

FOX-JOHNSON DEBATE

HOLY SPIRIT BAPTISM
AND MIRACLES

Marion Ronald Fox and David
Johnson

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FIRST AFFIRMATIVE SPEECH BY MARION R. FOX

(Monday night)

I am delighted that you have seen fit to come out to study God's word. This proposition the Scriptures teach that the Holy Spirit baptism and all miraculous gifts ceased before AD 100. I could affirm no other proposition. I gladly affirm this and I am delighted that my opponent has seen fit to engage in a four night discussion on this subject. Because the fact of the matter is in only two nights we could but touch the hem of the garment. I would like to have gone six full nights on this subject because I believe that there is more than enough material to be delved into in six nights. I would like to make some preliminary points before I begin into this: I will use the American Standard Version, translated in 1900, considered the bedrock of honesty. And Mr. Johnson and I believe agreed that the terms "Holy Spirit" and the term "Holy Ghost" these two terms are equal in meaning. That is, they mean the same thing.

I would like to set forth some things that are not part of the Scriptures as we begin. [*Referring to chart number 2*] First of all the center references in your Bible are not part of the Bible. They are added there by men later on, there is nothing wrong with them unless they teach error thereby. Footnotes are not part of the Bible. Chapter and verse divisions are not part of the Bible, they were added well over a thousand years after the New Testament was completed. Distinctions between upper and lower letters are not part of the Bible. In the original it is generally accepted that it was written in all caps, originally. That is, there were no lower case letters at all. Fifth, there were no punctuation marks or very few punctuation marks in the Bible. Most of them therefore are not part of the text itself. The titles of the books and the

chapters are not part of the Bible. And lastly, the words which are in italics, italics is the different kind of print. Now the italicized print is not part of the Bible it is added there by the translators to clarify the meaning, or to inject what they thought should have been there.

Now then, if you will go to chart number 3 for me please. By teach (And as I say the Scriptures teach and we both agree that the Scriptures are the 66 books of the Bible.) I mean this: "To impart instruction to, to guide the studies of, or to instruct." And I get this from Webster's dictionary.

Chart number 4 please. The Scriptures teach us in two different manners: we are taught (chart number 4) we are taught in two different manners (chart number four please): explicitly and implicitly.

Explicitly means not implied only, not implied only, but distinctly stated. Not implied only but distinctly stated. We find that, in Acts 8:35, Phillip preached. The Scriptures state very clearly that he preached Jesus. The Scriptures say: "And Philip opened his mouth, and beginning from this Scripture, preached unto him Jesus." (It is apparent therefore, that it is explicitly stated it is not implied, it is stated distinctly that he preached Jesus.) Furthermore we come on down in verse 36 and we see further: "... and as they went on their way, they came unto a certain water; and the Eunuch said, Behold, here is water; what doth hinder me to be baptized?" (The Scripture very plainly states that the Eunuch desired to be baptized. Therefore, if you look at this for a moment we state that this is explicitly taught. There can be no doubt that he desired baptism because he requested it. Now then, we ask a question.)

By implicitly taught we mean that the Bible implies things. Webster says implicitly means: "(F)airly to be understood, though not expressed in words." Fairly to be understood, though not expressed in words. Now then, it is implied from Acts 8:35 and 36 that the preaching of

Jesus entailed the preaching of baptism. Now notice that, if you will, it is found by implication. He preached Jesus, he desired baptism, by implication he was preaching something to do with baptism. Therefore, we say that it is implied, not stated, not stated explicitly, but it is implied it is implicitly taught. That is, that the preaching of Jesus entailed, in some point, the preaching of baptism.

Now then, neither Mr. Johnson nor myself, neither of us can find a verse of Scripture that says word for word our proposition. A man would be a fool to deny, word for word from the Scriptures, themselves. I think we both agree with that. The fact of the matter is that if either of these propositions is taught, and one of them is (my proposition). If either of them is taught; and since they are converses of one another one of them has to be taught, one of the two. If either is taught, then it is taught by implication and it is implied. Now then I am going to use the principles of deductive logic in this debate. Many religious groups, in fact most, reject principles of deductive logic. As we develop this material.

Chart number 5 please. I am going to define a miracle as this right here: "A miracle is an extraordinary occurrence which cannot be explained by the laws of nature and it is the evidence of the intervention of Deity." The evidence that God has intervened. Now the Bible sets forth three basic types of miracles. [*Referring to chart number 6*] First of all there are signs. Thayer, on page 573, tells us that it means: "a mark or a token." A mark a token a sign. Secondly, we see the word "wonders" being used. This word means: "(S)omething so strange that it is a cause to be watched or observed." That is a wonder draws attention to the people. And then the third word is "mighty works" this word means: "(S)trength, ability, or power" according to Thayer again page 159. Now then, notice if you will three basic types. Looking at them from different avenues or different angles.

Notice if you will further, chart number 7 please. We set forth the characteristics of miracles, when I speak of miracles. In Matthew 8:3 we see that miracles were instantaneous: “And as He stretched forth His hand, and touched him, saying, I will; be thou made clean. And (immediately or) straightway, his leprosy was cleansed.” (There was an instantaneous healing, an instantaneous cleansing. When we talk about miracles; therefore we are talking about something that was instantaneous.) Furthermore, in Matthew 8:15: “And he touched her hand, and the fever left her; and she arose and ministered unto him.” (Instantaneously, there was not six or eight months of recuperation in the hospital. Not six or eight months of physical therapy. But there was an instantaneous healing. In all of the Scriptures they were instantaneous.)

Furthermore, secondly, in John 4:50-52 we see that they could be performed from a distance. It did not require a direct contact between the one who had been empowered to work miracles and the one who was being healed. Or the miracle that was being worked could be performed from a distance. “Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. And as he was now going down, his servants met him, saying, that his son lived. So he inquired of them the hour when he began to amend, they said therefore unto him, Yesterday at the seventh hour the fever left him.” (This man was some distance away, the fact of the matter is that Jesus healed him without even being there, from a distance.)

We see thirdly, that some were performed against the person’s will or without their knowledge. Now note furthermore, if you will, against their will could be performed the subject’s will without their knowledge. Of course we all think of Ananias and Saphira in Acts 5 but notice if you will, Elisha in II Kings 6:18: “And when they came down to him, (That is the Syrian army that is come down to take him captive, they got tired of him telling the king of the king of Israel of the northern

ten tribes, that they were going to attack, he kept telling them that they were going to attack and told them where and when. They got tired of that so they were going to come down and get him.) Elisha prayed unto Jehovah, and said, smite this people I pray thee, with blindness. And he smote them with blindness according to the word of Elisha.” (The whole army was stricken blind, smitten blind. That was obviously against their will and without their knowledge. They did not know they were going to be struck blind, they did not know, they did not desire that they were going to be struck blind either. No man in his right mind would desire to be struck blind.)

We see, fourthly, that faith was not always required for the one being healed. I admit, sometimes it was, but it was not always. Not always required. In Acts 3:5-6: “And he gave heed unto them, expecting to receive something from them. (He wanted some money. And that’s apparent because of the next verse. Because Peter said:) But Peter said, silver and gold have I none; (You want money, I do not have any Peter says.) but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk.” (Notice, if you will, this man did not demonstrate any faith. It is apparent that those who were raised from the dead did not demonstrate any faith.)

Now we go further, in Matthew 12:13 we see that miracles were always complete. Always complete. Matthew 12:13: “Then saith He to the man, stretch forth thy hand. And he stretched it forth; and it was restored whole.” (After six months of recuperation, it was restored whole after a physical therapist worked with him for a year? NO! It was restored whole at that time. Instantaneously restored whole.)

We see furthermore that I bring these points up because Mr. Johnson agrees with me I am certain that there are counterfeit miracles in this world today. That there are those who are claiming to work miracles and they do not. I bring up the biblical characteristics of miracles so that you might consider them and know a counterfeit when you see it. I

have a brother in the flesh who has had one of his eyes cut out in an automobile accident, he just has one eye the other one is completely gone. To instantly restore that eye and put it back in there, a new eye instantaneously by the touch of the hand would be a miracle.

Furthermore we see that power was displayed in several realms. [Referring to chart number 8] In Matthew 8:26, we will not note this passage in detail, God demonstrated power over nature. In Matthew 17:18 he demonstrated power over unclean spirits or demons. In Matthew 14:19-21 power was demonstrated over material things. The five loaves and the two fishes. In Matthew 8:3 it was demonstrated over disease. In Acts 9:40 power was demonstrated over death itself. Now there may be other areas that power was demonstrated over but at least in these five areas, and if one can another area I would not question it, if he can give book, chapter, and verse. But at least in five areas power was demonstrated.

Now there are several points that Mr. Johnson and I agree upon. [Referring to chart number 9] First of all we agree that people were healed of all sorts of diseases in Bible times. We secondly, agree that all types of miracles were worked. As I set forth signs and wonders etc. We agree thirdly, that man cannot; (Now get this!) man cannot by his own power work miracles. That in the time where miracles were worked it was the intervention of God, God was working the miracles. We believe and we agree further, that the Bible reveals that miracles would cease. He is going to affirm Thursday and Friday nights that they are to cease at some time, that is the second coming, if I understand his proposition. We agree then that the Bible teaches that miracles would cease. We further agree that God has the power to work miracles today. We agree that He does. We agree that after God would cease to work miracles that He would still have the power to work miracles. Mr. Johnson I do not think would say that at the time of the second coming when he says that miracles would cease. I do not think he is going to tell you that God will lose His power at that time, to work miracles. I

think he is going to agree that God will still have that power. Furthermore, six we agree that Christians can pray for the sick and pray for their daily bread, pray for forgiveness and pray for other things as the Bible sets forth, that we can pray for whatever the Bible says we can pray for.

We see that there are three major points in question in this debate. [Referring to chart number 10] Number one when, when does the Bible reveal that miracles would cease. When does the Bible reveal that miracles would cease. Number two, does God perform miracles today. Number three, how does God answer prayers. How does He answer prayers.

Now going into this further, chart number 11 please. We come to the idea of authority in religion. There are two basic types of authority in religion. There is subjective authority, that is belonging to one's own mind and not what, not to what is external. Subjective authority belongs to myself within the subject, within the person. There are two types of subjective authority number one feelings or conscience. Number two my own personal experience.

And then there is objective authority. That is belonging to what is external to the mind. There are two types of objective authority. Number one there is tradition. And number two there is the Bible, the Scriptures. We have both agreed that we are going to appeal to the one authority, objective authority, the Scriptures. His proposition says the Scriptures teach, and I am delighted that we are appealing to that one common authority that we can agree upon. But I predict that if he follows the pattern of most Pentecostal debaters I predict, and I am not a prophet, but I predict that my opponent before this debate is over will give up the proposition: "The Scriptures teach" and go to the proposition: "My personal experience teaches." Now we will wait-and-see and see if it occurs.

Chart number 12 please. I want to set forth my method of rightly dividing the truth, II Timothy 2:15. First of all I think foremost one must be honest. In Acts 17:11: Now these were more noble than those in Thessalonica, in that they received the word with all readiness of mind, examining the Scriptures daily, whether these things were so. II Thessalonians 2:10-12 and Isaiah 28:11-13 show us that God wrote the Bible in such a manner as to ensnare the dishonest person. Dishonest people would read error into it and He wrote it that way because He wants those who love Him to serve Him. Now that is what is taught in those two passages.

And I think the next thing in problem solving, and that is what you are talking about, there is a problem, and that is to define what the problem is. Define it! The third thing is to eliminate the interpretations which contradict the grammar. I believe in verbal-plenary inspiration. Full, complete, verbal inspiration. By that I mean God gave every word, and every thought, and all the grammar. I will appeal to the grammar. I am not, I am not going to modify the grammar, modify the grammar to fit my interpretation. I will do as Jesus did, as the apostle Paul did, I am modifying my interpretations to fit the grammar. Not the grammar to fit my interpretations. Now keep that straight. Any time a man modifies the grammar and says that the grammar rules do not apply something is wrong with his doctrine. I predict that my opponent will modify the grammar to fit his interpretation before this debate is over.

Furthermore, I appeal to the word definitions in two ways, I go to the lexicons or dictionaries. A lexicon is a Greek dictionary or a Greek-English lexicon. There are two kinds of lexicons that we will appeal to, Hebrew and Greek lexicons. That is where they take the Hebrew or the Greek word and put – write - the definition in English. So that English speaking people can read it. And then I will go secondly, to the Scriptures themselves to see how they define, how they define the word. Now then, the use of sound hermeneutics, sound Bible interpretation, is a very important point as well.

But let us go on. I plan to take every passage he uses and show that it is my passage or that it does not apply to the point in question or that he has the same problem as I do and if he answers the problem for himself he also answers it for me. There are three alternatives there.

My final points in the introduction are this: If miracles have ceased, if miracles have ceased, then none of the passages which speak of miracles being worked apply today. If I establish that miracles have ceased then all the passages which talk about miracles must not be for today.

Things I am going to do now, the last point here is, I am going to demonstrate from prophecy that they were to end. And I am going to demonstrate from the Scriptures, in the New Testament and the Old, that gifts of the Holy Spirit were never intended for all the church.

My first argument is this: I will call it my first argument on the nature of God. Chart number 13 please. In Malachi 3:6 the Scriptures say: For I, Jehovah, change not; therefore ye, O son of Jacob, are not consumed. (In Hebrews 13:8 the Scriptures say:) Jesus Christ is the same yesterday and today, yea and forever. (We are going to go to this changeless nature of God and demonstrate that miracles have ceased. In this chart, in chart number 13, if you will look at the very beginning God created by a miracle. In Genesis 1:27:) And God created man in His own image, in the image of God created He him; male and female created he them. (God created by a miracle; by the dust of the ground and by the rib. Now then, what happened in verse 28?) And God blessed them: and God said unto them, be fruitful and multiply... (God created by a miracle, God continued to procreate by natural laws. Not only men, but plants and animals. That is set forth in Genesis 1.)

Now this changeless God, as we see that He created by a miracle and then procreated by law, we see another parallel. Chart number 14

please. In this same respect when Israel come out of the land of Egypt and came through the Red Sea God fed them and watered them by a miracle. In Exodus 16:4, we will just zero in on the feeding: Then said Jehovah unto Moses, behold I will rain bread from heaven for you; and the people shall go out and gather a portion, every day, that I may prove them, whether they will walk in My law, or not. (God said: "I am going to feed them miraculously by the manna." But watch over here in Joshua 5:12:) And the manna ceased, (manna ceased) on the morrow after they had eaten of the produce of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year. (What happened? After forty years, after forty years of feeding them God now feeds them by natural law. Got to go out and grow your crops now. The pattern is this: Once the purposes for miracles were fulfilled, God quit performing them.)

There are four basic purposes for miracles. Creation, Genesis 1:1, that stopped in Genesis the second chapter, on the seventh day. We see the second one was the incarnation Isaiah 7:14, that is a once for all time occurrence. No more need for that. The third one was inspiration: "Holy men of God spake as they were moved by the Holy Spirit." (II Peter 1) Once the Bible was totally and ultimately written and confirmed there was no more need for that miracle. The last purpose is confirmation, Mark 16:20: "They went everywhere, preaching the word; the Lord working with them and confirming the word by the signs that followed." Now then those are the four purposes. Once the word of God was fully written and fully confirmed the miracles would cease. Following the pattern of the changeless God.

Argument number two, chart number 15 please. My first Old Testament prophecy on the end of miracles is this, this is my second argument. I will call it first argument on the Old Testament prophecies: As in the days of thy coming forth out of Egypt will I show unto him marvelous things. (I am going to show miracles. Now if you will notice furthermore, in this passage of Scripture taking the Hebrew and

Chaldee lexicon by Gesenius on page 674 he spells it out further in that context that it is miracles. Furthermore if you will look over in Judges 6:13 the same word is translated “miracles.” How long were they coming out of Egypt? We just saw a moment ago they were forty years coming out. God tells them I am going to work miracles for 40 years, then I am going to stop them. They are going to cease after forty years. That is what the Bible says, Micah 7:15.)

Now if you go further, chart number 16 please. Looking at this we see the manna for 40 years. We see for 40 years God continued the miracles. And then He stopped them in AD 70. In AD 70 at the destruction of Jerusalem miracles ceased. I set that forth and I have proven it with one Scripture, one argument. I have six more arguments, if time allows, to prove that. Now if you will note, friends and audience, AD 70 we will develop in this debate that, that was the most stupendous event. And that it was significant. And that there are more passages that say AD 70 was to be the end.

My third argument, chart number 17 please. This is my first argument on the Holy Spirit baptism. Ephesians 4:5. I am sorry, chart number 88 please. Chart number 88. The Scriptures say: one Lord, one faith, one baptism. Now notice if you will. Paul said that there was one baptism in AD 61. Over in Acts 2, in AD 30, you can count two baptisms. Two! Two baptisms! But when Paul writes these things, which were written between Acts 27 and Acts 28, Paul says, some 31 years later, now there is just one baptism. Now one of those baptisms had to stop. Which one? It is apparent, it is apparent, that the Holy Spirit baptism ceased! Now if my opponent, because of the nature of my argument, if my opponent can prove that a million people received the baptism in the Spirit between Acts 2 and Acts 27 he has not touched this argument. It does not matter, it does not matter about the 120. For this arguments’ sake and for the other argument I am going to make on this it won’t matter.

I want to get into the questions that he has given me. Mr. Johnson you gave me ten questions. Reply to them of these. [*Pointing to chart of questions given by David Johnson*] You say first of all: “Are these the last days?” I am going to give you questions in response. Five questions back. No these are not the last days. Question for you: “When did the last days begin?” I think that is critical. I believe that is important.

Second question: “Do you teach that Jesus, and you said to change that to John, do you teach that John, John the baptist taught Holy Ghost baptism to the twelve apostles only in Matthew 3:11?” Well not in this passage alone. If you will take your sentence, and how it is worded, I talked with you about this and you are asking me, was it this passage alone. No. I ask you a question. Did John or Jesus preach to Gentiles?

Number three: “Do you believe that an instance, and I think you mean and instantaneous, an instantaneous healing would be a miracle?” I have defined what a miracle is with my definitions. But the fact of the matter is that it would not necessarily be so since psychosomatic illnesses are frequently cured very rapidly by a change in mind. They have found now that people have migraine headaches and if they get their mind straightened out they lose them. Sometimes they are psychosomatically related, not always. Secondly, since God said miracles have ceased we need to watch out and be careful II Thessalonians 1 or 2:9 of lying wonders. God warns us that some will appear to perform a sign and yet not be God’s prophets, Deuteronomy 13:1-3.

Fourth question: “Do your church of Christ elders pray for the sick and do they anoint with oil?” I told you this was two questions, over the phone, and you said to treat it as one. So the answer is no. Question for Mr. Johnson: “Does God work a miracle every time he answers prayer?” Now this is what they teach. They are implying that God works a miracle every time He answers a prayer. And I hope and pray that he will answer that question.

Number five: “Do you believe that John 7:38-39 refer, and I think you mean refers, to the baptism of the Holy Ghost?” Answer: “Yes but not exclusively, not altogether.”

Number six: “Do you believe that we are the temple of God?” And I asked you to define what you meant there and you talked about the individual Christian’s body. And I say: “No.” And I ask a question for you Mr. Johnson: “Is the Bible verbally inspired?”

Number seven: “Is the Greek word τοῦ τελειον in the neuter singular?” The answer is: “Yes.”

Number eight: “Can it refer to a person?” I do not know what you mean by the “it” so I am going to interpret your question. Answer: “The neuter singular can refer to a person if the word depicting the person is in the neuter gender.”

Number nine: “Since you do not believe that God inspired men or guides them, such as in the ministry why or what do you pray for?” You gave me three choices, and then a blank space. Help, guidance, and say nice words. This entails two assertions and two questions. You told me, you said answer one of the questions. Well I will answer one. I am going to answer the question of what do you pray for. First of all I pray for my daily bread, I pray for forgiveness of my sins, I do not necessarily expect God to work a miracle when he does it, when he answers it. Now I ask you a question: “Will God or will people pray during the thousand year reign?” Now I am going to press you on that. Will people pray during the thousand year reign? I believe that it is important to the issue.

Number ten: “Since you believe and teach that the apostles had power to heal, raise the dead, and to perform miracles; then why did the great

apostle leave a man sick at Miletum?” Now the answer, of course he is referring to II Timothy 4:20, because it was not in accordance with the purposes of miracles to heal him. God only does what is necessary. I will set forth a principle, called the principle of parsimony. I will develop it at a later time, in detail. But parsimony, [is that all? *speaking to his timekeeper*] the principle of parsimony says that God only does what is necessary. He does not do anything that is not necessary.

I have set forth the four purposes of miracles, those purposes have ceased; therefore the miracles have ceased. I have given you three basic fundamental arguments, and I will give more in the next speech. I want, and I hope, and trust, and pray that you will rightly divide the word of truth and consider these things as we set them forth. Now then in this debate the issue is clear.

(Time) Thank you for your attention and please listen carefully and attentively to my opponent, Mr. Johnson.

FIRST NEGATIVE SPEECH BY DAVID
JOHNSON
(Monday night)

Ladies and gentlemen, gentlemen moderators, Mr. Fox. It truly gives me a pleasure to be here tonight representing the churches of Christ. [*David Johnson was representing the United Pentecostal Church, not the church of Christ*] I am truly happy to be in the negative of this affirmative speech. And I noticed that Mr. Fox kept doing something tonight, he never did affirm what he was supposed to be doing. He spent the first 15 minutes giving us a long lecture on how to divide the word of God, how to read Scriptures out of the Old Testament. His proposition states: "That the Scriptures, could you put the proposition up please for me I would appreciate that, the proposition states, Quickly please. "The Scriptures teach, and by Scriptures we mean the 66 books of the Bible of course, teach that the Holy Spirit baptism;" - he never even hardly talked about it, I think he used five Scriptures the whole time he was up here. I never heard such a thing in all my whole life. I thought we were supposed to have a debate here tonight. I thought we were going to talk about: "The Scriptures teach that the Holy Spirit baptism and all miraculous gift cease before AD 100." He did not bring up one Scripture that had anything to do with it. Oh he said, well, you know neither one of us can come up here and state a Scripture that has our proposition. No sir, Mr. Johnson he cannot do that tonight, and neither can I. And turns right around and says I got I Corinthians 13:10 that states my proposition. Now what kind of a debate is that? I have heard a lot of debates in my life, but I tell you what if you cannot do any better than that, Mr. Fox I would quit.

Then he brought up something about how that his brother, if he has got only one eye and if he had another eye put his head he would believe. And then he gets right up here and tells us you watch Mr. Johnson

refer to personal references and he turns right around and says I believe if a man would put an eye in my brother. Now is that personal reference, or is that Scripture? Now you deal with that when you get up here Mr. Fox. You said number four heretics or however you say that word, I looked it up in Webster and it means personal reference. And then you get up here and say well if somebody will put an eye in my brother's head I will believe. Well dear God is that personal reference or is that Scriptures teach. Amen. That is all right if I say it.

So he spent his first few minutes, he tells us that the Bible has no footnotes, and it was added by the translators and this and that and I agree with that I know that there is footnotes in there and they added by men. And then he turns right around and jumps into Websters' and gives us a whole long line of implicit teaching, explicit teaching. He said do not listen to the footnotes, do not listen the words that, that is added by the translators. And then he turns right around and goes to Websters' dictionary to prop up a false, failing, pitiful; amen Scriptures teach proposition.

Well I will tell you what I thought we were going to have a debate Mr. Fox. I came here prepared to debate. I do not even know what to do other than just preach the truth. You said you was going to talk about the Scriptures teach that the Holy Spirit baptism ceased. That miracles ceased. You know let me tell you what these fellows believe, I am going to preach his doctrine a little bit since he will not. These fellows believe and they teach after the doctrines and the commandments of men namely Alexander Campbell. He brought up a personal reference, I will use Alexander Campbell. In 1854 in Bull Rush, Pennsylvania where the foundation of your doctrine came from it took a revelation to come along. Men like Calvin and McClary and all them they did not even know such a thing as the Scriptures teach about miraculous gifts cease. And let me tell you what Campbell said about it, he said I believe that when a person repents and is baptized the instant that he touches the water he receives, What! he receives what! What do you

teach Mr. Fox, he receives the Holy Spirit baptism. And then he will get up here and say that is non-miraculous. That is an ordinary measure, you show me in the book of God and I will apologize. My God I never heard such a thing.

Why he went on and I want to introduce a chart. He talked all kinds of ways. I tell you what I am going to debate, I am not up here just lollygagging around I would rather be home with my wife and family. My Lord, I thought we was going to have a debate. I think he introduced, maybe four Scriptures and then he took up to the last four or five minutes and then he introduced Ephesians 4:5. My Lord.

But I want to introduce something here. If he is not going to introduce something I will introduce it, I am not playing games. I thought we were to have a debate. The true church teaches Spirit not given by measure and back it up by John 3:34 where God said he giveth not the Spirit by measure. And do not come up here, Mr. Fox, and say it is unto him. Like you said that was added by the translators and that do not count. And the false church, the church X preaches ordinary measures, non-miraculous and they have to refer to their brother's eye being put in or they will not believe. I never heard of such a thing in all my life. My Lord.

Then he got on the only Scripture that I know that he even introduced, Ephesians 1 or Ephesians 4:5. Hey man, let us get on this. Let us tell them what you really teach about that, Mr. Fox. Why did not you come across and say that Oh, I believe one Lord, one faith, and one baptism? Ephesians 4:5 says "one" and it means one baptism, but when it comes to the one Lord; he will stand up here and argue for four nights and that it means three people. Don't you Mr. Fox? Deny that, get up and deny that. Don't you teach that three people make up one Lord? Deny that, get up and deny that. Don't you teach there's three people that make up one Lord?

I sent him propositions to debate on the Godhead and he said; Well I did not get them in the mail. Well isn't that something? Maybe we can work up another proposition after this debate is over. You cannot do any better on it than what you are doing on this we might as well go home tonight. I came here to debate on what the Scriptures teach. II Timothy 2:15: "Study to shew thyself approved, a workman that needeth not to be ashamed, rightly dividing the word of God." Well how are we going to do that? Why are you going to talk about all these other kinds of ways?

Mr. Fox teaches one Lord has to be three people: Father, Son, and Holy Ghost. It takes three to make up his God, but it cannot take two parts to one birth. Ephesians 4:5: "(O)ne Lord, one faith, and one baptism". Mr. Fox says three equals one, but one cannot equal two. Let me tell you the truth of the matter, please. Nicodemus came to Jesus one time by night and he said what do I have to do to go to heaven? And Jesus looked at him and said but I say unto you, you must be born again. You've got to be born of the water and of the Spirit or you cannot enter into the kingdom of God. Two elements, water and Spirit which are neither a person make up the complete one baptism of AD 62. Amen. And you have to be born of the water and the Spirit or you are not going to enter into the kingdom of God. Amen.

And then he got over here and said the Bible was by men who did not know and then, he got, he used the Websters' and you can make the Bible say what you want it to say and he talked all kinds of ways and miracles if a person comes in and delivered from drugs. I say this if according to him, if somebody comes in and they been on drugs seven long years, and they have been down and out and God instantaneously cleans up their life, fills them with the baptism of the Holy Ghost, speaking in tongues, and they clean up their life they go out they are not to ever go ... of the day they are not fancy footing and free and all that, but they clean up their soul, use no more drugs. I would call that a miracle. [Amen, from the audience]

Mr. Fox he done got people on the wrong side of you. Amen. Let me come out with something else he said all gifts have ceased. There is not any more gifts. I wonder if he ever read Ephesians 2:8, I am not going to quote because I might quote it wrong and he will jump up here well Mr. Johnson cannot even quote a Scripture. It has something to do by faith you are not saved of works of yourself, or whatever, but it is the gift of God. That is what I want point out, well it is the gift of God. Salvation is the gift of God. But it ceased, so there is no more salvation. According to Mr. Fox, all miracles ceased, and he said, oh if God would do something instantly, instantaneously, it would be a miracle. Well if God brought somebody in and instantly saved them, you have done said "amen" that means "so be it" so therefore there is no gifts in the church so there is no salvation. According to Mr. Fox's teaching. Now that is debating, Mr. Fox, and I wish you would get up here and do some of it. My God, I never heard such a thing.

Oh, and then he said Oh you do not always have to have faith to pray and you do not always have to have this and that. Well there was a time when Jesus said in Matthew 13:58, write this down Mr. Fox and deal with it, he said I cannot do many works among you, why? He said it do not have to take faith, it do not have to take persuasion. Jesus said I cannot do many works among you because of your unbelief. I tell you the truth of the matter, he was too busy signing propositions with the church of X on debates, and the only person he had to back him up was the physician Luke. Oh, they did not have any faith, Mr. Fox, they were persuaded, Mr. Fox. No sir, they weren't even touched but he said I cannot do any works among you, many mighty, many mighty works among you. Why? Because of your unbelief. I never heard such a thing in all my life.

He has got a problem though in his doctrine. He teaches that a person repents, and I mentioned that and baptized, and that he receives the Holy Spirit baptism. In Acts 10 while Peter yet spake these words the

Holy Ghost fell on them. So he has got a problem there. The Holy Ghost came first, then he commanded them to be baptized in the name of the Lord and the Lord of Ephesians 4:5, Paul looked up and said Lord who art thou, and he said I am Jesus, and they were baptized in that name.

In Acts 8 they were baptized first, and then they got the Holy Ghost. Boy isn't that something. A little bit of a contradiction there.

And then he went all over the place and he said, oh I believe he said something about I do not want to misquote him, but I believe he said something about he prayed for the sick. I have got his questions and his answers here. I got them somewhere, I thought, evidently I did not bring them up here with me, I must have forgot. Find my questions that he answered for me and bring them up to me please. Prayer of faith shall save the sick, James 5:13. He said, well you do not have to have any faith. Well the prayer of faith shall save the sick. This is one of their arguments they usually use. Shall save the sick, shall save, not will, might but shall save the sick. And he said they do not have to have any faith. I will just use your doctrine, if you will not preach it I will. That is one of Guy Woods' favorite speeches. They will not it might not, it will not but it shall save the sick. And if you will set the rest of that verse, the fourteenth verse, and the Lord shall raise them up. We do not expect God to heal somebody every time we pop our hands on top of their head. Let me ask you something, what if the Devil come into your church, and he did not have any belief at all. Do you think just because we lay our hands on top of their head they ought to get healed? Why did Paul leave a man sick at Thermopolis, or at Miletum? Oh, he said well that did not necessarily have to do anything with miracles. Well what in the world do you think it had to do with?

Let me give you another good example in Ephesians where a man Trophimus was sick unto death and Paul did not even offer to pray for

him. Paul did not ask God to touch him, but what did he do? He said I have gone on with the gospel anyway, even though I was sick. He did not have any faith, evidently. He did not have any instantaneous thing to happen, nothing happened. And he looked at Timothy in one place, and he evidently, had, did not have anything that you were talking about, Mr. Fox. And he looked at him and said, well why do not you just drink a little bit of wine for your stomachs' sake. You do not have any faith. There is nothing instantaneous. There is no gifts. So you are just sick, anyway, so just go ahead and drink a little wine. Now this is what this man is trying to produce and introduce to you, tonight. And he signed a proposition that states that the Scriptures teach that the Holy Spirit baptism and all miraculous gifts ceased. Why I never heard of such a thing in all my life.

And I was so thankful that he answered my το' τελειον question in the correct. I, I looked up my Greek phrases too, in a, in a lexicon. The great man Joseph Thayer, maybe he is wanting me to introduce this first. Would you look in page 618, Mr. Fox, on what the word "that which is perfect" το' τελειον means. It means: "(A) perfect state of things ushered in by the return of Jesus Christ." That is my proposition. Now get up here and deny it. You said that το' τελειον was in the neuter singular, and it refers to a person, a third descriptive adjective τελειον can refer to a person. Matter of fact A. T. Robertson says, on page 52, and maybe that is where he got it from because I told him in a telephone conversation that any word can be rendered in the neuter singular. And he did mention that right.

But he said all miracles have ceased and he talked that they lasted for forty years and they would do this and all during the dispensation of law. Why do not you get into the church? Amen. When the church was started. When it was established. Jesus said, in Matthew 16:18, I will build my church upon this work, rock, I will build my church, amen,

and the church of Christ, I mean the gates of hell shall not prevail against it.

No gifts today is what Mr. Fox said. He never did affirm it. I never heard such a pitiful, faltering, failing, amen, excuse to get up and say that he has given all these Scriptures and he talked all kinds of ways. He accused me of using personal references when he, said, talked about his brother he accused me of doing this. He said oh I am not a prophet, no but I will tell you how Mr. Johnson is going to debate. Oh no you are not Mr. Fox, you are not going to tell me how, you are not going to digress me from what I have got to say. Because I believe that the Scriptures teach that there are gifts in the church today. There is a miraculous gift of the baptism of the Holy Ghost. And if you would look after it, if you would search for it you would find them. Some people think in the Scriptures they have life, eternal life, but they speak of me, Jesus said.

The truth is that they come behind in no gift, I Corinthians 1:7, while you wait unto the coming of the Lord Jesus Christ. If that is not good enough for you, Mr. Fox, turn to I Thessalonians 5 where the Bible says: "Quench not the Spirit, despise not prophesying." Amen. Hold yourself blameless awaiting unto the coming of the Lord Jesus Christ. That Scripture tells me that there is gifts in the church, today. There is miracles for the church today. You get up here and deal with I Corinthians 1:7. Now do not talk all the way around it like Guy Woods and all them does. Get up here and deal with it. Don't get up here and say well that was just to the Corinth church, and they just, they was going to die because it says waiting because it was going to be confirmed unto you for the end. Don't say it was just for the Corinth church, Mr. Fox. Because you know what I am going to go to, do not you? He wouldn't be smiling like that. He is smiling like a possum eating briars. He knows where I am going. Ha, ha. Amen. He knows where I am going. I tell you what he cannot come up here with the little paper shanty he has got and prop up a proposition, because he his

Bible do not teach it. And he knows he cannot do it. He cannot come up here and give you Scripture. Why did not you, Mr. Fox, get up for thirty minutes and talk about the baptism of the Holy Ghost? Why did not you get up here and talk about miracles? Why did you have to go to the Old Testament? Why did you have to go to Genesis 1:1? Why everybody believes God created the heavens and the earth, my God what do you think we are, fools?

My Lord, I never heard of such a thing in all my life. Dear God. I tell you what I want God to help me to be sweet, but Mr. Fox I never heard of such a mess like you are introducing, tonight. I tell you what.

Church "X" says, no gifts today. You all gather around him tonight, will you after this discussion? And would you please ask him to turn to I Corinthians 1:7 and explain that to you? Don't let him dodge. Don't let him walk around. We are going to hold your feet to the fire on it, Mr. Fox. Don't just jump all over the place like you have been doing tonight. I never heard of such a thing in all my life. I thought we were going to have a debate. My Lord.

All right. I want to ask you a question it was the funniest thing, you know we had agreement, and our agreement said that we would answer our questions on our first affirmative speech. We did not agree to throw questions back with the question. We agreed to answer the questions. You wait unto Thursday and Friday night I will come up here and answer his questions and not ask him a one. Now how come you did that to me? I thought we were going to debate, openly and honestly. You and not, I am going to answer your questions Thursday and Friday night, Mr. Fox, not tonight. I am in the negative, I am following you. You haven't done much, but I am following what you are doing. I tell you what I never have seen such a mess by any church of Christ debater in all my life. If you cannot do any better than this I would go home. All you elders that hired him I would fire him tonight. I would.

No gifts. But in I Corinthians 12:28, and put it down Mr. Fox, and you better deal with it. The Bible, let us just turn there and see what the Bible says. How much time do I have? How much time do I have, timekeeper? How much? Seventeen, oh I got all night, man I can just, I will just preach all night I guess. Man I am having myself a time. And God hath set some in the church, first apostles, you might not believe that there was any apostles, but he said he set first some apostles, and secondly, he prophets, thirdly, why he already said he was a prophet. I am not going to prophesy, I am not a prophet, but he turned right around and prophesied anyway. What does a prophet do? He foretells something that is supposed to come to pass. And I hereby charge you, Mr. Fox, that you are a false prophet because you accuse me of getting up here and saying I will refer to thus and so. You said I am not a prophet but you prophesied and it did not come true. You haven't heard me come up here and refer to a personal reference, like you have. I am affirming that the Scriptures teach that Holy Spirit baptism with tongues and all miraculous gifts will cease when Jesus Christ returns. Now Thursday and Friday we are in for a wonderful time. But I do not know about tonight, man this is simple. And God hath set some in the church, apostles, and secondly prophets thirdly teachers and after that, deal with this Mr. Fox, and after that miracles. My that is talking about me. Talking about my proposition, right there. Then the gifts of healing, helps, governments, diversities of tongues, are all apostles, no, are all prophets, why we done found that out. The Bible answered that for us. Are all teachers or all workers? Have all the same, all the gifts of healing? Do all speak with tongues? Do all interpret? No, not necessarily, but what does the Bible say? But covet earnestly the best gifts, and yet a say an excellent way, a more excellent way, and do not get up here and say that is because the Bible is supposed to be revealed to us. Do you know what Paul was talking about? Even though we have gifts, and even though we have all of these things I am going to show you something if you do not have love you are like a sounding brass and a tinkling cymbal. I could speak with

the tongues of an angel but if I do not have love behind it I am just a sounding brass and a tinkling cymbal. And Mr. Fox you know that is what that is talking about. Get up here and deny it. Oh he will. He is a kind man, he will, he will deal with them. I really like Mr. Fox, I have really enjoyed him.

I tell you we have talked many times on the phone and you know he, he, promised me fair and square; well I am not going to charge you with anything and I am not going to do this. What did he do in his first speech? Now Mr. Fox you might think you can slide over somebody but you are not going to slide over this audience tonight.

He, talked, called me up the other day and said would you move your wooden brother. I mean I am ignorant, I am just an old hippy boy off the street and God saved my soul and filled me with the Holy Ghost and I talked in tongues and I got cleaned up and now I am living a new life. I do not know what a wooden brother is he called me up and said well would you move your wooden brother? I said I do not mean to sound ignorant, but I do not know what you are talking about. A real profound preacher or a minister is supposed to carry the gospel “would you move your wooden brother”. Why I did not even know what in the world he was talking about. What are you talking about? Oh, I am talking about that piano, he, he, he, that is just a joke I picked it up in Ireland. Why I never been to Ireland before in my life.

Ten minutes? Thank you. That is not because he is happy or getting excited he is just ringing it to let me know that there is ten minutes. So you all do not think we are fixing to have a Pentecostal showdown. Although if you want one we will see if you cannot pray one up. Amen. I believe our people are happy about the way this thing is going. Amen. I believe we are excited because we got the truth of the word of God. I am not afraid to stand up here and tell you that I believe I got the truth. I preach a positive gospel. I do not get up here with a jelly-beaned, amen, fish-backed and jump all over the place

from the beginning to the end, talked about the millennium. My God what are you talking about right now? I am not going to be here in the millennial reign. Are you? The rapture is going to take place. And I am going to tell you something, I will just preach to you for awhile. Shock some of you, you would not know preaching if you heard it, or if you heard it. But I am here to tell you that there was a man 2000 years ago that said I will build my church upon this rock and the gates of hell shall not prevail against it and that same one, Jesus Christ, went back to heaven. He said let not your hearts be troubled believe in me, believe also, or believe also in God believe also in me. In my Fathers' house are many mansions, if it were not so I would have told you. And I go away and prepare a place that I might come again and receive you unto myself that where I am there ye are also. I am here to tell you, friend, Jesus Christ is about to return. This thing is about to wrap up. It is about to come to a close. Jesus is going to take the church home. It is filled with His Spirit. It is the reason we are to come alive. The Bible says that, that same Spirit dwelleth in you that dwelt in Christ, it will quicken. Do what, Mr. Fox, quicken, you use Greek that means "make alive." Take out. We will be caught up to meet him in the air. Whee! By God I am feeling my Holy Ghost now. Amen! [clapping from the audience] Amen. Let me tell you something friend this man will quibble all about. Call a point of order, go ahead.

[Wayne Price, moderator for Mr. Fox speaking: Point of order, no demonstrations.]

[David Johnson speaking] Please, that came from your bunch. You tell them. *[A number of people in the audience say "no."]* Ha, ha. They are sitting on that side. I cannot tell you apart, really. Because I am not looking at your faces. You know I get scared when I get a bunch of beady eyes looking up here at me. I am not afraid to admit I am scared. But, my God he must be shaking and frightened half to death.

[Wayne Price, moderator for Mr. Fox speaking: Point of order, if so called our [David Johnson speaking: hold my time, hold my time.] if our bunch is doing it, if I can use your term, then they are also to cease.]

All righty, we did, start my time, we did agree and we are, Mr. Fox and I the disputants in this debate and we want to hold this in a good fashion, in a good orderly. The Bible says let all things done decently and in order so if you would refrain, please, from any demonstration. Oh, they, these people will ask for demonstrations. Oh sure, he said if somebody would just put an eye in my brothers'. Let me tell you something, Mr. Fox, you know these things that you make so much fun of and these things that you laugh about and prop up all these silly, idiocy ideas about. If you were laying sick in a bed, somewhere, dying of cancer. Then, suddenly, the prayer of faith would not be so funny. Would it? You all need to think about some of these, friends. You need consider some of these things that the Scriptures teach. You need to understand and open your mind and your heart to a thus saith the word of God. It is not necessarily what I say it is. And it is not necessarily what he says it is. But the word of God is the word of God. Amen. The Bible talks about: "Thy word, O Lord, O God, is forever settled in heaven."

Let me get to something real quickly that he talked about. He only introduced a few things so I am just having myself a time. He introduced, he said that: "Oh it used to be miraculous and now it is law." You know it used to be the miraculous and then it led to law, that is what he said. Now come up here and deny that. That is exactly what he said.

I want you to turn to Saint John 3:12. If I have told you earthly things, and you believe not, how shall ye believe if I tell you heavenly things? And what in the world was he just talking about, Mr. Fox? Being born of the water and of the Spirit, being baptized in the name of Jesus

Christ, and filled with the Holy Ghost. That is not of the law that is of a heavenly thing. And he said it went to the law and stopped. Get up here and deal with that. Get up here and deal with that, Mr. Fox. Write it down in your little book there, Saint John 3:12. That is exactly what it is referring to that is exactly what it is saying. I have told you of earthly things and I have spoken to you, and how in the world are you going to believe when I am telling you the heavenly things. You cannot even believe the earthly things I tell you. Do you believe? Five minutes, thank you. Do you believe that a man that is born again is just of the earthly? Get up here and deal with that. Oh, he will deal with it. He is a nice fellow. I like Mr. Fox, we have no, nothing against one another, but we are poles apart from the word of God. You know, he, he got up here and he debated the funniest way I have ever heard anybody debate. I thought he signed to debate that the Scriptures teach. Of course watch him now he will probable jump up here and say, well I introduced Scripture. I have dealt with every Scripture that he has introduced that had anything to do with the baptism of the Holy Spirit and miraculous gifts.

Now I want to deal with the questions that I asked Mr. Fox to answer, and he in turn very intimatedly throwed questions back to me. Why did not you answer them? That was the agreement. Do you want me to read the agreement? Do you want me to read the agreement, Mr. Fox? Did the agreement say to answer the questions, and then when you answer them to turn right around and throw it back? Is that what it is saying, Mr. Fox? What did you sign? Get up here and tell this audience, tonight, what our agreement was. Our agreement stated that there would be 10 questions given to one another and on the first affirmative speech the opponent or disputant would then answer the question. And this man has the gall to tell me on the phone and in different conversations: "I will answer them, yes or no, and I will not say another word, and I will give the same time." Boy he really did, did not he?

