wasn't reading his answers, but he didn't read my answers off either. Some things I wrote on his papers he did not flash on the chart. All right, now some questions:

Number 1: "Do you agree with Thayer's definition of the Greek word *henotes*? If not, please explain how he is wrong." Now, this has to do with my chart number 59. And, he agrees with him in part. I'm translating this for him.

Here he says it gives genitive about identification and the unity of the body of agreement, which is the gospel, etc. As far as Thayer indicates, there is agreement to agree but it must be remembered that a lexicographer is only a special type of commentator.

Number 2: He says, "Do you agree with Thayer on the baptism of the dead?" He was speaking of Thayer last night and said where Thayer is speaking as a scholar. It's written in the Italics. I want you to know in Thayer, page 217, when he speaks of this word *henotes*, the unanimity of agreement, the same as or equivalent to, Thayer is speaking as a scholar. Now, Mr. Lipe, I will agree with Mr. Thayer where it's italicized, where he's giving the definition of a word, and then I also agree with him in other places where he defines the meaning of a word when it does not conflict with the Word of God. I've a statement here from Guy N. Woods that says Thayer is the most authoritative lexicon in the world (*How to Read the Greek New Testament*, p. 62).

I pointed out that the unity in Ephesians is with respect of persons. Nothing is said about the scripture becoming a unit in Ephesians. Did he touch that? No, he assumes, he assumes it might be, it could be, and everything he says, ladies and gentlemen, is on an assumption. Ephesians was talking about unity of the Spirit; parents and children, husbands and wives, the Christian walk, the saints there. They weren't forgiving one another; some of them were lying. They needed to come in the unity. Till we all come in unity of the faith. The unity is in respect of persons. And he's basing his doctrine merely upon assumption. You can take that chart off, that takes care of that.

Number 3: "Does 'will', Greek *thelema* in Hebrews 10:9 and Romans 12:2 refer to the complete Bible?" I can hardly read his writing. He said what I showed you last night was that there was another neuter singular word referring to the complete will of God. I did not say with every occurrence. He really did not answer this question with any respect at all.

Number 4: "Please cite a scripture in the Book of Acts where anyone purposely took up a serpent." I explained last night in detail that the taking up there was something that was not habitual. It was not a custom or habit. We find no where in the word of God where the apostles went around handling snakes. Now ladies and gentlemen, you show me one verse where the apostles went around handling snakes, and drinking poison, and I'll drink some poison and handle some snakes here tonight. I think we must obey the Word of God. There is not a verse in the Bible out of all the history of the New Testament church. There is not one instance where the apostles went around handling snakes. Let him deal with that.

Number 5: "Since you forgot to give your scripture, where the gifts were taken out of the church, would you please give it?" You didn't give it last night. I gave him a box to mark. Will you give it tonight? Another box tomorrow night, another box Friday night, another box for the next year, and another box on judgment day. He thought he'd give one last night, but we took that one away from him last night and he's using my affirmative scripture. He has up here a lot of words but no truth, no gospel truth in what he has said. He wants to know about the church age. That's the time of the New Testament church from the day of Pentecost until Jesus Christ comes back again in clouds of glory to take his children home with him. Thank you.

LIPE'S SECOND NEGATIVE

MIRACULOUS GIFTS (Wednesday Night)

Mr. Lewis, gentlemen moderators, ladies and gentlemen. I am very happy to appear before you in this second negative to show that Mr. Lewis has not affirmed the proposition which he signed his name to. I want to call to your attention that he had **no comment** whatsoever on what I said concerning his failure to define his terms. This man has not even defined his proposition. He signed a proposition with the words, "church age" in it and he has not given any scripture in support of such an idea. He has misrepresented Mr. Campbell on this and has not replied to what I said about it. Mr. Lewis, we will be waiting to hear what you have to say about this.

I want to make a comment very quickly about what Mr. Lewis had to say about my answers to his questions. He said that he could hardly read my writing. The reason for that is that he hardly gave me any room to write on. We have asked him to give us a little more room tomorrow night on the questions, and we will give more information on them. On his question number 3, regarding the Greek words *to thelemā* translated "the will" in Hebrews 10:9, 10, Mr. Lewis, you did not talk about it last evening, and you say you had rather not talk about it this evening. I do not expect to hear you talk about it any more this week. It did not surprise me at all when you responded that way.

Now, give me chart M-120. Mark 16:17-20 makes clear according to number 1 on the chart that wherever there are "signs following" the Lord will be **working** with them. I pointed this out in the first speech. I quoted Mark 16:20 where the Bible says the Lord will **work** with them. The Lord will work with them. That is what Mark 16:20 says. Mr. Lewis says Mark 16:20 is part of the Great Commission, but he **denies** that the Lord is **working** with him.

He denies that the Lord is working with the Assemblies of God. And, he denies that the Lord is working with all others who claim miraculous gifts, and he did that in answer to my questions. Further, Mr. Lewis, I was not asking you to answer the questions **my** way. I merely had statements below the questions with boxes in front of them and all you had to do was check the appropriate box. The statements were either **true** or **false**. Any **precisely** stated proposition is either **true** or **false**, and we made that abundantly clear earlier.

According to number 2 on the chart the Lord will be confirming the Word preached by those through whom the "signs following" are being done. Both of these things will occur! 1) the Lord will be **working** with them and, 2) he will **confirm** the Word.

All right, give me the next chart which is M-121. This is a continuation of Mark 16:17-20. Now, notice that the previous chart said: 1) that the Lord would be working with them, and 2) he would confirm their word. Yet, even though Mr. Lewis admits that members of the Assembly of God: 1) have received the baptism of the Holy Spirit, 2) have received the power to "speak in tongues", and 3) have the "signs following", in utter contradiction of his own claim on Mark 16:17-20, he **denies** that God is confirming the word of members of the Assembly of God. Now, Mr. Lewis, I brought that out in the questions in my last speech. I made that just as clear as I possibly could. Now friends, listen to what this man believes. He believes that the Lord will **work** with him, that the Lord will **confirm** his word with signs. He further believes that the Lord will **work** with the Assemblies of God, and that the Lord will **confirm** their word with signs. Yet, he answered in my questions tonight that the Lord neither works with him nor the Assemblies of God. Further, the Lord neither confirms his word nor the word of the Assemblies of God.

On chart M-122 you can see Mr. Lewis' **infidelity** and **blasphemy**. He implied that Jesus is a liar and a deceiver. He did that because Jesus said in John 8:16, "I

am **not** alone." He further said in verse 18, "I am one that bear witness of myself, and the Father that sent me beareth witness of me." We pointed that out abundantly, Monday night. But, Mr. Lewis says Jesus is **alone**. We pointed out that the word "alone" means "without a companion." But, Mr. Lewis says that Jesus is **all** of the Godhead. He is the Father. He is the Son. He is the Holy Spirit. And so, he implies that Jesus Christ is a **liar**. He was a deceiver of mankind.

Further, Mr. Lewis implies that Jesus is a liar in Matthew 3:17 when we pointed out the fact that the voice from heaven said, "This is my beloved Son, in whom I am well pleased." And note, that the Lord on earth did not deny this. So, according to Mr. Lewis, Jesus Christ was a hypocrite, imposter, and deceiver of the people of that day and has deceived mankind ever since.

Further, Mr. Lewis implied that God is a liar by claiming that he gives "signs following" to people who teach contradictory doctrine. Mr. Lewis, please listen to that statement. If God confirms contradictory doctrine, then God is a liar. The reason for that is because God cannot confirm a doctrine which says, e.g., that baptism is essential and then a doctrine which says baptism is not essential. Now, one of those doctrines is false. Yet you say that **both** of them are true by virtue of the fact that you teach that baptism is essential, and the Assemblies of God teach that baptism is not essential. And you say that God is confirming both the United Pentecostals and the Assemblies of God and in doing that, friends, Mr. Lewis is saying that God is a liar.

Further, we pointed out that the United Pentecostal Church teaches that there is **only one** person in the Godhead. The Assemblies of God teach that there are **three** in the Godhead. Now, somebody is wrong. Either the United Pentecostals are wrong, or the Assemblies of God are wrong. What this man teaches is that **both** of them can be right. Thus, he has God confirming contradictory doctrine which is to say that God is a liar.

The next chart I want to put before you is M-123. The

force of Mr. Lewis' implication that God gives "signs following" to those who teach contradictory doctrines. This argument is set out in symbolic logic and I do not want the symbols to confuse you at all. It is like Algebra in one sense in that it "shocks" you at first but it really is very simple. According to this argument, if P (one proposition) implies a conjunction of both Q and not-Q (two contradictory propositions) then it is false that P is true. Proposition P stands for Mr. Lewis' doctrine. If Mr. Lewis' doctrine (P) teaches two contradictory doctrines then, Mr. Lewis' doctrine itself is false. This is the case because any doctrine which implies a **logical contradiction** is **false**. And his doctrine does that very thing because it teaches on the one hand Q, that God is working with Mr. Lewis and is confirming his word and it teaches on the other hand, not-Q, that God is not working with him and is not confirming his word. Therefore, Pentecostal doctrine is false. Now, Mr. Lewis, that is an **argument**. It is set out in argument form. The argument is **valid**. I have given proof that the **premises** are true; hence, the argument is **sound**. Therefore, Mr. Lewis' doctrine is **false**!

On chart M-124 you can see that any doctrine which implies a false doctrine is itself false. If P (one proposition) implies Q (another proposition) and the consequent, i.e., Q is false then the antecedent, i.e., P, is also false. Mr. Lewis' doctrine implies many, many things which are **false**. I really do not know where to start to show the number of doctrines which are false. I think you can see clearly from this, that his doctrine is false as I have set it out in **argument form**. You know friends, he said a few minutes ago that he had the scripture and I had the arguments. The truth of the matter is, I have both the **scripture** and the **arguments**. Mr. Lewis has **neither**.

Now let us look at Mr. Lewis' chart 61. Mr. Lewis said, according to this chart, that no building was complete until all the members were in it. My friends, the Bible teaches that the church was set up **fully** on the day of Pentecost. Acts 2:47 says, "And the Lord added to the

church daily such as should be saved.” In Acts 5:11, the Bible says that great fear came upon the church. Many other passages could be cited which teach that the church was **fully established** on the day of Pentecost. Now, Mr. Lewis, it is just **false** for you to say that the church was not complete.

I have looked at Mr. Lewis' chart 51 and chart 52. I have looked at his chart 54 in which he said that there were miracles set in the church. I pointed out that the same passage (I Corinthians 12:28) teaches that apostles were in the church. Mr. Lewis does not believe that apostles are in the church today. Give me my chart M-100 on this point. Mr. Lewis, in one of your other charts, you had a box in which you wanted me to put some scripture in it. We gave this chart to you last night, and we want just one scripture. We just want one scripture which says “United Pentecostal Church.” That is all we want. We just want one scripture which says “United Pentecostal Church.” Friends, I want you to note that when he asks me for a scripture which shows that miracles have ceased, he demands that I show **exact phraseology**. He demands that I find a scripture which says, “Miracles have ceased.” But, Mr. Lewis reasons **deductively** to attempt to prove that the words “United Pentecostal Church” are in the Bible. This is what he tried to do last night by pointing to Acts 2 and saying they were with one accord, and it was on the day of Pentecost that the Holy Spirit was poured forth, and the people were baptized. Now, he reasons **deductively** to do that. And that is the very thing I was doing in giving arguments, and reading scriptures to support the **basic argument** I have given to you. I was reasoning **deductively** to the conclusion, “Therefore, miraculous gifts have ceased.”

Further, since Mr. Lewis says the United Pentecostal Church is a Pentecostal church because the people were baptized on the day of Pentecost, I suppose, given Mr. Lewis' argument, if people were baptized on Halloween, it would be the “United Halloween Church.” This is the kind of reasoning he used to prove the name “United Pentecostal Church”

is in the Bible. Friends, Mr. Lewis will leave this debate and there will not be a single scripture in the box I have provided in chart 100. Do you know why? Because there is not a scripture in the word of God which has "United Pentecostal Church" in it.

I believe his next chart was number 57. This chart says that at the coming of Christ, all things will be complete. Look what this man has done. He has listed a number of scriptures on this chart. I am not denying those scriptures. Those scriptures make up part of the Word of God. I agree with the scriptures. I want to see the **argument**, Mr. Lewis. Friends, when I was in the affirmative last night, I gave an **argument**. I gave an argument which was both **valid**, (the conclusion followed from the premises) and **sound** (the **premises** were true). The conclusion was -- **miraculous gifts have ceased**. But this man does nothing more than just put scriptures on charts. Mr. Lewis, that is not what it will take to prove there are miracles today.

Now, give me Mr. Lewis' chart 58. He said the word must be **confirmed** to others. Mr. Lewis, I do not understand why you would say that. Now, I want you to listen carefully. When Mr. Lewis introduced this chart he said that the Word must be confirmed to others. Mark 16:20 says that the Lord went with them, and worked with them and confirmed their word. But, Mr. Lewis, in answering my questions last night, said that the Word **did not** have to be confirmed. He answered the question by saying that miracles were not needed today to confirm the word. Then, he comes up here tonight and tells us that miracles are for the purpose of confirming the Word. Mr. Lewis, you contradict yourself constantly when you say on the one hand that miracles are **needed** for the purpose of confirming the Word, and when you say on the other hand that miracles **are not needed** for the purpose of confirming the Word.

I agree with the verses on this chart such as Acts 9:22; 18:28. I certainly agree with those passages. I would be a foolish individual to deny the truthfulness of those scriptures. But the point is, these passages **do not prove** Mr.

Lewis' position. They prove that the early apostles and others did make arguments, but Mr. Lewis is not making an argument tonight whatsoever.

I commented on what he had to say in regard to my questions, and I want to make this further comment. He said I did not look at his speech. Mr. Lewis, that is a flagrant **misrepresentation** of me. You know friends, he hardly ever mentions my name that he does not misrepresent me. He hardly mentions my name that he does not misrepresent me. And, when you say that I have not looked at your speech, Mr. Lewis, you are misrepresenting me. Because, I did look at your speech.

Now, give me charts M-102, M-102-A, and M-102-B – “Mr. Lewis' admissions of defeat.” I want you to note friends, what Mr. Lewis has done. First, Mr. Lewis admits that men can be saved by **learning** and **obeying** the **written Word** of God. Did you hear him say that last night? He said last night that men can be saved by obeying the written and confirmed Word of God. That is exactly what I believe. The Bible says in John 20:30, 31, “And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that by believing ye might have life through his name.” I believe that, Mr. Lewis. You have admitted that and in admitting that you admit **defeat**.

Second, Mr. Lewis admits that there are **no apostles** today. Therefore, he admits that the only means (other than Holy Spirit baptism) of obtaining power to perform miracles has ceased. Thus, he admits that miracles have ceased.

Third, Mr. Lewis treats every call – now note this – for a confirmation (by “signs following”) of the word which he preaches an “evil and adulterous generation” and refuses to even try to confirm his word with “signs following” in spite of the fact that he says Mark 16:17-20 is part of the Great Commission and is to last until the end of the world.” Now friends, I want you to see the importance of that. He teaches that, yet, he will not confirm his word. Mr. Lewis,

Paul said in I Thessalonians 1:5 that he came not in **word only** but in **power**. Will you come in word only? That is all you have come in so far and I predict, that is all we will get, friends. Note further that not only will he not do any of the "signs following" but he **cannot** do any of them. Further, I can prevent him from confirming his word. Thus, I (an unbeliever according to Mr. Lewis) am able to stop the confirmation of the preaching of the gospel of Christ and thus, am able to stop the Lord's work.

Fourth, Mr. Lewis admits that the "signs following" of Mark 16:17-20 are part of the Great Commission and are to last until the end of the world. Therefore, given Mr. Lewis' contention the confirmation of the word "signs following" is as much a part of the Great Commission as the command to believe and be baptized.

Fifth, Mr. Lewis has admitted that the Assemblies of God have Holy Spirit baptism and "signs following" (cf. Mark 16:17-20). Have you noticed that? He has admitted that the Assemblies of God have Holy Spirit baptism and that they have signs following. Yet, in his first proposition he said that all who teach differently than the "Jesus only" doctrine are **false teachers**. They are liars in claiming to God's truth, and they are bound for hell. Therefore, Mr. Lewis holds that God is confirming doctrine of the God-head taught by the Assemblies of God. Thus, God is confirming contradictory doctrines and therefore, God is a liar.

Sixth, by Mr. Lewis' position on II John 9, he implies that the Bible teaches falsehood, and by his position on John 8:15-18, he implies that Jesus was a liar, and by his position on Matthew 3:17, he implies that God was a liar. Since it is false to say that: 1) the Bible teaches falsehood, 2) Jesus told lies, and 3) God told lies and since any doctrine which implies a false doctrine is itself false, then Mr. Lewis' doctrine is false. My friends, these charts will stand just as long as the world is standing, at least in so far as showing that the doctrine of Mr. Lewis teaches is a doctrine of **infidelity**.

I want to comment on what he had to say about John 3:5 in talking about there being **two elements** in baptism. Mr. Lewis, do you not realize that every time you have a different element, you have a different baptism? If I had a glass of water and a glass of milk up here, and I took a penny and I dropped it in the glass of milk, what would I have done? I would have baptized the penny. I dipped it. I plunged it. I submerged it. Now, if I take that penny out of the milk and put it in the glass of water, I have dipped it again. I have submerged it. It has undergone **two baptisms**.

Chart M-130 illustrates this and it shows that Mr. Lewis rejects what the Bible has to say. In Ephesians 4: 3-6 the Bible says, "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, **one baptism**, one God and Father of all, who is above all, and through all, and in you all." Now notice on the chart the numeral one. Inside that numeral are the following words: "one God, one Lord, one Spirit, one hope, one faith, one baptism, and one body." Mr. Lewis, on Monday night, got **one** out of **three** with his "Jesus only" doctrine, and then tonight he comes up here, and he gets **two** out of **one**. Thank you very much and listen to my friend, Mr. Lewis.

LEWIS' THIRD AFFIRMATIVE

MIRACULOUS GIFTS

(Wednesday Night)

Gentlemen moderators, Mr. Lipe, ladies and gentlemen of this audience tonight. I'm so happy to come back for my last speech in my affirmative. I will talk about some things that he has made reference to. Do you realize the Godhead is worrying him? The Godhead and the Assemblies of God. He's talked about the Assemblies of God, talked about our position on the Godhead. I don't know why he's so worried about the Assemblies of God. He's got more in common with them on the Godhead. They believe alike and I don't know why he's making such a reference; he really is closer to them in that respect than what we are. Evidently he is not happy with the Godhead. He's bringing it up and it's not even a part of the proposition tonight.

He talked about the proposition to define the "church age." Actually the church age, as I pointed out on the chart, has reference to the dispensation of the church that began at Pentecost, as I pointed out. The church age will end at the coming of the Lord Jesus Christ.

Now, chart M-100. He talked about me placing a scripture on the chart. I didn't say that the Scriptures teach that you would find the term "United Pentecostal Church" in the Bible. I did not say that. I want you to know when I drive down the road, and I see a sign that says "United Pentecostal Church" I know what those people believe and teach. I know they believe in one God, they believe in baptism in the name of Jesus Christ, and I know they believe in the baptism of the Holy Ghost. Now, when I drive down the road and I see a sign that says "Church of Christ." Some of them talk in tongues, some thirty divisions or so according to Wood-Franklin debate. Some of the churches of

Christ don't fellowship with the others. When I see the church of Christ sign I don't have any idea what group it might be. I debated with a man in Illinois that said you fellows down here were compromisers. They didn't fellowship you. You weren't in their fellowship group. When I see "United Pentecostal Church" it identifies me with a group of people that believe the message that began on the day of Pentecost. I did not say that I could come up here and find a scripture that says "United Pentecostal Church." I did not say that; I did not affirm that. Now he did say the Scriptures teach that the gifts cease. Now I admit that I cannot place a verse that says "United Pentecostal Church," and I wish he would be honorable tonight and walk up and admit that he doesn't have a scripture that says gifts ceased. Then we would be getting a little closer together here.

Then he speaks about the church that was completely established on the day of Pentecost. If the church in its entirety was completed, then the gifts actually should not have ever been in the church. Just that day that it started and then it stopped. Nobody else could get into the church. The church is complete. In other words, you are not God's building, you are not God's temple. You can't be added to the church, because the church is fully complete, according to his reasoning. Are you going to take his reasoning against the Word of God?

He said Mr. Lewis said a lot of things. He has misrepresented me, he's said a lot of things I did not say. This is going to be printed. You can look at the book and hear the tapes. I admit that one of the purposes of the miracles was to confirm the word, and I challenge him to produce one verse where it says that was the only purpose of the miracles. He has not produced any scripture that says that. He says the purpose of the miraculous powers was to confirm the word. Well, whose word did Cornelius' household confirm? They received the miraculous powers. His whole household. Many were gathered together there and they heard the words, and miraculous powers fell upon them, (Acts 10:44-46). What portion of word did they confirm?

What scripture in the Bible could you refer to that was written by Cornelius? I want you to know some of the books in the Bible were written by men, that according to his position, did not receive Spirit baptism. They did not have miraculous gifts, according to him. All the books in the Bible, over half of the apostles did not write any scripture at all. I guess they received the miraculous powers and gifts in vain. Cornelius' household received the miraculous powers and gifts in vain, according to this man's position. I'm glad that I'm not in his position. I'm glad I'm in the position and he's acknowledged that. He said that Mr. Lewis has the Bible and I got arguments. That's all he has is arguments. I not only have arguments, I have scripture. Not only do I have scripture, I have the Holy Ghost. That's what the Scripture tells me I can have.

Give me my chart number 63. Did you notice how he tore this chart apart? He ripped it to shreds. He did not touch top, sides, or bottom of it. Did you notice all he said about this chart? I'd be ashamed. He's supposed to be coming up here and following me and all he has done is get up here and Mr. Lewis says this, and Mr. Lewis says Jesus is a liar. I haven't said any such thing. I believe every word in this Bible. I believe the written word. I believe the written word confirms and I believe the written word back in the days of the apostles was confirmed. It confirmed them back then. It confirms now. And if you read I Corinthians 1:6-7, the testimony was confirmed in them and it says it was confirmed until the end, that is until the day of the Lord, until Jesus comes. But notice the chart here. Did he touch this? I'd be ashamed, Mr. Lipe. I'd get up here and apologize. You talk about Mr. Lewis not doing this and that. You got more than you can handle here tonight. In his speaking tonight, he's made a lot of implications. He implied many things. He implied and misrepresented me in just about every detail. All right, did he deal with Hebrews 6:1-2 where it speaks about the principles of the doctrine of Christ? the doctrine of baptisms? He did not touch top, bottom or side of it. Mr. Lipe, I'd

be ashamed. I would apologize if I couldn't do any better than that.

One of the principles of the doctrines of Christ is the doctrine of baptisms in the plural. And did he say anything about it? He did not say a thing. Now, he may say something when I don't have a chance to reply tonight. He's so honorable in what he does; he may say something. He might flash something on the screen and make something out of it when I do not have a chance to reply. Is that honorable? You judge that yourself.

I told you about his chart number M-102, about the written word. The written word confirms, true. The written word, therefore, he says miracles are not needed today. He said Mr. Lewis admits that one can be saved by learning and obeying the written word. Well, they could be saved by obeying the Word of God in Biblical times if they'd do what the Bible says do. They got saved in Bible times. I'm not admitting that the gifts ceased. I tell you what he's talking about the written word. The written word explains to us the gifts of the Spirit, and in I Corinthians 1:7-8, it says "come behind in no gift." Did he deal with that in any way at all? He did not. He didn't touch top, side or bottom. He didn't explain that at all. Why, I'd be ashamed if I was him.

Then he talked about *thelēma* as the completed word. We took that away from him last night according to Hebrews 10:9, 10. He made reference to the "complete will of God" and tried to make a parallel for the neuter singular "that which is perfect" in I Corinthians 13:10. He failed on this. Now, let's look at this. In Hebrews 10:9, 10 it speaks about the covenant. Now that covenant was confirmed when Jesus died on the cross. Now the argument that he brought out that *thelēma*, "will" has reference to the completed Bible, according to his argument, gifts should have never been in the New Testament church. The word was confirmed. The will of God was confirmed. While the testator lived it could be changed but when Jesus died, that sealed up the will of God. There should not

have been any gifts in the New Testament church according to his reasoning.

Romans 12:2 speaks about the good and acceptable and perfect will of God. If this is speaking about the New Testament, he's got a good New Testament. He's got an acceptable New Testament. And he's got a perfect New Testament. I'd be ashamed to have a position like that.

Now, in my chart number 52, he seems to think that I don't believe the Word of God. I pointed out here "He that believeth and is baptized shall be saved. And these signs shall follow them that believe. In my name they shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink of any deadly thing, it shall not hurt them."

Now to my chart number 66. He brought out the passage last night and I don't know why he did, that it was my position, it explains my position on this. Talking about the habit or custom of taking up snakes and this shows the difference between *airō*, "take up" as found in Mark 16:18 and *lambanō*. Both are Greek words for "taking up." *Airō*, "take up" usually refers to occasional action done once or twice. He cited it first last night in John 8:59. They "took up" stones and cast at him. They took up stones. Now was this a custom or habit, Mr. Lipe? Everytime Jesus went out, did they cast stones at him? How many times did that happen? That was not the custom.

Now *lambanō*, the Greek word for "take up" usually refers to a customary or habitual practice as "taking up" bread like in Matthew 26:26. Jesus "took up" bread and blessed it. Now that was a custom. That was a practice. That shows the difference between *airō* and *lambanō*. He tried to make something out of this last night. He did not touch or deal with it with any consideration at all. What I did, I pointed out that the taking up of serpents was not a habit or custom.

Mr. Thomas Warren (Mr. Lipe's moderator) calls the following point of order. Mr. Warren - "Now Mr. Lewis, I wonder if I might call a point of order since you have not

documented those definitions. I wonder if you would tell where they are.” Mr. Lewis – “These words come from Bauer, Arndt and Gingrich. I don’t have the page number. Will you hold the time please? Brother Ferguson, do you know the page? I don’t have it listed here.” Mr. Ferguson (Mr. Lewis’ advisor) – “*airō* is found on page 23.”

Let’s look at my affirmative chart number 60. I pointed out that so that ye come behind in no gift, waiting for the coming of our Lord, Jesus Christ, who shall confirm you to the end. I pointed out, Mr. Campbell, who is one of the founders of his church. He states on Acts 2:17, the last days indicate the Christian age. Are you calling Mr. Campbell a liar? Doesn’t it indicate the Christian age? I wouldn’t talk about the founder of my church like that. Then I give the chart, give the scripture, gifts in part in I Corinthians 13:8-9, the last days is the church age, the beginning of the New Testament church, Acts 2. Mr. Lipe and myself both agree that the New Testament church had its beginning on the day of Pentecost. He will argue that it had its beginning on the day of Pentecost, however, he has nothing in common with the day of Pentecost. I don’t know where he started. He must have started on the other side of town from where I started.

Now, on the day of Pentecost when the New Testament church started, it had the power of gifts. They spake with tongues, Acts 2, and this experience was referred to by Peter as that which was spoken by the prophet Joel and it shall come to pass in the last day, saith God, I will pour out my Spirit upon all flesh. Now, he talked about, in I Corinthians 13:10, the neuter.

Mr. Warren – “Mr. Lewis, since this is your last speech on this subject and brother Lipe does not have the opportunity to reply any time, I wonder if you would read the exact statement from Arndt and Gingrich in which you are saying that an essential, fundamental and inherent meaning of *airō* is merely ‘occasional’.” Mr. Ferguson – “The scriptures indicate it.” Mr. Warren – “Are you saying that it is not in Arndt and Gingrich but that you are deducing

it from the Scriptures? Are you saying that the statement 'that it is occasional' is the definition given by Arndt and Gingrich or are you saying that it is your deduction?" Mr. Ferguson — "The scriptures he uses indicate it." Mr. Lewis — "Please, what it is . . ." Mr. Warren — "He represented on his chart that the essential, inherent meaning of the word was 'occasional' and he cited Arndt and Gingrich. Now where is the statement on page 23 which you gave?" Mr. Ferguson — "He didn't quote those words as being in Bauer. He quoted them as being in the Scriptures and the scriptures are in Bauer." Mr. Warren — "Bauer's in German." Mr. Ferguson — "The Bauer's original work was translated in English by Arndt and Gingrich." Mr. Warren — "Yes, but you said Bauer, but Bauer's in German. Now that was represented as being from Arndt and Gingrich and apparently now you are saying that it is not." Mr. Ferguson — "No, we're saying that they used the scripture and that gentleman can address himself to the Scriptures or stay away from the Scripture." Mr. Warren — "I'm sorry, but that is not quite the same thing. Now, surely you understand that to document a statement is to say that statement occurs in that documentation. We will let you proceed. I think we have the admission that the statement you have cited is not where you said it would be." Mr. Ferguson — "There are no quotation marks there." Mr. Warren — "Yes sir, that's what I wanted you to say."

All right, let's look at that John 8:59, and the context of the scriptures shows that this was an occasional action. They did not *airo* take up stones to stone Jesus every time Jesus went out the door. It was not a habit or a custom. That was the argument that he made on this point. And then it was a custom in Matthew 26:26 for them to *lambano*, take up and break bread. Now, if he wants to show it was a practice and a custom to handle snakes then he can get up here and show us in the Word of God. That's what we need. We need something from him out of the Word of God, and he spoke concerning the inspired commentary of Acts. 28. Acts 28 where Paul took

up the viper was an accidental "taking up" and that's the only place you'll find it in the Bible, and that viper latched onto him when he accidentally took it up. He did not do it on purpose. He cannot find a verse of scripture tonight that says the apostles or anyone else in the New Testament church handled snakes. We have some sixty years or more of New Testament history documented here, and not one place will you find where the apostles handled snakes. It was not a custom or a practice to take up serpents but it was a custom and a practice to lay hands on the sick and the sick were healed. They did cast out devils in the name of Jesus Christ. We find that in the Word of God.

Then he talked about I Corinthians 13:10, about that which is perfect in the neuter singular. My chart number 67. Let me get this up before you. The Greek word, *rhēma* is neuter singular, and *logos* is masculine singular. *Rhēma* refers to the oral spoken word. Bauer, pp. 742, 743, "that which is said, speak, sermon, confession," and the scripture reference is shown as Romans 10:8. Shows that it was spoken word. I Peter 1:25 shows that it was the spoken word. With *rhēma* the spoken word. They still had the gifts of the Spirit, Romans 12:6; I Peter 4:10. *Logos* refers to written word, Bauer 479, "of written words and speeches, of books of writing that are scriptures. Acts 1:1 – The former "treatise" and here, *logos*, masculine singular, is used of the written word. In I Corinthians 13:10, he needs to find a neuter singular word that has reference to complete Bible to have any argument on this passage. That he has not done. Perhaps he'll deal with it when he comes back up here. I hope he deals with it. All right, so we look once again, ladies and gentlemen. Chart number 51, the New Testament pattern is only what Jesus began to do and to teach. All the New Testament churches had power gifts and I want you to know that all the New Testament churches still has the power gifts and will have them till Jesus comes. Thank you.

LIPE'S THIRD NEGATIVE

MIRACULOUS GIFTS (Wednesday Night)

Mr. Lewis, gentlemen moderators, ladies and gentlemen. I am very happy to appear before you in this last negative of the evening to reply to what Mr. Lewis has had to say. The first thing I want to do is to reply to what Mr. Lewis had to say about the word *airō* and the word *lambanō*.

Give me chart M-140. The word *airō* is the word which occurs in Mark 16:18, "They shall take up serpents." I want you to note in light of that, "What if *airō* really does refer to occasional action?" I am not granting that, but just suppose that it does. Lewis has denied that the taking up (deliberately) of a serpent even one time is not scriptural. So, since the same word (*airō*) in John 8:59 shows that the action (taking up stones) occurred at least once, then we challenge Lewis to 'take up' (*airō*) a deadly serpent, even **one time!!!** Mr. Lewis says that it means an **occasional** taking up in John 8:59 when the people took up stones to stone the Lord. Now, suppose it does mean an occasional taking up. Will Mr. Lewis take up a serpent even **one time**? You know that he will not. Do you know why he will not? Because he has a natural desire to protect himself. He knows that if he gets hold of a deadly viper that it will bite him and if he does not receive proper medical attention, he will die. And that is the reason that this man will not perform one sign.

He says that he believes in laying hands on the sick, in "speaking in tongues," etc., but he does not want anything to do with the snakes. He does not want anything to do with the poison. Mr. Lewis, you said yourself on your daily radio program that if people had any of the gifts, they had **all** of them. You are inconsistent when you come up here and say, "We believe in laying hands on the sick, we

believe in casting out devils, we believe in speaking in tongues, but, we do not want anything to do with the snakes and we do not want anything to do with the poison.” Do you know why he does not want anything to do with the snakes and the poison? Do you know why none of his brethren want anything to do with them? Because, they are scared to death of them just like I am. That is the reason he does not have anything to do with them.

Those people who have taken up deadly serpents have seen just exactly what happens when they do. You can rest assured that I am not going to have anything to do with them, because the Bible teaches that the “signs” have ceased. I do not have that problem. It would be on my conscience all the time if I were you Mr. Lewis in teaching that the “signs” follow me and yet I would never take up a single serpent or drink deadly poison. The Bible teaches that the “signs” follow believers, believers who were miraculously endowed years and years ago. Mr. Lewis does not believe he can take up serpents and we have demonstrated that this evening.

Do you remember what I said last evening? He will get up here and he will **talk** and **talk** and **talk**, and he will give **excuse**, and give **excuse** and give **excuse**, and he will not do a single solitary sign. I have not seen a sign. We even pointed out that he could not heal a **pin scratch** on the hand of his most **faithful** members. He has not even done that, much less take up deadly vipers. And I do not anticipate that he will ever do it.

Now, I want to comment on what he had to say about the expression “till we.” Did you notice the emphasis he put on that in his former speech or maybe it was the speech before that? **Till we, till we, till we** come in the “unity of the faith.” I want you to note the implications of what he said. Mr. Lewis, has said the emphasis in Ephesians 4:3 is on the “we” and he further said that Paul expected to be alive when the “perfect” comes (according to I Corinthians 13:12) in which it is said, “then shall I know even as also I am known.” Thus, Paul and the Ephesians would

be alive **today**, given Mr. Lewis' argument. Because, according to Mr. Lewis, the "perfect" has not yet come. Mr. Lewis, I would not put the emphasis on the "we" because you have the apostle Paul and the Ephesians nearly two thousand years old.

Do you know why he said that the United Pentecostal Church has the name "United?" Because, they are united by a **creed**. That is the reason. They have a creed. I have a copy of their creed. It has in that creed that you cannot have a license to be a minister of the United Pentecostal Church unless you subscribe to the articles of faith in that creed. That is the reason they call themselves the "United Pentecostal Church." Because, they are united by a creed which is written by some man. Brethren and friends, I urge you to go by the Word of God and that alone and to do away with all human creeds.

And then he says, "I admit that I have no scripture for the "United Pentecostal Church." I am glad you said that, and my only response to that is, **Amen!**

Further he said that he admits that one of the purposes of the miraculous gifts was to confirm the word and in my questions last evening, he said that miracles were **not** needed to confirm the word. But, now he says they are needed for confirming the word. Let us have on the screen charts M-17, M-17-A and M-18. This is in response to what Mr. Lewis said on this point. He said, "I do not believe that the only purpose for miracles was to confirm the word or to reveal the word." I want you to look at chart M-17. What does it say in the first circle? "**One purpose** of miraculous gifts." Does that circle say that the **only** purpose of miraculous gifts was to reveal the truth? No. It says **one** purpose of miraculous gifts was to reveal the truth.

And then note my chart M-18. What does it say in the first circle? "**Another** purpose of miraculous gifts." What was another purpose of miraculous gifts? To confirm the truth. Not a single time did I say that the only purpose of miraculous gifts was to reveal the truth. Not a single time did I say that the only purpose of miraculous gifts was

to confirm the truth. Mr. Lewis you are misrepresenting me when you accuse me of saying such.

I want to comment on Mr. Lewis' chart number 63 concerning the number of baptisms. He said that I did not deal with this matter. Mr. Lewis, I dealt with that just as clearly as it could have been dealt with. On his chart you can see the expression "How many baptisms?" He has the scripture, Hebrews 6:1, 2 at the top of the chart. On this chart he has listed various baptisms: the baptism of Moses, the baptism of repentance, Holy Spirit baptism, the baptism of fire, the baptism of martyrdom, water baptism and so forth.

Friends, Hebrews 6:2 says that there is a doctrine of baptisms. Mr. Lewis, I do not deny that there is a **doctrine** of baptisms. I do not deny that there is a teaching concerning baptisms. There are many baptisms. You have many listed on the chart. Sure, there is going to be a baptism of fire in the future. There was a baptism of suffering for the Lord. There was the baptism of Moses. There was the baptism of John. Sure there is a **doctrine** of baptisms, but what does the Bible say now? "There is one **Body**, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism" (Ephesians 4:3, 4). There is a doctrine of baptisms, but now there is **one baptism**. In the future, there is going to be another baptism, i.e., the baptism of fire.

Now give me chart M-130 — "Mr. Lewis rejects the Bible." I introduced this chart in my last speech. Mr. Lewis, this chart deals with what your chart 63 is about concerning the number of baptisms. As you can see there is one God, one Lord, one Spirit, one hope, one faith, **one baptism** and one body. Mr. Lewis gets **one** out of **three** on Monday night with his "Jesus only" theory, and tonight he gets **two** out of **one** on the subject of baptism. Now if any man is going to get one out of three, and two out of one, then it is no wonder to me that he claims to be able to perform the signs in Mark 16:17-20 and then does not perform a single sign. That answers his chart.

Then Mr. Lewis said that Mr. Lipe may wait to make some comments when Mr. Lewis has no opportunity to reply. Now, Mr. Lewis that is impugning my motives. I would be very, very careful to make a statement like that. This is a fine discussion and I am enjoying every minute of it, but let us keep the discussion on as high a plane as possible in order that we can have similar discussions in the future. Do not impugn my motives. I will not introduce new material in a last negative. You may have no fear of that.

And then, he said I did not talk about I Corinthians 1:6-8. Mr. Lewis, the reason I did not talk about I Corinthians 1:6-8 is because according to my notes, you did not mention it. I think it was on one of your charts, but you did not call attention to it. I may be mistaken about that and I admit the possibility of me being mistaken there, but we can check it on the tapes. I do not think that you introduced it tonight. You did refer to it last night and I dealt with it last night, but I will do it again this evening. Those passages teach that the Corinthians would come behind in no gift waiting for the coming of the Lord. I made it very clear that they lived in anticipation of the Lord's coming during that time, just as we live in anticipation of the Lord's coming today. During that time, when they had miraculous gifts, they did not come behind in any gift. But the truth of it is, Mr. Lewis, you are going to the wrong passage. Because you say you come behind in no gift and we are waiting to see a gift. I have not seen any gift. You say you come behind in no gift, but how many gifts have we seen? Not a single solitary one and you will leave this debate not exercising any miraculous gift.

Now I know tomorrow night is on the baptismal formula question, and I know that Friday night is on the Holy Spirit baptism question, but I would be in agreement for you to perform a sign at any time. **Any time.** If you want to do it while you are talking about the baptismal formula that is just fine. Any time you feel like taking up

a serpent, or drinking deadly poison, I want you to go right ahead. Friends, you watch and you listen to what I say. This debate will close and he will not perform a single sign of Mark 16:17-20. I am glad he made reference that he was glad that the debate was going to be printed because when it was printed, you can read it and you can see what the truth is. You can see who told the truth and who appealed to the Word of God for proof.

Now, give me Mr. Lewis' chart 60. Mr. Lewis said that Mr. Campbell said "generally, but not always, the last days refers to the Christian age." Then Mr. Lewis said, "Do you call Campbell a liar?" "Do you call Campbell a liar?" And then he said, "I would not call the founder of my church a liar." Mr. Lewis, I remind you again and I have had to do it constantly this evening. You are misrepresenting me. I wish you would quit misrepresenting me. Now, you know as well as I do that Alexander Campbell did not found the church of Christ. He did not establish that group of people. The Bible teaches in Acts 2 that the Holy Spirit was poured forth and that the Church was established on the day of Pentecost. In verse 47 of Acts 2 the Bible says that the Lord added to the church daily such as were being saved. In Acts 20:28, the Bible makes it clear that the church was purchased with the blood of the Lord Jesus Christ. Now, that is the body of which I am a member. I am not a member of any man-made organization. I am not a member of any organization founded by any man. You will be misrepresenting me when you say that Campbell founded the church of Christ. You ask me if I was calling Mr. Campbell a liar? No, I am not calling him a liar. You may be interested to know that I happen to believe that the "last days" refers to the Christian age. You can say what you will about that.

Now, give me Mr. Lewis' chart 67. This is the last chart he introduced. Friends, I would like you to notice what I have done. I have looked at **everything** he has said, item by item, statement by statement, and passage by passage. I have looked at every chart he has put up on the

screen. I have given a response to the charts based on the Holy Word of God. This is in contradistinction to what he has done in regard to my speeches.

On his chart 67 he has a contrast between the word *rhēma* and the word *logos*. He says that the word *rhēma* refers to the **spoken** word and the word *logos* refers to the **written** word. In the first place, Mr. Lewis, I answered you concerning this matter on your questions tonight, which you refused to tell the audience about. I want to read you his question number 3. "Does the *to thelemā* in Hebrews 10:9, 10 and Romans 12:2 refer to the completed Bible?" And this is the way I answered it. I pointed out that there was **another** neuter singular word referring to the complete will of God. I did not say that **every** occurrence of the word "will" refers to a completed Bible. Besides, if I Corinthians 13:10 were the only passage referring to God's complete revelation it would be sufficient. I gave as an example Romans 6 and Galatians 3 as sufficient to prove that we are baptized into Jesus Christ.

Now the same thing can be said about *rhēma*. I have not said that every time *rhēma* occurs that it refers to the completed Bible. I did say that it did in Ephesians 6:17 when the Bible says, "And take the helmet of salvation, and the sword of the Spirit, which is the **word** of God." What did Paul say do? He said take the helmet of salvation. Take the sword of the Spirit. And what is the sword of the Spirit, Paul? It is the **Word** of God. You are misrepresenting me when you accuse me of saying tha the word *rhēma* means the completed Bible every time it occurs. That is merely a misrepresentation of me friends, and I urge you, Mr. Lewis, not to misrepresent me.

And then he has the word *logos* in which he says that it refers to the written word. Friends, I want you to note John 1:1. "In the beginning was the Word, and the Word was with God, and the Word was God." Now who is that talking about Mr. Lewis? Is that the written word? In John 1:14, "And the Word became flesh." According to Mr. Lewis, we have a written word becoming flesh. That is the

most absurd doctrine I have ever heard. I urge you friends not to listen to it whatsoever. John 1:1 and 1:14 refutes everything you have had to say on this point.

Now I call your attention to chart M-37. This is a chart which I introduced earlier to show that the "perfect" has come. Mr. Lewis would have you believe that the "perfect" has not come. I Corinthians 13:8-11 the Bible says "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 prophecy 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."

We have in this box up to your left, the apostle Paul. There was a time when the apostle Paul was a child. Paul said that when he was a child, he thought like a child, he understood like a child, he did things that children do. He did those things which belonged to the childhood stage. But, when he became a man what did he do? He put away those things which belonged to the childhood stage, and he used this to illustrate the church. He said that at one time, there was a childhood stage in the church. At that time, there were miraculous gifts. These gifts were used to reveal the word and to confirm the word. That was not the **only** purpose of them, but that was **one** purpose of them – to **reveal** and **confirm** the word. But then Paul said there is a time when the church becomes a man. It leaves the childhood stage and it goes to the manhood stage. And what happened? The things of the childhood stage are put away. What are the things of the childhood stage? They are miraculous gifts. And they are put away, done away with. They are abolished and they are taken out of the way. Now, friends, that is the truth of it. I urge you to listen to the Word of God and what this chart has to say.

I want to remind you of Mr. Lewis' **admissions of defeat** as seen on charts M-102, M-102-A, and M-102-B. First,

Mr. Lewis admits that men can be saved by learning and obeying the written Word of God. Therefore, miracles are not needed today. Why do we need miracles then? We do not need them.

Second, Mr. Lewis admits that there are no apostles today. Therefore, he admits the only means (other than Holy Spirit baptism) of obtaining power to perform miracles has ceased. Friends, the only way you can have the ability to perform miracles is by having an apostle lay hands on you or by receiving Holy Spirit baptism. I have shown you that there is only one baptism today and that baptism is in water. There is no Holy Spirit baptism today. There are no apostles today. Therefore, there are no miracles being performed today. And that will stand forever.

Third, Mr. Lewis treats every call for confirmation (by "signs following") of the word he preaches an "evil and adulterous generation" and refuses to even try to confirm his word with "signs following" in spite of the fact that he says Mark 16:17-20 is part of the Great Commission and is to last to the end of the world. Can you believe that Mr. Lewis teaches that Mark 16:17-20 is to last to the end of the world and he will not perform a single sign? Now note the words on chart M-102-B. Therefore, not only will he not do any of the "signs following" but cannot. Further, I can prevent him from confirming his word. Thus I, (an unbeliever according to Mr. Lewis) am able to stop the confirmation of the preaching of the gospel of Christ and thus, am able to stop the Lord's work.

Fourth, Mr. Lewis admits that the "signs following" of Mark 16:17-20 are part of the Great Commission and are to last to the end of the world. Therefore, given Mr. Lewis' contention the confirmation of the word by "signs following" is as much a part of the Great Commission as the command to believe and to be baptized. Mr. Lewis has admitted that the Assemblies of God have Holy Spirit baptism and "signs following" (cf. Mark 16:17-20). Yet, his proposition says that all who teach contrary to the "Jesus only" theory are false teachers and will be lost in hell. That is what he

said the first night. Therefore, Mr. Lewis holds that God is confirming the doctrine of the Godhead taught by the Assemblies of God. Thus, God is confirming contradictory doctrines and therefore, God is a liar.