Are these the last days? And he said no. Something here that talks about the last days. Now he will come up here and quote to you Hebrews 1:1, but we got something for him when he does. So you go ahead and quote it and we will be prepared. We will expose you for it. We are, we are having ourselves a time. The last days, Jude 18-21. I want to introduce to you and I want you to deal with these when you come back up here, Mr. Fox. I am dealing with your little speech that you have put up here, the scattered remarks that you have had. So I want you to come up here and deal with these things that I am introducing. Now I am, I am challenging your doctrine, and I want you to come up here and have something to say, do not talk about kinds of way, and Webster's and all that. I do not care about Webster's, I want to know what the Scriptures says. But the Bible says in the last times, or the last days there is going to be those who separate themselves, sensuous, having not the Spirit, but ye beloved, building up yourselves, how? on your most holy faith, how? praying in the Holy Ghost, keeping yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, how? unto the will of God be revealed? No! until the eternal life of Lord Jesus when we get back to heaven. Pray in the Holy Ghost until you receive the eternal life. Get up here and deal with that.

There is another Scripture talks about it, in Timothy know ye also in the last days, perilous times shall come, men shall be lovers of pleasure, and all this, heady, high minded, and there is going to be a bunch that is going to be having a form of godliness a bunch denying the power thereof, from such turn away. That is what is going to happen in the last days. Then he turned around and asked me when did the last days begin? He is trying to get me to go into my affirmative, but I am not going to let you digress me from what I have got to say. I am going to follow you tonight. And I think that is just what I am doing. Now I want you to get back up here, after we have our break, go in there and maybe you need a prayer meeting or something, I do not know. He talked about he prayed for the daily bread. Well, you

must have forgot to bring it with you. Now I am just as serious as I can be, tonight. Now, I, I, I do not know, I do not know what he came to do, but I wanted to debate. I tell you something, friends, if that is all you have got then you all ought to fire him. He has failed to prop up his little paper towel. One minute. He has failed to prop up his proposition. It still stands in a shaky weakling position it crumbles down to the ground. He did not introduce one thing that we did not answer. Now I want you to come back up here and affirm what the Scriptures teach.

And I asked him. Let me go on with some of these questions. I will get to the rest of them in my next speech. Do you teach that John taught Holy Ghost baptism to the twelve apostles, only in Matthew 3:11? And did you hear what he had to say? He said no, no it wasn't specifying just to them or I do not, know, remember exactly how he put it. He said it wasn't specifying to somebody or just the twelve or it, it, could refer to them. But anyway the main emphasis or the part that he implied was, no. So we turn there and it talks about, let me get this Scripture right quick Mark 1, all righty. And I indeed baptize you with water, but he shall baptize you with fire and it came to pass. No that is not what I am looking for. All righty.

Time. Thank you, very much, for listening to my speech.

SECOND AFFIRMATIVE SPEECH BY MARION FOX (Monday night)

It is good to be back with you in this the second speech. In this respect I would like to say a couple of things here. I did not, and the tape will verify that, did not mention I Corinthians 13:8-10. Mr. Johnson said I did, and I believe the tapes will verify that I did not.

Now I am having trouble with my projector, and if they get it fixed, put chart number 11 up. It is fixed. He talked about a personal reference from chart number 11. The fact is that whenever I made the reference to the eye of my brother, it was in the context of defining what a miracle is. And I did not say I would believe if you did that. Didn't say that. I just said that, that is what a miracle would be, in that context.

Now Mr. Johnson, you don't know what I believe and teach on Acts 2:38. You are not debating Alexander Campbell. You are not debating Guy Woods, you are debating Marion Fox. So let us stay with that.

You do not know what I believe and what I teach on measures of the Holy Spirit, either. Now then, I believe that it was your chart 4 that you brought about the measures of the Spirit. Since it is not here I will just go on.

The Godhead is not the question here, tonight. It is not a question of the Godhead. The question is on the miracles, Holy Ghost baptism, or Holy Spirit baptism.

Now then, if you will bear with me a moment I would like to reply to one of his arguments, that he made. And I believe that it was somewhat germane, or to the issue. He brought up the new birth. Chart 88, please. Now he brought this up in the context of Ephesians 4:4-5. I

argued that there is one baptism, according to this passage. Notice, if you will, this passage says: “There is one body, and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism.” My argument was this; there is one baptism in AD 61, but in AD 30 there were two baptisms. Somewhere in between there had to be; one of them that stopped.

Now then, chart 94, please. Mr. Johnson’s reply was this, that there is one birth with two elements and therefore, and water and the Spirit, and therefore there is, there are two births or there are two baptisms that entail one. Or something to that effect. One baptism with two elements, water and Spirit. I believe that is something to that effect what he said. I cannot quote him, exactly. That is basically what he said. And this, in this context, John 3:5 says: “Jesus answered, Verily, verily, I say unto thee, except one be born of water and the Spirit, he cannot enter into the kingdom of God.” Now notice, audience, that you have to have the water and the Spirit birth to enter into the kingdom. Now, chart 95, please. He has not brought this passage up, but I want to show you what they teach. In I Corinthians 12:13 they generally say. Now he may deny this, and that is all right he will answer my argument thereby. But they generally say that: “For in one Spirit were ye all baptized into one body, whether Jews or Greek, whether bond or free; and were all made to drink of one Spirit.” That this refers to the Holy Spirit baptism. Generally that is what is said. And that being the case, if you will notice, here this passage says that you are baptized in one Spirit into one body. The body is the church, Ephesians 1:21-23 tells us. And therefore according to this doctrine you are baptized into the church, the body, by means of Holy Spirit or Holy Ghost baptism. Now that is an implication of the doctrine. Now then if you will go further I would like to return to Mark 16:16. He that believeth and is baptized shall be saved. I think that these people generally teach that, that baptism is water baptism. This passage says: He that believeth and is baptized shall be saved. I Peter 3:21 ties it in, as well. In Acts 2:38 we find that the baptism that is found there is, obviously, water

baptism and it is for remission of sins. In Acts 10:47-48 we can prove that it was water baptism because he says: "Can any man forbid the water" - and he uses the same words that are used in Acts 2:38. Now then, notice if you will, in Acts 2:47 the King James Version says: "(P)raising God and having favor with all the people, and the Lord added to the church daily such as should be saved. The saved were added to the church." The American Standard says those that were being saved. Added to the church at the point of being saved. Galatians 3:26-27 also brings that point out. Now then notice, if you will, the contradictions then. He says I Corinthians 12:13 refers to the Holy Spirit baptism. They generally teach that. That one enters the church without water baptism, is his doctrine. That is the implication of it, I am not saying that he teaches it. I am saying that it is implied. You enter the body with the Spirit baptism. Cornelius, according to his doctrine received the Spirit baptism before water baptism and therefore was in the church. But, according to the same teaching, tying it with Acts 2:38, he entered the church the body without remission of sins. No remission of sins. Got the people in the church without their sins being remitted. Got unsaved people in the church, because the water baptism is essential to salvation. Don't you see the dilemma he has gotten himself into? He has Cornelius in the church without remission of sins.

Now then, Mr. Johnson if my memory serves me right, I did not mention drugs. You brought drugs up, not me.

Faith is not a miraculous gift, Ephesians 2:8. Chart 93, please. In Matthew 13:58, if you will note this passage and what it really says. In 13:58 it does not say, or did not say he cannot, or he could not. And they were offended in him. But Jesus said unto them, a prophet is not without honor, save in his own country, and in his own house. And he did not many mighty works there because of their unbelief. It did not say he could not do them, it says he did not. He just did not do it. Now

there is a world of difference between those two. A world of difference.

In II Kings 13:21 I would like for you to read the passage with me, and open your Bibles. I want to read this passage. In II Kings 13:21 Elisha the prophet has died, one of the greatest of all of God's prophets. He is placed in his sepulcher, and then there were a band of Moabites that had invaded the land, in verse 20: at the coming of the year. And it came to pass, as they were burying a man, that behold they spied a band; (That is they saw someone coming) and they cast the man into the sepulchre of Elisha: and as soon as he touched the bones of Elisha, he revived, and stood up on his feet. (There is a man who was healed and we know he did not have any faith. Moabite, he was healed he was raised from the dead. Now consider that if you will.)

Timothy followed good medicine, in I Timothy as he was instructed in I Timothy 5. Mr. Johnson, I am going to deal with your I Corinthians 13 argument when you get in the affirmative. Thursday night. Chart number 51, please. Your obligation is to follow me, not to bring your affirmative arguments. The burden of proof rests on the affirmative. And I have made several arguments, and you have not dealt with two of them at all. You brought up I Corinthians 1:7, I promise this audience, that tomorrow night I will have a good argument, and that is one of my affirmatives. I will be in the affirmative, tomorrow night. And I will deal with it tomorrow night as an affirmative argument, not as a negative. So you just come back tomorrow night, and I will deal with it.

My brethren consider the use of God's name to be a sacred thing. And we would prefer that you not use the name of God, as we consider it to be in vain.

Now then I am not a prophet, I agree with that. But the fact is we will see if the personal experience thing comes up (as it already has with the drugs), before his debate is over.

I was talking with you about moving your wooden brother and that was so we could put our projector in.

Number seven, my next point I would like to ask, I would like to note is that you do not want me asking you questions. But you asked me several, in your speech. That is a fact. Now the tape will bear that out.

You made an assertion on Jude 18-20, without a proof.

Now, I want to go back and rehash my arguments, just very hurriedly. Very hurriedly. Chart number 13, please. My first argument was on the nature of God and he just ridiculed it. He did not make a negative rebuttal to it. None whatsoever. God creates by a miracle, and procreates by natural law and I set this pattern and it was not touched, topside or bottom.

Chart number 16, please. I set forth that Micah 7:15, and he did not even mention it, sets forth 40 years of miracles. Not one mention of the passage, Micah 7:15. Not one whatsoever.

I went to Ephesians 4:5, which I have already dealt with.

Now I would like to make a new argument. Now chart number 18, please. My fourth argument, my number four argument. I will entitle this: "The second Old Testament prophecy on the end of miracles." Mr. Johnson did not want me going to the Old Testament, but that is the word of God. And then he goes to Joel 2. Joel 2:28-32: "(I)t shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the

servants and upon the handmaids in those days will I pour forth of my Spirit. I will show wonders in the heavens and in the earth: blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Jehovah cometh. And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered; for in mount Zion and in Jerusalem there shall be those that escape, as Jehovah hath said, and among the remnant those whom Jehovah doth call.” The American Standard says. The King James says in the remnant. Joel 2 applied to the time from AD 30 to AD 70. Joel 2 is in the very context, as is borne out from Joel 3:15, of a discussion of the destruction of Jerusalem. Which occurred in AD 70. Notice what Joel 3:15 says (if you look at this passage): “The sun and moon are darkened, and the stars withdrew their shining.” (Joel is linking this over here to AD 70. [*pointing to chart 18*] Linking these passages together, in Matthew 24:29:) “But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken.” (Notice if you will, Matthew 24:29 is followed, about five verses later, in Matthew 24:34. And he says:) “Verily I say unto you, this generation shall not pass away, until all these things, (now hear it, all these things) be accomplished.” (What things? Why the things I have been talking about. He said, this generation, generation, that generation of people died off, sometime, sooner or later. They are not alive, today. Luke reveals, in Luke 21:20, in the parallel passage. Remember Matthew 24, Mark 13, and Luke 21 are parallels, you have got to keep them together.) Luke 21:20: “But when you see Jerusalem, (hear it now) but when you see Jerusalem compassed with armies, then know that her desolation is at hand.” (God says, whenever you see Jerusalem surrounded by the Roman army you know the desolation is at hand. It has come upon you. The Lord, in Isaiah 13:10, used that same type of language, the same type that is used in Joel 2:28-32 and Joel 3:15, to refer to the destruction of Babylon.) He says: “For the stars of heaven and the constellations thereof shall not give their light; the sun shall be

darkened in its going forth, and the moon shall not cause its light to shine.” (You read the very context and he is talking about Babylonia being destroyed. God used that language again and again. This is not a new figure, to the Jewish mind. These Jews were saturated with the Old Testament oracles of God. And when they heard that expression they knew what He was talking about. They knew He was talking about the destruction of Jerusalem. We are going to develop it even further, tomorrow night.)

Joel reveals that these gifts. (Chart 19, please.) He reveals that these gifts, as I said earlier, were for a portion of the church. I told you in that first speech that I would prove that point. And here it is. The proof is very clear. Notice what it says. The American Standard reads: “And it shall come to pass, that whosoever shall call on the name of Jehovah shall be delivered; for in Mount Zion and in Jerusalem there shall be those that escape, and among the remnant.” (Now if you will turn over in your Bibles in Romans 9:27 you will see that the remnant entailed the faithful Jews who obeyed the gospel. And only the faithful Jews who obeyed the gospel.) And he said: “(A)mong the remnant those whom Jehovah doth call.” (Hear it, these people that Jehovah calls; are among the remnant. They are not the whole remnant. Somebody in that remnant is being called. Now, tie that together.)

Chart 20, please. In the Septuagint version, which is considered to be an accurate translation of the book of Joel, it is borne out that, that word is translated “shall call” means to call to a special task or office. Somebody is being called to a special task, somebody is being called to a miraculous office. And they are in the remnant. Back to chart 19, please. In that remnant there are some called to an office. Not the whole remnant.

Now notice if you will in I Corinthians 12:30 a passage he brought up, and I thank you for bringing it up: “(H)ave all gifts of healing?” (In the original language he expects a no answer. It is a rhetorical question,

expecting a no answer. And it is that in the English as well. There are some translations which render this: “(A)ll do not have gifts of healing do they?” “Have all gifts of healing? Do all speak with tongues?” (No they do not.) “Do all interpret?” (No they do not. That is what he expects, a no answer. Look at that for a moment. Everybody does not have those gifts, that is what he says. That is what the prophet said was going to happen. And I am proving it, right now.)

In Romans 1:11, some at Rome were Christians, and they did not have the gifts. Paul said: “For I long to see, (I want to come to you people, I long to see) that I may impart unto you some spiritual gift.” (Now there is another point here, on this, but I am not going to bring it up at this time. But in this passage there is another powerful argument against his position. But we will deal with it later.) “For I long to see you, that I may impart unto you some spiritual gift, to the end that ye may be established;” (Paul said, I am going to come to Rome and I am going to impart spiritual gifts to you. Some of you do not have them, some of you do not have them. Some of the remnant does not have it, at that time.)

Now notice if you will. He brought up the last days argument. And I appreciate that. That is one of my arguments. That is my passage. Chart 38. I told you I would show every one of his passages were mine, not his, or they do not apply to the issue. In chart number 38 we see the significance, we see the significance of AD 70. It is significant in the fact that it is a proof of the acceptance of the Gentiles. That is confirmation. It is significant in the fact that it is a proof of the rejection of the Jews, further confirmation. One of the purposes of miracles. Thirdly it is a proof that Jesus is a prophet, and therefore the Son of God. Once Jesus was declared to be the Son of God by an infallible proof that something had occurred that He had prophesied of, after His death. Then there is not any need of further confirmation. Jesus was proven beyond any shadow of doubt.

Now then I want to introduce some rightly dividing the word of truth so you will know where I am going and how I got there. In Romans 7:7 we find that as we use the Old Testament, the Old Testament was quoted and I want to set forth how to use the Old Testament. It was often quoted in the New Testament to explain or define words or expressions. Now watch this. In Romans 7:7 Paul quoted the Old Testament on sin: “What shall we say then? Is the law sin? God forbid. Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, thou shalt not covet.” (Paul said, the Old Testament Scriptures tell me about the sin of coveting. The fact of the matter is, whatever they say about coveting, Paul is endorsing it and saying that it is wrong.)

In James 2:21-22, James quoted the Old Testament to explain the doctrine of faith. James said it is the same as it is now, same doctrine. “Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect.” (Faith and works have the same relationship in the Old and they do in the New. That is what James is saying.)

Now look further, in Daniel 3:8, we see that some of the Old Testament expressions are redefined. Now watch this: “Wherefore at that time certain Chaldeans came near, and brought accusations against the Jews.” (The Jews. Talking about the descendants of Judah, and then it began to be used for all of the descendants of Jacob. These are the fleshly descendants, but in Romans 2:28-29, Paul said it don’t mean the same, sorry, it does not mean the same. It does not mean the same thing any longer.) “For he is not a Jew who is one outwardly; (why those people though they are fleshly descendants of Abraham, they are not Jews, he says.) Neither that circumcision which is outward in the flesh: (He said) but he is a Jew who is one inwardly;...” (You know I am a Jew, I am a Jew and I do not mind telling you. I am a spiritual Jew. That is what he is talking about. I am not a fleshly Jew. I

am a spiritual Jew.) And he says: “(T)hat circumcision in the heart, in the spirit not in the letter; whose praise is not of men, but of God.” (Now, you say what are you driving at? I am driving at this; Old Testament prophecies concerning the Jews and Jerusalem and Old Testament prophecies, or words or expressions have the same meaning in the New Testament that they did in the Old Testament. Unless they are redefined. Now hear it again, any time a New Testament writer uses an Old Testament expression it means the same thing as it did in the Old, unless it is redefined. That is going to be a critical issue, Mr. Johnson. You challenge that because I am going to make some points on that later.)

Now the Old Testament prophecies concerning the Jews and Jerusalem were fulfilled in AD 70. Watch, if you will. In Romans, in Daniel 9:24: “Seventy weeks are decreed upon thy people and upon thy holy city. (Seventy weeks are decreed for who? The Jews, thy people and thy holy city, Jerusalem.) To finish transgression, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophesy, and to anoint the most Holy.”

Chart 89, please. Jesus prophesied, (in the context, in Luke 21:22) as he quoted from Daniel 9, and said these things are all going to be fulfilled before AD 70. “For these are days of vengeance, that all things which are written may be fulfilled.” (I hope that is the chart, yes. He said all these things are going to be fulfilled, when? In the very context He has talked He has talked about the desolation that was coming, quoting from Daniel 9. He said these things are going to be fulfilled, in AD 70. Now notice, if you will, my argument.)

Chart 90, please. Peter quotes Joel 2, notice what he says: “For these are not drunken, as ye suppose; seeing it is but the third hour of the day; but this is that which hath been spoken by the prophet Joel: (Next chart, please, chart 91.) And it shall be in the last days, saith God, I

will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.” (That expression, the last days, refers to the last days of the nation of Israel. And so it does in every Old Testament passage, and it is not redefined in the New Testament. He reveals that the last days were in existence when he was speaking. Now I want to note this, and you note this. This passage, and no other passage says the last days began in Acts 2. I asked him about that and I told you he would not probably answer it. He did not. You see that it is an important issue, as far as my argument is concerned. You see why I asked the question. Now then notice, Peter does not say the last days were beginning as he was speaking. He just says they were in existence. Peter, in fact, just pinpoints the time of the outpouring of spiritual gifts as during the last days. Which was during that time period from the end of Israel, when it was decreed. And I could not tell you when they began, it looks like probably the personal ministry of Christ is when they began. Because the Bible does not pinpoint it. If you give me a Bible verse that pinpoints it I will preach it.)

But the Bible does not pinpoint the beginning. It does pinpoint the end; however Hebrews 1:1-2, Chart 92, and he said I would bring this up and maybe he is a little closer, because he did predict something that was right. Paul reveals that the last days were in existence before the establishment of the church. I want you to think about these things, real seriously. “God, having of old time spoken unto the fathers... by divers portions, and in divers,... hath at the end of these days, (The King James Version says “hath in these last days.”) spoken unto us through his Son, whom he appointed heir of all things, through whom also he made the worlds.” (Paul refers to the work of Jesus, prior to the cross of Christ. Which places the last days back beyond, and before the cross. Now I will give two more arguments to prove that from this same passage. The church was established in AD 30 Acts 2, and yet Jesus was preaching and teaching during the time period called the last days. Now if he says the last days began in Acts 2 he is in trouble.

That is why I, I wanted him to answer it, because this passage says that it was at the end of these days he hath spoken unto us through His Son. Now, notice if you will in verse two. The terms and words: “hath spoken” are in the aorist tense. Now what that means in common English is this, that it is standing right here and looking back over yonder at something that happened in the past. The writer, Paul, is saying back over yonder sometime, not now sometime in the past, God spoke through His Son. Absolute past tense from the time that he is speaking. There is not a man in the world that can answer that argument. Absolute past tense.)

Furthermore, this refutes the idea that Paul was speaking of himself and the other apostles speaking the words of Christ. I do not doubt, for one minute, that when Paul spoke, according to I Corinthians 14:37, he was speaking the words of Christ. “The things that I teach are the commandments of Christ,” he says in that passage. But that is not what he is talking about in this passage.

A second reason to believe that, is that the book of Hebrews, the very purpose of the book. It is setting forth that a contrast between the law of Moses and the law of Christ. He sets forth that in the New Testament there is a better covenant. Why is it better? Because it has a better priesthood. Better than Aaron’s priesthood. Because it has a better means of revealing the will. Better than the Old Testament prophets. It has a better high priest. It has a better tabernacle. It has a lot of things that are better. And he contrasts these things, again and again. That is what he is contrasting, that contrast is destroyed, it is utterly destroyed by saying that this is a contrast between the apostle Paul speaking and Moses. Do you know why? Because in Numbers 12:6-8 the manner that the apostle Paul had the will of God revealed to him was inferior, not superior. Inferior to the manner in which it was revealed through Moses, Numbers 12:6-8. God spoke to him, face to face. Inferior, but it was not inferior when Christ walked and talked upon the earth, and revealed His covenant.

Now notice, if you will, and I hope that you will consider these things. I can take every passage in the Old Testament, and you just challenge me to do it. You just bring up one of them and I will answer it. Every single Old Testament passage points to AD 70, that talks about the last days. Every one of them do.

Now then I want to go back. How much time do I have? (three minutes) Three minutes. I want to go back and set forth my points again. My opponent did not deal with my first argument, (Chart 13, please) creation and procreation. I set forth that God follows a pattern, that God is an orderly God. That God sets that pattern; He created by a miracle, He procreated by law, natural law. I established that (Chart 14, please) by the feeding of Israel the manna. Then said Jehovah unto Moses, behold I will rain bread from heaven for you. I am going to feed you by a miracle. He fed them the quail miraculously. He fed them the water from the rock miraculously. And when they entered the land of Canaan they had to draw water out of the wells. They had to dig wells. There is a world of difference, and you need to see the pattern. There is a pattern there. God is unchanging.

Chart 15, please. You need to see the pattern, for Micah 7:15. Now notice: “As in the days of thy coming forth out of the land of Egypt (How long were they coming out of the land of Egypt? Why it was 40 years. Just like it was then, He says, it is going to be that way with the miracles.) will I show unto them marvellous things.” (I am going to show unto the church and mankind, in the first century, miracles just as I did the children of Israel, for 40 years. Just the same, 40 years. AD 30 [*pointing to chart 15*] AD 70 (*pointing to chart 15*) He has not touched it, and he probably won’t.)

I brought up Ephesians 4:5 (Chart 88, please) we will review that. My first argument on the Holy Spirit baptism. And I will make one more tomorrow night, setting forth that the Holy Spirit baptism ceased in

AD 70, from Scripture. It says: one Lord, one faith, one baptism. Pentecostals say there are two baptisms, and I set forth and showed this audience that he, his doctrine implies, this doctrine implies that you can get in the church without being saved. That you can enter the church without having your sins remitted. I showed that from Acts 2:38 the baptism there is for remission of sins and he or his people generally teach I Corinthians 12:13 is Holy Spirit baptism. That you enter the body by Holy Spirit baptism. That is two ways to enter the church. My Bible sets forth one way, in Matthew 7. There is only one way to enter God's body, the church, and that is by having your sins remitted, and the Lord adds you.

I thank you for your attention. Please be attentive to my opponent, Mr. Johnson. Listen very attentively.

SECOND NEGATIVE SPEECH BY DAVID
JOHNSON
(Monday night)

Ladies and gentleman, gentlemen moderators, and Mr. Fox. I am back tonight for my last affirmative, or negative speech, excuse me. Negative speech and I would like to say again that I am truly excited about the way this debate is going and the way things are turning out. I like the way Mr. Fox implied that I was bringing in personal references. I referred to him referring to his brother, is the reason why I did that. And so what makes a difference if we quibble over such little things as this when we have such a majestic truth.

The baptism of the Holy Spirit and miraculous gifts will cease. Could you put the affirmative chart back up there for us, please, if you would? And I would like to introduce a chart. I always thought that an affirmative speaker was to get up, lay forth his arguments, and then when the opponent deals with that and introduces negative arguments that it was his obligation to answer them. Now that is what we agreed to do. And I want to introduce this and what was his answer "I need 24 hours." I will answer that tomorrow night in an affirmative. Now Mr. Fox I answered everything that you brought up here tonight. Do not shake your head, no, you know I did. And then I introduced some negative points that he cannot touch. And he got all upset at me and oh he got just all beside himself and said oh I was referring to personal references and I did this and I did that. I am just playing the game like you are. I am just going along with you. I am following you so what you do I will do. Now that is fair is not it? Amen. He knows that is fair. But he cannot touch this. He says "I will use that in an affirmative tomorrow night." 24 hours, why did not you answer it tonight? I introduced it as a negative argument and he knows I am challenging

his doctrine and he could not touch it. So he says I got to have 24 hours.

*** (*unintelligible word*) any, I would like to make a statement here dealing specifically with his affirmative proposition. Mr. Fox, in order to establish your affirmative, you have got to show us or to prove to us that the completed Bible does away with healings, casting out devils, in a world where sickness and demons and all are rampant and all this. And you must show that a book about heaven is more perfect than heaven itself. You have got to show us too, that you are smarter than the apostle Paul.

He said I brought up I Corinthians 13:10, true, I know he did not mention it. I asked him the question, τὸ τέλειον, is it in the neuter singular? He knew where I was going. That which is perfect. It was a question, that was given to him that had reference to I Corinthians 13:10. And he knows that to be the truth. So he got all upset about that too and he charged me that I am introducing stuff that he did not talk about. It was a question to you. And he answered it correctly. He evidently studied some Greek. He says he holds a masters in Greek¹ and he could probably come up here and quote Greek all night. But he cannot understand my English so why in the world should we fuss about Greek? My gracious.

And then he got on, I am going to deal with every thing that you had to deal with. He said I did not talk about the 40 years. I mentioned the 40 years. Listen to the tape. I will write you a 100 dollar check if I did not mention the 40 years, Mr. Fox. And I am glad that is on the tape. I mentioned the 40 years. I did not jump up there and flash up his chart and all that. They always get so upset because we do not flash up their charts. You know they teach in their debating schools that you are

¹ Mr. Fox does not have a master's degree in Greek.

supposed to get a whole bunch of passages together, and a whole bunch of pretty pictures, and flash them up and you know good and well that there is no way your opponent cannot deal with them all. And that is true. I could flash up a chart, here tonight, with about 60 different topics on it, 60 different questions, and points and you could not touch them all with a 10 foot pole. Now that is really debating.

All righty, he said that his proposition states that it was to cease by 100 AD. He has not proved that tonight, at all. He has not even brought up when they ceased. I brought out a Scripture, in I Corinthians 12:28, that God gave some apostles. He had miracles and all that. He did not even touch it. I brought out how that he talked about in the beginning, he said that I did not talk about this. I talked about how in the beginning, I know God created the heavens and the earth and it was a great miracle and he said it pointed all the way up to law. And did not I bring out a Scripture Saint John 3:12, about how that the new birth was not of law, and was a heavenly thing? What did he say about it? A big zero. He cannot touch, he knows I am challenging his doctrine, tonight. And he gets all upset. I get happy about what I have got. I get excited about what we teach. And then he, let me see if I can figure out how he said it, he said, oh, it implies that in I Corinthians 12:13. Now I am dealing with your topics now, Mr. Fox, listen real carefully. He said, oh I Corinthians 12:13, for by one Spirit are ye baptized into one body, oh the Pentecostals believe that you can get the Holy Ghost, or get into the body and do not have remission of sins. Let me ask you a question, sir, since you started asking the questions first. Let me ask you a question. You believe, we both face our belief on Mark 16:16, he that believeth and is baptized shall be saved. Let me ask you something. What do you do with a folk that believes and then you are just getting ready take him into the water and they fall over and die with a heart attack? Are they in the body of Christ? They believe. Do they have remission of sins? Are they in the body of Christ? You did not get them baptized. You said they would have to believe and be baptized or they are not in it. And by the way, Mark 16:17, which he

says that do not be included today. So they speak where the Scriptures speak and are silent where the Scriptures are silent. And by the way that is Campbell quote. What happens to him, Mr. Fox, you asked me a question about well they have them brought, brought into the body first and they cannot even have remission of sins. He said, "Look how that implies that," he kept saying "that implies that." Well your doctrine implies that if a person believes, and you do not take them to the water, and they fall over and die. Do they go to heaven? They believed. He that believeth on the Lord Jesus Christ shall be saved. If thou confess with thou mouth the Lord Jesus, thou shalt be saved. What is it, Mr. Fox, do you have to believe, or are you baptized and believe both. You brought it up, now deal with it when you come back up here tomorrow night. You are the one that brought out that argument. Now I am giving you a negative argument. You come up here and deal with it. And deal with Mark 16:17, these signs shall follow them.

Now let me ask you a question, Mr. Fox, are you a believer? He that believeth on me, who? Jesus. This man tells you that you have to believe on Jesus. John 7:38, I am introducing it as a, a negative argument. He said he that believeth on me, who? Jesus, as to how the Scriptures, this man talks about the Scriptures. Well, Jesus said that believeth on me as the Scriptures, as the New Testament, Old Testament, as the Scriptures the 66 books of the Bible, the Scriptures said; out of his belly shall flow rivers of living waters. Thus he spake of the Spirit, but he was not yet, for he was not yet glorified. Oh, and it talks about how that they should receive it, if they believe on him. Talking about the Holy Ghost.

And he said, "Well Mr. Johnson, teaches or implies that if a person is baptized with the Spirit, I Corinthians 12:13, and does not get baptized, he is in sad shape." Sounds like you got the problem. I did not I bring out how that a person had to be born of the water and of the Spirit? Did not I bring that out? What did he have to say about it? A

big zero. Did not I bring out the new birth? He said, oh Mr. Johnson has got two baptisms. No. I have got two essential elements, water and Spirit, making up the complete one baptism. I brought out John 3:5, and this man cannot touch it. And he knows he can not. Well he talked all kinds of ways. And then he got on the thing of how that it is confirmed, and bring me my Bible please. He was talking about how that things were confirmed unto the end and all this and how it is once confirmed it is always confirmed. And can you imagine a man quoting this in the light of Matthew 28, or 20, yeah, 28:18-20, Jesus said lo, I am with you always, even unto the end of the world? Can you imagine that? Acts 1:8 But ye shall receive power. How? After that the Holy Ghost is come upon you and ye shall be my witnesses in. Where? Jerusalem, Judea, Samaria, and the uttermost parts of the world. This man believes that, that Bible was just for those folks that heard it. If that is the case, then we are in sad shape. I never heard of such a thing. And then he got on to Hebrews. Oh, I enjoyed that. I tell you what, Mr. Fox, I can give you credit for one thing. You sure have done a lot of studying in that word, but you never say too much. You got a lot of words, but you do not say a whole lot.

Then he got into Hebrews and how that the Old Covenant and all this tied into the New Covenant and all that. And he talked about, and if I heard him correctly. Now I do not want to charge you, Mr. Fox, for teaching something that you do not teach. But if I heard you right I believe you said that Hebrews talks about how that the New Covenant was better than the Old. He was talking about how that it tied in and how much better the New Covenant was. Did I hear you right, or am I charging you with something you did not teach? I believe that is what he said. He got all through Hebrews and talked about how that it brought it in and how it talked about the Old Covenant and it was tied in, but the New Covenant, and you know I agree with him. Because Hebrews 2:4, he forgot to read that. Let me tell you what it says. 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. And

that is Mr. Fox's teaching. The New Covenant is better. It has been tied in it, it is established and Jesus Christ said through the Apostle Paul in the writings to the Hebrews. God also bearing them witness, and he said once confirmed always confirmed, witness both with signs and wonders and divers miracles and the gifts of the Holy Ghost according to his will. With his own teaching, Mr. Fox believes that the gifts of the Holy Ghost and all those miracles are in the church, according to his will, according to the teaching of Hebrews. Now, he said that I did not deal with his arguments. And I brought out everything. He mentioned about four points or something like that and I dealt with them and I introduced several negative charts that he could not, he could not touch. And he had to make excuses, I will answer them tomorrow night. And I will do this and I will do thus. And I am going to do this, and you just come back tomorrow night, I am doing this and I going to do that. Well, I thought we were supposed to debate here tonight. I thought that is what it was all about. I did not know I could just jump up here and say; oh I will answer that next week. You all come on back I will jump up here and tell you what it has got to say, next week. Well that is real fine debating. I thought I stirred him up enough the first speech to get him up here to really debate. I guess I shook him up so bad he could not debate. And then he has to charge me, they, I never seen anything but they will. They got to jump up charge that I do this and I do that and then did not he, he came right back. I could not believe my ears, he come right back and said you just wait I am not a prophet. And we established that in our first speech. And he agreed with me, he said but you just wait.

He will run to personal experiences, and he said he brought out a fellow about being into drugs. I did not do any such of thing, according to a personal reference. I just said, what if a fellow out there in drugs come in got all cleaned up and it would be instantaneously, according to your teaching he said it would be a miracle. That is what I said. These fellows are trained to bring out how we say such and thus and so and when we did not even say it. He is the one that brought out

personal references first. He is the one that asked questions first. He is the one that did all those. So he does it; then I am obligated, and I have the permission according to our agreements. Then I can do it too. Because I am supposed to follow my affirmative speaker. So John 3:12 got him all excited, and John 3:3 and 3:5, that messed him all up and John 3:13 and 58 got him all upset. James 5:13-14 got him all upset. Then he went to about Mark 16:16, and that got him all upset. But, I want to get him back to the questions that I asked him. That, that really, that really got him there. He talked about, we already talked about the last days, oh while we are on the last days. I have got another chart, he brought it out, he talked about this is that. How many heard him say “this is that?” He talked about Joel 2:27 or 2:28, you talked about this is that. Ye sir he brought it out I prepared an argument for it. And he jumped up here and said, oh he talked about all kinds of ways around it. Well let us look and see what happened. After the day of Pentecost was fully come and you know the Scripture as well. How that there came a sound from heaven like as of a rushing mighty wind and filled all the house where they were sitting. Just look in John 3:1 and 8. Just look at it, look through there, then what did Jesus said: “The wind bloweth it listeth, but thou cannot tell the sound thereof, so is everyone that is born of the Spirit.” The wind, wind, wind; the sound, sound, sound! And when the day of Pentecost was fully come there came a sound, sound, sound from heaven like of a rushing mighty wind, wind, wind and filled all the house where they were sitting. And there was a bunch of fellows around that said, oh these guys have got to be tongues. And Peter jumped up in their midst of the eleven, standing behind him, and said these men are not drunken, as ye suppose. But according to Mr. Fox this is that, that was spoken of the prophet Joel in Joel 2:28 and Acts 2:16. What is that? The promise of the Holy Ghost where Jesus told them in Luke 24:47 to go into Jerusalem and to tarry till they be endued from power on high. Acts 1:5 talks about they were commanded to stay in Jerusalem until they received the promise of the Father. And it came, Acts 2:1-4, And Peter stood up and said this is that, what the outpouring of the Holy Ghost.

The tongue talking, and all that miraculous things that took place. He said “this is that, that was spoken of the prophet Joel.” And on Mr. Fox, and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh. He said that did not have anything to do with it. He jumped over to Hebrews 1:1-2. I knew I would make him go there. I said before in my last speech, “Watch him jump over to Hebrews 1:1. I told you where we would take him. I knew you would bring out “this is that.” I knew you would go there.

Then he jumped all over and got upset and he started throwing back at me that I implied teaching and this and that. I am using your Scriptures, Mr. Fox, you kept saying that I am going to his Scriptures and throw them into my doctrine.

I have got a Scripture here, you introduced it, I prepared an argument for it and it is my Scripture. Now you get back up here tomorrow and deal with these things. I have introduced five, six, seven points and he says I have got to have 24 hours.

This is that, this is what, Mr. Fox? You talked about it. What is it? It is the baptism of the Holy Ghost, that your proposition says ceased by AD 100 and I have showed you that in the last days saith God I will pour of my Spirit upon all flesh. And not only that, upon your servants and your handmaidens, and upon your daughters and all of those. Your women can get the Holy Ghost. Your servants can get the Holy Ghost. Your handmaidens, all flesh. Now do not come back up, that just has to do with the twelve apostles.

And while we are on that you brethren have got four different views on this. I want to ask you a question. You are so good at asking questions. Let me ask another one. Now how do you apostles, how do you believe, just the twelve apostles, do you believe Acts 2 and Acts 10 has to do with Holy Ghost baptism? Do you believe the whole panorama

view? Do you believe just the 120? How do you believe? Would you come up here tomorrow night and tell us how you believe?

You brethren have four different views. You talking about being in the unity of the Spirit, and the bond of peace, and the unity of the faith. I never heard such a thing. You got four different views. And you talk about how you all stand together. You ought to have somebody here that believes you.

So come up here tomorrow night and tell us. Just the twelve apostles? Acts 2 and Acts 10? The whole panorama view? If, if I heard him correctly he carried it over to Acts the tenth chapter, talked about confirming. He talked about the Jews and then he talked about the Gentiles.

While we are on that Mr. Fox, since it was confirmed would you please come up here tomorrow night and tell who Acts 19 has to do with, the miraculous or baptism of the Holy Ghost? Would you come up here and tell me that? Now answer these when you come up here Mr. Fox. If you do not I will expose you for it. We all have to, we have to get up here and tell you what these fellows do and have to tell you what they do not do.

He sounded so good to you, all you brethren the speech that he was making. I never heard such a mess. I will tell you from my heart, Mr. Fox. I really thought we was going to have a real good debate. I thought. He wanted to put it on TV and this or video tape. He called my house and wanted to put it on video tape. We do not believe in TV. I thought we were to affirm that the baptism of the Holy Ghost, or Holy Spirit, and we both are in agreement that the Greek word, I believe it is pronounced "pneuma" πνευμα I may be saying it wrong, but it means the spirit of a disembodied person. And we both believe that it can have reference to Spirit or Holy Ghost. So there is no

contradiction there, I agree with him. But he has signed to affirm that the Scriptures teach that the Holy Spirit baptism and all miraculous gifts ceased before AD 100. And he has failed to do that tonight.

Now I ask him a question. Ten minutes? I ask you another question. Now I introduced, in my first negative, and I told him that he taught that they believe that repentance and baptism they receive. He did not come up here and refute that so I prepared an argument for you. He did not come up here and say, Oh no I do not teach that, because he knows that is exactly what he teaches. Now I ask you a question, and I would like to say here to Mr. Fox, in all sincerity, if you want to look at these charts that I have introduced. I apologize for not having them sitting right here, I did not mean to carry them back that was a mistake on my part, but if you want to see the charts after they are introduced, please ask for them and we will. That was a, that was a mistake on my part, and I apologize and I am doing that publicly. So I am able to make a mistake. I just carried them off and did not mean to do that, because he is allowed to see these charts. As a matter of fact I have agreed to let him take pictures of them after the debate. He knows that.

And we do not have any differences personally. I like Mr. Fox, and I think he likes me and we agree on several things. It is his doctrine that we are against and are poles apart. And we want to expound what the Scriptures teach. But I have prepared a little argument here that I want to ask him a question and I want him, I would like him to please answer it after he tells us how he believes about the 12 apostles or Acts 2 and Acts 10 and all that. And I have asked a question, Mr. Fox do you have the Holy Spirit? Do you have the Holy Spirit? That is all I want to know. Do you have the Holy Spirit? You do not have to answer it now. But if you do when did you get it? How did you get it? Where did you get it? What happened when you got it? And why did you get it? And who did you get? Could you come up here and tell us that?

Now he talked about how that we imply that we are put in one body by one Spirit. Your doctrine teaches that you all receive the Holy Spirit. So would you come up here, you answer this. When did you get it? How did you get it? Where did you get it? What happened when you got it? Why did you get it? And who did you get? Now come up here and tell us. This is pertinent to the issues. This is pertinent relevant to what you teach. You said that the Holy Spirit baptism ceased.

Now if it were not miraculous it must be non-miraculous. That is what you imply. I introduced a chart where God said that he giveth not the Spirit by measure, John 3:34. What did he say about it? Nothing. Now you introduced an arguments and here is another negative argument prepared. I wish that you would come up here and deal with these instead of just jumping around and telling me that I will do it in 24 hours and all this. Just come up here and deal with it.

I am obligated to follow the affirmative, but if I introduce negative material that stands and holds water and he cannot punctuate. I do not have to follow him at all then. I will just go ahead and preach all night.

Once confirmed, always confirmed. I want him to deal with Matthew 28:18-20, Acts 1:8. There is another Scripture, Jesus said where two or three are gathered in my name, there I am in the midst of them. Now can you believe that the end? Now how is Jesus in the midst of us? Where two or three are gathered now, in my name, there I am. Not maybe, or perhaps but there I am. And he teaches how that singularity refers to the person it was spoken of so Jesus said there I am. Come up here and tell us Mr. Fox, tomorrow night, how was Jesus in the midst of two or three when they are gathered in his name. You folks need to ask in your mind and in your heart some of these issues that are pertinent and relevant to what we are discussing tonight.

Deal with Hebrews 2:4 when you come back tomorrow night. Deal with I Corinthians 1:7 and 1:8. Deal with it when you come up here

tomorrow night. Oh, and then I want to get back to my questions. I know I do not have much time. I am trying to cover as much material as I can.

He said do you believe that, or I asked him do you believe that John 7:38-39 refers to the baptism of the Holy Ghost. Yes, but it is exclusive. Do you want to come back tomorrow night and explain to me what you mean? Have you ever read John 7:38. Do you know why he would not just plain answer “yes.” Because the Scripture says he that believeth on me as the Scripture hath said out of his belly shall flow rivers of living waters, but this he spake of the Spirit which they that believed on him should receive, for the Holy Ghost was not yet, he said italicized words do not count so “given” is in italics so I will just throw it out it does not matter it fits my doctrine either way, for the Holy Ghost was not yet, because that Jesus was not yet glorified.

And he talked about wills have you ever looked in Hebrew 9 and where Jesus, or where Paul talked about that a testament is not any good until the testator dies? And he talked about how that how that the Old Testament and the New and we brought out Hebrews 2:4. But let us look at it. There is the Old Testament and there is a New Testament. Jesus laid forth a foundation in Matthew, Mark, Luke, and John. And he said I will build my church, I brought that out, he did not touch it. I brought it out about how I will build my church upon this rock and the gates of hell shall not fail. He was establishing the church. The New Testament will was ushered in at the day of Pentecost. And I brought how this is that which he brought out. My Lord, cannot you see that? He is the one that introduced about the Old and New Testament. What is a testament? It is a will. When you make out a will or a testament it is not any good until you die. When did Jesus die? One the cross of Calvary. Thy will, oh God, is forever. It is not just confirmed until the end of those fellows lives. But it is forever. Did not I bring out how that thy word, oh Lord, oh God is forever settled in heaven?

I never heard such a thing. Then he got all upset about II Timothy 4:20 where Thermopolis was left sick and all this. And he talked. Did not I bring out how a man was sick unto death and he went and preached unto him. What did he say about that fellow? Nothing.

All righty. I Corinthians 1:2: All called to be saints with all that in every place that call upon the name of Jesus Christ. He goes on down to I Corinthians 1:7: So that ye come behind in no gift waiting until the coming of the Lord Jesus Christ. But it is just until the end. The end of what?

He jumped into the millennial reign and he said I did not mention. I got in there and I said I was not going to be here in the millennial reign. I plan on going out with the rapture of the church. For the Lord himself shall descend with, a shout, a shout and the voice of an archangel and the dead in Christ shall rise first, then they which are alive and remain shall be caught up in the air to meet the Lord to be forever with the Lord.

Come back tomorrow night and deal with I Corinthians 1:2, I Corinthians 1:7, Matthew 28:20, Acts 1:8. A lot of people say, "Well this just does not make a whole lot of sense." The Bible tells me that there are going to be some folks that are spiritual discerned because they are carnally minded. The Bible says unto the pure all things are pure, but unto the undefiled, or to the defiled and the unbelieving nothing is pure. Jesus Christ said it this way in Romans: "He that hath not the Spirit of Christ is none of his."

And I would like to ask you another question, Mr. Fox. You asked me a whole slug of them. Who is the Holy Ghost? The Bible says in first, Colossians 1:27, the hope of glory, Christ in you. Come up here and tell us. Jesus said nevertheless it is expedient that I tell you the truth for if I go not away the Comforter cannot come, but if I depart I will send him unto you. (John 14:18) I will not leave you comfortless, but I will

come unto you. Lo I am with you always, even unto the end of the world. Come up here and deal with those.

He knows that I am attacking his doctrine and he cannot touch it. What did he say about quench not the Spirit? What did he say about despise not prophesying? What did he say about and the very God of peace sanctify you wholly and I pray God and your whole spirit, soul, and body be preserved blameless until the coming of the Lord Jesus Christ. What did he say about that? Nothing.

I wanted to get to Mark 1:5. Not only did they receive the Holy Ghost at Pentecost, but everybody that John baptized and he said I believe that it not necessarily it refers to just or it could refer to just to you or something to that fact. But I want to take you to where it said in Mark 1:8, I believe it was Mark 1:8. How much time do I have please? A minute and one half. All righty. Mark 1:5, I want to take you there, I had him in Mark 1:8. All the land of Judea, and all they of Jerusalem were all baptized of him. Let us read it for full. And they went out unto him all the land of Judea and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. They came from every part of the nation. They came out of Judea. They came out of Jerusalem. Was it just 12 or was it just 120, where it said they all that came out that believed on the Lord and what happened to those? Those that were baptized of that water had the promise of the Holy Ghost. The 12 apostles, Acts 2:10, whole view of Pentecost, or the 120 on Pentecost? Please come and deal with these Mr. Fox, if you do not we will expose you for it.

Mr. Fox tells me that I imply things. Let me tell you what his doctrine teaches. Mr. Fox has got the 12th chapter of Corinthians teaching gifts in the church. Mr. Fox has got the 13th chapter of Corinthians teaching that gifts ceased, quit, wiped out. He has got the 14th chapter telling people how to use them that wiped out and not any good. Mr. Fox uses Ephesians 4:11 that says: He gave some apostles, prophets,

evangelists, pastors and teachers, for what? For the perfecting of the saints. Thank you for your time in listening to my speech.

THIRD AFFIRMATIVE SPEECH (Marion R. Fox, Tuesday night)

We appreciate your attendance tonight and your concern for the truth. I could affirm no other proposition as I said last night. In the discussion last night I brought up several arguments in respect to the proposition which in effect say that the spiritual, miraculous gifts ceased, all miraculous gifts ceased before AD 100.

I gave my first argument on the nature of God. The changelessness of God. And I set forth from Malachi 3:6: Where: I, Jehovah, change not; therefore ye, O sons of Jacob are not consumed (and Hebrews 13:8. And I set forth that God is a changeless being, that God created by a miracle, and that he procreated by natural law. My opponent really did not deal with my argument.)

Give me the charts with his quotation (from the overhead projector). Mr. Johnson last night stated: and I quote directly, "Why do you go to the Old Testament?" Why do you go to Genesis 1:1? Everybody believes God created the heavens and the earth. He distinctly said I know that God created the heavens and earth and that it was a great miracle. And he said that, that pointed all the way up to the law, and he goes on some more. But that is all he said about this argument. Now I want you to know that this is not a response to the argument at all.

Give me chart number 13 on the projector. Chart number 13, here (*pointing to slide projector*). Here is my argument again. And you people need to understand that he gave absolutely no response to it, no answer. I gave his total response on this chart just now (*referring to the overhead projector chart*). That is not an answer. Look at that. We saw in Genesis 1:1 that God created in the beginning, in verse 27 that God created man in His own image. And then in verse 28 He told that man and woman that He had created from the dust and from the rib. He told

them to procreate by natural law, by the laws of reproduction. Just as all children thereafter were, save the Lord Jesus Christ who was born in Bethlehem. His procreation was of course, incarnation, was a miracle. Notice further, if you will, that we have already proved that man, animals, and plants; all three procreate by natural law. The pattern is clear, God began it by a miracle. God continued it, after the purposes of miracles ceased, He continued the action by means of law.

Give me chart number 14. I showed, last night, that God did this same thing with Israel in the manna, was feeding them the manna and quail in the wilderness. We zeroed in on the manna. In Exodus 16:4 we showed that He continued the manna for 40 years. That was miraculous. There is no doubt about it. And then whenever they entered the land Canaan, God ceased to feed them and He told them you are going to have get it from the produce of the land. The increase of the land. As I showed in this passage. Now then my opponent replied almost nothing to it.

My second argument was from Micah 7:15. I want you to note. Give me chart number 15, please. I will give you my argument very hurriedly, here. I have shown this passage and I will give you the direct quote on the next chart (overhead projector chart) of all he said about the subject. Now this is a powerful argument, there is not a man alive that can answer it. According to the days of thy coming forth out of the land of Egypt will I show unto him marvellous things. (And I showed from Micah 7:15 that, that is a prophecy that miracles would last for 40 years. Forty years of wilderness wanderings is a parallel to the miracles. And we showed from Gesenius, from the Hebrew lexicon, the definition of the word and the usage of the word from Judges 6:13. And I can multiply Scripture to show that it is translated "miracles" in other passages too.)

We showed from this that he is saying that I am going to show these people, prophesying the prophet Micah said this. I believe it because

Micah said it. And I would not quibble about it because Micah said it, by inspiration of the Holy Spirit. That these miracles would last for that same period of time.

Now give me the chart with his quotations that he gave in reply to this argument. I am only giving you briefly my argument from Micah 7:15, so you will understand, because there are some here tonight that were not here last night. Johnson said: "Fox said all miracles have ceased and he talks that they lasted for 40 years, and they did, this all during the dispensation. And I couldn't get this next word here I do not know what it was. Why do not you get over here in the church." That is about all he said about it. That is his first speech. The second speech he said "he said I did not talk about the 40 years." In my reply I said he did not talk about it, and I apologize he did talk about it, he just did not reply to the argument. There is what he said about it [*pointing to chart*].

Now I apologize, Mr. Johnson, you did talk about it. It is just my memory, I missed. But the fact is; here is what you said [*pointing to chart*]. That is no answer to it. What I meant when I said talk about it, and I should have defined the expression, was this that he did not reply to the argument. There is a lot of difference between replying to an argument and talking about something. Now we need to recognize that. Here is what he said the second time around: "He said I did not talk about the 40 years, I mentioned the 40 years, (yes you did, that is what you did was mention it) I will write you a \$100 check if I did not mention the 40 years, Mr. Fox." I cannot get the check, because he did mention it.

Now if you will note my opponent is going to have some more problems tonight. Because I have some other arguments that he cannot and will not deal with. Give me the next chart there, the one on the overhead, I am sorry. This is my fifth argument, number five. I will entitle it my third Old Testament prophecy on the end of miracles. This

will be a lengthy argument and you will need to consider these things very closely. I am going to lay a foundation as I did last night, for a principle. I am going to develop the meaning of some of the expressions in the Bible.

It may not look, at first, like I am dealing with miracles. But do not you have any worry, I will get there and I will give powerful arguments that will answer what he brought up last night. As I promised I would. He did not deviate me from what I was doing. I made plans to cover these things.

He wanted to bring up I Corinthians 13, that is not his obligation to bring up affirmative arguments. On Thursday and Friday nights we will see how he does on I Corinthians 13.

Notice, if you will, and I want you back there Ron, to slide this over to the right. To the right. Ok, thank you. Now notice if you will. In Daniel 9, we laid a little bit of foundation for Daniel 9 last night. Notice what Daniel says: Seventy weeks are decreed upon thy people and upon thy holy city, (Now you hear this, seventy weeks are decreed for who? Thy people, now who is he talking to? Daniel. Daniel's people are the Jews. God said seventy weeks for the Jews.) Upon thy people and upon thy holy city. (the holy city was Jerusalem, so he said seventy weeks are decreed upon the Jews and upon Jerusalem) to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the most holy. (Now watch. Seventy weeks, in the Hebrew the word literally means "sevens seven of them, seventy of them, sevens seventy of them" it is not the normal word for week. It is sometimes translated week, but it literally means "seven." I checked with one of my brethren who is a Hebrew scholar and I believe that I can trust him and I have checked it myself with the best I know with the limited Hebrew I know and the truth of

the matter is that this is no doubt “sevens seventy of them.” Literally translated.)

Now what is he talking about? Let me give you a little background for this. This is a Jew he is talking to. Jews counted time in seven year periods, sabbath years. That is all I will say about that I will not develop it any further. But he is talking to Jews who looked at sabbath years, or seven year periods. Now watch: to finish transgression, (in I Thessalonians 2:14-16, we see that the iniquity was full. Look if ye will:) for ye brethren became imitators of the churches of God which are in Judea in Christ Jesus: for ye are also suffered the same thing of your own countrymen, even as they did of the Jews; who both killed the Lord Jesus and the prophets, and drove out us, and please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they may be saved; (The Jews were the biggest obstacle to the spread of the church among the Gentiles. They did not want it to talk to them. And he says further, watch this:) to fill up their sins always: (verse 16) but the wrath is come upon them to the uttermost. (Get that word “uttermost.” God’s wrath is come upon them to the uttermost. He is saying, in I Thessalonians 2:14-16, that when the iniquity of that nation is full I am going to destroy them! You can link that in, if you will, to Matthew 23:32, Luke 11:51 and they say basically the same thing. A principle of the Bible is that when the iniquity of a nation is full, God destroys them. Transgression is finished, to make an end of sins, that is no doubt Romans 5:8: the atonement of Christ.) But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. (He made atonement.) To make reconciliation for iniquity, (Romans 5:10-11 go on further. Christ made reconciliation. to bring in everlasting righteousness, Romans 1:16-17 and Romans 10:3, the term righteousness is synonymous with the gospel system, in Romans 10:3. Watch it if you will: For being ignorant of God’s righteousness, (talking about the Jews. Oh they were not ignorant that God was a righteous Being, they were ignorant of His system of righteousness, the New Testament.) for being ignorant of

God's righteousness, and seeking to establish their own, (Their own what? Their own system.) they did not subject themselves to the righteousness of God. (They would not obey the gospel, that is all he is saying. Now watch, furthermore.) and to seal up vision and prophesy, (Powerful point now. Christ fulfilled all the Old Testament prophecies. These prophecies he is talking about were those that have to do with "thy people and thy holy city." Now mark it down, in the context. It was sealed in the sense that it was determined. In Luke 21:20-22 Luke records the words of the Master.) But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. (Whenever you see that Roman army surrounding Jerusalem you know the desolation is at hand. He says:) Then let them that are in Judea flee unto the mountains; and let them that are in the midst of her or Jerusalem, depart out; and let not them that are in the country enter therein. For these are days of vengeance, (Now you watch the rest of this verse!) These are days of vengeance, that all things that are written may be fulfilled. (Now that is not the whole Old Testament Scriptures, but the context bears out, if you will look at the prior verses, he quotes and refers to desolations, Daniel 9. He says that all of Daniel 9 is going to be fulfilled. That is, in the context of Daniel 9, it is explained as all things relating to thy people and thy holy city. The Jews and Jerusalem. Every Old Testament prophecy relating to the Jews and Jerusalem was fulfilled in AD 70. Now go further with me, if you will.) and to anoint the most holy. (I have no doubt that it is the anointing of Christ. But it could, in the Hebrew, could allow it to be the anointing of the most holy place. The most holy place would have to be the temple of God, or the church. I would not quibble about either one of them. But in Acts 10:38, it looks to me like it is Christ. Furthermore, in verse 25, back to Daniel 9. He says:) Know therefore and discern, (Understand Daniel that I, what I have revealed.) That from the going forth of the commandment to restore and to build Jerusalem, (This is Ezra 7, the decree of Artaxerxes in 457 BC.) from the going forth of the commandment to restore and to build Jerusalem (from right here, [*pointing to chart 21*] 457 BC. Until when? Until

these 7 weeks, I am sorry.) Know therefore and discern that from the commandment to restore and to build Jerusalem unto the anointed one, the prince, The anointed one, (the prince.) shall be weeks, and threescore and two weeks: (Seven weeks, threescore and two weeks, from that time [*pointing to chart 21*]. What prince came at that time? What anointed one come at that time? The King James says: The Messiah. And so the Hebrew reads. The Hebrew word for “Messiah” means the anointed one. Which in the Greek means “Christ” χηριστος and Messiah, same word, just a different language. The anointed One came in AD 26 [*pointing to chart 21*]. Now notice, furthermore, if you will. He looks at the coming of the Messiah. He says:) shall be seven weeks, and threescore and two weeks: (Notice how it is divided up.) it shall be built again, with street and moat, even in troublous times. (Jerusalem was rebuilt during the first seven weeks, 49 years [*pointing to chart 21*]. That brings you up to 408 BC [*pointing to chart 21*]. And in the next 52 weeks, projects you up to the personal ministry of our Lord and Saviour. And he goes on and says:) And after the threescore and weeks, (after threescore and two weeks, He does not tell you how long after, but he will later. after the threescore and two weeks) shall the anointed one, (the Messiah,) be cut off (Jesus was crucified. [Isaiah 53:8 says basically the same thing:]) By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due? (That is talking about the Jews. Oh, I know he died for all mankind, but in the context he is talking about the Jews. The Jews should have had the stroke. They should have been killed. I know we are all worthy of death. All have sinned and fallen short, but he is talking about these Jews. He says:) and shall have nothing: (Israel no longer belongs to Christ. Have been separated from them.) and the people of the prince that shall come (That is the Roman general Titus, not to be confused with the book of Titus. The great man of God, the Roman general was a wicked man, Titus the man to whom the book of Titus was written

was a righteous man. Different men. And he says that:) after the threescore and two weeks shall the anointed one be cut off and shall have nothing: and the people of the prince that shall come (Shall do what?) shall destroy the city and the sanctuary; (people of the prince to come, that was to come. Now notice, he says: after this time [*pointing to chart 21*]). Now in this passage he does not nail it down to a specific date. He just says after. After this it is going to come. You need to be aware of that, they are going to destroy the city and the sanctuary; Well, that all occurred in AD 70.) and the end thereof (The end of Jerusalem, the end of the temple, the end of the nation of Israel.) shall be with a flood, and even unto the end shall be war; (Matthew 24, Mark 13, and Luke 21.) desolations are determined. (Matthew 24:15 He quotes it, Jesus does. Chart number 22 on the overhead. When therefore you see the abomination of desolation, (Move it over to the right a little.) which was spoken of through Daniel the prophet, (Which was what? I know that is what he is talking about. I know it is, because Jesus said it was. So what he is talking about here now is what Jesus talked about.) which was spoken of through Daniel the prophet, standing in the holy place (let him that readeth understand,) You might link together Luke 21:20 with this. Friends and neighbors, brethren Jesus said that this desolation was going to come. The desolation of Daniel 9:26. And Jesus talks about it, and as I set forth from Matthew 24:34, last night, that they were to come in that generation. And he goes on, Chart number 21 please, on the overhead. We see: And he, as he comes back to Daniel 9, we come back to Daniel 9:27:) And he, (That is the Messiah, he comes back to the Messiah now.) And he shall make a firm covenant with many for one week: (Now this is a troublesome passage, but I believe that there is a proper explanation, one that is very simple once you look at it. He the Messiah makes a covenant for one week [*pointing to chart 21*] for one seven year period. Jesus was making this covenant with who? These things relate to who? Thy people, thy holy city, the Jews. If you were going to make a covenant with the holy city you would have to make it with the people would not you? So He makes this covenant with the

people. Thy people, the Jews. For a one week period. Now if you will note here [*pointing to chart 21*] beginning with the personal ministry of Jesus in AD 26, for 3 1/2 years, then he is crucified. Messiah is cut off in the midst of the week. We find that for about 3 1/2 years later until the non-Jews. This ought to read “non-Jews” because it was really the Samaritians that were brought in here. Samaritians were brought in there were not Jews. The reason there was not any problem with them is because they accepted such things as sabbath keeping and circumcision. There was not a problem in the church over that. Because just considered them a Jewish proselyte. They had the wrong idea. But we will not go into that any further. But in Acts 10 we find the first Gentiles without having to keep the sabbath, and so forth, being brought in. Notice the significance of this. We see that it was in the midst of the week he, (back to Daniel 9.) and in the midst of the week he, (the Messiah,) shall cause the sacrifice and oblation to cease (When Christ was sacrificed, Hebrews 10:10-12, it was once for all time. And therefore, He caused that sacrificing to stop, Jesus did. We have got a once for all time sacrifice. It does not have to be repeated. You see it confirms it once. Once for all time. We do not need to continually sacrifice Christ. Chart number 22, please, the transparency number 22.) and upon the wing of abominations (Back to Matthew 24:15, and Mark 13:14 and Luke 21:20, we have already noted.) shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate.

Now I want you to note several key words here. Maketh desolate as it is linked to the New Testament and AD 70. Wing of abominations as it is linked to Matthew 24, again AD 70. And the expression full end. I want to tie this together some more. Just in a moment we will have the coffin upon the nail of Mr. Johnson’s position on Matthew 28:20 and I Corinthians 1:4-8. Because this is it. Chart number 23, on the overhead, please. We have this same word for “full end”, notice if you will, tying this together with these passages of Scripture. [*pointing to chart 23*] Move it over just a little. OK, that is good. Isaiah 10:22

relates over here to Daniel 9:27. [*pointing to chart 23*] Making a reference to the same thing, and we see that Daniel 9:27 is linked, We have already shown that it is linked to Matthew 24, which relates it to AD 70. But if you will go Romans 9:27-28 you will see it linked again to AD 70. [*pointing to chart 23*] Notice what he says, Isaiah does. For though thy people, Israel, be as the sand of the sea, (only a remnant of them shall be saved:) only a remnant of them shall return: a destruction is determined, (Watch it now, a destruction is determined, Upon who? Upon anybody that is not part of the remnant. God warned the remnant in Matthew 24, Jesus did. And they fled. destruction is determined,) overflowing with righteousness. (God's righteousness, He is a just God and that is why he destroyed.) For a, (watch this) full end, and that determined, shall shall wrath be poured out upon the desolate. (See that expression "desolate" again. "Full end," "wrath," and "desolate." Upon who? Those that are not part of the remnant. Now link that with Romans 9:27-28 and you will see who the remnant is. As he quotes from Isaiah the prophet, he tells us, he does not leave us to misunderstand who he is talking about.) And Isaiah crieth concerning Israel, (Now he begins to quote the 10th chapter.) if the number of the children of Israel be as the sand of the sea, (Only the remnant) it is the remnant that shall be saved: for the Lord will execute his word upon the earth, finishing it and cutting it short. (He says God's word is going to be fulfilled regarding them. He is going to finish it, He is going to cut it short. Everybody that is not part of the remnant is going to suffer His judgment, and they did. Over a million destroyed, Josephus tells us, in the destruction of Jerusalem. Romans 9 relates, as I set this forth last night, refers to the rejection and eventual destruction of Israel, by God. Now what did he do? He cast off Israel, and finally destroyed them.)

Let us go furthermore, to Jeremiah 30:11. Look furthermore, at the meaning of the term "full end." For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee, but I will not, but I will not make a full end of thee; but

I will correct thee in measure, and will in no wise leave thee unpunished. (Now watch, if you will. I am defining the expression “full end”, that is what I am doing. Jeremiah 30:11 tells us that it means the utter destruction of a nation. All those nations that have taken you captive, I am going to destroy them. Is Assyria still here? No. Is Babylonia still here? No. Are any of the nations that took them captive still here? No. Why? Because God said in Jeremiah 30: “I am going to destroy them.” I am going to make a full end of them, they will not rise up any more, that is it. Now, furthermore, in Ezekiel 21:28-29 It refers to the destruction of Ammon. Same expression.) And thou, son of man prophesy and say, Thus saith the Lord Jehovah concerning the children of Ammon, and concerning their reproach; and say thou, A sword, a sword is drawn, for the slaughter is furbished, to cause it to devour that it may be as lightning; (Now notice, if you will here. There was a destruction of Ammon to come, a full end to come. Ezekiel 21:28-29. He goes on in verse 29:) while they see for thee false visions, while they divine lies unto thee, to lay thee upon the necks of the wicked that are deadly wounded, (Now watch this.) whose day is come in the time of the iniquity of the end. (Same word translated “full end.” Now when their iniquity is full, the full end comes to that nation.)

Nahum 1:8-9 Ninevah, He saith: But with an over-running flood he will make a full end of her place, and will pursue his enemies into darkness. (God is going to destroy Ninevah. That is the context of Nahum 1:8. In verse 9 he says it again.)

What do ye devise against Jehovah? (How can you in Ninevah fight against Jehovah?) He will make a full end; (Same word.) affliction shall not rise up the second time. (You will not come back the second time, and afflict My people. That is what He saying.)

Now chart number 24, on the overhead. We see the full end for Israel, is talked about. Is talked about. Move it over to the right a little. We

see after they came out of the Red Sea, coming out of Egypt. [*pointing to chart 24*] Coming out of Egypt through the Red Sea, coming into the 40 years of wilderness wanderings. Ezekiel 20:17 tells us that God said I did not make a full end back then. Notice what he says: Nevertheless mine eye spared them, (Even though they rebelled, and only Joshua and Caleb were faithful. I spared them.) and I destroyed them not, neither did I make of full end of them in the wilderness. (God said I did not destroy them. No full end here [*pointing to chart 24*] none here. Leviticus 26:44 he prophesies of their apostasy, their turning from God and the captivity He would send them into. And he says:) And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, (That is that same word translate “full end” elsewhere. Not to bring a full end to them.) and to break my covenant with them; for I am Jehovah their God; (They, Nehemiah 9:31, looking back at that time, Nehemiah looks back over to the captivity [*pointing to chart 24*]. Now remember he comes out over here [*pointing to chart 24*] and he looks back into that time. Nehemiah tells, in 9:31:) Nevertheless in thy manifold mercies thou didst not make a full end of them, nor forsake them; for thou art a gracious and merciful God. (Nehemiah said the Babylonian captivity was not a full end. But now watch. In Daniel 9:27) And he shall make a firm covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, (Do you hear it? full end) shall wrath be poured out upon the desolate.

Ezra 9:14, Now he is talking about Israel. Shall we again break thy commandments, and join in affinity with the peoples that do these abominations? (Shall we return to sin?) wouldest not thou be angry with us till thou hadst destroyed us, so that there should be no remnant, nor any to escape? (He warns that if they turn back, God is going to destroy them, a full end. As I have already shown from Isaiah 10:22-23. Linking it together:) For though thy people, Israel, be as the

sand of the sea, only a remnant of them shall return: a destruction is determined, overflowing with righteousness. (Verse 23 says: Now watch it.) For a full end, and that determined, will the Lord, Jehovah of hosts, make in the midst of the earth. (A full end.)

Now give me my arguments. Chart number 24, hurry. Matthew 28:20 says: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. (This is the same word as in the Septuagint “full end.”)

Now watch, if you will. Chart number 25, please. This word translated “end” is the same word from Daniel 9:27. The end of the age, and that is what it means literally, in the original language. Now note this passage, teaching them, (Teaching who? Teaching the penitent baptized believers.) to observe, (to keep) all things whatsoever I have commanded you: (You cannot keep a promise, you can only receive it. The Holy Spirit baptism in Acts 1:4-5 was a promise, but let us go on.) and lo, I am with you always (Literally, all the days.) even unto (Chart number 26 on the projector.) unto the end of the world. (Now this is not the normal word for world that you find here. “Even unto is a particle marking a limit” [*referring to chart 26*] It means the full end in Daniel 9:27, the completion or consummation. Now the word translated “world” means an age a human lifetime or life itself. Do you know what he is saying there? He is saying that I am going to be with you, with you, in the working of miracles, until AD 70, until the full end comes, of this nation. Now we can go further.)

Chart number 27, 28 please. We see another argument, my argument number 7. From Matthew 28:20, we see the same basic expression the Comforter was to be with them for the same period of time. And I will pray the Father, and he shall give you another comforter, that he may be with you for ever, (But that expression “for ever”, in the original, carries that same basic meaning of until the end, or until the age.)

Time. Thank you for your attention. Please listen to Mr. Johnson.

THIRD NEGATIVE SPEECH BY DAVID
JOHNSON
(First speech Tuesday night).

Ladies and gentlemen, gentlemen moderators, and Mr. Fox. I am glad to be back again tonight, representing the churches of Christ. [*David Johnson was representing the United Pentecostal Church, not the churches of Christ*] And I really enjoyed watching this man squirm and move around and twist the Scriptures like he did. I want to bring up a statement that he made at the last here. I noticed that he kept wanting to refer to the full end, the full end, the full end. Everything is full. Let us call up the nation of Israel, and tell them that they are not a nation any more because there is a full end. But let me tell you something, sir in May of 1948, Israel became a nation again. And if you will pick up Amos 9:11-15, you will find out where God said I will build it again. You come up here and deny that, and I will apologize. I never heard such twisting and squirming. That sounded so good to all of you brethren out there, and that is a bunch of hogwash if I every heard it. He come up here and said that when Jesus said: lo I am with you alway, even unto the end of the world, that means it is fulfilled. He said his word was done away, it is fulfilled, it is the end of it. It is gone, but let me tell you what Jesus said: Heaven and earth shall pass away, but my word, my word, shall never fail, cease be done away. Come up here and deny that and I will apologize. That is debating, Mr. Fox.

I am not going to get here and ramble around about the prophecies over here and over yonder. Let me tell you something. He hollered about Micah 7:15. You ought to write this stuff down. He hollered about Micah 7:15, I want you to come up here with a Scripture that tells us that where the New Testament church, and you will have an argument. You tell him what to say Mr. Price. You are over there

grinning like everything was going so great. He got up here and talked about Mr. Johnson said this, and Mr. Johnson said that.

Let me tell you what Mr. Fox did last night. I will tell you what. He got up here and he said: Oh I never mentioned my brother, let me see how he said it. Oh I never said if my brother got an eye put back into head it would be a miracle. He listened to the tape today, and so did I. Let me tell you what he said about that. I have a brother in the flesh, is what he said. So I guess he figured that guy was not saved or something, I do not know. But I have a brother in the flesh, he had an automobile accident, and he had an eye cut out. So he says, now if somebody, let me see if I can remember how he put it. If it would be placed back into his head instantaneously by the touch of a hand, I do not know if you are talking about the hand of God or the hand of man or the hand of who. But I would believe that was a miracle. Or that would be a miracle. Let us put it just like he said it. That would be a miracle. And he has been standing up here for two and one half nights and or one and a half nights telling us that they ceased for 40 years.

Now, let us get on to that. He talked about Oh I come up here and told you they ceased after 40 years, they are wiped out, done away with, they are gone after 40 years. In the Old Testament. All right let us go into Acts. There is all kinds of miracles in Acts. Maybe he does not believe in the book of Acts, I guess we just ought to throw that out. Acts 3:27, read it chapter and verse. Acts 5:14-16, read it chapter and verse. Acts 28:8-9, chapter and verse. Acts 14:8-9, read them I do not have time to go through them all. But those are miracles that were done after AD 33, and he said after 40 years in the wilderness they were stopped, done away with, and he is trying to parallel that with the church. Come up here with a Scripture that parallels Micah 7:15 with the church. My Lord.

And then he got all upset because he said I did not answer. He said Mr. Johnson got up here and talked about Genesis 1:1 and he said I

mentioned that it was a miraculous thing. Well of course it was miraculous, we believe that. He got up here and brought up something about a divine nature and he said: Well I am not going to rebut about something I believe. If somebody come up here and said do you believe that if you repent and you are baptized in water that you receive the Holy Spirit. Would you jump up here and say I do not believe that? When you know good and well you did. We believe that God healed, or made heavens and earth, we believe that, that was a miracle.

But let me tell you something, where did I take him to when he talked about how that man was formed in the dust of the earth and from the rib. Where did I take him to, I took him to John the third chapter, and he could not touch it. I took him to Saint John 3:12 where Jesus said I tell you earthly things and if you do not believe that how do you expect me to tell you of heavenly things, and you will never believe that. He was talking about a birth, sir. About being born again, born of the water and of the Spirit. And that is not ugly, that is not law, that is not the end of the matter, that was heavenly. Come up here and deny that. Of course he will he is a nice fellow.

Boy I tell you he is, he is an educated man on talking about the Jews and all that. He said last night, I am a Jew. Oh inconsistency thou art a Jew. Amen. I believe it. He talked all kinds of ways.

Let me get into some more of this material. And you see that is why we are up here to show you where these fellows they will run all over the place, and they will jump over here and they will jump over there. I thought he was to affirm. Put up the proposition again, please. The proposition states that the Scriptures teach that the Holy Spirit baptism, You know it is the funniest thing, I listened to the tapes all day long and I have heard his speech tonight, and I have not heard him talk about Holy Ghost baptism with tongues all night. He is always going to gifts, gifts, gifts, gifts they are done away they are no more. I took

him to Ephesians 2:8 last night. Let us turn there, and I want to tell you what his response was. I want to tell you what Mr. Fox said. He is famous for telling me what I say, and I do not have to bring here on the tape I will just quote what he says and you can check the tape to see that I am telling you the truth. And he knows when I get to it where I am going to. Ephesians 2:8-10, everybody turn there in your Bibles and I want you to read along with me. Now this man has been telling you that gifts are gone, they are no more they are all wiped out, they are stopped, they are ceased after that 40 years they are gone, gifts are gone. Period, gifts gone, gifts gone, gifts gone! And then I pick up a Scripture that was wrote after AD 33 to a New Testament church that says: by grace are ye saved through faith, and not of yourselves, not of yourselves but it is the gift of God, the gift of God. And do you know what his reply was “faith does not have anything to do with it.” He said faith was not miraculous there. I did not even mention faith, sir. I mentioned the gift of God. Now in the Greek, he has been using a little bit of Greek. I cannot talk Greek as fluently as he does. He says he holds a master, I do not know. I told you last night, he cannot understand my English. I do not know why he refers to Greek. But the word “gift” in the Greek has several different phrases. One is dorean, [δωρεαν] one is charisma [χαρισμα]. And what is a gift, Mr. Fox? It is something that is give to you.

And I asked him what do you pray for, sir? He said I pray for God to give me the bread, or the bread, the daily bread. Well if God is going to give me something, is it a gift? You made that statement, sir. You said I pray for the daily bread. Did not he? I have it on tape. Yes sir, he said I pray for the daily bread. And then he had the gall to come up here and say that the daily bread was done away with the Old Testament. It was gone, it was wiped out, it was ceased. It was no more, not anything. I want you to turn to Saint John 6:32, everybody turn to that, tonight, he said it was done away with. You heard the man! No more bread from heaven, it is turned natural law, and it is all

gone. So, let us go in there and see what Jesus said. We have got the word of Jesus Christ against the word of Mr. Fox. Now I will let you decide who you want to take. All right. Jesus said in Saint John, the sixth chapter, reading about the 32th verse; Then Jesus said unto them, verily, verily, I say unto you Moses gave you not of that bread from heaven. Of course not, it came from God, we believe that Mr. Fox does too. All right, but my Father giveth you the true bread from heaven. See, that is just what the Bible says. So we all agree on that, but he says the end of the matter was the bread came for 40 years, and God ceased the miracles. No more bread from heaven. It is done away, it is wiped out. And then what did Jesus say? For the bread of God is which he that cometh down from heaven and giveth life unto the world. Unto the world. Then said they unto him, Lord evermore give us of this bread. And Jesus said unto them I am the bread of life, I am the bread of life. He that cometh to me shall never thirst. He shall never thirst. Unto the whole world, and this man said it ceased after 40 years. It was wiped out in the wilderness, but here Jesus said "I am the bread." Jesus said in John 14:6, I am the way, the truth and the life, if any man come unto me he will in no wise be case out. I never heard such twisting in all my life to the word of God. For a man to come up here and tell us that the bread is gone when Jesus Christ said "I am the bread of life." What do you think, Mr. Fox, when Jesus said "I am the way, I am the truth, and I am the life." And this man has the gall and the audacity to come up here and say the bread has done away. Deal with that, sir.

He accuses me of not debating. My God, if you would listen to the tapes, and he asked me not to use that he said I was doing it in vain. Sir, I am doing it out of the love of my heart. I am not ashamed of the gospel of the Lord Jesus Christ. No sir. I tell you something, friend. This is serious business, he gets up there and tells us that natural Israel is done away. And you just look over there on that southeastern world and there sits Israel. In 1948, I brought it out she was made a nation,

she was made a nation. But this man says it was done away. We have got the word of God against the word of Mr. Fox.

And then he harped on Joel 2:28, I got him on that, sure I did. Let us look, I want to take a few moments to deal with these Scriptures. He said I have not been dealing with them. I guess I talk so fast he cannot understand me. I will try to slow down, tonight, Mr. Fox. I am sorry that I talk fast, but I get excited, the Bible says but ye have received an unction. What does the word “unction” mean, oh I received something that has made me alive. Did I not bring out last night, how that, that Spirit that dwelleth in you, or dwelt in Christ, if it dwell in you, it will quicken, it will make alive this body? But ye have received an unction from the Holy One. So I get excited about what we got.

And he made a statement, last night, and I will get to this, he made a statement I am going to bring a Scripture up here, tonight, that shows where they ceased in AD, by AD, or in AD 70, 87. He has not even come up here with a Scripture that says they ceased by AD 100. He has been back there in the wilderness, he has been back there under the Gentiles, or under the Jews. Dear God, get up here in the New Testament church when the day of Pentecost was fully come, there came a sound, sound, sound like as a rushing mighty wind, wind, wind. And he could not touch it. I took him to there to the new birth. He could not touch it. Let me tell you something about debating, maybe he does not understand what we are supposed to do. But he got in his first speech and he brought a long line of implicit teaching, explicit teaching, Webster’s, and this and that. I dealt with everything he brought up. I did not flash up his charts, but I dealt with his issues, and then it is under my obligation. Our agreement says, he agreed to abide by the rules of controversy, he agreed that if an affirmative speaker lays forth some arguments, and if the negative answers he has the right to produce negative arguments. And I did that in the first speech, and yet to this day he has not answered them. He has not answer I Corinthians 1:7, no he did not. Do not come up here and tell

me he did. Do you know what he said, about it last night, I need 24 hours.

Lord, he got off over here. Let me have some of my charts. Get them ready for me, and I am going to. He has been talking about Joel 2:28. We are going to go to Joel 2:28, he went there. The other ones brother, they are right over there. Let us have them ready, just in a minute. All right, he went to Joel 2:28 and he started at Joel 2:28: It shall come to pass afterward, that I will pour out my Spirit upon all flesh and your sons and your daughters shall prophecy your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the handmaidens, in those days I will pour out of my Spirit And it carried all the way down to the 32th verse. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered, for in mount Zion there is, and in Jerusalem shall be deliverance, as the Lord hath said and in the remnant whom the Lord shall call. And he said that Peter quoted all this in Acts the second chapter. Let us go over to Acts the second chapter starting about the 16th verse and let us see what is quoted here by the apostle Peter. Let us everybody turn in our Bibles, Acts 2:16. But this is that which was spoken of the prophet Joel, and it shall come to pass, in the last days saith God, I will pour out my Spirit upon all flesh! And your sons and your daughters shall prophesy, your sons and your daughters shall prophesy, and your young men shall see visions, your old men shall dream dreams, and on my servants and on my handmaidens will I will pour out the Spirit in that day, and they shall prophesy, and I will show you wonders in heavens a signs in the earth beneath, blood, smoke and fire, the sun turned to moon and darkness all that and it shall come to pass that whosoever shall call on the name of the Lord shall be saved.

And then, here is where he made his fatal blunder. He went into Matthew, and we agree with him, I do not understand why he is ranting and raving all over the place about the Jews and all that. We believe all of that. Do not you think we believe that God did miracles

in the Old Testament? Do not you think we believe that God stopped for 40 years? But he has got to come up here with another Scripture that tells us where He started them up again and then they ceased by 100. If they stopped 40 years in the wilderness, how can you come up with a proposition that ceased in AD 100? And they came through about Titus marching around. Look at what he said. He said the Jews were there and Titus came around in AD 70. And Jesus said not one stone would be unturned, and all that. But he forgot to read the third verse of Matthew 24, mark it down, Mr. Fox, and deal with it. I am attacking your doctrine, now. I am challenging what you said. I am dealing with your situation. Come up here and deal with Matthew 24:3. Let us look at it. He has made a big blow, let us see if he will follow it through. He has jumped around on it and shouted over it. You know these men are trained to emphasize just what they want you to hear. They are trained to pull out certain Scriptures and pound on it. If they would ever learn to understand that there is an Old Testament and there is a New Testament. Did I not bring out, last night, how that Jesus Christ, where in Hebrews 9:27 he would not touch topside or bottom of it. And he claims that I do not deal with his stuff. I came up here and showed him Jesus said that a testament is not any good until the testator dies. And he said in Matthew 16:18 I will build my church upon this rock, and the gates of hell shall not prevail against it. And this man gets up here and talks all around that. Do not you that Matthew, Mark, Luke, and John are gospels talking about the life of Christ, talking about John, talking about a future reference of a New Testament church? Do not you believe that? My Lord, have mercy. If you do not believe that, let us throw away the whole Bible, because Matthew 24:3 destroys his whole doctrine. Natural Israel being out there, as a nation, destroys everything he has said, tonight. Come back up here and deal with it. You come back up here and tell me that Israel is not a nation, tonight. And then we will call up the United Nations, and we will see who is right. We do not have to do that we just have to take the word of Jesus. I gave you Scriptures, Amos. Come back up

here and you read them, Mr. Fox. I am not going to read them. You made a big blow. Let us see if you put up.

All right, Matthew 24:3. And as he sat upon the mount of Olives the disciples came unto him privately saying tell us when shall these things be. Now he carried all around talking about the desolation of the Jews, talking about when they were going to come in, and he left out the rest of it. Why did not you deal with it, Mr. Fox? Why did not you come up here and tell us the whole panorama view of Matthew 24? I will tell you why he could not. He knows he cannot deal with it. That is the reason why he has not touched my charts.

He comes up here and made a big blow about how that I mentioned Genesis 1:1. Oh my gracious. I told him we believed that. Do not you believe that God created the heavens and the earth? I do. So what if He did stop back then? God can do what ever he wants to. The Bible says He will have compassion on who he will have compassion, he rain on the just and the unjust. All right, let us look at it. Tell us what these things shall be? And what shall be the sign of thy coming and of the end of the world. And he said that is the end of the matter, that means it is full, finished, wiped out, complete. So let us look over there in Matthew 24:34, which was his honey stick. And he said, verily, verily, I say unto you, this generation shall not pass away till all things be fulfilled. That means Jesus has already come, that means that the end of the world according to Mr. Fox and his doctrine. Come up here and deal with that, sir. Ah, he is a nice fellow he will deal with it.

I am challenging his doctrine. You all need to get together, you all need a discussion, a prayer meeting, or something. My Lord, I never heard such a doctrine, in all my life. Come up here and tell us. Oh, the first night he got up here and said, well you know the Scriptures will not teach our doctrines or say: Mr. Johnson will not get up here and tell me that there is a Scripture that teaches my doctrine, or his doctrine. And I cannot get up here and tell you that there is not a

Scripture that teaches his doctrine. Well, my Lord have mercy, I have got a Scripture that teaches my doctrine and I am backing it up by a Greek lexicographer, Joseph Thayer, on page 618. I Corinthians 13:10, I introduced the argument when I asked him the question: Is το' τελειον in the neuter singular, and he answered "yes" hallelujah. He answered yes. I said can it refer to a person, and he answered "yes", hallelujah. Look at it. When that which is perfect is come, that which is in part shall be done away. Joseph Thayer, says on page 618, that, that is the perfect state of things ushered in by the completed will of God. No. By the return of the Lord Jesus. That means ten minutes, he is not happy.

And he says this generation shall not pass away until all be fulfilled. He said that is full, finished, wiped out. Let me ask you a question. And ask yourself, honestly in your heart. Has Jesus Christ come tonight? Is this the end of the world? Deal with it, Mr. Fox, when you come up here. You made a big blow.

I want to get back. Now I do not see any sense in all in bringing 40 or 50 different points when you cannot even deal with the first ones you bring up. He brought up Ephesians 4:5, the first night. I dealt with it, and I carried him all the way to the new birth. I have throwed him all through it, upside down, all around it. And what did he do? Come up here and say, we are not talking on the Godhead. I did not say we were talking on the Godhead. I said, your doctrine implies, you have been implying we teach. I said you doctrine implies that it takes three persons in a hypothetical, made up trinity, to make one Lord. And I can not have two parts which are elements, water and Spirit, making up the one complete new birth, spoken about in John 3:3 and 3:5. And I carried him to John 3:8, and I carried him to Acts 2:1 and 4, and he cannot touch it. Now why do not you come up here and deal with that, Mr. Fox?

I want you to flash up my chart there. The questions I asked Mr. Fox, the one about, about the Holy Spirit. He charged me last night. He charged me last night that, that I was, that I did not know his doctrine. He said, Mr. Johnson has come up here and I, I kind of led him off on that. I knew I would get him on it. It upsets them every time, when you mention "Campbellite." Every time you mention, oh they get so upset. Well you are not debating Alexander Campbell. I know that, I am debating church of Christ doctrine. My gracious, I know what I am debating. And I came up here and I said he teaches that a person repents and is baptized. He goes down into the water, he instantly receives the Holy Spirit, and you know why he came back up here and he said: Why he do not know what I teach. So I went back there, and we got a tract. And we picked up his little tract. I cannot find it, I had it, I will find it in my next speech. I guarantee you, I will bring it up here and I will read it verbatim. But it had a little tract, and it says that a person has repented and they are baptized and they go into the water they receive the Holy Spirit baptism. And this man has been standing up here for three nights or a night and a half saying they ceased after 40 years. They quit after 40 years. And his own tract says, well we got the Holy Spirit baptism. And he will have to come up here and tell you if it is not miraculous, it is nonmiraculous.

Get my other chart out here, John 3:34. Where the Spirit is not given by measure. But it is. God giveth not the Spirit by measure. And do not come up here and say "unto him" is added there by the translators because we established that the first night that the true church teaches that God giveth not the Spirit by measure. The church "X" teaches non-miraculous, ordinary measure. He has not said it but he has implied it, and he loves to use the word "implied." So would you please, sir, come up here and deal with that argument. It is pertinent, and relevant to our subject tonight. You see the truth of the matter is, ladies and gentlemen. We are attacking his doctrine, and he has got his little speech all prepared. And he told me he said I am just going to debate and I am going to keep on pouring the affirmatives in. Do you

know why he does that? He does not want to deal with what I got to talk about. He had rather talk about the Jews, he had rather talk about Israel not being a nation. He had rather talk about all kinds of things, but what I got to talk about tonight. We are talking about the Holy Ghost baptism with tongues and miraculous gifts ceasing by 100 AD. So he has got AD 70, they ceased, he said so we got the end of the world and we got Jesus Christ came. He must belong to that bunch Brannanism, they believe that Jesus already come, so I will just put you over there in that man's doctrine.