Fifth, by Mr. Lewis' position on II John 9, he implies that the Bible teaches falsehood, and by his position on John 8:15-18, he implies that Jesus was a liar, and by his position on Matthew 3:17, he implies that God was a liar. And, you can see the conclusion. Thank you very much.

FOURTH NIGHT
(THURSDAY)

BAPTISMAL FORMULA

LIPE'S FIRST AFFIRMATIVE

BAPTISMAL FORMULA (Thursday Night)

Mr. Lewis, gentlemen moderators, ladies and gentlemen. I am very happy to appear before you this evening to affirm the proposition which has just been read. The proposition is: "The Scriptures teach that for the penitent believer in Jesus Christ, water baptism – without the audibly pronouncing of any formula – is unto the remission of sins." First of all, I want to give some definition of terms. By the "Scriptures", I mean the sixty-six books of the Bible. By the word "teach", I mean to impart information. By the expression "penitent believer in Jesus Christ", I mean one who acknowledges Jesus as the Son of God, and has repented of his sins. By "water baptism", I mean the baptism of the Great Commission. By the word "without", I mean lacking. By "audibly pronouncing", I mean to say aloud. By the word "formula", I mean a set form of words to be used in some ceremony. The expression "is unto", means in order to obtain. And by "remission of sins", I mean forgiveness from past sins, sins committed prior to baptism.

Friends, I want you to note this evening, that Mr. Lewis has affixed his name in the denial of the proposition I just read, namely, "The Scriptures teach that for the penitent believer in Jesus Christ, water baptism – without the audibly pronouncing of any formula – is unto the remission of sins." Mr. Lewis believes that one must pronounce a formula **over** an individual who is being baptized. Not only must that formula be pronounced over him, but it must be pronounced over him **while** the person is being baptized. Now the truth of the matter is, **nowhere** in the Word of God are we told that we **must** say anything when baptizing anyone.

I want to show first of all, what Mr. Lewis has done

thus far in this debate. On the subject of the Godhead, Mr. Lewis has branded all people who do not teach the "Jesus only" doctrine, as false teachers, as liars and people who are bound for hell. He has said that all Assemblies of God, even though they claim the baptism of the Holy Spirit, even though they claim miraculous gifts, are liars, false teachers and bound for hell. This is the case even though the Assemblies of God have as much evidence for miraculous gifts as Mr. Lewis.

On the subject of miracles he has implied that God confirms contradictory doctrine. He does this when he teaches that: 1) God is confirming the doctrine of the Assemblies of God that there are three persons in the Godhead, and 2) God is confirming United Pentecostal doctrine that there is only one person in the Godhead. And, since it is the case that **both** of these doctrines **cannot** be true, and since it is the case that he says that God is confirming both of them, then he accuses God of being a liar, a deceiver of mankind.

Mr. Lewis, we want to know tonight why you will not come up here and tell the truth. This is the fourth night in this debate and you have not yet come out and said from this podium that the Assemblies of God are false teachers, liars in claiming God's truth, and thus, bound for hell. Yet, you signed the proposition on Monday night that all who do not teach the "Jesus only" doctrine are false teachers, they are liars and are bound for hell. Now you owe it to this audience to come up here and tell the truth on this matter. And friends, I want you to be listening when he comes up here to see if he has anything to say about this. I want you to be listening for him to say that the Assemblies of God are false teachers, they are liars in claiming God's truth, and they will be lost in hell. Mr. Lewis, you are not being honest unless you do that.

Now, I want to look at the questions I have presented to Mr. Lewis this evening. I want to have my questions on the screen. This will help me with everything that will be

discussed this evening, and then I will get into my affirmative argument. I would have you to note that I have submitted various questions to Mr. Lewis, and I have given him various boxes in which to indicate his answer, and he has not checked a single box. Mr. Lewis has misrepresented me on the last two evenings when he has said that I did not say everything that he had to say about the questions I asked him. Now, he did have an additional sheet, and as I said last evening, he made some further comments. But, I am certainly not going to take the time to try to write everything he has written on this additional sheet on a transparency. So, he has said some other things which are not on the questions before you and I will tell you what he said.

But, I want you to know that he has **absolutely refused** to answer the very questions I have asked him. He is not honest enough to face up to his own doctrine. Mr. Lewis, I am surprised that your brethren support you as a United Pentecostal preacher when you do not tell the truth about what your doctrine is. Now I call attention to the questions.

Question number 1: "In the light of your contention as to the obligatory nature of the formula to be stated in connection with water baptism, in regard to the passages stated below, please indicate (by checking the box) are we told what to **do** or what to **say**?" Now, Mr. Lewis, I want you to listen to this. We want to know whether Acts 2:38 teaches what to do or what to say. Now does that passage tell me what to **do** or does that passage tell me **what** to **say**? We want to know about that. We want to know the same thing in regard to Acts 8:16, and the other scriptures which are on the chart. Now, either Acts 2:38 tells us what to **do** or it tells us what to **say**, or it tells us **both** what to **say** and what to **do**. Mr. Lewis, you come up here and you tell us what that passage teaches.

I have heard you say on your daily radio program that the passage teaches us what to **say**. If that is the case, why do you not check the box provided which says, "what

to say?" Are you afraid to check the box? Are you afraid of your own doctrine? Friends, I will tell you why he will not check the box. Note Colossians 3:17 (number 8 under question 1). That passage says, "And whatsoever ye do in word or deed, **do** all in the **name** of the Lord Jesus." Mr. Lewis would have you to believe that to do something in the **name** of the Lord, means to say, "I now do this in the name of the Lord." So, in regard to his doctrine on baptism, he must say, "I now baptize you into the name of Jesus Christ."

If such follows on Acts 2:38 by the expression "in the name of," then why does it not follow in Colossians 3:17? That passage says, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." That means according to Mr. Lewis that a person could not even do a deed unless he said, "I now do this in the name of the Lord." Can you imagine a person trying to go somewhere? He would have to say, "I now walk out of the door in the name of the Lord. I now open my automobile door in the name of the Lord. I now sit down in the name of the Lord. I now put the ignition key into the ignition switch in the name of the Lord. I now start the engine in the name of the Lord. I now put the car in gear in the name of the Lord." That is the most absurd doctrine I have ever heard.

He will get up here and he will tell you that you do not have to say anything when it comes to **deeds**, but that you have to pronounce a **formula** when it comes to **baptism**. Mr. Lewis, you are inconsistent. If a formula applies to baptism, then it applies to deeds because Colossians 3:17 teaches that very thing. Now he said on his additional sheet in answer to my first question, "Water baptism shows what we do, and what we say in the Scripture." Then he gives as supportive evidence Acts 2:38; 8:16; 10:48; 19:6. Mr. Lewis, **water baptism** does not show us what to say. You have written here that water baptism shows us what to say. You know that is not the truth. Anybody in this audience knows that water baptism does not show us what to say.

In regard to **question number 2**: I want you to keep

in mind that Mr. Lewis teaches that you **must** say a formula. By a formula, I mean a set form of words to be said in some ceremony. He teaches that you must say a formula and I have given him the opportunity to write that formula in question number 2.

Question number 2: "The formula which the administrator of baptism must say when he is baptizing (immersing) someone in water is." Mr. Lewis, I have given you some blanks in which to indicate your answer. I want to know what that formula is. You may ask your moderator, your technical advisor, or you can get help from anybody else in this audience, but we want to know what that formula is. Friends, you will know tonight, that if he does not write the formula in the blanks provided that there is **no** formula. The formula idea is nothing but an invention of some human mind. It is merely the invention of the United Pentecostal people and I have already told you that they teach a doctrine of **infidelity**. Anybody who would tell you that you must say some formula over someone while you are baptizing them, is teaching you a doctrine of the devil. We have even given him passages on the chart for him to choose his answer but he has not chosen a single one. Yet, he teaches that many of these passages support his formula idea.

Question number 3: "The expression 'in the name of' (check the boxes of all true statements)." The selections from which Mr. Lewis had to choose were, Does it "**always** demand the recitation of a formula?" Does it "demand the recitation of a formula on **some** occasions, but not on other occasions?" It "**never** demands a recitation of a formula." He did not check a single box. He did say on his additional sheet that it "Always means to speak the name." Now Mr. Lewis, that is just a round about way of saying that it **always** demands the recitation of a formula in which case you should have checked the box in front of "It always demands the recitation of a formula." Therefore, you could not **say** a single thing, or **do** a single thing unless you said, "I now do this in the name of the Lord."

And I tell you this night, friends, that such an idea is not found in the word of God. This man will be struggling against an impossibility tonight to convince you otherwise.

Question number 4: "Check the boxes of all true statements." Now look what he did. He did not check a single box in front of either of the following statements: 1) "To be saved one must repent in the name of Jesus Christ", and 2) "To be saved it is not necessary to repent in the name of Jesus Christ." He did not check either box. What did he have to say about it? This is what he had to say about it on his additional sheet. "To be saved one must **confess** and **repent** to Jesus Christ." Well, Mr. Lewis, you did not say a thing about **baptism** here. Is he telling us now, friends, that you do not have to be baptized to be saved? He did not say a thing about Holy Spirit baptism to be saved. Yet tomorrow night, he will be affirming that one must have Holy Spirit baptism to be saved. And then, he did not say a single thing about the formula, yet he says all the time on his daily radio program that unless the formula is connected with water baptism that your baptism is invalid, and that one will go to hell unless he is baptized with someone saying a formula over him.

Question number 5: "The formula which must be spoken by the administrator when baptizing someone is:" I have given him four choices. I have exhausted the possibilities found in the Bible from which Mr. Lewis may choose.

Let us have chart F-8 on the screen. Mr. Lewis, do not come up here and tell this audience that I am not affirming my proposition. Part of my proposition says "without the audibly pronouncing of any formula." I am showing that no formula is necessary. Note the title of chart F-8: "Four passages mentioning baptism 'in the name':" 1) Acts 2:38, "in the name of Jesus Christ," 2) Acts 8:16, "in the name of the Lord Jesus," 3) Acts 10:48, "in the name of the Lord," and 4) Acts 19:5, "in the name of the Lord Jesus." I want you to note that out of the four passages mentioning baptism "in the name," there

are **three different variations**. Note that Acts 2:38 is not the same as Acts 8:16. Acts 8:16 is not the same as Acts 10:48. Acts 10:48 is not the same as Acts 19:5. Yet this man teaches that you have to say a formula which is a **set form** of words, an **exact expression**, some type of magical formula which must be pronounced over someone when they are baptized. Mr. Lewis, we want to know something. Was Peter right at Pentecost? Were Peter and John right at Samaria? Was Peter right at Caesarea? Or was Paul right at Ephesus?

Now, I call your attention to chart F-151. "Where is the formula?" Mr. Lewis, it is **not** in the Bible. The formula is **not** in the Bible. Mr. Lewis cannot cite the scripture which: 1) sets out a formula, and 2) demands that the formula be stated in connection with water baptism. If you can cite the Scripture we want you to do so in the box provided on this chart. I want to know the scripture which teaches me that I **must** say something when I baptize somebody. I want to know that scripture. The only place that formula could be is in the **minds** of the members of the United Pentecostal church, but they will not tell us what it is. Why will you not tell us what the formula is? Friends, do you know why they will not tell us what the formula is? Because, there is **no formula**. That is exactly the reason. He made it up in his mind. It is just a figment of his imagination. There is no such thing as a formula. Now, Mr. Lewis, I am going to leave chart F-8 right on this podium and I want to see some marks in these boxes when I come back to speak. If you do not check the boxes, we will know that you are afraid of something. I also want you to mark chart F-151 in your notes.

Now friends, I want you to note the proposition: "The Scriptures teach that for the penitent believer in Jesus Christ, water baptism – without the audibly pronouncing of any formula – is unto the remission of sins." Give me chart F-19. I am not going to spend very much time on this because Mr. Lewis agrees with me on this particular point. "Baptism stands between the sinner and the salvation of his

soul." In Mark 16:16, the Bible says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This scripture teaches very clearly that the "he" that shall be saved is the "he" that **both** believes and is baptized. The "he" **must** believe and **must** be baptized if he is going to be saved.

Now give me chart F-20. "Baptism stands between the sinner and the remission of sins." Acts 2:38 says, "Then Peter said unto them, repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Note: Peter said to do what? He said to repent, number one, to be baptized, number two, in the name of Jesus Christ unto the remission of your sins or into the state of forgiveness of sins.

On chart F-21 we see, "Baptism stands between the sinner and having his sins washed away." In Acts 22:16, the Bible says, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." This is what Ananias told Saul. What did he tell him to do? He said to arise. He said to be baptized, thus, washing away his sins. Therefore, baptism is essential unto salvation.

According to chart F-22 "Baptism stands between the sinner and getting into Christ." Romans 6:3 says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" We are baptized in water to enter Christ. II Timothy 2:10 says that salvation is in Christ. II Corinthians 1:20 says that the promises of God are in Christ. II Corinthians 5:17 says that we are new creatures in Christ. Ephesians 1:7 says that there is redemption and forgiveness of sins in Christ. In Ephesians 1:11, the Bible says that we have an inheritance in Christ. Colossians 1:14 says we have forgiveness of sins in Christ. In Romans 8:1 we see that there is no condemnation for those who are in Christ. My friend, if you are not in Christ tonight, then you do not have salvation. You do not have the promises of God. You are an old creature.

You do not have redemption. You do not have forgiveness of sins. You have no inheritance. And, you are in a state of condemnation. But, the Bible teaches that we are baptized into Christ. So, an individual must comply with the act of baptism to be saved.

Give me chart F-23. "Baptism stands between the sinner and becoming a son of God." In Galatians 3:26, 27, the Bible says, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." We are baptized in water to become a son of God. A person cannot become that which he already is. In John 1:11, 12 the Bible says, "He came unto his own, and his own received him not. But as many as received him, to them gave he **power to become** the sons of God, even to them that believe on his name." My friends, you cannot become that which you already are. A person who simply believes in Jesus Christ is not a child of God. He must become a child of God. The believer has the right to become a child of God. He must comply with the command to be baptized. Notice the bottom of the chart. If one is not baptized, then he is not in Christ where salvation is. If one is not baptized, then he is not a son of God. If one is not baptized, then he has not put on Christ. I do not anticipate that Mr. Lewis will say anything about this, because he teaches that one must be baptized for the remission of sins. So, the rest of the night, I am sure the discussion will center around whether a formula **must** be recited.

Now, let us have chart F-1. Mr. Lewis, I want you to do something with these charts tonight. Do not do like you have in the past and overlook them. First, for there to be an **obligatory** formula, there must be "a set, unchanging statement." Mr. Lewis, do not come up here and accuse me of using a formula when I merely say the name of Jesus in baptism. That is not a formula. A formula is a **set, unchanging** statement. Note this definition, "A set form of words in which something is defined, stated or declared, or which is prescribed by authority or custom to be used on

some ceremonial occasion.” Second, for there to be an obligatory formula, there must be “clear Bible teaching which requires that the formula be stated.” Now note, for there to be an **obligatory** formula, there **must** be: 1) “a set, unchanging statement,” and 2) “clear Bible teaching which requires that the formula be stated.” But my friends, the Bible teaches neither.

Alright, let us just suppose that there was a formula in the Bible. Mr. Lewis, you would still have to show us that the formula **must** be orally pronounced. He would still have to show us that the reciting of the formula was a matter of **obligation**. My friends, he cannot do that. He cannot do it. If there was even an example of someone in the Bible who recited a formula it would be merely an **optional** matter – not an **obligatory** matter. Yet, this man comes up here and tells us we **must say** something over someone when he is baptized.

Now, give me chart F-4. Mr. Lewis, I want to know what the formula is. Now you are going to have to deal with these charts tonight. And friends, you will know that if he does not look at my charts, that he is hiding something. “The formula which the administrator of baptism must say when he is baptizing (immersing) someone in water is:” Mr. Lewis, I want to know what the formula is. Is the formula stated in any of these passages? Is it in Matthew 28:18-20? Is it in Acts 2:38? Is it in Acts 8:16? Is it in Acts 10:48? Is it in Acts 19:5? Or, is it in some other passage? Friends, the truth of it is – it is in his own **mind**. It is in the **mind** of the United Pentecostal people – **not** in the Holy Word of God.

Now give me chart F-9. What was **said** when the following people were baptized? What was **said** when the Jews on Pentecost were baptized? What was **said** when the Samaritans were baptized? What was **said** when the Ethiopian was baptized? What was **said** when Saul was baptized? What was **said** when the household of Cornelius was baptized? What was **said** when Lydia’s household was baptized? What was **said** when the jailer’s household was baptized?

What was **said** when the Corinthians were baptized? What was **said** when the Ephesians were baptized? I know what was **done**. Does Mr. Lewis know what was **said**?

LEWIS' FIRST NEGATIVE

BAPTISMAL FORMULA

(Thursday Night)

Gentlemen moderators, Mr. Lipe, and ladies and gentlemen of this audience, I count it a great privilege to come before you and present to you the truth from the Word of God. What you have heard, is a desperate attempt to try to dodge the clear teaching of the Word of God. I'd like to point this out before I start dealing with his negative. Someone asked me last night did we believe in apostles in the church today? Mr. Lipe said that Mr. Lewis admits that there are no apostles in the church today. Now I want him to show me on tape, or quote me where I've admitted I've ever made the statement that there are no apostles in the church today. It might have been a slip of the tongue. He may have not intended to misrepresent me, but I have not said that there were no apostles in the church and I feel that he's an honorable man and he will apologize when he comes back for making that statement.

In his affirmative tonight, he says the scriptures, actually what he is doing, is using the twenty-third chapter of his imagination. Then he made reference to Colossians 3:16, "Whatsoever ye do in word or deed, do it all in the name of the Lord." Then he didn't deal with the latter part of that. He said giving thanks to the Father. This shows what you do in word or deed, you should thank the Father, for the things that he does for you. Thank him for the bread that you eat; word or deed, give thanks to the Lord.

Now, in his chart F-8; place that up on the screen very quickly. F-8. He said, four passages mentioned where it says baptism in the name, Acts 2:38, Acts 8:16, Acts 10:48, Acts 19:5. Out of the four passages mentioning baptism in the name, there are three different variations. He said "which is right?" Everyone of them are right. He can mark

in every passage there if he so desires. So, that takes care of that chart.

Now, his chart F-19. We'll go through this very quickly, then we'll get down to the "nitty gritty" of his proposition that he's trying to affirm tonight. F-19. I believe in everything that's on the chart. There isn't anything to quibble about. We believe that you must believe and be baptized, Mark 16:16. There's no question, there.

F-20. There's no question on this chart here. Acts 2:38. We believe that. We're in one hundred percent agreement. He just placed a lot of charts up here on things that we do agree on. But he needs to get down to the matter that we don't agree on.

That's F-21, now. There is nothing on this chart that I would disagree with that I see. So we are in agreement on that chart.

F-22, boy, we're agreeing tonight. We're getting a good start, here, on agreement. All right, nothing that I see on this chart that I would disagree with. Know ye not that as many as were baptized into Christ, have been baptized unto his death. That's what the Bible says. I agree with that.

F-23. I see nothing here that I disagree with. Galatians 3:26, 27, we're in one hundred percent agreement.

Let's go to his chart F-1. Now he's supposed to prove tonight, that you can be baptized without audibly speaking anything. He says the Scriptures teach that you can be baptized into Christ without audibly speaking of any formula. What he is saying is that the Scriptures teach that you don't have to say anything at all when you baptize. So if the Scriptures teach that you do not have to say anything at all when you baptize, if he's saying something, then he is going beyond what the scriptures teach. I was under the impression that he believed in going by what the Scriptures had to say. I know he used that argument for example, on the musical instrument in church. He will state that on the musical instruments, the music in the church, because the Scriptures do not give us specific authority to use music,

that if we use it, we're going beyond what's written. So if the Bible does not give us the specific authority to saying anything when we baptize, then he's condemned by his own argument, that he is going beyond what is written. If the Scriptures teach, notice, that you can be baptized without audibly speaking any formula, then he is going beyond what is written according to his own argument, when he says anything. I want him to come up here and tell us tonight, if he says anything when he baptizes. He knows he says something. You folks know. They will say, "I baptize you into the name of the Father, Son and of the Holy Spirit." You know that they refer to that. Where does that come from? The Nicaea Council, 325 A. D., that was produced by the Roman Catholic Church. He has a Roman Catholic formula the same as the Assembly of God uses. He's worrying about the Assemblies of God and other groups. I classify them right along with Mr. Lipe and anybody else that deny the clear teaching of the Word of God. He wants me to show him an obligatory formula. Mr. Lipe, the formula must always include the name Jesus. It must include the name Jesus as I shall abundantly prove. In chart F-4, very quickly here, as we go along. He asked for the formula which the administrator or the baptizer must say when he is baptizing, immersing someone in water. And, as I just gave him the answer, it must include the name of Jesus as we shall abundantly prove. And he states and gives the scripture here. Check the appropriate boxes. You can just check any one of them you want to check. They all tell you the formula to be spoken with one exception here; you have Matthew 28:18-20. I want to point out there that particular verse says in the name, singular, of Father, of Son and of Holy Ghost, and we shall prove to you that as far as speaking and saying Father, Son and Holy Spirit, was not practiced in the early church. In Acts 2:38, Acts 8:16, Acts 10:48, Acts 19:5, and it's all telling us that it includes the name of Jesus.

Give me chart F-9. This is just an easy task to come up here and deal with what he is trying to do tonight. I

wish I was as sure about other things as I am sure as what I'm talking to you tonight, brethren. F-9. When the following were baptized, Mr. Lipe wants to know what was said to the Jews at Pentecost. He goes through the different examples and I've already explained that it must include the name of Jesus Christ.

In answer to my questions here, "In what name does the penitent believer receive remission of sins?" And he said, "Remission of sin is not dependent upon the reciting of a formula, but is in the name of Christ" (Acts 2:38). We realize according to Acts 10:43, the remission of sin comes through his name; through (means) agency and that is something that is used.

"Since you teach that water baptism without pronouncing of any formula, do you believe that those that teach otherwise, those who teach you must pronounce the name, are false prophets and will be eternally lost in hell?" He concludes this by referring to me as inventing a human law and creed, thus I would be lost if I didn't repent and obey the gospel. Then I ask him, "Do you agree with Arndt and Gingrich's lexicon on the definition of the phrase in the name, or with, or at the mention of the name? If no, please give specific evidence showing they are wrong." And I left plenty of room for him to cite his evidence. Then he said, "The bulk of scholarship on Acts 2:38 concerning 'in the name of' means by the authority of." He didn't cite any scholar at all. Then I asked, "Will the false prophets come in the name, (Mark 13:6), in Jesus' name or in his authority?" He said, "the false prophets pretend to come in Jesus' name." They pretend. "If you ever use names when you baptize, where do you get the authority to use them since you say the Scriptures teach us not to say anything during baptism." Then, notice that he didn't answer any of these properly, but he said, "the scriptures do not obligate us to recite any formula, but authorize us to explain what we are doing" and then he cites Matthew 28:19.

In my chart number 1. I'm going to show you

abundantly tonight, that the name is to be spoken in water baptism when the administrator is administering water baptism. In Acts 22:16, here in Acts 9:6, Paul was instructed by the Lord to go into the city and it shall be told thee what thou must do. Now notice this, if you have your Bibles, you can look in the word of God, Acts 9:6, it will be told thee what thou must do. Now notice this, **thou must do**. Then in Acts 22:16, when Ananias was sent by the Lord, Paul was told to rise. He had been praying. He was instructed to arise and be baptized — This is in the causative middle in the Greek — and wash away your sins calling on the name of the Lord. “To be baptized,” as I pointed out, is in the causative middle in Greek, and it means, “arise, be baptized, get yourself baptized, get your sins washed away, by getting the name of the Lord called over you.” Then I give A. T. Robertson’s, *Large Grammar*, p. 808.

I have one of his friends here, in my chart number 2, Mr. H. Leo Boles, on the *Acts of the Apostles*, on page 355, and he refers to this in his comment on Acts 22:16 and I think you would be familiar with him because he writes one of the commentaries for the *Gospel Advocate*. But he says that the Greek word here for baptize is in the first aorist middle voice of the verb; He says it literally means “Cause thyself to be baptized or suffer someone to baptize thee.” Mr. Leo Boles says, “calling on his name means invoking the name of Christ in so doing.” He was commanded; Mr. Boles says “he was commanded to do all in the name of the Lord Jesus.”

In our chart number 3 we’re getting down to the “nitty gritty” on the term the phrase, “in the name.” I asked him, “Does a false prophet come in the name.” Now, he says in the name, means in the authority of. If you notice in Mark 13:6, false prophets came in the name, in Jesus’ name. Did they come in the authority of? He’s got the false prophets if in the name means in the authority of. He’s got false prophets coming in the name of the Lord. According to Arndt and Gingrich, page 576, it said they will

come using my name, that is, the false prophets will come speaking my name. Now, you notice that speaking the name, number 2 here, Mark 9:41; Matthew 18:5, gifts given, charity done in the name of Jesus. The name of Jesus is used otherwise, it would be impossible for the Lord to get the credit. The name has to be used. I would like tonight to make a donation in the name of Mr. Lipe for Christmas for Christ. In the name, Brother Ferguson, come and receive this. I'm giving this in the name of Mr. Lipe. You mark it down and give him credit for it. The illustration is Mr. Lipe, did I do that in your authority? Was that done in your authority? I did it in his name, but I did not do it by his authority. Now, you mark that well. The name has to be used or the Lord wouldn't get the credit. Matthew 18:5, Whosoever receive a child in my name receiveth me; receive a child in my name, "when my name is confessed, when I am called upon;" that is when the name is used. Arndt and Gingrich page 576. In Mark 9:38; Luke 10:17, cast out demons in the name of Jesus; the name is used when demons are cast out. In Acts 16:18, name, not authority. As you will find in Mark 9:38, once again Arndt and Gingrich says the name is used. He talked about authority and he said the bulk of authority was in his favor tonight and I want to see where all his authority comes from. According to Arndt and Gingrich here, "demons are subject to us at the mention of your name." That is speaking the name. Now in I Corinthians 1:13, said were you baptized in the name of Paul? How can we know the name we are baptized into unless the name is used? If they hadn't used the name, how would they know whose name they were baptized into?

My chart number 4. Heitmueller, one of the greatest, largest, and most well respected works on the baptismal formula. He said after searching every use of the phrase, 'in the name,' that to baptize here in *en* and *epi* ("into") the name gives a description of the process of the baptism. They indicate that baptism took place during the naming of the name of Jesus. Baptizing them unto. That's *eis*, as

in Matthew 28:19. The name on the other hand gives the purpose and the results of the baptism. It indicates that the baptized enters the relationship of being the property of, or belonging to Jesus.

My chart number 5 and 5-A. He said the bulk of the authority was in the favor of the authority of, and we want him to deal with that. F. F. Bruce, *The Greek Text*, page 98, on Acts, said *en* ("in") is to be understood instrumentally. The name of Jesus Christ, as is an accompanying circumstance of the baptism; the baptizer named it over, named it over, notice that, the person baptized. This is one of the greatest Greek scholars living today, if he hasn't passed away in the last few days. In chart 5-A, in *The New International Commentary of the New Testament*, by F. F. Bruce, page 76, the same man, he said in the name of Jesus was an accompanying circumstance of the baptism. The person who baptized the convert appeared to have named it over him as he was being baptized. Then he goes on to state here, page 181, "the phrase in the name is common in a commercial context where some property is transferred or paid into the name of someone so the person baptized into the name of the Lord Jesus bears public witness." How would you know that he is baptized into the name of Jesus if he did not speak the name? "That he has become the property and that Jesus is his Lord and owner?"

My chart number 6. Now this deals with the name. I'm showing you the scholarship that you have to speak the name. Mr. Guy N. Woods says the phrase by which you are called, in James 2:7; he said it literally which is called upon you, the verb called is from the Greek word, *epikaleo*, is in the aorist passive participle and signifies to assign a name to, to place a name upon. This name was most surely that of Christ, pronounced upon us in baptism. He says pronounced upon us in baptism. Now, he's got to deal with this information tonight. Let's get down to the "nitty gritty" concerning what it means to be baptized in the name. Thank you.

LIPE'S SECOND AFFIRMATIVE

BAPTISMAL FORMULA (Thursday Night)

Mr. Lewis, gentlemen moderators, ladies and gentlemen. I am very happy to appear before you in this second affirmative this evening. First of all I would like to have my chart F-25. Mr. Lewis, here is an argument which sets out clearly what I said in my last speech. First premise: If it is the case that the Bible teaches that for the penitent believer in Jesus Christ, water baptism is unto the remission of sins, and does not teach either **explicitly** or **implicitly** that any formula must be recited in connection with water baptism, then water baptism without the audibly pronouncing of any formula is unto the remission of sins. Second premise: It is the case that the Bible teaches that for the penitent believer in Jesus Christ, water baptism is unto the remission of sins, and does not teach either **explicitly** or **implicitly** that any formula must be recited in connection with water baptism. The third premise is the conclusion. Therefore, water baptism without the audibly pronouncing of any formula is unto the remission of sins. The argument form is *Modus Ponens*: A implies B. B. therefore C.

Mr. Lewis, this is exactly what I said in my last speech. I proved conclusively that the Scriptures teach that water baptism is essential unto salvation. He agreed with that and I knew that he would. I proved furthermore that the Bible does not teach either **explicitly** or **implicitly** that any formula must be recited. To prove to you that Mr. Lewis agrees with me on that point I would like to have chart F-151. Friends, did you notice that he **never** looked at that chart? That chart **never** appeared on the screen in Mr. Lewis' speech. He never looked at it. Do you know why? Because, he knows that he cannot put a scripture in the box which **sets out** a formula and **demand**s that a

formula be recited in connection with water baptism. Friends, as I have said here every night, I am not a prophet and I am not the son of a prophet, but I predict that this debate will close and Mr. Lewis will not put a scripture in that box which teaches that a formula must be recited. He has not done one single solitary thing that he claims to be able to do. So far, every prediction I have given has come true. And I predict that tonight the same will be true.

Now, I want to make a comment on what he had to say about apostles in the church. He stated that I charged him with admitting that there are no apostles in the church. Mr. Lewis, do you deny that there are no apostles on the earth today? Do you believe that there are apostles on the earth today? When I stated that you admitted that there are no apostles in the church I meant in the church on earth **today**. Surely, you have not joined the Mormons now and are teaching that there are apostles on the earth today. Maybe, he is teaching friends that there are apostles on the earth today. If you do believe there are apostles in the church on the earth today, I want to know their names. I want to know their addresses because I would like to meet those fellows.

Now, I call your attention to chart F-8. Do you know what he said about the verses on this chart? He says that all of them are right. Friends, Mr. Lewis does not know what a formula is. He does not know what a formula is. Give me chart F-1 where I have "formula" defined. I want you to listen very carefully to the definition of "formula." This is the trouble with these people, friends, they do not know what a formula is. You should buy yourselves a dictionary and look up the word "formula." A "formula" is "a set form of words . . . to be used on some ceremonial occasion." A **set form** of words. It **cannot** change. It cannot vary. Yet, in the four passages on chart F-8 in which baptism is used in connection with the name of the Lord there are three different variations. Therefore, there is no formula.

Now, I do not care how many authorities you talk

about. You may appeal to Heitmueller, Bauer, Arndt and Gingrich, F. F. Bruce, or any other person. No matter what they say, the word "formula" is a **set form** of words, and I have shown to you in chart F-8 that there are **three** different variations of "in the name" used in connection with baptism. Now, I do not care if the men you appeal to want to deny the clear teaching of the Word of God. If Mr. Lewis wants to follow after men, that is his problem. But the Bible does not have a formula.

Mr. Lewis, I want you to look at this chart (chart F-1). Put this chart number down and deal with this. For there to be an **obligatory** formula, there must be a **set, unchanging** statement. And, I just showed you that there are **three** different variations. A formula is "a set form of words in which something is defined, stated or declared, or which is prescribed by authority or custom to be used on some ceremonial occasion." For Mr. Lewis to show that there is an **obligatory** formula, he **must** show Bible teaching which requires that a formula, i.e., "a set, unchanging statement," be recited. And, the Bible does not have a single solitary thing to say about it. Over and over and over Pentecostals use the word "formula" and you cannot even find the word in the Word of God. It is not there. Therefore, he is teaching the doctrine of demons. Now, I want to look at what he had to say.

Friends, I am going to deal with everything he has had to say. He will claim that I have not done so. When he says that you will know that he is misrepresenting me. He hardly ever refers to me that he does not misrepresent me, so it does not surprise me anymore. But I am going to deal with everything he had to say about all these so-called "authorities" he refers to and the way I am going to do this is by his tract on "The Name of Jesus Christ Called Upon Believers." Give me charts F-13, F-13-A, F-17 and F-17-A. Chart F-13 is a copy of one side of Mr. Lewis' tract. The page to the left is the last page but you understand that, because the tract is folded out and this is a copy of one side. Now give me chart F-13-A. This is a copy of the inside of

Mr. Lewis' tract. I am not going to read all of this, but I want to show you what this man, who calls himself a gospel preacher, has done.

Now give me chart F-17. You may not be able to read all this fine print. Note that the title of this chart is "Misrepresentations in Lewis' tract." I want you to note what he says. He accuses Mr. Guy Woods of teaching that a formula is to be used in baptizing someone. Now note what he has done. On the left side of the chart, I have Mr. Lewis' statement quoted. On the right side of the chart, I have what Mr. Woods actually said. I want you to note that the very next verse after the word "baptism" is Matthew 28:19, 20. Can you understand that? Do you know what this man does to try to support his doctrine? He is a person who is guilty of "scissors and paste" scholarship. He finds two or three words which support his view and he just lifts them out of the text and says, "This supports my view." He put periods where he wants to and divides sentences where he wants to. He does not know at all what brother Woods had to say. Brother Woods made it clear in his debate with Mr. Lewis last year that he never taught that a formula must be recited in connection with baptism.

Now, give me chart F-14-A in connection with this point. I wrote Brother Woods just the other day and I told him I wanted a statement to the effect that he never had taught a formula, and here it is. "Neither in James 2:7, nor elsewhere, have I taught that any formula is necessary in baptizing penitent believers. In this passage, because 'the worthy name' is mentioned, I have pointed out in my commentary on James that this name is involved, but I neither taught (nor believed) that it is the only name into which we are baptized. In proof of this, I gave the reference along with Acts 2:38, Matthew 28:18-20, where we are commanded to baptize 'into the name of the Father, the Son and the Holy Spirit.' Any effort to make this comment from me, or any other, to support the false and absurd Pentecostal view is a dishonest and deceitful effort to mislead people." The statement is signed, "Mr. Guy N. Woods."

Now, Mr. Lewis, you just keep bringing up Mr. Woods and you will be clearly misrepresenting him. Mr. Woods is saying he does not believe in a formula, never has believed in a formula, and if you try to say that he does, and has believed in one, you will be calling him a liar.

Now, let us have chart F-17 again. I want to show you what this man does. As you can see in the second paragraph on the left side of the chart, he made mention of Mr. H. L. Boles. This is what Mr. Lewis says that Mr. Boles said, "Suffer someone to baptize thee, 'Calling' on his name means invoking the name of Christ in so doing." I want you to note what he has done. On the right side of the chart, second paragraph, is the context of what brother Boles said. "It literally means 'cause thyself to be baptized, or suffer someone to baptize thee.' And then note the number of lines Mr. Lewis skipped to quote, 'Calling on his name' means invoking the name of Christ in so doing. He was thus commanded to do all in the name of the Lord Jesus." Mr. Lewis, Brother Boles is saying that Paul was to do everything in the name of the Lord. Mr. Lewis would lead you to believe the administrator, Ananias, called the name of the Lord over Paul. The truth of the matter is **Paul did the calling** on the name of the Lord.

Now, do you see what kind of "scholarship" this man would have you to believe? He has taken part of one sentence and part of another sentence and made one sentence out of it. And then, he tells me that he is preaching the truth. Mr. Lewis, you have clearly misrepresented these men.

Then he goes to Bauer who is a German scholar. I do not know if Mr. Lewis can read German, but he ought to refer to this work as Arndt and Gingrich. At any rate, the third paragraph on the left side of the chart is by Arndt and Gingrich. On the right side is the statement in its context. Not a single passage in the context of the statement has any one of the four passages to which Mr. Lewis appeals, namely, Acts 2:38; Acts 8:16; Acts 10:48; and Acts 19:5. You will not find a single one of these passages in Arndt and

Gingrich's statement. Yet, Mr. Lewis claims that he has a "scholar" on this point.

Next, he appealed to Mr. Thayer and Mr. Thayer does the same thing. Not a single time in the context did Mr. Thayer use one of the four passages Mr. Lewis appeals to for his formula idea.

At the bottom you can see that he quotes Mr. Kittel as saying "The name of Christ is pronounced, invoked or confessed by the one who baptizes." But note on the right side all of what Kittel says. "The name of Christ is pronounced, invoked, or confessed by the one who baptizes" and Mr. Lewis puts a period after "baptizes." But, Kittel goes on to say ". . . or the one **baptized** (Acts 22:16) or by **both**." Mr. Lewis, when you take sentences out of context you misrepresent those who wrote the sentences.

Briefly on chart 17-A I want to comment on what Mr. Bruce said. Mr. Lewis said that F. F. Bruce is one of the greatest scholars. On the left of the chart you can see the statement Mr. Lewis quotes from Bruce. But now, note the context of what Bruce says. "It is administered 'in the name of Jesus Christ' — probably in the sense that the **person being baptized** confessed or invoked Jesus as Messiah (cf. Acts 22:16)." Mr. Lewis, you are going to the wrong man for your doctrine. And then listen to what he says on page 76 of his commentary on Acts. "We need **not** think of a precise formula here." Yet, Mr. Lewis goes to Bruce to support his doctrine. And then on page 181, Bruce says ". . . water baptism is to be 'into the name of the Father, and of the Son and of the Holy Spirit.'" And yet Mr. Lewis goes to Bruce for his doctrine. Now, Mr. Lewis, you undoubtedly are not reading all of what these scholars have to say on the subject at hand. Now do something with this please.

Next, I want to look at the rest of Mr. Lewis' speech. I have dealt with the majority of it by refuting everything he has had to say about the "scholars." He says he agrees with me on the essentiality of baptism. We do not have any problem there. He asks me the question, "Do I say

anything when baptizing?" Yes, I usually say something, but Mr. Lewis, the point is this. "Do I have to say anything?" Friends, I submit to you this evening that I **do not** have to say a single solitary thing. I do say something by way of teaching. The Bible says in Matthew 28:19, "Go ye therefore, and teach all nations." Thus, when I baptize people, it provides a great occasion for me to teach. I can tell what I am doing. I can tell why the person is being baptized, namely, for the remission of sins. So, it is a good occasion to teach. But, Mr. Lewis, you must prove that a person must recite a formula because it is stated in the Bible as a matter of **obligation**. And, you cannot do it, and you never will do it.

Now, let us have chart F-160. This chart is concerned with the **force** of a **sound argument**. We have talked alot about arguments this week, and I have given you a **sound argument** showing that there is no such thing as a baptismal formula (cf. chart F-25). A sound argument is an argument which is **valid**, i.e., that the conclusion follows from the premises and the **premises** are **true**. I gave an **argument** which was both **valid** and **sound** and I proved it by the holy Word of God. If an argument is both valid and sound then the truth of the conclusion of the argument is **guaranteed!** Mr. Lewis must do something with the sound argument which I introduced.

I have given a sound argument in the first part of my speech and I pointed out in that argument that it was in the argument form, *Modus Ponens* which is as follows: If P implies Q and P is affirmed, then Q logically follows. The following is an illustration of a *Modus Ponens* argument. If John is taller than Bill, and Bill is taller than Jack, then John is taller than Jack. John is taller than Bill and Bill is taller than Jack. Therefore, John is taller than Jack. Now, Mr. Lewis, that is an **argument** and that is what you need to be doing. Friends, he has not introduced a single argument in his debate, much less a **sound argument**, one which is **valid** and has **true premises**. His failure to produce an argument is an indication that he is not really doing his job as a debator.

Next, let us look at chart F-18. This is one of brother Wood's charts and I want to make reference to it because I think it is a very important chart. Mr. Marvin Hicks, one of Mr. Lewis' fellow United Pentecostal preachers, signed this statement, "I, Marvin Hicks, hereby certify that it is sinful to baptize a group of people saying only the following words, 'baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'" But, Jesus said, "Go ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Now, Mr. Lewis, I want to know. Is it sinful when I baptize to say "in the name of the Father, and of the Son, and of the Holy Spirit?" If it is sinful, and listen to this, if it is sinful, who misleads me? Mr. Lewis, is it sinful for me to do what Jesus said? Now, you listen and see if he refers to this chart.

I want to now see his chart number 1. I want to deal with everything he has to say, item by item, passage by passage, and statement by statement. This is hardly what he does with my material. On this chart you see Acts 9:6 where the Lord said, "Arise, and go into the city, and it shall be told thee what thou must do." The Bible teaches that he went into the city and in Acts 22:16, Ananias told Saul. "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Mr. Lewis would have you believe that Ananias called the name of the Lord over Saul. But, that is not the truth of the passage at all. The truth of the passage is, "And now why tarriest thou? Arise, and get yourself baptized, calling on the name of the Lord."

Now, in proof of that I want charts F-16, F-16-A, and F-16-B which deals with the word *epikaleō*, to which Mr. Lewis made reference. These charts will refute everything he has ever had to say about *epikaleō* and ever will be able to say about it. On these charts every occurrence in the Bible of *epikaleō* in its different forms are listed. You can see the word, how it is translated, the passage in which it is found, and the person who either used it or about

whom it was used. I want you to note the different ways this word is translated. Sometimes, it is translated "calling upon." Sometimes it is translated "call on." Sometimes it is translated "call." Another way it is translated is "appeal unto." Note on chart F-16-A in Acts 25:25 and Acts 25:21 that the apostle Paul **appeals** unto Caesar. Note the word in Acts 25:25 – *epikalesamenou*. This is genitive singular masculine first aorist middle participle. On chart F-16 in Acts 22:16 *epikalesamenos* appears. Ananias instructed Saul to be baptized "calling on the name of the Lord." Note that in both Acts 25:25 and Acts 22:16 the same word is used. Now listen to me carefully. When Paul "appealed unto" Caesar (Acts 25:25) he used the same word which occurs in Acts 22:16 when he "called on" the name of the Lord. Now, given Mr. Lewis' doctrine, that means that somebody called the name of Caesar over the apostle Paul. That is the most absurd thing I have ever heard.

Next, look at chart F-152. In Romans 10, the Bible talks about calling on the name of the Lord. "Does Romans 10:12 teach that men are to call a name (recite a formula) over God?" This is talking about a lost man. Is a lost man to recite a formula when he calls on the name of the Lord? "Does Romans 10:13, 14 teach that in order to be saved, the lost man must recite a formula?" Given Mr. Lewis' doctrine, not only does the **administrator** recite a formula over the candidate to be baptized, but the person who is **lost** recites a formula. That is the most absurd thing I have ever heard of. Thank you for listening to my speech.

LEWIS' SECOND NEGATIVE

BAPTISMAL FORMULA

(Thursday Night)

Gentlemen moderators, Mr. Lipe, ladies and gentlemen of this audience. I do not want to take unfair advantage of Mr. Lipe as far as this tract is concerned that we passed out. I will be referring to this tract and rather than flashing it up on the screen, like he did in his last speech, you can have it before you to look at it as we study. Now, he made reference to the so-called scholarship. To make a statement like that against some of the world's greatest scholars, I think he should apologize for making a statement like that, to say so-called scholarship. He refers to Arndt and Gingrich who has the best Greek lexicon on the market today. The German scholar of this lexicon, Mr. Walter Bauer, which many have admitted was the greatest Greek scholar that ever walked upon the face of this earth. Then he calls it so-called scholarship. He knows and I know that if we had the wisdom and the knowledge of the language that these men had, it would probably blow our mind.

Now, since he was talking about Arndt and Gingrich, I will cite some passages, and this is scholarship. Did you notice the scholarship he pointed out? He said the bulk of scholarship says in authority of, and he did not cite anything. He does not have the scripture; the Bible says in the name. He doesn't have a scripture on his side, he says you don't have to say anything. The scriptures are against him, the world's greatest authorities are against him; he has no scripture; he has no authorities; all he's got is the twenty-third chapter of his imagination.

Now, everybody get your Arndt and Gingrich out, and turn to page 575, the scriptures such as Acts 2:38, Acts 19:5 are listed. He said "with the mention of the name;" with the mention of the name, and this is talking in reference to being baptized in the name. He said "in the name"

means "with the mention of the name," and he refers to Acts 2:38, and under another section here, under section "Y", he says the name of God or Jesus in the great majority of cases, with the mention of the name while naming or calling on the name. And then he cites Acts 2:38, and Acts 10:48 which I placed on the screen and this is what the world's greatest scholars has to say: "be baptized or have oneself baptized while naming the name of Jesus Christ." That's the world's greatest scholarship. And you said so-called scholarship, and he did not present his scholarship at all. He says the bulk of the scholarship is in his favor, and then he did not cite one scholar in his favor. I wish he'd give us the bulk of that scholarship. So far, he hasn't here tonight. So, he has really no argument at all. So if he wants to refute the world's greatest scholars, the greatest scholars in the world, he can do so.

Then he talks about Acts 22:16 with the calling; I believe that this is in my chart number 1: Rise and go into the city and it shall be told thee what to do (Acts 9:6). And I pointed out rise and be baptized, here baptized is in the causative middle, wash away your sins calling on the name of the Lord, Acts 22:16. Then I pointed out and here's another great scholar, A. T. Robertson. He says this is the causative middle, in the Greek, it means get yourself baptized; get your sins washed away. Notice that it includes invoking the name of the Lord. Now, he said it was Paul doing the calling. Now when folks start getting baptized, and the one that's getting baptized starts calling the name, he just might get drowned. You go down in the water and try to call the name of Jesus, while in the water. This could get to be a serious situation. He said Paul was to do the calling. I want you to know Acts 9:11 points out that Paul had been praying for three days. Ananias said, arise; it's very possible that he might have been praying when Ananias got there. So this is telling Paul to be baptized as referred to by H. Leo Boles in my chart number 2, and he says here that, it's in the first aorist middle voice of the verb, literally meaning, cause thyself to be baptized, or suffer someone

to baptize thee calling on his name, means invoking the name of Christ in so doing. He was thus commanded. Now, this man wrote one of your commentaries. I'll get to Mr. Woods here in a few moments and see what he had to say. I know Mr. Woods does not agree with our opposition, but that does not do away with the fact of what he said.