All right, let us see what else he had to talk. He talked all kinds of ways. Oh, my, my, my, my. How much time do I have? I do not want to take all of my time, I want to get to some of this. Five minutes. Five minutes.

All right I told you I would read our agreement on our questions, and I am going to do it. He made a big blow on that and so I am going. He has been introducing what I said, so I am going to introduce a few things. Now you come up here and deal with them. I am dealing with yours. Sure I said about Genesis 1:1, that is fine. All right, the disputants will answer their presented questions and answer them on the first night of their affirmative speech. Period, period, period, period! Mr. Fox, will answer his questions on Monday night December 10, 1979, at his first affirmative speech and then he will throw ten more at Mr. Johnson. No it does not say that Mr. Fox. It says, Mr. Fox will answer his questions on Monday the 10th 1979 at his first affirmative speech. And then I put a little statement in there, and it bothered him, he called me up; Oh I do not like these questions. Of course he will deny that, he denied about, about talking about the wooden brother. But he knows, he could have thanked his good Lord that somebody do not just reveal his inconsistencies. I have proof that he said it, but I will, I will leave it alone. This is enough to tie him to a tree. He talked about putting the coffin on the nail, I am putting the nail in the coffin. And I am hammering it right down. Now come up

here and deal with these arguments. Agreed on the above statement, and he got up here, you all heard him, he got up here Monday night. You church of Christ, you fine bunch of people, you heard him Monday night. He gets up here with my questions, and I am not going to have time to get through all this, but I will get to it in my next speech. And I have got some more of his stuff to go through, so you all listen real well when I come back. He can, here are my questions, how are they. How are the, questions you agreed to answer. He signed his John Henry on it; Marion R. Fox, as big, as plain, as black and white. I want you to put that on my chart I want everybody to come by and look at it. That is what our agreement states and he did not do it. Now he has charged me with inconsistencies. I will charge you. Now you come up here and say that we did not agree, and you did not sign to do that and I will apologize. He cannot do it. But there is his signature, what more do you want? Oh he will deal with it, he is a nice man, I told you that.

All right, do you teach that John taught the Holy Ghost baptism is to the apostles only in Matthew 3:11? And he said "no." And did not I bring out in Mark 1:5, how that all they that came out of the land of Judea, out of Jerusalem, and those had the promise of the baptism of the Holy Ghost. And what did he say about it? This does not imply to you or could mean any number. Well, at least he is starting to see the truth. We got him looking in the right direction.

Do you believe that an instant healing would be a miracle. He said "no" and I could not believe my ears when he brought back up about his brother. If somebody put an eye in his head. I do not care by the touch of a hand, he said. That is what the tape said, he said he did not say it. The tape said you said it. If somebody would put an eyeball in his head by the touch of a hand. Oh, it would be an instant miracle. Now if I came up here and told you I said if red is red then it is red. Does I, Am I telling you I do not believe it is red? Or am I telling you, implying to you that red is red. You know good and well I am, Mr.

Fox you answered the question “no.” You have got yourself in so many dilemmas tonight, no wonder you are talking about the Jews. You had rather talk about that and Titus coming in, and I do not know. He asked me a question about do I pray during the millennium. I do not know. I ain’t going to be here. But I can tell you one thing, you are not going to get there preaching what you are preaching. To the place we call heaven. An I am glad that is on the tape. I am not ashamed of what we have got. I never heard such teaching, in all my life.

Do your church of Christ elders pray for the sick, and anoint with oil when they do it? And how much time do I have, quickly please? I want to get to these. I have got how much? Half a minute. Half a minute. I cannot say to much in half a minute. Anyway the Bible says is there any sick among you, let him call for the elders of the church, anointing with oil, in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up and Mr. Fox said we “no do not pray for the sick” no we do not anoint with oil. And then he has the gall to come up here and say I pray for the daily bread. And I do not believe in gifts. I have never in my life heard. Thank you for listening to my speech.

FOURTH AFFIRMATIVE SPEECH BY
MARION R. FOX
(TUESDAY NIGHT)

It is good to be back for this my last speech of the night. Put on my chart for me. I want to let you know that we have tapes of this debate, and that we will supply them for you. Here is a man that has misrepresented me. I do not know how many times. But I want to show you, Johnson versus Johnson. [*laughter from audience*]

First speech, Johnson said “Fox turns right around and says I have got I Corinthians 13:10 that states my proposition.” Now this audience knows that I did not talk about I Corinthians 13:10. And I want to tell you, since this is my last speech, that my method of hitting this man was to take all of the passages that these people use as their affirmatives and show that they are my passages. And that is what I am doing. And he does not like my method of debating. But I put his feet to the fire. Now you watch this. That is what he said the first speech, last night. But the second speech, he said “he Fox stated I, (and he meant Johnson) brought up I Corinthians 13:10, true, I knew he did not mention it.” Now I cannot reconcile those two statements. I cannot reconcile them, can you? Mr. Johnson, reconcile them. You talk about the anointing of the Spirit. The anointing of the Spirit does not do that.

Next chart please. I want you to see some accusations. And the tapes, and I intend, if I can get the money, to print this debate. And when it is in print you can see it. There are accusations being made all over the place here, about what I believe and what had I said. He said, in his **** and a whole bunch more “all gifts have ceased there is not any more gifts.” I never did say that, that is what he said last night. But I did not say that. I said “All miraculous gifts have ceased.” Now there

is a world of difference between that and saying all gifts have ceased and all miraculous gifts have ceased. Can you see it?

Now look at the second one here, the third one down here. These things that you make so much fun of and you laugh about. I want you Pentecostal people to know that I respect you, I do not have any animosity towards you. And you have not heard me ridicule your doctrine. Now you know I have not. I believe that in dealing with false teachers I must follow II Timothy 2:24-26. I must correct those that oppose themselves, (not in a manner of slapping them, but gently) in meekness correcting those that oppose themselves, if peradventure God shall give repentance unto the knowledge of the truth. Now notice there, that is what the Bible says I am to do. And I want you to know that my goal is heaven, and I want you to know that any false teacher, I am going to do my best to be gentle. Now that does not mean I am not going to be firm. I am not going to be a marshmallow. But I am not going to be mean either. Now I do not think I have been mean to this man. Now I think you know that I have not. I have never ridiculed you people. I do not even ridicule the Moslems, the Buddhists, they are wrong. But at least they have a form of godliness. Now I know that their godliness is not after the righteousness of God, but I do not ridicule them. They are wrong, they are in error. I have not ridiculed you people.

Now Mr. Johnson, I cannot believe that you used Amos 9:15. (Chart number 98, please.) That astounded me! I was flabbergasted, to say the least. Now I am going to read from Amos 9:11 and following, the context, and I want you to read Acts 15 while I am reading Amos. Now you read it. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up its ruins, and I will build it as in the days of old; 12 that they may possess the remnant of Edom, and all the nations that are called by my name, saith Jehovah that doeth this. (And he goes on a few verses later, two verses later, and brings up his verse. The context of this is AD 70, AD 70. Do

you know what he is talking about here? Read this with me! Look at James speaking there.) After these things I will return, (that is James talking, you can read the context.) And I will build again the tabernacle of David, which is fallen; And I will build again the ruins thereof, And I will set it up: 17 That the residue of men, (the Gentiles,) may seek after the Lord, And all the Gentiles, upon whom my name is called, 18 Saith the Lord, who maketh these things known from of old. (Quoting from Amos, no other passage. Do not you realize that the context of that verse is the bringing in of the Gentiles into the church? Do you know what that signaled? When the Gentiles were brought in, that is signaling that the Jews are rejected as God's exclusive people. I want you to know something else. The book of Acts was completed before AD 70. I have been saying, all throughout this debate that they ceased before AD 100. And I have set forth that AD 70 was the termination date, which is definitely before AD 100. And I have been saying to this audience that the miracles lasted from AD 30, in the church, until AD 70. Now I am not denying that there were miracles before AD 30. We are talking about what was in the church.)

I did not say, now you misquoted me again. I did not say they ceased in the wilderness. Chart number 16, please. I wish you would listen to me, because I did not say that. And I hate to have to go through these misrepresentations. Maybe some of you people were not here last night, you will not know what I said, what I did not say. I said there is a parallel there. [*pointing to chart 16*] God fed manna to Israel in the wilderness. And at the end of that He ceased to feed them the manna. And I said the parallel is this, according to Micah. Now I did not say that, Micah said it. You read Micah, and it is right at the top of this chart. [*pointing to chart 16*] Micah said, for 40 years I am going to work miracles, prophesying of the time of the church. There were miracles worked in the land of Canaan, in Joshua's time. But the parallel is this: The parallel here is between Israel having the miracles in the manna, that is in the wilderness for 40 years, and the marvellous things or the miracles for the church.

Now then, in Romans 2, chart number 99, please. You know I said I am a Jew. And if you were here last night you know that I said I am not a physical Jew, I am a spiritual Jew. I gave proof text for it, Romans 2:28-29, and I hate to have to do this. I would like to go with my arguments. Notice what he says. Notice what he says here. For he is not a Jew who is one outwardly. (What is that saying? He said, why those physical Jews are no longer the real Jews. What can that mean? That means God has rejected that nation of Israel, the physical Israel. And he said:) for he is a Jew who is one inwardly. (I am sorry,) For he is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; (That is what I told you last night, and that is the proof text passage that I used last night. Mr. Johnson, listen to it. I gave it last night. Please deal with it. Do not tell me that I am not a Jew, because I am one inwardly. Not a physical Jew.)

Now note further, if you will. Do you know what the Israel of God is today? It is not that state over yonder, that is filled with people that rejected the Messiah. The Israel of God, according to Galatians 4:21-31, the new Israel is the church. In that passage it is the covenant, which brought the church. Have not you read the allegory there of Hagar and Sarah? I address you to Galatians 4:21-31. I will not delve into them in great detail. I address you also to Hebrews 12:28-30.

Now note furthermore, if you will Jesus, John 6:32 is not a literal manna. Israel was done away. Matthew 24:34 says: all these things are fulfilled. You left out the word these. Do you know what he is talking about in the context? Keep it in its context. He said: Verily I say unto you this generation shall not pass away until all these things. (Now he left out the word "these." You better watch it.) Till all these things, (now what things, Jesus? These things I have been talking about. Do you know what happened there? If you will take the parallel. And I would like to ask you to do that, Luke 21. Because Luke 21 destroys

his position. But I am going to go further. I will get into that a little bit later.)

I did not deny saying that I said, your wooden brother. You said that I denied that, I believe that tape bears it out, this tape will. And I believe last night that I acknowledged that. And we will see, we will play the tape tomorrow.

I did not say that I would not ask questions. Now when I signed this for you, Mr. Johnson. I want you to know what we did on these questions. Mr. Johnson called me many times asking me questions about my position on various points. And I told him, I said I tell you what let's do. Let us have an exchange of questions. At the time I said let us have yes or no questions, and let us write these questions, and let us send them back to each other before the debate. I said I think that is fair. And then he said, no, said I do not want to do that, after he sent it back to me. I sent my questions to him first and three or four days later, I got his, maybe a week. And his were not yes or no questions. If you will notice, Thursday night, that all of mine are yes or no questions. Furthermore, if you will note this, I did not say I would not ask questions, in what I signed there. You can come up here and read that thing. It does not say I would not answer, or ask, questions. I just signed saying that I will answer 10 questions for you. And I told him I said, he said when do you want to answer them. And I said you do what ever is fair. And so he said, I am going to have you to answer yours the first night and mine the third night. That is fine with me, I would rather he answered all of his the first night. But I told him that you do it the way you want to, and that is fine. Now then I want you to think about these things.

As I go through this again, these questions, the points that have been made here. I want to give these answers again, because I think I have been misrepresented on that. He said, number 3, question number 3, do you believe that an instance, and I said change that to instantaneous,

instantaneous healing would be a miracle. And I said, and here is my answer, now I read my answer. Not necessarily since psychosomatic illnesses are frequently cured very rapidly by a change of mind. And when you say “not necessarily” that means that it could be yes but there are instances where it is no. He gave me a question, what is called in logic a complex question. Like “have you quit beating your wife?” If you answer “yes” that means that you have been doing it, but you have stopped. If you answered “no” that means you are still doing it. Now that is what is called a complex question in logic. Now that is what he asked me, a complex question. You see that is not a true “yes” or “no” question. That is why I had to say “not necessarily.” Now I went on and defined a miracle, now you know that I did. And I brought up my brother’s eye for the purpose of defining what it was. And I said that would be a miracle. If that is what you were looking for, that is what I defined it as. And if you go back to the tape and see that, that is what I was doing. In that very context, the very sentence before that.

Now the 4th question. Do your church of Christ elders pray for the sick and do they anoint with oil? And I told you on the phone, I said that is two questions. And he said treat it as one. So you have a question joined by a coordinating conjunction “and” the elders do pray for the sick, but they do not anoint with oil. Now let us clarify that, he said I said they did not pray for the sick. Now I did not say that.

Now, I want to go back to my arguments here. Back to these points I have been making. I want you to consider these things. In Matthew 28:20, I had to hurry so rapidly. Chart number 24 on the overhead. I said these expressions full end and end of the world that these expressions are found in the Old Testament. And they are the same expression in the Septuagint, that is translated full end. Teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world. (I am sorry, is that chart number 24, 25 on the overhead. We have a full end there. Daniel 9:27

that same word translated “end” in Matthew 28:20 is translated “end” there.) And he shall make a firm covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate. (There is a full end going to come. And he says furthermore if I go on through the verse) teaching them to observe all things whatsoever I commanded you: and lo, I am with you, (Now rightly dividing the word of truth, we must ask who is speaking. You know sometimes Satan talks, and it is recorded accurately in the Bible. His lie of Genesis 3 is accurately recorded. I want to be sure that when I take doctrine, I take it from a man who is directed by the Holy Spirit. Jesus is speaking, therefore it can be taken. I ask secondly, to whom is he speaking? And the answer is, to the apostles. He is promising these apostles that He would be with them, unto the end of the world. Now if you will notice. Literally, in the original language, it is “all the days until the consummation of the age.” Now there are about four words in the Greek translated “world.” It is unfortunate that they are translated the same way into the English. Because this word, give me chart number 26 please. This word that is translated “end of the world”, or this expression, is found from three different words.)

Chart number 26, I am sorry on the overhead projector. Notice if you will, “always” means all the days. “Even unto” is a particle of limit. Now this is a word expressing limit, marking a limit. Marking a period of time in which these things would cease. If I made the statement to you people, why I am going to be upon this podium until my time runs out. What would you think? You would think I am going to get down there when the time was up I will get off the podium, would not you? Upon this stand up here. Now taking that in that light, Jesus said I am going to be with you until. The very basis of that word means that after that time he will not be with them. That word is always used in that sense. Now after, and you say that is the second coming, after the

second coming will Christ be with the saints? Will he be with the apostles here? Jesus is telling them that I am going to be with you, guiding you, giving you miraculous confirmation of the word of God, until the end of the nation of Israel. The end of the age. And that word translated “age,” I need chart number 26 on the overhead, if you can get it. That refers to the age of the nation of Israel.

Give me chart number 27 on the overhead, if you can get it. The problem here is going, if you will, to John 14:16 the same basic thrust of this passage. Talking about the Comforter. And I wanted him to tell me whether the Comforter was equal to the Holy Spirit baptism. And I know those people teach that, and I know you teach that, or I think you do. And that being the case. I agree with it. That being the case, if you do teach that, then my argument will stand here. That is this argument is my second argument on the Holy Spirit baptism. And I am telling you this, telling you this, that tying Matthew 28:20 together, we see that he says the Holy Spirit baptism was to last in its effects, its miraculous guidance until. Now here is what you teach, you say “forever” means until the second coming [*pointing to chart 27*]. Now he says, now he may get up here and imply that “forever” means an eternity. But now he says that is a miraculous gift passage, and he says the gifts ceased here [*pointing to the right side of chart 27*] so he says forever means, now last night he said the coming of Christ was right near it was going to come pretty quickly, so he would say “about 2000 years.” See now, do not let him make you think that I am saying that is so foreign to what he is saying. He is saying “forever does not literally mean forever” and I am saying the same thing. I am saying the context nails her down, AD 70. And that is how it is used elsewhere.

In John 14:16, give me chart 28, please. Overhead number 28. I have had trouble with my developing of my slides, they just have not come back. So I have had to use an overhead projector in that respect. The definition of Matthew 28:20 is this; in tying it together with John 14:16. And I will pray the Father, and he will give you another

Comforter, that he may be with you (unto the age) forever. (That is what it means “unto the age” right there it is [*pointing to chart 28*]. Slide, Ok, good it came out on the slide.) I will pray the Father and he will give you another Comforter, that he may be with you forever. (Unto the age, is what that word, or expression “forever” or “with you forever” unto the age. That word translated “forever” is from three words in the original, three words. Unto, the, age. And that is what I have been saying in this debate. AD 70 is when the miracles ceased for the church. I want you to hear that now.)

Now then I want to go to I Corinthians 1. Give me chart number 25, on the overhead. Argument number 8, my second New Testament prophecy of the end of miracles, I Corinthians 1:4-8. He says, right here the apostle does: I thank my God always concerning you, for the grace of God which was given you in Christ Jesus; (Now there is no doubt in my mind that the term “grace of God” refers to the miraculous. It refers to the miraculous. And I can give you five passages right quickly, and about a half a dozen more to prove that. But I am sure that he agrees with it. For the sake of the ones that are here: Acts 4:33, Romans 12:3 in the context of spiritual gifts or miraculous gifts, Romans 12:6 again talking about the gifts. Notice what this passage says: And having gifts differing according to the grace that was give to us, whether prophecy, let us prophesy according to the proportion of our faith; Talking about the miraculous gifts, the term “grace” is applied to Romans 15:5, I Corinthians 3:10, and several others. But let us go on.) That, (the word “that” tells you the purpose.) That in everything ye were enriched in him, (in Christ) in all utterance, (I believe that is tongue speaking) and in all knowledge; (I believe that is miraculous knowledge, I Corinthians 12:8.) For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit: (Miraculous knowledge. Furthermore, he goes on and says:) even as the testimony of Christ. (The idea is the testimony concerning Christ, probably referring to the gospel or the New Testament.) was confirmed in you: (The same word

is used in Mark 16:20, Hebrews 2:3, and II Corinthians 1:21-22. Mark 16:20 says: And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs which followed. Amen. The passage goes on. Now notice in Hebrews 2:3: How shall we escape if we neglect so great a salvation? which having at the first been spoken through the Lord, was confirmed unto us by them that heard; Then he talks about the gifts. In II Corinthians 1:21-22 it is not translated “confirmed” but it is the same word. Now he that establisheth us, (establisheth us) with you in Christ, and anointed us, is God; who also sealed us, and gave the earnest of the Spirit in our hearts. (Do you want to know what I teach on the anointing? It is miraculous, for the first century. The age of miracles. That same word translated “establisheth” is the same word translated “confirmed.” The anointing of the Spirit established or confirmed. The earnest of the Spirit, in that context, is obviously the word of God. And the original bears that out. Now, the miracles were God’s seal or stamp of approval on the message and the messenger, II Corinthians 1:21-22. Acts 2:22 further says that:) Ye men of Israel, hear these word: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by him in the midst of you, even as ye yourselves know;. (He was approved of God by the signs, and the wonders, and the miracles. That is God’s way of saying I approve of him, he is My man. If He is talking about a prophet or anyone else. In John 20:30-31:) Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: (There are a lot of miracles that were not written down, he says.) But these are written, that ye may believe (Now hear this) these are written “that” (Look at key words in the verse, the word “that” tells you the purpose) that ye may believe that Jesus is the Christ, and that believing ye may have life in his name. He says that the written down miracles are good enough to make you believe. Now that is what the Scripture says, they are good enough. Let us go back to verse 7 of I Corinthians 1.) so that ye come behind in no gift; (Spiritual gifts) waiting for the, (the King James says coming, the American Standard says “revelation” Now

again, you have talked about the original language, but you come up real short, right here. The American Standard says:) waiting for the revelation of our Lord Jesus Christ;. (Do you know that this is not the normal word translated and referring to the second coming. Look it up in the original, it is talking about something else. Now this word is used in several passages: I Peter 4:13 where it refers to the destruction of Jerusalem where it says:) but inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. (Now I will prove that is AD 70 by going to verse 7 of that same chapter:) But the end of all things is at hand: (At hand means close right near, he is talking about the end of all things, now they are right close. Now Paul was not mistaken. He did not, he did not mistakenly think that the second coming was going to be right within his lifetime. He wrote this by inspiration, Peter did, I am sorry, I said Paul, Peter did not make a mistake here. In verse 17 he says:) For the time is come for judgment to begin with the house of Israel, (or house of God:) and if it begin first with us, what shall be the end of them that obey not the gospel of God? (Why the Jews would not obey the gospel, that is what he is talking about in the very context. The end of all things is at hand. Now going back to the beginning of this verse, he goes further and says) who shall also confirm you unto (Chart number 26 please.) unto the end, (I need slide number 26.) Unto the end, (Here is that same word, same expression.) unto the end, (I have already shown in I Peter 4:7, that same expression is used, watch it, it is used in I Peter 4:7 for the end of all things is at hand: AD 70. There is that word that I told you was in Daniel 9:27 [*pointing to chart 26*]. It is found in Matthew 28:20, it is found in Matthew 24:3, and several other passages in Matthew 24. And there is what it is talking about, AD 70.)

Note furthermore, if you will. Give me the overhead projector slide number 23. The end of Jerusalem, I wish you would think about these things, very seriously. AD 70 is when they ceased, the miracles. There we have it [*pointing to chart 23*] Isaiah points over here, referring,

being referred to in Daniel and Romans, comes over here to AD 70. [*pointing to right side of chart 23*] Daniel points to AD 70, you might put Matthew 24 in there, linking it in. Romans 9:26-27 points to AD 70, because that is when he destroyed the Jewish system. [*pointing to chart 23*]

Now I need the slide number on the slide projector. Slide number 100. Matthew 24:6 we have it again. I want you to note this passage, because this is a death-knoll to the system. And ye shall hear wars and rumors of wars; see that ye be not troubled: for these things must needs come to pass; but the end is not yet. [*this slide was a Scripture slide only*] (While there were wars and rumors of wars. Now that is not a second coming passage, and my brethren know it is not. We know better than that. That is referring to AD 70 and all of the wars that led up to it. Give me the next chart, chart number 101. [*Scripture chart also*] We have it here, looking at verses 13 and 14 and he says:) But he that endureth to the end, the same shall be saved. (To the end of what? Saved from what? Saved from the destruction. Endure to end.) And this gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come. (Do you know that the gospel was preached, in Paul's time, to the whole world? Now you just challenge that and I will put a verse up here next time I get up and prove it. Now going back to the passage in question. Back to I Corinthians 1:8) who shall also confirm you unto the end, that ye be unreprouable in the day of our Lord Jesus Christ. (Looking at this expression "the day of our Lord Jesus Christ," what does it mean? Let us let the Bible define the Bible terms. In Acts 2:20, I have already shown that Joel's prophecy points to AD 70.) The sun shall be turned into darkness, and the moon into blood, before the day of the Lord come, that great and notable day: (AD 70. In Isaiah 13:6 we have the same expression, and I can multiply Scripture to show that, that kind of expression is used in the Old Testament to the destruction of nations. He says in Isaiah 13:6) Wail ye; for the day.

Time is up. I appreciate your attention, thank you and please listen to Mr. Johnson.

FOURTH NEGATIVE SPEECH BY DAVID JOHNSON

Ladies and gentlemen, gentlemen moderators, and Mr. Fox. I again say I am glad to be here representing the churches of Christ. [*The reader should note that David Johnson, was representing the United Pentecostal Church, not the church of Christ*] And I was happy to find out that he did not deny about mentioning his brother and it was a miracle and so that was real fine.

Before we go into my speech. He brought up something at the end of his speech. I want you to flash up that chart he just had up there about preaching into all the world. I do not know what number it was, 101 or whatever, he said that they went and preached into all the world. Whatever chart that was, I did not catch the number, but he said that they were going to go preach into all the world. It was carried into every part of the world. Have I got the right chart, Mr. Fox? Could you just nod your head, Mr. Fox, I do not know which, there you are. All right he said it was into all the world, they went to every part, it was preached through the apostles, to every part of the world. Every place, every stitch, every nook, and cranny. Every one of you church of Christ people, would you please take your Bibles right now and turn to Acts 16:6. It will crumble his doctrine to the ground, and let us read it. Now when they had gone throughout, and I cannot pronounce these too good I am not Greek, Phrygia and the regions of Galatia, and were forbidden of the Holy Ghost, and he said it ceased, Holy Ghost to preach the word in Asia. Is that part of the world? This man just got up here, and here is his chart. Said preached to all the world. Every place. And then here I come up with a Scripture that says exactly the opposite of what this man just taught.

Now I want you to get back to his first chart where he said explicit and implicit teaching. Remember that? Get his chart up there. I do not

remember the numbers, I cannot all these numbers. Chart number two. Flash number two up there. No three. Three. Man at least we can count; two, three, four. All righty. No, that is the wrong one. You fellows cannot do nothing right. Get the right chart up there. Implicit and explicit teaching, he introduced it. You said I could have these charts when I wanted them. Well, get it up there. Where is it about the implicit teaching and the explicit teaching? You brought it out in your first speech. Hold my time while they are trying to find this chart. There it is chart number 4. All righty, now you can start my time. Explicit, "not implied only, but distinctly stated" [*reading chart 4*] Implicit "Fairly to be understood, though not expressed in words." And this man got up the first night and did not I bring how that the first night he got up here and said "I am not a prophet, but I am going to tell you that Mr. Johnson will thus so." And he implied how that I would go to personal references, I would do this, I would do that, and I would do any. He implied, implied, implied, and then I get back up here imply what his doctrine teaches and then he gets back up here and says that I stated that I said that. I have been telling you that his doctrine implies.

Now I listened to the tapes too. And he gets up here and talks all kinds of ways. Now I noticed too, how conveniently, flash up the chart where he had Dave Johnson versus Johnson, or that one where, and I noticed that he left a words out. How come he did not get them off the tape? Oh, he come up here and said: I could not hear them. Well open your ears, maybe you can hear. Where is it at? Why, that is not the right one, I already explained that one. The one where he said, that he could not hear all of what I said. I do not remember the chart, there ain't no numbers on them. How do you expect me to refer to them when there ain't no numbers? All right, blank, blank, blank Fox turns right around and says I got I Corinthians 13:10 and it states my proposition. Let me tell you sir, when I came up here I introduced a question: Was $\tau\omicron\ \tau\epsilon\lambda\epsilon\iota\omicron\nu$ in the neuter singular? And that refers to I

Corinthians 13:10. And he got up here and said, I will take every Scripture this man introduces and I will apply it to my doctrine. Now deny that. I will give you thirty seconds of my time to deny that. Did you say I will take every Scripture this man introduces and apply it to my doctrine. I will show you that it is my doctrine. Did you say that, just nod your head. You know good and well you said it. Get up here and deny it, I will give you thirty seconds of my time. Now that is the truth of the matter, that is what I said. I introduced το τελειον in the neuter singular, I came right back and said I told you I Corinthians 13:10, he would apply it to his doctrine. Now that is the truth of the matter. I got I Corinthians 13:10 that states my proposition. He said I did not say it, I implied it. Now you are the one that got up here and said explicit and implicit teaching.

Then I noticed. I want to get to something else. He conveniently got up here and said. Well he has accused me of belittling him, I do not say that I have anything against Mr. Fox, I like him we talked many times on the phone. I, I challenged him to prove that where I called him up so many times, asking him for parts of his debate proposition. And asking him questions about his doctrine. I deny that. I challenge you, I charge you, I will give you a minute and a half right now, to get up, and deny that. Prove it, get up here and prove it. You cannot do it, so do not say I done things I did not do. What really happened on the phone, we would call up, he would call me a lot of times. A matter. Yeah, prove it. Hold my time, no I will give him, I will give him, OK go ahead, I am sorry. [*laughter from audience*] My mistake. [*Mr. Fox speaking*]. Since I do not violate the laws of the land I did not tape record our conversations, however my wife listened on the phone. And I want you to know that you have not caught me: Fox versus Fox. Who do you believe? He did call me.] All right he really proved it. Ok. I tell you what I got a million dollars in my pocket so, therefore I am rich tonight. And right here is the money. Now that is the kind of dealings he is putting up here. That is really proving a thing! When I get up

here, then I did not deny the laws of the land. So therefore I did not do it. Well my Lord, have mercy. I never heard of such a thing in all my life. Now do not come up here and charge me with things you cannot prove, Mr. Fox. I tell you I have, I have tried to be kind. And then he said that, Oh I have charged him for, with this, and I have done that to him.

And he gets up here one night and introduces I Corinthians 13:10, or whatever, 13:12 or 12:13. Where it says by one Spirit are ye baptized in one body, and he looks over here and he says: Mr. Johnson teaches that a person is baptized into the body by a Spirit, but at the same time he has got people running around, that are in the body, but they do not have any remission of sins. Now did you say that or not? You know good and well he said that. And then he gets up here in his last speech and I have been throwing things on him. Now that sounds like you started the ball game. Now I said, after your first speech, when you come up here, implied and you did this, and you said you were not a prophet, and I promise you Mr. Johnson will go to personal references, and he talked about his brother's eye, and this and that. Of course, he did not deny that, he got up and said: "yeah, I did say that." It would imply that it is a miracle. Or it would be a miracle. So he did not deny that. And so then he gets up here and he starts throwing off on me. And then he come up here real sly like and he said, well when I deal with a false prophet I do it in kindness, in love, and, and real sweet. Now did not he say that? So I would take from that, that you are implying that I am a false prophet. And I do not doubt that, because you are not a believer, "he that believeth on me, as the Scripture said, out of his belly shall flow rivers of living water." If you do not believe that, then you know I guess so. So you, you can think what ever you want to think. I does not matter to me. But I want to tell you what Jesus did about the matter. Let us see what the Bible said how Jesus handled people like that. It said that he went into the temple and they were in there and there was money changers, He went in there and He kicked the over, shouted, took whips and run them out of the place.

I am attacking his doctrine, tonight, he did not get up here and deal with my negative arguments. Oh, and then he got up here and he got all upset about my questions. Well he is asking me a question like well do you still beat your wife. I did not ask you if you still beat your wife. I did not ask him that question. My Lord, have mercy. I did not ask you a question about did you beat your wife. I asked you “are these the last days.” Do you teach that John taught. Now I am teaching just like he does, he is implying, he is insinuating. He keeps saying that I am implying, so I am implying what you are doing. I told you I would follow, just like you debate. You, you debate that way, and I will debate that way. I will follow you any way you want to go, sir.

Now the last speech really got him all fouled up and so he had to come back up here and jump around. We are going to get into I Corinthians 1 in just a moment, but I want to get to some of the remarks that he has been making. Do you teach that John taught Holy Ghost baptism is to the twelve apostles only in Matthew 3:11? And he said, no. He did not have anything to say on that one. But the one he got on was number three. Do you believe that an instant healing would be a miracle. And he said, not necessarily so. Well, is it “yes” or “no?” Not neca- He said, well some people have a chronical headache and they think they get better and so, therefore they get better. So I guess that means “yes.” So if a poor fellow out here has got cancer and dies, I guess that means “no.” So, if the situation fits his doctrine, then he will say “no”, if it do not fit it he will say “yes.” If not, he come up here an say “not necessarily so.”

So when you come up to, and I noticed another thing he said: I am going to play some tapes tomorrow, we are not debating tomorrow night, it is Thursday and Friday, December 13 and 14. You said tomorrow night, I will play some tapes. I am not going to be here, I am going to be in my own church. Now deny you said that. [*Marion Fox responds*, I might have said that.] Oh, well, you know you did. Now I

tell you what, I came up here honestly to debate this man on the Scriptures teach the Holy Spirit baptism. Would you put the proposition back up there? Proposition states: The Holy Spirit baptism and all miraculous gifts ceased before AD 100. And he got all upset because that I mentioned that he believes or teaches. And I asked him, I said now I do not want to charge you with something that you do not teach, and so. He did not get up here and say I deny that I teach that. He just said you are not debating Alexander Campbell, and Guy Woods. And so I picked up his tract, I promised you I would bring it back, and here it is. Let us read what it says. Rejection of tongue speaking does not mean that the gift of the Holy Spirit is denied. The Scriptures teach that the Holy Spirit and all miraculous gifts ceased before AD 100. (chart 1) The Holy Spirit baptism, Holy Spirit baptism, Holy Spirit baptism is denied. Now is that a contradiction or what do you call that? You talk about Johnson versus Johnson. That sounds like Fox versus Fox. Now that is your own tract. I got it out of the back there. You said, well I do not necessarily teach that. Certainly when one is baptized in Jesus Christ he receives the gift of the Holy Ghost, I told you he taught that. I told you he taught that. I told you he believed that when somebody repents and was baptized the instant that he touched the water that he would receive the baptism of the Holy Spirit. I told you that he taught that. And his tract says that he did. And his proposition says that it do not happen. And then he started to throw up on me that Acts the tenth chapter has somebody getting the Holy Ghost first. So you are the one that has got the problem. Acts the tenth chapter, while Peter yet spake these words the Holy Ghost fell on them. And then after that he commanded them, he commanded them to be baptized in water. He did not say anything about surely when one is re, baptized into Jesus Christ he receives the gift of the Holy Ghost, or the Holy Spirit. He did not say that in Acts 10. He did not say it.

Then in Acts the eighth chapter. And while we are on that, let me I will get. Let me tell you what kind of question he asked me on that. When Peter and John came down to a group of people. I will go ahead and

deal with his, he said were they saved? Now he is talking about me asking him a question about beating his wife, now he is wanting me to play God. I never heard of such a thing. He gets up here and rants and talks about how that I implied a complex question. I do not hardly have a tenth grade education, I do not even know what he is talking about, half of the time. I only know what the Scriptures teach. He gets up here and says: that he implied that he is wife beating, and I asked him a complex question. So therefore he cannot ask it. And then he asked me a question: Are there people saved? The Bible says in James that there is one lawgiver who is able to save and destroy. That is Jesus. [*A child in the audience, says "that is Jesus"*] Thank you. [*Laughter*] That came from your side, that time.

All right. Do your church of Christ elders pray for the sick and anoint with oil when they do it? Well he said that was another complex question, and treat it as one, so he answers the part he wants to answer.

And then do you? Let us see where was that other one? Oh I got him on the bread did not I? He could not deny that. What did he say about it? What did he say about Jesus being the bread from heaven? What did he say about the manna that ceased? What did he say about Jesus said I am the true bread of life that cometh down from heaven? What did he say about it? Big zero.

Then he went into Corinthians. No I just. I was so excited that he went there. Now I may not be dealing with everything just in the exact order that you went in, but he got into I Corinthians, and I want you to put my chart up here I Corinthians 1:7. And I want to start there at I Corinthians where he talks about I notice how conveniently he ignored the second verse of I Corinthians. Oh he had. Put that chart up there, right quick. He had I Corinthians 4 and he had 7 and 8 and he had a whole line of them. I can get whole armful of Scriptures, but let us deal with the proposition. Quickly, please if you would, it was just about one of his last charts. It had to do with I Corinthians 1:8 and I

Corinthians 1:7 being confirmed unto the end. Could you find it for me quickly? All right, well we will go ahead and go to the second verse. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, Now he said that was confirmed unto the end. That was confirmed AD 70, it was unto those, it was under those fellows, back there. It was to AD 7, you heard him, you heard him say it. He said it was unto those, at Corinth, unto the end, that is what he said. There it is [*referring to chart 25*] there it is AD 70. That is the end of the matter. And he conveniently ignored the second verse. I wonder why he did that? Now am I charging, am I saying something? I do not have to show you the tapes, there it is in plain black and white. All right. What does it say? [*referring to chart 25*] All right. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, (And this is the part that just tears it all to pieces.) with all that in every place call upon the name of Jesus Christ, our Lord both theirs and ours. And you go on down to the sixth verse: Even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; Put up I Corinthians 1:7, my chart, quickly please. So that ye come behind in no gift, waiting for the coming of the Lord Jesus Christ. How long is the duration? How long is it? Is it unto the end of those fellows lives? It said it was confirmed unto you, unto the end. Then seven says: that, so that ye come behind in no gift; waiting for the coming of the Lord Jesus Christ; And then read verse 8. What does it say? Who shall also confirm you unto the end. Is there two ends? Now you said the first end had reference to the end of AD 70. And then Jesus said, now listen, the duration is what we are talking about, turn to your Bibles please. The duration, the duration of, the gifts so that ye come behind in no gift, waiting. And he said it does not say waiting, it says revealing. All right, let us take it your way, I will go away, go with you. Who shall confirm you unto the end, that ye may be blameless and that ye may be added by the italicized, or by the writers. And we agreed on that. Blameless in the day of the Lord Jesus Christ. But he said that word “coming” is revelation. I looked it up in my W. E. Vines, a little book over there, and do you know what the

word “revelation” means? When something is revealed. And it said the revelation of Jesus. How is He going to be revealed? It says something that is being unwrapped. What is going to be unwrapped? When Jesus Christ returns from heaven. He said that is the end of the matter. That is AD 70. There it is, AD 70. [*referring to chart 25*] He has got two ends there. Which one is the first end and which is the second end? You come up here and said that it, that it was confirmed unto them, unto the end. That is what he said. That is what he said. All right. He said that was AD 70. And then it comes right back, a confirmation upon a confirmation. Now we have got the word of God, again, against the word of Mr. Fox. And I believe I will take the word of God, any time.

All righty, let us try to move on here, quickly. How much time do I have? I have some stuff that I want to get to. Seven minutes. All righty. Mr. Fox and implied that my proposition says, thus and so and then he gets up here and says that I have been implying that his doctrine says so and so. And so I guess we just been implying to each other, and I guess we just been feeling each other’s indifferences and each one of our lack of knowledges. So I guess neither one of us know nothing, according to him.

And I asked him to prove, or show me a Scripture, where the church was in parallel into New Testament times with Micah 7:15. And then he got up here and he talked about Amos 9:11, did not have anything to do with it. And he read all around it. And I wish he would somehow, you talk about rightly dividing the word of God. How many times have I brought out to this audience about the Old Testament and the New Testament? How many times have I brought out about the old will and the new will? He will not touch it. I cannot get him to go there, I begged him for the last two nights to go to that where, in Hebrews it talked about, Amen, how that the testator had to die, and a testament is not any good until the testator dies. And Jesus died on the cross. And he talked about in 69, the weeks that he had Jesus dying, in

the 69th week. And then he turns right around the very next verse and has him dying again in the seventy two week. Sounds like we got Fox versus Fox again.

But I want to stop here and to iterate, before I go on, we want to say that we appreciate the use of Mr. Fox's church building, and we appreciate the kindness that you have showed us, and the goodness. I feel like that we owe that to say to you. We appreciate, and you got the heat so hot in here I am about to die. I guess I am just jumping around to much. That is what I am accused of doing, and so. But we appreciate the use of your building. We appreciate a country where we can come together and discuss the word of God. We appreciate that, now I, I want to tell you from the bottom of my heart, Mr. Fox, I appreciate us getting together and I appreciate us coming to your church and discussing this. Now I said before, and I will say it again, Mr. Fox and I have no personal disagreement. But we are poles apart on the word of God.

Now, in my time that I have remaining I have covered most of his speech, or all of his speech, so many times I have tried to get him to deal with my negative arguments and I cannot get him to touch them. And he will not around them. And he conveniently dodged the issue on our agreement of signing that paper. He said, well it does not say that we cannot throw questions. How much time have I got? Five minutes. All right.

I want to get to this. Mr. Fox has talked and talked and he said everything is confirmed unto the end. So therefore, I am going to, he has been talking about how everything has been confirmed and he has jumped all around I Corinthians. So in I Corinthians 8, where it says knowledge has ceased, nobody has got any more knowledge, tonight. So would somebody please help him to the back door, because he do not know how to get there. It is confirmed unto the end, AD 70. It is all, there it is. And it says knowledge shall vanish away. What does

“vanish away” mean? Wiped out. It is gone. And that was referring to miraculous gifts. And he said it ceased in AD 70. So he does not know anything. Some of you are shaking your head, “yes” you know that I got a strong point on that.

All righty. He tells us in chapter 12, or he implies, he implies that chapter 12 tells about gifts. Because he said, oh I believe about gifts in, in AD 30, and it implies that chapter 12 tells us how to use the gifts, chapter 13 talks about how they ceased, chapter 14 tells us how to use the gifts that have ceased. Mr. Fox teaches that the church which he belongs to comes into the complete, the complete unity. Where it is always confirmed unto the end, so therefore I have asked him again, in Ephesians 4:11, you have pastors, evangelists its needed in the church for what? For the perfecting of the saints. I told you, therefore you do not need them. Because it is confirmed unto the end. We got the word of God. We got it all. It was confirmed in AD 70, so therefore where God said: I will put some in the church, prophets, apostles, and all that. You do not need them for the edifying of the church, because everything was already confirmed in AD 70. According to Mr. Fox. So, therefore we do not need evangelists. So I say, again, you elders ought to fire him.

Some more things that Mr. Fox implies. I will use the word “imply” he has been teaching it, but I will use the word “imply” since he gets upset about that. Teaches that the Spirit. Well no, he did not teach that. Well he did, but I will not bring that out. I will bring that out in my affirmative. Mr. Fox teaches that gifts, gifts have ceased, and are not for us today. God said: so that ye come behind in no gift, waiting unto the coming of the Lord Jesus Christ, or when He is revealed, And I have introduced it, and introduced it, and he had to have 24 hours, then when he come up here. He has got a confirmation upon a confirmation. Therefore, he has got; Fox versus Fox. So he has himself in a dilemma, there. Teaching ordinary measures, and not, nonmiraculous measures. Did not I introduce a chart? I cannot get him to deal with the chart.

God giveth not the Spirit by measure. And he said: miraculous gifts are ceased. Well, if they ceased, and you say you got the Holy Spirit baptism. It must be ordinary. It must be non-miraculous. I cannot. I asked him. I begged him to deal with the chart. And I can not get him to do it. I even sent a chart to be up here. And I cannot get him to deal with it. So he has himself in a dilemma. No wonder he will not deal with it.

All right, Mr. Fox teaches. Let me go on I cannot introduce that, because I cannot introduce new material, that he cannot have no reply. So I do not want to break the rule. Mr. Fox has taught that miraculous turned to law and Jesus told them of a new birth of water and Spirit. Did I not bring out, and I begged the man to go there, to Saint John 3:12, and I cannot get him to touch topside of it or bottom of it. Where Jesus said: If I have told you of earthly things, how in the world are you going to believe of heavenly things? I cannot get the man to deal with these things. And all of you sitting back there like he has done such a great job. Why do not you ask him to deal with these situations? I cannot believe I cannot get him to deal with it.

Mr. Fox has taught that all gifts ceased. So therefore, according to Mr. Fox, in Ephesians 2:8, I begged him to go back there. He would not touch topside nor bottom of it. His first reply was one it, he said faith does not have anything to do, because it was not miraculous. That is not the point, Mr. Fox. It said that the gift, the gift, you said miraculous gifts have ceased. So therefore, there is only one other kind it can be, it is non-miraculous. Which is it? Do you teach non-miraculous gifts? If you do I want you to come up here with a Scripture, in one of your negative speeches, and show it to me. And I begged the man. Put my chart up there, quickly, please. No I do not have a chart on it. Where I talked about, I begged the man. They have four different views: how the, the Bible teaches, I have asked him to come up here and tell us who got the Holy Ghost, the 12 apostles, the 120, the whole panorama view, Acts 2, Acts 10. Put up my chart

where I asked him the questions about being baptized with the Holy Ghost. I asked him seven questions, and he did not touch it. I asked him again. There they are I have introduced the chart. I do not know how many times. I have begged the man to come up here and deal with them. And then he says I do not deal with his stuff. I have run all over it.