In his commentary on the book of James, he says here that it means invoking the name of the Lord. Now, chart number 3. Did you see him deal with this chart? This is talking about the phrase in the name, did you see him refer to this? I pointed this out to refute what he was saying that you don't have to say anything. I was pointing out that the name must be included. When you do something in the name of Jesus it includes, it involves invoking his name. And I pointed out false prophets were to come in his name. Did he deal with this? He did not touch top, side, nor bottom of it. And the other references here on the chart, did you see how he dealt with that? He did not touch that.

In my chart number 6, this is Mr. Guy Woods. Evidently Mr. Lipe feels that I should have quoted his whole commentary, when I was referring to this. But this is what Mr. Woods said at the bottom. He said this name was most surely, and he deals with the Greek word *epikaleō* (called); was most surely, most surely that of Christ pronounced. Mr. Woods said that. I know that he doesn't agree with it. I believe here that Mr. Woods is enough scholar that his scholarship shows through. I know he doesn't believe this, but his scholarship shows through here and he recognizes the fact that the name must be pronounced; must be pronounced. According to this, he and I agree. Mr. Lipe says that you don't have to say anything when you baptize, but yet he says something. If you don't have to say anything; if the scripture authorizes you not to say anything, I'm saying that he's going beyond the authority of the Word if he says anything at all. If the scriptures teach that you're to be baptized without saying anything at all, he is simply going beyond the authority of the Word of God. And yet,

all you men say something, some way or another they are afraid to mention or call the name of Jesus Christ. I think he ought to be honorable enough and recognize the fact that this is what the Bible has to say. He has a letter from Dr. Woods saying he doesn't agree with us.

My chart number 7. The name which is called upon you, you can study this out. The name which is called upon you here, Amos 9:12; this is prophecy concerning it, Acts 15:17, where Amos referred to it and then in James 2:7. In the name of Jesus Christ is literally here, it's the name that's to be pronounced. And "called" comes from this Greek word that Mr. Woods used, *epikaleō*. I will break the word down, *epi* means over or upon. I cite this from A. T. Robertson, Thayer and Bauer (which is Arndt and Gingrich), all three names appear on the lexicon. I point out that the word simply means upon or over. *Kaleō* means to call aloud, utter in a loud voice, Thayer, page 321; to call aloud. How can you call aloud when you keep your mouth shut and not say anything at the same time? Ladies and gentlemen, the day of miracles, he doesn't believe the day of miracles is over. He believes he can be silent and speak the name aloud, and utter aloud at the same time. He has got a serious problem and I wish he would come to grips with the scholarship that I am referring to here tonight, and once again Arndt and Gingrich, on page 399 says call aloud, call by name, call to someone. How can you call to someone and keep your mouth shut at the same time? Both words, *epi-kaleō*, placed together, one word, Arndt and Gingrich on page 294 says it means "someone's name is called over someone to designate the latter as the property of the former." Now Thayer said this word means the name of one, this name upon someone; Arndt and Gingrich on page 575 says the Christian received this name at his baptism. I'm just citing scholarship; he says so-called scholarship. He talks about so-called scholarships, and then he makes mention in answer to one of my questions, that the bulk of the scholarship was on his side, that suggests the idea of the authority of. And yet, he's supposed to be

affirming something here tonight; and he has not cited one scholar at all.

I'll give you a little more to work on in chart number 8. Schaft Herzog, Vol. 1, page 436 of *Encyclopedia of Religious Knowledge*, said the Greek phrase in the name, in Acts 2:38, they say the acts of baptism take place with the utterance of the name of Jesus; on the other hand, Greek *Eis* as in Matthew 28:19, means the person baptized enters unto the relationship of belonging to Christ, or being his property.

We have another chart here with Mr. Guy N. Woods talking about the phrase, in the name. My chart number 9; in his commentary on I John 2:12, page 235, this is Mr. Guy N. Woods commentary on I John. Maybe he'll get to write another letter of apology for saying something he doesn't believe. This says your sins are forgiven for his name's sake; for his name's sake, means on the basis of his name. God the Father forgave on the account of Christ's name. It is through the name of Christ, remember, through is an agency, it's something that's used, to go through, the name of Christ. Then he says we are privileged to approach the Father and in none other is there salvation, then he cited Acts 4:12. In no other name, he says, is there salvation. It is then through the name of Jesus Christ that your sins are forgiven. When are your sins forgiven? When you pray at the altar? You know and I know that your sins are washed away, are remitted in baptism in the name of Jesus Christ. Anyone who has not been baptized in the name of Jesus Christ, Assemblies of God, Church of Christ, anybody else, they have not been baptized according to the scripture. Then he gives forgiveness, the Greek term here, which is perfect tense, pointing to past action with existing results. Past action is water baptism. Existing results, remission of sins, and it's on the basis, of the name says Dr. Woods. Here again, my friends, Dr. Woods' scholarship shines through. I know that he doesn't really believe that it's on the basis of his name. He does not believe in pronouncing the name. He says it in his book, and I suppose, everytime

he has to meet one of our men in debate, he has to have a letter of apology.

I want to show you something in my tract. The New Testament Church is referred to as the nations upon whom the name of Jesus is called. Amos 9:12, heathen which are called by my name, by my name, in Hebrew, it means upon whom my name is called, upon whom my name is called, Acts 15:17. The worthy name by which ye are called, James 2:7, in Greek it's literally, which is called upon you. The Greek tense of the verb *epikaleō* "called" is perfect and aorist shows that this calling of the name took place at one particular event somewhere in the past. That's when you're baptized. The effect, which continues in the future, the calling of the name in the verses, Amos 9:12, which was prophecy concerning the New Testament Church in Acts 15:17, James 2:7, was not looked upon as something which habitually occurred from day to day, or service to service, such as blessings and benedictions are the name Christian. If this had been the case, the imperfect tense would have been used. The only New Testament possibility for the calling of the name at one particular event whose effect continues into the future is at the baptismal ceremony. Arndt and Gingrich, page 288 lists these verses under the word, *epi*: this is his so-called scholarship; one of the greatest scholars in the world, he said "of persons over whom something is done; he said speak the name of Jesus over someone."

Now, I cite F. F. Bruce which we've already referred to him. Acts 2:38, the name of Jesus as the accompanying circumstance to the baptism. He said the baptizer named it over the person baptized; other words, Paul in Acts 22:16 wasn't calling the name when he was baptized. Ananias was calling it over him when he got baptized. You folks don't call the name of the Lord over yourselves when you get baptized, do you? When you baptize somebody, Mr. Lipe, do you have them to call the name of the Lord? Come on, let's get with it. You've been sitting, calling folks liars; inferred last night that I was calling Jesus a liar. Are you

calling Mr. Arndt and Gingrich a liar? All the great scholars of the past, so-called scholars as you stated. Kittles' *Dictionary of the New Testament*, Vol. 1, page 539, he says "the name of Christ is pronounced or invoked or confessed by the one who baptizes."

One of the greatest, largest, most authoritative, and most respected works on the baptismal formula was done by a German professor named Heitmueller. He says after searching every phrase of the use in the name, he says the phrase baptize *en* and *epi* (in), the name gives the description of the process of the baptism. He said they indicate that the baptism took place during the naming of the name of Jesus. Into *eis* in Matthew 28:19, on the other hand, gives the purpose and the results of the baptism and it indicates that one being baptized enters into the relationship of being the property or belonging to Jesus. Mr. Bauer, Arndt and Gingrich, refers to Mr. Heitmueller. A. T. Robertson says, see Heitmueller. Some feel that the name called upon believers is Christian. However, we don't know of any church where the minister calls Christian over a person when he's baptizing. This is an attempt to justify tradition. That's the Roman Catholic Church doctrine that you picked up. The New Testament Church was about nine years old before the disciples were first called Christians, Acts 11:26. The truth of Amos 9:12; Acts 15:17; and James 2:7 is no one can be in the New Testament Church unless they have the name of Jesus called upon him. If you did not have his name called over you, when you were baptized, I don't care what you call yourself; Church of Christ, Church of God, Assemblies of God, you're not in the Church of Jesus Christ, and your sins have not been remitted because you did not speak the name Jesus. It is in and through his name that we receive remission of sins, Acts 10:43. Thank you, ladies and gentlemen.

LIPE'S THIRD AFFIRMATIVE

BAPTISMAL FORMULA (Thursday Night)

Mr. Lewis, gentlemen moderators, ladies and gentlemen. I am very happy to appear before you in this last affirmative this evening. I would like, first of all, to have my chart F-162. This chart illustrates **Bible authority**. One thing of which I am convinced is that Mr. Lewis does not know how the Bible authorizes. Friends, one of the most important things that one can do is to study the Bible as to **how** it authorizes.

On the left side of the chart, you can see things which are authorized — **obligatory** matters and **optional** matters. **Obligatory** matters are **authorized**. Matters which are obligatory are such things as baptism. Baptism is immersion. Baptism is in water. Baptism is for remission of sins. These are matters which are obligatory in nature. But, **optional** matters consist of such things as baptizing in a river, ocean, or in a baptistry. It is also an optional matter to teach while baptizing. This is the very things I want to emphasize this evening. When a person baptizes another person, he has the **option** of teaching while he is baptizing. Mr. Lewis, that is the reason we say things while we are baptizing a person. You do not have to say anything. Friends, he would have you to believe that you **must** say something while you are baptizing someone else. I submit to you that such an idea is a doctrine of the devil (cf. I Timothy 4:1-3).

There are also things which are **not authorized**. On the chart you can see some matters which are **explicitly** forbidden, e.g., such things as adultery, murder, lying or teaching false doctrine. And then, there are some things which are simply **not** authorized, e.g., such things as having pork for the Lord's Supper instead of fruit of the vine and unleavened bread, and instrumental music in worship. It

is clear to me that Mr. Lewis does not know how the Bible authorizes by virtue of the fact that he uses instrumental music in worship. Anybody who uses instrumental music in worship does not know how the Bible authorizes. There is not a single passage in the Word of God which authorizes anybody to play any type of instrumental music in worship.

Saying something while baptizing is an **optional** matter, but it is **not obligatory**. Mr. Lewis is guilty of seeking to bind a human law. Friends, this is exactly what he has done. He has made up a law that a formula must be recited while baptizing someone. It is not found in the Word of God. You cannot find a formula in the word of God at all. I want you to note what I have shown here. I have shown matters which are **authorized** and matters which are **not authorized**. Mr. Lewis would have you to believe that a formula is authorized and that it is obligatory in its nature. There is not any proof of his contention.

I want to call your attention to chart F-8. Now friends, I want you to take your Bibles and read what these passages have to say. In Acts 2:38, Peter said, "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins." Mr. Lewis, I want to know, does Acts 2:38 tell people what to **do** or what to **say**? Acts 8:16 says that people were baptized in the name of the Lord Jesus. Does Acts 8:16 tell what people **did** or **said**? In Acts 10:48, Peter commanded the household of Cornelius to be baptized in the name of the Lord. Does Acts 10:48 tell what to **do** or what to **say**? In Acts 19:5, some were baptized in the name of the Lord Jesus. Does Acts 19:5 tell what to **do** or what to **say**? Friends, read those passages and you will see that everyone of them teach what to **do** – **not** what to **say**.

Now, let us look at chart F-190 – "What to do or what to say?" This is in reply also to what Mr. Lewis had to say in his speech. Acts 2:38 tells the lost man what to **do**. In Acts 2:37, the people said unto Peter and to the rest of the apostles, "Men and brethren, what shall we **do**?"

Now, did you hear that word? "What shall we **do**?" And then what does the Bible say? "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." They wanted to know what to **do**. They were not inquiring as to what to say. And then, Acts 8:16 tells what the lost men **did**. They were baptized in the name of the Lord. Acts 10:48 tells the lost man what to **do**. Cornelius was baptized in the name of the Lord. Acts 19:5 tells what the men **did** – **not** what was **said**.

Mr. Lewis, you have not put the formula in the box yet. Friends, let that ring in your hearing this evening. We have provided a box for Mr. Lewis to write his formula. Here is a man who teaches that a formula **must** be said, and he **cannot** even tell what the formula is. How in the world can anyone stand up here and teach that a formula must be recited while baptizing someone and will not even tell us what the formula is. Mr. Lewis, you say that a formula **must** be said, and if a formula must be said, I want to know what the formula is. Please tell me what the formula is and I want the scripture to support your answer.

Now, I want to look at his speech very quickly, item by item, and passage by passage. In his chart number 3, he talks about false prophets. Mr. Lewis, you did not read what I had to say about that. Or I should say, you may have read it, but I do not remember that you brought it out clearly, however. Mr. Lewis addressed the following question to me, "Do false prophets come in Jesus' name, or in his authority?" I answered the question by saying, "Some false prophets pretend to come in Jesus' name." Now, that is what I had to say about that and I answered the question.

Now let us have chart F-10. This is in response to what he had to say on the matter of **authority**. "Does Mr. Lewis recite a formula when someone repents?" Now, listen to Acts 2:38. "Repent, and be baptized every one of you in the name of Jesus Christ." The command to repent and the command to be baptized are joined by the

conjunction "and". This conjunction demands that **both** repentance and baptism be in the name of Jesus Christ. Therefore, if to be baptized "in the name of Jesus Christ" means reciting a formula, then a formula must be recited when one repents "in the name of Jesus Christ." How in the round world could someone recite a formula when someone repents? Mr. Lewis, you would have to know when a person changes his mind and his will in regard to sin. Then you would have to say, "I now repent you in the name of the Lord Jesus." Friends, I submit to you that any doctrine which teaches that, is a doctrine of **infidelity**. I am pleading for your souls when I beg you not to accept any word that he has to say in regard to the matter. Mr. Lewis, you tell us. Do you recite a formula when someone repents? We want to know about that. The Bible says repent in the name of Jesus Christ.

Now let us have chart F-9. What was **said** when the following were baptized? Mr. Lewis, we want to know what was **said** when the people on the day of Pentecost were baptized? What was **said** when the Ethiopian was baptized? What was **said** when Paul was baptized? What was **said** when Cornelius and his household was baptized? What was **said** when Lydia's household was baptized? What was **said** when the jailer's household was baptized? What was **said** when the Corinthians were baptized? What was **said** when the Ephesians were baptized? My friends, you let this ring in your hearing this evening. I know what was **done**. Does Mr. Lewis know what was **said**? He will leave this building this evening without telling us what was **said** in the above cases. I know what was **done**, because I preach the truth of the Holy Word of God.

Now, I want to refer to his dollar bill illustration. Mr. Lewis said he gave the bill in the name of Mr. Lipe. Mr. Lewis, you did not do any such thing. You gave it in your **own name** and you told a **lie** when you said you gave it in my name. That is the reason you do not know how the Bible authorizes. When you gave the money, you gave it in your own name. You did not give it in my name.

And then, he introduced charts 4, 5, and 5-A. I have already referred to everything he has had to say in those charts. One of his charts had to do with Heitmueller. Another chart had to do with F. F. Bruce, and other scholars. I showed how Mr. Lewis took these men out of context—and listen friends—besides, suppose those men did say that a formula had to be recited. I want to know where the Word of God says that a formula must be recited. I do not want to know what some man has had to say about it. Mr. Lewis, I want to know what Acts 2:38 has to say about it. I want to know what Acts 8:16 says about it, Acts 10:48, and Acts 19:5. Those passages tell what the lost men **did** and not what was **said** and you will be struggling for the rest of your life to prove otherwise.

Then he talks about brother Woods again. He totally misrepresents Mr. Woods. He says, "Oh, but he said it in his commentary." (accusing brother Woods of teaching the necessity of a baptismal formula). I have showed you what he said in his commentary. Mr. Lewis put a period after the word "baptism" in brother Woods' statement. Then he left out the very next verse. The next verse was Matthew 28:19, 20. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Now, if you want to take Mr. Woods for your authority, do you take Matthew 28:19, 20? What did he have to say about the question I asked, "Is it a sin to say the words Father, Son and Holy Spirit while baptizing?" And if it is a sin to say the words "Father, Son and Holy Spirit," then who misleads us? Mr. Lewis, is it a sin for me to say, "I now baptize you in the name of the Father, the Son and the Holy Spirit?" Now, when you come back, this audience, including me, wants to know if it is a sin to say these words while baptizing. You listen friends, and see what he has to say. I predict that he will not say a single thing about it. And that answers everything he had to say in his speech.

I have already responded to what he had to say about the "scholars." I have given scriptures which prove my case conclusively. I have given a **sound argument**. I have shown that the argument is **valid**, that the conclusion follows from the premises. I have shown that the **premises are true**. He has not said one single thing against the proposition which I have affirmed tonight. I have shown that baptism is essential to salvation. I have shown that the Bible does not say one single thing as to what must be said while baptizing someone. But, the Bible does teach what **must be done**.

Now I call your attention to chart F-180. Romans 10:13, 14 says, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" I want you to note that the passage says **there must be preaching, hearing, believing, and calling on the name of the Lord**. Then, there is salvation. Mark 16:16 says, "He that believeth and is baptized shall be saved." This passage teaches that there is believing, baptism and then there is salvation. One calls on the name of Christ for the remission of sins by obeying him in baptism. That is exactly what the apostle Paul did as recorded in Acts 22:16. Acts 22:16 shows that in being baptized, one calls on the name of Christ to have his sins washed away. Mr. Lewis, that is the end of it. That is what the passage means.

Mr. Lewis referred to brother Boles in his chart number 2. Mr. Lewis, you misrepresent Mr. Boles in charging that he supports your doctrine. Friends, I showed how he took parts of two sentences out of context and connected them. Now, how in the world am I going to deal with someone who does things like that? Do you see part of the sentence at the top of his chart and the part at the bottom? Mr. Lewis would have you to believe that Mr. Boles teaches that Ananias called the name of the Lord over Saul when he was baptized. That is not what Mr. Boles is teaching at all. Note what he says in his commentary, "He (Saul) was thus commanded to do all in the name of Christ

in so doing." You are misrepresenting Mr. Boles when you charge him otherwise.

Then Mr. Lewis had something to say about *epikaleō* on his chart number 7. Let us have chart F-15. This chart answers everything he had to say about *epikaleō*. I have some statements in the first part of the chart which Mr. Lewis has in his tract, and I will not read those. If you would like to read them you may. I want you to note the meaning of "called by my name." Now, Mr. Lewis, mark the number of this chart down in your notes. Or, have your moderator or technical advisor or someone do it for you and deal with this chart. Note the meaning of "call by my name" under Roman numeral II at the bottom of F-15. This expression is used to designate the latter as the property of one wearing the name. It simply denotes "ownership." "Ownership" is the idea expressed in Amos 9:12; Acts 15:17; and James 2:7.

Now, look at chart F-15-A concerning the usage of "called by my name." You may look this expression up in the *Septuagint* if you like. It is used in the sense of one owning a city. In II Samuel 12:28, when Joab was in the sight of the overthrow of Rabbah, the capital of the Ammonites, the Bible says, "Now therefore gather the rest of the people together, and encamp against the city and take it: lest I take the city, and it be called after my name." Now what was Joab saying? Was Joab saying to capture the city and to call your name over the city? Why, of course not. The idea was simply one of "ownership." I have some other examples here to illustrate the same point that you can examine.

Next, let us look at chart F-200 — ". . . in the name of . . ." Just suppose a man who is not an officer of the law commands the occupants of a house to open the door "in the name of the law." Does his saying that actually make it in the "name of the law?" Does it? Does saying "open in the name of the law" actually make it in the "name of the law?" The answer is "no." Neither did Mr. Lewis' illustration with the money. He did not give the money by my

authorization. I did not authorize him to do it, and when he said he gave it in my name, he told a lie. And that is the truth of it. I did not **authorize** him to give the money. And so, when he said that he gave it in my name, he told a lie. He gave it in his own name.

Now, let us have chart F-2. "In the name" equals baptizing as Jesus authorized. Mr. Lewis goes to all of the scholars and now I am going to use one of his scholars. Thayer defines the word "name" as follows: "By a usage chiefly Hebraistic the name is used for everything which the name covers, everything thought of feeling of which is roused in the mind by mentioning, hearing, remembering, the name, i.e., for one's rank, authority, interests, pleasure, command, excellences, deeds, etc. . . . To do a thing . . . by one's command or authority, acting on his behalf, promoting his cause . . . relying or resting on the name of Christ" Now, note chart F-2-A. Therefore, Peter said, "Repent, and be baptized every one of you by the command and by the authority of Christ." Listen to Acts 4:7. "By what power, or by what name have ye done this?" That passage uses on the one hand, "by what power," and on the other hand, "by what name?" The passage clearly teaches that to do something in the name of someone is to do it by their **power** or by their **authority**. "In what power," and "in what name" are used synonymously, i.e., "in what name," means "by what authority." Therefore, when Peter commanded people to be baptized, he did so by the authority of Christ, or in the name of Christ. There is not a single thing in Acts 2:38 or in any other passage which indicates that the apostles ever said anything by way of reciting a formula in connection with water baptism. So, my proposition is **proved**. What need I say more? I have proved that water baptism is **essential** to salvation. I have proved that the Bible does not say a single solitary thing by way of what to **say** in connection with baptism. But, it does teach what to **do**. The Bible teaches that what we must do is to be baptized.

Now, I want my chart F-4. I want Mr. Lewis to deal

with this when he comes back for his last speech. What is the formula? "The formula the administrator of baptism **must** say when he baptizes (immerses) someone in water is:" Friends, Mr. Lewis will leave this room tonight without ever telling us what the formula is. He will get up here and he will argue for three speeches that we **must** have a formula when baptizing someone, and then he cannot even tell us what the formula is. Now, Mr. Lewis, deal with that chart, please. Please deal with that chart. We want to know about that chart.

Now, I would like to have chart H-10. While you are getting chart H-10 I want to reemphasize F-8. Chart F-8 is the chart which has the four passages mentioning baptism "in the name" – Acts 2:38, Acts 8:16, Acts 10:48, and Acts 19:5. Do these passages tell us what to **do** or what to **say**? Now, Mr. Lewis, you have an obligation when you come back for your third negative to tell us, "Do those passages tell us what to do or what to say?"

Alright, you have before you chart H-10 – "Water baptism and Holy Spirit baptism." Thank you very much.

LEWIS' THIRD NEGATIVE

BAPTISMAL FORMULA (Thursday Night)

Gentlemen moderators, Mr. Lipe, ladies and gentlemen of this audience. What you have seen is a desperate struggle to evade the clear teaching of the Word of God. His authority that he referred to is Thayer, page 447, everybody get your Thayer out. He finally referred to an authority, and we'll just take care of this now. Now, Mr. Lipe, why didn't you quote all that Mr. Thayer had to say? You talk about Mr. Lewis left out something here, he didn't quote all of Mr. Woods, H. Leo Boles and Kittle, etc.

Let's look at Thayer, page 447, ladies and gentlemen, I want you to notice something. If you have Thayer's Greek Lexicon, if not, you can check it when you get home. He said by one's command and authority, acting on his behalf, promoting his cause. Now how can you be promoting his cause if he don't mention his name? Can you promote his cause without mentioning his name? That's ridiculous. And then he gives a reference here, in brackets, why didn't you quote this, Mr. Lipe? Why didn't you quote all of Thayer on this? He gives a reference of correction. I can produce evidence, tonight. I could, but I won't in my last speech. I wish he would have brought this up earlier so I could have given you my evidence where at this particular time, for as the speaking of the phrase "in the name", and this W390 in brackets, this gives a correction to what he was speaking about. You can look it up in Winer's grammar which was translated into English, by Thayer. Thayer gives a correction and he says that the translation of the phrase "in the name" had not been performed satisfactorily at that time, but it was performed satisfactorily when Heitmueller, the great German scholar, did his work and which is a well respected work and Arndt and Gingrich refers to Mr. Heitmueller, A. T. Robertson

refers to him; a well respected work. So if you're going to start citing authorities, you ought to be ashamed to refer to Thayer in your last speech. I'd like to give you the evidence, but I don't think that it would be proper to do so, some of you are divinity students out at Harding College; they should have this book; you can check the references where Thayer made silent corrections of obvious oversights. Those brackets were added correcting certain things, so you can look that up. I will not refer to it or produce the evidence because I'm here in my last speech.

Then he speaks about when a sinner repents, do I call a formula over him when he repents? I want you to notice this. The sinner is to call on the Lord when he repents. He calls. The sinner repents. I can't repent for the sinner. So the one that is repenting is the one that calls the name of the Lord. Now, the gospel preacher does the baptizing, and when he baptizes, he is to call the name of Jesus when he baptizes.

Now, he asks, "is it a sin to be baptized using the words, referred to by Christ, in Matthew 28:19; in the name of the Father, of the Son and of the Holy Ghost?" Well, ladies and gentlemen, if you'll notice the phrase is in the name of, not names of; in the name of the Father, the Son, and the Holy Ghost. Now, Mr. Lipe says that this is optional. You don't have to say anything, it gives us a good opportunity to teach. It's a good opportunity to teach somebody. The sin is leaving out the name; that's where the sin is, in leaving out the name of Jesus. In my chart number 1, Acts 22:16, now, the Lord said in Acts 9:6, for Saul to arise and go into the city, and then it shall be told thee what thou must do. Now, Ananias came in. He said, arise, be baptized, wash away your sins, calling on the name of the Lord. Mr. Lipe says Lord, you don't know what you're talking about. According to his position, Lord, you don't mean calling the name of the Lord. That's optional. Now, Mr. Lipe makes optional what the Lord says he must do. And that's what you have to believe to be a member of this man's church. Why, I'd be ashamed. I'm not picking

on your church because it's called the church of Christ. Even I wish from this day forward to see all of you get baptized in Jesus' name. I'm not asking you to change your church sign. I'm asking you to change your doctrine and get in harmony with what you claim to be in harmony with and continue for the faith that was once delivered unto the saints. Now the Lord says this is something you must do. But, Mr. Lipe says, no Lord, you don't know what you're talking about. I am smarter than what you are, Lord. It is optional; that's his position. Mr. Lipe, I would be ashamed of myself to speak in reference to my Lord and say, Lord, what you have to say is optional and you don't really mean what you say.

Now, I'm going to show you something. Let's just go; and he talked about the so-called scholarship; and the bulk of the so-called scholarship is on his side, and will take his position on the authority of; then he referred to Thayer, and then we got the correction on Thayer, and he doesn't have any scholarship, he doesn't have any Bible. All he's got is just talk, talk, talk, talk. That's the truth. Now, I want to show you his doctrine, your doctrine that you practice using the words Father, Son and Holy Spirit came from the Roman Catholic church. It's a product of the Nicaea Council, 325 A. D. You can read your history, references, encyclopedias, and they will tell you that for the first two hundred years, they baptized using the name of Jesus Christ. Then in the third century, they had the Council of Nicaea, then they formulated your practice. You go back to 325 A. D., ladies and gentlemen; those who don't baptize in the name of Jesus Christ. You take the Catholic position on that. We contend for the faith that was once delivered unto the saints, not at the Nicaea Council, but the church that began on the day of Pentecost, when the New Testament church was established. They were commanded to repent and be baptized in the name of Jesus Christ for the remission of sin. Now, we go to the Word of God. You can look in your box; every reference; where's that box at? I'm going to give you some scripture.

I'm going to show him by the Word of God. He doesn't take the scholarship. He doesn't take the Word of God. He doesn't take anything but what he thinks about it. I would hate to meet God in the position, ladies and gentlemen, that he has presented here tonight. Acts 2:38 says in the name of Jesus Christ; Acts 8:16, just look in your Bible, and see what the Bible has to say. I'm supporting my evidence by the world's greatest authorities that it includes calling, speaking the name of Jesus Christ. I even have some of your men supporting me. They were commanded to baptize in the name of Jesus Christ in Acts 2:38, but notice in Acts 8:16, the Holy Ghost had fallen upon none of them, only they were, they were, they were baptized in the name of the Lord Jesus. Now, speaking the words Father, Son and Holy Ghost is not referred to in the New Testament teaching from the day of Pentecost. No where is it referred to. He doesn't have a scripture, an ounce of scripture, to back up his position here tonight. Now notice . . .

Mr. Warren (Mr. Lipe's moderator calls the following point of order). Mr. Warren – "Now, Mr. Lewis, this chart has been before you in previous speeches, and you did not reply to it. Now you have waited until Mr. Lipe does not have a reply, and you are now saying that these passages tell people what to say. But the truth of the matter is, as it says on the chart, it tells you what to do. Now, you are making the claim that it says what to say, and I am asking you to read the passage and show us where it says what to say when you baptize." Mr. Lewis – "I have quoted you the authorities on that." Mr. Warren – "I am asking you to read those passages – those four passages." Mr. Lewis – "All right, I am reading." Mr. Warren – "No, you are not. You are just referring to it. I am asking you to read it and point out, when you read it, where it tells the administrator what to say." Mr. Lewis – "All right, they were **baptized** – they were, past tense." Mr. Warren – "That tells what they **did**." Mr. Lewis – "I know it. That's what I'm trying to tell you." Mr. Warren – "That does not say what to

say." Audience – "You're out of order. You're out of order." Mr. Warren – "Your obligation" Mr. Lewis – "Well, man, I'm telling you what the Bible says. You folks don't know what the Bible says." Audience – "You're out of order." Mr. Warren – "Now, Mr. Bishop, you will agree with me that this chart was introduced in a previous speech and Mr. Lewis had a chance to reply to it. He did not choose to do so. Now, he is replying and Mr. Lipe has no chance to reply. And he is misrepresenting the chart, and he is misrepresenting the Bible. This chart says Acts 2:38 tells the lost man what to do, and that is the truth. Now, Mr. Lewis could not, if his very life depended on it, read in that passage where it tells the administrator what to say. And I hereby challenge him to read each one of those and read the statement where it tells the administrator what to say. Right down there. That is what the chart says for you to do." Mr. Bishop (Mr. Lewis' moderator) – "Let me say this. Any material that has been introduced, a man has the right in the last speech to cover it." Mr. Warren – "He does not have the right to introduce material to wait until his opponent has no chance to reply." Mr. Bishop – "I have not heard him introduce any new material." Mr. Warren – "If this had been introduced only in his preceding speech, your point would have been made; but, this was introduced earlier than that when Mr. Lewis had opportunity to reply to it. It is perfectly all right with me if he does not choose to deal with the chart **honestly**. He will have to make that decision for himself, but I felt it was my responsibility to show him and you and the audience what has occurred." Mr. Bishop – "Well, the point is, whether or not he is dealing with the chart is up to these people out here. He feels that he's dealing with it." Mr. Warren – "It is not only that. It is a matter of a point of order that he is now using material that has not been in this discussion when he had the chance before to put it in but did **not**. Now, he is waiting until Mr. Lipe has no chance to reply to what he is saying on this chart. He could have gotten the

information in so that he could have done that. It is simply a point of order of honorable discussion." Mr. Bishop — "He hasn't said anything to me except he has quoted the scripture. I have not heard him say anything about new materials." Mr. Warren — "He has not quoted the scripture. He is saying that it says what to say but the passages do not do that. He has not read the passages." Mr. Bishop — "That is only your opinion that's what the passages are saying. He has a different opinion of what it says." Mr. Warren — "Well, I have made my point then, and if you rule it in his favor, all right. We will just have to go ahead with it." Mr. Bishop — "I would absolutely deny that he has introduced any new material. But, to give his opinion on any of these passages entered earlier is certainly his prerogative." Mr. Warren — "Well, it is my judgment that he is out of order, but if you say that then I will say, let him go ahead."

All right. Mr. Warren now, you taught him this. You ought to have done a better job. You should correct your teaching out there at that school. Mr. Warren — "Now, Mr. Lewis, it is out of order for you to address this to me. That is not true in the first place. I did not teach him that. He already knew it." Mr. Lewis — "You did not teach him this?" Mr. Warren — "He read it for himself, from the Bible." Mr. Lewis — "But what I'm reading is out of the Bible. These fellows are hard up tonight. They fail on scholarship. They don't want the Bible. They don't want anything." Audience — "Thayer is not the Bible." Mr. Lewis — "Now, if you want to sign a proposition, I'll sign one with you, sir. I'm just telling you what the Book says. I know you are hurting. This is burning some of your souls." Mr. Warren — "Now, let us not have audience participation. This was a matter between Mr. Bishop and myself as moderators on what we should have done. Our discussion of the matter is certainly on a friendly basis as it should be. We are simply deciding the point of order. There is no reason for anybody in the audience to enter into it. Now, Mr. Lewis, we certainly do not intend for anybody to interrupt you in that fashion." Mr. Lewis — "All right, thank you."

May I start on? I'm looking at the word of God. I know this is making it hot on you, and this is correcting some false teaching of yours. I presented my scholarships, I've presented the Bible, and he can't deal with it. I'm referring to the passages. Acts 8:16 says they were baptized, they were baptized in the name of the Lord Jesus. All right, as we go further, Acts 10:40; I'm just showing you what the clear teaching of the Word of God is. This is not referring to any scholar. I'm just using the King James translation now to show you what the King James translation says, you don't have to have Greek. You don't have to have anything else. Just look at the word of God. And that's what Mr. Lipe has not done tonight. He has not given us any scripture that would show that you do not have to speak the name of Jesus when being baptized. Peter says in Acts 10:47, 48, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" And he commanded them to be baptized in the name of the Lord, a commandment, to be baptized in the name of the Lord. It was a commandment to be baptized in the name of the Lord. I showed it by the world's greatest scholars. In the name of the Lord means with pronouncing or calling the name of the Lord. I'm just showing you out of the word of God, the fallacy of false teaching that you have listened to here tonight, ladies and gentlemen.

All right, Acts 19:5, 6, "when they heard this, they were baptized in the name of the Lord Jesus." They were baptized in the name of the Lord Jesus. I met a church of Christ preacher down in Alabama, shared the pulpit with him at a funeral, and I preached so good that day that one of the church of Christ ladies said, "you sure have a good way of getting the gospel in, brother." I said, "do you belong to the Baptist church?" Can you imagine a church of Christ preacher and a Pentecost preacher preaching a funeral in a Baptist church? I thought she might be a member of the Baptist church. I said, "are you a member of this church?" She said, "No, I'm a member of the Lord's

church, just like you are.” I said, “there’s nothing like being in the Lord’s church.” Now, that preacher told me, he said, you folks are right. He said, you are right. He said I always include naming the name of Jesus when I baptize somebody. Did you hear that? A church of Christ preacher. So you fellas are not in unity. When I see a sign that says church of Christ, they may baptize in Jesus’ name and they may not. They may say something when they baptize, and they may not. It’s optional, they can just do what they want to. It doesn’t make any difference. Paul rebaptizes some of John’s disciples, and he rebaptized them in the name of Jesus. And I want you to know one thing, ladies and gentlemen, you are going to face this at the judgment bar. I’ve just showed you tonight where you’ve been wrong in teaching that you don’t have to say anything. He said you can be baptized without pronouncing any formula, without saying anything at all, for the remission of sins, and if he actually believes that, he should not say anything when he baptizes if he doesn’t have scriptural authority to say anything. Then he comes back and says, no. It’s really optional, Mr. Lewis. Jesus, when you told Saul to go to the city and Ananias told him to be baptized calling on the name of the Lord Jesus, you’re wrong, Jesus. You’re a liar. You don’t mean invoking, having the name called over him. It’s optional. Jesus, you’re wrong. Mr. Lipe and the church of Christ system on this is right. You’re wrong, Lord. St. Peter, you’re wrong. You’re wrong to baptize in Jesus’ name. You shouldn’t do that. It’s optional. And I’ve showed you tonight, authority after authority which represent our position and it will stand. He doesn’t have any scholarship. He presented Thayer and I showed a correction. He has no scholarship, as good as scholars as you folks have. You’ve got some brilliant men sitting right here at Mr. Lipe’s table. They’re great men, and you who are students of studying the word of God. If you did have some of the great authorities on your side, you would have it lined up here tonight. It used to be when you would debate us, some of our preachers didn’t even know what a lexicon

was. They didn't even know what an authority was. You folks would get up and quote passages from Thayer and different books, and our preachers didn't even know what you were talking about. But now then, you decide you don't want to use authorities, and they're against you. You don't want to use them. You don't want to use sound reasoning. You don't want to use the word of God. All you want, you preachers, is your opinion. It's optional. Is it optional where you get baptized? An option, Mr. Lipe? I know this is burning your soul. I mean for it to burn your souls. I hope the heat has got so hot that it kills him and he comes and he gets baptized in the name of Jesus Christ and he repents of all this false teaching and really get on the right track with the Lord. Wouldn't that be beautiful? I'd like to see this man running around across this country preaching the true gospel of the Lord Jesus Christ, which is, repentance and being baptized unto the name of Jesus Christ for the remission of sin.

In Mark 13:6, where it says false prophets came in his name. Now, their position is that they claim to come in his name. It says, for many shall come in my name. Mr. Lipe says, now, Lord, they're not really coming in your name. They just claim to. They're just claiming to come. That's his position. They claim to come in the name. Now, Jesus, they didn't really come in your name. Jesus, you're a liar. They didn't really come in your name. Now, Jesus said, many shall come in my name, saying I am Christ, and shall deceive many. And I pointed this out in Arndt and Gingrich where it says, "they shall come using my name." They did not come in the authority of, but they came using the name of Jesus. And I gave a dollar for Christmas for Christ in Mr. Lipe's name. I called his name, I even used his name, then he pointed out that I did not do it in his authority. He said not only did I not do it in his authority, I did not do it in his name. So, Jesus, since you did not authorize these false prophets to go, then they did not come in your name, so Jesus, you're a liar. That's his position. And you can look at the word of God, charity done, gifts

given, in the name of Jesus. The name is used. It would be impossible for the Lord to get the credit if you did not use the name. If I went out here to baptize somebody in the name of Jesus, but while I'm out there, I'm going to put tape over my mouth, I'm not going to say anything. And if somebody is watching me, and somebody else says how did he baptize these folks? I don't know, they baptized them in nothing. We're baptizing in Christ. If we're baptizing into Christ, then we must be baptizing with his name being introduced. With his name being spoken. Like Mr. Woods said in James 2:7 pronouncing his name. Like Mr. H. Leo Boles said, invoking his name in so doing. You are commanded to do everything, ladies and gentlemen, in the name of Jesus Christ. Now, this is going to show up. We have it on tape. It's going to be real interesting when this book is printed. They might try to stop the printing of this book.

Tonight, his affirmative has failed. He has not produced any scripture at all that says you don't have to say anything when you are baptized. Thank you.

**FIFTH NIGHT
(FRIDAY)**

**GENERAL QUESTION
OF UNITED
PENTECOSTAL CHURCH**

LEWIS' FIRST AFFIRMATIVE

GENERAL QUESTION OF UNITED PENTECOSTAL CHURCH (Friday Night)

Mr. Lipe, ladies and gentlemen in the audience tonight, I feel real good about coming to you once again to affirm a proposition that is in complete harmony with the word of God. I am in the affirmative tonight, it is my duty to define the proposition and before we define it, I would say we appreciate the opportunity to come together and share with you what we feel to be the truth of the word of God. We appreciate the fact that Mr. Lipe has joined with us in this debate. It is indeed rare that two men of opposite views would consent to meet in polemic platform to discuss their views. And I feel so much more as the coming of the Lord is approaching, that if people are ever going to get together, they're certainly going to have to get together on this side, because those that are not in harmony with the word of God certainly we do not expect to see them over there. If they do make it, I will be glad to see them, but I cannot base my hope on anything other than what the Bible teaches.

Now, to define my proposition: the "Scriptures" teach, that's the 66 books of the Bible, "teach" means to reveal, make known in part knowledge; as to doctrine to be taught in the New Testament church. "Fundamental doctrine," what I mean by fundamental doctrine is that which must be taught, it is not optional. "This organization," what I mean by this organization is the body of Christ. Now, ye are the body of Christ, I Corinthians 12:27 and members in particular, and all parts of this body working together regardless of the tag on the door of the church building. I Corinthians 12:13, by one spirit are we all baptized into the body.

It's been read to your attention three doctrines which

are the fundamental doctrine, repent, and be baptized in the name of Jesus Christ, and the baptism of the Holy Ghost. And these three doctrines that I would point out are fundamental, that we who are part of the New Testament church, the New Testament pattern should be contending for the faith that was once delivered unto the saints. Concerning the baptism in the name of Jesus Christ, which we settled that last night, Mr. Lipe and his brethren do not agree on baptism and what it really means to be baptized into the name of Jesus Christ. We will point out here tonight, concerning some of the differences that can be noted between he and his brethren. We will point out that even Mr. Campbell himself has made reference that the divine formula words is one of the essentials of Christian baptism. So he does not agree with the teaching of Mr. Campbell; I suppose that he'll ask me where did my church start, where did it originate? He and I both feel and teach that the New Testament church started in the second chapter of the book of Acts. The only thing different about it, he does not have anything as far as his teaching, as far as his practice that relates him to the day of Pentecost. What we preach, what we teach is directly related to the day of Pentecost. He said it's called "United Pentecostal Church," I suppose if we started on Halloween, we'd be called the "United Halloween Church." I want to show you something just for the record's sake, of the history of the church of Christ system of which Mr. Lipe is part of. The churches of Christ claim to have originated on the day of Pentecost in Jerusalem, 33 A. D. and to be identified with the New Testament church in doctrine, origin and practice. They believe that in the early centuries there was departure from the New Testament teaching to the extent that the identity of the churches as they were in the New Testament times became lost. Efforts were made to restore the doctrine and practices of those churches. But it was not until the early part of the nineteenth century that there accumulated in Great Britian and in the United States, later in what became known as the Restoration Movement. It's formost leaders

were Barton W. Stone, Thomas Campbell, Alexander Campbell, and Walter Scott. Alexander Campbell and his followers adopted a baptism by immersion in the year 1812. In the year 1813, they joined the Baptists and remained there until the year 1830. In the year 1832, under the leadership of Barton W. Stone, they formed the Disciples of Christ, or Christian church. The federal census show that the Disciples of Christ or Christian church was divided over the question of instrumental music and organized missionary efforts. And in the year, 1906, we have no record of the so-called church of Christ as it exists today prior to the year of 1906. We cannot help that they, this group does not publish a manual of their movement, but they cannot deny their history, *Encyclopedia Britannica*, Vol. 5, pages 686, 687, and also Vol. 4, page 714. So when he comes back up here and wants to know when my church started, it didn't become to be known as the United Pentecostal Church until 1944. If that would help him any, but the teaching that my brethren and myself contend for is the same teaching that he claims to contend for and that is New Testament Christianity based upon the inspired word of God.

I want to show you that the baptism we had; I'm sure he believes in repenting and he believes in baptizing, we settled that question last night. I want to show you tonight that in the fundamental doctrine that is to be taught, believed and practiced by New Testament Christians involves the baptism of the Holy Ghost. Now we would look at our Bibles, in the book of Joel, chapter 2 and verse 28, it was prophesied, "and it shall come to pass in the last days, saith God, I will pour out of my spirit upon all flesh." I'm going to pour it out upon all flesh. Now the term all flesh never means less than all mankind. And then, when John the Baptist came preaching in Luke 3:11, and also Mark 1:5-8, in your Bibles. I have nothing to bring to you tonight only what the word of God teaches. In Luke 3:11, we find that where John was preaching and the multitudes came to him, John saying to them all, "I indeed baptize you

with water, but one mightier than I cometh, the latches of whose shoes, I am not worthy to unloose. He shall baptize you with the Holy Ghost and fire." How many did John baptize? Well, that can be interesting. I want to show you according to Mark 1:5, "that went out unto him all the land of Judea, and they of Jerusalem and were all baptized of him in the river Jordan, confessing their sins." Verse 8, he says that "I indeed baptize you with water, but he shall baptize you with the Holy Ghost." Now, ladies and gentlemen, I submit to you tonight that the baptism of the Holy Ghost is for every believer and this promise we find in Luke 24:49, for Jesus told those that was following him concerning the promise, Luke 24:49, he said, "behold, I sent the promise of the Father upon you but tarry you in the city of Jerusalem until you be endued with power from on high." And then they went to Jerusalem, it's found in the book of Acts 1:4, "and being assembled together with them, commanded them that they should not depart from Jerusalem but wait for the promise of the Father which he said, ye have heard of me, for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."

Now, go to my chart number 62. I want to point out something interesting concerning the whole New Testament pattern, it's for believers today. And my opponents, brethren, teach thus, that the New Testament church or the New Testament pattern is for every creature. It's our only rule of faith. The New Testament and its pattern is the standard rule for our worship. Anything not part of this must be labeled as such and not vice versa.

All right, in my chart number 51, the New Testament Pattern. Now, you can take your Bible, now he said, Mr. Lewis sure has a lot of scripture. Well, that's my whole argument tonight, the scripture, what the scriptures teach. And that's what I signed my name to; to affirm what the scriptures teach. I did not sign my name to affirm what Mr. Lewis teaches but what the scriptures teach.

I want you to notice here in Acts 1:1, states that only

Jesus began to do and to teach. On the day of Pentecost, now this is all a result of the outpouring of the Spirit, upon the early church. Now, the Jews here on the day of Pentecost, received the power gifts, Acts 2:1-17. At Samaria, they received the power gifts. At Caesarea, the household of Cornelius received the power gifts, Acts 10:44-48. At Antioch, the church at Antioch, they had the power gifts, Acts 13:1-4. Psidia and Galatia, they had the power gifts, Acts 13:52 and Galatians 3:5. At Ephesus, they had the power gifts, Acts 19:1-6, Ephesians 1:13. Tyre and Caesarea had the power gifts, Acts 21:1-11. Thessalonica, they had the power gifts, this church had the prophets, Phillip had four daughters that prophesied. I don't know what they prophesied; according to him, if something is prophesied, it should be written down and we should have it today, but notice, ladies and gentlemen, there was a prediction. It was predicted there is a falling away in II Thessalonians 2:3. And no scripture teaches the cessation of gifts before the day of the Lord, before the perfect state of all things that would be ushered in by the return of Christ from heaven. Now, all the churches had the power gifts. That is, the New Testament churches that I can find in the Bible.