He has taught that Joel 2:28-32, Matthew 24:3, and Matthew 24:9, and Matthew 24:34; and this generation shall not pass away until all be fulfilled. And he said that is the end of it, that was the fulfilling of it. I brought out Matthew 24:3, where it was talking about the end of the world, and the coming of the Lord Jesus Christ. I asked him a question: is it the end the world? Is Jesus come? And what did he say? Nothing. He cannot answer it.

You have seen, you have witnessed, the fall of the great church of Christ doctrine. I have truly enjoyed being for the last. Thank you for listening to my speech.

**FIRST AFFIRMATIVE SPEECH BY DAVID
JOHNSON
(Thursday night)**

Ladies and gentlemen, gentlemen moderators, and Mr. Fox. I hope this PA system is loud enough. Can everyone hear? Let me just generate for a few minutes. Can everyone hear all right? All right.

Ok, we introduced 10 questions to one another. And before I go into my speech, tonight, I would like to say that I am happy to be here in the affirmative of this proposition. And I, I am as the affirmative speaker, going to be laying forth arguments in the first 30 minutes. And then, of course, the next 30 minutes, and it is up to my opponent, then to come up here and to follow me, as I am the affirmative speaker. And answer what I have present to you tonight.

But I would like to get to my 10 questions, that he introduced to me. Does the baptism in the Holy Spirit equal being full or filled with the Holy Spirit? After Pentecost, yes.

Does the baptism in the Holy Spirit equal receiving the Holy Spirit? And I think it seemed like it referred to the first one. And so I took it that way and I answered it the same way: after Pentecost, yes.

Were the, were those of Acts 8:9-17 saved before Peter and John came down? And I mentioned that last night. I am not a lawgiver, I am not able to condemn men to hell. I do preach a positive gospel, of what it takes to belong to the, church, or body of Christ. But there is only one lawgiver, James says, who is able to save and destroy. That is Jesus Christ. So if you want to know if they are saved, then ask Jesus.

Does one enter the church by means of Holy Spirit baptism? And I am going to answer this with a Scripture. He used I Corinthians 12:13: By one Spirit are we baptized into one body. That is a part of it, but to be completely baptized into Christ one must be baptized into his death, Romans 6:3, buried with him into baptism is like buried into his death, whereby we rise in a newness of life. And I Corinthians 12:13 says that we are baptized in the body, by one Spirit. We are not received, by one Spirit, but we are baptized by one Spirit. So as I brought out, last night, two essential parts; water and Spirit. So that is a part of it.

All right, next question. Does the unity of the Spirit, Ephesians 4:3, mean the same thing as the unity the faith. And I, again, will answer this with a Scripture itself. In Ephesians 4:12 it is said to say that when the faith became a unit, it is in the completed Bible, miracles ceased. It actually says: Apostles, gift will continue, we are attained unto the unity of the faith. Every time the Greek word for “unity” ‘ηενοτεις is used in the New Testament, and elsewhere, in k-o-i-n-h, I cannot pronounce it right, but that is how you spell it, in Greek. It refers to the unity of persons, and not things. All of the ten examples, cited in Thayer’s lexicon, and we have it if you want to look up the word “unity.” I have it in my one lexicon, I forgot to bring it up here, and I will bring it back, if we need it. So the church has not reached the agreement in the faith, as such. According to Ephesians 4:12, therefore miracles will continue until agreement in the faith is reached. Therefore, gifts have not ceased.

All righty, number six. Did anyone speak in tongues before Acts the second chapter. Now this I did not quite understand, completely, it was kind of like a complex question. He said that I asked him, was an instant healing a miracle. So I say the same thing to his question. If you mean an initial evidence of the baptism of the Holy Ghost, where somebody was baptized into the body of Jesus Christ, no. So I am going to say along with that, not necessarily so.

Did anyone receive the baptism in the Holy Spirit before Acts the second chapter? And I am going to, again, give you Scripture. Jesus said, not Dave Johnson, not the United Pentecostal Church, but Jesus said; he that believeth on me, as the scripture hath said, out of his belly, innermost being, shall flow rivers of living waters. This he spake of the Spirit, which they that believed on him should receive, for the Holy Ghost was not yet, and the word “given” there is in italicized, and he said they do not count, so was not yet. Because that Jesus Christ was not yet glorified. So there is your answer, found in John 7:38-39.

Now, number 8. Does Romans 5:5 refer to the baptism in the Holy Ghost? It includes it.

All right, number 9. Do all those who are baptized in the Holy Spirit speak in tongues? Well, when they get the Holy Ghost, when they are baptized into Christ, as going into his body, yes they speak in tongues. It is the initial evidence that they have received the Holy Ghost. And Isaiah he said; To this people will I speak with a, a tongue, in another language. Isaiah 28:10, I believe and I do not think I quoted it just quite right, but that is the Scripture.

All righty, let me hurry along here. Was the coming of the Comforter the same as the in, as the baptism in the Holy Spirit? Again, I give you the words of the Lord Jesus Christ, found in John 14:26. Please, would you turn with me when I give you these Scriptures. John 14:26: But the Comforter, and again he told me that the italicized words did not count so the words “which is” are not there in the original translation, so it reads this way; But the Comforter, the Holy Ghost, will, 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. So I hope that this answers to the questions, Mr. Fox, to your satisfaction, and to this good audience’s satisfaction.

All right, now let us get into my proposition. I hope that, that takes care of that little matter there. Now my proposition states, tonight, that the Holy Ghost baptism with tongues and miraculous gifts will cease when Jesus Christ returns. Now let me define my proposition, here tonight. By the Scriptures, we mean the 66 books of the Bible, of course. We believe that “teach” means instruct or show forth. And by Holy Ghost we do not mean a hypothetical third person, thrown of a trinity, dropping upon somebody’s head, knocking them cuckoo, and causing them to talk in a funny language. We mean by “the Holy Ghost” the hope of glory, Christ in you, Colossians 1:27. If you would look that up, I wish you would follow along with these Scriptures, tonight. Now Mr. Fox, I am not going to introduce a lot of charts in my first speech, but please deal with my Scriptures that I bring up. And with tongues, by tongues we mean the initial evidence as the Holy Ghost comes into the heart of a believer. Now let me get something straight here tonight, in I Corinthians the 14th chapter, where it talks about the gift of tongues, that is something that is given by the Spirit unto men as He wills, severally as He wills. That is not the initial evidence of the baptism of the Holy Ghost. If you will look at Acts the 2nd chapter where the Holy Ghost fell on those people, that day. It said they were filled with the Holy Ghost, and they began to speak in tongues as the Spirit gave them utterance. In Acts the 10th chapter they spake with tongues. In Acts the 8th chapter they got the Holy Ghost and spake with tongues. So, when we talk about that, we are talking about when they receive, are baptized in the Holy Ghost. All right, and miraculous gifts. Now, I tell you what I believe about miraculous gifts. I believe that any time God does something, it is a heavenly thing. If He gives me daily bread, it is heavenly. If He answers my prayers, and gives me forgiveness of my sins, that is not earthly, that is heavenly. I tell you what, when I ask Jesus Christ to forgive me of my sins, that is coming straight from heaven. He cannot forgive them down here on earth. He died on the cross to forgive us our sins. But we have a propitiation with Jesus Christ. The Bible says in John, My little

children write I unto thee, if any man sin, he has a what? And Advocate with the Father, the Lord Jesus Christ, the righteous. So therefore, when we pray for the forgiveness of sins, it comes from heaven. The Bible said in Timothy, some men's sins go before, drag up behind them, and some men's sins go before them to the throne. So it is coming from heaven. So therefore, that could be miraculous. I believe anything God does is miraculous.

Now it was mentioned, last night, do you believe every time that you pray it is miraculous, or He has to work a miraculous. Not necessarily, but anything that comes out of the hands of our God is coming from a miraculous source. Because God is all in all, He is everything. He is all sufficient. All sufficient. The Bible says, Jesus said it this way: All power is given unto me, both in heaven and in earth. So when you ask for that power, that is coming from a heavenly, miraculous source.

All right, when, will cease. By cease we mean that we will not need them any more, more when Jesus Christ return. When He returns He is, what is He coming back for? I Thessalonians 4:16: For the Lord himself shall return from heaven with a shout and the voice of an archangel. He is coming back to take the church home. So when we go home we will not need to speak in tongues. Zephaniah 3:9, write it down, we will all speak the superlative language of heaven. We will not need to talk in tongues. We will not need the gifts of healing. We will not need all of these things, down here, that we have today, because we will be in our glorified bodies. We will be up there walking around with Jesus. For in the moment, in the twinkling of an eye, you bodies shall be changed, the mortality shall put on immortality. So we will not need those gifts, so they will cease, when Jesus Christ returns from heaven.

All right, now. Let me introduce a, a Scripture here just for a minute. No it is not on my chart, I am going to just introduce one. We talked around it last night, I Corinthians 13:10. I want you to deal with it, Mr.

Fox. And I am going to turn, now I am going to go just a little different way, tonight. I am going to kind of move around a little bit. But I am going to go ahead and introduce that Scripture, since we talked it so much. I want to start at the 8th verse: Charity 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. All right, if you will look on Joseph Thayer's, and he says he uses a Greek lexicon to define what the Bible says. So I go to Joseph Thayer, on page 618, where it says that το τελειον, neuter singular has reference to Jesus Christ the perfect state of things ushered in from heaven when Christ returns from heaven. Now deal with that, you said that we could use the Greek lexicons to define what the Bible says. So I give you a page, and a man that is famous for Greek, for a Greek lexicon, Joseph Thayer, 618.

All right, let me go on now. He started out last night. And I just, I thought it was a good place to start, so I want to start there. Where God in the beginning created the heavens and the earth. Genesis 1:1 talks about the divine nature of God beginning to create the heavens and the earth. I believe that with all my heart. I believe that it was of a heavenly thing. And then I also believe that when God reached down from the dust thou art from the dust thou shalt return. But he left out a most important part. Where the Lord breathed into the man, and he became a living soul. And he said it propagated, it continued, in the law. Then let me tell you something that we need to realize. The Old Testament and the New Testament is divided up there is 66 books in this Bible, 39 in the Old, and 27 in the New. And they are divided between an Old Covenant and a New Covenant. And I am here to tell you, tonight, that, that New Covenant was beginning to be ushered in. Let me tell you in Matthew 1:20, turn there if you would, please. How that there was a little virgin, that did not even have a wife, a husband,

she did not have a conception of an earthly thing. He said that it began to propagate through the law. It began to propagate through natural sources. But here is a little virgin, lady, that the Holy Ghost came upon her and that which is in you was conceived of the Holy Ghost. It was not a natural thing. It was of a heavenly thing. Joseph wanted to put her away. Why? Privately, because she, she was not married to him. Wanted to put him away, put her away. So that was not the end of the law, or end of the matter of it being changed from heavenly into law.

But let us look at this. I want to divide up something, here tonight. Quickly, put up my general view of the New Testament. All righty. As you see there we have it divided in Matthew, Mark, Luke, and John. Four gospels, what do they teach? They teach about the life of Jesus Christ. They teach about how that I will build my church. Deal with this. Matthew 16:18, I will build my church upon this rock and the gates of hell shall not prevail. It was future tense, it was in the future. So He was going to build His church. It does not tell us how to get in the church. It just tells us that it is a future thing that was going to take place. It was going to be in the future. And then we see the book of Acts, it talks about the examples of the church being started. He asked me, the other night, when did the church start? And when the day of Pentecost was fully come. There you have the beginning of the church. There you have the beginning of the New Testament covenant. And I believe Mr. Fox, you will agree with me that the church was started there in AD 33. I know he will, he is nodding his head yes. I know you believe that. Yes sir, and it was started there at Pentecost. And then we have the books we call the epistles, that was wrote by the apostle Paul to a born again, born again experience. To those that were born of the water and of the Spirit. Those were not wrote to a world, those were not wrote to people that were lost and undone, without God. But they were wrote to a church that was full of His Spirit. They had been buried with Him in water, is like buried into His death, those to rise up in a newness of life. It was to instruct them and, therefore you have a general view of the New Testament. All right. Jesus said I will build

my church upon this rock, and the gates of hell shall not prevail. And he handed keys, keys to the Peter, to Apostle Peter, handed the keys to the kingdom of God. Keep that in mind. He handed the keys to Peter, please keep that in mind.

All righty, during this time while Jesus Christ was establishing this for 33 and 1/2 years he roamed on this earth. Not just a mere man, just to find Him something nice to do. No sir, but He came to. His Bible says in John the 1st chapter, that he came to his own and his own received him not. Listen to that, Mr. Fox, he came to his own and his own received him not. But as many as received, received, received him, gave he power to become. What? The sons of God. Received. Received. Received him. Gave him the power, power, to become the sons of God. What are you talking about, preacher? Let me tell you, tonight. There was a man, Nicodemus, that came to the Lord. Get my chart ready, please. Oh, there was a man that came to Jesus, by night, Nicodemus. And he asked him what have I got to do to be born. I have got to be born again. I have got to make it to heaven. And Jesus looked at him and said: I tell you what I want you to do, I want you to shake the hands with the nice preacher, sign a card, and go to church. No, he did not. No sir. He looked at that man and said, Verily, verily, I say unto you except a man be born again. And you will know where I am going as soon as I get there. Except a man be born again. How in the world can a man be born again, when he is old? How can he enter into his mother's womb, a second time? Not talking about a natural birth here. No sir. We are not talking about a propagated law that went through. No sir. We are talking about a heavenly thing, that came down straight from the very throne of God. He said verily, verily I say unto you; you must be born of the water, water, water, water, water, and of the Spirit, Spirit, Spirit, Spirit, John 3:5. Deal with it, please. The water and the Spirit, and you cannot enter, you cannot enter, into the kingdom of God. And some people say, what is the kingdom of God, where is the kingdom of God? Is it lo, here? It cometh not by

observation, saying, lo here, or lo there. But the kingdom of God is within you.

All right, so we go on down in John 3:8. Please write these Scriptures down, my opponent, please, amen, deal with them when you come back up here. Please follow me, tonight, as I go. John 3:8: The wind bloweth, the wind, wind, wind, it bloweth where it listeth, and thou cannot tell the sound, sound, sound thereof, so is everyone, so is everyone, so is everyone, so is everyone that is born of the Spirit. The wind, wind, wind bloweth where it listeth, and thou cannot tell the sound, sound, sound thereof, so is everyone, everyone, everyone, everyone, everyone, that is born, born, born of the Spirit. All right, propagated law, heavenly was gone. Boy I tell you what that is not what I see in this New Testament covenant.

Let us jump over in the book of Acts, right quick. Acts the second chapter, bring up my chart, amen that talks about, all right John 3:5. Here we see; except a man be born of the water. What is that water? It is being baptized into Jesus Christ, Galatians 3:27. Amen. Talking about buried with him. So many of us have been baptized into Christ, amen, have put on Christ, have put on Christ, have put on Christ, Galatians 3:27. Deal with it please. Amen. Born of the water and of the Spirit. After they went down in the water, what happened to them? They received something from heaven, I say they received something from heaven, and the Spirit came down on them, and they were filled with the Holy Ghost. And what happened to them? They began to speak in tongues, as the Spirit of God gave them the utterance. On the very beginning of Acts the 2nd chapter. Write these down, please, Mr. Fox. Acts the 2nd chapter, starting at the 1st verse; And when the day of Pentecost was fully come, there came a sound, sound, sound, sound, from heaven like as a rushing mighty wind, wind, wind and it filled, and it filled, and it filled all the house where they were sitting. And it appeared upon each and every one of them cloven tongues, like as of fire. Amen. The wind bloweth where it listeth, and thou cannot tell the

sound thereof, so is everyone that is born of the Spirit, so is everyone that is born of the Spirit.

I found out, and I want to iterate a minute. I finally found out. Ten minutes? All right I have got 10 minutes. I found out that I believe, not I do not want to charge you with anything that you do not teach, tonight, Mr. Fox, but I believe I understood some church of Christ ministers to tell me. And if you would kindly nod your head, if I am in the correction, so we will not be up here charging one another. We agreed not to do that kind of business, anymore. I am up here to preach the word of God, or to teach the word of God. The Bible said; Let us come together and reason, the word of God. And I want to do that, amen, tonight. And I was told that the church of Christ believes that receiving the Holy Spirit is different from being baptized in the Spirit. Would you please nod your head, if that is what you believe? Mr. Fox, I appreciate that. All right, I just wanted to know. All right. I want to read a Scripture to you, found in the 14th chapter, and I admire Mr. Fox. I have really enjoyed this debate, and I appreciate his attitude toward me and his kindness. And I hope that he has appreciated mine. I know that the man preaches a positive gospel, what he believes to be the truth. And I hope that you feel the same way about me. I know that this man is not jelly bean bags, or jelly fish bags, no sir or he would not be up here in public polemic platform, discussing the word of God. And that is what we are here to do, tonight. But friend of mine, I want to talk to you about the Spirit that we have been talking about. If you will turn with me in the 14th chapter of John, even, well we will exclude that "even" because it is in italicized. the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him, but you know him, but you know him. Who was he talking to? Disciples. You know him, yes you do. but you know him, for he dwelleth with you, he dwelleth with you and he shall, and he shall be in you. He shall be in you. I will not leave you comfortless: and that in the Greek is orphans. I will not leave you alone. I will not leave you like orphans. But I will come unto you. Who is speaking here? Mr.

Fox, please come up here and tell me, just answer the question. Who is speaking, here that said I abide with you now, but in that day I shall be in you? Tell me please. Come up here. I will tell you, right now, who it is. It is Jesus Christ talking. No demonstrations, please.

All right. Yet a little while. I am going to read some more, we are going to go through this whole deal right here. Yet a little while. 19th verse of 14th chapter. Yet a little while, and the world seeth me no more; but ye see me because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I, and I, and I in you. All right. And he that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father also, and I will love him, and will manifest myself unto him. All right.

Now let us look at the 16th chapter of Saint John, please. Write this down, Saint John the 16th chapter. These disciples, they did not quite understand what he was talking about, completely. They did not understand how that Jesus was with them, and then one day he was going to be in them. And they did not understand how that Jesus said, I will not leave you comfortless, but I will come unto you, again. They could not understand that, they could not comprehend. Because, please deal with this, Mr. Fox, listen carefully, there was a time when Jesus Christ breathed upon His disciples and said: "Receive ye the Holy Ghost." Now did they get it there? According to this man's doctrine, they said when they received the Holy Ghost, they got it.

All right, go to Matthew 3:11. Please deal with this, Mr. Fox. Please, church of Christ brethren. Write these Scriptures down. I indeed baptize you unto the water of repentance but there is one that cometh after me whose shoes I am not worthy to bear, that is mightier than I, and John stood there in the words, behold the Lamb of God, he shall baptize you, he shall baptize you, with the Holy Ghost, with the Holy

Ghost, they not only received it when Jesus breathed on them, they were promised to be baptized with it.

And let us go to Acts the second chapter, one more time. After the day of Pentecost was fully come, they were filled, they were filled, they were filled, they were filled, they received it, they were baptized in it, and they were filled with it. Mr. Fox, it sounds like the church of Christ doctrine has a little dilemma. Would you please come up here and untangle it for us, please?

But they were, the disciples were a little bewildered at all this, and they looked at Jesus, and Jesus understood that they were a little upset, or a little discerned. These things have I spoken unto you that you should not be offended. Reading the 16th. They shall be put out of the synagogues, yea the time cometh that so whosoever killeth you will think that he doeth God service. And he goes on and explains to them, and He said: but because I said these things unto you, and sorrow has filled your heart. They were sorrowful that Jesus had to go the cross and die, they were sorrowful that He had to hang there on Calvary, and spill His precious blood. They were sorrowful, they felt burdened, in their heart, because Jesus was going to Jerusalem and to die for their sins. To die and to come back and establish, they were sorrowful. And Jesus looked at them, and Mr. Fox please deal with this one, too. Saint John the 16th chapter, and the 7th verse. Jesus looked at them, nevertheless, nevertheless, let me know when I got two minutes. Nevertheless, I tell you the truth; I tell you the truth; it is expedient for you that I go away: for if I go not away, for if I go not away, for if I go not away, the Comforter will not come unto you; but if I depart, if I depart, if I die, if I go away, I will send him unto you. But I got to go away, when the Comforter cannot come, I got to go away or the Comforter cannot come. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world

is judged. I have yet many things to say unto you, but ye cannot bear them. Howbeit, listen to it the 13th verse, please deal with it. Howbeit when the Spirit of truth is come, Jesus said I am the way, the truth, and the life. Saint John 14:6, deal with it. And He went on to say howbeit when the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself but whatsoever he shall hear, that shall he speak, that shall he speak. When Jesus comes back in the presence of the Holy Ghost, in the divine reality of the blessed hope of glory, in Christ in you, Colossians 1:27. He shall speak, it is not a dumb spirit, it is not a silent spirit, he shall speak, he shall speak, please deal with it, he shall speak, and he will show you things to come. He shall glorify me, for he shall receive of mine and shall show it unto you. All things that the Father hath are mine: therefore I say unto thee, that he shall take of mine, and shall shew it unto you. And yet a little, and ye shall not see me again, and again, a little while, and ye shall see me. You are not going to see me for a while, and then you are going to see me again. Why? Because I go to my Father, I have got something to do. Not my will, but thine be done. He had to go to Calvary, He had to die, he had to seal this church with His blood. He had to seal it with His Spirit. There on the cross when he hollered out: "it is finished" out of His side came water and blood, amen.

And in John 5:8 it talked about there was water and there was Spirit, and there was blood. Please deal with it. John 5:8, there was water, Spirit, and blood, and these three are three in one. Talking about that which come out. Thank you. Two minutes, all right. Talking about that when Jesus hung on the cross. He had to seal it with His blood. Not only that, He had to seal it with His Spirit. Ephesians 4:13, ye are sealed, ye are sealed, ye are sealed, unto the day of redemption. By what? By what? By the Holy Ghost. All right. And yet a little while, and ye shall not see me. And again in a little while and ye shall see me because I go to the Father. And said some of His disciples among themselves, what is that, that he saith? A little while, and ye shall not see me, and again a little while and ye shall see me, and because I go

to the Father they said therefore what is that, that he saith a little while and we cannot tell what he saith. Now Jesus knew that they were de, delirious, to ask him, or desirous to ask him and said unto him. Do you inquire among yourselves of that I said, yet a little while and ye shall not see me, and again a little while and ye shall see me? How much time do I have, please? I have got one minute. All righty. But I want to come back now to the 22th verse. We will get into this and I will carry it right on through, amen.

The 22nd verse of the 16th chapter. And ye know now therefore I have sorrow, ye know now therefore, I have sorrow, but I will see you again, I will see you again, and your hearts shall rejoice, and your joy no more taketh from you. Let me tell you something, in the Old Testament, He wrote it on the stones, but in the New Testament, Hebrews, it talks about that He was going to write it inward in your heart. In your heart. Remember Colossians 1:27. The hope of glory, Christ in you. Now with the last few seconds that I have remaining here, I would like to say that we appreciate all of you being out, tonight. And as Mr. Fox comes for his first negative, please follow along with him to see that he follows me. Now if I have gone a little too fast for you, just let me know, and I will try to slow down. But we get excited about what we believe, because I said last night, but ye have received an unction from the Holy One. And we believe in an unction. All right, and so as he comes tonight please follow along with him, and remember these Scriptures. Thank you for listening to my speech.

FIRST NEGATIVE SPEECH BY MARION R.
FOX
(Thursday night)

I am delighted to be here this night participating in this discussion, concerning this most important subject. I think that my opponent agrees with me that the study of miracles and the Holy Spirit baptism, or Holy Ghost baptism, I think he would agree with me that it is a very important topic.

Now then as we set forth, and you notice the proposition [*pointing to chart 43*] the Scriptures teach, and I agree that we should appeal to the Scriptures. We agreed, on Monday night, that the Scriptures are the 66 books of the Bible. And I set forth, last night, with several different charts the manner of teaching, in the Bible. The Scriptures teach that the Holy Ghost baptism with tongues and miraculous gifts will cease when Jesus Christ returns. I gladly deny this and I believe that after I have developed this material, tonight and tomorrow night, that you will, at least, have an appreciation for my position. And I hope that you will consider these things, and be noble as those in Acts 17:11.

Give me the chart on Matthew 24:13-14 [*this chart was just a chart with these verses on it, from the ASV*] I want to bring up a matter that was brought up, last night, or not last night but Tuesday night. Matthew 24:13-14 I made the point: But he that endureth, (endureth) to the end, the same shall be saved. And this gospel of the kingdom shall be preached in the whole world for a testimony unto the nations; and then shall the end come. (My opponent appealed to the 16th chapter, I believe it was, of the book of Acts, and said that the Spirit prohibited Paul from going into Asia to preach. Have you not read in the book of Revelation, the 2nd and 3rd chapter, how that there were, at least, 7 churches in Asia. Somebody preached there. The church had

been sown in Asia. Asia is a province, it was a province, not the what we call Asia today, that is no the continent called Asia. I was looking for the word “continent.” Not the continent of Asia, but it is the province of Asia. Not then, give me Colossians 1:23. And if you will notice, Colossians 1:23 says that the gospel was preached in the whole creation. Book, chapter, and verse. Colossians 1:23, notice what he says here [*pointing to Scripture chart*], that the gospel was preached in the whole creation.) if so be that ye continue in, in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached (Now hear it, now watch it.) in all creation under heaven; whereof I Paul was made a minister. (Paul said it was preached in all creation. I cannot disagree with the great apostle Paul, when he, by inspiration, said it was so. I will have to believe that and agree with it, as the apostle Paul said.)

Now then I want to go through the questions as he answered them. Very hurriedly. I asked number one. Give me chart number 41, please. The questions are this: Does the baptism in the Holy Spirit equal being full of, or filled with the Holy Spirit. Now watch the danger, there is a great danger of being guilty of equivocation here. That is, redefining the term as you go through the book. Now, when I am going along and I say; well I mean that this is the Bible, then I talk to you awhile and say I do not mean it is the Bible, anymore, it is a car. I have equivocated, I have changed the definition or meaning of a word or expression in the middle of the stream. I have changed horses in the middle of the stream. Now that is exactly what my opponent is guilty of here. He has changed his meaning of the words “full of the Holy Spirit” and “filled with the Holy Spirit.” He says; before Acts 2, before Acts 2 it does not mean the baptism in the Holy Spirit, but after Acts 2 it does. [*pointing to chart number 41*] Now I set forth that the Bible is consistent in language. And once a term, in the word of God, is defined, then it holds that meaning throughout. Unless you can give me a good reason for it to change meaning. I set that forth for your consideration.

Now, furthermore, the second question was: Does Holy Spirit baptism equal receiving the Holy Spirit? Now notice if you will, he said “after Pentecost, yes.” And he is equivocating, again, changing the definition. He would say before Pentecost, no, I am certain.

Number three. Were those of Acts 8:9-17 saved before Peter and John came down? Really he did not give me an answer. All he said was: That I cannot judge, I cannot play God. Now I want you to note here, Mr. Johnson. Last night you did, give me the chart, there Ron. You did set forth that if I continued preaching my doctrine, that I would be lost. Now how could you set in condemnation and say that I am lost and then, with the Scriptures giving us some of the details of what went on there. Ok. [*Ron Cosby hands Mr. Fox a copy of a quote from Tuesday night's speech.*] In Tuesday, On Tuesday night in your first speech, you said: I do not know I ain't going to be here. I can tell you one thing you are not going to be there, preaching with, with your preaching, to the place we call heaven. And then he continues on some more. Now the fact is, how in the world can you expect to say that I am lost then turn around and not make any kind of judgment, or any kind of decision, with respect to these people? I set forth that there is a problem there. And that passage is a troublesome passage, for these people. And you need to think about that, because I am going to pour some salt in that wound. I have opened it now, and I have lanced the wound. And I am going to pour some salt in it. I want you to think about these things. The third question, then, really was not answered.

Number four. Does one enter the church by means of the Holy Spirit baptism? He says; only a part of it. He says an essential part. Really that is not much of an answer. He could, he should have said “no” or you see the problem is that he is calling it a complex question.

Number five. Does the unity of the Spirit, in Ephesians 4:3, mean the same thing as the unity of the faith? And he says that the word is used

elsewhere. I want you to check. You want to use Thayer, if you will check that this word translated “unity” is only found in these two verses in all the Holy Writ. Even the Septuagint version does not have it. It is not found. Now there is another word translated “unity” elsewhere. Another problem, you said that it was found, I think, 17 times. Now, I said, I think 17 times, you might have said some other number. But several times, at least.

Chart number 42. Did anyone speak in tongues before Acts 2? You said, not necessarily, and then you said Holy Ghost baptism tongues. Now I am going to show, in tonight and tomorrow night, why they have to have three kinds of tongues. You are going to be, you are going in your mind you are going to see why they have to have three kinds of tongues.

Number seven. That really is no answer. Number seven. Did anyone receive the baptism in the Holy Spirit before Acts 2? And he did not answer “yes” or “no”, he just gave John 7:37-39. I am assuming that the man is saying “yes.” Now if that is not true, speak up from your, from your seat there. [*David Johnson responds*: I just quoted Jesus Christ’s words, John 7:37-39.] All right. Number eight. But that is really no answer, I wanted you to say “yes” or “no.”

Number eight. Does Romans 5:5 refer to the baptism in the Holy Spirit? And he said it includes it. So it would include more, I guess.

Number nine. Do all those who are baptized in the Holy Spirit speak in tongues. And he said “yes.”

Number ten. Was the coming of the Comforter the same event and the baptism in the Holy Spirit? And he went off to John 14:26, and I never got a “yes” or “no” answer. I assume that he means “yes.”

Now if you will note with me. I said before. Chart number 78, please. He said that Jesus's birth was a miracle, 78. Now I went through this the other night. I believe with all my heart the birth of Jesus was a miracle. Notice here on chart number 78 there were 3 or 4 purposes of miracles, 4 purposes: creation (Genesis 1:1), incarnation (Isaiah 7:14) which is quoted in the passage he noted (Matthew 1:20). And I said that, that is a miracle, I agree that is a miracle. If you will note these things, that really is not an answer.

Now then. He brought up I Corinthians 13:10. I believe that. Give me chart number 68, please. I believe that Mr. Johnson needs, very seriously, to learn how to use the original language. He admitted, in the first two nights, that he did not know much Greek. And I do not want to chide you, Mr. Johnson, I assume that this is an honest mistake. But the truth of the matter is, that what you quoted is what is on this chart. Their people have used this in debate, after debate, after debate with my brethren and there is a good answer, a simple answer that clarifies the whole thing. Now watch what Thayer says: The perfect state of all things to be ushered in by the return of Christ from heaven, and he used I Corinthians 13:10. Now I want you to note at the bottom of the page, what I have got written there. Thayer is not defining this word, Thayer is giving his commentary on it. Give me chart number 12, please. You are failing to rightly divide the word of truth and to use authorities. Thayer is a good authority, when you know how to use him. Now notice, here. I said in rightly dividing the word of truth, you have to first be honest. If you are not honest, you will not get there. Secondly, you have to define the problem. Thirdly, you have to eliminate the interpretations which contradict the grammar and word definitions. And then you have to use sound principles of hermeneutics, which means "sound Bible interpretation principles." Now then, if you will note here. You are going to have to use these things [*pointing to chart 12*]. You are going to have to use your authorities, properly.

Now then give me chart number 69, please. II Timothy 2:15 is the passage that tells us that. Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, (The King James version says: rightly dividing,) the American Standard says: handling aright, the word of truth. (Now notice, if you will, his interpretation contradicts the grammar. Now on chart number 12 I showed that you will have to be sure you harmonize your interpretation with the grammar. The very first night, I pointed out that it is a very dangerous thing to try to manipulate the grammar to fit your interpretation. It is far better to change your interpretation to fit the grammar. Far better. Very, very dangerous. The word “perfect” is in the neuter gender. He asked me that the first night, and that is certainly the case. But if you will note on chart number 69, the adjective, and the word “perfect” is an adjective. The adjective agrees with the noun it qualifies, in gender, number, and case. Now this is from an advanced grammar book. I can give it from a half dozen grammar books. But it is the same in every one of the Greek grammar books. Now I want you to note this. The word “Jesus” is in the masculine gender. The word translated “perfect” is in the neuter gender. The word “Christ” is in the masculine gender. The word “perfect” is in the neuter gender. The word “heaven” is in the masculine gender. The word “perfect” is in the neuter gender. Watch it now, the adjective, that which is perfect, agrees with the noun it qualifies in gender, number, and case.)

Chart number 70, please. What is the problem here? The problem is this. There is a failure to understand what Thayer is saying and what Thayer is doing. I use Thayer, but I understand that Thayer does not always define words. Now I want you to look in Thayer’s lexicon, if anybody here has it, you look in Thayer’s lexicon. I have one over there too. But I want you to look at Thayer’s lexicon, and when he defines words the print is different than when he starts acting as a commentator. Now I am going to define a commentator and a lexicographer, in just a moment. But notice, Thayer defines the perfect

to mean: brought to its end, finished, wanting nothing necessary to completeness, perfect. Now that is what he says it means. That is his definition.

Give me chart number 71, please. Thayer, in his book, if he would take out all of the commentary out of it, it would be about one fourth as large as it is now. Maybe one fifth. Thayer defines a word, and then he sets, goes down through there and has half a page of Thayer's theology. What Thayer thinks about it. Now, a lexicographer is the author or compiler of a lexicon or dictionary. [*reading from chart 71*] A lexicon is a dictionary, a book containing an alphabetical arrangement of words in a language with the definition or explanation of the meaning of each. A commentator is one who makes notes or comments. Thayer, in his Greek-English Lexicon, does both. He does both. And in the bolder print he defines, but down there on that same page, Give me chart number 68 back. On chart number 68 we saw he is commenting, he is acting as a commentator. And that is all in the world he is doing. Anyhow, it says the perfect state of all things to be ushered in by the return of Christ from heaven. He is a commentator there, not a lexicographer. Now the problem is, that many people mistake the meaning of that word "perfect." Now then if you want to press the issue on I Corinthians 13, I want this audience to know that as a negative speaker I do not explain the passage. But I have five pages of notes here that I have had made out for some time. In which I will delve into it in greater detail, if he wants to bring it up in the next speech. But I have answered the only argument that he has made on the subject. You make some more arguments, and I will answer them. I have five pages of notes, I preach about ten minutes per page. So I have got fifty minutes worth of material, here. I will have to put it in high gear.

Now then, he went to John 3:5, John 3:5 and he appealed to the new birth. Give me the chart on John 3:5, I think it is number 88, there. The idea is, and here is what he is answering, and what they have been

answering all along. When I said, in Ephesians 4:4-5, when I said in that passage that: There is one body, and one Spirit, even as also ye are called in one hope of your calling, one Lord, one faith, one baptism. (The answer to that, and the stock answer that is given by, usually by their debaters is this: that there is one birth, two elements, therefore there is one baptism with two elements. I hope he made that clear to you, because that is what he is teaching. Now notice on this chart here. Look at verse 5, Jesus answered:) Verily, verily, I say unto thee, except one be born of water and the Spirit, he cannot enter into the kingdom of God. (We believe and teach, and I believe my brethren would agree with me, that there is one birth with two elements. I certainly agree with that. But the question is: are there two or is there two baptisms, are there two baptisms with one element? Is there one baptism with two elements, I should say?)

Now then, give me chart number 95. I want I Corinthians 12:13. I set forth, the other night, that he has a difficulty, and that is why I asked one of the questions I asked about entering the church by means of Holy Spirit baptism. Because now watch here; he says: And beginning in verse 13, down here: For in one Spirit were we all baptized into one body. (Now I want you to watch that, that is very important. Now he really did not answer me as to whether that is Holy Spirit baptism. But I think, these people teach that, I think that is what he teaches. That, that is Holy Spirit baptism. But this passage says: that by one Spirit, or in one Spirit, the American Standard says, the King James says “by one Spirit.” Were ye all baptized into one body. In the context the body is the church. Colossians 1 also tells us that, and Ephesians 1:21-23 tell us that the body is the church. Ephesians 1 tells us the body is the church and Colossians 1 tells us the church is the body. It turns the formula around. You cannot mistake it. Now then the fact of the matter is, he said if this is Spirit baptism, then that is how you get into the church, if that is a proof text passage. That is what that passage has to be saying.)

Give me chart number 85. I want to show you the problems and the difficulties of this doctrine. Now watch, if you will, over here [*pointing to chart 85*]. We have Holy Spirit baptism, and we have water baptism. Now my opponent will agree, he will agree that it is possible for someone to have water baptism without Holy Spirit baptism. That is why he could not answer Acts the 8th chapter. Because he will say that they had water baptism, but no Spirit baptism. Because the Scriptures, in Acts 8 say: for they had not yet received the Holy Spirit, only they had been baptized in the name of the Lord Jesus. So we see, beyond any shadow of a doubt, that there are some people that he would say could have water baptism without Spirit baptism. And furthermore, this man will say that it is possible to have Spirit baptism, without water baptism. And he would go to Cornelius, in Acts 10:45-48. That is exactly where he would go. Now notice here [*referring to chart 85*] we have got this one circle over here, we have got another circle over here. These are called Venn diagrams, for you children that have had the modern math, that is all in the world that it is. I am drawing it here. Now, in order to be truly born again you have to be in this area that is football shaped, here. [*pointing to the middle of chart 85*] According to his doctrine. You have got to have both Spirit and water baptism, but watch what I showed about I Corinthians 12:13. For in one Spirit were ye baptized into, (What?) One body. (You are all baptized into one body in one Spirit, he says that is Spirit baptism. Therefore, the body, being the church, those with Spirit baptism that do not have water baptism, over here are in the church. But according to Mark 16:16:) he that believeth and in baptized shall what? Be saved. Now watch, you have got to have water baptism to be saved. Now I thought that you people taught that. But my opponent chided me, the other night, in respect to that. And said: what if a man hears, believes, and then he dies before he gets him, before you get him into the water? I thought you people taught Mark 16:16, that it was essential, the water baptism. I thought you did. Now correct me, if I am wrong. If you do, why bring it up? Why bring up that example of a man dying, before you get him into the water? Saying I have a

problem with it, if you teach the, what the Lord taught in Mark 16:16, then it is the same thing with you. I would say that is a smoke screen, or it could be. I do not accuse you of get, putting up a smoke screen, but that could be one. Now watch, according to Acts 2:38, you have to have water baptism for remission. You have water baptism, Acts 2:47, Galatians 3:26-27 to be in the church. And if any man hath not the Spirit of Christ, (he is what? A passage my opponent quoted the other night.) He is none of his, (Romans 8:9-11.) And he says therefore, that one could have water baptism, and not have Spirit baptism. He would go to Acts 8, I told you that would haunt him. Now watch there, he could be saved, have remission, be in the church, and be none of His. It is possible, but he is not born again, yet. But he could have him over here with Spirit baptism, with no water baptism, he is in the church, but he is not saved because he has not have water baptism, he has no remission because he has not had water baptism Acts 2:38. He shall have life, according to Romans 8, the passage he alluded to the other night. He did not give us the verse, but he alluded to it. Now I want you to think about these things. There is a problem with that doctrine. There is a terrible problem with that doctrine.

He went to John 3:8. And if you will think about these things, I believe that the answer I am going to give you now on that passage will be a powerful one. John 3:8, I want the chart on that. Now then notice, if you will. He relates the words "sound" and "wind." Now he is, in effect, saying that these passages are parallel. That is what he is saying. He is saying; sound, sound, sound, wind, wind, wind. Now notice, if you will, Mr. Johnson look it up in your lexicon. Did you know that the word translated "wind", in John 3:8, is found almost 400 times, and every time, but this one it is translated "spirit?" Did you know that? That it is never translated "wind" elsewhere? Did you know, further, that the word translated "sound", in John 3:38, is not the same word found in Acts 2:2? Let me read those passages and show you they are different words, in the original. In John 3:8, the wind bloweth where it will, and thou hearest the voice thereof, but knowest

not whither it cometh or whither it goeth, so is everyone that is born of the Spirit. (“So” is an adverb of manner. Look it up in a Webster’s dictionary, and it, and it is so in the Greek. So is an adverb of manner, it could be translated: And thusly, or in this manner, is everyone that is born of the Spirit. Now I do not have to explain the passage, but I am going to. You understand, this audience, I hope you do that my obligation is not to explain anything. Just to show that this man is in error. That is all I have to do these last two nights. Now then, in Acts 2:2): And suddenly there came a, from heaven a sound, (it is a different Greek word than the word “sound” in John 3:8. Do not parallel those passages, they are different words. If the translated would have made the distinction they should have made, you would not have had that verse to pound out. Furthermore:) the sound as of a rushing of a mighty wind. The word “wind” is a different word for “wind” also. Both sound and wind are completely different words. That would not have worked, in the first century. You could not have got up there and, and said those words, in the Greek, and tried to show that they were parallel. Do you know why? Because they are not the same word. Now, the key to explaining this verse, is the word “so”, in John 3:8, adverb of manner. Thusly. In this manner. And another key is that the word translated “wind” is translated, in that same verse, translated “spirit.” And the word translated “bloweth” carries the idea, and it is from the root, the same root for inspiration. Now you take it from there.

And he went to John 3:12. He wrongfully, or wrongly assumes, that every heavenly action constitutes a miracle. He is implying that every act, heavenly action is a miracle. I think he said, and I wrote this down, I might have not written it down properly. But I think he said: I believe everything God does is miraculous. You know I do not believe that. Let me give you some proofs of that. I want to say, and he asked me last night, he asked me did I believe there are any non-miraculous gifts of God. He asked it in the last speech. You know I do believe that there are. And he said, well give a proof text. So I am going to give you a proof text. Proverbs 19:14, the Scriptures say: House and riches

are an inherit, an inheritance from fathers, (I got my house and my riches from my father, he says.) But a prudent wife is from Jehovah. (He says that the, as he defined the word “gift” the other night, anything that comes from God is a gift of God. Now that is his definition. My wife came from God. Do you contend that she got here, miraculously? I hope not, I hope not. [David Johnson responds, through birth] He commented, a moment, just then, said through birth. He is saying birth is a miracle. In Psalms 127:3:) lo children are a heritage of Jehovah, and the fruit of the womb is his reward. (I have defined, I set forth and defined the word “miracle” I set it forth and gave biblical definitions of it. And, perhaps our problem is, part of it at least. That he does not know the definition of the word “miracle.” You have not defined the word “miracle.”)

Give me chart number 5, please. (*three minutes*) Chart number 5. Three minutes. You do not have the proper definition. I defined it, here, with chart number 5. An extraordinary occurrence which cannot be explained with the laws of nature, and is therefore the evidence of the intervention of Deity.

Give me the next chart, chart number 6, please. I set forth, furthermore, that there are 3 kinds set forth, in the Bible. Signs which is a mark or token, wonders, and mighty works.

Chart number 7, please. I set forth, furthermore that the characteristics of miracles are that they were: instantaneous in Matthew 8:3 and several other passages, they could be performed from a distance, could be performed without the subjects will or knowledge, faith was not always required but it sometimes was, and miracles were always complete.

Furthermore, give me chart number 8, please. I will go right to 9, after that. We saw that there was power displayed over nature, over demons, over material things, over disease, and over death.

Next chart, please, number 9. All sorts of diseases were healed. We agreed with this, in Bible times. I set forth and defined these things.

Give me the next chart, please, number 10. And I said that the, the real point in question here is when does God reveal that miracles would cease. And does God perform miracles today? And how does God answer prayers? Now I want you to note.

Let me go through a couple of other things, very hurriedly here. I do not teach that people receive the Holy Ghost baptism. Now you read, or said you were reading, a tract, the other night. And you said that, that was my tract, and everybody got the idea that Marion Fox had written it. I want you to know that I do not agree with what you read. I do not agree, at all.

I would like your measures chart, if I have time. I would like the passage on John 3:34. Measures chart. He set forth, give me the chart on John 3:34 [*this chart was a Scripture chart*] that the doctrine of measures of the Spirit. I do not believe that it is a true doctrine. That passage says, very plainly, and I have taught for some time, that there are not measures of the Spirit. For several years I have taught that. He giveth not the Spirit by measure. (Literally, from the original, he does not give the Spirit by measure, literally translated. The doctrine of measures of the Spirit is not a true doctrine, it is not truth. I agree with you. Now do not accuse me of teaching that.)

Now you read that tract, and I asked you that on Tuesday night to produce that tract. I call upon you to produce that tract, at the, the very next one. Produce the tract, and I need to know who wrote it. And I want you to tell this audience who wrote it, when you get up here. When you get up here. Now then note this, people. I did not write that tract.

(*time*) I thank you for your attention and listen attentively to Mr. Johnson.

**SECOND AFFIRMATIVE SPEECH BY
DAVID JOHNSON
(Thursday night)**

Ladies and gentlemen, gentlemen moderators, and Mr. Fox. It gives me a great deal of pleasure to come back to you, tonight, in the affirmative of this proposition. And I would like to state that I would not sign it in the negative for a million dollars. I am proud of that affirmation, I am proud to have my signature on it.

Now I want to get to some of the remarks that he made, although they were seemingly few. I noticed that he dealt with 13, I Corinthians 13:10, he dealt a little bit with John 3:3 and 3:5. He dealt a little bit about the wind, and then he started back on some other things, but I took him through many portions of Scriptures.

And I tried to get him to go, follow along with me, but I noticed that he kept referring to last night. We are not debating last night, Mr. Fox, I am happy with the way last night went. A matter of fact, I believe we won a tremendous victory for the truth of the word of God, last night. And so, we are debating here tonight. And we agreed that we would not keep referring to last night, and this and that. And so let us leave last, or Tuesday night, let us leave it alone. We finished that up. I do not have anything to say about you coming up about Acts 16:16. That was all right because I said that in my last speech, and I am not, that is not what I am talking about. Let us, let us get off of that. We dealt with that for 2 nights, now we are talking about the Scriptures teach that the Holy Ghost baptism with tongues and miraculous gifts will cease when Jesus Christ returns.

All righty. I noticed that he mentioned, tonight, and I want to go a little slow, here, with some of the things that he mentioned. In noticed, here tonight, that he said he got into I Corinthians 12:13. Did I not bring out

to you how that the epistles were wrote to born again believers, and they were confirming the faith unto the foreign church. Telling those folks, by one Spirit are ye baptized into one body, or as the American Standard says, I think you said: in the body. That is what he was doing.

And he got all upset, and started charging our doctrine teaches, and he flashed up a dilemma there. I want you to put up his football. Chart 85? Whatever chart it was, I did not, I cannot see I, I apologize for, for not being able to refer to these chart numbers, and what not. I, I cannot see a thing from where I am at. It is kind of hard. All right, he said, water baptism saves, remission of sins, none of his, and he used Romans 8 or yeah, 8:9 through Romans 8:9 through so and so. And then born again, kingdom, Holy Spirit baptism, in the church, not saved, no remission, shall have life.

And he went into Acts 8. Now I took him off on that, the other night, and I knew that it would get him stirred up, and I knew that he would go to Acts 8, but here is where he made his fatal blunder.

He got up here and said, well Mr. Johnson's doctrine teaches, or implies and, or these ministers, or somehow he said it like that. I do not want him to come up here and say that I am misquoting him, I am just trying to remember how he said it. But anyway, he referred that we teach that Acts the 10th chapter they get the Holy Ghost first, and then they get the water. Let us look at Acts 10, first. While Peter yet spake these words, the Holy Ghost fell on them. They had not even heard the complete word. And it fell on them. And then what did he do? He commanded them to be baptized in the name of the Lord. Now what happens between the interval of the Holy Ghost and the water baptism, is strictly up to God, sir. The time that you have between there is between the Lord Jesus Christ.

Did I not bring out how there is one law giver, who is able to save and destroy? And he said that was not even an answer. Friends, that is

Bible. Well, if do not think Jesus Christ's words are good enough, what else can I say? I have given Scripture.

All right, then he went into Acts 8. He said, well here we got them, they believed. And I took him to Romans 10, where I showed him that he that believeth and confesseth the Lord Jesus Christ, shall be saved. And I said what are you going to do, sir, and he brought up if you are taking them to the water, and they die with a heart attack. But this is where he made his fatal blunder, in Acts 8, he said here you have got some folks that were believing, and they were baptized. And I knew I would get him to take Simon into his church. I knew I would do it, I knew it. There he took him, right into his church. He went right straight to Mark 16:16. Can you imagine a Pentecostal preacher saying, like Mr. Fox said, when here they are they got them a believing, and baptized in the water. Let me take you to what Peter said about the man. There was a man, followed along, believed, saw the signs, and he saw great wonders, and he wanted to buy something from them. What did he see? He saw something that happened, when it came down from heaven. But let me tell you something. He believed, and he followed after them, and he was baptized. Now, Mr. Fox, do not come up here and ask me the question; was he baptized in Jesus name? Or Father, Son, and Holy Ghost. Because I will do just what you did to me, the other night. I will say we are not baptizing, we are not debating water baptism. We are debating Holy Ghost and tongues. All right, so. Peter looked at that man and said. For I perceive that thou art in the gall of bitterness and in the bond of iniquity. And he took him in his church. Now, if God takes that kind of people in His church, and I say this with all due respect, I do not want to belong to the church of Christ. If a man can follow along, and believe, and be baptized, and then be in the gall of bitterness, and his heart not right with God, and take him into the body of Christ. I do not want any part of that church. Now I am saying that from the depths of my heart. Now come up here and deal with that, please Mr. Fox.

All right, he said I have got a dilemma. All right I took him off, in the first speech, about receiving the Spirit, about being baptized with the Spirit, and about being filled with the Spirit. What did he say about it. Zero! Nothing. All right.

Then he said, oh I can show you a non-miraculous gift. And he jumped over there in Proverbs 19, when he said my wife is a reward. What in the world is a reward? Something that is given. He said, well my wife is not miraculous. Where did she come from? It came through birth, through the conception of the Lord. From the Lord, it came down from heaven. That is where that conception takes place. In the womb of a woman. I will tell you something, in the very beginning of Genesis 3:15, He talked about a seed was going to do what? Bruise the head of that serpent, it was through the conception, that is a miraculous thing. That comes from heaven, you cannot explain it, I cannot explain it. I do not understand, and neither do you sir, how that a man and a woman can bring forth a child, and that there be a conception from the hand of God. All right, he said well it is just a reward.

Then I took him to Saint John 3:3. All right, and he got into there. And get his chart up here on John 3:3 and 3:5. I do not remember, Ron help me out (*Speaking to Ron Cosby*), if you would please sir. Ninety four. Ninety four, thank you sir, I appreciate that. All right, he went into there and he said he threw his chart up, Jesus answered and said unto, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born, and so on and so, we go on into the water and the Spirit. And he says, that cannot be, or he made the statement, well I believe that refers to two elements of one baptism, or something of that nature. I did not quite understand him. I want you to come back up here and, and bring that out again, I did not catch that. So I do not want to charge you for something you did not teach, but I understood him. My moderator handed me and said that he believed that there was two

elements in one baptism. Well, that is what I teach. That is what I, that is what I believe about that. So come back up here and make that right.

Then he got onto the word about a wind, a wind. He said it was a, an adverb that showed action. Well my goodness, where in the world did I take you, sir, about the wind, wind, wind? And he come up here and he was trying to, I guess act like me, and he started shouting: wind, wind, wind. Amen, I, I thought he was going to preach, there for a minute. I thought he was beginning to see the truth. I thought, hallelujah, he is fixing to preach it: the wind, wind bloweth, and he said that does not parallel. He said I could come up here and show you 400 different places where the wind was in reference. In reference to what? Would you bring those 400 Scriptures up here and let us find out what the context? He is always saying, let us look at the context of the thing. So now we are going to look at the context of John 3:3 and 3:5. Mr. Fox, please, what are we talking about? Being born again. What is the context? About going to heaven. About being born of the water and of the Spirit. How can a man enter into the kingdom of God, Jesus? How can he, Jesus? By being born of the water and of the Spirit. I am taking your argument, you said it has to do with the context. I am taking the context.

I will throw out the Greek. Let us take the Scripture. I tell you what, you would have to be a lawyer, a theologian, and everything else from what he comes up with. Half of the time I do not understand what he is talking about, when he rattles all through this Greek. I do not hold nothing in Greek. I just have to use the Greek lexicons, like he says he does. To come up here and prove the Scriptures then he turns around and says that Thayer quotes so and so, in one place he is acting as a commentator and another place he is acting as an authoritator. Who gives us the right to tell that Mr. Joseph Thayer is acting one way in one place and acting another, in another place? Who has that right?

All right. And so the context of the thing is about going to heaven. All right. Being born of the water and of the Spirit. Get my chart please, quickly. On John 3:5, it is in that other stack, over there brother. In John 3:3 and 5, where I took him there about being born again. And now look, I took him to Saint John 3:12, I have taken him there for the last two nights. I cannot get him to deal with it. He will not touch topside nor bottom of it. We will go there, again, tonight. Saint John 3:12, after Jesus told them they had to be born of the water and of the Spirit. And he went on down and said: Marvel not that I say unto you, Ye must be born again. The wind bloweth where it listeth, and thou cannot tell the sound thereof, so is everyone that is born of the Spirit. Then He went on and talked about. Verily, verily, I say unto you that we speak that we do not know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe them not, how shall ye believe, if I tell you heavenly things? The born again experience, is heavenly. They could not understand Jesus when he was talking earthly. How when, no wonder this man cannot understand the new birth. Now wonder he cannot explain it, it is heavenly, Saint John 3:12. The context of the Scripture setting is how can you see the kingdom of God? How can you be born, born? Born of God. Verily, verily, I say unto you, Jesus said this, not Dave Johnson. Jesus answered: Verily, verily, I say unto you, unto thee, except one be born of water and of the Spirit, the Holy Spirit, he cannot enter the kingdom of God. Are we talking about going to heaven, or are we talking about Greek? We are talking about the context of the Scriptures teach, about going to heaven, being born of the water and of the Spirit.

Then he got into about the wind bloweth where it listeth. Get my chart up there, again, quickly it is in your hand. The wind bloweth where it listeth, and if I heard him correctly, I may be totally wrong, but I think he said something about that, that wind had a bunch of references and it had something to do with an effect or something, or an adverb that meant action. Well I, did not I take you to Acts 2? What happened

there? And when the day of Pentecost was fully come, there came a sound, sound from heaven, from heaven, from heaven, like as of a rushing, mighty wind, it blew in that place, and there was a little action going on in there. They got a little excited, they were *** (unintelligible word), they were stirring around, and there was some men out on the outside. Whoopee! Look at them fellows in there, they are drunk. No, Peter said, it only about the ninth hour, they cannot be drunk. But this is that, get my chart, this is that which was spoken of the prophet Joel: In the last days, saith God, I will pour out my Spirit upon all flesh, upon all flesh: and your sons and your daughters shall prophesy, and all those, and it goes on down into Acts 2:38. Get my chart ready, For the promise is unto you, get that one ready for me. And he carried it right all the way through. Talking about a heavenly thing. In Acts 2, after Peter stood up, and talked to them. He said for the promise is unto you. What promise? What promise? Being born of the water and of the Spirit. Of a heavenly thing, Saint John 3:12. For the promise is unto you, Mr. Fox. The promise is unto your children, the promise is unto all those that are afar off, even, even, as many as the Lord our God shall call. For many are called, but few are chosen. The promise is unto you and to your children, and as many as are afar off, even as many as the Lord our God shall call.

Get my chart, over there, where I asked him the question: Has he got the Holy Spirit? Where did he get it? How did he get it? Why did he get it? And all that. Find that one for me, quickly, and let us get it up here. Amen. He has not touched topside nor bottom of it. I would like to know how he believes. I would also like to know how you believe, sir, was it just the 12 apostles? Was it Acts 2 and Acts 10, Holy Ghost baptism? Was it the 120? Was it the whole panorama view? I would like to know, please sir. I am asking you, I am pleading with you, I am a begging you. Would you come up here and tell me how that you believe? They cannot find it but you know which chart we are referring to. The question I asked you: Do you have the Holy Spirit? How did you get it? Where did you get it? What happened when you

got it? And who it was when you got? And all that. Put that one up there for me, please. All right, now these charts will be available for you, Mr. Fox. I hope you can see the numbers, I am not relating to the numbers, I am just going strictly by what is, what is on them.

All right, now I wanted to get back to something else here before we go on. And he made mention about the body, or the temple of God. And I asked him the question about do you believe that we are the temple of God, and he answered, no. And then he was talking, tonight, about how that the body or the temple is the church. And I took him there, on purpose, I was waiting for him to come up here and tell me that the temple of God was the church. I wanted him to tell me, first, before I brought this out. That is the reason why I have been in silence, about it. Now I want you good church of Christ brethren to turn to page, or turn to I Corinthians 6:19. And I am going to give you a Scripture that says exactly the opposite to what this man taught to you, on about the temple of God. What, 6:19 of I Corinthians, what, and they are asking a question. What, verse 19, 6th chapter, what know ye not that your body, what body? This body, this body. I am going to take you to a Scripture that will close you down, in just a minute. Do not shake your head, no. I will take you right there. Get Saint John 2:19 ready, and I will show you that is what it is talking about. But let us look at, know ye not that your body is the temple of the Holy Ghost, in you, the Holy Ghost in you, which you have of God, and not of your own self, or not of your own. For you were bought with a price, therefore glorify God in your body and in your spirit, which are God's. Go into Saint John 2:19, with me, please. I would that the church of Christ would turn there with me, Saint John 2:19. And Jesus stood up there, and told some people, He said, He answered unto them, they were talking about a temple, they were talking, they thought they were talking about a whole great big building. And he looked at them and He said: you destroy this temple, and in three days I will raise it up. What was He talking about? The body, the flesh, know ye not that your body is the temple of God, and that Spirit is in you. That is a

Scripture upon a Scripture. Come up here and deal with that, tonight. Then said the Jews, forty and six years, and now I am sewing it up for you. And then said the Jews, forty and six years was this temple in building, they thought He was talking about a, a body, he was talking about a building. No, that is not what He was talking about. All everybody thinks that, every time they see that word, body, they think that it is just one humangus, humangus mass. It is not necessarily always that. The Bible says; I know that when Jesus went away know ye not that he took on himself another body. Know ye not that you are members, and members in particular. Ten minutes? All right I have got ten minutes. Destroy this temple, and in three days I will raise it up. Look at verse 20, then said the Jews, forty and six years was this temple in building, and will thou rear it up in three days? But he spake of the temple of his body. Come up here and please deal with that. You said, no. I have given you Scripture upon a Scripture, even the words of Jesus Christ. That back it up that our temple can be the body of, or our own personal bodies, and the Holy Ghost can dwell in us. All righty.

Now he went to Ephesians 4:5. Now let us just, let us get my chart, I think it is chart 8-A, chart 8-A. All righty. One baptism, Paul said one Lord, one faith, and one baptism. And I want to stop here just, quickly a minute, while they are finding my chart. And the tract that I have, here, he knows what I am talking about and the tract came from the Star Bible Publication, and it said what I said, but we agreed that if he denied something that was brought up that was not in his church or something to that effect, I believe it was. He could deny it, and therefore I could not charge him with it. So, I will publicly make an, an apology he does not teach what this chart teaches; however it is from a church of Christ minister. And it is published by the Star Tract Publishing Company, in Fort Worth, Texas. And if you would like to have a copy of it, I will sell it to you tonight, for 25 dollars. Fifteen? We will just have an auction, while we are up here. Oh, man I am having myself a time. Whoopee. All righty. Chart 8-A, one baptism,

Ephesians 4:5. Paul said: one Lord, one faith, one baptism. This is not under, to be, to be understood in a sense advocated by one school of thought that is either water baptism or Spirit baptism, then a choice must be made as to which one. In Ephesians 4, now get all this down, please Mr. Fox, and deal with it when we come. I have got 7 points on this one Scripture. All right, in Ephesians 4, Paul identified 7 ones: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God. There is one body in the church, Ephesians 1:22, he has used that. I have brought out how that a individual can be a temple, it can be a body. But there is many members, I Corinthians 12:12, I Corinthians 12:13, 12:27. And the church is not one person, but it is many persons. It is made up of individuals. God indwells in individual lives. That is the reason He picks them up out of every walk of life, puts His Spirit in them, and he goes to Romans 8:9. I will go there, for he that hath not the Spirit of Christ is none of his. Who? An individual walking around. All right, so. Point number one. There is one Spirit, but there are nine spiritual gifts, I Corinthians 12:4-11, and nine fruits Galatians 5:22 and 23. Please deal with that. There is one hope, but Christ is the hope of Glory, Christ in you, Colossians 1:27. And the second coming of Jesus is referred to as that blessed hope, Titus 2:11-14. Let me know when I have got 3 minutes. There is one Lord, yet, yet, now I am not going to bring up my chart. No, that is the wrong, yeah you have got the right chart, I think. I cannot see it. I believe you have the right. No chart 8-A is the one I am after, I am sorry. Mark that off the record, chart 3 is not supposed to be up there. Chart 8-A. There is one hope, but Christ in you. All right, point number four. There is one Lord, and yet the Lord said unto my Lord sit thou on my right hand, Psalms 110:1. The Lord said unto my Lord. So there we have two Lords, spoken about. All right, now. There is only one faith, but it is made up of many faiths and various, various doctrines about water baptism, and repentance, and this and that. There is one baptism which is a combination, this is point number six. Which is a combination of both water and Spirit baptism. Thus forming a complete baptism. You see according to the words, words of the writer of the Hebrew epistle, one

of the principles of the doctrines of Christ is the doctrines of baptisms, Hebrews 6:1-2. Point number seven. There is one God, he is Father of all, above all, through all, and you all. He is in every place, as well as in a single place. So you see the Hebrew writer was describing various, various numbers of one. Every time you see the word none, “one” do not always mean a numerical one.

According to the way I have understood him to bring out things. He said that Joseph Thayer sometimes spoke as a commentator, sometimes he spoke as a normal man, and then he accused me of twisting and turning Scriptures to fit my doctrine. It sounds like he is twisting and turning Joseph Thayer to say what he wants him to say. But page 618 says that the perfect state of things ushered in by the return of Jesus Christ. Now I have prepared a little argument about that, how that he come up which that, which, let me just turn there. I Corinthians 13:10, that which is perfect is come, that which is in part shall be done away. So he got up here and he said, well that word, one word is in the masculine. I did not even know what he is talking about, I do not know Greek that well. Now if you will come up here and give me the page that, where it shows that it, that it is in the masculine. I want you to give me the page and number. You said if we introduce things we have to give page and number. We have to have our proof. So I want you to come back up here, in your next speech, give me the page where it says that, that Jesus Christ is in the masculine, and that perfect is so and so. However you said it, you run through three or four different parts. Heaven was in such and such. I want you to give me the page, and the number, and I want you to read it to me. And I want. I could not understand him, but he said: when that which is perfect is come, he said Jesus was in the masculine, I do not even see the word Jesus in there. That which is, is a neuter singular, and the τελειον is an adjective, coming from the same root word τελος, and το' is a neuter article. Now you know that the word το' is a neuter article. Would you shake your head “yes,” you know Greek? Is not it a neuter article?

Thank you, sir. All right. And the adjective, How much? *Three minutes*. adjective τελειον is in the neuter, is that correct? All right, all right. Now we are beginning to see the light. All right. Now I am going to take him to my ho, ho, ho, ho Scripture. Oh, they all like to say that, that which is, cannot refer to Jesus Christ, because of the context. But let me tell you something, there are Scriptures. Look up Matthew 1:20, that which is in Mary, in reference to Jesus Christ. I have got 67 verses. I will not have time to introduce them, tonight. But I have got them all right here. And I am going to introduce them, if I can, tomorrow night. I do not want to get on a long discussion, because he said he had five pages, well I have got about six of them. So maybe we will discuss that for the next two nights. But let us go to John 1:1, neuter singular, tell a word, ho, that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life. The neuter singular: ho, ho, ho, ho. I like that ho, ho, ho to you. All right. Now, one of his church of Christ brethren. I got a little article that was sent to me, and I do not have it, it is, it is called the spoken word. He might be in the crowd, but he made a statement. I will bring it back, tomorrow night, because we are going to have a little play on that. I thought, I thought that was cute. He sent a little deal and he said that, whoever heard of Jesus Christ being called a that? Now that is what these men throw at us, when we start using “that which is perfect.” They. Throw his chart up there. What was your chart, please Mr. Fox, about that which is perfect? I cannot remember, but he said: well these people they have been preaching that in debates for all these years, that which is perfect has reference to Jesus Christ. And friend of mine, I had a church of Christ write me, a church of Christ minister write me a little article. He said: who ever in the world heard “that” referring to Jesus Christ? Well why will not he turn to Matthew 1:20? Why will not he turn to John 1:1? And I have got 67 other Scriptures that talk about Jesus Christ in the neuter singular. And he knows that to be the truth. And he knows the context of the Scripture is talking about when

that which is perfect is come. Mr. Fox, tomorrow night would you please come up here and tell me what does that which is perfect is come refers to? Would you tell me that το τελειον refers to the Bible? I believe that is what you will do. Or would you say that, that it refers to the completed will of God? But what is a will? It is a testament. What is a testament? It is a will. And let me tell you something, a testament is not any good until the testator dies, Hebrews 9:27. I have tried to take him there, I could not get him to go to the Old and New Testament and to comment. I could not get him to touch topside or bottom of it. But come back, tomorrow night, and tell me what is that which is perfect? Would you please tell me, tomorrow night? And do not do like Dan Billingsly did. I know we are not debating Dan Billingsly, but do not run to Hebrews 9:9-10, because if you do I will expose you for it. And please do not run to James 1:25, because we will expose you for that one, too. And please do not run to I Timothy 3:15, because we will expose you for that one. I have got arguments prepared, that thick on them. Thank you for listening to my speech, God bless you.

SECOND NEGATIVE SPEECH BY MARION
R. FOX
(Thursday night)

It is good to be back for this the last speech. I appreciate the attention that you have given me. And I appreciate the cordiality of this audience. I want to say that, at this time.

In Matthew 1:20, the passage that he noted, says: But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. The expression, “that which” takes, takes as its antecedent a neuter noun. Now watch. In the Greek, they inflected the ending of the words. Now the Old English used to do that. Let me illustrate how the Old English inflected, where we do not, today. The word “ye” in the Old English is plural, that is you, plural. We say, here in the South, “you all.” Ye is plural. You see there is a distinction made there. Now we still inflect our pronouns. “He” is masculine, “she,” and they just put an “s” on the beginning, on the beginning of that word to make it feminine, and “it.” It was inflected or changed, somewhat, I could not go back to the etymology of that word and discuss it. I am not going to. But we can see, in English, how we inflect or change the ending of the word to make it: masculine, feminine, or neuter. The Old English used to inflect: pronouns, nouns, adjectives, and, and even participles. The Greek inflects all of those. That is they change the ending. Now in the form of our English word for small child, or an unborn child, it is in the neuter gender. Did you know that the word $\piαιδιον$, in the Greek, is in the neuter gender, and Jesus is called a $\piαιδιον$, or the little, small, or tiny child, in Luke 2:17? And the grammar harmonizes, there. And that is the explanation of Matthew 1:20. Chart number 69, please. Do not modify the grammar to fit your doctrine. Modify your

doctrine to fit the grammar. Do you believe the Bible is verbally inspired? Do you believe that God gave words? Do you believe that He gave the grammar of the Bible? Do you believe that? I am willing to prove it. Now I am to engage you in a further debate, on the subject of the inspiration. And I will affirm that the Bible is verbally inspired. Do you believe that? Now notice, the rules of grammar: The verbally inspired Bible says the adjective agrees with the noun it qualifies in gender, number, and case. You better start looking. You better start looking to harmonize your doctrine with the grammar, instead of trying to shape and miss, mishandle or wrest or twist the grammar to fit your doctrine. Now the truth of the matter is that, that passage harmonizes, and Luke 2:17 shows you that it does. I had heard that argument, before, from you people so I was ready for it, before you made it.

I want to ask you a question. You say that every birth, every birth is a miracle. I want to know what is the difference between the birth of Jesus and the birth of me, or you, or these people in this audience? What in the world is the difference? You got everything being a miracle. That is your problem. That is the whole problem here.

And I want to ask another question, in that light, and you people think about this. He said, his proposition, give me number, chart number one. His proposition says that miracles, or the miraculous gifts are going to cease, when? At the second coming. All miraculous gifts, 43 I am sorry, 43. It is either 41 or 43. His proposition, you know what it is. Number 43, for all miraculous gifts will cease. Now he may, he may escape this some way. But I do not know how he is going to do it. But when Jesus Christ returns, I want to ask you, will God cease to work miracles, at that time? Is that your doctrine? Will God cease to work miracles? If He does, if He does, then you have got Him doing nothing. Because you say everything He does is a miracle. Notice what he says, he in effect, says that when Jesus Christ comes, miracles are not going to cease. Because of his definition of a miracle. He has

denied his proposition, unless he wants to equivocate and redefine the terms. Right in the middle of the stream, change horses in the middle of the stream. Now you cannot get out of that. That is your problem, it is not mine.

Chart number 85, please, I Corinthians 12:13. I want to note, give me that note I had over there on judging. I read it last time around. Thank you. Now, I brought up the subject, on Tuesday night, in his first speech he talked about prayer in the millennium. He said I do not know I ain't going to be there. I can tell you one thing; you are not going to be there, not going to get there, preaching what you are preaching, to the place we call heaven. And he goes on some more. Now, Mr. Johnson, you are willing to sit and decide that I am lost. But I would like to know how in the world can you sit there and say, when what the Bible about these at Samaria, that you do not know whether they were lost or not? You do not know. Now notice, in I Corinthians 12:13, we set forth, and I did and showed and made this argument. I want the I Corinthians 12:13 chart. [*this chart was only a Scripture chart*] This passage says: For in one Spirit were we all baptized into one body. I set forth this argument, and that argument is unscathed. Now, I want to show you what he went to. He went to Acts 8. Acts 8:13, chart please. [*this chart was only a Scripture chart*] He went to Acts 8, and he said, he said, you got Simon in your church. I want to tell you, Simon was in the Lord's church. Simon was. And I am going to prove it with Scripture. Now do not laugh about it. Simon was in the Lord's church. Now the Bible teaches, in Galatians 5:4, that one can fall from grace. That one can obey the gospel, and then later on get into the gall of bitterness and the bond of iniquity. The Bible teaches that, and if you do not believe that I will debate you on that subject, later on. One can fall from grace. Galatians 5:4 teaches it, beyond any shadow of doubt. In Acts 8:13, now watch this, I want this audience to watch. He says that: Simon also himself believed: and being baptized,. (I want you to notice, here, that these people were baptized,) verse 12. Simon also himself believed: and being baptized, he continued with

Philip; ((Now watch it there, there is three things that are important here. Mark 16:16 says:) He that believeth and is baptized shall be saved. Did Jesus mean that? Did Jesus mean that he that believeth and is baptized shall be saved? Who wrote these words and said, that he believed? Luke, the inspired physician. Who wrote these words, by inspiration, and said he believed? Luke. Who wrote these words and said, by inspiration, that he was baptized? Luke. And I ask you, furthermore, who wrote these words and said he continued with Philip? Implying that he was following after Philip. By implication, there, he implied that he was continuing faithfully. Following after Philip. Hearing his doctrine, hearing his teaching. And then the man fell from grace, Galatians 5:4. The temptation came upon him, and he fell from grace. He did like the Jews did, in Galatians 5:4, they were turning back to the law. They were trying to be justified by the law and they fell from grace. And that is exactly what happened to Simon. He was in the church, he sinned, and he had to pray to have forgiveness. Now we can develop that further, if you want.)

I would like to consider a couple of things that he has brought up here, at this time. I am following him and I want you to note that. I want you to note the difference, I have followed him, point by point. And if I have the time I am going to finish all his points. He said, wind, wind, wind. Now he missed the whole point of what I was saying. Let me run through that, again. I want the chart on John 3:8. He fails to recognize the distinction between the different words, in the original. Now he wanted me to find the, the, all of those passages, and I am not going to read it on my time. But I have the Englishman's Greek Concordance, over here. And I am willing to open it up, and lay it down here in front of you people, and let you file by, and read it yourself. It has got about four or five pages of it. It has got the Greek word and all of the passages in which it is found. And this is the only time that word is translated "wind," everywhere else it is translated "spirit." Now it is there, Englishman's Greek Concordance. And you can buy one, yourself, and look it up. What page is it on there? Give

me the page number over there, Wayne. [*Speaking to Wayne Price*] Now, furthermore, in John 3:8, the wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. (I may have said, and if I did I was wrong, I may have said: One baptism and two elements. If I said that it was wrong. But I do not claim to have the anointing, or the unction, of the Spirit, as you have claimed three times. If I said that, it was wrong. But the truth of the matter is that there was one birth with two elements. Now there is a world of difference. What page was that, Wayne? 632 to, through 635, in the Englishman's Greek Concordance. You can buy one for about 20 bucks, if you have got the money. [*Note for readers who are not from the United States: The word "buck" is a colloquial word for "dollar."*] They are about 20 or 25 dollars. I bought that one several years ago.)

Now then he brought up, if you will, John 3:12. And I am going to lay Thayer out, Thayer made the distinction, not Fox, Thayer. Now I am going to put Thayer open, after this debate is over tonight, and lay it right there on that table. And anybody that wants to can file by, and read, and see that Thayer made a distinction because he printed it in italics when he defined it, and boldface print whenever he was commenting. Thayer made that distinction, not Fox.

Now then, he brought up the gift of the Holy Spirit. Now I want you to note something about the gift. (Chart number 59, please.) Now he quoted Alexander Campbell, and if he wants to challenge me, and he can tell me afterwards, but I will bring Campbell up here and show that he does not even know what Campbell taught. That is a fact. I have, in the Millennial Harbinger, that he printed, he died a hundred years ago or more. And I have it in his own book, that he printed. You did not quote him properly. Now I want to show you something that they teach. He said, why there is no Holy Spirit baptism from Genesis 1 to Acts 2. [*pointing to chart 59*] Now you know that is what he taught. And he used, and I could show that he would have to take that

position, because he said Acts 2:38-39 is the baptism in the Holy Spirit. And why would God promise these people something they already have? But since he has agreed to that, why should I make the point and go through it? John 7:37-39 also would be a, a passage where he would have to go to that position.

And he, furthermore, will say the gift was equal to the indwelling. Now I want to show you something here, (Chart 57, please. Chart number 57) there is a contradiction here. All those in whom the Holy Spirit indwells are those who are baptized in the Holy Spirit. Now that is basically his doctrine. Minor Premise: No Old Testament saint is one who was baptized in the Holy Spirit. Now that is his doctrine, and syllogism is properly constructed. The conclusion follows, the conclusion follows: No Old Testament saint is one in whom the Holy Spirit indwelled. That is the conclusion he must take. Give me chart number 58, please. If the gift of the Holy Spirit equals the indwelling of the Holy Spirit, it was, it was an Old Testament phenomena. The truth is they are not the same. Now watch, no Holy Spirit baptism [*pointing to chart 58*] Holy Spirit baptism, over here [*pointing to the right side of chart 58*]. But I want you to note Leviticus 26:12 and Exodus 29:45 as they are quoted in II Corinthians 6:16, as they are said to be equal. Notice, if you will, looking at that passage, we find that these things are equated. Now if you would think about these things, very seriously, you would find that he says, as he quotes from the Old Testament, in II Corinthians 6:16, that these things over here [*pointing to left side of chart 58*] are these same as this [*pointing to right side of chart 58*]. In Leviticus 26, the condition for God dwelling in those people was that they keep the sabbath. But the sabbath keeping has ceased.

Now let me go through, if I might, and give you an explanation of the indwelling of the Holy Spirit. II Corinthians 6:16, let me give that passage, right hurriedly. And what agreement hath the temple of God with idols? for we are a temple of the living God; even as God said, I

will dwell in them, and walk in them; and I will be their God, and they shall be my people. (Now notice, if you will, there. In Leviticus 26:11-12 he says, now you can read what Paul says in II Corinthians up here, [*pointing to the Scripture chart, with II Corinthians 6:16 on it*]) And I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you, and will be your God, and ye shall be my people. (In Exodus 29:45 he says:) And I will dwell among the children of Israel, and will be their God. (I will dwell in the children of Israel, among them. Now notice, if you will, that is what he is saying over here in verse 16 [*pointing to chart 58*]. That is what he says there. You know the indwelling of the Spirit and the gift of the Spirit are not the same thing. Now I am aware that there is some disagreement between my brethren and myself on that. But there are a goodly number of us that teach what I am teaching. And I can prove Alexander Campbell was one of them. Now you just challenge me to, I will bring it back, tomorrow night. I do not have it tonight. Whatever the indwelling of God or the Holy Spirit is, it occurred in the Old Testament. You cannot say it is the same as the baptism. You cannot say that and be consistent. Now, furthermore, if you will note. And I wish you would consider this, very seriously; that the gift of the Spirit is equal to miraculous endowments. Let me go through this passage. And I think that you have got a problem with that passage, rather than helping. Remember the first night, you that were here? I said that I was going to demonstrate that the miraculous gifts were not for all the people. Now I said that, I said it more than once. And if I prove that, if I prove that all Christians did not have promises of miraculous gifts; then I have disproven his proposition. Or the position that he takes. (Chart number 59, please.) The gift was not for the Old Testament saints. Now he says the gift was equal to the indwelling. If the gift equals the baptism, it was not an Old Testament phenomena, I have already developed that. Chart number 58, please. If the gift equals the indwelling of the Holy Spirit, it was not an Old Testament phenomena. These conclusions are contradictory. Now watch, he says gift over here [*pointing to right side of chart 58*], no gift here [*pointing to left*

side of chart 58]. And he says this is the same as the indwelling. Indwelling here, [*pointing to right side of chart 58*] but we do have an indwelling over here [*pointing to left side of chart 58*]. They cannot be the same.)

In Acts 2:38-39 he says: And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. (I believe that passage. But I believe the gift of the Holy Spirit, if you will link it together, and you people usually do. I do not want to make your argument for you. But you usually link Acts 10:45 and Acts 11:17 in there. And I agree with you, to a point. That is that, that it is not a reference to the baptism in the Spirit, but that it is to the miraculous. Up to that point, I agree with you. Look at verse 39, if you will. This was his proof text. Watch what it says:) For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him. ([Chart number 20, please.] I introduced this in my discussion of Joel 2:32, setting forth that the call was conditional. And here we have the same word that is found in the Septuagint, in Joel 2:32. And the word that is translated “call” means to call to a special task or office. In Acts 13:2 we find that there were some men called to a special task or office.) And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. (There is no doubt, and you must recognize, and this audience needs to know, that, that word is never used of the gospel call. It is not the same word. It is a completely different word. The call there is different. There is a world of difference. Chart number 63, please. And this word translated “shall call” is in the original, is in the subjunctive mood. Now watch what Dana and Mantey, in their advanced Greek lexicon, or advanced Greek grammar book say. If it is viewed as contingent upon certain existing and known conditions being objectively possible the subjunctive is used. [*reading chart 63*] Being objectively possible, it is conditional, there are some conditions involved. It is the subjunctive mood. This is

not a guaranteed promise of all going to receive it. It is conditional, and that is what I brought up. Chart number 19, please. This is saying the same thing, this is Joel's promise, that I set forth from Joel 2:32. Where I set forth, as we saw from the passage of Scripture. And I will read from the King James:) In mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, (in the remnant, the American Standard says:) among the remnant, (among the remnant) whom the LORD, (or Jehovah the American Standard says,) shall call. (The last part of the verse. Now notice, we set forth, from Romans 9:27, the other night that the remnant is the faithful among Israel. Those who obeyed the gospel, the faithful Jews, constituted the remnant. And he said, in that remnant, the American Standard properly translates it "among the remnant." Setting forth, and I checked in the Hebrew and it means that. It means that they are part of the remnant, but not the whole remnant. Somebody was in the remnant, they are called to an office. The fact of the matter is, the gift and indwelling are not the same thing. The gift was not promised to everybody. You must read that passage, and use the lexicon that you say you can use. Check these things out. Now that will hold water.)

I want you to put the question chart on for me. Mr. Johnson has asked a number of questions. Ron, put the question chart on for me, there. Mr. Johnson has a number of questions, and I want to quote him from the other night. Now I want you people to know, you talk about the anointing of the Spirit. He claimed more than twice, at least twice I should say, to have the unction of the Spirit. That is the same as the anointing of the Spirit, I John 2:20. Now I want you to know that the anointing of the Spirit guided those men into all truth, and those men did not preach any error. They did not make a mistake. Now, there is a world of difference between what has been going on here and what Peter, Paul, James, and John did. He said the other night, last night, or Tuesday night, I am sorry. Wait until Thursday night, I will come up here and answer his questions and not ask him a one.

[*Mr. Johnson speaks*: That was in reference to your questions that you gave me, that is not *** (*word not intelligible*.) I want that on the record, that is a false representation.]

[*Mr. Fox speaks*, hold my time.]

[*Mr. Johnson speaks again*: That is a misrepresentation, Mr. Fox, you know good and well what I stated.]

[*Mr. Fox speaks*: Do it through your moderator.]

[*Mr. Johnson speaks again*: All right, take care of that for me will you?]

[*Moderator speaks*: We will call a point of order, and not bring up any old material, from the past two nights, and stay on the material for tonight.]

[*Mr. Fox speaks*: Wayne?]

[*Mr. Johnson's moderator speaks again*: That was also in reference to your 10 questions.]

All right, there is nothing in the rules that say that we cannot bring up old material. Not a thing in the world. And the fact of the matter is that this material is valid and you can get the tapes and see the context in which it was said. Do not take my words for it get the tapes. They are there, and in that context he lambasted me for asking him questions. And that was not in his first speech of the first night. That was not in his second speech of the first night. That was on Tuesday night. Now let us go on.

He brought up I Corinthians 6:12-20. How much time do I have, (*seven minutes*)? Seven minutes, I probably have enough time for that.

Give me the charts, there. I want chart number 12, first. I am sorry. Chart number 12 first. I want to note what I have set forth before, on rightly dividing the word of truth. And I told you that there are going to be problems with the grammar. Now I told you that the first night. And I told you anybody that would twist the grammar to fit his doctrine, something is wrong with his doctrine. And I have always modified my interpretations to fit the grammar. I did not have the proper interpretation about 7 or 8 years ago, of this passage. But I translated it, I went to the grammar, and changed my interpretation, because it was wrong, formerly. The fact of the matter is, if you will note, we must be honest, honest enough to change when are shown. We must define the problem, eliminate the interpretation which contradicts the grammar, and word definitions. Now give me the charts on, on the passage, I Corinthians 6. [*these charts were Scripture charts*] Beginning in verse 12, this is a lengthy passage, and you must pick up the context from verse 12. Now at Corinth, there was the temple of Aphrodite. It is said that there were, somewhere in the neighborhood of 1000 priestesses, who prostituted themselves to support the pagan temple, there. Plying their trade, down in the streets. Now notice, if you will. [*pointing to the Scripture chart*] You have II Corinthians. [*The slide projector operator speaks: That is what you said.*] I am sorry I want I Corinthians, I Corinthians 6. I will have to read it, try to get it on there. I Corinthians 6, beginning in verse 12, I probably told you II Corinthians. Notice if you will: All things are lawful for me; but not all things are expedient. (Now what in the world is that talking about; All things are lawful, but not all things are expedient? Go to the book of I Corinthians to define the term. Go because he does define it. In the 8th chapter, and in the 10th chapter, and 11th chapter. Eight and ten, he defines it. He is talking about, in the context, eating of meat sacrificed to idols. The apostle Paul, further, says:) All things are lawful for me; but I will not be brought under the power of any. Meats for the belly, and the belly for meats: (What kind of meats, Paul? Why, those things that have been offered in sacrifice to idols. Paul said there is nothing wrong with them. Now

watch further, if you will.) And the belly for meats: but God shall bring to nought both it and them. (You are in Romans, I am sorry, ok.) But the body is not for fornication, (That body, right there, is the physical body of the Christian.) but for the Lord; and the Lord for the body: (That is the physical body.) And God both raised the Lord, and will raise up us through his power. Know ye not that your bodies (Now I want you to look. Your bodies, plural. Your bodies, plural. Now he says your bodies are what?) members. (You know that word translated “members” means a bodily part. It refers to a bodily part, my finger is a member of my body. And that is the same word that is used. Know ye not that your bodies are members. You are physically part of the church. And that is borne out in the 12th chapter of Romans, as well. Same basic idea. Notice furthermore, he says:) shall I then take away the members of Christ, and make them members of a harlot? (What kind of harlot? What is the context? Eating those meats. Now what were those people saying? Why, they were saying, well Paul said its all right to eat that meat down there. So I can go out there with that temple prostitute. That is what they were saying. Paul is going to tell them; no that is not right, you cannot do that. You cannot do that. He said;) God forbid. Or know ye not that he that is joined to a harlot is one body? for The same, the twain, saith he shall become one flesh. But he that is joined unto the Lord is one spirit. (That term “joined unto the Lord” is equal to obedience to the Lord, in the Old Testament. So it means here.) Flee, (literally Flee the) fornication. (That fornication I have been talking about, here.) Every sin a man doeth is without the body; (Now we see a change here. He has introduced a physical body, your bodies, your bodies are members. The word “member” is a bodily part. He is introducing a second body, here. Now, we must harmonize the grammar. And I will show you down here, in the next verse. He says:) Or know ye, (and I said awhile ago the word “ye” is plural, did not I? You can look it up in any English dictionary, that has the word “ye.” “Ye” is plural. Know ye, plural,) not that your, (“your” is plural, body is singular) your body is a temple, (Now then the only way you can have a plural pronoun modifying,

modifying and referring to a singular noun, is when it is a collective noun. Now let me explain collective nouns. A collective noun is an aggregate or a collection of things. The word “church” is a collection noun. We could say the church, it did such and such. Or we could say the church, they did such and such. This word “body” here is a collective noun. He changes from the physical body and he transcends through it with the word “member” and comes to the body, the church. And he continues on:) Or know ye not that your body, (know ye not that the church) is a temple of God which in you, which ye have from God? and ye are not your own. (Ye, ye, plural. Notice, verse 20.) And ye were bought with a price: (Acts 20, the church was purchased with the blood of Christ.) glorify God therefore in your body. (Let the church glorify God. And all glory is to Him, through the church. Yes, this passage is referring, this is referring to the church. We find, in Ephesians 4, the passage that you read, that there is one body. And we find in Ephesians 4:4-5, there is one body. And we find, furthermore, if you please, in Ephesians 1:22-23 that the body is the church. Now watch this, people.)

[*time is up*] I thank you for your attention.