Now, Acts 2, I want you to notice something, when the day of Pentecost was fully come, he and I both agree that the church; the New Testament church began on the day of Pentecost. There's no question here. Only question is, he does not believe that what happened and the experience in the baptism of the Holy Ghost is for us today. But it was for the New Testament church.

"And they were all," verse 4, "were filled with the Holy Ghost and began to speak with tongues." I'm going to show you that the baptism of the Holy Ghost with the initial evidence that is included in my proposition, of speaking with other tongues. Now, the tongues, is not the Holy Ghost. It is evidence of the Holy Ghost. Anybody can talk in tongues. Mr. Warren came up to me last night talking in tongues, far as the language he was speaking, in German, it was another tongue, but it was not a divine utterance.

What I mean by other tongues, is the language that is spoken in other tongues, by divine inspiration, not what somebody had learned in another language, and is speaking it, but I'm talking about inspired utterance, coming from the presence of the almighty God. These at Pentecost, they began to speak with tongues as the Spirit gave them utterance. Now, ladies and gentlemen, "Peter standing up," in verse 14, "with the eleven, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day." Notice, this is that which was spoken by the prophet Joel, "and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh."

My chart number 64. You look at this chart, ladies and gentlemen, the New Testament pattern that started at Pentecost. I want to summarize this here and give you the New Testament pattern, here; what happened in New Testament times, Acts 2: they received the Holy Ghost, they spake with tongues, they were baptized in the name of Jesus Christ in Acts 2:38, and the promise was unto all flesh, Joel 2:28, and in Acts 2:39 said the promise is to you and to your children and to all that are afar off even as many as the Lord our God shall call. At Samaria, they were baptized unto the name of Jesus Christ and when Simon saw, then I quote from A. T. Robertson, *Word Pictures*, Vol. 3, page 107, on Acts 8:16-18, and he says that this participle here plainly shows that those who received the gift of the Holy Ghost spoke in tongues. They received that experience in Acts 10: we find that while Peter yet spake the word, Acts 10:44-48, while Peter yet spake the word, the Holy Ghost fell upon them which heard the word and of course, they began to speak in tongues and verse 46 says, and as the Spirit moved upon them, just like they did at Pentecost, just like they did in Acts 8, and they were commanded to be baptized in the name of Jesus Christ. At Ephesus, they were baptized into the name of Jesus Christ. They spake with tongues.

Now, one common element was involved here when they received the Holy Ghost, they spake with tongues. The New Testament church pattern was as we have showed you from the prophecy of Joel through the instructions of Christ and John and on the day of Pentecost, it was identified as the prophecy of Joel, and the Bible says, Acts 2:39, the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call. Every place in the Bible where it gives all the details of conversions where people were initially coming to Jesus Christ, it involved repentance, baptism in the name of Jesus Christ and the baptism of the Holy Ghost, speaking in other tongues as the Spirit would give utterance. And this is the New Testament faith; the faith according to Jude 3 that was once delivered not twice, it was once given back there, and nobody has a right to start something different. No, ladies and gentlemen, I'm contending tonight for the Bible plan. Let's return to the Bible. Let's throw away human creeds and ideas and opinions and philosophies of man, and let's go to the infallible word of God and let's lay aside our religious systems and let's believe God and contend for the things that are presented in God's holy word.

Now, there's the pattern. I want him to tell me when he got the Holy Ghost and what happened when he received the Holy Ghost. I know what happened when folks received the Holy Ghost in Bible times. I want him to tell us when he received the Holy Ghost and what the attending circumstances was. Did he receive a Holy Ghost that was different from the New Testament pattern? I'd like for him to tell us about that as he comes up here and attempts to reply to the clear teaching of the word of God that I have presented here tonight. I only have to offer you what the word of God plainly states and plainly says. Anything that is not part, that's not in harmony with the teaching of the word of God has to be labeled as a false position. Thank you ladies and gentlemen.

LIPE'S FIRST NEGATIVE

GENERAL QUESTION OF UNITED PENTECOSTAL CHURCH (Friday Night)

Mr. Lewis, gentlemen moderators, ladies and gentlemen. I am very happy to appear before you this evening to discuss the proposition which has been read. I am very happy to meet Mr. Lewis. We have had a very good discussion this week and as far as I have observed, he has tried to conduct himself as a gentleman and has tried to stick with the issue, and I appreciate him for that.

The first thing I want to do before I consider his speech item by item, passage by passage, and point by point, is to give some attention to the questions I submitted to Mr. Lewis. Let me have my questions to Mr. Lewis shown on the screen, please. Here are the questions I asked Mr. Lewis this evening and you can see that in the twenty minutes he had to answer them he did not get very much done on them. He did make some comments on an additional sheet which I have in my hand. But, I want you to note, friends, that he has absolutely made one of the **gross-est evasions** of any questions I think have ever been asked in any debate I have ever heard anything about, or read anything about. Mr. Lewis, I have asked a simple question.

Question number 1: "Every responsible adult is either a child of God or a child of the devil." You did not check either **true** or **false**. He did say (on his additional sheet) that every responsible adult must work out his own salvation. Sure, the Bible says in Philippians 2:12 to "work out your own salvation." But, the question is, "every responsible adult is either a child of God or a child of the devil." Now friends, I want you to be listening this evening to see if he says that a person is either a child of God or a child of the devil.

One of the laws of thought, the law of excluded

middle, teaches (to use one particular example regarding **things**) that everything is either a rock or it is not a rock. Mr. Lewis, you can understand that, and question number one is simple. The proposition, "Every responsible adult is either a child of God or a child of the devil" is either **true** or **false**. To illustrate this, let us look at chart H-9. Mr. Lewis, we want you to tell us tonight if a person is either a child of God or a child of the devil. The title of the chart H-9 is, "Child of the Devil or Child of God." Mr. Lewis, I have some statements for you to check either **true** or **false**. First, "Every adult is either a child of God or a child of the devil." Second, "Every adult who is not a child of God is a child of the devil." Now, I want to know what your answer is. Friends, you be listening to hear what he has to say about that.

Question number 2: (True or False). "One may be saved (receive remission of sins) before being baptized in the Holy Spirit." Note that he did not say either **true** or **false**. He did say (on his additional sheet), "Full salvation is to repent, be baptized, receive Holy Spirit." I want you to note that last evening he answered my question number 4 this way. "To be saved, one must **confess**, and **repent** to Jesus Christ." Thus, last evening he said the things one had to do to be saved were: 1) confess, and 2) repent. He left out **water baptism**. He left out **Holy Spirit baptism**, and he left out "**speaking in tongues**." Now, tonight he says in answer to my question that to have "full salvation" you must: 1) repent, 2) be baptized, and 3) receive the Holy Spirit. So tonight, he leaves out **confessing** the name of Christ. Mr. Lewis, we need to know what you really believe on this point about "full salvation."

Question number 3: "In regard to the receiving of the Holy Spirit" (check the boxes of all true statements). "One receives the Holy Spirit to become a son of God." "One receives the Holy Spirit because he is already a son of God." He answers (on his additional sheet) that to be saved, one must repent, be baptized and receive the Holy Spirit.

My friends, the truth of it is set out in my chart H-2. This refutes everything that he will have to say tonight about the necessity of receiving the Holy Spirit, i.e., Holy Spirit baptism. Mr. Lewis, in Galatians 3:26, 27, the Bible says, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Then in Galatians 4:6, it says that God sent the Holy Spirit to the Galatians **because** they were sons. "And **because** ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." So, we are baptized in water to **become** a son of God; but, **because** we are sons of God, God sends the Spirit. The only way one can receive the Spirit is by Holy Spirit baptism, according to Mr. Lewis. Therefore, he contradicts Galatians 4:6, and he contradicts himself when he holds that Holy Spirit baptism must come before becoming a son of God.

Question number 4: "In regard to the church of which you are a member, state the scripture which: 1) **explicitly** refers to the United Pentecostal church, or 2) **implicitly** refers to the United Pentecostal church." I knew he could not state the scripture, either **explicitly** or **implicitly**. But, I at least gave him a choice to supply a scripture for the "United Pentecostal church." He said it started on the day of Pentecost (Acts 2). The truth of the matter is, the words, "United Pentecostal church" are not even found in the word of God and he will search in vain to find them. You know it is not in there, and I know it is not in there. Even his proposition tonight says, "The basic and fundamental doctrine of this **organization** . . ." Mr. Lewis, where are the words "this **organization**" found in the Bible? You cannot find those words in the word of God. Thus, he has left the box blank and you know as well as I the reason he did. Because, it is not in the word of God.

Question number 5: "Check the boxes of all true statements." I have various boxes for him to check concerning miraculous gifts. Mr. Lewis said (on his additional sheet) "The body of Christ has all the gifts." Well, Mr.

Lewis, it is strange to me that you have claimed all week to have all the gifts, and you have claimed according to I Corinthians 1:6-8 to come behind in no gift, and we have not seen a single solitary gift yet. You have even said that the Lord confirms your word by "gifts," and we have not had any confirmation of his word whatsoever. Friends, he comes **only in word**. He does not come in **power**. In I Thessalonians 1:5, the Bible says that the apostle Paul came not in **word only**, but in **power**. All we have had from Mr. Lewis this week is his word. He gets up here and he **talks**, and he **talks**, and he **talks**, and he gives **excuse, excuse, excuse**, for the "signs" he cannot do. We know as well as he does that he cannot do a single solitary sign mentioned in the Bible.

Now, let us have charts 500 and 500-A, and then be ready for chart 300. Here are some things this debate has **accomplished**. I want to get this chart in because I want to show the way in which the United Pentecostal church has been exposed this week. First, this debate has exposed the United Pentecostal church for its **unscriptural** and unsubstantiated claim to possess the Holy Spirit baptism. We have shown clearly that there is no such thing as Holy Spirit baptism today. In order for one to have Holy Spirit baptism, one must receive it by Jesus Christ. We have shown that Jesus no longer administers Holy Spirit baptism.

We have exposed the United Pentecostal church for its unscriptural and unsubstantiated claim to possess the power to "speak in tongues." We have not had a demonstration of any "speaking in tongues." This is one of the signs he claims to be able to perform. And yet, we have not had any **demonstration**. Evidently, all demonstrations go on at his church building on Sunday morning, Sunday night, and Wednesday night. He does not give us any sign to confirm his word.

We have exposed the United Pentecostal church regarding the "signs following" of Mark 16:17-20. Friends, note this. He claims to possess every one of the "signs following," and he cannot do a single solitary one of them, and he will not because he **cannot**.

Second, we have exposed the United Pentecostal church for its **infidelity** in regard to the Godhead. Jesus said in John 8:16, "I am not alone," and yet, Mr. Lewis says that he is alone. Mr. Lewis says that Jesus is the Father, Jesus is the Son, and Jesus is the Holy Spirit. Therefore, he says that Jesus is all of the Godhead; and hence, he calls Jesus a **liar**.

Third, we have exposed the United Pentecostal church for **blasphemy** in implying that God lies by confirming false doctrine. Now keep in mind, my friends, that Mr. Lewis teaches that God is confirming the word of the Assembly of God preachers, and the Assembly of God members. Now the Assemblies of God teach that there are **three** in the Godhead. Yet, Mr. Lewis says that God is both confirming **their** word and confirming **his** word. Therefore, he has God confirming one doctrine which teaches that there are **three** in the Godhead, and he has God confirming another doctrine which is teaching **one** in the Godhead. Therefore, he has God confirming **contradictory** doctrine which is to say in effect that God is a **liar**.

Fourth, we have exposed the United Pentecostal church for its invention of and binding of mere **human law** in the matter of their alleged baptismal "formula." We pointed out last night that there was no scripture in the word of God whatsoever for any "formula" idea. No scripture was ever given. I gave him a chart in which a box was provided for him to put the "formula" in. You never did see the formula. You never did see the passage in which he gets his formula idea. It is a mere invention of his own human **mind**.

Fifth, we have exposed the United Pentecostal church for its **inability** to produce any more evidence for its claim of miraculous power than can those who contradict doctrines of the United Pentecostal church. Mr. Lewis, the Assemblies of God, the Mormons, the Church of God, the Pentecostal Holiness, all have as good evidence as you do and it is merely their word.

Sixth, we have exposed the United Pentecostal

church for its doctrine implying a **logical contradiction**, and is therefore false. Now, these symbols are just a brief way for me to explain this point. P stands for Mr. Lewis' doctrine. The sign which looks like a horseshoe simply means "implies." Mr. Lewis' doctrine implies Q, i.e., one doctrine, one of which is his doctrine that there is one in the Godhead. But, his doctrine also implies not-Q, that there are three in the Godhead. Because, he believes that God confirms the word of the Assemblies of God. Now, Mr. Lewis, you listen to that. You better listen to it because I want you to deal with this. His doctrine implies contradictory doctrines. Now, any doctrine which implies two contradictory doctrines is itself **false**.

Seventh, we have exposed the United Pentecostal church for its doctrine implying a false doctrine, and is therefore false. Mr. Lewis' doctrine (P) implies Q (false doctrine). The false doctrine he teaches is that there is only one in the Godhead. Since Mr. Lewis' doctrine implies false doctrine, then Mr. Lewis' doctrine itself is false. So, that is what we have accomplished in this debate, and I am sure we will expose many other **absurdities** he will come up with this evening.

Now I call your attention to chart 300. ". . . this **organization** . . ." Friends, I want you to be listening. I want you to be listening tonight for the scripture which says ". . . this **organization** . . ." I want you to be listening for it. This debate will close and he will never find the words ". . . this **organization** . . ." in the Bible.

First, the United Pentecostal church is wrong because of its **date** of beginning. He would seek to deceive you by having you think that the United Pentecostal church started on the day of Pentecost. Mr. Lewis, that is nothing but a misrepresentation of your own manual. There is a statement in the *United Pentecostal Church Manual* which says if you do not subscribe to the articles of faith in the Manual, that you will be brought before the District Board, and they shall decide upon the penalty to be inflicted (page 46, 1976 ed.). My friends, I tell you this evening that he

does not subscribe to this manual. I do not know what his penalty will be. I do not know what his District Board is all about and all that sort of thing, but he has violated the teachings of his own manual. The date of the beginning is **1944**. Listen to this. "During the early half of this century various groups were organized. Among them two of the major bodies known as The Pentecostal Assemblies of Jesus Christ, Inc., and The Pentecostal Church, Inc., became so closely associated in doctrine and fellowship that in 1944 steps were taken to **unite** (that is where they get their word "united," D.L.L.) the two bodies into one organization known as the United Pentecostal Church." (Foreword, 1976 ed.). That is where the United Pentecostal church got its beginning in 1944 when they developed the name "United Pentecostal Church."

Second, the United Pentecostal church is wrong in its **name** — "United Pentecostal Church." Where is it in the Bible? You cannot find it in the Bible. You will never find the words "United Pentecostal church" in the Bible. What need I say more about it? You **cannot** find it in the word of God.

Third, it is wrong in its terms of **membership**. Mr. Lewis would have you to believe that in order for you to be saved you must be baptized in water while the administrator is saying some **magical formula** over you. Further, he would have you to believe that to be saved you must have Holy Spirit baptism. But, I have already shown you this week that there is no such thing as Holy Spirit baptism today, and that a person becomes a child of God when he is baptized in water. And then, **because** he is a son of God, according to Galatians 4:6, God sends the Spirit and gives the Spirit to him, **because** one is a son — **not to make him a son**.

Fourth, the United Pentecostal church is wrong in its **worship**. Pentecostals do things which are **not authorized** by the New Testament, e.g., instrumental music. Mr. Lewis, the Bible teaches in Ephesians 5:19, and Colossians 3:16, that we are to **sing**. We are to make melody in our heart

unto the Lord. We are to teach and admonish one another. You will not find a single solitary scripture in the New Testament which teaches we are authorized to use instrumental music in worship service. And yet, friends, that is what he claims in his church today, and for that reason he is not in the Lord's church.

Fifth, they are wrong in **organization**. The United Pentecostal church manual has all kinds of things I could mention to you. It talks about the "General Superintendent," the "Assistant General Superintendent," "the District Board," and there are any number of other things I could bring up. I want to know where the Bible talks about "General Superintendents," I want to know where the Bible talks about "District Boards," and receiving a license to be a minister. I want to know where the Bible talks about all these man-made ideas and man-made formulas. The Bible does not have a single thing to say about these matters.

Sixth, the United Pentecostal church is wrong in their **claims** of Holy Spirit baptism, and "tongues" and "signs following." I have shown conclusively that there is no such thing as Holy Spirit baptism today. There is no such thing as "tongues" today because the Bible teaches that signs have ceased. There is no such thing as "signs following" in Mark 16:17-20.

Seventh, they are wrong in holding that God **lies** by confirming false doctrine. We brought that out earlier because this man teaches — and I want you to mark this down — that God confirms **his** doctrine, and he teaches that God confirms the doctrine of the Assemblies of God. Therefore, he has God confirming **two contradictory** doctrines. Therefore, he has God lying.

Eighth, the United Pentecostal church is false because they hold that Jesus **lied** and deceived the people in regard to the Godhead. Jesus said, "I am not alone." Mr. Lewis says that Jesus is alone.

Ninth, they are wrong in upholding **denominationalism** and the Bible does not teach denominationalism.

Tenth, they are wrong in upholding a **human creed**. Do you see this book right here? (referring to the U. P. C. Manual). This is what unites them. This is what unites them. That is the reason they are called the "United Pentecostal Church."

Now, I want to look at Mr. Lewis' speech. The first thing he did was talk about his proposition. He said that it was in complete harmony with the Scripture. Well, that is **false** to the core. I have already shown you that part of his proposition says, the "fundamental doctrine of this **organization**." He has yet to find the expression, "this **organization**."

Next, he said people who did not tell the truth will not be "over there." That is certainly the truth. And, as long as he continues to preach the **false doctrine** he has preached this week, he will not be "over there" himself.

Then he started defining his terms. He talked about "fundamental doctrine." Believing the "fundamental doctrine" of his organization is not an **optional** matter. You **must** believe it to go to heaven, according to Mr. Lewis.

Next he talked about the origin of his church. I have already shown that it started in 1944. It never had its beginning prior to that time.

Then he said all parts of the body of Christ work together, regardless of the "tag" that one might hang over the door. Well, I suppose, according to him, the name of the church does not matter. The name is **not** important to him.

And then, he said to be saved, one must repent, be baptized in water and receive Holy Spirit baptism. He omitted that one must **confess**; yet, the Bible teaches in Romans 10:9, 10 that one must confess. I am at a loss to know what this man really believes one must do to be saved.

Next, he spoke about there being differences among the churches of Christ. Well, Mr. Lewis, you will be struggling in vain tonight talking about that. I know there are differences among us. But, we do not claim to be **miraculously** guided by the Holy Spirit. We do not claim to be Holy Spirit baptized men who are miraculously guided by

the Spirit. You are the one who claims to be guided by the Holy Spirit. Now, the early apostles and the early Christians who had the Holy Spirit were not in disagreement as far as their **doctrine** was concerned. Now, there are a number of things that they did in **practice**, but as far as their **doctrine** is concerned, they did not disagree.

Then he talked about Alexander Campbell a lot. I do not know why he keeps bringing that man's name up. Alexander Campbell was a mere human being and I told you that the church was established on the first day of Pentecost following the resurrection of Christ from the dead. The church was purchased with blood of the Lord Jesus Christ (Acts 20:28).

Next, he goes to the *Encyclopedia Britannica* and talks about the origin of the church of Christ. Did you notice what he did, friends? I did. He goes to his men again. I suppose before this night is over, he will be bringing up his **scholars** again. Mr. Lewis, I want to talk a little bit about **scholarship**, tonight. I do not have time right now, but I am going to talk about it. You can rest assured, about that, because he insinuated last night that I rejected all **scholarship**. Now, that is **false** to the core and it is misrepresenting me. Mr. Lewis, if you want to start lining up men, the *Encyclopedia Americana* says that the church of Christ started in Acts 2. If you want to go to men, go to the *Encyclopedia Americana* and you will find what a man said about the origin of the church of Christ.

Let us look at chart H-200. Only a child of God, a member of the church of Christ, can result when the word of God is planted in his heart. If there was no church existing today and the seed which is the word of God (Luke 8:11) was planted in a human heart, it would bring forth a Christian and that is all it would bring forth. The only thing which grows from the seed (the word of God) is Christians. Anything Mr. Lewis would say to the contrary is **subterfuge**.

And then, he brought up Joel 2:28 and talked about "all flesh." Let us have on the screen chart M-5. Note what

Mr. Lewis said, "The term 'all flesh' **never means less than all mankind.**" Mr. Lewis, I want you to deal with this when you get up here. Under this statement are various groups of people. Does "all flesh" include **homosexuals**? Does it include **vile** people? Does it include people who have gone after the **lust** of the flesh? Deal with that chart when you come up here. Thank you very much.

LEWIS' SECOND AFFIRMATIVE

GENERAL QUESTION OF UNITED PENTECOSTAL CHURCH (Friday Night)

Mr. Lipe, ladies and gentlemen of this audience, it's good to be back before you to declare the word of God. What you have just heard is a professional dodge in dodging the issues that have been presented here before you concerning the Holy Ghost. I suppose you noticed how well and how ably he handled all of my charts, and my affirmative material here tonight. He referred to the term all flesh, talking about homosexuals, he knows that the salvation is conditional. God has poured out his spirit, that is true, but salvation is conditional. You must repent, and Mr. Lipe, when a person repents, that's when he is confessing; at repentance. And I think you need to understand that.

Did he make any reference to John promising the Holy Spirit baptism to all of those that he baptized? In Mark 1:5-8 where all of Jerusalem, and all the regions round about came to John to be baptized of water, and he said there's one coming after me that's going to baptize you with the Holy Ghost and fire. Did he deal with that? He didn't touch top, side, or bottom of it. See, ladies and gentlemen, what he believes is that only twelve of those at Pentecost received the baptism of the Holy Ghost. Only twelve that received the baptism of the Holy Ghost on the day of Pentecost. So, according to his position, of only twelve, John actually lied to all of those except twelve. This is something I'd like you to take note of. John was preaching and baptizing about a year or so before Jesus ever chose his disciples. John did not even know who was going to be the disciples of the Lord. And every one that John baptized had the promise of spirit baptism; according to my friend's position here tonight, John lied to every one

of them except twelve. And of all the prophets, there was none greater than John. He's got to come out here and straighten that up tonight or he's made a liar out of John, and out of the prophets, there were none greater than John and if John lied, he would be in hell. All liars are going to have their part in the lake of fire. I'd like for him to talk about these things.

He said Mr. Lewis talks, talks, talks; he's got scripture, and he talks. Well, that's what I'm here for. I signed my name to a proposition that says the scriptures teach, and I'm presenting you what the scriptures teach. All he's doing is trying to present an argument. He's got an argument and he's got P's and Q's and that's all he has. He has no scripture to defend his position.

In my chart number 12, I want to get this before you. Let you know that my friend, Mr. Lipe, here certainly is not in agreement with Mr. Campbell. He says Mr. Campbell, according to his position, is in the same boat that I'm in; you see down at the bottom of the chart, Mr. Campbell says the divine formula of words is one of the essentials of Christian baptism. Mr. Campbell says that "into" and not "in" should be a part of it. I'd like for Mr. Lipe to answer, he said he exposed the United Pentecostal church on the position that I'm holding, that he has exposed us. Maybe, I'd like for him to expose Mr. Campbell. Notice, Campbell said, "How come it to pass that once and only once did he command nations should be immersed into the name of the Father, Son and Holy Spirit and though we read of no person being immersed in that way. How come it to pass that all sects use these words without a scruple . . . is one commandment unsupported by a single precedent sufficient to justify this practice?" Campbell said, "I cannot upon any principle, than that tryant custom that gives no account for his doings has as so decreed." I do not know whether Mr. Campbell actually answered his own argument, I said there is a formula, and that formula includes the name of Jesus Christ. Mr. Campbell says the divine formula of words is one of the essentials of Christian baptism, so Mr. Lipe

places me in hell along with Mr. Campbell; Mr. Woods said the name has to be pronounced, must be pronounced in baptism; He places Mr. Guy N. Woods in hell. H. Leo Boles says the name must be invoked; it's invoked in baptism; he placed him in hell, and he places everybody in hell but him. The world's greatest authorities are represented here in the form of Mr. Lipe according to the position that he has taken. Now, he didn't really deal with my affirmative tonight. About the only thing that I have to do is sing and make an altar call, for he hasn't dealt with my affirmative.

I'm going to deal with the questions here. "Do you teach that there are no divisions in the churches of Christ today?" I Corinthians 1:10 makes it clear that there were divisions in the church of Christ in the first century. They did not have a human creed which demands, and I can't make out the next word there, as the UPC or United Pentecostal church does. He said he admits that there are divisions in the churches of Christ, and that is the reason why according to Ephesians 4 that we need the miraculous power of God to bring us into the unity. Till we all come to the unity of the faith.

I want to show you something here tonight in my chart number 68. Now, look at this. He had a diagram up there of the church; of the infant church, and let's look at this diagram. Since he made one, I'm going to accommodate him and give him a chart concerning the infant church and the mature church. Now, the early church, he would admit that had miracles, they had healings, they had tongues, they had apostles, they had prophets. He admits, but division existed in the church so the apostle Paul let them know that they should grow up. They should put away those divisions and the mature church would be to, put away those divisions; would be that members working together in love with the gifts of the spirit. That is the mature church.

Now, Mr. Lipe's church, the infant church; he admits, had the gifts of the spirit, they had apostles, they had prophets, they had signs, they had wonders, they had the

moving, the miraculous and he said that's the infant church. Then, when the church came mature, it lost its gifts. It lost its power. That was a characteristic of the baby church, of the infant church. The only thing that he has left, in his church, is divisions. The church, according to Mr. Lipe, when it came mature, it lost its power. Now, the infant church, signs, wonders, miracles and he said that's baby stuff and when the church grew up, it put away the baby things, put away the baby talk, and the only thing that he has left and he admits it, that they have division. They have division.'

He wanted a chart with a scripture in it where you baptize in Jesus' name. All right, this chart number 13, will you place my chart number 13 on here and let's take a look at the scripture. All right, now there's a box for Mr. Lewis' scripture, where you're to speak the name of Jesus Christ in baptism. We have another box over here where Mr. Lipe can place a scripture for silent baptism, so I want you to keep watching, watching, watching, watching, and see how many scriptures he places in that box. Well, he wanted that and I thought I'd accommodate him for that, since we're having such a nice discussion and want to get as much before you as we possibly can.

I want you to turn to Ephesians 4:11, and he gave some apostles and some prophets, and some evangelists, and some pastors and some teachers for the perfecting of the saints, for the perfecting of the saints, for the work of the ministry for the edifying of the body of Christ, he seems to think that the body of Christ is not an organization. That it does not work together. An organization is a system that works together in unity. And the body of Jesus Christ of which Christ is the head; I'm not referring to a human creed, or a human organization such as the system that Mr. Lipe belongs to or the United Pentecostal church. I'm talking about the body of Christ; the body of Christ; all of those who have repented of their sins, been baptized into the name of Jesus Christ, and filled with the Holy Ghost, regardless of the tag they have over their door. Mr.

Lipe thinks you are supposed to have the name called over the church building. That's his position, that you have to put it on the church building. The church building is not the church. The church is the people. The name is to be called and pronounced over the church, those that are in the church, those that are being baptized into the church.

Then the apostle said, here till we, now, notice verse 13; "till we all come in unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure or statue of fullness of Christ." His mature church has divisions according to his position. But when Paul was talking about maturity, in the church, he was; saying we're to put away the things of infancy like jealousy, malice, bickering, envying and strife that was characteristic of the Corinthian church. Paul said why don't you put all these things away? When I was a child, he said, I acted like a child. When I came a man, I put away childish things. Now, he wasn't talking about putting away the gifts of the spirit. Paul said he put away childish things and then in chapter 14 of I Corinthians, and verse 18, after he grew up, after he had matured, he said I thank God that I speak in tongues more than you all. Ephesians 4:13, "till we all," notice that, "till we all;" we, the people. The unity here, as expressed, is in respect to people. And he admits there are divisions in the churches of Christ. Some thirty or so different fellowship groups, each thinking the other is not the church. When I see a United Pentecostal church sign, I know what that church believes. When I see a sign that says church of Christ, they have charismatic churches of Christ, they talk in tongues, and then they have others that worship other ways. I don't know what to accept. I do not know what they believe when I see a sign that says church of Christ. They may be tongue-talkers; they may be non tongue-talkers. They may stand when they take communion, they may sit when they take communion. They all may drink out of the same cup or they may have separate cups. I don't know what they believe. But ladies and gentlemen, you see a sign that says United Pentecostal

church, you can rest assured that that church believes in the essential plan of salvation which is repentance, baptism in the name of Jesus Christ, and the baptism of the Holy Ghost. That's not about right. That is right.

Then he says something about in Galatians where it says "because ye are sons." The meaning of this passage is you are his son because he sent his spirit. Then he said Mr. Lewis, says he had all the gifts. I did not say I had all the gifts. That's misrepresentation.

Then he wants a demonstration, and then in the very agreement that we agreed on, he says there would be no demonstration, then he gets up here and wants me to violate it. I agreed to conduct myself in harmony with the proposition that we have signed and agreed upon.

Ladies and gentlemen. He says where does it say United Pentecostal church in the Bible. Where's it at in the Bible? The doctrine that you believe and preach will determine whether you're in the Bible or not; it's not according to the sign on the door, ladies and gentlemen, it's according to the doctrine that is taught and believed on the inside. I'd like for him to bring me a scripture here tonight that says Macon Road church of Christ. He's the preacher there. Or he can bring me a scripture that says church of Christ in the singular. "Church of Christ," I'd like to see that verse in the Bible. It speaks about the churches of Christ salute you, then it goes on to say to greet one another with the Holy kiss. Do you folks practice this? Maybe he can answer that. We don't practice that.

Now, I want to show you something here in the next moment in my chart number 61. He says, Mr. Lewis quotes the authorities and here, this is the scripture verses: I Corinthians 3:9; II Corinthians 6:16; Ephesians 2:20, 21; speaks about ye are of God's building. Ye are the temple of God, in whom all the buildings fitly framed together groweth into a holy temple in the Lord. And I simply point this out ladies and gentlemen, to let you know the body of Christ will not be fully complete until the last baptized member is baptized into it. Ye are the body of

Christ and members in particular by one spirit are ye baptized into the body. So the church, the foundation was laid, yes. We have the foundation, that was laid, and no other foundation can be laid and that's what I'm trying to tell you; but Paul said take heed how ye build thereon. Notice, Thayer, page 440. He says that both a Christian church and individual Christian are liken to a building or temple, the erection of which will not be completely finished till the return of Christ from heaven. And those by action, instruction, exhortation, and comfort help others live a correspondent life are regarded as taking part in the erection of that building. What is it? That is doing away with the immaturity that a lot of people have.

Everybody cannot conduct themselves in a mature way, and I appreciate the gentlemanly way of Mr. Lipe, in the discussion. That's characteristic of maturity. Some ministers could not stand in polemic platform without blowing the top off their head, they'd get so mad. But, we are able to come together and that indicates maturity.

But we need to put away envy and strife and help one another to edify the body of Christ. The body that is built up in love, preaching the truth in love; not preaching the truth out of hate, but in love, and the church will not completely be finished until the last baptized member enters into it. They're building a new addition here onto the school and it will not be completely finished until they put the last nail on the last shingle in the roof and then it will be completed. And the body of Christ will not be completed until the last baptized member enters into it and then the trump of God shall sound and then the dead in Christ shall rise first, and we shall be caught up together to meet the Lord in the air. I only present to you something that's based upon the word of God. Mr. Lipe has tried to refute the sound doctrine that I stand for, and we all will give an account of the things that we have heard and may we search the scriptures daily to see whether these things would be true or not. Thank you.

LIPE'S SECOND NEGATIVE

GENERAL QUESTION OF UNITED PENTECOSTAL CHURCH (Friday Night)

Mr. Lewis, gentlemen moderators, ladies and gentlemen. I am very happy to appear before you again in this second negative. I want to take up Mr. Lewis' speech exactly at the point I left off. He complained about me not looking at his charts. I did not get to cover all of his speech but I will do so at this time. The next point I have in my notes which he introduced was Joel 2:28 in which he talked about the Spirit being poured forth on "all flesh." I gave him a chart to check some boxes concerning the Spirit being poured forth on "all flesh" and what did he have to say about it? Not a single solitary thing. He says that the expression "all flesh" never means **less than all mankind**. Now, Mr. Lewis, some human flesh includes some people who have changed the truth of God into a lie and worshipped and served the creature instead of the creator and such people include homosexuals and people who have reprobate minds, etc. Now, are you saying that the Holy Spirit is going to be poured forth on people like that?

Let us have chart M-5-A. And you deal with this when you come back to speak. On this chart are various classes of people – haters of God, the fearful, unbelieving, abominable, murderers, whoremongers, sorcerers, idolators, and all liars. Are you saying that the Spirit is to be poured forth on that flesh, too? That is human flesh, and you say "all flesh" never means less than all mankind.

Next, he talked about Mark 1:8; Matthew 3; and some other passages which talk about the baptism of John. Mr. Lewis, John was talking to a mixed audience in Matthew 3. The word "you" in Matthew 3 is an **indefinite pronoun**. There were many people John baptized, but there were many people John did not baptize. Would you have us

to believe now that John baptized **all** the people of his day? Why, of course not. There were many people who were Friends, I want you to note what is taught in Matthew 3:11. John talks about Jesus being the administrator of Holy Spirit baptism. It was Jesus who was the administrator of Holy Spirit baptism and it was the apostles who were able to impart miraculous gifts by means of the laying on of hands. Matthew 3:12 says, "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." There are **two** groups of people under consideration. There were some who were going to be baptized with the Holy Spirit, and there were some who were going to be baptized with fire which will be at the end of time.

In Luke 24:49, Jesus said, "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." In Acts 1 we see that the Bible says in verse 2, "Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostle" Now, that passage says that the Lord had given commands to the apostles. Continuing at Acts 1:3 we note, "To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, (the **apostles**) commanded them that they should not depart from Jerusalem, but wait for the **promise** . . ." What promise? The promise of the **Holy Spirit**. To whom? To the **apostles**. And then Jesus quotes John in Acts 1:5. "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Who? The **apostles**. Mr. Lewis, the **promise** was unto the **apostles** and what I have given teaches it conclusively.

In Acts 1:26, the Bible says, "And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven **apostles**." And then in Acts 2 beginning with verse 1, the Bible teaches that the Spirit was

poured forth on the apostles. The nearest antecedent of the word "they" in Acts 2:1 is the word "apostles." The apostles are the only people who received the baptism of the Holy Spirit at that time, and that deals with everything that he has had to say about it.

Now, let's have Mr. Lewis' chart 62. This is the next chart he introduced. In this chart Mr. Lewis talks about the New Testament pattern. Did you notice I Corinthians 12:28 on this chart? "Miraculous gifts set in the church." I know I have said for three nights that the same passage teaches there were apostles in the church. Now, if Mr. Lewis is going to go to I Corinthians 12:28 to try to prove that miraculous gifts are in the church today, then he also must believe that there are apostles in the church today. Now, he does not believe that there are apostles in the church today. ("I do, too" -- Mr. Lewis speaking from his seat). You do believe there are apostles in the church today? Well, I guess he has joined the Mormons, now. Friends, have you noted that for the last two nights I have said that he does not believe in apostles today and he never denied it one time. He never denied it one time. Mr. Lewis, I am at a loss as to what to think.

The next chart Mr. Lewis introduced was chart 51. I believe this one was "The New Testament Pattern", too. And then he said, "Well, Mr. Lipe says that Mr. Lewis just has scripture." Well, he has a lot of scripture on the chart. There is no doubt about that. I would not deny those scriptures at all. The scripture does talk about the Spirit being poured forth on the day of Pentecost. I would like for him, however, to find me the words "power gift." Where is "power gift?" You will not find the expression "power gift" in the Bible. Let me have my chart on the "sharp contrast" at this point (chart 800). I want to just show you the difference in Mr. Lewis and me. Mr. Lewis has a mere invention of human ideas and language. He talks about "full salvation", "partial salvation", "perfect state of all things", "phases of the Godhead", "praying through", "audibly invoke the name of Christ", "United Pentecostal

Church", "District Board", "General Superintendent", etc. But friends, I use the language of the Bible – "child of God", "child of the devil", "churches of Christ", "both the Father and the Son", "God and Father of our Lord Jesus Christ", and many other things which could be given. Yet, Mr. Lewis himself said on September 7, 1976, "Let's quit using terms that are altogether unscriptural and unsupported by the word of God" (KSUD). You will not find a single solitary one of these expressions on this chart in the word of God. Mr. Lewis, do something with that, please.

And then he talked about the "power gifts" on his chart 51. Mr. Lewis, the Bible teaches clearly in Acts chapter 2 that the Holy Spirit was poured forth on the **apostles**. I just demonstrated that clearly. Then the Bible teaches that it was the apostles who had the ability to impart miraculous gifts. Let me have my chart M-20. This replies to everything he has had to say about who received the Holy Spirit. On this chart is a diagram with the words "Holy Spirit" in the top circle. The title of the chart is, "The Means of Obtaining Miraculous Gifts Has Ceased." The apostles and Cornelius received the Holy Spirit by means of Holy Spirit baptism. But, the apostles had the ability to lay on hands. They had the ability to give miraculous gifts by means of their hands to various men. Since there is no Holy Spirit baptism today (only one baptism in water) and no apostles today, then miraculous gifts have ceased. And that is the truth of it.

Give me chart M-22. Now, Mr. Lewis, I want you to look at these charts. "The Baptism of the Holy Spirit." It was prophesied and promised. The administrator of it was Christ. The recipients of it were the apostles and Cornelius. The purpose of it was to inspire and qualify the apostles as the ambassadors of Christ to prove that the Gentiles were the recipients of the gospel. It was miraculous in its nature. But, it ceased by A. D. 62. Why? Because at that time, Paul said there is one baptism. Not two baptisms. This man teaches that there are two baptisms – water baptism and Holy Spirit baptism.

Now, let us have M-23. "How Many Baptisms Today?" There were two baptisms at Pentecost in A. D. 33. The apostles received Holy Spirit baptism, and Peter commanded the people to be baptized in water. There were two baptisms at Caesarea in A. D. 41. Cornelius received the baptism of the Holy Spirit, and then Peter commanded Cornelius and his household to be baptized in water. But, in A. D. 62 there was **one** baptism. And that is the truth of it.

Now, give me chart M-24. I also want this audience to see the chart with the "big one" on it — chart M-130. "What is the One Baptism?" Holy Spirit baptism was a promise. It was administered by Christ. It was not for the remission of sins. It was not into the name of the Father, Son and Holy Spirit. It was not for all people, and ceased by A. D. 62. But water baptism is a command. Mr. Lewis where is the passage which teaches I am commanded to be baptized in the Holy Spirit? Water baptism was administered by men, for the remission of sins, into the name of the Father, Son, and Holy Spirit, for all men, and it is to continue until the end of the world.

Mr. Lewis rejects the Holy word of God, friends. The Bible says, "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, **one baptism**, one God and Father of all who is above all, and through all, and in you all" (Ephesians 4:4-6). On chart M-130 you can see this "big one." On Monday night, Mr. Lewis got **one** out of **three** — God, the Lord, and the Spirit (concerning the Godhead question). And now, he comes up here and tells us that he gets **two** out of **one** (concerning the baptism question). So, I am at a loss as to what to think. He gets one out of three and two out of one. It is no wonder if a man is going to get one out of three and two out of one that he teaches **false doctrine** like he does.

Now, let us have chart M-25. "Laying on the Apostles' Hands." Now friends, do not let Mr. Lewis deceive you. This answers everything he has had to say on Holy

Spirit baptism. The apostles were the only ones who could impart miraculous gifts of the Spirit by the laying on of hands. It was given only to a few – to the seven in Acts 6, to the Samaritans, to the twelve disciples in Acts 19, and to Timothy by Paul. The **purpose** of it was to confirm the truth. There is no record that anyone other than the apostles performed miracles before the apostles laid hands on them.

Now let us have chart M-26. Here is the conclusion of this point. I have set out a **basic argument** here; viz., “if the means of obtaining miraculous gifts has ceased, then the gifts themselves have ceased.” This is the case because the means has ceased. The argument is **valid**, the conclusion follows from the premises, and the **premises** are **true**. And, that is the truth of it. That answers everything he has had to say about Holy Spirit baptism and his reference to so-called “power gifts.”

Mr. Lewis, you answered my question number 5 as follows: “The body of Christ has all the gifts.” Now, did I understand you to say that the body of Christ (the church today) does not have all the gifts? (Mr. Lewis answers – “They have them. The body of Christ does have all the gifts”). They do have all the gifts? I wanted to make sure that you did not say anything differently on that. He has said that the body of Christ has **all** the gifts. Now, look with me at I Corinthians 12:29, 30. Note what I asked Mr. Lewis on question number 5. “Check the boxes of all true statements.”: “All members of the United Pentecostal church are apostles, prophets, teachers, workers of miracles, have the gift of healing, speaking in tongues, have the gift of interpretations.”

Listen to what Paul said in I Corinthians 12:29, 30. “Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?” What is Paul’s obvious answer? “No.” The answer to all these questions is “no.” Not everybody is an apostle. Not everybody is an evangelist. And, not everybody “speaks in tongues.” And

yet, I Corinthians 12:13 teaches that all of the Corinthians had been baptized into Christ. Now, given Mr. Lewis' doctrine, if they had been baptized into Christ, they would "speak in tongues." Yet, Paul says in this verse that not everybody "speaks in tongues." Therefore, Mr. Lewis rejects the word of God.

Mr. Lewis next introduced chart 64. He talks about these people "speaking in tongues" here. Well, on Pentecost, the Bible does say that they "spoke in tongues" and then you can see what he had to say here. I just showed you conclusively friends by my "means argument" that it was the apostles who had the ability to impart miraculous gifts by means of laying on of hands. But, we do not have any apostles today. Now, Mr. Lewis, you said tonight you believed in apostles today. I want to know their names, and I want to know their addresses. Friends, you be listening in this next speech, to hear if he will tell us what the names of the apostles are. For two nights when I have said he denies there are apostles in the church today, he has not denied it. He has not denied it. But tonight, he speaks from his seat and says that he does believe in apostles in the church today. Now, Mr. Lewis, we want to know who they are. We want to know who they are.

Then he introduced chart 12. I am looking at everything he had to introduce. He talks about Mr. Campbell again. I want to know, what are you going to try to prove by Mr. Campbell? I do not care what Mr. Campbell had to say insofar as what the word of God teaches. I certainly have respect for him as I do any man; but, we are interested here in what the Scriptures have to say. The problem with Mr. Lewis is that he is so "wrapped up" with human opinions and human ideas, and human laws, that he keeps going to men like this to try to support his ideas. Mr. Lewis, you will not prove anything this way.

Now let's have his chart 13 which was on the formula question. Be ready for my charts F-180, F-180-A, and F-180-B. He talks about the formula here, and says, "Mr. Lipe - scriptures for silent baptism - keep watching,

watching, and watching." All right, you just keep watching. In Acts 2:38; Acts 8:16; Acts 10:48; and Acts 19:5, we have the four passages which mention baptism in connection with the name of Christ. But, he will struggle against an impossibility to prove that those passages teach that you say anything. Those passages tell what to **do**. In Acts 2:37, the Bible says, "Men and brethren, what shall we **do**?" Not, "what are you going to **say** over us as you put us under the water?" Those passages teach what to **do** and not what to **say**.

Now, give me chart F-180 in answer to what he has had to say about this formula idea. In Acts 22:16, the Bible says, "And now, why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord." In Romans 10:13, 14 it is said, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" I want you to note in that passage that there is preaching, hearing, believing, calling, and salvation. In Mark 16:16, the Bible says, "He that believeth and is baptized shall be saved." What is before baptism? **Believing**. What is after baptism? **Salvation**. Note that the "calling on the name of the Lord" is the same things as the "being baptized" in Mark 16:16. One calls on the name of Christ for remission of sins by obeying him in baptism. Acts 22:16 shows that in being baptized, one calls on the name of Christ to have his sins washed away.

Note chart F-190 - "What to do or What to Say?" Acts 2:38 tells the lost man what to **do**. Acts 8:16 tells what the lost men **did**. Acts 10:48 tells the lost man what to **do**. And Acts 19:5 tells what men **did**. Mr. Lewis, we still want the scripture which tells the administrator what to **say**. I want to know what that scripture is. We want to know. You owe it to this audience since you have argued for two nights now that we **must say** something when we baptize people. We want to know that scripture. Where is

it that we **must** say anything.

On chart F-180-A you see, "Some uses of *epikaleō*." In Acts 25:11, Paul said, "I appeal unto Caesar." No formula recited. The word "appeal" is from the same word which translated "calling" in Acts 22:16. Acts 2:21 – Who does the calling? "Whosoever shall call on the name of the Lord shall be saved." Who is doing the calling? Lost people. Not administrators of baptism. The lost man does the calling. No formula, but calling on the Lord by submitting to, by obeying his will. There are passages on the chart which support that.

Chart F-180-B consists of a summary as to the "formula." In no case does the Bible ever **obligate** the administrator of baptism to say anything. It allows us to say something as means of teaching. I can teach people when I baptize people, but nowhere does the Bible **obligate** me to say a single solitary thing. In no case is there a record in the Bible of what any administrator of baptism **said** as a baptismal "formula." The Bible tells us what to **do** in baptizing – not a "formula" to **say**.

Next, he talked about brother Woods and Mr. Boles and he clearly misrepresented them and I do not know why he keeps bringing them up. I will deal with the rest of Mr. Lewis' speech as I get to it. Give me the books I asked for. Thank you very much. Mr. Lewis has talked about scholars all week. He has talked about Bauer. And I just happen to have a copy of Walter Bauer's Greek Lexicon, and I want to leave this up here and if Mr. Lewis can read out of this I want him to do it. He can read it all he wants to. He can spend twenty minutes reading out of it if he wants to. This is a copy of Bauer's lexicon which you have heard him quote all week. I just want to know if he can read from it. Now, here it is Mr. Lewis, and you deal with that when you come up here.