THIRD AFFIRMATIVE SPEECH BY DAVID
JOHNSON
(Friday night)

Ladies and gentlemen, gentlemen moderators, and Mr. Fox. It gives me a great deal of pleasure to be here again, tonight, in the affirmative of such a great affirmation as we have placed before us. And again I would say; I would not sign that in the negative for a million dollars.

And I want to clarify something, here tonight. I appreciate Mr. Ron, I forgot his last name, [Ron Cosby] I am sorry but I appreciate him saying that I am an honest man. But in desperation, last night, interfered because I was a little upset that he only quoted a part of that statement. And I want to read, I, I asked him to please make it right and he said well he read what they put up there. But I want to read to you the whole statement. And then I will let the audience decide if it is in the context of the ten questions, or not. And then I am going to play the tape. I want to ask you a question, it was the funniest thing you know, we had agreement, and our agreement said that we answer our questions in our first affirmative speech. We did not agree to throw questions back with a question. We agreed to answer the question. You wait until Thursday and Friday, I will come up here and answer his ten questions and not ask him a one. Now was that in the context to the ten questions or was that just thrown up and said I will come up here and answer questions and not ask a single one? I will let you decide. If a man come up here and said: "red is orange, when you mix it with yellow," and another man comes up here and says: "This man made a statement red is orange." Now is not that man a fool. He tried to make me out of a liar, last night, is what he did. And I do not appreciate that. And I wanted that on the record, and I wanted it on the tape. Now tonight, if he comes up here and he props up some things that I said, if it is not the whole quote I have already told his

moderator; I mean this with all my heart, I holler, I will holler “point of order” all night. And if he does it more than once, we will shut the debate down. I will close it, I will not go into my second speech and we will just figure there is no more church of Christ. Because if you cannot debate, honestly and openly, we will shut her down. Now that is on the record, and I wanted it on the record. Now I came up here in sincerity last night and at his church, and I went to Mr. Fox and I told him, I was very nervous, Monday night. And he, everybody got all funny about how he put Johnson versus Johnson up there. And everybody laughed. We did not call a point of order on that. But I have got the tapes on that, too. I just wonder if he is going to correct that, or not? I have got the direct quotes, and the direct tapes. I will play them, tonight, if I have to. Now I do not want you to, he accused me, Monday and Tuesday night, he came up here and said: “This man has misrepresented me many, many times, and the tapes will bear it out.” I asked him to bring the tapes. I asked him, tonight, do you have the recordings? No I forgot to bring them. I have got them with me, tonight, Mr. Fox.

Now I am going to play the tapes, so you can hear what I said. Have a debate. My Lord. All right. I want to ask you a question it was the funniest thing, you know we had agreement, and our agreement said that we would answer our questions on our first affirmative speech. We did not agree to throw questions back with the question. We agreed to answer the questions. You wait unto Thursday and Friday night I will come up here and answer his questions and not ask him a one. Now, you have heard the tapes, and you have heard the direct quotes from the, from the passages. Now I did not want to have to take my time to do that, but I, I wanted to do it because I felt like that they are trying to misrepresent me. I still say they are trying to misrepresent me.

Now I will let this good audience. I, I believe that you church of Christ people are ashamed of that. I really do. Some of you are laughing, you

go ahead and laugh. You all laugh about the power of God, you laugh about this, and you laugh about that. You go ahead and laugh. You just go ahead and make fun all you want to make fun. It does not matter, to me, I tell you what I am up here with an honest heart to preach what the word of God says. And I heard the most intellectual, grammar lesson I have ever heard in my life, last night. I do not even know what a subordinate clause, mood, noun and all that stuff is, and I guarantee, I could come up and ask you to explain that to me, and you could not do it either. It would take a lawyer, or a masterite, or a king of some country with a, a, a LTD and all that PhD, and every kind of else thing you can put on the end of his name, BA and all that to understand what that man was talking about, last night. But I tell you it would be something for Jesus Christ to walk by the seashore and look at Peter and say: Peter come here, follow after me. No, according to these people they would get up there and have to give him a lecture in English, and how to say nouns, and what a subordinate mood is, and a neuter is, and a gender is, and all that. Then I, I do not understand that.

Now I am saying again, please do not come up here and misquote me. And do not come up here and said, well he said “and” instead of “but” he did this or that. Anybody can put an “and” put an “and” or “but” or and “or” in there, and so. We agreed not to make a fuss over quibbles, like that. So, once again I say, why should we bring up such little things when such a majestic truth? But please do not misrepresent what I say.

All right, I want to get back to some of the things that he said about some of the arguments that I had last night. And one of the first ones was about I Corinthians. I took him there, on purpose, to find out what he believed. I have begged the man to tell me what he believed, and he never would. And so, finally, I found out through some other church of Christ ministers. And I appreciate you telling me.

I would also like to state, here, that I appreciate the kindness that you have shown to me. I have had several people to come up to me and say: Mr. Johnson, we appreciate your boldness and your courage, and we believe that you are an honest man, and you believe what you are teaching, and all that. I know that you do not agree with me, but I appreciate the statements that you made. And I would like to say the same thing about you. I believe that you believe that what you have to be the truth. We preach a, preach a positive gospel. We are not, I made a mention last night, that Mr. Fox was not jelly beaned or fish backed. And I appreciate a man that would stand up and defend what he believes and come in open to discuss it. I appreciate a man like that. And I hope he respects me in that same turn.

So, I, I took him to I Corinthians 3:16 and I Corinthians 6:19 and he quoted I Corinthians 3:16: Know ye not that ye are the temple of God and the Spirit of God dwelleth in you. And now let us turn over to I Corinthians 6:19: What! know ye not your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not of your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's. So I took him to Saint John 2:19, where Jesus said; destroy this temple, in three days, and I will raise it up. And everybody got excite, upset at Jesus because he spoke of his body. And then Mr. Fox got up here, and I do not want to misrepresent you, but I believe he said the word "ye" was in plural. And he said it had reference to the whole church or the body. I believe that is what he said. Now I am not directly quoting, and I am not flashing something up there, I am saying I believe that is what he said. And if I heard him correctly, he said ye was in plural, and so it had reference to the body of Christ. So there again he makes a fatal blunder, so I take him to I Corinthians 3:17. Would you please take your Bibles and turn there? If any man, singular, defile the temple of God, the whole body, according to him, the whole church of Christ, according to him, him shall God destroy. Who, the man or the body? You said our body is not the temple, you said it is the whole church.

So if one man defiles that temple; the whole body, God wipes out the whole thing. So therefore, according to Mr. Fox, no more church of Christ. If a man backslides.

I took him over to Acts 8. Let us turn over there. And I knew I would get him to take Simon in his church. He said, Oh, yeah, we will accept Simon. And I told him, that he was in the gall of bitterness and, and I perceive thy heart is not right with God. And he said, well according to Mark 16:16, He that believeth and is baptized shall be saved. But according to our doctrine he had to have the Holy Ghost. All right. But let us look at this a little further. He said that, all right we will take Simon, he, he was in the church of the Lord, and we believe people can fall from grace. I believe that is the way he said it. We believe people can fall, I believe God can fall. I do not believe in eternal security. And he will use Mark 16:16, no doubt like I would, against the Baptist people. Amen, to prove to them that there is not an eternal security. And I know we are not debating the Baptist. So let us go on here. But Peter said unto him, Thy money perish with thee, because thou hast that the gift, thought the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. So therefore, we have a man that was supposed to be taken into the church of the Living God. And here is a man that Peter stood up and said; thy heart is not right in the sight of God. So for, therefore he has defiled the temple of God. And if the temple of God is made up of the whole body, God said I will destroy it. I read that from Acts 8:21, 20-21. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Unquote. That is Acts 8:21. All right.

Then he got up here and he talked about the Holy Ghost in the Old Testament. And I take you, I want to take a little time, here answering some of the points that he brought up to me. Although he only had a few scattered remarks about my first affirmative speech, last night. All right, I want to take you to I Peter 1:21, I believe that is the Scripture.

If you would turn with me, please. I want to take a little time, here. I believe that the Holy Ghost moved in the old days. I believe that with all my heart. All right. II Peter 1:21, I made a mistake, II Peter 1:21. I got my two before my, or my one before my two. And it does come before it. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved, as they were moved by the Holy Ghost. I told you, in my first speech, that born again believers were sealed unto the day of redemption, by the Holy Ghost, Ephesians 4:30. That was the indwelling, it came in, I said the initial evidence of the Holy Ghost baptism was speaking in tongues as the Spirit give them the utterance. That is what I said the initial evidence was. The baptism of the Holy Ghost, when it takes them into the church, after Pentecost. Is what I said. Now in the Old Testament God moved many times. A matter of fact there was a prophet, one day, riding atop of a jackass, and the Bible calls him a dumb ass. And he was riding on top of that donkey, and the Lord was trying to tell that prophet to go this way. And the man was so mad, with all of his learning, and all of his teaching, he did not want to follow God. So God had to open the mouth of a donkey, and talk through him. So if God can talk through a donkey, way back there, do not you think God can talk through a human being, today?

Did not I take you to Saint John, and turn with me again there please, Saint John 16:13. I begged him to deal with it, maybe he will come up here and say something about it tonight, I do not know. But Saint John 16:13, and let us read it together, please. Howbeit when he, the Spirit of truth, And then I brought out John 14:6, where Jesus said: I am the way, the truth, and the life. So, he the Spirit of truth is come, he will guide, and lead you into all truths: for he shall not speak of himself; but whatsoever he shall hear, shall he speak: then he will show you things to come. Now that Spirit when He comes, is he going to speak or is He going to be dumb? Is He going to testify, or is he going to be silent?

All right, I brought out in Matthew 16:18, Jesus said I will build my church: upon this rock and the gates of hell shall not prevail. He handed Peter the keys to the kingdom of heaven, and Peter went in there, in Acts 2, I have a chart. Just put up that one, this is that, that is all right. We will run it right down through there. Where Peter stood up and on the day of Pentecost, and when it was fully come. Turn to Acts the 2nd chapter, please, starting at the 1st verse. Acts 2. He asked me: when was the church started? Well it was started on the day of Pentecost, that is when it was started. When Jesus Christ sealed it with His blood, on Calvary, after he spilled his blood. Did I not bring out Hebrews 9, where it said that a testament was not any good until the testator died? I believe it is Hebrews 9:25, I am not sure. Check that for me brother McAleny [*I am not sure of the spelling of this name.*]. Look up Hebrews 9:25, and make sure that is the right Scripture. Where if a Testament is not any good until the testator dies. So Jesus Christ died on Calvary, and sealed the church with His blood. And in Luke 24, He told His disciples to go into Jerusalem and to tarry until they be endued with power on high. If you look in Isaiah 2, about the 3rd verse through the 5th verse, you will see that it was prophetic for them to go Jerusalem. To go in there, where God was going to bring up His church, in that day. And so, then we find the disciples a tarrying there. They were commanded, 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, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost, ye shall be baptized with the Holy Ghost, not many days hence. Did not I bring out how Jesus breathed on them, and said: receive ye the Holy Ghost? Then they had the promise to be baptized with the Holy Ghost, Matthew 3:11. And I brought how, in Matthew 1:5, Mark 1:5, and Mark 1:8, how they were promised to be baptized with the Holy Ghost. So they were breathed on. Did they receive the Holy Ghost, then? If they did, when they went in there to be tarry, to be baptized with it, they got it again. So they received it. They were baptized with it. Then in Acts 2nd chapter and

about the 4th verse it says they were filled with the Holy Ghost. So I am asking you, again, did they receive it? Were they baptized with it? And were they filled with it, all three times? All right. And when the day of Pentecost was fully come, He asked me when was the New Testament church started? I am reading it for you, look in your Bibles, Acts 2: And when the day of Pentecost was fully come, they, fully come, they were all with one accord in one place. And there suddenly come a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared upon each and every, cloven tongues like as of fire, and sat upon each one of them. And they were filled, they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit of God give them the utterance. Did not I bring out how those men thought that they were drunk? They thought that they were going on and acting crazy. And somebody jumped up and said, Peter I believe it was said, that these men are not drunken, as ye suppose, but this is that, this is that. What? It is the promise that you were told to go in Jerusalem, to tarry, to wait on. It was the commandment for the waiting of the promise. This is that which was spoken of the prophet Joel, Joel 2:28. It was this that was promised unto you. And then he goes on down, and there was some people, and he began to preach Jesus Christ. He began to preach how Jesus died on the cross to save their sins. How that the blood flowed, how that He sealed it with His blood. And then he stood up and told them what to do, in Acts 2. Put up my promise chart, for me please. Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, the promise is unto you, the promise is unto you, and to your children, and as many as afar off, even as many as the Lord our God shall call. All right, the promise is unto you, and to your children, as many as afar off, even as many as the Lord our God shall call. And “even” is added by the italicized, it is added by the translators, so we will take “even” out. But it states that all those that are called. All right, look at the chart, the promise. All right can you see that, Mr. Fox. All right.

All rightly, now. I believe, if I heard him right. I do not want to misquote him. But I believe that he said something about Acts 2, and Acts 10 about they, they received the Holy Ghost or something like that, I did not quite understand him. I will, I do not want**** (*word unintelligible*) the 10th chapter, and I brought it up where Peter, while Peter yet spake these words the Holy Ghost fell on them which heard the word. And while he yet spake the words, the Holy Ghost was poured out and they knew that the Holy Ghost was poured out. Why? Because they heard them speak with tongues. I do not have a chart on that, that is all right, brother. He is new, tonight. My other man had to be gone, so he could not be here, so he is new. So he do not know what he is doing. Ha, ha. Amen, you can laugh at that, he do not know what he is doing. All right, all right. Because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. And then Peter answered, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? Who? The apostles, and they were baptized with the Holy Ghost. They were promised that they would be baptized with the Holy Ghost. And then when the day of Pentecost was fully come, they were filled. Now I ask you, after Pentecost are the terms: baptize, filled, receive the same synonymous terms or are they different? Peter said it is the same as that we had in the beginning, as well as we. Now that is what Peter said. I am quoting the apostle Peter. Now come up here and deal with that.

All rightly. Let us go to Acts 19. Now I have asked the man to tell me, and I am going to ask you tonight. You brethren have four different views on this. I, I am going to get him to tell me, I hopefully, before this is all over with. Because I really would like to know. You brethren have four different viewpoints, on this. Some believe only the 12 apostles, some believe the 120, some believe Acts 2 and Acts 10 was only Holy Spirit baptism or receiving the Holy Spirit. Some believe the whole panorama view: Acts 2, 10, 8, and 19. So I ask you again, in

all kindness and sincerity. Would you please tell me how you believe that, so we can deal with it? I want to know what you believe. I do not want to hear about grammar. I took that when I was in school, and I hated it then. And I do not care to deal with it, tonight, because I believe that we need to take the Bible as literally as possible, when we can.

Now he accused me of taking things out of context and I took him purposely to John 3. We are going to deal with that, again. And I got kind of tickled when he got up here and talked about the wind, wind, wind and the sound, sound, sound. And he go on the word “so” and he said it calls, it was an adverb, or he said something to the effect it was an adverb, it showed action. Well any time the wind blows, the only way you know the wind blows is you see the rustle of the trees, or the leaves in the trees. So you knew the wind blew. You cannot see that wind, so naturally there has got to be some action. So is everyone that is born of the Spirit. Get my chart, it should be in that bunch right there that talks about the wind, wind, wind. How much time do I have? Ten minutes. All righty. If it, it should be in there. Let us go there. We are going to go through it, one more time. John, Saint John 3, and beginning at the 3rd verse. All right. Jesus answered unto a man, a guy came to Him, a man came to Him, a man came to Him. I want you to note that, a man came to Jesus, by night and he said I know that thou art a teacher come from God. For no man can come do these miracles, unless, that thou doest except God be with him. Of course, God was with Him. God was in Him. Jesus said: of my own self I can do nothing, the Father that dwelleth in me he doeth the works. All righty, and so He answered, Jesus answered to him at the very, very instant that He could. He wanted the man to be saved, he wanted the man to go to heaven. So Jesus took the very first opportunity that He could and said unto him: Verily, Verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. He has got to be born again. Put my chart up there, that is, that is all right. Put that one up there and then get the one that talks about the wind, wind, and the

sound, sound. Unless somebody has run off with it, it should be over there. All right. He said that except a man be born again, he cannot see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? And Jesus answered, Verily, verily, I say unto thee, Except a man be born of the water and of the Spirit, And if you will look in Acts 2:38 and compare them, I believe they are parallels. Yes I do. I take the Bible as literally as possible, when I can. And if I have to go to a lexicon, or somewhere else to get a reference, I will. And then this man comes up here and tells me that Joseph Thayer, sometimes is used as a commentator and other times he is used as a personal, own testimony. So therefore, we throw Joseph Thayer out. But I remember, the first couple of nights, he used Gesenius's Hebrew Lexicon. He used Thayer, and all that. If he can use, why cannot I? I took him to page 618, and he come up here and said: well, Joseph Thayer was talking as a commentator in part of that and the part that we want to throw out he was talking as a mere man. Well that is real great. All right, you got my chart up there with the wind, wind, wind? All right, now let us go through this, one more time. We are going to go through it all night, if I have to. All right. Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. And I heard him make a statement. And he come up here and he said something about there was two elements in one baptism, and then he said "no" that is not what I meant. He came back and I believe he said there is two elements to one spirit. I do not want to misquote him. He said, now I know some of my brethren do not quite agree with that, but he has seen the light on something. I did not quite understand it, I do not want to misquote him. So I want you to clarify that, so I can deal with it. It run through me and you said; well, my brethren here something or another, in that effect. So would you come back up here and let me know what you said. Because I failed to bring my tapes, last night, and we did not get a recording, and I did not get any recording of that so I did not catch it. It went by me, and I apologize for not catching it, because I wanted to deal with it. But if you will come back

up here and please say what you said, I will come back and deal with that, but I am just. It flew by me but I believe, I do not want to misrepresent him but I believe he said something to the effect that there is two parts to one birth. Would you nod your head “yes” if that is what you said? I do not want to misrepresent you, at all in any way. Did you say that? Did you say there was two parts to one birth. Ok. You saw him nod his head. Ok. I, I am. I thought that is what he said, but I do not want to misrepresent him. All right. Now this is something I would like to know. If there is two parts to that one birth, in John 3:3 and 3:5, Mr. Fox, would you let us know what is the first part of that birth? That is all I want to know, what is the first part of that birth? He said there was two parts to one birth. He nodded his head, so we saw that I am not misquoting him. I do not want to in any fashion, or any form. And so, I want to know what is the first part of that birth? So, that which is born of flesh, is flesh, and that which is born of Spirit is spirit. And marvel not that I say unto ye, ye must be born again, again, again. Born again, of what? Water and Spirit. Leave that chart up there, just a minute. All right, then he went in and said the wind, wind, wind bloweth where it listeth, and thou hearest the sound, sound, sound thereof, but cannot tell whence it cometh, and whither it goeth is goeth: so is every one that is born of the Spirit. And I took him to Acts 2, when the day of Pentecost was fully come, there came a sound, sound, sound from heaven like as of a rushing mighty wind, wind, wind. And he said: that is not a parallel. He said something about there is 400 different times that wind. Is that it? I have got 5 minutes. Something about 400 different places. I know the wind is used many times in Scriptures. I know that the wind in places was in, used in reference to the Holy Spirit of God. All right, but let us. No, I was going to go back to Joel 2:28, but we will, we will let it stand the way it is now.

All righty. We got into I Corinthians 13:10 and he said that our brethren, or our people in debates have used that which is in reference to Jesus Christ, in debating his brethren. And I told you that I had a

man send me an article that said: Who in the world ever heard of a that being referred to as Jesus Christ. And you heard him take us to Matthew 1:20, I took him there, on purpose. That which is in, is conceived of Mary, is of a Holy thing. Let us, let us just go there. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. All righty. He got in there and said, well that has something to do with the being a little baby, or being a small baby. Well, I believe that, but it is the context. Who is that which is conceived in Mary? That is the question, that I wanted to know. Who is that which is conceived of the Holy Ghost? I will tell you who it is: And she brought forth a Son and thou shalt call his name JESUS. That is who that which is, in that passage there. I know it is a tiny little baby. I know that word in the neuter has to do with a small child. I believe that. Do not you believe when a child is born it is a little small baby, and it begins to grow up? Of course we do, but the context of the Scripture is; that which is in Mary is conceived of, or is of the Holy Ghost. Conceived in her is of the Holy Ghost. So “that which is”, “that” refers to Jesus Christ. All right.

And I took him to John 1:1, on purpose. That is our famous ho, ho, ho Scripture. I never heard him say a thing about that. Maybe we can get him to go there, tonight. That which was from the beginning, which we have heard, which we have seen with out eyes, which we have looked upon, and our hands have handled, of the Word of life; Who in the world do you think “that” is he is referring to? Jesus Christ. Neuter singular word “ho” (‘o), an article there, referring to “that” Jesus Christ. All right, it is the context that we are talking about. It is the context of the Scripture that we are talking about. All right, I will have some more to say on I Corinthians 13:10, that which is perfect, if he wants to pursue it longer. And I am sure that he will. I have said this probably 10 times during the debate: he is a nice man and he will deal

with it. And I have told him, I have told him so many times, that we have nothing against him, personally. But in our doctrines we are poles apart. I have made that statement, probably 10 times in this debate, and I will make it again. We have nothing, personally against this man, at all. But we are poles apart from the Scriptures, on the basis of our doctrine. And I have said it, and I will say it again, he is a nice man and he will deal with it. All right, and so that takes care of that.

And I will get on with my, what time, how much time do I have left here? [*a minute and a half*] I have got a minute and a half. All righty. I do not have too much time to say, in just a minute and a half. But I do want him to come back up here and deal with that about the body. I want him to come up here, as soon as I can find it, I went to the one baptism, in Ephesians 4:5, one Lord, one faith, one baptism. I brought out 7 points, and we will get on further as we get into this discussion. This is not to be understood, in the sense advocated by one school of thought, that it is either water baptism or Spirit baptism, and that a choice must be made as to which one.

All righty. In Ephesians 4 I showed how that Paul brought out, and identified 7 ones: one body, one Spirit, one hope, one Lord, one Faith, one baptism, one God. And we, we have come to a conclusion though, that there are two parts, or two elements to one birth. All I am asking is that one birth, equal to that one baptism? Is that one birth, is that first part, water baptism? Is that second part Spirit baptism? That is what we would like to know, tonight. We would like to know how you brethren stand on that. We would like to know so we know how to deal with that. But I am brought out a chart, and I want to introduce it again tonight, Ephesians 4:5, that being baptized in water, Romans 6:3, buried with him in baptism is like burying into his death, wherein we arise in a newness of life. How do we rise? By that Spirit. And I believe, I do not want to misquote you, but I believe that you brethren believe that you all receive the Holy Spirit. I believe that is correct. I believe that is what you all teach. I do not want to misquote you, but I

believe that you teach that you have to be baptized in water and you have to receive the Holy Spirit. And we have run all through I Corinthians 12:13. Thank you for listening to my speech.

THIRD NEGATIVE SPEECH BY MARION
R. FOX
(Friday night)

It is good to be here to consider this proposition. As you notice, on the chart here, I deny the proposition. [*pointing to chart 43*] And I believe, with all my heart, that one would have to deny that proposition.

Now he played the tape, and I thought he would probably drop the matter. But I want to tell you why we thought he meant what we thought he meant. Because, as he played that tape, and if you listened to it, and if he will read the quote and play the tape again. He said, not Thursday night when I read those 10 questions. But he said Thursday and Friday night. Now that is what it said; Thursday and Friday night, and he was going to read the questions on Thursday night. Now that is why I interpreted it that way. I have no intentions of being dishonest with the man. I would not have said this if you had not of rode it into the ground, there. But that is why I said that. And that is why we put that chart up there. Because you said: Thursday and Friday night. Now come back and play the tape and see if that is not true. Now I would be ready and willing to drop the matter at this point, if you are willing to. [*Mr. Johnson replies: We will drop it.*]

Now then he brought up the Greek, first. He sent me questions, ahead of time. Now, I am willing to stay out of the original, if the other man will. But he has not. And he wants me to stay out, but he wants to get in it. Now I do not think that is hardly fair.

He brought up I Corinthians 3:16-17, tonight, and I did not mention it last night. But I will, at this time. Give me the chart on I Corinthians 3:16-17. In the context he is talking about the church being defiled by those who were building up the church by teaching false doctrine. And

the church is the spiritual temple. And when you convert someone by means of false teaching, that person becomes: wood, hay, and stubble in the walls of that beautiful temple of God. And that is exactly what he is saying there. each man's works shall be made manifest: (Whether it is wood, hay, or stubble, or gold, silver, or precious stones, in the day it will come.) for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. (Going to be some problems, he says. And the fires of tribulations and troubles, persecution is going to try these people. And if they are the wrong kind of material, they are not going to stand. He goes on and says:) If any man's work shall abide which he built thereon, he shall receive a reward. (and he says) but he himself shall be saved; yet so as through fire. Know ye not (that is the context, now) Know ye not that ye (plural, ye, plural, and I said last night: Do we want to harmonize the grammar with our interpretation, or to harmonize the interpretation with the grammar? Which is it going to be? I want to tell you what I am going to do, I am going to modify my interpretation of any passage of Scripture, with the grammar. If you can show me I am wrong I will admit it. I have done it before, and I am willing to do it again. I would change and preach his doctrine, if he could convince me it was right. I believe that, and I say that with all honesty. But look at that, a moment.) Know ye (plural) not that ye (plural) are a temple (singular) of God, and that the Spirit of God dwelleth in you? (Now you can check the original, the word "you" there is plural. It has to be, the two "ye's" in front of it are plural. Go on give me the next chart.) If any man destroyeth the temple of God, (The King James says defileth, but the idea is tearing it down, and that is how the American Standard renders it "destroyeth.") The temple of God him shall God destroy; (now these are the same words, here. God is going to tear him down, in effect. If you build upon God's temple, the church, and you put wrong materials in the walls of that temple, God is going to defile you, just like you are defiling His temple. He is going to destroy you. That is what that is saying. And he goes on and says, if you please.) for the temple of God is holy, and such are ye. (Plural, now reconcile the

grammar. Obey the rules of grammar. I have to take that interpretation, because of the rules of grammar.)

Now I want to go to I Corinthians 6. Give me my charts on that. I went through this, last night. But I brought my preaching notes on that now. I did not have them here, last night. So I preached it a little bit, off the cuff. I left out a couple of points that are beautiful. All things are lawful for me but not all things are; but not all things are expedient. All things are lawful for me; but I will not be brought under the power of any. (Now watch there, if you will. In I Corinthians 10:23 he uses the same expression. And I set forth, and I am going to prove it. Now you watch, and see if I do not, here in the next few minutes. That there was a problem, in the early church, of some who were teaching that because it is all right to eat the meats sacrificed to idols, it is all right to go ahead and consort with the temple prostitutes. Now do you want to know where that was being taught? In Revelation 2:14, at Pergamum. And also in Revelation 2:20-21, at Thyratira. Two of the seven churches of Asia had this doctrine being taught. They were teaching that you could associate these things, together. That is what he is talking about, in the context. Now let me go on. I Corinthians 10:23 and I Corinthians 7:35, use the same expression.) But all things, But not all things are expedient. All things are lawful for me; but I will not be brought under the power of any. (I am not going to be controlled by anything.) Meats for the belly, (I Corinthians 8:1-13 gives you a more complete discussion, on this subject. Also, in Romans 14:1-23, you have the same problem at Rome. Now he goes on and says:) but God shall bring to nought both it (That is the belly.) and them. (Meats, meats of all types. And he goes on and says:) but the body (the body, and I said, last night, that is the physical body.) The body is not for fornication, but for the Lord; (Now if you will take, in Romans 12:1-5, as I told you last night and look at that context of that passage, you will see that the Christian serves the Lord not only with his spirit, but with his body. That his body becomes a part of the church. And that is what he is saying, equating that to membership, there.) and the Lord for the

body: (John is cautioning these people, that just because, just because you can eat that meat, that does not mean you can consort with the temple prostitute. Now I want to give you some more passages where these same things are related. In Acts 15:20, 21:25, and I Corinthians 10:7-8, along with the two passages in Revelation that I just gave. Now I am going to skip through verse 14. Oh let me go through it.) and God both raised the Lord, and will raise up us through his power. (Speaking of the resurrection, maybe developing what he is going to set forth in chapter 15. But let us go on.) Know ye not that your bodies are members of Christ? (And I said that word “member” is a bodily part, and that is what Thayer says it means. A bodily part, Thayer page 397, he wants me to tell where it is, well that is where it is. Now furthermore he says:) shall I then take away the members (And, he, Thayer says that means “bodily parts.” Each member of the church, each Christian, his body becomes a bodily part of the temple, the church. And he says:) shall I take them away, and (join them or) make them members of a harlot? God forbid. (Literally, in the original, do not think such a thing. That is terrible to even think that.) Or know ye not (You all know, do not you? Now the “ye” is plural, again.) that he that is joined to a harlot is one body? (Now physical union, with that harlot, implies a consent and the joining of minds and purposes. Now notice, if you will, there is not the proper joining of the bodies between a man and a woman without mutual consent. And the harlot’s purpose is to serve is to serve the temple of Aphrodite, Aphrodite Pandemos. That was her purpose, that is what she was doing. Prostituting herself, and paying the money back. She was a slave girl, temple priestess. Now then when she committed the acts of fornication, to these people that was an act of worship. You must go back and study on the temple of Aphrodite, and what they were doing. These people came out of idolatry. They were not completely out of it, that is apparent from reading I Corinthians. They still had some wrong ideas. He goes on and explains it:) For, the twain, saith (That is, God.) shall become one flesh. (That is Genesis 2:24, that is not marriage, that is just the physical union.) But he that is joined unto the Lord is one Spirit. (The

Septuagint version uses that same expression in Deuteronomy 10:20 and II Kings 18:6, to refer, to refer to serving God. Watch it, if you will. Thou shalt fear Jehovah thy God; him shalt thou serve; and to him shalt thou cleave; (That is that word “cleave”) and by his name shalt thou swear. In II Kings 18:6: For he clave to Jehovah; (It is the same word.) he departed not from following him, but kept his commandments, (That is what cleaving to God means.) but kept his commandments, which Jehovah commanded Moses. Now then he that is cleaving, he that is joined, he that will not turn loose of God, is serving God. Now whenever you join yourself to a temple harlot, you are serving that idol. You cannot do that. God’s people, back in Ezra and Nehemiah’s time could not join themselves with false religion. Could not have anything to do with them. He says:) Flee fornication. (Literally: Flee the fornication, that fornication I am talking about, in the context. Now I am not saying, he is saying it is all right to commit other kinds of fornication. But in the context, he is talking about a specific fornication. The best way, of course Genesis 39:12 to keep from doing it is to flee it.) Every sin that a man doeth is without the body. (Literally means, that means separated, emanating from the body. This is the most difficult part of the verse, or the section of Scripture. Other sins are without or apart from the body.) But he that committeth fornication sinneth against his own body. (Now then, we have already said that there is a transition between the physical body, the members and. Notice that he starts with a physical body, he equates them to a bodily part or member, and then he comes over here talking about the spiritual body, the church. That is what he is saying, here. When you people go out and commit that act of fornication, you are worshiping an idol, you defile the whole church, thereby. You know that no man is an island, if he is a member of the church. We do not commit these sins, to ourselves. If I sin, and it is of such a nature it drags the whole church in, that is something that needs to be straightened out with the church. And my brethren know that. That is what he is saying. In 19 and 20:) Or know ye not that your body is the temple of the Holy Spirit which is in you, which ye have from God?

and ye are not your own; (Know ye not? You all know do not you? The word “you” is plural. But rather than develop that, any further, let me skip on through this. I gave that, last night, and he has not really touched it.)

I will give you an additional argument, on that. One reason, now notice here. In Ephesians 4:4-5. If you have those charts, if you have a chart, on that, give it to me here. Christ has only one body. He says: There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, (Now watch verse 4 says; one body. There is one body. Now the Bible says there is one body. Now what is the body he is talking about? Well let us go back to Ephesians 1:22-23. Next, give me that chart, if you will.) and he put all things in subjection under his feet, and (made him) or gave him to be head over all things to (His what? Church. To the) church, which is his body, (Now what does he say the church is? He gave him to be head over all things to the church, which is his body, Now look here a moment. Ephesians 4:4 says: there is one body, Ephesians 1:22-23, about 20 verses before that, 25 verses before that says: that the church is the body. What does that tell you about how many churches there are? There is only one body, the body is the church, therefore; there is only one what? One church. That is what the Bible teaches. Call us narrow minded, if you like, but that is what Paul is saying. Now then let us come between these two passages. Ephesians 2:19-20. Now we have established that the church is the body, there is only one body, there is only one church. Now let see what the temple is. Ephesians 2:19-20: We find that the temple is, in fact, beginning in verse 21) in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit. (This passage here, sets forth, sets forth beyond any shadow of doubt that the church is the temple of God. Now if there is only one church, and the church is the temple, how many temples are there? There is only one temple. Now watch that. There is only one body, the body is the church; therefore there is only

one church. The church is the temple, therefore there is only one temple. It necessarily follows that the doctrine that the physical body of the Christian is the temple of God implies there are millions, perhaps, yea thousands, at least of temples. It is a false doctrine. It is not true.)

Now then. I want to get on to some more stuff. Acts 8:20-21, give me the chart, please. I want you to know that the Bible teaches, and I set it forth last night, that Simon the Sorcerer was a member of the Lord's church. Now when Simon saw that through the laying on of the apostles' hands the Holy Spirit was given, he offered them money, saying, (Now what did he want?) saying, Give me also this power, (Now what is he trying to buy? He is trying to buy the power to lay his hands upon people and impart spiritual gifts to them, miraculous gifts. That is what he is trying to buy. You notice, in the context, that it appears, and the context states that the apostles could do that. Nowhere does it say that anyone else could.) Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Spirit. But Peter said unto him, Thy silver perish with thee, because thou hast thought to obtain the gift of God with money. (He is trying to purchase the ability to impart spiritual gifts. Do you know what gift he is trying to buy? The miraculous gift of apostleship, is what he is trying to buy. And that is what was wrong, give me the next slide, I think it will follow through with verses 21.) Thou hast neither part nor lot in this matter: (What matter? Why you do not have any part or lot in this matter of imparting spiritual gifts to other people. That is what he is talking about, in the context there.)

Now then, he brought up II Peter 1:21. I agree that those people, in the Old Testament, were inspired. But I want you to note, we do not deny. And I want to run through some passages, that he brought up, very hurriedly, and I will come back to this, while you are turning there. My opponent brought up: John 16:13, 14:6, Acts 2:16-21, 2:1-4, 1:4-5, and John 20:20-22, Matthew 3:11, and Mark 1:5. You know I agree, at

least in part, with him on those passages. At least in part. You know those were miraculous. They are talking about the miracles, and they are for the age of miracles. We do not deny that is talking about the miraculous, not one bit. But this debate is, it is concerning whether or not miracles continue, today. He has spent a great amount of time establishing that miracles were worked, in the first century.

Give me chart number 42, please. Put your chart number 5 up here [Speaking to David Johnson]. I have really dealt with his arguments, in his chart number 5. Chart number 40, I am sorry, I want chart number 42. All right. Give me chart number 57, I am sorry. Now then. No, ok, I am sorry, I had your charts numbered wrong. (speaking to David Johnson, David Johnson said something here, all I could get were the words “number five.”) Do not worry about it. The argument in logical form, that I set forth, last night. Perhaps, some of you were not here. Now I want you to note what is taught, here. And I do not think I am misrepresenting what he is teaching, because I asked him some questions. That is why I had chart 42 up there. But we asked the question: Are those in whom the Holy Spirit indwells? All those in whom the Holy Spirit indwells are those who are baptized in the Holy Spirit. Now that is what he is saying; the indwelling of the Holy Spirit equals the baptism. Now that is what he says. I do not think I misrepresented you. I am not, directly, quoting him but I am giving the gist of what he says. Minor premise: No Old Testament saint is one who was baptized in the Holy Spirit. And I think that is what he teaches. I think he will tell you that. Conclusion: No Old Testament saint is one in whom the Holy Spirit indwells. I thought he come awfully close, if not said, that there was an indwelling of the Holy Spirit in the Old Testament. Now you watch this syllogism, up here, [pointing to chart 57] it cannot be broken. He is saying that this is not true. [Pointing to chart 57] That there was an indwelling in the Old Testament, which I agree with. But that is my point, that is my point. Chart 58, please. The conclusion is false, and I brought this up, last night. According to II Corinthians 6:16, which is a quotation of

Leviticus 26:12, Exodus 29:45, we have an indwelling, in the Old Testament as well as in the New Testament. II Corinthians 6:16 says: And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. (Ten minutes. Now you note, and I must move on that, that chart destroys his position. His equating the indwelling with the baptism of the Spirit. This cannot be done, not logically.)

Now then I want you to know. Could I have charts on John 20:20-22? John 20:20-22 is prophetic, Jesus: breathed on them, and saith unto them, Receive ye the Holy Spirit: whose soever sins ye (remit the King James says, or) forgive, (the American Standard says they are) they are forgiven unto them; whose soever sins ye retain, they are retained. (You know that breathing is even a figurative idea. He is talking about the coming of the baptism in the, in, of, in the Holy Spirit, in Acts 2. That is what He is prophesying. And that is what He is looking forward to, and it is prophetic.)

He brought up the gift of the Holy Spirit. Notice, if you will. Now I will need chart number 59. He has to teach there was no Holy Spirit baptism, in there. [*Pointing to the time before AD 30 on chart 59*] I brought this up, before. Now that is what he has to teach. No Holy Spirit baptism. [*pointing to the time before AD 30, on chart 59*] Now then, he equates the gift and the indwelling, and I do not. I do not. They cannot be the same.

He brought up, (chart number 63, please) He brought up the idea of the words “shall call” and he is leaving the impression, although he did not come out and say it, (He left it with me, anyhow, he may have not left it with you.) But leaving the impression that, that word “shall call” is equal to the gospel call. All those that are called by God. Many are called but few are chosen. I believe was the passage he quoted, last night. But I showed you, last night, that, that word was in the

subjunctive mood and it does not mean a sureness but it is conditional. And I showed you, furthermore, that; that word “shall call” was limited. Chart number 19, please. This chart sets forth, setting forth, from Joel 2, that the remnant, the remnant, it was equal to the faithful Jews. And those who were called to an office, and that is what that word “shall call” means. They are among the remnant, the American Standard says. They are part of the remnant, not the whole remnant. Now, furthermore, chart number 20, please. We have the definition of that word “shall call” from Thayer. To call to a special task or office. *[reading chart 20]* And I showed, beyond any shadow of doubt, in Acts 13:2, that; that has reference, that has reference to something other than the gospel call.

Let me hurry, I want to get through as much of his material, as I can. Chart number 17, please. Now I set forth, I set forth the other night, from Ephesians 4:5, (and that is why he has spent so much time trying to answer that) I set forth that there were two baptisms, in Acts 1:5 and Acts 2:38. And I set forth, that over, whenever the book of Ephesians was written, somewhere around AD 61; there was only one baptism. *[Pointing to chart 17]* Now, I want you to know it does not matter, now hear this, listen very closely, it does not matter if he proved that there were a billion people between here *[pointing to AD 30, on chart 17]* and here *[pointing to AD 61 on chart 17]* who had the baptism in the Holy Spirit. If this argument is sound, and it is; then at this time over here *[pointing to AD 61, on chart 17]* the baptism in the Spirit had stopped. If he could, which he cannot, but if he could prove that a billion people received it, right in here, *[pointing to time between AD 30 and AD 61, on chart 17]* he has not disproven my argument. He has not touched my argument. Because my argument, showed from the Scriptures that over here *[pointing to AD 61, on chart 17]* there is only one. But here *[pointing to AD 30, on chart 17]* there was two.

Now give me chart number 28, please. I set forth the second argument on the baptism in the Holy Spirit. I set forth that the idea of “unto the

age”, and I developed this and showed the definition of this, from Scripture. That, that means unto AD 70. Now then, as I developed this, as I developed this, I showed that these miracles were to end. The Comforter, he says, is the baptism in the Spirit, and it ceased until this, after this time. It was exercised until that time. [*pointing to AD 70, on chart 28*] Now then, I am not saying it was imparted. I am saying it was exercised.

Give me, if you will, I would like to go into some more material. Additional thoughts, here very hurriedly. How much time do I have? He brought up sound, sound, sound; from John 3:8, I need the chart on that. [*Speaking to David Johnson*] But he fails, and I set this forth last night, to recognize the difference in the Greek words that are used for “wind.” And I set forth that there is nobody, in the original language, that would have made the argument that he is making. Because they are completely different words. The wind bloweth where it will, and thou hearest the voice thereof, (The word “wind” is not the word translated “wind” over in, in the 2nd chapter of Acts. And he wants to tell you they are parallel. Why, they are not parallel, they do not even have the same word. Different word translated “wind” here [*Pointing to John 3:8, Scripture chart*] than is found in Acts 2:2. Different word translated “sound” even. You cannot parallel those two, when they are two different Greek words, in both passages. Furthermore, if you please, this is an unsound argument. No pun intended, there!)

He used John 3:12 and he wrongfully assumes that every heavenly action constitutes a miracle. He is implying that every act, heavenly action is a miracle. And that is just not so. He asked me to explain, I need I Peter 1:23. Now I want you to note, use Thayer properly. If you have Thayer, over there, look on Roman numeral vii, v-i-i. Thayer admits to being a commentator, on that page, second column. Now just read it, if you have Thayer. Now the birth of the Spirit, he asked me to explain it. That is not my obligation, do you, are you aware of that? I do not have to explain the passage, but I will, but I will. The birth of

the Spirit is the same as begetting. The passage he brought up, in Matthew 1:20: that which is conceived in here is of the Holy Spirit. Do you know that word “that which is conceived” is the same word translated “born?” Do you realize that? In the Greek language they did not make a distinction between the action of the father and the action of the mother. In English we say “born” when we are talking about the work of the mother, we say begetting when we are talking about the father’s part of it. But the Greeks used one word. Do you know what this passage is saying? Tying this passage with John 3:12, 3:8, 3:5; all of these, this context of John 3. It is saying that the Holy Spirit begets, (how?) through the word. The word of God is the seed of the kingdom, Luke 8:11. Notice, if you will: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth and abideth. (forever) The word of God begets: It is powerful, living, and sharper; it is quick and active and sharper than any two-edged sword.

Furthermore, how much time do I have? (*Two minutes*) Two minutes. I want to go back, very hurriedly, to I Corinthians 13. And I think that if I would have had time, tonight, I think that things would have been a little different. But he brought up all of these extraneous issues. I Corinthians 13. Now he brought up Matthew 1:20, I want Robertson, page 50, over there. He read it the other night. I want to read it very hurriedly. Matthew 1:20 But when he thought, (when he thought) on these things, behold, and angel of the Lord appeared (to him) unto him in a dream, saying, Joseph, thou son of David , fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. That which, I said last night, that refers to the Greek word παιδιον which is, which is in the neuter gender. And that παιδιον is the word for; little, small, or tiny child. Now he read this, the other night, I want to read it to you. Diminutives in -ιον (neuter) [You might not know what I am talking about here, but I will explain it. The ιον ending is the neuter ending, a diminutive is a small thing.] and other

words are exceptions. Thus το' παιδιον, little child; το' παιδιον, child. Both of these are in the neuter gender. Now I want you to think about this, very seriously. He says that this expression, that which is perfect, refers to a neuter word, that is what he is trying to tell you. παιδιον, do you know the contrast of the passage? It is between childhood and adulthood, and the contrast is destroyed, if the in part is equal to something that is a παιδιον, a small, a diminutive form. I wish I had time to develop that, further. But I do not.