He has talked about Arndt and Gingrich all week. Arndt and Gingrich is the English translation of Bauer. I want you to know that it is not merely a **translation**; but, it is an **adaptation**. I want you to note what they say. "We

are here dealing with a work which when considered as a performance of **one man . . .**" (Arndt and Gingrich Greek English Lexicon, p. v.) — **one man right here, one man** — Mr. Lewis says that he is his authority. Note further, "It has **not** been our purpose to make a literal translation, which would indeed have been impossible. The difficulties of translation being what they are, those who wish to know exactly what Bauer says about any word will have to consult the German original" (p. vi). Now, I do not know. Mr. Lewis may be able to read German. I cannot read German. But I would venture to say he will not read this because Bauer is a German lexicon. He has talked about Bauer all week. Now, there it is, Mr. Lewis in the German; and, you have talked about him all week as your grand authority. We want you to read a little of Bauer for us tonight.

He has been talking about these scholars. I want to give him another scholar, and then be ready for my chart H-11. Now, here is Mr. McClintock and Strong. Here are some scholars which set out a clear argument that there is **no such thing** as instrumental music today in worship. Now, there is an authority. Yet, Mr. Lewis teaches the use of instrumental music. On chart H-11 we have "scholarship on *onoma* — against Lewis — not for Lewis." And, then I have various men quoted here, and Mr. Lewis denies every one of them. Yet, Arndt and Gingrich endorses Edward Robinson, and Joseph Henry Thayer (no. 7). They endorse these men, yet Mr. Lewis says that these men teach false doctrine. Thank you.

LEWIS' THIRD AFFIRMATIVE

GENERAL QUESTION OF UNITED PENTECOSTAL CHURCH (Friday Night)

Gentlemen moderators, Mr. Lipe, ladies and gentlemen in this audience. I'm very happy to come back before you to present to you the truth that is based upon the word of God. What you have just heard is a professional dodge concerning the issue that we are to be talking about. We're to be talking about fundamental doctrine of the church, which involves water baptism, repentance and baptism of the Holy Ghost. He gets up here and he wants to talk about instrumental music and he had time to deal with a lot of things but he took his time to talk about instrumental music and many other things.

In going over the tapes, only one thing that I found that I did not reply to and give an answer to as far as what he has tried to affirm in his presentation on James 5:15, where it speaks about they shall call for the elders of the church. If you have your Bibles, you may turn and look at it in the word of God. Where it, verse 15, and the prayer of faith shall save the sick and the Lord shall raise him up and if they have committed sins, they shall be forgiven them. I pointed out in the reference to Mark 16:16-20, concerning the signs that were to follow the believers. He uses Mark 16:16 to show his authority for baptism and then he drops off there and he says the rest of it is not applicable today. Then, in reference to this, in Mark 16, if you want to turn and look at that passage. I'm talking about the passage, "and if." In Mark 16:17, "these signs shall follow them that believe and in my name they shall cast out devils, they shall speak with new tongues," verse 18, "and they shall take up serpents, and if," see the term "and if," the "and" connects the "if" here to the drinking of poison and the snakes. It's an "if of possibility," it's not an "if of certainty."

Then he tried to get me to handle snakes. He said why don't you drink some poison, but I've pointed out that it was not characteristic of the New Testament pattern; we never find where the apostles handled any snakes, and the one that did latch onto Paul in Acts 28:5, Paul shook him off in the fire. I don't know why Paul even shook him off. He should have said, Hey, I'll handle you, but he shook him off. And that's exactly what I'll do if one gets a hold of me. That's what Mr. Lipe would do if one gets a hold of him. But I'm simply pointing this out that this is not an "if of certainty."

Then he said, well, if it's not an "if of certainty" here, and he paralleled this to James 5:17 where it says "the prayer of faith shall heal the sick and the Lord shall raise him up and if he has committed sins, they shall be forgiven him." And I want on this, my chart number 65. I want to show you and clarify this that this is conditional. When you elders go into somebody's home when they're sick and they call you up and you anoint them with oil, and when the Lord heals them, if they haven't been baptized, they don't have their sins forgiven. It's conditional for a person to have their sins forgiven, washed away, he must be baptized. Then I have the scripture reference here, I John 5:14, if we ask anything according to his will, he hears us. II Corinthians 12:8, "I besought the Lord," the apostle Paul did, "thrice that it might depart from me." And Paul left Trophimus here sick, II Timothy 4:20.

Then miracles, gifts of the Holy Ghost, in Hebrews 2:4, according to his own will. That doesn't mean every time you elders go and pray for somebody that they'll be healed. It's according to the will of God. I doubt if you elders pray for the sick and anoint with the oil. Maybe he can say something about that if he so desires. But the prayer of faith shall save the sick and if, and if, and it shows here that both healing and forgiveness are conditional according to the will of God. According to whether it's his will to heal them or not, their sins will not be forgiven until they are baptized. According to my friends' position here

tonight, all of the people that John baptized, he baptized, multitudes went out to him, and were baptized.

Look again at Mark 1 and we'll see if this has any indication here that only twelve apostles John baptized and all the rest of them are going to hell. Look, and there went out to him all the land of Judea. I'm not saying all the people, but people from all the area came to John's baptism, is what this is saying. "And were baptized of him," does this sound like ladies and gentlemen, that this is only twelve apostles? "There came to him all the land of Judea that were in Jerusalem, and were baptized of him in the river . . ." and then he said, "I indeed have baptized you," in verse 8, "with water, but he shall baptize you with the Holy Ghost." According to this all of those other people that John baptized except the twelve apostles, went to hell. Or they either went to hell or John's lying, and John promised Spirit baptism to them, if they could not receive it, it would make John a liar.

I want to show you something here in Luke; as to the promise. He said the promise in Luke 24 actually has reference to the twelve apostles. I want you to notice Luke 24:9, 10. I'm just going to show you that there's more than the twelve apostles involved here in what Jesus said. They ". . . told all the things unto the eleven and to all the rest." ". . . and other women that were with them, which told these things unto the apostles." And verse 33, then "they rose up the same hour and returned to Jerusalem and found the eleven gathered together and them that were with them." Does that sound like the twelve apostles? There was the twelve apostles; eleven gathered together and them that were with them. And Jesus said in verse 49, "behold, I send the promise of my Father upon you." You who? the eleven disciples and they that were with them. That's the clear teaching of the word of God. He said, "I send the promise of my Father, but tarry ye in the city of Jerusalem until you be endued with power from on high." Then they went to Jerusalem, they went in and in Acts 1:20, and these all continued in prayer and supplication with Mary

the mother of Jesus, and his brothers. They continued with one accord, and those days Peter stood up in the midst of the disciples and said, the number of names together were about 120. Now, something else I want to point out here, there were two men here qualified to replace Judas. Both of them had been baptized of John, and both of them met the qualification. I want you to notice, in verse 22, Acts 1, beginning from the baptism of John unto the day that he was taken up from us, one must be ordained to be a witness with us of his resurrection. And they appointed two. Two were appointed. And according to his position, only twelve got the Holy Ghost, so you've got the Holy Ghost and fire; fire of damnation. He promised the Holy Ghost to only twelve and all those that John baptized except those twelve were promised fire baptism. And according to his position, the disciples were making decisions here who was going to be an apostle and go to heaven, and who was going to get the Holy Ghost, and who was going to go to hell, if his position means anything at all on this, which it does not.

Then he said, give us a verse where Holy Spirit was commanded. Acts 1:4 then assembled together with them, commanded them that they should not part from Jerusalem, but wait. Commanded them that they should not depart from Jerusalem, but wait for the promise of the Father which he said ye have heard of me. He commanded them they should not depart from Jerusalem, but wait for the promise, what promise? Who is the promise to? Ladies and gentlemen, look at verse 39 of Acts, the apostle Peter said the promise is unto you and to your children and to all that are far off, even as many as the Lord our God shall call. That's how many the promise is to. If we could open up our hearts, and look at the word of God, we could realize that the promise of the Holy Ghost was not just for the twelve apostles at Pentecost, he would maintain that only twelve received it there. I want you to know there were multitudes of people promised the Holy Ghost by John, and I believe that they received it.

In Ephesians 5:18, it said be not drunk with wine,

but be filled with the Spirit. Be not drunk with wine where it is in excess, but be filled with the Spirit. Ladies and gentlemen, it is God's will, it is God's plan, it is God's program that all would be baptized with the Spirit of the Lord.

Now, back again to my chart, here, number 63. He talks about spirit baptism. He thinks there's only one baptism, we went over some of this the other night; this may be your first time to this discussion. How many baptisms? Notice, here is the list. The baptism of Moses, baptism of repentance, and of course baptism of repentance was for John, which we talked about, and the baptism of Moses (I Corinthians 10:1, 2) was in the cloud in the sea, then we have Jesus, he gives Holy Spirit baptism, Acts 1:5, then we have the baptism of fire, Matthew 3:11, we have the baptism of martyrdom which the world gives, that's Mark 10:38, where Jesus is speaking, and ye be baptized with the baptism that I be baptized with. That was speaking of the baptism of his suffering and death, and according to the lexicon, quote Bauer, he said read from Bauer. I have an English translation of Bauer, and Bauer's name is listed on here, his name is listed first on there and if he has any quibble about that, he's getting desparate when he starts. This shows the position that he's in when he's trying to dodge the issue, and said how well Mr. Bauer was a German scholar. Sure, he was a German scholar, and I'm just giving honor to whom honor is due. Arndt and Gingrich is the American translators of the lexicon and they have done a great work and it is one of the best lexicons on the market today. And my friend would admit that. So, Arndt and Gingrich, or Bauer, he wants to fuss about which one of them said it he can do so, but he says it's the baptism of martyrdom which the world gives.

All right, then there's water baptism which the church performs for those who would repent of their sins. Now, Ephesians 4:4 said there is one baptism, also Hebrews 6, if you will notice in the word of God, Hebrews 6:1, 2, were the principles of the doctrine of Christ, is the doctrines of baptisms in the plural. Now, ladies and gentlemen, both

Ephesians and Hebrews were written about the same time. Was one inspired man contradicting another inspired man? No. You see one of the principles of the doctrine of Christ is the doctrine of baptisms, and the one baptism of Ephesians is water baptism and that's the only one that is practiced by the church. Jesus gives Holy Spirit baptism. The world may give the baptism of martyrdom. Everybody won't obey the gospel, including Mr. Lipe, if he doesn't obey the gospel, he is certainly going to get the baptism of fire, so that takes care of that one baptism. You can hear any minister that claims to be a member of the church of Christ on the radio talk about one baptism, but you never hear them talk about the doctrine of baptisms, in Hebrews 6:1, 2.

Ladies and gentlemen, I showed you in my chart number 51, let's go through some of these real fast. He hadn't touched top, side or bottom; he's said, show us power gifts in the Bible. Are you denying that these are power gifts? Gifts that were given by the power of God? I'd be ashamed to infer that upon the holy word of God. Sure these are power gifts, these were supernatural gifts given by the power of God, and in every New Testament church that we have record of in the Bible, they had the gifts of the Spirit moving in their midst.

My chart number 52 speaks about the believers, and the commission was to the end of the world. These signs shall follow them that believe. All right, as we go on further here and see if I can.

Once again, I want to refer to chart number 59; get this before you tonight. These men think that the unity of the faith means the Bible becoming a complete unity. I wanted to point out, ladies and gentlemen, once again tonight, the Bible says in Ephesians 4:13, till we all come in unity of the faith. I'll agree that the faith that was once delivered unto the saints we have it in unit form. That is true. That's the word of God. But the very fact that we are here tonight shows that those who claim to be in the Christian church or the church of the Lord Jesus Christ,

we're not in unity. So, for that very reason, he says till we all come in the unity of the faith that we need the miraculous gifts in the church today and that would help us come together. All the unity in Ephesians is in respect of persons. Nothing is said about the scripture becoming a unit in Ephesians.

Now, ladies and gentlemen, I want you to notice something in closing. I've done my very best to present to you the truth of God's word. Now, Mr. Lipe admits, he said Mr. Lewis has scripture, but he says that Mr. Lewis doesn't have the arguments. And that's the very point of this whole discussion, is what the scriptures teach. So, in reality, this debate has been the scripture versus Mr. Lipe. Mr. Lipe has no scripture, but will argue. He shows us a lot of arguments, he shows us a lot of P's and Q's, but he shows us no scripture to support his position. His position is entirely an assumption. He assumes that because the church system today known as the church of Christ does not have these miraculous gifts, he assumes that they were done away with. He has produced no verse that teaches the cessation of the gifts of the spirit and that was pointed out. Then on the subject of the Godhead, his chart where it says one body, soul and spirit in one circle; the Father, Son and Holy Ghost in the other. He had a chart that said body, soul and spirit - one man; all right, body, soul and spirit is one person. Then he had another chart that said Father, Son and Holy Ghost - one God. Yet, one person, and that's exactly right, what that chart described. The next time I debate one of these fellas, I'm going to draw me up a chart like that. I must get a copy of his. Body, soul and spirit, one person; Father, Son and Holy Ghost, one person.

Then on the baptismal question, he speaks about the authority. Now, last night, he called them so-called authorities. I'm not going to go into the material, I presented evidence last night on the basis of the word of God that you're to speak the name when you're baptized into the name of Jesus Christ. And ladies and gentlemen, I submit to you, and I'll ask you to examine these things and search the

scripture to see whether or not they are true. I hope during this discussion that I have conducted myself as a man of God should conduct himself. I want you to know that I have no ill-will toward Mr. Lipe, Mr. Warren or any of the members that belong to the church of Christ system. It is my desire as a preacher of the gospel to do what I can to promote the faith according to Jude 3 that was once delivered unto the saints. And we all should look at ourselves in the light of God's word. Thank you.

LIPE'S THIRD NEGATIVE

GENERAL QUESTION OF UNITED PENTECOSTAL CHURCH (Friday Night)

Mr. Lewis, gentlemen moderators, ladies and gentlemen. I am very happy to appear before you in this last negative this evening. I want to continue with the point where I left off last time. The next chart Mr. Lewis introduced was number 68. However, before you introduce that chart, I want to make this point. Mr. Lewis talks a lot about the United Pentecostal church. I have shown you, friends, as to the reason they are united. It is because of this book right here (holding up the U.P.C. Manual). This is the reason they are united. Because they have drawn up a human creed and have put down points they want to be united on and that is the reason they call themselves the "United Pentecostal Church." That is the reason for their unification.

Now, in Mr. Lewis' chart 68, he talks about gifts being in the church. Mr. Lewis you accused me of saying that the church was in a "baby stage." I did not say that. It was the apostle Paul who said the church was in the infant state. I call your attention to chart M-37. The apostle Paul was at one time a child, at which time, he thought as a child and he understood as a child and he spoke as a child. But, when he became a man, he put away childish things. He used that as an illustration of the church. When it was a child it had miraculous gifts, but when it became a man it put away miraculous gifts. So, I did not say the church was in an infant state. It was the apostle Paul who said it.

Next, Mr. Lewis introduced his chart 13. I have already referred to this.

Mr. Lewis said that the Spirit prevents division. Mr. Lewis, have you not ever read I Corinthians 14 in which

the Bible talks about all kinds of divisions in the Corinthian church? You teach that the Spirit prevents division. The truth of the matter, friends, in I Corinthians 14:32, the Bible says that “the spirits of the prophets are subject to the prophets.” Now, if it is the case, that all the division at Corinth was the result of the Holy Spirit, then the Holy Spirit was the one causing the division. The point is, the spirits of the prophets were subject to the prophets. The Spirit gave the gifts as he **willed**, but then after the gifts were given, the individual who possessed the gift **regulated** the gift. Even though you claim to be united with your creed, there are all kinds of division in the “Pentecostal Movement.” You have the “Pentecostal Holiness,” the “Church of God,” the “Church of God in Christ,” the “Assemblies of God,” and any number of other ones I could mention which are part of the so-called “Pentecostal Movement.”

And then he talked about having all the gifts and I dealt with that.

Next, Mr. Lewis comes up here and he chides me for presenting an **argument**. Mr. Lewis, that is what debating is all about — presenting an **argument**. I have presented an **argument**. I have shown that the argument is **valid**. I have given **sound arguments**. I have given scriptures for the arguments I have introduced, and yet, he chides me for using arguments when he comes up here and by **deductive reasoning** tries to prove that the United Pentecostal church is supported in the Bible. He does this by going to Acts chapter 2 and saying that they were all of “one accord.” That is the very thing I am doing. I am using **deductive argument** by setting out arguments and going to the Scriptures and **reasoning logically** about it. I cannot understand why he chides me for using arguments when he does the same thing on that one point. But, he has not done it on any other point at all.

Next, on his chart 61, he talks about Mr. Thayer and said that the body was not complete until all the members were in it. Mr. Lewis, in Acts chapter 2, the Bible teaches

that the church was **set up fully**. It was set up fully in Acts chapter 2. This word (*oikodomēo*) you have on your chart does not entail the idea of Christ returning from heaven. Mr. Lewis would have you believe that *oikodomēo* which merely means to "build" entails that Christ is going to come from heaven again and set up a perfect state of all things on the earth. And Mr. Lewis calls this the "church age." He gets all of those human ideas out of that one word. That one word there simply means "to build up." That is all in his second speech that I did not get to.

In his third affirmative he said I had made a "professional dodge." Well, he said that twice, and I am very glad he now has me in the class of professionals. Then he talked about the word *Kan* again. That is the word which means "and if." Get my charts M-8-C, 8-D, and M-140 ready for me please. Mr. Lewis said that *Kan* referred to **accidental** taking up of serpents. Friends, the truth of it is the Bible says "They **shall take up** serpents." Now note the first premise of chart M-8-C. "If it is the case that *Kan* always indicates conditionality not only in the statement (clause) which follows it (*Kan*) but also in the statement (clause) which precedes it (as Lewis argues in connection with Mark 16:18), then in James 5:15, *Kan* indicates conditionality not only in the statement (clause) which follows it (*Kan*) but also in the statement which precedes it. The second premise consists of a denial of the consequence of the first premise. The third premise (the conclusion) consists of a denial of the antecedent of the first premise. Now, let me have M-8-D. Mark 16:18 - "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them." James 5:15 - ". . . and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him." Now note that Mr. Lewis would have you to believe that the "and if" goes back to the "taking up." Now, if that is the case, then the "and if" here in James 5:15 goes back to the former clause. So, that has James 5:15 teaching that the Lord would accidentally raise up a man who was sick. Now, I do not believe the Lord did anything accidentally like that at all.

Now, give me my next chart — M-140, which deals with what he had to say about the “and if.” I introduced this earlier. I do not know why he keeps bringing it up. What if *airō* really does refer to occasional action? He says that the “taking up” really means accidental action. Now friends, suppose that it does mean accidental action. I am not granting that it does, but suppose that it does mean occasional taking up. Mr. Lewis has denied that the taking up deliberately of a serpent even **one** time is not scriptural. So, since the same word (*airō*) in John 8:59 shows that the action of taking up stones occurred at least once — if it means occasional taking up, why will he not even do it one time, accidentally, occasionally? — then we challenge Mr. Lewis to take up a deadly serpent even **one** time. He will not do it. Do you know why? Because he has a natural desire to protect himself and I do not blame him. I am not going to take up a serpent, and I do not think he will either.

Then he talked about his chart 65. I want to deal with everything he has had to say in his speech. Get his chart 65 on the screen. He accused me of saying, “all but the apostles . . .” How did you say that Mr. Lewis? Did you say that I said all the apostles were going to hell? Just exactly what did you say? (Mr. Lewis answers — “All but the twelve apostles that John baptized would go to hell.”). Friends, I want you to note what his question was. He did not comment on his question to me. His question was, “Who among the Jews received the baptism of the Holy Spirit?” “Who among the Jews received the baptism of the Holy Spirit?” I answered his question. I answered his question by saying that it was the **apostles**.

In Luke 24:49 the Lord told the apostles to tarry in the city of Jerusalem. They would receive the promise of the Holy Spirit. In Acts 1 the Bible teaches that they are in Jerusalem, and they are waiting for the **promise** of the Holy Spirit. In Acts 1:8 the Bible teaches that they would receive power when the Holy Spirit came upon them. Then in Acts 1:26, it says that Matthias is numbered with the

apostles. In Acts 2:1, it says, "And when the day of Pentecost was fully come, **they** were all with one accord in one place." Who was? The **apostles** were. Acts 1:26 speaks of the eleven apostles, and Acts 2:1 says "they." Who? The **apostles.** Who did the Holy Spirit descend upon? On the **apostles.** Mr. Lewis will struggle forever to try to prove otherwise.

And then he talked about "all Jerusalem." Give me my chart M-5-B. Mr. Lewis, the word "all" does not mean "all," all the time. There is a figure of speech called *synecdoche*. Surely this man does not believe that "all" means "all," all the time. Matthew 3:5, 6 says that **all** Judea was baptized, but Luke 7:30 says that the Pharisees and the lawyers were **not** baptized. John 12:32 says that Jesus would draw **all** men to him, but Matthew 7:13, 14 makes it clear that **not** all would be saved. A lot of people will go to hell. I Corinthians 6:12 says that **all** things are lawful, but I Corinthians 6:9, 10 lists a number of things which are **condemned** and the Bible says that those people who engage in those sinful acts in I Corinthians 6:9, 10 would not enter into the kingdom of heaven. "All flesh" must be limited to those and only those who were endowed with miraculous gifts and how "all flesh" is limited must be determined by the rest of the New Testament. And we have pointed out how "all flesh" is limited. That deals with what he had to say on that point.

And then he talked about Acts 2:39. "For the promise is unto you, and to all your children, and to all them that are afar off." That merely refers to the promise of salvation through Jesus Christ.

He next introduced his chart 63 — "How Many Baptisms?" I wish you would not talk so loud if you do not mind. I do not want to be rude (referring to Mr. Lewis and his moderator). He has a number of scriptures listed on this chart. I dealt with this last night. The Bible speaks of a number of baptisms. There is no question about that. There is no question about the Bible talking about the baptism of Moses, the baptism of John, the baptism of fire,

the baptism of the Holy Spirit, and all these other baptisms. The Bible talks about all those baptisms. The question is not, "How many are there today?" And there is one. "There is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, **one baptism.**" That is what the scriptures have to say about it.

And then, he talked about Mr. Bauer. Now, Mr. Lewis, you did not deal with that at all. The point I want to make on Mr. Bauer is this, Mr. Lewis comes up here and he says that Bauer says this and Bauer says that. But, Bauer is a German scholar – as he correctly pointed out. But, this lexicon I brought up here is written in German. Now, obviously, Mr. Lewis cannot read German. I would not introduce works I could not read. I have not referred to one work as an authority that I cannot read. I would not introduce things I could not read from. And another thing I wanted to point out about Arndt and Gingrich is that they said the work of Mr. Bauer was merely the work of **one** man – **one** man. Why, Mr. Bauer and I start at the same place when we go to study a word. We start with the scriptures. If he comes up with some "kooky" idea then that is his problem, not mine.

Now let us look at his chart 52. I am going to look at everything he had to say. I think that I only have this chart and one other chart he introduced. Get his chart 59 ready for me please. Chart 52 – Mark 16:17, "signs following" believers. This man still believes that there are "signs following" believers today. Mr. Lewis still teaches that there are "signs following" him today. And friends, how many signs have you seen him do? Not one single solitary sign. He goes to I Corinthians 1:6-8 – I do not believe he has it on this chart but he refers to it constantly – and says that we are to come behind in no gift. And I have not seen him do one single solitary thing by way of demonstration. He claims all the signs. They shall take up serpents. They shall "speak in tongues." They shall lay hands on the sick, and they shall recover. If they drink deadly poison, it will not hurt them. Mr. Lewis, I am surprised you would bring

a chart up like that in your last affirmative to which I could reply in my last negative and say that you could not do a single solitary one of them.

Now let us have his chart 59 – “Unity of the Faith.” Then get my chart M-34 ready in response to that. He talked about the “unity of the faith” and I have already pointed out that the reason the United Pentecostal church is united is because it has this book right here (holding up U.P.C. Manual). They have drawn up a creed to which all of them subscribe. That is the reason they call themselves the “United Pentecostal Church.” I do not know why Mr. Lewis talks about this. As you can see on chart M-34 he says, on the one hand, that the unity of the faith is agreement on the truth. But note what he says in number three. “We believe that ‘the faith’ means the body of doctrine.” So, on the one hand he says that the “unity of the faith” is **agreement** on the truth. On the other hand, he says that the “unity of the faith” is the **body** of doctrine. So, Mr. Lewis, I do not know why you would use that. The truth of it is, “unity of the faith” is a **genitive of identification** – as I have said earlier – which simply means the unity, the body of agreement, which is the gospel – the faith Paul preached in Galatians 1:23.

Next, he talked about the Godhead and said he was going to draw him a chart up like my chart G-16 in his next debate. Well, I hope you do. It will be perfectly all right with me, because that chart – you can introduce it if you would like – shows **relationship** in the Godhead. And one of the first questions I asked on Monday night was, “Is there relationship in the one Godhead,” and he said “yes, there is relationship in the one Godhead.” I merely used that chart to show that there was **relationship**. We have one man who is composed of body, soul and spirit, but the body is not the soul. The soul is not the spirit, and the spirit is not the body. In the one Godhead, we have the Father, the Son and the Holy Spirit. The Son is not the Father. The Father is not the Holy Spirit, and the Son is not the Holy Spirit. That is merely an illustration of

relationship in one unique being, a **man** and another unique being, the **one divine nature**. And that is everything he had to say in his speech. Is there any chart Mr. Lewis has introduced that I have not looked at? I do not believe there is a single chart I have not looked at.

Now, let me have chart H-2. Now, friends, note his proposition. His proposition says that the basic and fundamental doctrine of this "full salvation." What is "full salvation" according to Mr. Lewis? It consists of: 1) water baptism, 2) repentance, 3) Holy Spirit baptism, and 4) speaking in tongues. Now, if I can show you that the Bible teaches that a person is a son of God at water baptism and then receives the Spirit **because** he is a son of God, then Mr. Lewis' proposition is utterly false.

I have already shown this on chart H-2. What did he have to say about this chart? Did he look at the chart? I do not believe I ever saw it go up on the screen. Did he? I have looked at every one of his charts. What did he say about this? Galatians 3:26, 27 — "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Thus, one is baptized in water to become a son of God. But, Galatians 4:6 says, "And **because** ye are sons" — Mr. Lewis, do you know what the word "because" means? "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." According to Mr. Lewis, the only way that one can receive the Spirit is by Holy Spirit baptism. Therefore, he contradicts Galatians 4:6. What has he said about Galatians 4:6? What has he said about it? Not a single solitary thing. Therefore, he contradicts Galatians 4:6 and himself when he holds that Holy Spirit baptism must come before becoming a son of God.

Next, let us look at chart H-6. This chart shows that the Jews received the Spirit **after** they became the children of God. Note Acts 2:38. "Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." The Jews were baptized into a state of forgiveness

of sins. Note down at the bottom of the chart. They repented of their sins. Next, they were baptized. The Bible teaches that at that point (baptism) they received remission of sins, and then they received the Spirit. They became children of God when they were baptized. And then they received the Spirit according to Galatians 4:6 **because** they were children of God. Mr. Lewis has a man who has entered the state of forgiveness of sins and is yet unsaved. You have forgiveness of sins when you are baptized. Yet, he teaches you are not saved until you have the Holy Spirit.

Now let us have chart H-5. This refers to exactly what he had to say about the Samaritans. The Samaritans received the Spirit **after** they became children of God. The Bible teaches in Acts 8:4, 5 that Philip went down into Samaria and preached Christ unto them. The Bible teaches in verses 12 and 13 of Acts 8 that when they believed what he had to say they were baptized. Note, the Bible says that the Samaritans were "baptized into Christ." What is in Christ? Salvation. What is in Christ? Promises of God, new creatures, redemption and forgiveness of sins, inheritance, no condemnation, etc. Now, what did the Samaritans do? They believed (Acts 8:12). They were baptized (Mark 16:16). Acts 8:17 says that Peter and John came down and laid their hands on them and what happened? They received the Spirit. They were children of God and then Peter and John gave them the Holy Spirit.

Now let us have chart 500 – "Some things this debate has accomplished." First, it has exposed the United Pentecostal church for its **unscriptural** and unsubstantiated claim to possess: 1) Holy Spirit baptism, 2) power to "speak in tongues," and 3) the "signs following" of Mark 16:17-20. Second, it has exposed the United Pentecostal church for its **infidelity** in regard to the Godhead. Third, it has exposed the United Pentecostal church for its **blasphemy** in implying that God lies by confirming false (contradictory) doctrine. Fourth, it has exposed the United Pentecostal church for invention of and binding of mere **human law** in the matter of their alleged "formula" idea which has no scripture for it whatsoever.

APPENDIX

APPENDIX

In this Appendix are both the questions and charts used in the debate by Mr. Lipe and Mr. Lewis. According to an agreement prior to the debate, five written questions could be presented to each disputant each evening. The questions were to be presented to the disputants no later than 7:00 p.m. The questions with answers were to be returned to the disputant no later than 7:20 p.m. Concerning Mr. Lipe's questions it should be noted that all of the handwriting inside of brackets is that of Mr. Lipe. Any other remarks are those of Mr. Lewis. Mr. Lipe's remarks concern points which he intended to make relative to Mr. Lewis' response. Concerning Mr. Lewis' questions, Mr. Lipe's responses are easily recognized by the fact that each answer is preceded by the word "Answer" (abbreviated ANS.). Other remarks are designated as those of Mr. Lewis.

Concerning the charts it should be noted that most of Mr. Lipe's charts are listed by letter and number and should be easily found when reading the book. Mr. Lewis' charts are listed by letter only and are also easily found.

The order of the questions and charts are as follows: First, Mr. Lipe's questions to Mr. Lewis followed by his charts are submitted. Second, Mr. Lewis' questions to Mr. Lipe followed by his charts are given.

The publisher is persuaded that these questions and charts are a vital part of the debate and are thus put here for the reader's benefit.

**MR. LIPE'S QUESTIONS
AND
MR. LEWIS' RESPONSES**

QUESTIONS FOR BILLY LEWIS--FIRST NIGHT, 11-15-76--GODHEAD

*To leave a box unmarked will indicate that you regard the respective statement as false.

1. In the following, check the box in front of each true statement.

- There is relationship in the one Godhead. **<GIVES UP>**
 There is no relationship in the one Godhead.

2. In the light of: (1) Bible teaching that Jesus is the Son of God (Matt. 16:16; John 20:30,31) and (2) Your contention that the Godhead is comprised of only one person, check the box in front of each true statement.

- Jesus is the Father of the Father.
 Jesus is the Father of the Son.
 Jesus is the Father of the Holy Spirit.
 The Son is the Father of the Father.
 The Son is the Father of Jesus.
 The Son is the Father of the Holy Spirit.
 The Holy Spirit is the Father of the Father.
 The Holy Spirit is the Father of Jesus.
 The Holy Spirit is the Father of the Son.
 The Father and the Son are not distinct persons. **<GIVES UP>**
- The Father is the Father of Jesus.

[Lewis admits they ARE distinct persons]

3. When Jesus uses "I," "Me," "My," and "Mine," He refers to (Check all appropriate boxes).

- The human nature (of Jesus) only.
 The divine nature (of Jesus) only.
 Both the human nature and the divine nature (of Jesus). **>**
 The human nature (of the Father) only.
 The divine nature (of the Father) only.
 Both the human nature and the divine nature (of the Father).

[I KNOW WHY HE DID NOT CHECK]

<GIVES UP>

4. According to John 1:1, 14 (Check the box in front of each true statement).

- The Word became flesh.
- The Father became flesh.
- The Holy Spirit became flesh.
- Jesus became flesh.
- God became flesh.
- Deity became flesh.

SO - THE WORD IS NOT
THE FATHER; NOT
THE HOLY SPIRIT;

[DENIES THE WORD IS DEITY]

5. According to John 5:31,32 and John 8:16-18 (Check the box in front of each true statement).

- There was only one witness.
- Jesus was the only witness.
- There were two witnesses.
- One witness was sufficient.
- Jesus was one witness and the Father was another witness.
- Jesus was not alone.
- The law required two witnesses.
- According to the law one witness was sufficient.

<GIVES UP>

QUESTIONS FOR BILLY LEWIS - 2nd NIGHT - 11-16-76 - MIRACLES

*To leave a box unmarked will indicate that you regard the respective statement as false.

Miracles are here today because God placed them in the Church and has not taken them out 1-co 12:28

SAID IN EFFECT THAT ALL THESE ARE FALSE

"THE WORD OF GOD MUST BE CONFIRMED TO OTHERS" (SUD) 7-29-76

1. Miracles are needed today:
- To reveal the truth (the will of God) for men living today.
 - To confirm the truth (the will of God) for men living today.
 - To simply heal the sick.
 - To bring men to faith in Christ.

MR. LEWIS: YOU MUST FACE UP TO THE FACT THAT GOD IS EITHER CONFIRMING CONTRADICTORY DOCTRINES OR THESE PEOPLE DO NOT HAVE H.S.B. & MIR.

God is working miracles through her Church according to his will Heb. 2:4

- Working miracles through members of the Assemblies of God.
- Working miracles through members of the Assemblies of God in order to confirm the word which they preach.
- Working miracles through members of the United Pentecostal Church.
- Working miracles through members of the United Pentecostal Church in order to confirm the word which they preach.
- Working miracles through me, Billy Lewis, or some other minister of the United Pentecostal Church.

admits no MIR. BY UPC

admits he has not done MIR

3. Check the following boxes:

- God confirms by signs doctrines which contradict plain Bible teaching.
- If God confirmed by signs doctrines which contradict plain Bible teaching, then God would be a liar.
- The Assemblies of God teach doctrine which contradicts plain Bible teaching on the Godhead.

GOING TO HALL Even though they have H.S.B. - WHEN challenge they have no good evidence

4. Check the boxes of all true statements.

Christians can deliberately drink poison and not be hurt.

ABSOLUTELY FALSE

Christians can accidentally drink poison and not be hurt. *According to his will Hab. 2:4*

Dennis Chittan
TAKE up. Very
long. Say it

Christians can take up deadly serpents deliberately and not be hurt.

Christians can take up deadly serpents accidentally and not be hurt. *According to his will Hab. 2:4*

Never been
anybody
who bitten
and not hurt

5. The following claimants to miraculous power actually have that power:

Mormon.

Roman Catholic.

Assemblies of God.

Church of God (Cleveland, Tennessee).

Church of God (Anderson, Indiana).

Church of God in Christ.

Pentecostal Holiness.

Admits
all are
false
teachers
claim that
they do not have

Have as good
evidence as you do

QUESTIONS FOR BILLY LEWIS--THIRD NIGHT--11-17-76--MIRACLES

Implies confirmation of false doctrine

*To leave a box unmarked will indicate that you regard the respective statement as false.

1. Since the members of the Assemblies of God teach that there are three persons in one Godhead (check the boxes of all true statements below):

Denies his Non. Prop.
"God a Lig"
Chart (52)

- They are teaching false doctrine. *The Spirit leads men or not false teaching*
- They are bound for Hell (if they do not repent).
- They do not tell the truth when they claim to have received Holy Spirit baptism.
- They do not tell the truth when they claim to have the miraculous gift of speaking in tongues.
- They do not tell the truth when they claim to have the "signs following" of Mark 16:17-20.

Since I, Billy Lewis, have claimed that the "signs following" (Mark 16:17-20) are an integral part of the Great Commission and are to last until the end of the world (Matt. 28:18-20), then (check the boxes of all true statements below):

Denies Mk. 16:17-20

- Wherever and whenever the "signs following" (Mk. 16:17-20) occur, the Lord will be working with the people through (or by) whom the signs occur. *Denies Lord working with them when they do signs*
- Wherever and whenever the "signs following" (Mk. 16:17-20) occur, the Lord will be confirming the word preached by those through (or by) whom the signs occur. *Be doing signs*

Since according to me, Billy Lewis, confirmation of the word preached is an integral part of the Great Commission (Mk. 16:17-20; Matt. 28:18-20), then (check the boxes of all true statements below):

Chart (52)
Denies wherever & whenever saying it is FALSE
Denies even at certain times

- The Lord will both work with me, Billy Lewis, and confirm the word which I preach wherever and whenever I preach to unbelievers.
- The Lord will work with me and confirm (by "signs following") the word which I preach only when no unbelievers are present.
- In contradiction to the "everywhere" of Mk. 16:17-20, the Lord will work with me and confirm (by "signs following") the word which I preach only at certain times and in certain places.

4. The one and only way one can receive the Holy Spirit today is by:

- Holy Spirit baptism. *(Acts 2:38) = y. sheet*
- Some way other than Holy Spirit baptism.

5. In regard to Holy Spirit baptism, check the boxes of all true statements below:

- The lost man (i.e., one out of Christ) cannot be saved before and without being baptized in the Holy Spirit.
- Water baptism occurs before Holy Spirit baptism. *1st COR - ACTS 8:16*
- Water baptism and Holy Spirit baptism occur at exactly the same time.

*1st COR - ACTS 9:17 -
ACTS 22:16*

** Thus, contends that the lost man can be saved before and without being baptized in the Holy Spirit.*

(1) HSB is NOT nec. to salv.

*(2) Signs are ^{NOT} nec to confirm
So what purpose of sign?*

QUESTIONS FOR BILLY LEWIS--FOURTH NIGHT--11-18-76--FORMULA

*To leave a box unmarked will indicate that you regard the respective statement as false.

REASON DID NOT ANSW. IS CANNOT DO SO WITH IS HUMAN DOCTRINE

[Either Talks what to do or what to say] or both

1. In the light of your contention as to the obligatory nature of a formula to be stated in connection with water baptism, in regard to the passages stated below, please indicate (by checking the proper box) are we told what to do or what to say?

- | | | |
|----------------|--------------------------------------|---------------------------------------|
| (1) Acts 2:38 | <input type="checkbox"/> What to do. | <input type="checkbox"/> What to say. |
| (2) Acts 8:16 | <input type="checkbox"/> What to do. | <input type="checkbox"/> What to say. |
| (3) Mark 9:35 | <input type="checkbox"/> What to do. | <input type="checkbox"/> What to say. |
| (4) Matt. 18:5 | <input type="checkbox"/> What to do. | <input type="checkbox"/> What to say. |
| (5) Mark 9:41 | <input type="checkbox"/> What to do. | <input type="checkbox"/> What to say. |
| (6) Acts 19:5 | <input type="checkbox"/> What to do. | <input type="checkbox"/> What to say. |
| (7) Acts 10:48 | <input type="checkbox"/> What to do. | <input type="checkbox"/> What to say. |
| (8) Col. 3:17 | <input type="checkbox"/> What to do. | <input type="checkbox"/> What to say. |

The formula which the administrator of baptism must say when he is baptizing (immersing) someone in water is _____

F-29

[DID NOT Even give formula]

and that formula is stated exactly in (check all appropriate boxes)

- | | |
|---|---|
| <input type="checkbox"/> Matt. 28:18-20 | <input type="checkbox"/> Acts 2:38 |
| <input type="checkbox"/> Acts 8:16 | <input type="checkbox"/> Acts 10:48 |
| <input type="checkbox"/> Acts 19:5 | <input type="checkbox"/> Some other passage _____ |

3. The expression "in the name of" (check the boxes of all true statements)

- Always demands the recitation of a formula
- Demands the recitation of a formula on some occasions, but not on other occasions.
- Never demands the recitation of a formula

Check the boxes of all true statements

- To be saved one must repent in the name of Jesus Christ
- To be saved it is not necessary to repent in the name of Jesus Christ

5. The formula which must be spoken by the administrator when baptizing someone is:

- "...in the name of Jesus Christ"
ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ
- "in the name of the Lord Jesus"
ἐς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ
- "in the name of the Lord"
ἐν τῷ ὀνόματι κυρίου
- "in the name of the Lord Jesus Christ"
ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ

Nov-18 1976

Answers - To Mr. Lipe Questions

1 - Water Baptism Shows What We DO, and
What We say in the Scriptures. Acts 2:38
Acts 8:16
Acts 10:48
Acts 19:6

2 - The Formula Must Include The Name of Jesus

Acts 4:13
Acts 8:16
Acts 10:48
Acts 19:6

3 - Always means to speak the Name

4 - To be saved one must confess and repent
[Baptism? Formula?]
to Jesus Christ - [Baptism? Formula?]
A.S. 8.?

5 - The Formula Must include The Name of Jesus

6 - You have not started the
Formula! - You have not checked
the box - because they prove (by
the fact that you say) that there is
no formula.

[ABSOLUTELY did not Ans. my question.]
cf. DAD'S SHEET -

QUESTIONS FOR BILLY LEWIS--FIFTH NIGHT--11-19-76--HOLY SPIRIT BAPTISM

To leave a box unmarked will indicate that you regard the respective statement as false.

1. True False Every responsible adult is either a child of God or a child of the Devil.
2. True False One may be saved (receive remission of sins) before being baptized in the Holy Spirit.
3. In regard to the receiving of the Holy Spirit (check the boxes of all true statements)
- One receives the Holy Spirit to become a son of God.
 - One receives the Holy Spirit because he is already a son of God.
4. In regard to the church of which you are a member, state the scripture which
- (1) Explicitly refers to the United Pentecostal Church _____.
 - (2) Implicitly refers to the United Pentecostal Church _____.
5. Check the boxes of all true statements:
- All members of the United Pentecostal Church are apostles
 - All members of the United Pentecostal Church are prophets
 - All members of the United Pentecostal Church are teachers
 - All members of the United Pentecostal Church are workers of miracles
 - All members of the United Pentecostal Church have the gift of healing
 - All members of the United Pentecostal Church speak in tongues
 - All members of the United Pentecostal Church have the gift of interpretations

[11-29-76]
[12:29-30]

[I Cor. 12:29-30]

Answers To Mr Lipes Questions
Nov. 19-1976

1- every responsible adult must work out his
on Salvation. phil 2:12

2- Full Salvation is to repent, Be Baptized,
Believe. Holy Spirit

3 Same as No. 2

4 it started on day on Day of pentecost act. 2

5 The Body of Christ has ALL The GIFTS

**[THIS IS ONE OF THE GROSSEST EVASIONS
OF QUESTIONS WHICH HAS EVER
OCCURRED IN A DEBATE!]**

MR. LIPE'S CHARTS
(Listed By Letter
And Number)

LEWIS CONDEMNS ALL CLAIMANTS
TO MIRACULOUS GIFTS EXCEPT
THE "UNITED PENTECOSTAL CHURCH"

G-1

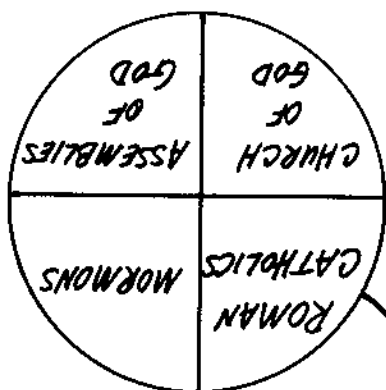
BOUND FOR HEAVEN
(ACC. TO LEWIS)



TRUE TEACHERS
CONCERNING
MIRACULOUS POWER

BILLY
LEWIS

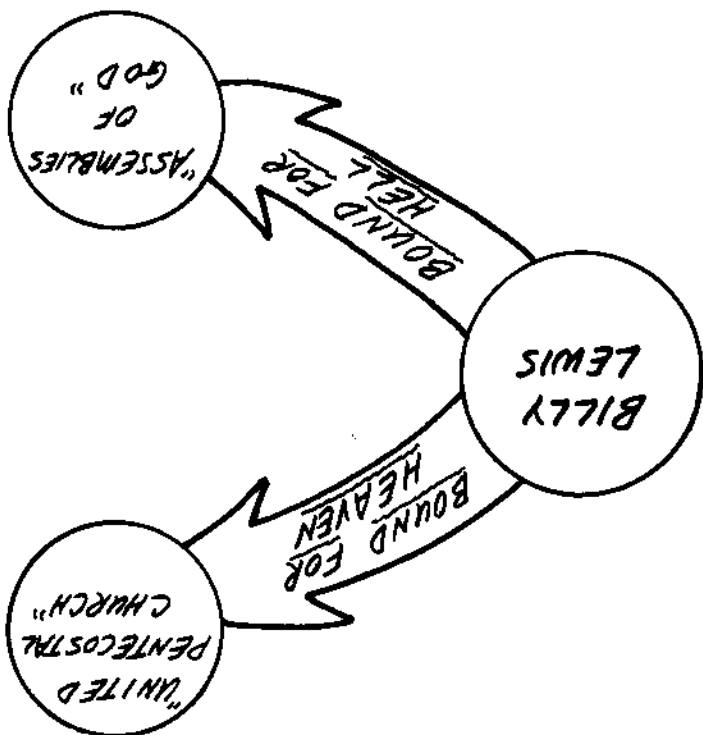
FALSE TEACHERS
MIRACULOUS POWER



BOUND FOR HELL
(ACC. TO LEWIS)

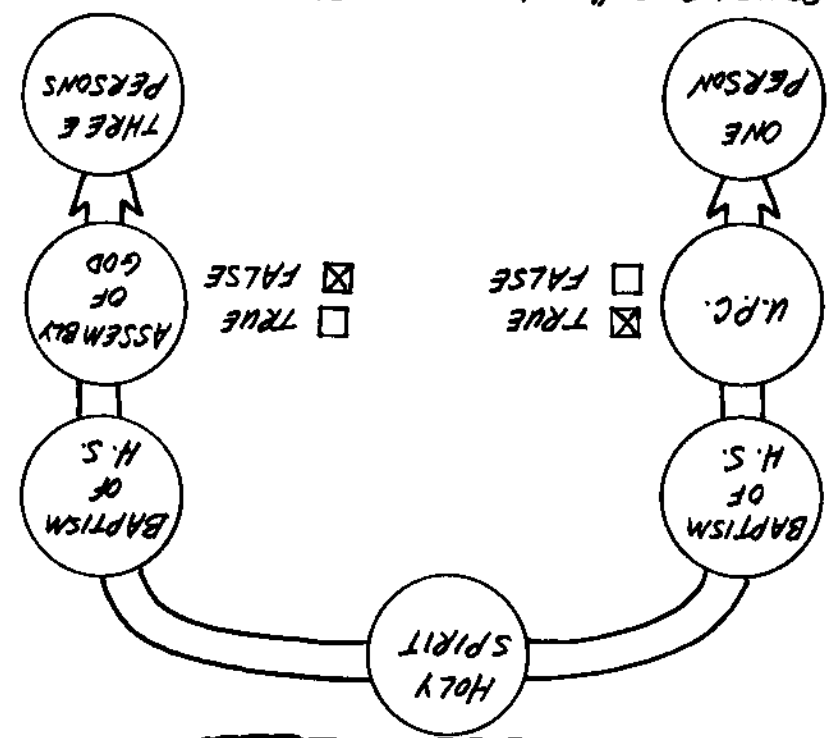
* ALL OF THESE
DENOMINATIONS
HAVE AS GOOD
EVIDENCE AS DO
THE U.P.C. MEMBERS
— THEIR WORD

NOTE: THE ASSEMBLIES OF GOD HAVE AS
GOOD EVIDENCE OF MIRACULOUS
GIFTS AS DO THE U.P.C. MEMBERS
— THEIR WORD



THE U.P.C. BRANDS OTHER
CLAIMANTS AS
FALSE TEACHERS

LEWIS' SELF-CONTRADICTION
 CONCERNING THE
 ASSEMBLIES OF GOD

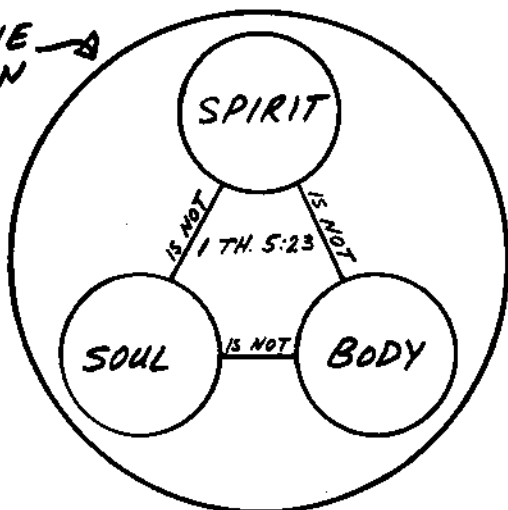


*REMEMBER: "... ALL WHO TEACH OTHERWISE ARE FALSE TEACHERS AND WILL BE LOST IN HELL. THUS, ACCORDING TO MR. LEWIS ALL ASSEMBLY OF GOD MINISTERS ARE FALSE TEACHERS (LIARS IN CLAIMING TO GOD'S TRUTH) AND ARE BOUND FOR HELL.

**THERE IS RELATIONSHIP
WITHIN THE ONE GODHEAD**

G-16

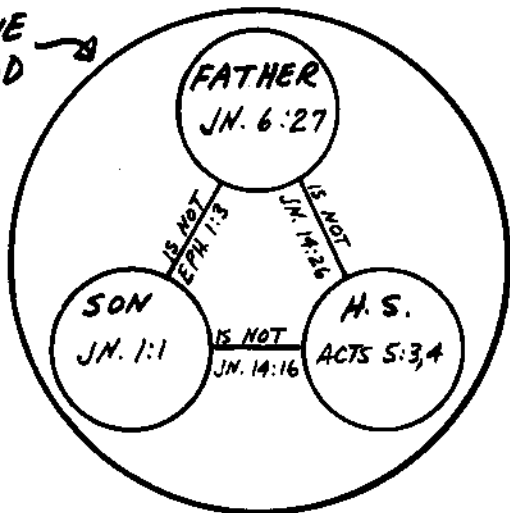
ONE
MAN



* RELATIONSHIP
WITHIN THE
ONE UNIQUE
BEING

MR. LEWIS SAYS:
"GODHEAD SIMPLY
MEANS DEITY"
(KSUD, 8-30-76)

ONE
GOD



* RELATIONSHIP
WITHIN THE
ONE UNIQUE
BEING

BOTH THE SON AND THE FATHER

G-13

"... BUT NOW HAVE THEY BOTH SEEN
AND HATED BOTH ME AND MY FATHER"
(JOHN 15:24)

"HE THAT ABIDETH IN THE DOCTRINE
OF CHRIST, HE HATH BOTH THE FATHER
AND THE SON" (II JOHN 9)

BOTH — "THE ONE AND THE OTHER; THE
TWO WITHOUT EXCEPTION OF EITHER"

SEEN

THE ONE
(SEEN)

AND

HATED

THE OTHER
(HATED)

* CHECK THE CORRECT
ANSWER

- SEEN AND HATED
ARE THE SAME
- SEEN AND HATED
ARE NOT THE
SAME

[BOTH THE SON AND THE FATHER]

G-13A

BOTH - "THE ONE AND THE OTHER;
THE TWO WITHOUT EXCEPTION
OF EITHER."

"HE THAT ABIDETH IN THE DOCTRINE
OF CHRIST, HE HATH BOTH THE
FATHER AND THE SON" (II JOHN 9)

SON

THE ONE
(SON)

AND

FATHER

THE OTHER
(FATHER)

* JESUS IS -

- THE SON
- THE FATHER
- BOTH THE
FATHER AND
THE SON
- HIS OWN
FATHER

THE BAPTISM OF JESUS

LUKE 3: 21, 22

(G-15)

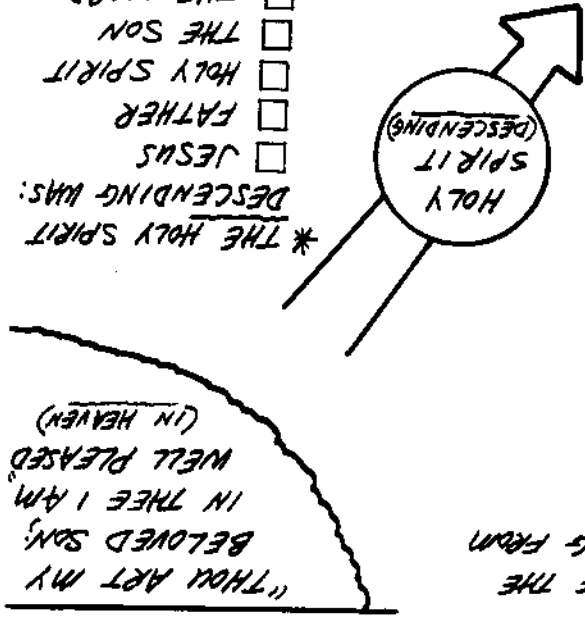
NOTE: WHILE JESUS WAS PRAYING

* THE OWNER OF THE VOICE SPEAKING FROM HEAVEN WAS:

- JESUS
- FATHER
- HOLY SPIRIT
- THE SON
- THE WORD

* THE HOLY SPIRIT DESCENDING WAS:

- JESUS
- FATHER
- HOLY SPIRIT
- THE SON
- THE WORD



* THE ONE ON EARTH WAS:

- JESUS
- FATHER
- HOLY SPIRIT
- THE SON
- THE WORD



* LEWIS SAYS
1. JESUS ONLY BEARS WITNESS OF HIMSELF.
 2. THERE IS NOT ANOTHER THAT BEARS WITNESS.
 3. THERE NEED BE ONLY ONE WITNESS.
 4. JESUS IS ALONE.
5. JESUS AND THE FATHER ARE ONE AND THE SAME PERSON.
 6. JESUS ONLY BEARS WITNESS OF HIMSELF.
7. JESUS AND THE FATHER ARE ONE AND THE SAME PERSON.

* JESUS SAID
1. "IF I BEAR WITNESS OF MYSELF, MY WITNESS IS NOT TRUE" (5:31)
 2. "THERE IS ANOTHER THAT BEARETH WITNESS OF ME" (5:32)
 3. THERE MUST BE TWO WITNESSES (8:17)
 4. "I AM NOT ALONE" (8:16)
5. "I AND THE FATHER THAT SENT ME" (8:16)
 6. "I AM ONE THAT BEARETH WITNESS OF MYSELF" (8:18)
7. "THE FATHER THAT SENT ME BEARETH WITNESS OF ME" (8:18)

TWO WITNESSES
 JOHN 5:31, 32
 JOHN 8:16-18

(2) GOD IS THE "... H.S. IN THE CHURCH TODAY (7-72)

(KJUD, 7-2-76)

WOULD BE THE FATHER OF THE CHILD JESUS
OF NECESSITY THEN THE HOLY GHOST
BE THE ONE THAT WOULD BE FATHER...
CHILD WITH... CERTAINLY WOULD
THAT A WOMAN IS FOUND WITH
OF THE HOLY GHOST... THE ONE
MARY - SHE WAS FOUND WITH CHILD
WHICH WAS FOUND IN THE VIRGIN
VERSE 18 THROUGH 20 THE CHILD
BUT THEN IN MATTHEW CHAPTER I
THEY, SPEAKING ABOUT THE FATHER,
SON. THIS DAY I HAVE BEGOTTEN
SPEAKS ABOUT 'THOU ART MY
OF THE SON? IN ACTS 13:33, IT
WOULD ACTUALLY BE THE FATHER
CHRIST HAD TWO FATHERS. WHO
TO THE CONCLUSION THAT JESUS
NECESSITY WE WOULD HAVE TO COME
AND DISTINCT INDIVIDUALS THEN OF
SPIRIT WERE ACTUALLY TWO SEPARATE
"... IF THE FATHER AND THE HOLY

I. MR. LEWIS' STATEMENTS

(5-27)

LEWIS' SELF-CONTRADICTION
CONCERNING
THE FATHER OF JESUS

CONT'D

II. IMPLICATIONS OF HIS STATEMENTS (G-27A)

(1) THE HOLY SPIRIT IS THE FATHER OF JESUS.

(2) BUT, JESUS IS THE HOLY SPIRIT.

(3) THUS, JESUS IS HIS OWN FATHER.

III. THE TRUTH OF THE PASSAGE

(1) GOD THROUGH THE AGENCY OF THE HOLY SPIRIT ENABLED MARY TO CONCEIVE.

(2) SOME EXAMPLES

- I COR. 4:15 - "... I HAVE BEGOTTEN YOU THROUGH THE GOSPEL."

- JAS. 1:18 - "OF HIS OWN WILL BEGAT HE US WITH THE WORD OF TRUTH, ... (CF. I PET. 1:23)"

* THE WORD "FATHER" IS USED 265 TIMES IN THE NEW TESTAMENT.

* JESUS USED THE WORD 77 TIMES TO REFER TO THE FIRST PERSON IN THE GODHEAD.

* NOT ONE TIME IS THE HOLY SPIRIT EVER CALLED "FATHER."

* JOHN 17:22 - "... THAT THEY MAY BE ONE, EVEN AS WE ARE ONE."

* I KINGS 22:13 - "BEHOLD NOW, THE WORDS OF THE PROPHETS DECLARE GOOD UNTO THE KING WITH ONE MOUTH."

* GENESIS 41:1, 5, 25 - "AND IT CAME TO PASS AT THE END OF TWO FULL YEARS, THAT PHARAOH DREAMED... AND HE HE SLEPT AND DREAMED THE SECOND TIME... AND JOSEPH SAID UNTO PHARAOH, 'THE DREAM OF PHARAOH IS ONE.'"

* GENESIS 2:24 - "THEREFORE SHALL A MAN LEAVE HIS FATHER AND HIS MOTHER, AND SHALL CLEAVE UNTO HIS WIFE: AND THEY SHALL BE ONE FLESH."

THINGS CAN BE ONE IN ONE SENSE AND TWO OR MORE IN ANOTHER SENSE

G-28

WHAT THE ISSUE IS AND IS NOT

G-30

* WHAT THE ISSUE IS NOT:

1. THE ISSUE IS NOT WHETHER THERE ARE THREE GODS.
2. THE ISSUE IS NOT WHETHER THERE IS ONE GOD.

* WHAT THE ISSUE IS:

1. THE ISSUE IS WHETHER THERE IS RELATIONSHIP OF PERSONS IN THE ONE GODHEAD.
2. THE SCRIPTURES ASCRIBE DEITY TO ALL THE PERSONS IN THE GODHEAD.

- (1) THE FATHER (JOHN 6:27)
- (2) THE SON (JOHN 1:1)
- (3) THE HOLY SPIRIT (ACTS 5:3,4)

THE U.P.C. - A SYSTEM OF INFIDELITY

CONT'D

G-31

I. SOME CRUCIAL PASSAGES

1. HEB. 11:6; JOHN 8:24; 20:30,31
2. JOHN 5:30,31; 8:15-18; MATT. 3:13-17; 17:1-5; II JOHN 9.
3. HEB. 6:18; TIT. 1:2; I SAM. 15:9

II. PENTECOSTAL PREMISES IMPLY THAT:

1. THE BIBLE TEACHES FALSEHOOD

* BIBLE

- (1) BOTH THE FATHER AND THE SON
(II JN. 9)
- (2) "MY BELOVED SON"
(MATT. 3:17; 17:5)

* U.P.C.

- (1) FATHER AND SON ARE ONE AND THE SAME PERSON
- (2) FATHER AND SON ARE SAME PERSON

2. JESUS WAS A LIAR AND DECEIVER

* BIBLE

- (1) "I AM NOT ALONE"
(JN. 8:16)
- (2) THERE WERE TWO WITNESSES (JN. 8:18)
- (3) "MY BELOVED SON"
(JESUS DID NOT DENY)

* U.P.C.

- (1) JESUS IS ALONE
- (2) ONE WITNESS (FATHER AND SON ARE SAME)
- (3) VOICE WAS THE VOICE OF JESUS

[U.P.C. - SYSTEM OF INFIDELITY]

3. GOD WAS A LIAR

* BIBLE

(1) "THIS IS MY

BELoved SON"

(MATT. 3:17)

(2) "THOU ART MY

SON, THIS DAY HAVE

I BEGOTTEN THEE"

(PSA. 2:7; ACTS 13:33

HEB. 1:5)

(1) "THIS IS I IN A

DIFFERENT FORM"

(2) "THIS IS I IN A

DIFFERENT FORM;

THIS DAY HAVE I

BEGOTTEN MYSELF"

* U.P.C.

(G-31A)

* SINCE PENTECOSTAL PREMISES IMPLY

1. THE BIBLE TEACHES FALSEHOOD

2. JESUS WAS A LIAR AND A DECEIVER

3. GOD WAS A LIAR

* PENTECOSTALISM IS A SYSTEM OF

INFIDELITY.

LEWIS CONDEMNS ALL WHO DO NOT TEACH THE "JESUS ONLY" DOCTRINE OF THE GODHEAD

G-33

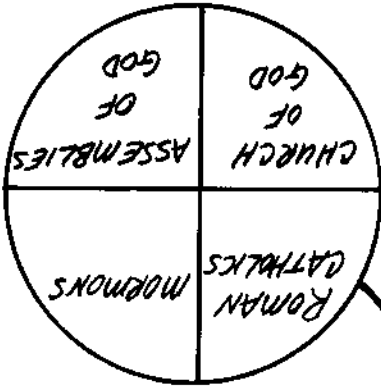
BOUND FOR HEAVEN (ACC. TO LEWIS)

"UNITED PENTECOSTAL CHURCH"

TRUE TEACHERS CONCERNING THE GODHEAD

BILLY LEWIS

FALSE TEACHERS CONCERNING THE GODHEAD



BOUND FOR HELL (ACC. TO LEWIS)

"... ALL WHO TEACH OTHERWISE ARE FALSE TEACHERS AND WILL BE LOST IN HELL."

LEWIS' ABSURDITY CONCERNING
"ALL FLESH"

M-5

I. MR. LEWIS' STATEMENT

"THE TERM 'ALL FLESH' NEVER MEANS LESS THAN ALL MANKIND" (KSHD, 9-8-76)

II. THE "ALL FLESH" OF ACTS 2:17 INCLUDES:

* CHECK ALL APPROPRIATE BOXES

- HUMAN FLESH AND ANIMAL FLESH
(I COR. 15:39)
- ALL HUMAN BEINGS
- THOSE WHOM GOD GAVE UP TO UNCLEANNESSTHROUGH THE LUSTS OF THEIR OWN HEARTS (ROM. 1:24)
- THOSE WHO CHANGED THE TRUTH OF GOD INTO A LIE AND WORSHIPPED AND SERVED THE CREATURE RATHER THAN THE CREATOR (ROM. 1:25)
- THOSE WHOM GOD GAVE UP TO VILE AFFECTIONS AND BECAME HOMOSEXUALS (ROM. 1:26,27)
- THOSE WHO REFUSED TO HAVE GOD IN THEIR KNOWLEDGE (ROM. 1:28)
- THOSE WHOM GOD GAVE UP TO A REPROBATE MIND (ROM. 1:28)

* WILL MR. LEWIS LIMIT JOEL 2:28?
IF SO, TO WHOM WILL HE LIMIT IT?

- HATERS OF GOD (ROM. 1:30)
- THE FEARFUL, UNBELIEVING,
- ABOMINABLE, MURDERERS, WHORE-
MONGERS, SORCERS, IDOLATERS,
AND ALL LIARS (REV. 21:8)
- ALL GOOD HUMAN BEINGS
- ALL BELIEVERS WHO HAVE BAPTIZED
IN WATER
- ALL BELIEVERS WHO HAVE NOT BEEN
BAPTIZED IN WATER

M-5A

[LEWIS' ABSURDITY ON "ALL FLESH"]

"ALL FLESH" IS LIMITED

* MR. LEWIS MUST ADMIT THAT THE EXPRESSION "ALL FLESH" IS LIMITED

1. MATTHEW 3:5,6 SAYS ALL JUDEA WERE BAPTIZED BUT LUKE 7:30 SAYS THE PHARISEES AND LAWYERS WERE NOT BAPTIZED.

2. JOHN 12:32 SAYS JESUS WILL DRAW ALL MEN TO HIM BUT MATTHEW 7:13,14 MAKES IT CLEAR THAT NOT ALL WILL BE SAVED.

3. I CORINTHIANS 6:12 SAYS ALL THINGS ARE LAWFUL BUT I CORINTHIANS 6:9,10 MAKES IT CLEAR THAT MANY THINGS ARE NOT LAWFUL.

* "ALL FLESH" MUST BE LIMITED TO THOSE AND ONLY THOSE WHO WERE ENDOWED WITH MIRACULOUS GIFTS (I COR. 12:29-30)

* HOW "ALL FLESH" IS LIMITED MUST BE DETERMINED BY THE REST OF THE NEW TESTAMENT (ACTS 2,10,8,19; ROM. 1:11; I COR. 12:29-30)

[LEWIS' BLUNDER ON MK. 16:18]

* MARK 16:18

M-8D

"THEY SHALL TAKE UP (ἀροῦσιν, FUT. ACT. IND. OF αἶψω) SERPENTS; AND IF (κἂν, BY CRASIS FOR καὶ AND εἰ) THEY DRINK (πίωσιν, 2ND AORIST ACT. SUBJ. OF πίνω) ANY DEADLY THING IT SHALL (βλάψῃ, FUT. ACT. IND. OF βλάπτω) NOT (οὐ μὴ, EMPHATIC) HURT THEM..."

* JAMES 5:15

"... AND THE LORD SHALL RAISE (ἐγείρῃ, FUT. ACT. IND. OF ἐγείρω) HIM UP, AND IF (κἂν, BY CRASIS FOR καὶ AND εἰ) HE HAVE COMMITTED (πεποιήκως, PERF. ACT. PART. OF ποίω) SINS, THEY SHALL BE FORGIVEN (ἀφεθήσεται, FUT. PASS. IND. OF ἀφίημι) HIM."

* I AM NOT A PROPHET - BUT
WATCH MY PREDICTION COME
TRUE !!!

* WHAT MR. LEWIS WILL NOT DO
- HE WILL NOT PERFORM EVEN
ONE MIRACLE!

* WHAT MR. LEWIS WILL DO
1. TALK, TALK, TALK, TALK ...
2. GIVE EXCUSE, EXCUSE, EXCUSE ...

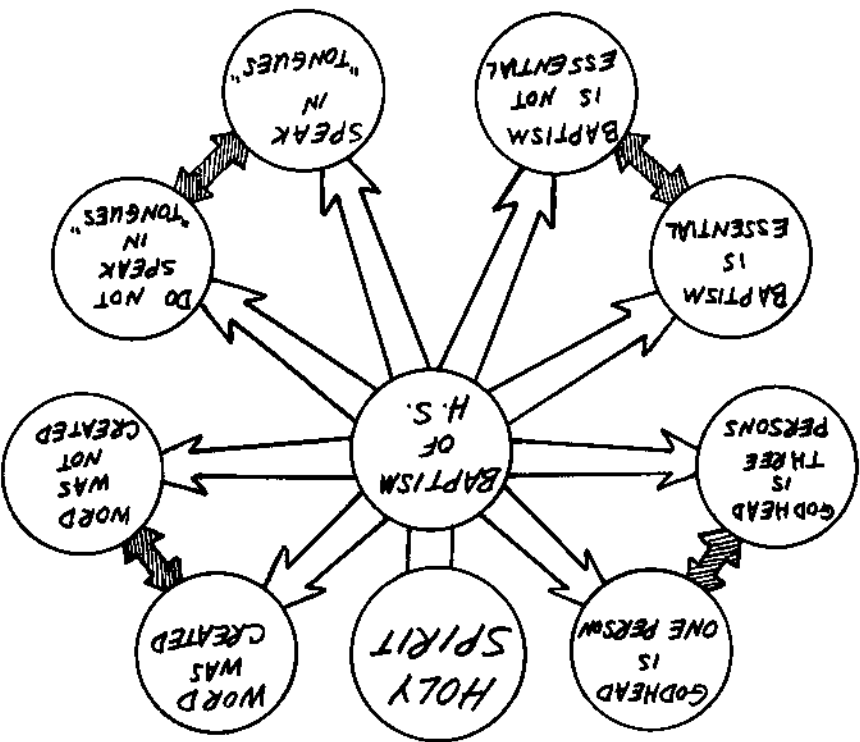
WHAT MR. LEWIS WILL DO
AND WHAT HE WILL NOT DO

M-9

LEWIS ACCUSES GOD OF
BEING A LIAR

M-10

"...THOUSANDS OF PEOPLE IN DENOMINAL [sic]
CHURCHES ARE RECEIVING THE BAPTISM
OF THE HOLY GHOST" (KSD, 9-8-76)

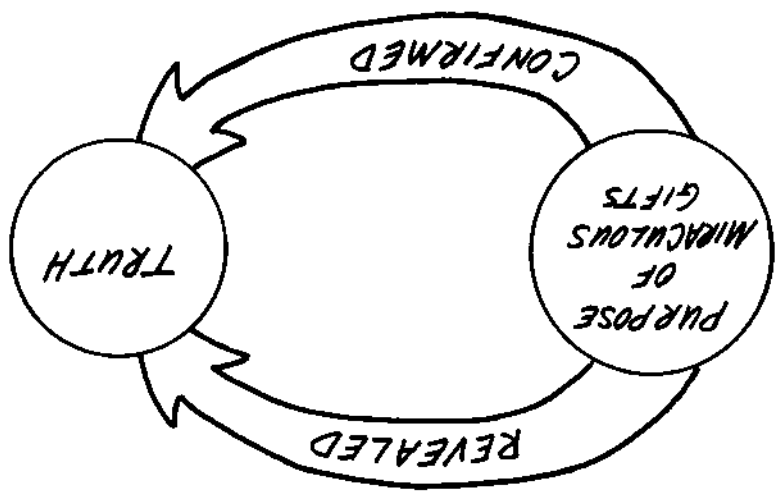


NOW	THEN
NOTHING BUT MERE CLAIMS — WORDS	GENUINE MIRACLES (THEY REALLY DID MIRACLES IN FRONT OF PEOPLE'S EYES)
1. ?	1. HEALED LAME (ACTS 3:1-11)
2. ?	2. CAUSED PEOPLE TO DIE (ACTS 5:1-11)
3. ?	3. GAVE SIGHT TO BLIND (ACTS 9:12)
4. ?	4. RAISED THE DEAD (ACTS 9:36-42, 20:10)
5. ?	5. BLINDED PEOPLE (ACTS 13:11)

THE EVIDENCE OF GENUINE
 MIRACULOUS GIFTS HAS
 CEASED

M-11

* SINCE THE TRUTH HAS BEEN REVEALED
AND HAS BEEN CONFIRMED THEN THE
PURPOSE OF MIRACULOUS GIFTS HAS
BEEN FULFILLED.



M-15

THE PURPOSE OF MIRACULOUS
GIFTS HAS BEEN FULFILLED

[PURPOSE OF MIRACULOUS GIFTS FULFILLED]

BASIC ARGUMENT

M-16

1. IF IT IS THE CASE THAT THE BIBLE TEACHES THAT THE PURPOSE OF MIRACULOUS GIFTS WAS TO (1) REVEAL THE TRUTH, AND (2) CONFIRM THE TRUTH, AND IF THE BIBLE TEACHES THAT (1) THE TRUTH HAS BEEN REVEALED AND (2) THE TRUTH HAS BEEN CONFIRMED, THEN THE PURPOSE OF MIRACULOUS GIFTS HAS BEEN FULFILLED.

2. IT IS THE CASE THAT THE BIBLE TEACHES THAT THE PURPOSE OF MIRACULOUS GIFTS WAS TO (1) REVEAL THE TRUTH, AND (2) CONFIRM THE TRUTH, AND THE BIBLE TEACHES THAT (1) THE TRUTH HAS BEEN REVEALED AND (2) THE TRUTH HAS BEEN CONFIRMED.

3. THEREFORE, THE PURPOSE OF MIRACULOUS GIFTS HAS BEEN FULFILLED.

* ARGUMENT FORM:

1. $(A \cdot B) \supset C$
2. $A \cdot B$
3. $\therefore C$

* THE BIBLE TEACHES THAT ONE PURPOSE OF MIRACULOUS GIFTS WAS TO REVEAL THE TRUTH.

1. MAN BY HIMSELF COULD NEVER HAVE KNOWN THE MIND OF GOD (1 COR. 2:11)
 2. JESUS SAID HE WOULD SEND THE HOLY SPIRIT (JOHN 16:7)

(1) H.S. WOULD ABIDE WITH THEM (JN. 14:16,17)
 (2) H.S. WOULD TEACH THEM ALL THINGS (JN. 14:26)
 (3) H.S. WOULD BRING ALL THINGS TO THEIR REMEMBRANCE (JN. 14:26)

(4) H.S. WOULD BEAR WITNESS OF JESUS (JN. 15:26; 16:13-15)

(5) H.S. WOULD GUIDE APOSTLES INTO ALL TRUTH (JN. 16:13)

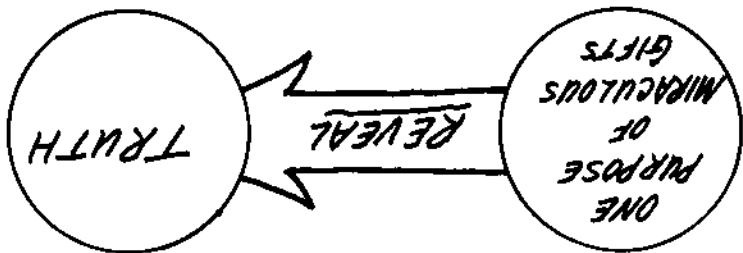
(6) H.S. WOULD SHOW THEM THINGS TO COME (JN. 16:13)

[PURPOSE ARGUMENT]

ONE PURPOSE OF MIRACULOUS GIFTS WAS TO REVEAL THE TRUTH

M-17

CONT'D



[PURPOSE ARGUMENT]

PURPOSE - TO REVEAL TRUTH

M-17A

* THE BIBLE TEACHES THAT THE TRUTH HAS BEEN REVEALED.

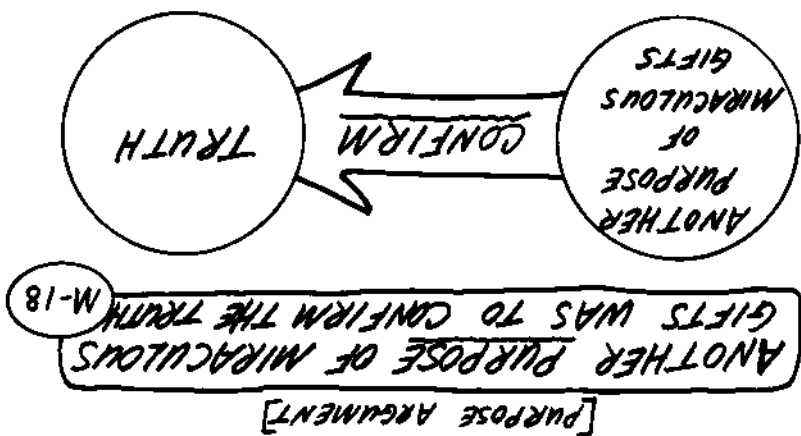
- 1. THE HOLY SPIRIT DID REVEAL THE TRUTH (II PET. 1:20, 21; I COR. 2:13; 14:37; EPH. 3:3-5; GAL. 1:11, 12)
- 2. THE HOLY SPIRIT REVEALED ALL THE TRUTH (JOHN 14:26; 16:13; II TIM. 3:16, 17; II PET. 1:3)
- 3. THE TRUTH (FAITH) HAS BEEN DELIVERED ONCE FOR ALL (ACTS; JUDE 3; CF. HEB. 9:27, 28).

* SINCE ONE PURPOSE OF MIRACULOUS GIFTS WAS TO REVEAL THE TRUTH AND THE TRUTH HAS BEEN REVEALED THEN THIS PURPOSE HAS BEEN FULFILLED !!

* THE BIBLE TEACHES THAT ANOTHER PURPOSE OF MIRACULOUS GIFTS WAS TO CONFIRM THE TRUTH.

1. THE MIRACLES OF CHRIST CONFIRMED THE TRUTH THAT HE WAS THE SON OF GOD (MATT. 11:2-5; JOHN 3:2; 5:36; 10:25; 20:30,31; 14:11) AND CONFIRMED THE TRUTH THAT HE HAD THE POWER TO FORGIVE SINS (MATT. 9:6).

2. THE MIRACLES OF THE APOSTLES AND OTHER MIRACULOUSLY ENDOWED MEN WERE GIVEN TO CONFIRM THE TRUTH THEY PREACHED (MARK 16:17-20) — NOTE SIGNS OF HOLY SPIRIT BAPTIZED MEN (CF. II COR. 12:12)



SIGNS OF HOLY SPIRIT
BAPTIZED MEN

M-18A

1. PETER HEALED A MAN AT THE TEMPLE (ACTS 3:1-9)
2. PETER STRUCK A MAN DEAD (ACTS 5:1-11)
3. PETER AND JOHN CONFERRED MIRACULOUS POWER BY THEIR HANDS (ACTS 8:17)
4. PETER RAISED DORCAS FROM THE DEAD (ACTS 9:36-42)
5. PAUL STRUCK A MAN BLIND (ACTS 13:9-12)
6. PAUL RAISED EUTYCHUS FROM THE DEAD (ACTS 20:9,10)
7. PAUL SUFFERED NO HARM FROM A SNAKE BITE (ACTS 28:5)

[PURPOSE ARGUMENT]

PURPOSE - TO CONFIRM TRUTH

M-188

* THE BIBLE TEACHES THAT THE TRUTH HAS BEEN CONFIRMED.

1. THE TRUTH IS NOW CONFIRMED

(HEB. 2:3,4)

(1) JESUS DOES NOT HAVE TO RETURN

AN PERFORM SIGNS IN ORDER

FOR US TO BELIEVE (CF. ROM. 1:4)

(2) THE APOSTLES DO NOT HAVE TO

RETURN AND PERFORM SIGNS IN

ORDER FOR US TO BELIEVE.

- A THING ONCE CONFIRMED IS

CONFIRMED FOREVER.

2. WE HAVE THE INSPIRED WORD

TO MAKE BELIEVERS TODAY

(JN. 20:30,31)

* SINCE ANOTHER PURPOSE OF

MIRACULOUS GIFTS WAS TO

CONFIRM THE TRUTH AND THE

TRUTH HAS BEEN CONFIRMED

THEN THIS PURPOSE HAS BEEN

FULFILLED !!

[PURPOSE ARGUMENT]

CONCLUSIONS OF PURPOSE ARGUMENT

- (M-19)
1. THE BASIC ARGUMENT IS VALID, I.E., THE CONCLUSION FOLLOWS FROM THE PREMISES.
 2. THE BASIC ARGUMENT IS SOUND, I.E., THE PREMISES ARE TRUE.

(1) THE BIBLE DOES TEACH THAT THE PURPOSE OF MIRACULOUS GIFTS WAS:

- TO REVEAL THE TRUTH

- TO CONFIRM THE TRUTH

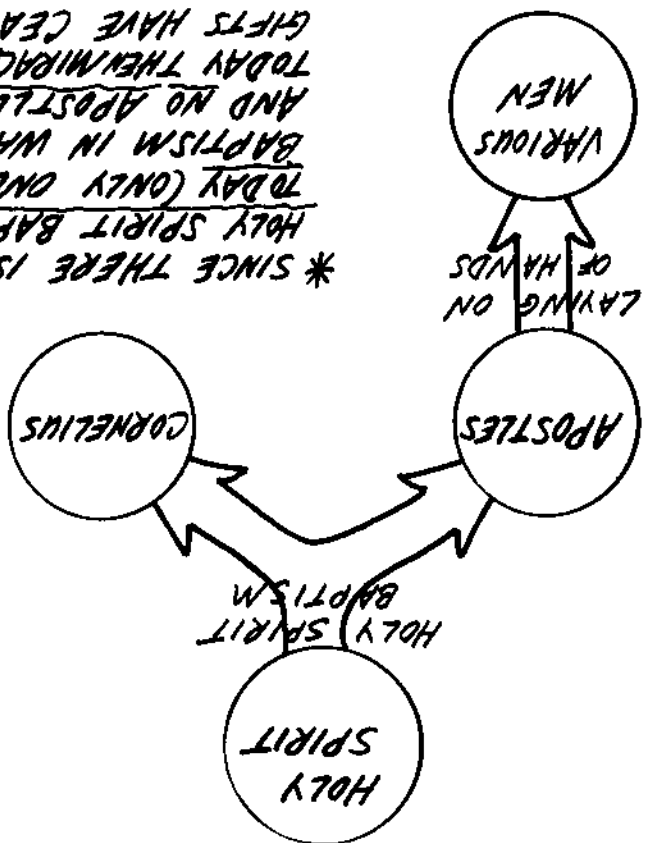
(2) THE BIBLE DOES TEACH THAT:

- THE TRUTH HAS BEEN REVEALED

- THE TRUTH HAS BEEN CONFIRMED

* SINCE THE TRUTH HAS BEEN REVEALED AND HAS BEEN CONFIRMED THEN THE PURPOSE OF MIRACULOUS GIFTS HAS BEEN FULFILLED.

* SINCE THERE IS NO
HOLY SPIRIT BAPTISM
TODAY (ONLY ONE
BAPTISM IN WATER)
AND NO APOSTLES
TODAY THEN MIRACULOUS
GIFTS HAVE CEASED.



THE MEANS OF OBTAINING
MIRACULOUS GIFTS HAS
CEASED

M-20

[MEANS ARGUMENT]

BAPTISM OF THE HOLY SPIRIT

1. PROPHESED AND PROMISED
(JOEL 2:28-32; MATT. 3:11; ACTS 1:4, 5, 8)
2. ADMINISTRATOR WAS CHRIST (MATT. 3:11;
JOHN 1:33; ACTS 2:32, 33)
3. RECIPIENTS WERE:
(1) APOSTLES (LK. 24:49; ACTS 1:4, 5, 8, 26;
2:1-4)
(2) CORNELIUS (ACTS 10:44, 45, 11:15)
4. PURPOSE WAS:
(1) TO INSPIRE AND QUALIFY APOSTLES
AS AMBASSADORS OF CHRIST
(JOHN 14:16, 17, 26; 15:26; 16:13;
II COR. 5:20)
(2) TO PROVE THAT THE GENTILES WERE
RECIPIENTS OF THE GOSPEL
(ACTS 10:47, 48; 11:1-3, 15-18, 15:7-11)
5. MIRACULOUS IN NATURE (ACTS 2:43;
3:1-7, 5:1-11, 12, 15, 16, 10:46)
6. CEASED BY A.D. 62 (EPH. 4:5)

(M-22)

[MEANS ARGUMENT]

HOW MANY BAPTISMS TODAY?

M-23

* TWO BAPTISMS AT PENTECOST - A.D. 33

1. APOSTLES RECEIVED BAPTISM OF THE HOLY SPIRIT (ACTS 1:4, 5; 2:1-4)
2. PETER COMMANDED THE PEOPLE TO BE BAPTIZED (ACTS 2:37, 38)

* TWO BAPTISMS AT CAESAREA - A.D. 41

1. CORNELIUS AND HIS HOUSEHOLD RECEIVED THE BAPTISM OF THE HOLY SPIRIT (ACTS 10:44, 45; 11:15, 16)
2. PETER COMMANDED CORNELIUS AND HIS HOUSEHOLD TO BE BAPTIZED IN WATER (ACTS 10:47, 48)

* ONE BAPTISM AT EPHESUS - A.D. 62

(EPH. 4:3-6)

1. ONE MIGHT JUST AS WELL AFFIRM THAT THERE ARE TWO LORDS AS TO AFFIRM THAT THERE ARE TWO BAPTISMS TODAY.
2. ALTHOUGH THE BIBLE SPEAKS OF MANY BAPTISMS, IN A.D. 62 THERE WAS BUT ONE BAPTISM.

[MEANS ARGUMENT]

WHAT IS THE ONE BAPTISM?

M-24

* HOLY SPIRIT BAPTISM

* WATER BAPTISM

1. A PROMISE (L.K. 24:49;
ACTS 1:4,5)

2. ADMINISTERED BY
CHRIST (MATT. 3:11)

3. NOT FOR REMISSION
OF SINS (ACTS 11:15)

4. NOT INTO THE
NAME OF THE

FATHER, SON AND
HOLY SPIRIT

5. NOT FOR ALL
PEOPLE (ACTS 1:26;

2:1-4; 10:44)
6. CEASED BY A.D. 62
(EPI. 4:5)

1. A COMMAND (ACTS 10:
47, 48)

2. ADMINISTERED BY
MEN (MATT. 28:18-20)

3. FOR REMISSION OF
SINS (ACTS 2:38; MK. 16:

4. INTO THE NAME OF
THE FATHER, SON,
AND HOLY SPIRIT

(MATT. 28:18-20)

5. FOR ALL MEN
(MATT. 28:19; MK. 16:

15, 16; L.K. 24:46, 47)
6. CONTINUE UNTIL
END OF WORLD
(MATT. 28:20)

[MEANS ARGUMENT]

LAYING ON OF THE APOSTLES' HANDS

M-25

1. THE APOSTLES WERE THE ONLY ONES WHO COULD IMPART MIRACULOUS GIFTS OF THE SPIRIT BY THE LAYING ON OF HANDS (ACTS 8:18)
 2. GIVEN ONLY TO A FEW
 - (1) THE SEVEN (ACTS 6:1-8)
 - (2) THE SAMARITANS (ACTS 8:14-18)
 - (3) TWELVE DISCIPLES (ACTS 19:1-7)
 - (4) TIMOTHY (II TIM. 1:6)
 3. PURPOSE WAS TO CONFIRM THE TRUTH (MARK 16:17-20; ACTS 8:6,13; HEB. 2:1-4)
- * THERE IS NO RECORD THAT ANYONE (OTHER THAN THE APOSTLES) PERFORMED MIRACLES BEFORE THE APOSTLES LAID HANDS ON THEM (ACTS 2:43; 3:1-7; 5:1-11, 12, 15, 16)

[MEANS ARGUMENT]

CONCLUSIONS OF MEANS ARGUMENT

1. THE BASIC ARGUMENT IS VALID, I.E., M-26
THE CONCLUSION FOLLOWS FROM THE PREMISES.

2. THE BASIC ARGUMENT IS SOUND, I.E.,
THE PREMISES ARE TRUE.

(1) THE BIBLE DOES TEACH THAT THE ONLY MEANS OF OBTAINING MIRACULOUS GIFTS IS:

- HOLY SPIRIT BAPTISM

- LAYING ON OF THE APOSTLES' HANDS.

(2) THE BIBLE DOES TEACH THAT:

- THERE IS NO HOLY SPIRIT BAPTISM TODAY (ONLY ONE BAPTISM IN WATER)

- THERE ARE NO APOSTLES TODAY.

* WHEN THE LAST APOSTLE DIED, THERE WAS NO ONE THROUGH WHOM THE LORD WOULD GIVE POWER TO IMPART POWER TO PERFORM MIRACLES.

* WHEN THE LAST PERSON UPON WHOM THE APOSTLES LAID THEIR HANDS DIED THERE WAS NO ONE ON EARTH WHO COULD PERFORM MIRACLES!!!

WHAT THE ISSUE IS AND IS NOT

* WHAT THE ISSUE IS NOT:

1. THE ISSUE IS NOT WHAT GOD DID.
2. THE ISSUE IS NOT THE POWER
OF GOD.

3. THE ISSUE IS NOT THE NATURE
OF GOD.

4. THE ISSUE IS NOT A QUESTION
OF PRAYER.

5. THE ISSUE IS NOT A QUESTION
OF HEALING.

* WHAT THE ISSUE IS:

1. THE ISSUE IS THE DURATION OF
MIRACULOUS GIFTS.

2. HOW LONG WERE MIRACULOUS GIFTS
TO LAST?

(1) UNTIL THE PURPOSE FOR THEM
WAS FULFILLED.

(2) UNTIL THE MEANS BY WHICH ONE
OBTAINED THE POWER TO PERFORM
MIRACLES CEASED.

(3) UNTIL THE EVIDENCE OF MIRACLES CEASED.

LEWIS' SELF-CONTRADICTION
CONCERNING THE HOLY SPIRIT
AND THE UNITY OF THE FAITH

M-34

I. MR. LEWIS STATEMENT

- (1) "UNITY OF THE FAITH IS AGREEMENT ON THE TRUTH" (KSUD, 8-3-76)
- (2) "I BELIEVE IT IS POSSIBLE FOR US TO COME IN UNITY OF FAITH IN THIS WORLD" (WOODS-LEWIS DEBATE, 2nd NEG., 12-10-75)
- (3) "WE BELIEVE THAT 'THE FAITH' MEANS THE BODY OF DOCTRINE AND WE BELIEVE THAT THE BAPTISM OF THE HOLY SPIRIT WILL GUIDE AND BRING US INTO THE UNITY OF THE FAITH" (WOODS-LEWIS DEBATE, 1st NEG., 12-10-75)
- (4) "... WE NEED THE HOLY GHOST TO BRING US INTO THE UNITY OF THE FAITH THAT WAS ONCE DELIVERED TO THE SAINTS" (WOODS-LEWIS DEBATE, 1st NEG., 12-10-75)
- (5) "... THE FAITH IS A DOCTRINE THAT IS TO BE PRACTICED AND BELIEVED." (KSUD, 8-3-76)

[LEWIS' SELF-CONTRA. CONT'D]

- (6) "... THE PURPOSE MY FRIEND OF THE BAPTISM OF THE HOLY SPIRIT - TO BRING US TOGETHER. OF COURSE WE ARE NOT IN AGREEMENT ON EVERY POINT OF DOCTRINE BUT THE HOLY SPIRIT WILL AGREE WITH THE WORD..." (WOODS-LEWIS DEBATE, 2nd NEG., 12-10-75) M-34A

II. IMPLICATIONS OF HIS STATEMENTS

- (1) HE CONTRADICTS HIMSELF BY SAYING THAT "THE UNITY OF THE FAITH" REFERS TO BOTH A BODY OF DOCTRINE AND AGREEMENT ON THE TRUTH.
- (2) HE SAYS THERE WILL BE A TIME WHEN ALL WILL SPEAK THE SAME THING.
- (3) THIS WILL BE THE RESULT OF THE H.S.
- (4) YET, MR. LEWIS AND HIS OWN BRETHREN ARE DIVIDED (WHILE CLAIMING H.S. BAPTISM)
- (5) YET, MR. LEWIS IS DIVIDED WITH OTHER CLAIMANTS TO HOLY SPIRIT BAPTISM
- (6) IF MR. LEWIS AND OTHER CLAIMANTS TO HOLY SPIRIT BAPTISM DO NOT SPEAK THE SAME THING, IT IS THE FAULT OF THE HOLY SPIRIT!!

THE PART AND PERFECT
ILLUSTRATED

M-37

<u>APOSTLE PAUL</u>	<u>CHILDHOOD STAGE</u> "THINGS WHICH BELONG TO CHILDHOOD"	<u>MANHOOD STAGE</u> THINGS OF CHILDHOOD DONE AWAY
<u>THE CHURCH</u>	<u>CHILDHOOD STAGE</u> MIRACULOUS GIFTS	<u>MANHOOD STAGE</u> THINGS OF CHILDHOOD (MIRACULOUS GIFTS) DONE AWAY

LEWIS' NEUTER SINGULAR ARGUMENT

M-39

I. MR. LEWIS' STATEMENT

"THERE IS NO NEUTER SINGULAR WORD IN THE NEW TESTAMENT FOR A COMPLETED BIBLE" (WOODS-LEWIS DEBATE, 3RD AFF., 12-11-75)

II. NOTE THE FOLLOWING WORDS

1. "WILL" (θέλημα) OCCURS 62 TIMES AND IS NEUTER SINGULAR.
2. "WILL" DESCRIBES THE COMPLETE NEW TESTAMENT.

* HEBREWS 10:9,10

1. "THE WILL" — τὸ θέλημα — NEUT. SING.
2. "THE FIRST" — τὸ πρῶτον — NEUT. SING.
3. "THE SECOND" — τὸ δεύτερον — NEUT. SING.
4. "BY WHICH WILL" — ἐν ᾧ θελήματι — N. S.

* CF. MATT. 7:21; ROM. 2:18; EPH. 5:17; MARK 3:35; AND MANY OTHERS

[NEUTER SING. ARG.]