He used, and he said John 1:1, I wish he would have told me right. It was I John 1:1, he was quoting. And I thought he said John 1:1, last night, and I believe that he did. That which was from the beginning, that which we have heard, (we have heard) that which we have seen with out eyes, that which we beheld, and our hands handled, concerning the Word of life. Now you know that this does not prove his position. (time)

Listen carefully to Mr. Johnson.

FOURTH AFFIRMATIVE SPEECH BY
DAVID JOHNSON
(Friday night)

Ladies and gentlemen, gentlemen moderators, and Mr. Fox. I am glad to be back for my final speech for the affirmation of this proposition. And I would like to say, again, I appreciate the kind remarks that I have received from some of the fine church of Christ brethren, and some of the ministers. And I appreciate that, I appreciate the, the kindness that the crowd has shown, and the way that they have conducted themselves, during this debate. And since this is my last speech, tonight, I promise not to bring out any new material. Because we do not want to let Mr. Fox just run away with the thing. If I do he is obligated, or he can take off any direction. But I promised his moderator that I would not do that, and so I am going to deal with the same thing that we have been dealing with. Because there is a few things that we are going to have to clear up here.

And I want to get to some of his remarks that he had made in the last speech. And finish up with what I was on before I had to sit down. Now he was talking about how that the body was made up of the complete church. And that one man can go out and can sin and he can defile the body, going out and sin. And we reprove them when they do that. And of course, we believe that too. We reprove them and we do not believe that you need to bring a reproach on the Lord. But he said that if one defile the temple or, I do not want to misquote him but he said something to the fact that if a man goes out an defiles the temple, then he is made ashamed or something. But if you will go into Deuteronomy 24, it talks about that a man will answer for his own sin. For his own defiling of that temple. Now the way I understood him to say was that when a man goes out; then he defiles the whole body. So, according to that, then if he goes out and defiles the whole body, then

the whole body has sinned. And therefore, no more church; because God said I will destroy that man. So if he has brought his sin to the whole church, he has defiled the whole body and God said I will destroy him when he goes out and defiles. He said that, any man that defileth this temple, him God shall destroy. Now, I brought that out as plain as I could. And I could not bring it out any other plainer. Go into Deuteronomy 24, where it talks about that a man shall stand for his own sins, and God will reprove him for that. And so, he has a problem here, and I want you to come back up here and deal with that.

All right he went into I Corinthians and he talked about the members, how that the church was made up of just everybody and that temple was the whole body. Did not I bring out Saint John 2:19? He did not touch top side or bottom of it. Where Jesus Christ said: Destroy this temple, destroy this temple, and they thought that he was talking about the whole temple of God. Talking about the whole church. He, they said: Forty years has this been in building, forty years. He said: No I am not speaking of that temple, I am not speaking of that whole body, but I am speaking of the body of flesh. You destroy it and in three days I will raise it up. Now here is a Scripture that says a temple can be an individual body. And that is what it is referring to.

All right, and then he. Put up his chart on his syll, how do you say that, syllobolism? I do not even know what it means. I am honest with you, I do not know what that word means. That is something, I will tell you what, I, he brings up stuff here I do not even. He said, He accuses me of things I am doing and I do not even know, I do not even know what he is talking about. My Lord, have mercy. All right, where is his chart, I do not remember the number, he said that we teach that the Holy Spirit did not indwell in the? All right, no Old Testament Saints is the one who is baptized in the Holy Spirit. Conclusion: No Old Testament saint in whom in whom the Holy Spirit indwelled. [*Reading chart 57*] Now did not I bring out I Peter, or II Peter 1:21, that men of old were moved on by the Holy Ghost? Now God can move on somebody, He

can pass through them, pass over them, pass under them. But let me tell you something that I started out my last speech, and I will run through it one more time, about the Old Testament and the New Testament, how that I said, in my last speech. I will bring it out again, I cannot get him to touch topside or bottom of it. How that in the Old Testament that God said I would write on the tables of stone. But in that day, in that day, I will write inward on their heart. And Jesus Christ came along and said I will build my church upon this rock and the gates of hell shall not prevail. And did not I bring out Ephesians 4:30 where you are sealed by the Holy Ghost unto the day of redemption? They did not have a permanent indwelling in the Old Testament. It moved on them to prophesy, it moved on them the speak. It indwelled in them for a few moments of the time. But we are talking about when it came in came in to the body of people, or into the individual person to seal them unto the day of redemption. Whereby they are born into the church of the living God. Through water baptism and being born of the Spirit. And they are sealed unto the day of redemption. Now that is our position. So that is a misrepresentation, there. I am not teaching that.

Did not I bring out, and I, I brought this out so many times. I quoted it so many times I am hoarse from quoting it, Hebrews 9:17. My, my, my. A testament is not any good until the testator dies. Jesus Christ said I came not to destroy the law, but to fulfil it. My Lord, why do not you deal with that. He came up here and ***** [*three unintelligible words*] and through that virgin birth and he got onto that, again. I knew I would take him over there. He got onto that again. I believe that is a little baby, sir. I believe that when I turn to the 50th page of A. T. Robertson's book, I believe that, that has reference το' τελειον, whatever you said it was. I believe it is neuter. Yes sir it says it, right here. But I know that is a little child, but that which is in Mary, is conceived of the Holy Ghost. Did not I bring out Matthew 1:21: and thou shalt bring forth a son and shall call his name Jesus? Now is that

little child Jesus, or is that somebody else? That is the point of the context of my statement. I know it is a little baby. How many times do I have to run through this? I know that it is a small child. I believe that, I can read A. T. Robertson's book. I know that it was a little small child conceived in there.

And then he brought how that his wife was award from heaven. He said that, last night, and I did not get a chance to come back and answer it. The Bible says: every perfect gift cometh down from heaven. I believe it comes from God, then any power or source that comes straight from the throne of grace would be miraculous. If God just reached down and does anything, to me that is coming from a powerful source. In Ephesians it says that God is all in all, and through you all, and in you all. God is all in all. Do not I fill the heavens and the earth? All power, so any time God moves that is miraculous. Do not you all believe that? I believe God, when He moves, it comes from heaven, every perfect gift cometh down from heaven. It comes straight from the throne of God.

All right, let us get into some other things that clarify. He says that we have all kinds of contradictions, and I want him to listen to this. I brought it out and he asked me in a question about John 7:38-39, I answered it the first night. I brought it out, I read all around it. I could not get him to touch it. I begged him to go there. I do not know how to get him to go there. I do not know what to do. He that believeth on me as the scriptures hath said, out of his belly shall flow rivers of living waters, but this he spake of the Spirit which they believed on him should receive, for the Holy Ghost was not yet, the Holy Ghost was not yet, the Holy Ghost was not yet, because that Jesus was not yet glorified. We are talking about the permanent indwelling of the Holy Ghost, whereby ye are sealed unto the day of redemption, like I brought it out in Ephesians 4:30. Where He turns into a sign of a believer, and is baptized of the Holy Ghost and the initial evidence is speaking in tongues. Did not I bring out Acts 2, where they spake with

tongues? Did not I bring out the 10th chapter where it said they spake with tongues and magnified God? Did not I bring out Acts 8th chapter, Acts 19? I have brought them all out. I have tried to get him to do there. I have tried to get him to deal with them.

Then, in my first speech, and I am getting so tired of quoting this of course I cannot come back and quote it anymore. I have done this so much I am getting tired of doing it. I have brought him over to the 14th chapter, I have said it in my last speech, and I will say it again, I have tried my best to get this man to deal with this. Even the Spirit of truth, and the word “even” is in italicized, and he said we would throw them out. So the Spirit of truth, and I said John 14:6, Jesus said I am the way the truth and the life. All right, 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. Shall be in you. But the Holy Ghost was not yet, for Jesus Christ was not yet glorified, the Holy Ghost was not yet, for Jesus Christ was not yet glorified. But He said, in the 16th chapter, then let me quote the 18th verse, I brought it out in my last speech, last night. How I will not leave you comfortless, orphans, I will not leave you comfortless, orphans. I will come unto you. Then I took him to Saint John 16:7, in my first speech. I have begged the man to go there, I am pleading with you to go there. Jesus said it this way: Nevertheless, nevertheless, nevertheless, it is expedient, nevertheless, I tell you the truth it is expedient that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you. I have begged him to go there. I went all through this in my first speech, last night, and I have tried to get him to go through those Scriptures. I have tried to get him to follow me, maybe he will come back up here, tonight, and follow me.

I have promised him I would not bring up any new material, I am running right through the same things. So please come up here and deal with them. I have run through them I, I have given you the

Scriptures. Let us go through them, John 7:38-39, John 14, that is Saint John 14:17-18, Saint John 16:7, Saint John 16:13. Did I bring out in my last speech howbeit when the Spirit of truth? And I stopped and iterated again, when Jesus Christ said in John 14:6, I am the way the truth and the life. And when the Spirit, Howbeit when the Spirit of truth is come he will guide and lead you to all the truth. For he shall not speak of himself but whatsoever he shall hear that shall he speak. And when we show you things to come, and I asked him the question: does he have a dumb spirit or will it speak when he comes? What are we talking about? The Holy Ghost, the Comforter. He asked me the question, I answered the first night, how that is the Comforter the coming of the Holy Ghost. I gave him what Jesus Christ said, in Saint John 14:26, I cannot get him to touch topside or bottom of that one. I have begged the man to go there, please go there tonight. Please follow with me, tonight. I have given you a whole night to do it, would you do it tonight when you come back, please? Saint John the 20, 14th verse of the 26th, 14:26. But the Comforter, and he said the italicized words do not count, but the Comforter is the Holy Ghost. The Comforter is the Holy Ghost. This is Jesus Christ I am quoting. 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, whatsoever I have said, unto you. And I went on. I went to the 16th chapter, and I started talking, a little while and ye shall not see me, and again, a little while and ye shall see me because I go to the Father. The Holy Ghost was not yet, because Jesus Christ was not yet glorified. He had to go back to heaven. He had to depart. He had to leave, or the Comforter could not come. But the Comforter is the Holy Ghost, and when Jesus Christ went back to heaven, he is the one that baptizes with the Holy Ghost. I brought out Mark 1:5, I brought out Mark 1:8, how that Jesus Christ shall baptize you with the Holy Ghost.

And then I carried him all the way over into Acts, and now I asked him in his last speech, or in my last speech, And he nodded his head, and I guess he conveniently ignored it, because he will probably answer it in

the last speech. He is a nice man and I am sure he will but I cannot have any, I will not get to rebuttal it. But I asked him in his, my last speech what is the first part of that new birth? Now everybody heard me ask him, I said I do not want to charge you for something you are not teaching. And he nodded his head, that is what he believes, two parts to the new birth. I asked him, please come up here and tell me what is the first part. And he did not tell me. So when you come back tonight, you can go ahead and answer it, but I will not have a rebuttal. That will actually will not be new material, but I will not get a chance to answer back, but I still would like to hear you answer.

I have begged him, in my last speech, to come up here and tell me. And since he did not I am sure he will now, in his last speech, because I will not have chance to answer it. But I would like to know which part of the new birth is first? If he says "water" he doctrinally hangs himself. If he says "Spirit" he doctrinally hangs himself. I cannot come back up here to rebuttal what he says, but I am just telling you now, but if he says "water" he is hung, if he says "Spirit" he is hung. I want to know, what is the first part of your new birth? Please tell us, when you come back up here, so we will know. I will not get a chance to deal with it. And I have begged him, and begged him, and begged him, and begged him, and begged him. And this is not new material, I asked him in the last speech. I asked him in the last speech, would you please come up here and tell me how you believe? You brethren got four different viewpoints on who got the who got the Holy Ghost. I have begged the man, all the way through this debate to tell me who, or how he believes. I asked him, is it just the 12 apostles? Is it the 120? Is it Acts 2 and Acts 10? Or is it the whole panorama view? I have begged him and he will not touch topside nor bottom of it. And the reason I am going through all this is he will probably answer it in his last speech. But I will not have a chance to answer back. But I have begged the man to let me know. Maybe we can get into another debate on the baptism of the Holy Ghost with tongues and all that. And maybe, then, I will know what his position is so then we can be more prepared.

Because I really do not know what he believes. He has not told me what he believes. I have begged him to tell me, but he will not tell me. I do not know what to do. I have just begged and begged and begged. I do not know how to beg any more, I guess I can crawl on my knees and ask. That is not going to do me any good now when he comes back I will, when I get through with this speech that is it. I will not have one chance to say anything of what he says about all these questions I have asked him every single night. If you will listen to the tapes you will see, I have asked him every night to please tell me how that he believes.

All righty. And I told him tonight, how I believe and when the church started on the day of Pentecost. I took him there in the second chapter: And when the day of Pentecost is come. He got up here and he said, well I do not care if he shows me a billion people received the Holy Ghost, or had the Holy Ghost from such a period to such a period. I do not care I want him to bring it to the New Testament church. And I could not believe my ears when I heard him say that. Where have you been for the last night? Acts 2:39, get my chart here, please. The promise is unto you, where in the world have you been? I introduced it in my last speech. Now he is going to conveniently come up here and answer all this, because I will not have a chance to rebuttal one thing he says. I have begged the man to answer that the last time. The promise, what promise are we speaking about? That which is promised, or prophesied of the prophet Joel. I took him to Acts 2:17, I took him to Joel 2:28, I have begged the man to deal with that last speech. Now I will not be able to answer it when he comes up, but I begged him. I want to know how you brethren believe. Maybe some of you good church of Christ ministers will meet me, after this debate is over and please explain to me. I have met a very nice church of Christ man in this place, tonight, and he is a minister. I would like for you, sir, if you would please come up and tell me after this speech is over. Would you please tell me what you all believe. I want to really know. I say that with all sincerity and love in my heart. I want to know how

you brethren believe. Would you tell me, you know what I am talking about? Would you please tell me? I want to know. I would give anything in this world to know.

All right. I took him over to Acts 2, back to Joel 2:28. We have gone up, down, through this thing all around it. He got up here and talked for the longest time about committing adultery. I thought we were talking about the baptism of the Holy Ghost and miraculous gifts. I, I know that people can go out and fall away from God. We believe and teach that in the United Pentecostal Church. We reprove and rebuke with all longsuffering. Of course we do. We do the same thing you do. We believe that you are supposed to correct that person, just like you said you do. Of course we do. We believe that, that can defile, but we do not believe that wipes out the whole church.

And he asked me a question. I want to go on with this, but I want to get to the question he asked me last night. It is nothing new, I did not get a chance to answer, and I told you I would come back. He asked me: what is the difference between the birth of Jesus Christ and a man's birth? Do you remember asking the question? All right, so I am going to give you my answer. The Bible says that we are all born in sin and shapen in iniquity. Jesus was born of a virgin birth. All right, that is what the Bible says. How come we were born in sin and shapen in iniquity? Because we are of our father, Adam, through that seed. But it still takes that miraculous conception, that we have been jumping all through here for the last night. No, any perfect gift cometh down from God. That conception, no man can tell us how a baby is conceived. They cannot understand how genes comes together and all that. That comes down from heaven. That is a perfect thing. God ordained it. Did not I bring out last night and all through this thing about in Genesis 3:15 about that seed of the woman? I have begged the man to deal with these things. I cannot get him to touch them. But I know he is a nice fellow and he will probably touch them in his last speech, because I cannot answer to them.

All right, I took him to Acts 2. Getting back to Joel 2:28. I am trying to deal with everything the man said. How much time do I have left, brother Reynolds? [*speaking to his timekeeper, spelling?*] All right, I will try to get through. Let me know when I have got about 5 or 4 minutes so I can run through some things that we have established here. All right, I took him into Acts 2. How that when the day of Pentecost was come. I showed him when the church was started. Jesus said I will build my church, Matthew 16:18. I took him over there and Peter stood up and talked about: that repent and be baptized every one of you in the name of Jesus Christ and ye shall receive the gift of the Holy Ghost, and all that. I took him over to Acts 10 and showed him where that Peter stood up and said how can any man forbid water that received the Holy Ghost as well as we in the beginning. Talking about the baptism of the Holy Ghost. And I took him to Acts 2:39, where they stood up, Peter stood up and said for this promise is unto you, unto you, unto you Mr. Fox. The promise is unto you, Mr. Fox, and to your children, Mr. Fox. And unto those that are afar off, even as many as the Lord our God shall call. And he got up here and talked all kinds of ways about calling. He said God does not call anybody, or something to that effect. God does not do something or another like that. And I brought up a Scripture here that says: that God at one time winked at ignorance, but he calleth every man unto repentance. He calleth, but many are called but few are chosen. This man said God did not call them. Let me tell you something God does call men. He, he winked at ignorance at one time but everywhere calleth men unto repentance. All right, Acts 2, where we are at.

Oh, I want to get back to John 7:38. Put the chart up. I want him to see it. I have begged him to deal with it. Maybe he will when he comes back, I believe that he will, but I will not get to answer to it. Do you believe on Jesus? Are you a believer? Are you a believer? Are you a believer? I am quoting Jesus Christ. Now he got upset at me when I answered his question with that Scripture. But I was just quoting Jesus

Christ. I gave him Jesus Christ, with his question. So you, argue you with Jesus. He that believeth on me, as the scripture, not Greek not the English, as the scripture hath said, out of his belly shall flow rivers of living waters, thus he spake of the Spirit but it was not yet for Jesus was not yet glorified. I wanted you to see the chart, maybe he will deal with it since I flashed the chart. I have run all through the Scriptures, but I wanted the chart up there to show you that is what I have been saying. There it is, look for yourself. Are you a believer? Have you received the Holy Ghost since ye believed? I have begged him to tell me. I have begged him. He will tell me in the last speech, because I cannot answer anything against it.

All right, now he will come up here and answer all these things now. Because I will not have a chance to come back. Maybe he will agree we will go another 30 minutes. Now, I have begged the man to answer these last night, in my first speech. I cannot get him to touch topside or bottom of them. He will deal with them, tonight, because I cannot come back. Now that is not fair. I have begged him to deal with it. Do not laugh, that is the truth. Listen to the tapes. I will produce tapes, we will just listen to the tapes. We will not just flash up charts, we will bring the tapes. You, you, listen to the tapes, I am thankful that he has mentioned these tapes will be available. And, Mr. Fox, I hope we do get together and print this in a book. That is my heart's desire, to print this thing in a book. I think that would be the greatest thing in, in this world. I tell you what, we will get together on that we have agreed to do it, let us do it. Amen, let us, let us do it.

All right, so we have got that he that believeth on me, and I have taken him all the way through for the promise. What promise? I have talked about that baptism. I have talked about how that Acts 2 and 10 tie together. I want him to please come up here and deal with it. He said I could not take it into the church. He said that I could not show that it was for us, today. How much more do I have to say? How many Scriptures do I have to bring up here to show this man it is for us,

today? For the promise, the promise, is unto you, is unto you, in the last days, saith God, I will pour out of my Spirit upon all flesh. Put it up there I have shouted it, I have preached it. Upon all flesh. Upon all flesh. My Lord, the promise is unto you, your children, as many as are afar off even as many as our Lord shall call. How much more do I have to say? Let every word be established in the mouth of two or three witnesses. I have given you about 50 Scriptures, how many more do I have to bring up here, in my time remaining?

How much time do I have? In the last, in the last five minutes that I have I would like to iterate and say that I am truly happy for you coming out to listen to these speeches. I have appreciated your attendance. Now I want to run through a few things here quickly that we have established. We have established that as our proposition states. Put up the proposition, please quickly for me. In this last few minutes that I have got. The proposition: The Scriptures teach that Holy Ghost baptism with tongues and miraculous gifts, gifts will cease when Jesus Christ returns. I have told him that, that was for the church today and when we were taken out of here. I took him to Zephaniah 3:9, last night, I begged the man to go there. Where we will all speak the superlative language of heaven, we will not need to talk in tongues, because we will be in our glorified bodies. I have brought out how I Thessalonians 4:16, how that for the Lord himself shall descend from heaven with the shout and the voice of an archangel and the dead in Christ shall rise first and we which are alive and remain shall be caught up to meet him in the air. We will not need it because we are going to have our glorified bodies when Jesus Christ returns from heaven. What in the world is He coming back for? He is coming back to take the church home. He is coming back to take a people, that is called by His name. That is called by His name. That is peculiar, without spot, without blemish, or any such thing. They are not the happy go lucky, carefree people of the world, today. The teeny boppers, [*word unclear*] boppers and all those going around and declaring that they have something that they do not have. Those that

going around having a form of godliness, but denying the power thereof, from such turn away. Where is my chart on it? In the last days that is going to happen. That is not new material, I have talked about it all through this thing. For the last night, and tonight, I have begged the man to deal with that. I cannot get him to touch it. But, friend of mine, I want to tell you that in this last days there is going to be perilous times. I have brought it out, last night, that men will be lovers of pleasure rather than lovers of God. Having a form of godliness, but denying the power thereof. Denying the power thereof. Did not I bring out, last night, Saint John 1:12? As many as came unto him received him, he gave them power to, power to become the sons of God.

So when we go to heaven, and we get our glorified bodies, I have brought this out, in the moment in the twinkling of an eye, I Corinthians 15:50. In the moment in the twinkling of an eye, our bodies shall be changed. Mortal, into immortality. We will not need these things. We will not need these gifts. We will not need to talk in tongues, we will all speak the superlative language of heaven. We will walk down the streets of gold. We will see Jesus Christ. We will look right into the face of the one that saved us by His grace. That is what I am preaching, tonight. Do not misrepresent my doctrine. We are preaching that we need those gifts for today. We need the gifts of healing. We need the tongue talking. We need all that is come from heaven. Every perfect gift cometh down from heaven. But when we go to heaven that which is perfect, when it is come, that which is in part shall be done away. And I am not saying that God will not have any more power, when we go to heaven. Of course He will, He is going to still deal with the Jews. You brought up the millennium. I told him we were not going to be here. So that is what we are talking about.

All right so we have established that the Holy Ghost with tongues is for us today. We have established that he that believeth on Jesus Christ, as the scripture hath said, out of his belly shall flow rivers of living waters, this he spake of the Spirit. We talked about how that

Spirit was the Comforter. How that it was the Holy Ghost and that it was going to come on the day of Pentecost. How that it was unto you, your children, and as many as afar off, even as many as our Lord God shall call. We have established all that, tonight. We have established how that those people would get the Holy Ghost, the initial evidence was speaking in tongues. Acts 2, Acts 10, Acts 8. I have brought them all out. I have begged the man to deal with them, maybe he will. I believe he will, in his last speech, because I cannot answer to it. We have established that all this will be done away when Jesus Christ returns from heaven. We will not need them then. Because he have got glorified bodies.

All righty. How much time do I have remaining? [*three quarters of a minute*] Three quarters of a minute. A minute and a half. I have to watch my timekeeper, he has been shorting me out of my time. [*each disputant had his own timekeeper*] You probably thought, well maybe he does not have anything to say. No, I have to stop and check myself, because he shorted me out of 5 minutes, and he shorted me out of 2 minutes, and he shorted me out of this. But, all righty. Now I have, I have established that a sound came from heaven like as of a rushing mighty wind. I have established that, that happened on the day of Pentecost, where the wind bloweth and when thou hear the sound thereof. I have paralleled them with the church. I have paralleled them with the Spirit. So is everyone that is born of the Spirit. That which is born of flesh is flesh. But that which is born of Spirit is spirit. Marvel not that I say unto thee, that ye must, you must, you must be born again. Of the water and of the Spirit. You have got to be born again of the water and of the Spirit or you cannot enter into the kingdom of God. But when you go into the kingdom of God, and we get our glorified bodies and we see Jesus Christ and we are walking down the streets of gold, we will not need that anymore. Whoopee! Glory to God, hallelujah, I am getting ready to have a frenzied fit! You can call it what you want, I tell you what I am excited. He talks about how that he feels that in all his heart that he believes that his, his truth, well I

believe with all my heart that I am preaching the truth. I believe it with everything that is inside of me. If I did not I would not stand up here for four nights and defend it. Paul said the one do it of love, I am set for the defence of the gospel.

Thank you for listening to my speech.

FOURTH NEGATIVE SPEECH BY MARION
R. FOX
(Friday night)

I want to say I appreciate your kindness in this the last speech. And I want you to know that I enjoyed this, this discussion of the word of God.

My opponent brought up, he brought up one piece of new material that I am going to take just a moment to answer. He brought up the idea that we are born in sin. Now my, my brethren know better than that. And perhaps we could find the time to have a proposition on that subject. But Ezekiel 18:19-20: "Yet ye say, wherefore doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." (It very plainly states that we do not inherit our sin from our forefathers, from our parentage.)

Now then, the rest of the material that he brought up, if I followed him, as I thought I did was old material. That is all I have to say about that subject. So as far as introducing a lot of new material, I am not going to do that. I am going to follow the rules that we agreed to. He did bring up Deuteronomy 24. And he brought up the 9th chapter of Hebrews, and I want you to know I have not understood what he has been talking about, in Hebrews 9. I do not what the man has been talking about, all along. I do not know what his point is. Maybe I am too thick-headed to get it. Do not say "amen" over there either.

[laughter from audience] It might be, but I do not know what his point is.

He talked about the whole body sinning. I did not say the whole body had sinned. Whenever one member sins, and I am going to introduce a new passage, here that relates. And that is I Peter 2 where it says ye are lively or living stones. And I have introduced the fact, already, that each Christian is a stone in the wall of the temple. I just did not give the proof text. Now when you have a wall over here [*pointing to concrete block wall in the building*] and it has got about say, 500 stones in it (now he is using it in a figurative sense, you must understand) and one of those stones is dirty what do you say about the wall? The wall is dirty, that is what you say. The wall is dirty. When one Christian sins and he pulls the church into idolatrous worship he defiles the whole church. Have not, have not you read what James said about that? That one member can defile the whole, the eye that is one member of the body, the tongue can defile the whole body. As we saw in the 3rd chapter of James.

Now then, note further if you will. He (God) will destroy that man at judgment, at judgment. God does not destroy every unfaithful Christian at the time he sins. He destroys them, and He will destroy them, at the day of judgment. Therefore, He has not destroyed the church.

He brought up John 2:19. I do not deny that the word “temple” was used of the physical body of Christ. I do not deny that. My point that I was making is that the body, the church, as it is called the body of Christ is not the same body. They are different bodies. The word “body” of Christ when it is used in respect to the church is used in a different sense, than the physical body. I am part of the, the church, the body of Christ. But I tell you what I am not part of His physical body. Not part of it. That is my point.

I want to go to II Peter 1:21. If I have a chart on that put it up there. I think I put this up before. Now then if you will, if you will, consider these things. This is the point that I made in respect to the new birth. And he asked me to explain it, and I did explain it. I set forth that we are born of the water and begotten of the Spirit. The Spirit begets. Now in English that is correct. And I set forth that in the original language, that they are the same word. That the Jews, or the Greeks I am sorry, used in the context they determined whether it was the father or the mother. Now I have already introduced that, that is not new material. And I set forth, from this passage of Scripture, that the word of God is given by the Spirit. And I set forth that it is His sword, that it is living and active (Hebrews 4:12) and that the Spirit; therefore works through the word to beget. And that is what this passage says, and I have already put this up here before. Verse 23, having been begotten again, (Do you know what that means? Having been born again. That is the same idea. How are you born again? Why, the Spirit begets you. How does the Spirit beget you? By the word. He says; being born again) not of corruptible seed, but of incorruptible, (What kind of seed? The seed of Luke 8:11, and I have already introduced that passage, also. The word of God.) through the word of God, which liveth and abideth. (forever) Now that is the new birth. It is not the baptism in the Spirit. It is the begetting, through the word, the seed falls on, upon good and honest hearts and brings forth fruit. (Luke 8:11)

Now then furthermore, he brought up Ephesians 4:30. And I said the other night the seal is miraculous. I said that the other night. That it is for the first century.

Do you know what he has done, again and again? Now I want you to notice this; he has established, he has established, that miracles were worked, in the early church, in the early church before AD 100. He has gone to the book of Acts, which was completed before AD 70, and he has established that miracles were worked during that time. And that is all this man has established. Not one other thing. He has established

that. And you know I believe that, that is true. I do not disagree, I do not disagree that the Comforter was to come. And I do not disagree (give me A. T. Robertson, page 50, I forgot to bring it up here [*speaking to Ron Cosby*]). I do not disagree, friends, people that there were miracles worked. That there were people baptized in the Holy Spirit. I set that forth the very first night. Now if you will note, he brought this up again, so I am going to go back through it one more time.

He introduced, I do not know whether it was Tuesday or Monday night, he introduced the passage I am going to read from in the: A New Short Grammar of the Greek New Testament, the 10th edition by A. T. Robertson. Now he introduced it the other night. But he brought it up again tonight. And I want to read this again. Now in talking about the usage of the neuter, the neuter, to refer to a person. Do you know when the neuter refers to a person? In the Greek it refers to the same, a person the same time that it does in English. In English, when you talk about a man you use masculine, when you talk about a woman you use feminine, when you talk about a boy you use masculine, when you talk about a girl you use feminine. But when you talk about a little baby (there are words in English and it carries the idea of a neuter noun) it is neuter. The baby "it" did such and such, is correct. It is proper in English. And I have said that, I have said it before; that is proper. I said that last night. Now then I want you to see what his source says about this neuter: the diminutives (Now what is that? You look it up and that is on the bottom of page 50, in A. T. Robertson.) they are the ones that are neuter. He is saying, in the Greek, when you are talking about a little baby or a small child, God does use a neuter noun. Or the Greeks did use a neuter noun.

Now then, the point that I made, but I do not guess that he got it, was there is a contrast in I Corinthians 13 and I would like to take you there to show that contrast, the point that I made. The contrast that is found in that passage of Scripture, verse 11, notice if you will: When I was a

child, I spake as a child, I felt as a child, I thought as a child: (Now what is Paul doing? He is contrasting childhood, I did these things. And you know he is talking about the age of miracles. He is, he is setting forth that the age of miracles is equal to childhood. He says:) now that I am become a man, I have put away childish things. (The contrast is when the miracles ceased, there is manhood.)

Now he comes over here and he equates the part, the partial (give me chart number 73, it will show my point.) He equates the partial or the part (Oh, I am sorry just take it off, I have not introduced that chart, before.) the partial or the part (put up number 43) the partial or the part is equal to the age of miracles. The full grown or perfect, and I have already defined it, is equal to the time when the miracles ceased. Now then he wants you to think that the perfect refers to a tiny baby, in the figure. He wants you to think that it refers to a neuter noun, somewhere. Remember it has to agree with the noun that it modifies. The word "perfect" (chart 69, please) is in the neuter gender. I defined this, the adjective agrees with the noun it qualifies in gender, number, and case. [*reading chart 69*] Now I have set that forth. And my opponent here has brought this subject up. Now then the little child. He destroys the figure of speech. Contrast: little child, adult man. Please note: little child, adult man. Now he says: in part, perfect. But the perfect refers to a neuter noun. But the only time the neuter noun, in Greek, is applied to a person is when you are talking about a little child. I hope I have made that clear. You see the whole figure is destroyed by his position.

Now then let me go on and get off that subject. He brought up, again this time. And he said something to the effect that I believe that anything God does is miraculous. Now I set forth, last night that, that is the problem here. He says everything God does is miraculous. Anything that comes out of His hands is miraculous. Any gift that He gives is miraculous. Now then if you will think about that a moment, what is he saying? He is saying that whatever God does is a miracle.

David, will God cease to work miracles? Now remember, I set forth and he said that everything God gives us is a gift. And everything He does, everything He does is a miracle. Therefore, everything God gives us is a miracle. And if God gives anything after the second coming it is a gift. And it is a miraculous gift, according to his definition.

Therefore, (chart number 43) he has given up his proposition. And I set that forth, last night. I set that forth, and I pressed that point. But the fact of the matter is he is now saying that miraculous gifts are going to be here, after the 2nd coming. Because he says: everything God gives is a gift, and everything God does is miraculous, and if He gives me something He is doing something; therefore He is giving me a miraculous gift. And if He gives me anything, after the 2nd coming, I have a miraculous gift. Now that is exactly what is being taught. Now then, that is not new material, either.

He went to Acts 8:19, and I do not think he made much of a point, so I am just going to just go on over that.

In John 14 [*Marion read this-Ron Cosby, moderator for Marion Fox, speaking*] Ok. My moderator tells me that I left the impression that the word “child” is the only neuter noun, and that is not so. There are a lot of other neuter nouns, but I am talking about when it refers to a person. There are other neuter nouns, besides child, but not in reference to a person. Thank you, Ron.

All right, now in John 14, he brought this up, it is for the age of miracles. We do not deny that. We do not deny that it is talking about the miraculous. But as he brought this up, I want you to note. Give me chart number 27, please. And he brought this subject up, John 14, the Comforter, and I made an argument the other night. I said his definition of forever is from AD 30 to the second coming. [*pointing to chart 27*] And I set forth and defined that term. I defined it from the meaning of the words. Now you think about this, very seriously. If my

definition is correct, then his is wrong. Give me the next chart, 28, please. Here is how I defined it, and I gave proof-texts. I showed from the meaning of the words, that the Comforter was to be with them until, until AD 70. Now I developed that in great detail. And he kept saying, I never heard of such. Well you know, the fact that he had not heard that argument does not make it false. Now you think about it, very seriously. If I establish this point, then I establish that John 14:16 and John 14:26 are not for us, today. If I establish that point, and I did. And my opponent did not attack this point, the first two nights. He wanted to bring up I Corinthians 13, the first two nights. And the fact is that this point stands.

Now what I developed the first night was, and the second night, that the Comforter was with them until AD 70.

And another point on that, that I have already brought out. You need to ask when you are interpreting the Bible, who is speaking. I brought that out the other night. You need to ask, secondly, who is being spoken to. And do you know who He is speaking to, in that context? The apostles. You could not by any stretch of the imagination, you cannot find a verse promising the Comforter to anybody, but he apostles. Now you might equate the Comforter to something else, and stretch it over, but you cannot find a verse that promises the Comforter. Now then he may go to I John 2:1, but he knows that I do not believe that Christ Jesus and the Holy Spirit are the same person. Do not let him go there. Now then he has already brought that up, anyhow.

I defined the word here, give me chart number 26, please. I looked at this in, in this passage of Scripture, and you notice I defined “even unto” now that is a particle marking a limit [*reading chart 26*] and I set forth the other night, I set it forth the other night that this places a boundary on the thing. That Jesus said I am going to be with you unto, and if you will go unto that word it is almost always, elsewhere,

translated “until.” And Thayer says it is a particle marking a limit. [*reading chart 26*] It places a boundary for you that tells you how long Jesus was going to be with them. Let me illustrate it, again, with basically the same illustration I used the other night. If I say I am standing up here, and I am going to be here until I get through with this sermon, that means I am going to get down when I get through with the sermon, does not it? Until. And that is what that word means. That is saying, Jesus is talking to these apostles, and He says I am going to be with you, until, until, until a certain time.

Now his definition would have to say that at the second coming of Christ He will no longer be with them. That is what it would have to say. Give me chart 27, next chart. That is what he would have to say. Taking that word “until” or “unto” in its literal sense, he would have to come over here and say that Jesus quits being with them. [*pointing to the second coming on chart 27*] Now he says that is the miraculous. Now if you take that, that way, you do not have any more miracles either, after that time. Notice, furthermore, if you will, I dealt with that, the other night, in some great detail, and I cannot believe, I cannot believe that he would not deal with the subject.

Now furthermore, he brought up John 16:13, it is the same context. The same context. As I developed this point, give me chart 28, as I developed this point, John 16:13 is the same thing. And I proved the other night that it ceased in AD 70. I proved it.

He brought up Mark 1:5, the baptism in the Holy Spirit. He talked about the new birth, again, and I set forth, and I want you to know that I set forth that it does not matter. And from this argument, if this argument stands, now watch this! If I make this argument stick, and I have, then it does not matter, one whit, one whit, whether he develops and proves that the 120, Cornelius, or anybody else, besides the 12 apostles received the baptism in the Holy Spirit. That is nothing but a smokescreen. My argument is of such a nature, that I pinpointed it

right here [*pointing to chart 28*] and I said that is when it ceased. And, you know, if you will think about that you will have to agree with me, that it really does not matter. It really does not matter whether the 120 got it, all those in Acts 2, all those in Acts 10, Acts 8, Acts 19. It does not matter, and that is what I have said, again and again. Because he has not dealt with that argument, [*pointing to chart 28*] and if that one stands, then all of his other passages, if he would prove that the, that the Cornelius' household, if he proved that the 120, if he proved that those in Acts 8, those in Acts 19, and so forth received the baptism in the Holy Spirit, then he would not, he would not touch this one because everyone of those people were right over here. [*pointing to time before AD 70 on chart 28*] None of them were over here [*pointing to time after AD 70 on chart 28*]. That is why, none of them were after AD 70. Did you say two minutes? [*ten*] Ten, thank you.

Now then, he went to Acts 2:39 and I want to go to something else in this light. And he brought up the last days argument. I made a powerful argument on that, the other night. Chart number 39, please. I set forth how that Peter quoted Joel 2, in Acts 2:16-21: but this is that which hath been spoken by the prophet Joel: it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: (And I set forth that this expression "the last days," And I told him, you just challenge some of those Old Testament passages, I have got charts and arguments made out, and I have memorized the Scriptures. All of those Old Testament passages, they give us the definition of the term "the last days" and he brought this up and his chart is up here, chart number four, I believe it is entitled there. I do not disagree that, that refers, and that was written (II Peter 3:1-10) before AD 70. He agrees with that. That is what that is talking about, the period of time prior to AD 70. There is not a problem in the world with that. That is what I have been saying, all along, there is no contradiction. None, whatsoever.

Now look here, [*pointing to chart 39*] I am saying that Joel 2, was for the period known as the “last days.” Last days of Israel. Now this is the cross, right here, [*pointing to chart 39*] this is Pentecost. [*pointing to chart 39*] Now I say it was AD 30, he says 33, the calendar is off by about three or four years. I am not going to quibble about that. I will not quibble with him. But I believe that it can be established that it is off. Now watch [*pointing to chart 39*] at that time the church is established. That is why I asked him that question. I agree the church was established in Acts 2. I believe it was. And I am glad you agree, I am glad we are in agreement on that. But the last days were over here. [*pointing to time before Acts 2 on chart 39*] Now give me my next chart, number 40. I set forth, and I proved beyond any shadow of doubt, from Hebrews 1:1-2, that the last days were in existence before the establishment of the church. I proved that the other night. I am going to run through those arguments again, because his position says that Joel’s prophecy was for the last days, and he would tell you the last days started at Pentecost, and they will continue until the second coming. I think he calls it the church age or his people do. I would not disagree with that terminology, necessarily, although I do not find it in the Bible. But I am not going to worry about it, my brethren call it the Christian dispensation, that term is not in the Bible either. But I believe the, the thought or the doctrine is there. Notice, if you will, the Son was speaking during this time from 26 to 30, His personal ministry, about 3 1/2 years. God, having (Hebrews 1:1) God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days (Now you notice there the American Standard says “hath at the end of these days”, your King James says: “hath in these last days” I wonder why the American Standard, which is an extremely literal translation says “at the end of these days?” It says “at the end of these days.” What is he talking about? He is talking about the end of the Jewish system.) He hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things, through whom also he made the worlds; Paul refers to the work of Jesus prior to the cross, looking back. And I showed

that from the original, that the, that the verb there, there “hath spoken” is in what is called the aorist tense looking back at action back yonder somewhere. [*pointing to chart 39*] I pointed that out the other night, now you know I did. And if I establish that, I rob him of Joel 2. Do not you see, I rob him of Joel 2? He cannot use Joel 2, because it was for the period known as “the last days” which ended in 70, AD 70.

Now I gave another argument on that, that Hebrews is a contrast between Moses and Jesus. And his testament, the Old and the New Testament, Moses’ testament and Christ’s testament. And he sets forth that the New Testament is better than the Old. Now he says, in effect, now I do not want you Jews going back to Judaism. I do not want you going back to the Old Testament. And to prove that the New Testament is better, it has a better mediator, it has a better high priest, it has better sacrifice. And he develops all of these things, throughout that book. And he starts the book off by saying: “it has a better revealer or revelator of the will. It had the Son speaking, directly. Now that is not talking about when the apostles wrote, because of the aorist tense verb, and because the contrast is destroyed. You know as I set forth in Numbers 12:6-8, the great man of God, Moses, was spoken face to face with, the revealer of the law was. When He spoke to Moses, it was face to face. But He did not speak face to face with Paul. So this manner of speaking to the apostle Paul, and Peter, and James, and John; Matthew, Mark, Luke, John, Peter, Paul, James, and Jude the eight men who wrote the New Testament. The manner of speaking to them was inferior to the way that He spoke to Moses. Do not you see the contrast is destroyed! He is looking at when Jesus spoke, so the last days were in existence when Jesus was speaking. Now then, it does not.

He went to Acts 2:39, and I am following him in the order he gave this, or pretty much so. He went to this, and he argued that many are called and few are chosen and he tried to leave the impression with you, I am not sure he tried, but he, was, seemed to be leaving the

impression that, that word “called” is the same word “call” in Acts 2:39. And I told you, and I told you, and I told you that they are not the same word. They are not the same word, they are different words. Now I believe God calls, II Thessalonians 2:14, He calls us through the gospel. I do not deny that, not at all.

But, if you will think about these things. Think about these things, he has not established his proposition. He has not! He has come up with passage after passage that I have set forth are for the age of miracles. Go back to chart number 39, please. He has shown passage after passage, such as Acts 2, such as the 14th and 16th chapters of John, Acts 8, Acts 19, and so forth. And he has established that miracles were worked right in here. [*pointing to time before AD 70 on chart 39*] I agree with that 100 percent. But he has not established that miracles were worked over here. [*pointing to time after AD 70, on chart 39*] In fact, he has got to do more than that, he has to establish that they were worked, and the Bible says they were going to be worked in 1979, and he has not come up with a verse one. When I have been in the negative, I have answered all of his arguments. And I am not obligated, and have never been obligated to answer your questions whenever you bring up and want me to make an affirmative type argument. Now he did not deal with my arguments that I have developed and I have set forth here, the other night. He did not deal with them. He made a swipe at them, but did not answer them. [*two minutes*]

Now then, let me sum this up, very hurriedly. Give me chart number 20, please. Chart number 20. I said that word translated “shall call” is to call to a special task or office [*reading chart 20*] and that is not the gospel call. And you cannot find a verse, one, where it is used of the gospel call. And I set forth, if you will consider these things, that in Acts 13:2 there were Paul and Barnabas set aside. And the Scriptures say: And as they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have

called them. They were sent out, as you might say missionaries, as missionaries by the church. Separated and sent out. Now think about those things, it is not the gospel call.

Let me summarize a couple of points, I want to get things before your mind. Give me chart number 15, please. I established my proposition, the very first night, from Micah 7:15. I established that the Scriptures say here : As in the days of thy coming forth out of the land of Israel, or Egypt, will I show unto them marvellous things. And I established that, that word “marvellous things” as it is used in the New Testament, in the Old Testament, from Judges 6:13, is miracles. God is saying for the same period of time I am going to, and the context is talking about the church, I am going to show miracles to the church. And they were coming out of Israel, give me the next chart 16, they were coming out of Egypt 40 years. From Egypt to Canaan, 40 years. [*pointing to chart 16*] Forty years that God fed them manna. Now he brought up Jesus being the manna, and there is no parallel there, none whatsoever. None whatsoever! Jesus is not literal manna, now he knows that, and I answered that. Notice furthermore, those miracles were to last until AD 70. [*time*]

I appreciate your attention, and I thank you for your good conduct.