1. "WORD" ($\rho\acute{\iota}\nu\mu\alpha$) OCCURS 56 TIMES AND IS NEUTER SINGULAR. (M-39A)
2. "WORD" DESCRIBES THE COMPLETE NEW TESTAMENT.
3. $\rho\acute{\iota}\nu\mu\alpha$ — "GENERALLY THE SINGULAR BRINGS TOGETHER ALL THE DIVINE TEACHINGS AS A UNIFIED WHOLE..." (ARNDT AND GINGRICH, p. 743).

* EPHESIANS 6:17

"AND TAKE THE HELMET OF SALVATION, AND THE SWORD OF THE SPIRIT, WHICH IS THE WORD OF 'GOD'"

- * THE "PART" IS NEUTER AND AGREES IN CONTEXT WITH THE "PERFECT" WHICH IS NEUTER.

WILL MR. LEWIS TAKE THAYER
ON EVERYTHING?

M-40

1. BAPTISM — "... ON BEHALF OF THE DEAD, I.E., TO PROMOTE THEIR ETERNAL SALVATION BY UNDERGOING BAPTISM IN THEIR STEAD" (p. 94).
 2. FATHER — "THE FATHER OF JESUS CHRIST AS ONE WHOM GOD HAS UNITED TO HIMSELF IN THE CLOSEST BOND OF LOVE AND INTIMACY, MADE ACQUAINTED WITH HIS PURPOSES, APPOINTED TO EXPLAIN AND CARRY OUT AMONG MEN THE PLAN OF SALVATION, AND... MADE TO SHARE ALSO IN HIS OWN DIVINE NATURE" (p. 495).
- * THAYER — "ONE OF THE WORLD'S GREATEST AUTHORITIES ON GREEK TERMS AND DEFINITIONS"
(KSUD, 8-6-76)

LEWIS' SELF-CONTRADICTION
CONCERNING I COR. 1:6-8

M-91

I. MR. LEWIS' STATEMENT

"WE ARE TO ... COME BEHIND IN NO GIFT... WAITING FOR THE COMING OF THE LORD, WHICH INDICATES THE GIFTS WERE EXPECTED TO BE IN THE CHURCH UNTIL THE COMING OF THE LORD"
(KSUD 7-29-76).

II. MR. LEWIS' STATEMENT IS FALSE.

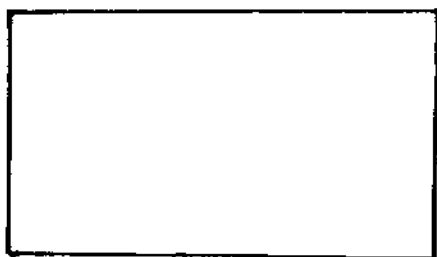
- (1) I COR. 1:7 SAYS, "SO THAT YE (CORINTHIANS) COME BEHIND IN NO GIFT; WAITING FOR THE COMING OF OUR LORD JESUS CHRIST."
- (2) NOTHING IS SAID ABOUT "GIFTS" REMAINING UNTIL THE LORD'S COMING. THE CORINTHIANS LIVED IN ANTICIPATION OF THE LORD'S COMING IN A MIRACULOUS AGE.
- (3) NOTHING IS SAID ABOUT "GIFTS" (χαρίσματα) BEING MIRACULOUS.
 - ΧΑΡΙΣΜΑ IS USED OF THE NATURAL GIFT OF SELF-CONSTRAINT (I COR. 7:7)
 - ΧΑΡΙΣΜΑ IS USED OF DELIVERANCE FROM DANGER (II COR. 1:11).

[I COR. 1:6-8]

M-41A

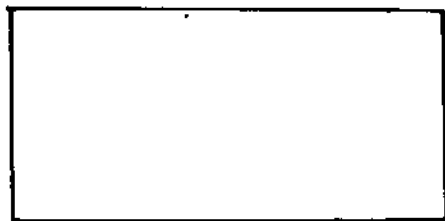
- (4) IF "GIFT" IS MIRACULOUS,
THOSE WHO POSSESSED IT
RECEIVED IT BY LAYING ON
OF THE APOSTLE'S HANDS.
- (5) FURTHER, IF MR. LEWIS COMES
BEHIND IN NO GIFT WILL HE
DEMONSTRATE IT?

* PLEASE PLACE THE SCRIPTURE
WHICH SAYS:
"UNITED PENTECOSTAL
CHURCH"



* MR. LEWIS, WE WANT JUST
ONE SCRIPTURE:

(M-100)



*MR. LEWIS—JUST ONE
SCRIPTURE WHICH SAYS
THAT GOD WILL CONFIRM
THE WORD OF THOSE WHO
TEACH FALSE DOCTRINE
ON THE GODHEAD!

M-101

LEWIS' ADMISSIONS OF DEFEAT

M-102

1. MR. LEWIS ADMITS THAT MEN CAN BE SAVED BY LEARNING AND OBEYING THE WRITTEN WORD OF GOD. THEREFORE, MIRACLES ARE NOT NEEDED TODAY.
2. MR. LEWIS ADMITS THAT THERE ARE NO APOSTLES TODAY. THEREFORE, HE ADMITS THAT THE ONLY MEANS (OTHER THAN HOLY SPIRIT BAPTISM) OF OBTAINING POWER TO PERFORM MIRACLES HAS CEASED. THUS, HE ADMITS THAT MIRACLES HAVE CEASED.
3. MR. LEWIS TREATS EVERY CALL FOR A CONFIRMATION (BY "SIGNS FOLLOWING") OF THE WORD WHICH HE PREACHES AN "EVIL AND ADULTEROUS GENERATION" AND REFUSES TO EVEN TRY TO CONFIRM HIS WORD WITH "SIGNS FOLLOWING" IN SPITE OF THE FACT THAT HE SAYS MARK 16:17-20 IS PART OF THE GREAT COMMISSION AND IS TO LAST TO THE END OF THE WORLD.

[ADMISSIONS OF DEFEAT CONT'D.]

M-102A

THEREFORE, NOT ONLY WILL HE NOT DO ANY OF THE "SIGNS FOLLOWING" BUT HE CANNOT. FURTHER, I CAN PREVENT HIM FROM CONFIRMING HIS WORD. THUS, I (AN UNBELIEVER ACCORDING TO MR. LEWIS) AM ABLE TO STOP THE CONFIRMATION OF THE PREACHING OF THE GOSPEL OF CHRIST AND THUS, AM ABLE TO STOP THE LORD'S WORK.

4. MR. LEWIS ADMITS THAT THE "SIGNS FOLLOWING" OF MARK 16:17-20 ARE PART OF THE GREAT COMMISSION AND ARE TO LAST TO THE END OF THE

WORLD. THEREFORE, GIVEN MR. LEWIS' CONTENTION THE CONFIRMATION OF THE WORD BY "SIGNS FOLLOWING" IS AS MUCH A PART OF THE GREAT COMMISSION AS THE COMMAND TO BELIEVE AND BE BAPTIZED.

5. MR. LEWIS HAS ADMITTED THAT THE ASSEMBLIES OF GOD HAVE HOLY SPIRIT BAPTISM AND "SIGNS FOLLOWING" (CF. MARK 16:17-20).

[ADMISSIONS OF DEFEAT CONT'D]

MI-102B

THEREFORE, MR. LEWIS HOLDS THAT GOD IS CONFIRMING THE DOCTRINE OF THE GODHEAD TAUGHT BY THE ASSEMBLIES OF GOD. THUS, GOD IS CONFIRMING CONTRADICTORY DOCTRINES AND THEREFORE GOD IS A LIAR.

6. BY MR. LEWIS' POSITION ON II JOHN 9, HE IMPLIES THAT THE BIBLE TEACHES FALSEHOOD, AND BY HIS POSITION ON JOHN 8:15-18, HE IMPLIES THAT JESUS WAS A LIAR, AND BY HIS POSITION ON MATT. 3:17, HE IMPLIES THAT GOD WAS A LIAR. SINCE IT IS FALSE TO SAY THAT: (1) THE BIBLE TEACHES FALSEHOOD, (2) JESUS TOLD LIES, AND (3) GOD TOLD LIES AND SINCE ANY DOCTRINE WHICH IMPLIES A FALSE DOCTRINE IS ITSELF FALSE, THEN MR. LEWIS' DOCTRINE IS FALSE.

— BOTH OF THESE WILL OCCUR!

2. THE LORD WILL BE CONFIRMING
THE WORD PREACHED BY
THOSE THROUGH WHOM THE
"SIGNS FOLLOWING" ARE
BEING DONE

1. THE LORD WILL BE WORKING
WITH THEM.

THAT WHEREVER THERE ARE
"SIGNS FOLLOWING"

* MARK 16:17-20 MAKES
CLEAR:

(M-120)

[MARK 16:17-20 CONT'D]

M-121

* YET-EVEN THOUGH HE ADMITS THAT MEMBERS OF THE ASSEMBLY OF GOD:

- (1) HAVE RECEIVED THE BAPTISM OF THE HOLY SPIRIT
- (2) HAVE RECEIVED THE POWER TO "SPEAK IN TONGUES," AND
- (3) HAVE THE "SIGNS FOLLOWING"

* HE INCREDIBLY CONTENDS:

- IN UTTER CONTRADICTION OF HIS OWN CLAIM ON MARK 16:17-20, HE DENIES THAT GOD IS CONFIRMING THE WORD OF MEMBERS OF THE ASSEMBLY OF GOD.

1. UNITED PENTECOSTAL CHURCH
2. ASSEMBLY OF GOD

FOR EXAMPLE:

DICTORY DOCTRINES:
TO PEOPLE WHO TEACH CONTRA-
HE GIVES "SIGNS FOLLOWING"
A LIAR BY CLAIMING THAT

2. HE IMPLIED THAT GOD IS

1. HE IMPLIED THAT JESUS
IS A LIAR, DECEIVER.

LEWIS' INFIDELITY AND
BLASPHEMY

(M-122)

$$\frac{\sim P}{P \supset Q} \therefore \sim P$$

* ANY DOCTRINE WHICH IMPLIES A FALSE DOCTRINE IS ITSELF FALSE:

(M-124)

— THEREFORE, LEWIS' DOCTRINE IS FALSE !!!

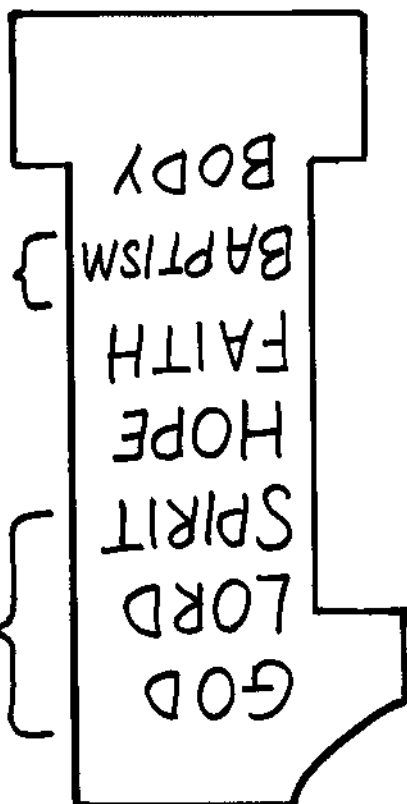
$$[P \supset (Q \cdot \sim Q)] \supset \sim P$$

* THE FORCE OF LEWIS' IMPLICATION THAT GOD GIVES "SIGNS FOLLOWING" TO THOSE WHO TEACH CONTRADICTORY DOCTRINES:

(M-123)

LEWIS GETS
TWO OUT OF ONE
- WATER
- HOLY SPIRIT

LEWIS GETS
ONE OUT
OF THREE
"JESUS ONLY"



M-130

LEWIS REJECTS THE
BIBLE

* WHAT IF q'pw REALLY DOES REFER TO OCCASIONAL ACTION? (M-140)

* NOTE PLEASE :

1. LEWIS HAS DENIED THAT THE TAKING UP (DELIBERATELY) OF A SERPENT EVEN ONE TIME IS NOT SCRIPTURAL.

2. SO - SINCE THE SAME WORD (q'pw), JOHN 8:59 SHOWS THAT THE ACTION (TAKING UP STONES) OCCURRED AT LEAST ONCE, THEN WE CHALLENGE LEWIS TO "TAKE UP" (q'pw) A DEADLY SERPENT EVEN ONE TIME !!!

OBLIGATORY FORMULA?

* FOR THERE TO BE AN OBLIGATORY FORMULA THERE MUST BE:

1. A SET UNCHANGING STATEMENT -
- FORMULA - "A SET FORM OF WORDS
IN WHICH SOMETHING IS DEFINED,
STATED, OR DECLARED, OR WHICH
IS PRESCRIBED BY AUTHORITY OR
CUSTOM TO BE USED ON SOME
CEREMONIAL OCCASION" (OXFORD DICT.)

2. CLEAR BIBLE TEACHING WHICH
REQUIRES THAT THE FORMULA BE
STATED.

* THE BIBLE TEACHES NEITHER

**"IN THE NAME" EQUALS BAPTIZING
AS JESUS AUTHORIZED**

F-2

* "REPENT AND BE BAPTIZED EVERY ONE
OF YOU IN THE NAME OF JESUS CHRIST"
(ACTS 2:38a)

1. "IN THE NAME" IS LITERALLY "IN THE
"Oυνομα" AND MEANS "UPON THE NAME"
WHICH SUGGESTS THE GROUND FOR THE
BAPTISM, NAMELY JESUS CHRIST'S AUTHORITY
2. THAYER DEFINES "NAME" - "BY A USAGE
CHIEFLY HERALDISTIC THE NAME IS USED
FOR EVERYTHING WHICH THE NAME COVERS,
EVERYTHING THOUGHT OR FEELING OF
WHICH IS ROUSED IN THE MIND BY
MENTIONING, HEARING, REMEMBERING,
THE NAME, I.E. FOR ONE'S RANK, AUTHORITY,
INTERESTS, PLEASURE, COMMAND, EXCELLENCE,
DEEDS, ETC. . . . TO DO A THING. . . BY
ONE'S COMMAND AND AUTHORITY, ACTING
ON HIS BEHALF, PROMOTING HIS CAUSE. . . .
RELYING OR RESTING ON THE NAME
OF CHRIST, . . ." (pp. 447, 448)

["IN THE NAME" EQUALS BAPTIZING BY AUT. OF CHRIST]

F-2A

3. THEREFORE, PETER SAID, "REPENT, AND BE BAPTIZED EVERY ONE OF YOU BY THE COMMAND AND AUTHORITY OF CHRIST."

* "BY WHAT POWER, OR BY WHAT NAME, HAVE YE DONE THIS?" (ACTS 4:7)

1. "BY WHAT POWER (ἐν τῷ δυνάμει), OR BY WHAT NAME (ἐν τῷ ὀνόματι) HAVE YE DONE THIS?"

2. "IN WHAT POWER" AND "IN WHAT NAME" ARE USED SYNONYMOUSLY, I.E. "IN WHAT NAME" MEANS "BY WHAT AUTHORITY."

3. THEREFORE, WHEN PETER COMMANDED PEOPLE TO BE BAPTIZED HE DID SO BY THE AUTHORITY OF CHRIST OR IN THE NAME OF CHRIST.

4. THERE IS NOT A SINGLE THING IN ACTS 2:38 OR ANY OTHER PASSAGE WHICH INDICATES THE APOSTLES EVER SAID ANYTHING BY WAY OF RECITING A FORMULA IN CONNECTION WITH WATER BAPTISM.

WHAT IS THE FORMULA?

F-4

1. THE FORMULA WHICH THE ADMINISTRATOR OF BAPTISM MUST SAY WHEN HE IS BAPTIZING (IMMERSING) SOMEONE IN WATER IS:

- 2. THAT FORMULA IS STATED EXACTLY IN: CHECK ALL APPROPRIATE BOXES
- MATT. 28:18-20
- ACTS 2:38
- ACTS 8:16
- ACTS 10:48
- ACTS 19:5
- SOME OTHER PASSAGE(S) - NAME
- ALL OTHERS IN WHICH THE FORMULA APPEARS:

FOUR PASSAGES MENTIONING
BAPTISM "IN THE NAME"

1. ACTS 2:38 - "IN THE NAME OF JESUS" (F-8)
CHRIST" (ἐν τῷ ὀνόματι)

2. ACTS 8:16 - "IN THE NAME OF THE LORD
JESUS" (ἐν τῷ ὀνόματι)

3. ACTS 10:48 - "IN THE NAME OF THE LORD"
(ἐν τῷ ὀνόματι)

4. ACTS 19:5 - "IN THE NAME OF THE LORD
JESUS" (ἐν τῷ ὀνόματι)

* OUT OF THE FOUR PASSAGES MENTIONING
BAPTISM "IN THE NAME" THERE ARE
THREE DIFFERENT VARIATIONS.

* WHO WAS RIGHT?

- PETER ON PENTECOST
- PETER AND JOHN AT SAMARIA
- PETER AT CAESAREA
- PAUL AT EPHESUS

* NOTE: FORMULA - "A SET FORM OF WORDS...
TO BE USED ON SOME CEREMONIAL
OCCASION."

WHAT WAS SAID WHEN THE FOLLOWING WERE BAPTIZED?

1. WHAT WAS SAID WHEN THE JEWS ON PENTECOST WERE BAPTIZED? (F-9) (ACTS 2:38-41)

2. WHAT WAS SAID WHEN THE SAMARITANS WERE BAPTIZED? (ACTS 8:12, 13)

3. WHAT WAS SAID WHEN THE ETHIOPIAN WAS BAPTIZED? (ACTS 8:36-38)

4. WHAT WAS SAID WHEN SAUL WAS BAPTIZED? (ACTS 9:18)

5. WHAT WAS SAID WHEN THE HOUSEHOLD OF CORNELIUS WAS BAPTIZED? (ACTS 10:47, 48)

6. WHAT WAS SAID WHEN LYDIA'S HOUSEHOLD WAS BAPTIZED? (ACTS 16:14, 15)

7. WHAT WAS SAID WHEN THE TAILORS' HOUSEHOLD WAS BAPTIZED? (ACTS 16:33)

8. WHAT WAS SAID WHEN THE CORINTHIANS WERE BAPTIZED? (ACTS 18:8)

9. WHAT WAS SAID WHEN THE EPHESIANS WERE BAPTIZED? (ACTS 19:5)

* I KNOW WHAT WAS DONE
* DOES MR. LEWIS KNOW WHAT WAS SAID?

* "REPENT, AND BE BAPTIZED EVERY ONE OF YOU IN THE NAME OF JESUS CHRIST..." (ACTS 2:38a)

1. THE COMMAND TO REPENT AND THE COMMAND TO BE BAPTIZED ARE JOINED BY THE CONJUNCTION "AND."

2. THIS CONJUNCTION DEMANDS THAT BOTH REPENTANCE AND BAPTISM BE IN THE NAME OF JESUS CHRIST.

3. THEREFORE, IF TO BE BAPTIZED "IN THE NAME OF JESUS CHRIST" MEANS RECITING A FORMULA, THEN A FORMULA MUST BE RECITED WHEN ONE REPENTS "IN THE NAME OF JESUS CHRIST."

DOES MR. LEWIS RECITE A FORMULA WHEN SOMEONE REPENTS?

F-13

One of the greatest, largest, most authoritative and most respected works on the baptismal formula was done by a German professor at Goettingen named Heitmuller. He says, after searching every phrase of the use of "in the name," the phrase "baptise" (en) and (epi) the name gives the description of the process of baptism. They indicate that baptism took place during the naming of the name of Jesus baptizing "into" (eis) (as in Matthew 28:19) the name on the other hand gives the purpose and the result of baptism and indicates that the one baptized enters a relationship of being the property or belonging to Jesus." (Im Namen Jesu, p. 127, both Bauer, p. 576 and A. T. Robertson, Large Grammar, p. 649, says see Heitmueller.)

Some feel the name called upon believers is "christian." However, we know of no church where the minister calls "christian" over a person when he is baptized. This is an attempt to justify tradition. The New Testament Church was about 9 years old before the disciples were first called Christians, Acts 11:16. The truth of Amos 9:12, Acts 15:17, James 2:7 is no one can be in the New Testament Church unless they have the name of Jesus called upon them. Romans 6:3, "know ye not that so many of us were baptized into Jesus Christ were baptized into his death." Galatians 3:27, "for as many of you as have been baptized into Christ have put on Christ." (See also Acts 2:38, Acts 8:16, Acts 10:48, Acts 19:5, Acts 4:12, Acts 22:16.) This subject to some may be debatable. However, when the dust is settled, the scholars stand vindicated and the sincere student of the scriptures can see that the name is a literal name, and that it is most surely that of Jesus Christ and it is "called" upon us in baptism.

THE NAME OF JESUS CHRIST CALLED UPON BELIEVERS



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The New Testament Church is referred to as the Nations upon whom the Name of Jesus is "Called," Amos 9:12; heathen which are "Called," by my name (Hebrew—upon whom my Name is "Called"); Gentiles upon whom my Name is "Called," Acts 15:17. Worthy name by which ye are "Called," James 2:7. In Greek it means literally 'which was "Called" upon you.'

Greek word for "Called" is "epikaleo"

"Epi" means "over," "upon," A. T. Robertson, Short Grammar, page 121.

On, upon, Thayer, p. 231, Bauer, p. 285.

"Kaleo" means to "Call" aloud, utter in a loud voice," Thayer, p. 321.

"Call" by name, call to someone," Bauer, p. 399.

Dr. Guy N. Woods' commentary on the Book James, G. A. Publishers, Nashville (Church of Christ) states on page 117 "The verb 'Called' is from the Greek word 'Epikaleo' aorist passive participle and signifies to assign a name to, to place a name upon this name was most surely that of Christ pronounced upon us in baptism."

H. Leo Boles' commentary on Acts, G. A. Publishers, p. 355, Acts 22:16. "Suffer someone to baptize thee 'Calling' on His name means invoking the name of Christ in so doing."

Bauer, Greek Lexicon, translated into English by Arndt and Gingrich and published by University of Chicago Press, 1957. The latest and the best says, "Epikaleo" means "Someone's name is "Called" over someone to designate the latter as property of the former," Thayer's, p. 239. Thayer states that Hebraistically "Epikaleo" means "To call upon by pronouncing the name of Jehovah," Thayer, p. 239.

The tense of the verb "Called," perfect and aorist shows that this calling of the name took place at one particular event somewhere in the past time. The effects of which continue into the future the calling of the name in these verses (Amos 9:12, Acts 15:17, James 2:7) was not looked upon as something which habitually occurred. From day to day, or service to service; such as blessings, benediction or simply the name Christian. If this had been the case, the imperfect tense would have been used. The only New Testament possibility for the calling of the name at one particular event whose effect continues into the future is at the baptismal ceremony.

Bauer, p. 288, lists Amos 9:12, James 2:7, Acts 15:17 under the Greek word "Epi" of persons over whom something is done. Speak the name of Jesus over someone."

Bauer, p. 575, "The Christian receives this name at his baptism." Commentary on the Greek text of Acts by F. F. Bruce, p. 98, "The name of Jesus Christ (Acts 2:38) is an accompanying circumstance of the baptism. The baptizer named it over the person baptized."

Bauer, p. 576, Acts 2:38, "Be baptized or have one self while naming the name of Jesus Christ."

Kittels Dictionary of the New Testament, Volume 1, p. 539, "The name of Christ is pronounced, invoked or confessed by the one who baptizes."

Schaff-Herzog, Volume 1, p. 436. "The Greek phrase in the name (Acts 2:38) means the acts of baptism takes place with the utterance of the name of Jesus."

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BIBLE FOUNDATIONS



GOSPEL ADVOCATE

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4921 Edouardo Avenue
Memphis, Tennessee 38117

November 4, 1976

F-11A

Mr. David Lipe, Minister
MACON ROAD CHURCH OF CHRIST
Memphis, Tennessee

Dear brother Lipe,

I hope the following statement will meet your need there. If not, let me know.

"Neither in James 2:7, nor elsewhere, have I ever taught that any formula is necessary in baptising penitent believers. In this passage, because "the worthy name" is mentioned, I have pointed out in my commentary on James that this name is involved, but I neither taught (nor believe) that it is the only name into which we are baptized. In proof of this I gave the reference along with Acts 2:38, Matt. 28:18-20, where we are commanded to baptize "into the name of the Father, the Son and the Holy Spirit." Any effort to make this comment from me, or any other, to support the false and absurd Pentecostal view is a dishonest and deceitful effort to mislead people.

Guy N. Woods
GUY N. WOODS

If I can assist further, call me.

Faithfully yours

Guy N. Woods
GUY N. WOODS

**LEWIS' SELF-CONTRADICTION
CONCERNING
AMOS 9:12; ACTS 15:17; JAS. 2:7**

I. MR. LEWIS' STATEMENT

- (1) "THE NEW TESTAMENT CHURCH IS REFERRED TO AS THE NATIONS UPON WHOM THE NAME OF JESUS IS 'CALLED' AMOS 9:12" (LEWIS' TRACT)
- (2) "THE TRUTH OF AMOS 9:12, ACTS 15:17, JAMES 2:7 IS NO ONE CAN BE IN THE NEW TESTAMENT CHURCH UNLESS THEY HAVE THE NAME OF JESUS CALLED UPON THEM" (LEWIS' TRACT)

II. MEANING OF "CALLED BY MY NAME"

- (1) THIS EXPRESSION IS USED TO DESIGNATE THE LATTER AS THE PROPERTY OF THE ONE WEARING THE NAME.
- (2) IT SIMPLY DENOTES "OWNERSHIP"
- (3) "OWNERSHIP" IS THE IDEA EXPRESSED IN AMOS 9:12; ACTS 15:17, AND JAMES 2:7.

III. USAGE OF "CALLED BY MY NAME"

- (1) ONE OWNING A CITY (II SAM. 12:28)
- (2) JEHVAH OWNING THE ARK (II SAM. 6:2)

- (3) JEHVAH OWNING ISRAEL (JER. 14:9; NUM. 6:27; DEUT. 28:9, 10)
- (4) JEHVAH OWNING THE TEMPLE (I KGS. 8:43; JER. 7:10, 30)

- (5) A WIFE ASSUMING THE HUSBAND'S NAME (ISA. 4:1)
- (6) CHILDREN ASSUMING THE FATHER'S NAME (GEN. 48:16)

- (7) THE LORD OWNING THE GENTILES (AMOS 9:12; ACTS 15:17)
- (8) CHRIST OWNING CHRISTIANS (JAS. 2:2)

* IN NONE OF THE ABOVE PASSAGES IS IT TAUGHT THAT THE ONE WHO WEARS THE NAME MUST HAVE THE NAME AUDIBLY INVOKED OVER HIM.

F-15A

WORD	TRANSLATED	PASSAGE	PERSON
ἔτι καλοῦμένους	"CALLING UPON"	ACTS 7:59	STEPHEN
ἔτι καλοῦμένους	"CALL ON"	ACTS 9:14	CHRISTIANS
ἔτι καλοῦμένους	"CALLED ON"	ACTS 9:21	CHRISTIANS
ἔτι καλοῦμένους	"CALL UPON"	ROM. 10:12	THE LOST
ἔτι καλεῖσθαι	"CALL UPON"	ROM. 10:13	THE LOST
ἔτι καλεῖσθαι	"CALL ON"	ACTS 2:21	THE LOST
ἔτι καλοῦμένους	"CALL UPON"	I COR. 1:2	CHRISTIANS
ἔτι καλεῖσθαι	"CALLING ON"	ACTS 22:16	SAUL
ἔτι καλεῖσθαι	"CALL ON"	ROM. 10:14	THE LOST
ἔτι καλοῦμένους	"CALL ON"	II TIM. 2:22	CHRISTIANS
ἔτι καλεῖσθαι	"CALL ON"	I PET. 1:17	CHRISTIANS
ἔτι καλοῦμαι	"APPEAL UNTO"	ACTS 25:11	PAUL

ἔτι καλεῖσθαι

F-16

CONT'D

PAUL	II COR. 1:25	"CALL"	ἔτι καὶ νοῦμαι
PAUL	ACTS 25:12	"APPEARED UNTO"	ἔτι ἐκέκηνθα
PAUL	ACTS 26:32	"APPEARED UNTO"	ἔτι ἐκέκηντο
PAUL	ACTS 28:19	"APPEARED UNTO"	ἔτι καὶ ἐσταθθα
PAUL	ACTS 25:25	"APPEARED"	ἔτι καὶ ἐσταμῆν
PAUL	ACTS 25:21	"APPEARED"	ἔτι καὶ ἐσταμῆν
GENTILES	ACTS 15:17	"CALLED"	ἔτι ἐκέκηνθα
GOD	HEB. 11:16	"CALLED"	ἔτι καὶ ἐστάθα
CHRISTIANS	JAS. 2:7	"CALLED"	ἔτι κληθῆν
SIMON	ACTS 10:5	"SURNAME"	ἔτι καλῆστα
SIMON	ACTS 10:32	"SURNAME"	ἔτι καλῆστα
SIMON	ACTS 11:13	"SURNAME"	ἔτι καλοῦμαι
JOHN	ACTS 12:12	"SURNAME"	ἔτι καλοῦμαι
JOHN	ACTS 12:25	"SURNAME"	ἔτι κληθῆν

(F-164)

F-16B

JUDAS	ACTS 15:22	"SURNAME"	καλούμενον
JUDAS ISCAROT	L.K. 22:3	"SURNAME"	καλούμενον
JOSEPH	ACTS 1:23	"SURNAME"	ἐτεκνήθη
JOSES	ACTS 4:36	"SURNAME"	ἐτεκνήθεις
SIMON	ACTS 10:18	"SURNAME"	ἐτεκαλούμενος

WHAT MR. LEWIS SAYS

WHAT MR. LEWIS DOES NOT SAY

Dr. Guy N. Woods' commentary on the Book James, G. A. Publishers, Nashville (Church of Christ) states on page 117 "The verb 'Called' is from the Greek word 'Epikaleo' aorist passive participle and signifies to assign a name to, to place a name upon this name was most surely that of Christ pronounced upon us in baptism."

H. Leo Boles' commentary on Acts, G. A. Publishers, p. 355, Acts 22:16. "Suffer someone to baptize thee 'Calling' on His name means invoking the name of Christ in so doing."

Bayer, Greek Lexicon, translated into English by Arndt and Gingrich and published by University of Chicago Press, 1957. The latest and the best says, "Epikaleo" means "Someone's name is 'Called' over someone to designate the latter as property of the former."

Thayer states that Hebraistically "Epikaleo" means "To call upon by pronouncing the name of Jehovah," Thayer, p. 239.

Kittels Dictionary of the New Testament, Volume 1, p. 539, "The name of Christ is pronounced, invoked or confessed by the one who baptizes."

The verb *called* is from *epikaleo*, aorist passive participle, and signifies to assign a name to, to place a name upon. This name was most surely that of *Christ*, pronounced upon us in baptism. (Matt. 28:19, 20; Acts 2:38), and which Christians gladly wear because given by divine authority. (Acts 11:26; 26:28; 1 Pet. 4:14, 16.)

"Baptisai" is in the first aorist middle voice of the verb, not the passive form as in Acts 2:38. It literally means "cause thyself to be baptized, or suffer someone to baptize thee." "And wash away thy sins" states the purpose of his baptism. "Apolousai" literally means "get washed off" as in 1 Cor. 6:11. This signifies that baptism is in order to the remission of sins or the cleansing of sin. Paul's sins were not forgiven when he saw and heard the Lord on the way to Damascus. As Paul's body was to be washed in the act of baptism, so his sins were to be forgiven. "Calling on his name," means invoking the name of Christ in so doing. He was thus commanded to do all in the name of the Lord Jesus.

β. The *pass.* is used w. *δωσω*, as in the OT, in *ἐπικαλεῖται τὸ ὄνομα τινος ἐπὶ τινος* someone's name is called over someone to designate the latter as the property of the former (of God's name 2 Km 6:2; 3 Km 8:43; Jer 7:20; 14:8 and oft.); Ac 16:17 (Am 9:12, also 2 Ch 7:14); τὸ καλῶν ὄνομα τὸ ἐπικαλεῖται ἐπ' ὧν ἐστὶν Ἰη 2:7; cf. Hb 6, 6, 6. *him.* τὸ ἐπικαλεῖσθαι τ. ὄνομα τινος those who are called by his name 9, 14, 3 (cf. Is 43:7).

β. Hebraistically (like *קָרָא*, *קָרָא* *קָרָא* to call upon by pronouncing the name of Jehovah, Gen. iv. 26; xii. 8; 3 K. v. 11, etc.; cf. *Geenius*, *Thesaur.* p. 129) [or Hebr. Lex. s. v. קָרָא]; an expression finding its explanation in the fact that prayers addressed to God ordinarily began with an invocation of the divine name: Ps. lli. 2; vi. 3; vii. 2, etc.) *ἐπικαλεῖσθαι τὸ ὄνομα τινος*, I call upon (on my behalf) the name of the Lord, i. e. to invoke, adore, worship, the Lord, i. e. Christ: Acts ii. 21 (fr. Joel ii. 32 (III. 6)); Is. 14, 31; xxii. 18; Ro. x. 13 sq.; 1 Co. i. 2; *vā* *ἰσημα*, Ro. x. 12; 3 Tim. ii. 39; (often in Grk. writ. *ἐπικαλεῖσθαι τὸ ὄνομα*, as Xen. *Cyc.* 7, 1, 35; Plat. *Tim.* p. 27 c.; Polyb. 15, 1, 13).*

The formula *ἐπὶ τὸ ὄνομα* seems rather to have been a tech. term in Hellenistic commerce* ("to the account"). In both cases the use of the phrase is understandable, since the account bears the name of the one who owns it, and in baptism the name of Christ is pronounced, invoked and confessed by the one who baptizes or the one baptized (Ac. 22:16) or both.

WHAT MR. LEWIS SAYS

WHAT MR. LEWIS DOES NOT SAY

Commentary on the Greek text of Acts by F. E. Bruce, n. 98. "The name of Jesus Christ (Acts 2:38) is an accompanying circumstance of the baptism. The baptizer named it over the person baptized."

It is administered "in the name of Jesus Christ"¹⁹—probably in the sense that the person being baptized confessed or invoked Jesus as Messiah (cf. Ch. 22:16)

¹⁹ The preposition ἐν ("in") is probably used here in an instrumental sense: "the name of Jesus Christ" (to use grammarians' jargon) was an "accompanying circumstance" of the baptism. We need not think of a precise formula here. The expression recurs in Ch. 10:48. For the similar, but not identical ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ (Chs. 8:16; 19:5), see p. 181, n. 32.

(p. 76)

²⁰ This expression (Gk. ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ), repeated in Ch. 19:5, differs somewhat from ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ in Chs. 2:38; 10:48 (cf. p. 76, n. 18). The phrase ἐν τῷ ὀνόματι is common in a commercial context, where some property is transferred or paid "into the name" of someone. So the person baptized "into the name of the Lord Jesus" bears public witness that he has become the property of Jesus and that Jesus is his Lord and Owner. The longer expression in Matt. 28:19 (cf. *Didache* 7:1), where baptism is to be "into the name of the Father and of the Son and of the Holy Spirit," is appropriate for "disciples of all the nations" (i.e. Gentiles), turning from paganism to serve the living God, whereas Jews and Samaritans, who already acknowledged the one true God, were required only to confess Jesus as Lord and Messiah. (Cf. G. F. Moore, *Judaism* 1 [Cambridge, Mass., 1927], pp. 188f.)

(p. 181)

His baptism was to be the outward and visible sign of his inward and spiritual cleansing from sin by the grace of God. And in the act of being baptized his invocation of Jesus as Lord would declare his intention in submitting to the divine ordinance.²¹

(p. 412)

Schaff-Herzog, Volume 1, p. 436, "The Greek phrase in the name (Acts 2:38) means the acts of baptism takes place with the utterance of the name of Jesus."

²¹ Significance of Christian Baptism: The Greek phrase *baptis eis to onoma Iesu* means that the act of baptism takes place with the utterance of the name of Jesus; *baptis eis to onoma Iesu* means that the person baptized enters into the relation of belonging to Christ, of being his property. All three formulas are alike in so far as the baptized are subjected to the power and efficacy of Jesus, who is now their Lord.

Chart #12H I C K S' S I G N E D S T A T E M E N T

"I, MARVIN HICKS, HEREBY CERTIFY THAT IT IS SINFUL TO BAPTIZE A GROUP OF PEOPLE SAYING ONLY THE FOLLOWING WORDS, 'BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST.'"

SIGNED: MARVIN A. HICKS

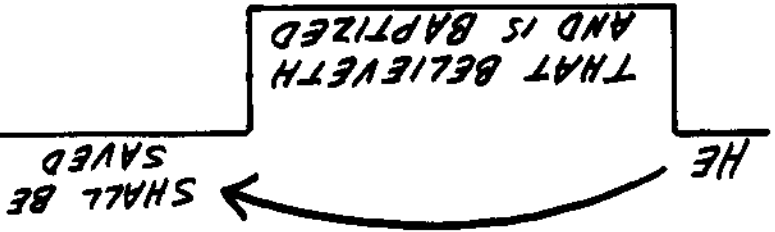
J E S U S S A I D

"AND JESUS CAME AND SPAKE UNTO THEM, SAYING, ALL POWER IS GIVEN UNTO ME IN HEAVEN AND IN EARTH. GO YE THEREFORE, AND TEACH ALL NATIONS,

BAPTIZING THEM IN THE NAME OF THE FATHER,

AND OF THE SON, AND OF THE HOLY GHOST:

TEACHING THEM TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU: AND, LO, I AM WITH YOU ALWAYS, EVEN UNTO THE END OF THE WORLD. AMEN." (Mat. 28:18-20)



* MARK 16:16 - "HE THAT BELIEVETH
AND IS BAPTIZED SHALL BE SAVED;
BUT HE THAT BELIEVETH NOT SHALL
BE DAMNED."

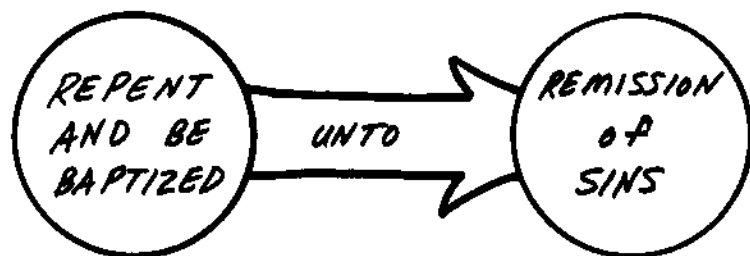
BAPTISM STANDS BETWEEN THE
SINNER AND THE SALVATION OF
HIS SOUL

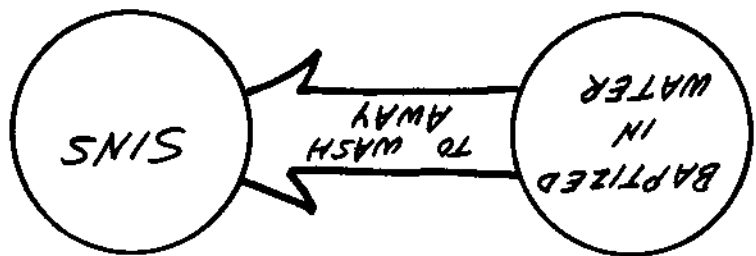
(F-19)

BAPTISM STANDS BETWEEN THE
SINNER AND REMISSION OF
SINS

F-20

* ACTS 2:38 - "THEN PETER SAID UNTO THEM, REPENT, AND BE BAPTIZED EVERY ONE OF YOU IN THE NAME OF JESUS CHRIST UNTO THE REMISSION OF SINS, AND YE SHALL RECEIVE THE GIFT OF THE HOLY GHOST."

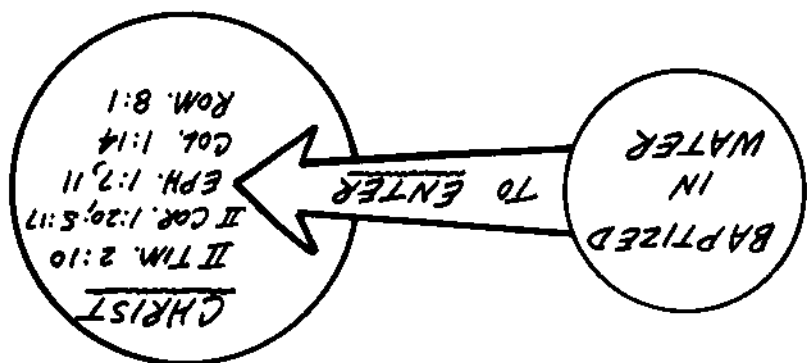




* ACTS 22:16 - "AND NOW WHY TAREST
THOU? ARISE, AND BE BAPTIZED, AND
WASH AWAY THY SINS, CALLING ON
THE NAME OF THE LORD."

BAPTISM STANDS BETWEEN THE
SINNER AND HAVING HIS SINS
WASHED AWAY

F-21



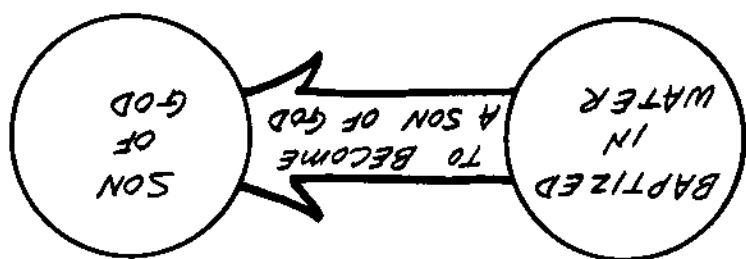
* Rom. 6:3 - "KNOW YE NOT, THAT SO MANY OF US AS WERE BAPTIZED INTO JESUS CHRIST WERE BAPTIZED INTO HIS DEATH."

BAPTISM STANDS BETWEEN THE
SINNER AND GETTING INTO
CHRIST

F-22

1. NOT IN CHRIST—WHERE SALVATION IS
2. NOT A SON OF GOD
3. HAVE NOT PUT ON CHRIST

—IF NOT BAPTIZED—



* GAL. 3:26,27 — "FOR YE ARE ALL THE CHILDREN OF GOD BY FAITH IN CHRIST JESUS. FOR AS MANY OF YOU AS HAVE BEEN BAPTIZED INTO CHRIST HAVE PUT ON CHRIST" (cf. J.N. 1:11,12)

BAPTISM STANDS BETWEEN THE
SINNER AND BECOMING A
SON OF GOD

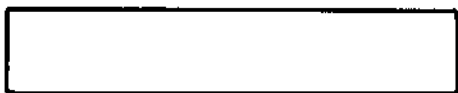
F-23

BASIC ARGUMENT

F-25

1. IF IT IS THE CASE THAT THE BIBLE TEACHES THAT FOR THE PENITENT BELIEVER IN JESUS CHRIST, WATER BAPTISM IS UNTO THE REMISSION OF SINS, AND DOES NOT TEACH EITHER EXPLICITLY OR IMPLICITLY THAT ANY FORMULA MUST BE RECITED IN CONNECTION WITH WATER BAPTISM, THEN WATER BAPTISM WITHOUT THE AUDIBLY PRONOUNCING OF ANY FORMULA IS UNTO THE REMISSION OF SINS.
2. IT IS THE CASE THAT THE BIBLE TEACHES THAT FOR THE PENITENT BELIEVER IN JESUS CHRIST, WATER BAPTISM IS UNTO THE REMISSION OF SINS, AND DOES NOT TEACH EITHER EXPLICITLY OR IMPLICITLY THAT ANY FORMULA MUST BE RECITED IN CONNECTION WITH WATER BAPTISM.
3. THEREFORE, WATER BAPTISM WITHOUT THE AUDIBLY PRONOUNCING OF ANY FORMULA IS UNTO THE REMISSION OF SINS. ARG. FORM - $A \supset B, A, \therefore B$

* THE ONLY PLACE THAT "FORMULA"
COULD BE IS IN THE MIND OF
MEMBERS OF THE UPC. — BUT
THEY WILL NOT TELL US WHAT
IT IS !! WHY NOT ? BECAUSE
THEY CANNOT !!



* IF SO WRITE THAT SCRIPTURE
IN THIS BOX

(1) SETS OUT A FORMULA, AND
(2) DEMANDS THAT FORMULA BE
STATED IN CONNECTION WITH
WATER BAPTISM

* MR. LEWIS CANNOT CITE THE
SCRIPTURE WHICH:

* IT IS NOT IN THE BIBLE!

WHERE IS THE FORMULA?

F-151

ROMANS 10 AND "CALLING ON"
THE LORD (ROM. 10:13-14)

F-152

1. DOES ROMANS 10:12 TEACH THAT MEN ARE TO CALL A NAME (RECITE A FORMULA) OVER GOD? YES NO
2. DOES ROMANS 10:13,14 TEACH THAT IN ORDER TO BE SAVED, THE LOST MAN MUST RECITE A FORMULA?
 YES NO

P - H - B - C - S



DOES THIS
MEAN THAT
ONE MUST
RECITE A
FORMULA?

$$\frac{p \therefore q}{p \supset q}$$

- MODUS PONENS

* THE FORM OF MY ARGUMENT:

* I HAVE GIVEN A SOUND ARGUMENT

THE TRUTH OF THE CONCLUSION OF THE ARGUMENT IS GUARANTEED!

* THEN:

- (1) ARGUMENT IS VALID
- (2) PREMISES ARE TRUE

* IF:

THE FORCE OF A "SOUND ARGUMENT"

F-160

ACTS 22:16

F-180

ROMANS 10:13-14

P-H-B-(C)-S

MARK 16:16

B-(B)-S

* ONE CALLS ON THE NAME OF CHRIST FOR REMISSION OF SINS BY OBEYING HIM IN BAPTISM.

ACTS 22:16

* SHOWS THAT IN BEING BAPTIZED ONE CALLS ON THE NAME OF CHRIST TO HAVE HIS SINS WASHED AWAY.

SOME USES OF ἑπικαλέω (F-180A)

1. "I (PAUL) APPEAL UNTO CAESAR"
— ACTS 25:11 — NO FORMULA RECITED
2. ACTS 2:21 — THE LOST MAN (NOT THE ADM. OF BAPT.) TO DO THE "CALLING."
NO FORMULA, BUT "CALLING" ON THE LORD BY SUBMITTING TO (OBEYING) HIS WILL (CF. MATT. 7:21; MK. 16:16; HEB. 5:89).
3. ROM. 10:12 — THE LOST MAN (NOT THE ADM. OF BAPT.) DOES THE "CALLING" (OBEDIENCE AS NOTED IN 2 ABOVE).
4. ROM. 10:13-14 — THE LOST MAN (NOT THE ADM. OF BAPT.) DOES THE "CALLING."
5. ACTS 22:16 — THE LOST MAN DOES THE "CALLING" — (NOT THE ADM. OF BAPTISM) — IN OBEYING THE LORD IN BEING BAPTIZED.

SUMMARY AS TO "FORMULA"

F-1808

1. IN NO CASE DOES THE BIBLE EVER OBLIGATE THE ADMIN. OF BAPTISM TO SAY ANYTHING (IT ALLOWS SAYING SOMETHING AS OPTION)
2. NOWHERE IN THE BIBLE IS ANY "FORMULA" SET FORTH TO BE USED BY THE ADMINISTRATOR OF BAPTISM.
3. IN NO CASE IS THERE A RECORD IN THE BIBLE OF WHAT ANY ADMINISTRATOR OF BAPTISM SAID AS A BAPTISMAL "FORMULA."
4. THE BIBLE TELLS US WHAT TO DO IN BAPTIZING - NOT A "FORMULA" TO SAY.

WHAT TO DO OR WHAT TO SAY?

F-190

1. ACTS 2:38 - TELLS THE LOST MAN WHAT TO DO.
2. ACTS 8:16 - TELLS WHAT THE LOST MEN DID.
3. ACTS 10:48 - TELLS THE LOST MAN WHAT TO DO.
4. ACTS 19:5 - TELLS WHAT THE MEN DID.

* MR. LEWIS - WRITE THE SCRIPTURE WHICH TELLS THE ADMINISTRATOR WHAT TO SAY WHEN HE BAPTIZES.



"... IN THE NAME OF..."

F-200

* JUST SUPPOSE:

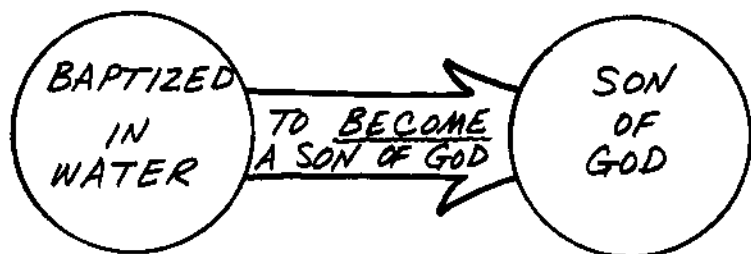
1. A MAN WHO IS NOT AN OFFICER OF THE LAW COMMANDS THE OCCUPANTS OF A HOUSE TO OPEN THE DOOR "IN THE NAME OF THE LAW" —

- DOES HIS SAYING THAT ACTUALLY MAKE IT "IN THE NAME OF THE LAW"?
- ANSWER: NO!

2. NEITHER DID LEWIS' ILLUSTRATION WITH THE MONEY. HE DID NOT GIVE THAT MONEY BY MY AUTHORIZATION! I DID NOT AUTHORIZE HIM TO DO IT.

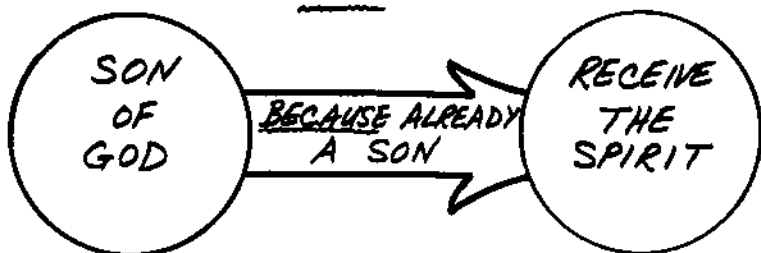
TO BECOME A SON---
BECAUSE A SON-

H-2



GAL. 3:26,27

- BUT -



GAL. 4:6

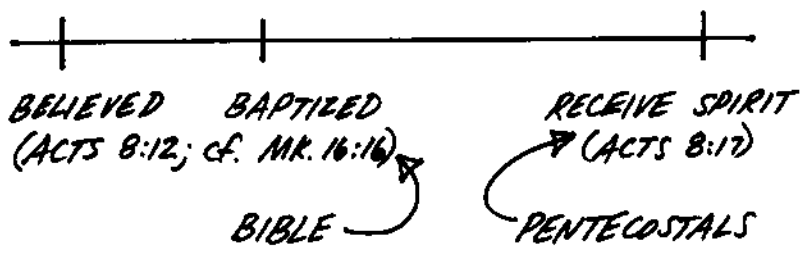
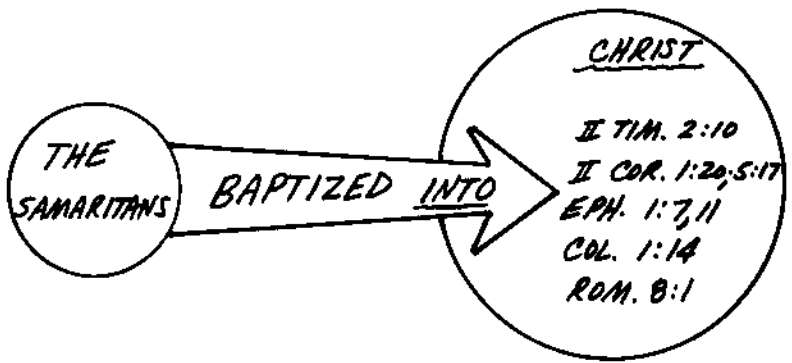
* ACCORDING TO MR. LEWIS:

1. THE ONLY WAY MAN CAN RECEIVE THE SPIRIT IS BY HOLY SPIRIT BAPTISM.
2. THEREFORE, HE CONTRADICTS GAL. 4:6 AND HIMSELF WHEN HE HOLDS THAT HOLY SPIRIT BAPTISM MUST COME BEFORE BECOMING A SON OF GOD.

THE SAMARITANS RECEIVED THE SPIRIT AFTER THEY BECAME CHILDREN OF GOD

H-5

ACTS 8:4,5, 12-17

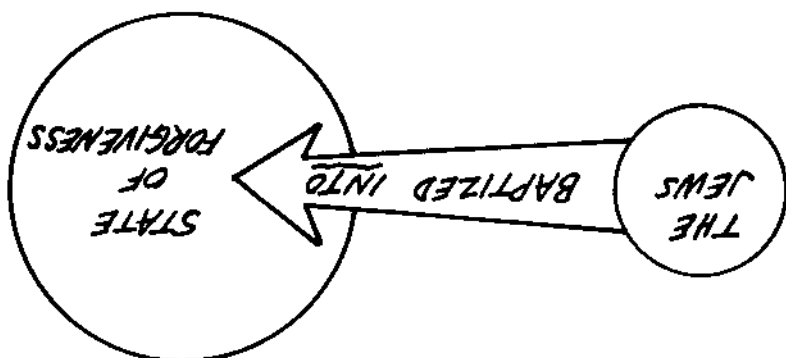


* MR. LEWIS HAS A MAN WHO HAS ENTERED CHRIST YET UNSAVED

*MR. LEWIS HAS A MAN WHO HAS ENTERED THE STATE OF FORGIVENESS OF SIN AND YET UNSAVED

REPTENT BAPTIZED (ACTS 2:38) BIBLE
RECEIVE SPIRIT (ACTS 2:38; 5:32) PENTECOSTALS

REMISSION OF SINS



ACTS 2:38; cf. 5:32

THE JEWS RECEIVED THE SPIRIT AFTER THEY BECAME CHILDREN OF GOD

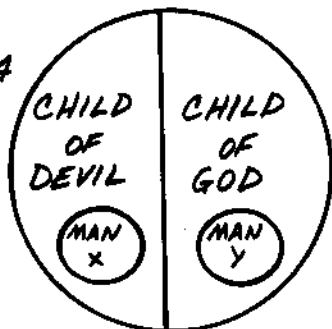
H-6

CHILD OF THE DEVIL
CHILD OF GOD

CONT'D

H-9

JOHN 8:44



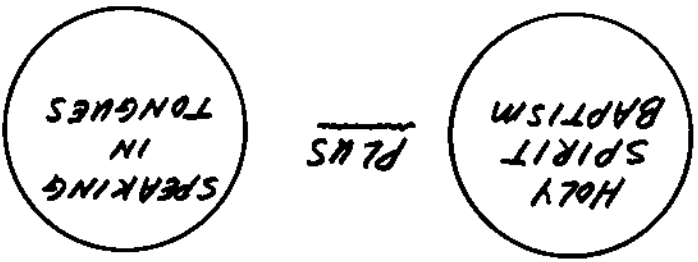
GAL. 3:26,27

* CHECK ALL APPROPRIATE BOXES:

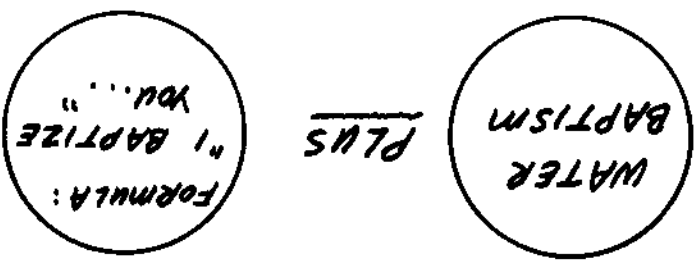
- TRUE FALSE: EVERY ADULT IS EITHER A CHILD OF GOD OR A CHILD OF THE DEVIL.
 - TRUE FALSE: EVERY ADULT WHO IS NOT A CHILD OF GOD IS A CHILD OF THE DEVIL.
 3. IF YOUR ANSWER TO NUMBER ONE IS FALSE DESIGNATE THE OTHER POSSIBILITY
-

* YET, ALL THE CORINTHIANS HAD BEEN BAPT.
INTO ONE BODY BUT NOT ALL OF THEM
COULD SPEAK IN TONGUES. (1 COR. 12:13, 29-30).

* H.S.B. IS NOT VALID WITHOUT
SPEAKING IN TONGUES



* WATER BAPTISM IS NOT VALID
WITHOUT THE FORMULA



WATER BAPTISM
HOLY SPIRIT BAPTISM

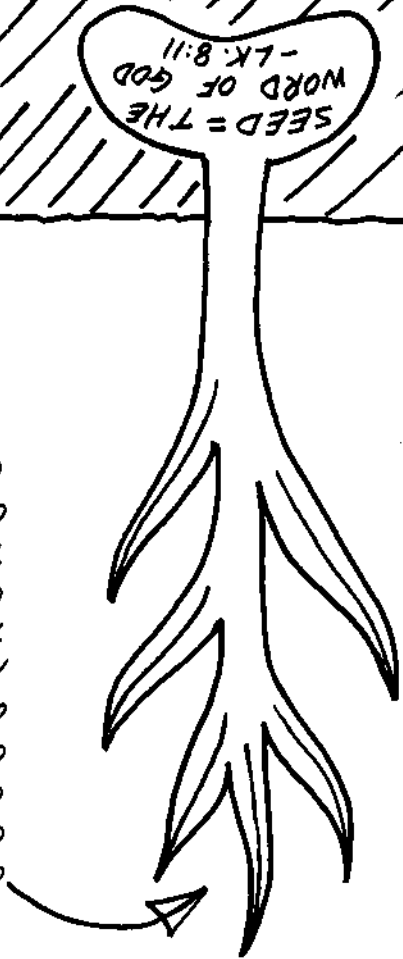
H-10

1. Edward Robinson, A Greek and English Lexicon of the New Testament (page 508)
"Implying authority, e.g. to come or do anything in or by the name of any one, i.e. using his name; as his messenger, envoy, representative; by his authority, with his sanction."
2. John Parkhurst, A Greek and English Lexicon to the New Testament (pages 392,393).
"So to be baptized ΕΙΣ ΤΟ ΟΝΟΜΑ, ΕΠΙ ΟΡ ΕΥ ΤΩ ΟΝΟΜΑΤΙ into, or in the name is to be baptized into the faith or confession or in token of one's openly confessing. See Matt. xxviii. 19. Acts ii 38, viii 16, x 48."
3. Barclay M. Newman, Jr. A Concise Greek-English Dictionary of the New Testament (page 126).
"Title: person; authority, power; status, category."
4. Gerhard Friedrich, Theological Dictionary of the New Testament (Vol. V, page 271).
"He who says or does something in the name of someone appeals to this one, claims his authority."
5. G. Abbott-Smith, D.D., D.C.L., LL.D. A Manual Greek Lexicon of the New Testament (page 319).
"...of all that the name implies, of rank, authority, character, etc.: of acting on one's authority or in his behalf."
6. W. E. Vine, M.A. An Expository Dictionary of New Testament Words (Vol. III, page 100).
"for all that a name implies, of authority, character, rank, majesty, power, excellence, etc., of everything that the name covers."
7. Joseph Henry Thayer, D.D. Thayer's Greek-English Lexicon of the New Testament (page 447).
"By a usage chiefly Hebraistic the name is used for everything which the name covers, everything the thought or feeling of which is roused in the mind by mentioning, hearing, remembering, the name, i.e. for one's rank, authority, interests, pleasure, command, excellences, deeds, etc., ...to do a thing ΕΥ ΟΝΟΜΑΤΙ ΤΙΟΥ i.e. by one's command and authority, acting on his behalf, promoting his cause."
8. James Hope Moulton & George Milligan, The Vocabulary of the Greek Testament (page 451).
"...comes in the New Testament to denote the character, fame, authority of the person indicated (cf. Phil. 2:9f, Heb. 1:4). With this may be compared the use of the word as a title of dignity or rank..."



ONLY A CHILD OF
 GOD (A MEMBER
 OF THE CHURCH
 OF CHRIST) CAN
 RESULT - IF ANY-
 THING AT ALL
 GROWS FROM
 THE SEED (WORD)
 OF GOD.
 (LUKE 8:4-15)

H-200



"... THIS ORGANIZATION..."
THE UNITED PENTECOSTAL CHURCH

300

* IT IS WRONG IN:

1. DATE OF BEGINNING — 1944
2. NAME — "U. P. C." NOT IN THE BIBLE
3. TERMS OF MEMBERSHIP — H. S. B. FORMULA, ETC.
4. WORSHIP — DO THINGS NOT AUTHORIZED BY THE N. T. (E. G. INSTRUMENTAL MUSIC).
5. ORGANIZATION — NO "GEN. SUP'T.; ASST. GEN. SUP'TS.; ETC.
6. CLAIMS OF H. S. B. — "TONGUES," "SIGNS FOLLOWING," ETC.
7. HOLDING THAT GOD LIES BY CONFIRMING FALSE DOCTRINE.
8. HOLDING THAT JESUS LIED, DECEIVED IN REGARD TO PERSONS IN GODHEAD.
9. UPHOLDING DENOMINATIONALISM.
10. HOLDING TO A HUMAN CREED.

SOME THINGS THIS DEBATE
HAS ACCOMPLISHED

500

* IT HAS EXPOSED THE U.P.C.:

1. FOR ITS UNSCRIPTURAL & UNSUB-
STANTIATED CLAIM TO POSSESS: (1) H.S.B.
(2) POWER TO "SPEAK IN TONGUES"
(3) THE "SIGNS FOLLOWING" OF MK. 16:17-20.
2. FOR ITS INFIDELITY IN REGARD TO
THE GODHEAD.
3. FOR ITS BLASPHEMY IN IMPLYING THAT
GOD LIES BY CONFIRMING FALSE
(CONTRADICTION) DOCTRINES.
4. FOR INVENTION OF AND BINDING OF
MERE HUMAN LAW IN THE MATTER OF
THEIR ALLEGED BAPTISMAL "FORMULA."
5. FOR ITS INABILITY TO PRODUCE ANY
MORE EVIDENCE FOR ITS CLAIM OF
MIRACULOUS POWER THAN CAN THOSE
WHO CONTRADICT DOCTRINES OF THE
U.P.C. - (NONE!)

CONT'D

$$\frac{p \supset \sim p}{\sim p}$$

7. FOR ITS DOCTRINE IMPLYING A FALSE DOCTRINE — AND IS, THEREFORE, FALSE.

$$[p \supset (q \cdot \sim q)] \supset \sim p$$

6. FOR ITS DOCTRINE IMPLYING A LOGICAL CONTRADICTION — AND IS, THEREFORE, FALSE

500A

A SHARP CONTRAST

800

* LEWIS: INVENTION
OF MERE HUMAN
IDEAS AND LANG.

1. "FULL SALVATION"
2. "PARTIAL SALVATION"
3. "PERFECT STATE OF ALL THINGS"
4. "PHASES OF GODHEAD"
5. "PRAYING THROUGH"
6. "AUDIBLY INVOKE THE NAME OF CHRIST"
7. "UNITED PENTECOSTAL CHURCH"
8. "DISTRICT BOARD"
9. "POWER GIFT"

* LIPE: BIBLICAL
IDEAS AND BIBLICAL
LANGUAGE

1. CHILD OF GOD
2. CHILD OF DEVIL
3. CHURCHES OF CHRIST
4. BOTH THE FATHER AND THE SON
5. GOD AND FATHER OF OUR LORD JESUS CHRIST.

* YET, MR. LEWIS SAYS "LET'S QUIT USING TERMS THAT ARE ALTOGETHER UNSCRIPTURAL AND UNSUPPORTED BY THE WORD OF GOD" (KSUD, 9-1-76)

**MR. LEWIS' QUESTIONS
AND
MR. LIPE'S RESPONSES**

QUESTIONS FOR MR. LIPE

Monday

1. Do you teach that Jesus as God (Divine Nature) and Jesus as Man (Human Nature) are two separate and distinct persons?

Ans. Jesus is a single unique personality.

2. Do you teach that Jesus Christ is God?

Ans. Jesus Christ is Deity (Jn. 1:1,14).

3. Do you teach that the Father, Son, and Holy Ghost, each have their own omnipresents?

Ans. The one divine nature is omnipresent (Psa. 139:7-12).

4. When Jesus said to Philip "He that has seen me hath seen the the Father" (John 14:9) how many persons did Philip see when he saw Jesus?

Ans. When Philip saw Jesus do things and heard him say things, he saw what the Father would have done and said. (Jn. 5:30; 1:18; Col. 2:9)

5. Please explain to us what you mean when you say Godhead?

Ans. The single (one) divine nature, comprised of Father, Son, and Holy Spirit. (I Cor. 8:6; Matt. 3:16,17)

QUESTIONS FOR MR. LIPE

Tuesday

1. In 1 Cor. 13:11 what were the childish things that Paul put away when he became a man?

Ans. Speaking, understanding, thinking

2. With the gifts in part, Paul said he saw through a glass darkly. Do you teach with that which is perfect that you have a better vision than Paul had? (1 Cor. 13:9-12)

Ans. "to see in a mirror" = "to receive a revelation from God."
"face to face" = "a clear reception of his will"
What they had then was in part - what we have now is
(perfect) full, complete.

3. Please give us one scripture that states the gifts would cease before the coming of the Lord?

Ans. I Cor. 13:8-13; Eph. 4:11-13. These passages teach that the cessation of miraculous gifts are connected with the completion of the revelation of God.

4. In 1 Cor. and Eph. 4:16. Is every joint, and every part the incomplete scripture, or is this speaking of the unity of the believers?

Ans. By having and following the completed body of truth, even men today can have fellowship in Christ (Cf. Jude 3)

5. In Mark 16:16-18 He that believeth and is baptized shall be saved and these signs shall follow them that believe. In view of this scripture are you a believer?

Ans. I am a believer but the total teachings of the scriptures make clear that these signs follow no man living today (including you, Mr. Lewis). This principle was used by Jesus in refuting the devil in Matthew 4:1-11.

QUESTIONS FOR MR. LIPE

Wednesday

1. Do you agree with Thayer's definition of the Greek word "Henotes"? (If not please explain how he is wrong.)
Mr. Lewis: In part, but I can't give evidence
Ans. Genitive of identification, i.e., the unity - body of agreement which is the Gospel. Insofar as Thayer indicates "agreement" I do agree. But, it must be remembered that any lexicographer is only a special type of commentator. Do you agree with Thayer on "baptism for the dead" (p. 94)?
2. Please summarize the evidence that "to teleion" being the perfect state ushered in by Christ's return is an opinion rather than the meaning of the word.
Ans. It does not fit the immediate context, the remote context or plain Bible teaching. Mr. Lewis: I Cor. 13:12?
3. Does "to thelema" in Hebrews 10:9,10 and Romans 12:2 refer to the completed Bible?
Mr. Lewis: I'd rather not talk about Heb. 10
Ans. What I was showing last night was that there was another neuter sing. word referring to the complete will of God. I did not say that every occurrence of "will" refers to a completed Bible. Besides, even if I Cor. 13:10 were the only one, it would still be enough. Cf. Rom. 5 and Gal. 3 are enough to show we are baptized into Christ.
4. Please cite a reference in the Book of Acts where anyone purposely took up a serpent.
Mr. Lewis: No!
Ans. I have never contended that the Bible records an instance. The Bible teaches in ways other than account of action. Do you deny this? Cite passage where anybody ever called the church the "United Pent. Ch."
Mr. Lewis - see Rev. 17:17 will not completely fulfilled

Mr. Lewis:
No I
won't

5. Since you forgot to give the scripture where the gifts were taken out of the church, would you please give it.

(Please check appropriate box.)

- LAST NIGHT*
 Tonight
 Tomorrow Night
 Friday Night
 Next Year
 On Judgment Day

Ans. I gave (last night) a sound argument the conclusion of which was - "miraculous gifts have ceased" - This involved many scriptures which you overlooked. The arg. was valid. The premises were true; which guaranteed the truthfulness of the conclusion. This question implies a misrepresentation of what I did last evening.

*This alternative was supplied by Mr. Lips himself and should not be credited to Mr. Lewis.

QUESTIONS FOR MR. LIPE

Thursday

1. Thru what name does the penitent believer receive remission of sins?
Ans. Remission of sins is not dependent on the recitation of any formula but salvation is in the name of Christ (Acts 2:38)

2. Since you teach water baptism without pronouncing of any formula, do you believe that those who teach you must pronounce the name are false prophets and will be eternally lost in hell?
Ans. All who invent human laws and bind them on others are guilty of teaching the doctrine of Demons (cf. I Tim. 4:1-3; Gal. 2:3-5) You have invented human law and thus will be lost if you do not repent and obey the gospel.

3. Do you agree with Arndt and Gingrich's definition of the phrase "in the name" as "with or at the mention of the name" (p. 576)? (If "No" please give specific evidence showing they are wrong."
Ans. The bulk of scholarship on Acts 2:38 concerning "in the name of" means by the authority of.

4. Do false prophets come in Jesus' name or in his authority?
Ans. Some false prophets pretend to come in Jesus name.

5. If you ever use any names when you baptize, where do you get the authority to use them since you say the scriptures do not teach us to say anything during baptism?
Ans. I say that the scriptures do not obligate us to recite a formula. But, authorizes us to explain what we are doing (Matt. 28:18-20 - cf. "teaching")

MR. LEWIS' CHARTS
(Listed By Number)

Chart 1

Acts 22:16

Acts 9:6

Arise and go into the City and it shall be told Thee what Thou Must do (Acts 9:6)

Arise, "Be baptized" (Causative Middle) and wash away thy sins Calling on the name of the Lord (Acts 22:16)

"Be baptized" is "Causative Middle" in Greek, it means "Get yourself Baptized, Get your sins washed away," by Getting the name of Jesus Called over you

A. T. Robertson, Large Grammar, p. 808

Chart 2

H. Leo Boles Acts 22:16

"Baptisai" is in the first aorist middle voice of the verb. It Literally means Cause Thyself to be baptized or Suffer Someone to baptize Thee"

"Calling on his name means invoking the name of Christ in so doing. He was thus commanded to do all in the name of the Lord Jesus"

Commentary on Acts. G. A. publishers, page 355

The Phrase "In Jesus Name"

Mark 13:6

False prophets come "in Jesus name"
"They will come using my name" Bauer, p. 576

Mark 9:41 Matt. 18:5

Gifts given, Charity done "in name of Jesus"
Name used: Otherwise it would be impossible for the Lord to
get the credit.

Matt. 18:5 - Whoso receive a child "in my name" receiveth me.
"reccive (a child) when my name is confessed, when I am called
upon"

Bauer, p. 576

Mark 9:38 Luke 10:17

To cast out demons in "the name of Jesus."
Name used when demons cast out - Acts 16:18
Name not authority - Mk. 9:38
"demons are subject to us at the mention of your name"

Bauer, p. 576

I Cor. 1:13

"We ye baptized 'in the name' of Paul"
How can we know the name we are baptized into unless the name
is used.

Heitmuller

"The phrase baptise "en" and "epi" the name gives a description
of the process of the baptism. They indicate that the baptism
took place during the naming of the name of Jesus, baptizing them
"into" i.e. "eis" (as in Matt. 28:19). The name on the other
hand gives the purpose and result of the baptism. It indicates
that the baptized enters the relationship of being the property
or of belonging to Jesus.

IM Namen Jesu, p. 127

Chart 5

F. F. Bruce on Acts - Acts 2:38

"EN" is to be understood instrumentally. The name of Jesus Christ is an accompanying circumstance of the baptism. The Baptizer named it over the person baptized.

(Greek text of Acts, page 98)

Chart 5A

(Acts 2:38)

"The name of Jesus Christ was an accompanying circumstance of the baptism. The person who baptized the convert appears to have named the name of Christ over him as he was being baptized" (cf. Ch. 15:17, James 2:7), page 76

(Acts 8:16)

"The phrase 'in the name' is common in a commercial context. Where some property is transferred or paid 'into the name' of someone so the person baptized 'into the name' of the Lord Jesus bears public witness that he has become the property of Jesus and that Jesus is his Lord and owner"

The New International Commentary on the New Testament,
Acts. by F. F. Bruce

Chart 6

Guy N. Woods

The phrase by which ye are called. James 2:7, Acts 15:17

"Is literally which is called upon you. The very 'called' is from the Greek word 'epikaleo' aorist passive participle and signifies to assign a name to, to place a name upon. This name was most surely that of Christ pronounced upon us in baptism"

Commentary on James
G. A. publishers, page 117

Chart 7

Name which is Called upon You
Amos 9:12 Acts 15:17 James 2:7

The name is (literally) Jesus Christ

"Called" comes from the Greek word "epikaleo"

"Epi" means "upon or over" A. T. Robertson, Short Grammar, p. 121
Thayer, 231. Bauer, 285.

"Kaleo" means to "Call aloud, utter in a loud voice" Thayer, p. 321

"Call by name call to someone" Bayer, p. 399

"Epikaleo" "Someone's name is called over someone to designate
the latter as the property of the former" Bauer, p. 294

"The name of one is named upon someone" Thayer, p. 239

"The Christian receives this name at his baptism" Bauer, p. 575

Chart 8

The Greek phrase "en to onomati" in Acts 2:38 means the acts of
baptism taken place with the utterance of the name of Jesus, on
the other hand "eis to onoma" Matt. 28:19, means that the person
baptized enters into the relation of belonging to Christ or of
being his property.

Schaff Herzog, Vol. 1, p. 436

Chart 9

Guy N. Woods, Commentary on I John 2:12, G. A. publishers, p. 235

Your sins are forgiven you for his name's sake.

"For his name's sake means on the basis of his name, i.e., God the Father forgives on account of Christ name. It is through the name of Christ that we are privileged to approach the Father and in none other is there salvation" Acts 4:12

"Forgiven (Gk. apheontai) perfect tense pointing to past action with existing results"

Mr. Lipe what past action is it that sent our sins away, baptism or?

Past action is Water baptism

Existing results is remission of sins

Box for Mr. Lewis' scriptures
where you are to speak the
name of Jesus Christ in
Baptism

Box for Mr. Lipe's scripture
for silent baptism

1. Acts 2:38
2. Acts 8:16
3. Acts 10:48
4. Acts 19:6
5. Acts 22:16
6. Acts 15:17
7. James 2:7
8. Matt. 28:19

Keep watching, watching
watching

THE ISSUE IS NOT

1. Whether three are mentioned.
2. Whether the Father, Son, and Holy Ghost is a person.
3. Whether there are some distinctions between the Father, Son, and Holy Ghost.

THE ISSUE IS

"PERSONS" IN THE GODHEAD!

GOD IN THE SON

JOHN 14:10

FATHER THAT DWELLETH
IN ME DOETH THE WORKS

II COR. 5:19

TO WIT GOD WAS
IN CHRIST



COL. 2:9

IN HIM DWELLETH
ALL FULLNESS OF GODHEAD
BODILY.

COL. 1:19

IT PLEASD THE FATHER THAT
IN HIM SHOULD ALL FULLNESS
DWELL.

GOD IS ONE PERSON

Mark 12:29-34

JESUS--"The Lord our God is one Lord" vs. 29
(The Lord said I am Jesus. Acts 9:5)

JESUS--"Love him (one God) with all our heart, soul, mind
strength." vs. 30

SCRIBE--"Thou has said the truth for there is one God and there
is none other but he." (Greek text, One is God and there
is none other but him) vs. 32

"One" (Gk. heis) A single, only one. Bauer, 230.
One here is masculine, according to A. T. Robertson when
one is masculine it refers to one person (Word Pictures
vol. 5, pg. 186)

James 2:19 Thou believest that there is one God thou doest well:
the devils also believed and they trembled.

JESUS CHRIST IS THE
 PHOTOGRAPH OF THE GODHEAD
 HEB. 1:3

"EXPRESS IMAGE" (GK. CHARAKTĒR)

"THE EXACT EXPRESSION OF ANY PERSON OR THING."
 [THAYER P. 665]

"CHRIST IS AN EXACT REPRESENTATION OF GOD'S NATURE."
 [BAUER P. 884]

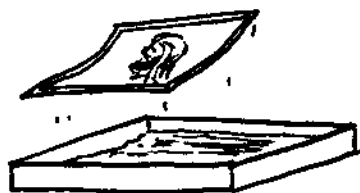
"EXACT COPY" STRONGS EXHAUSTIVE

PERSON (GK. "HYPOSTASIS") BAUER P. 854

SUBSTANCE, NATURE, ESSENCE, THAYER P. 645

(THEIOTĒS) (DEITY - BAUER - P. 359)

IF THE "GODHEAD" (DEITY - THAYER - P. 288) IS THREE
 SEPERATE PERSONS, WHY DID THE REPRODUCTION
 SHOW ONLY ONE PERSON? (JESUS CHRIST)



PHOTOGRAPH OF GOD

The GREAT GOD and Saviour JESUS CHRIST

Titus 2:13

A. T. Robertson says grammar demands that one person is meant. The Minister and His Greek N.T., p. 64. A Grammar of Greek N.T. p. 786.

2 Peter 1:1 here the one article definitely shows Jesus Christ to be both Lord and Savior. The article likewise means that Christ is our God and Saviour. ATR Short Grammar, p. 75.

Rev. 1:8 I am alpha and omega. The beginning and the ending saith the Lord which is and which was and which is to come the Almighty.

John 8:24 Except ye believe that I am he ye shall die in your sins. Speaking of the Father, vs. 27.

GOD IS ONE

Isa. 37:16 "Thou art God alone"

63:3-5 "I have trodden the winepress alone. There was none with me."

Isa. 44:6 "I am the first and the last and beside me there is no god."

Isa. 44:8 "Is there a god beside me? Yea there is no god. I know not any!"

Isa. 44:24 "I stretcheth forth heavens alone that spreadeth abroad the earth by myself"

Rev. 1:8-11 "The first, the last, the beginning, the ending which is, was, is to come. The Almighty."

John 17:3 (Father) The ONLY true God.

Jude 25 (Jesus) The ONLY wise God.

John 8:24-27 "If you believe not I am He ye shall die in your sins." Speaking of the Father.

OK 26

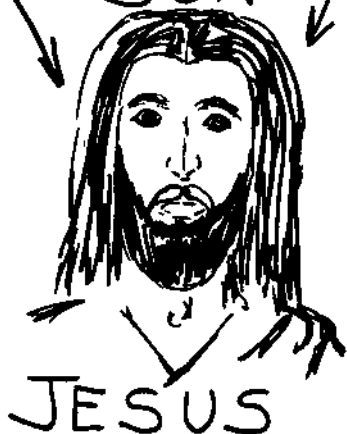
JOHN 14:10

THE FATHER DWELLETH
IN ME

LK. 4:1

FULL OF THE
HOLY GHOST

SON



FATHER, SON, HOLY GHOST, ALL

IN

JESUS

THOU ART MY SON
THIS DAY HAVE I BEGOTTEN
THEE
ACTS 13:33

YOU ARE MY SON
BY THE HOLY GHOST
FOUND WITH CHILD
OF THE HOLY GHOST
MATT. 1: 18,20

WHO IS MY
FATHER ?



SON

2ND PERSON



1ST PERSON



HOLY
GHOST

3RD PERSON

WHO IS THE FATHER
OF THE SON ?

Jesus as the Son

1. Increased in Wisdom. Luke 2:52
2. Can do nothing of himself. John 5:19
3. Had to be taught. John 8:28
4. He learned. Hebrews 5:8
5. Did not know when he was coming. Mark 13:32
6. Was tempted in all points as we are. Hebrews 2:18.

Human and Divine Nature of Christ

Phil. 2:6 Who being in the form of God thought it not robbery to be equal with God.

1. When God occurs without the article is where the deity is contrasted with what is human. Dana-Mantey, p. 140.
2. Equal with God means Christ has powers equivalent to Divine nature. Jesus did not cease to be God when he became a man.
3. According to Lightfoot's Commentary on Philippians this implies equality in attributes—not persons.
4. The word equal is neuter plural in Greek which indicates it is not talking about persons.

" THE N. T. PATTERN "

JESUS ONLY " BEGAN TO DO AND TEACH "	ACTS. 1:1
" DAY OF PENTECOST: - " POWER GIFTS "	ACTS. 2: 1-11
SAMARIA: -	" POWER GIFTS " ACTS. 8: 14-20
CORNELIUS: -	" POWER GIFT " ACTS. 10: 44-48
ANTIOCH: -	" POWER GIFT " ACTS. 13: 1-4, 15: 26
RODIA AND LYRATA: -	" POWER GIFT " ACTS 13: 52 { GML: 3: 5
EPHESUS: -	" POWER GIFT " ACTS-19: 1 { EPH. 1: 13
TYPE - MESSAGE: -	" POWER GIFT " ACTS 21: 1-11
THESSALONICA	" POWER GIFT " 1 TH. 5: 18
CORINTH: GIFTS IN CHURCH UNTIL DAY OF LORD	1 COR. 1: 7-8
A FALLING HOUR PREDICTED. 2: 3 NO SCRIPTURE	
INDICATES CESSATION OF GIFTS BEFORE THE DAY OF THE	
LORD. THE PERFECT STATE OF ALL THINGS COME.	
1 COR. 1: 7, 8 1 COR: 13: 8-13	

"THE BELIEVERS"

Mk. 16:17-18

And these signs shall follow them that believe, in my name they shall 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.

Matt. 28:20 "Commission to end of World"

"Teaching them to observe all things whatsoever I have commanded you. And lo, I am with you always even until the end of the world."

Mark 16:18 "TAKING UP" SERPENTS IS AN ACCIDENTAL "TAKING UP"

1. The inspired commentary said so. (Acts 28:5)
2. If "taking up" was a habit or custom, "lambanō" would have been the Greek word there.
3. "If" in the verse connected to "take" is "if" of uncertainty. It is joined by "and." What God has joined let no man put asunder.

MIRACLES SET IN CHURCH

1 COR. 12:28

Gifts \downarrow in Church.
until \downarrow Christ Comes

1 Cor. 13:8-13 Eph. 4:11-15	Box For Mr. Lipe
--------------------------------	------------------

MR LIPE - PLEASE PLACE SCRIPTURE
IN EMPTY BOX WHERE MIRACLES WERE TAKEN
OUT OF CHURCH! KEEP WATCHING

GIFTS WERE TO REMAIN IN THE CHURCH
UNTIL THE COMING OF JESUS CHRIST!

1 Cor. 1:7,8.

1 COR. 13:10

"TO TELEION" BROUGHT TO ITS END. FINISHED, WANTING IN NOTHING NEC. TO COMPLETENESS: PERFECT. "THE PERFECT STATE OF ALL THINGS, TO BE USHERED IN BY THE RETURN OF CHRIST FROM HEAVEN."

Thayer, p. 618

The issue - is not whether To Teleion refers to something complete and perfect but which complete and perfect thing it refers to.

—WHY IT CANNOT BE COMPLETED BIBLE—

No Neuter Singular Word in the New Testament For Completed Bible!!

Paul expected to be alive when it came. 1 Cor. 13:12

1 COR. 13:12

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"NOW" (WITH THE GIFTS OF THE SPIRIT)
I SEE THROUGH A GLASS DARKLY

"THEN" (IN THE PERFECT STATE)
FACE TO FACE

"NOW" (WITH THE GIFTS OF THE SPIRIT)
I KNOW PART

"THEN" (WHEN THAT WHICH IS PERFECT IS COME)
SHALL I KNOW

"NOW" (WITH GIFTS IN PART)
FAITH, HOPE, LOVE

AT COMING OF CHRIST ALL THINGS WILL BE COMPLETE

1. Time Completed. (Mt. 24:3, Rev. 10)
2. Mystery of God. (Rev. 10:7)
3. Words of God. (Rev. 17:17)
4. Prophecies. (Mk. 13:4)
5. God all in all, imperfection of sin ended, new heavens and new earth. (1 Cor. 15:24, Rev. 21st - 22nd ch.)
6. Gospel preaching completed. (Mt. 24:14)

WORD MUST BE CONFIRMED TO OTHERS

(Heb. 2:3; 1 Cor. 1:6)

Word was "confirmed unto us by those that heard. God joined in giving additional testimony by signs and wonders" (Heb. 2:4)

- A. Word first was confirmed by preaching, scripture, arguments of, (Acts 9:22; 18:28)
- B. Miracles were a confirmation in addition to preaching.
ATR Vol. V, pg. 343 TH, 603 B, 795

Peter speaks of a more confirmed word of prophecy 2 Pet. 1:19

TILL WE ALL COME IN UNITY OF THE FAITH

(Eph. 4:13)

UNITY "HENOTES" i.q. "unanimity agreement"

Thayer, pg. 217

Thayer, pg. 14 "i.q. = Same as or equivalent to"

GUY WOODS "Thayer Lex. most authoritative in the world"

How To Read Gk. N.T., pg. 62.

UNITY IS WITH RESPECT TO PERSONS

1. Unity of Spirit (Eph. 4:2)		"Unto oneness of faith (or trust) in Christ" ATR, Word Pict. Vol. 4, pg. 537
2. Parents and children	6:1	
3. Husband and wife	5:22	
4. Christian Walk	4:1	
5. Unity of Faith	4:13	

Nothing Said About The Scriptures Becoming A Unit In Ephesians.

\$ 60

SO THAT YE COME BEHIND IN NO GIFT WAITING FOR THE COMING OF OUR LORD JESUS CHRIST 1 COR. 1:7

WHO SHALL CONFIRM YOU TO THE END (K 8)

"END OF AGE TILL JESUS COMES" A.T.R. VOL 14 (3. 71)

"TO TELEION"
"THAT WHICH IS PERFECT"

ALL THINGS PERFECT
NOTHING IN PART

1 COR. 13:10
(THREE 618)
TO TELEION

"PERFECT STATE OF ALL THINGS USHERED IN BY CHRIST RETURN FROM HEAVEN."

ACTS 2:17
"THE LAST DAYS" "INDICATE THE CHRISTIAN AGE"
ACTS OF THE APOSTLES. CAMPBELL 3. 12

DAY OF PENTECOST
ACTS 2:16
"THIS IS THAT"

CHURCH AGE

LAST DAYS

1 COR. 13:8,9
GIFTS IN PART

COMING OF CHRIST

JOEL 2:28
"BUT SHALL COME"
"TO PASS"
"3RD."

"BUILD" (Gk. Oikodomeō) Thayer, pg. 440

1 Cor. 3:9, 2 Cor. 6:16, Eph. 2:21

"Since both a Christian Church and individual Christians are likened to a building or temple, the erection of which will not be completely FINISHED TILL THE RETURN OF CHRIST FROM HEAVEN!!

Ye Are God's Building (1 Cor. 3:9)

Ye Are The Temple Of God (2 Cor. 6:16)

In whom all the building fitly framed together groweth unto a Holy Temply in the Lord. (Eph. 2:21)

THE WHOLE N. T. PATTERN IS FOR BELIEVERS TODAY

(2 Tim. 3:16)

"OPPONENTS BRETHREN TEACH THUS"

1. N. T. is for every creature.
2. N. T. is only rule of faith
3. N. T. is Pattern. Standard rule for our worship.

L. G. Thomas. (70) (V. E. Howard) G. K. Wallace

DO 152

ANYTHING NOT PART OF PATTERN MUST BE LABELLED AS SUCH.
NOT VICE VERSA!!!!!!

1 Cor. 12:28 Miraculous Gifts Set In Church

When Taken Out????

HOW MANY BAPTISMS??

ONE OF THE PRINCIPLES OF THE DOCTRINE OF CHRIST IS THE DOCTRINE OF BAPTISMS

- | | | |
|---------------------------------|----------------|-----------------------------|
| | GIVEN BY | HEB. 6:1,2 |
| | ↓ ↓ | |
| 1. <u>BAPTISM OF MOSES</u> | - MOSES - | <u>1 COR. 10:1-2</u> |
| 2. <u>BAPTISM OF REPENTENCE</u> | - JOHN - | <u>MARK 1:4</u> |
| 3. <u>HOLY SPIRIT BAPTISM</u> | - JESUS - | <u>ACTS 1:5</u> |
| 4. <u>BAPTISM OF FIRE</u> | - JESUS - | <u>MATT. 3:11</u> |
| 5. <u>BAPTISM OF MARTYRDOM</u> | - WORLD - | <u>MARK 10:38</u> |
| | (BAUER Pg 132) | |
| 6. <u>WATER BAPTISM</u> | - CHURCH - | <u>1 PET. 3:21 EPH. 4:4</u> |

{ THE ONE BAPTISM OF EPH. 4:4 IS WATER BAPTISM,
THE ONLY ONE GIVEN BY THE CHURCH. JESUS GIVES
HOLY SPIRIT BAPTISM ECT.

[EPHESIANS - WRITTEN - A.D. 64 - ONE BAPTISM
HEBREWS - WRITTEN - A.D. 64 - DOCTRINE OF BAPTISMS

N. T. PATTERN

1. AT PENTECOST

- A. THEY ALL SPAKE WITH TONGUES - (ACTS 2:4)
- B. BAPTIZED IN THE NAME OF JESUS CHRIST
(ACTS 2:38)

2. AT SAMARIA

- A. BAPTIZED IN THE NAME OF JESUS CHRIST
WHEN SIMON SAW (IDON DE HO SIMON) THIS
PARTICIPLE SECOND ADIST ACTIVE OF HORAŌ
SHOW PLAINLY THAT THOSE WHO RECEIVED THE
GIFT OF THE HOLY GHOST SPOKE IN TONGUES
ATR WORD PICT. VOL. 3 PG. 107 (ACTS 8: 16-18)

3. AT CAESAREA (GENTILES)

- A. FOR THEY HEARD THEM SPEAK WITH TONGUES
- B. COMMANDED BAPTISM IN THE NAME OF JESUS
(ACTS 10:46,48)

4. AT EPHESUS

- A. BAPTIZED IN THE NAME OF JESUS CHRIST
- B. THEY SPAKE WITH TONGUES (ACTS 19:5,6)

EVERY PLACE WHERE DETAILS ARE GIVEN OF
CONVERSIONS

- A. THEY WERE BAPTIZED INTO JESUS CHRIST
- B. THEY SPOKE IN TONGUES.

James 5:15

All New Testament healing was conditional.

If we ask anything according to his will he hears us (1 John 5:14)

I besought the Lord thrice that it might depart from me (2 Cor. 12:8)

Paul left Trophimus sick (2 Tim. 4:20)

Miracles and gifts of healing according to his own will (Heb. 2:4)

And the prayer of faith shall save the sick. And if he have committed sins, they shall be forgiven him (James 5:14)

Both Healing and Forgiveness are Conditional

The difference between "Airō" and "Lambanō"

"Airō" ("take up") usually refers to occasional actions done once or twice (John 8:59)

"Lambanō" ("take up") usually refers to customary regular practice, as "taking up bread" Matt. 26:26

"Airō" ("take up")

John 8:59 They "took up" stones to cast at him.
(This was not a practice or custom).

"Lambanō" ("take up")

Matt. 26:26 Jesus "took" (Lambanō) bread and blessed it.
(This was a practice or custom).

Chart 67

"Rhēma" "word" (neut. sing.) and "Logos" "word" (masc. sing.)

Rhēma refers to oral, spoken word.

Bauer, p. 742-743

"that which is said, sermon, confession" (Rom. 8:10, 1 Pet. 1:25)

With "Rhēma" (word) they still had the gifts Rom. 12:6, 1 Pet. 4:10

"Logos" (word) refers to the Written Word.

Bauer, p. 479

"of words and speeches, of books. Of writing that are . . .
scripture"

Acts 1:1 "the former 'treatise' (logos) have I made"

Chart 68

Gifts in Church BUT

1 Cor. 12 miracles,
prophecy, healings,
tongues, apostles,
prophets, etc. . .

TRUE

Bible infant Church

DIVISIONS EXIST 1 Cor. 1:10,

1 Cor. 11:8, Ch. 12, etc.

Members not honoring
one another

Divisions put away members working together in LOVE with gifts.

TRUE

Eph. 4:15,16

Mature Church

Gifts, miracles, prophecy,
helings, tongues, apostles,
prophets, etc.

TRUE

Mr. Lipe's infant church

Lost it's power. Gifts were
only for Baby Church

Left. "DIVISIONS"

FALSE

Mr. Lipe's mature church

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