

Thrasher-Welch Debate

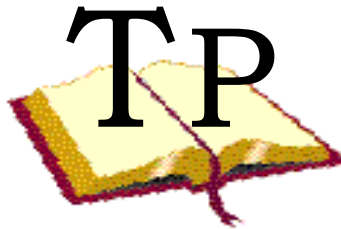
on

The Baptismal Formula

Thomas N. Thrasher

&

D. L. Welch



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Thrasher-Welch Debate
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Introduction

Baptism has been a subject of discussion among professing Christians since the first century. Differences in belief and practice now exist concerning its element, action, candidate, purpose, and administrator. Some also teach that the Scriptures specify certain words to be spoken by the administrator at the time of water baptism. All of these ideas are worthy of study and discussion so that we may come to a knowledge of the truth revealed by God.

This volume contains the debate between Mr. D. L. Welch (of the United Pentecostal Church) and Mr. Thomas N. Thrasher (of the church of Christ) on “the baptismal formula” issue. These men served as moderators during the Falls-Tubbs debate held in Jasper, Alabama in February, 1972. They agreed to discuss this question through an exchange of written articles. Upon completion, the debate was published in book form by the Gospel Defender Publishing Company in 1973.

Mr. Welch was for many years recognized as the leading debater on behalf of the “Oneness Pentecostal” people. A longtime resident of Pensacola, Florida, he participated in more than 100 formal debates during his lifetime. The *Falls-Welch Debate*, the *Thrasher-Welch Debate* and the *Religious Debate on Pentecostal Doctrine* (Moore-Welch Debate) were published in book form.

Mr. Thrasher has participated in 100 formal debates in fourteen states. Twelve of them have been published in book form. This discussion with Mr. Welch was one of his first efforts, when he was 24 years old. He has lived in the Decatur, Alabama area his entire life.

The readers are urged to “search the Scriptures” to determine the truth on the issue discussed in this book. “Ye shall know the truth, and the truth shall make you free” (John 8:32).



First Proposition

“The Scriptures teach that there is no set formula of words which must be said when administering water baptism, but the words of Matthew 28:19, ‘in the name of the Father, and of the Son, and of the Holy Ghost,’ may be said.”

Affirm: Thomas N. Thrasher
Deny: D. L. Welch

Thrasher’s First Affirmative

It is with great joy that I enter this discussion in affirmation of this proposition. I consider it a privilege to have such opportunities as this, and I trust that all of us will give close attention to the things that are taught by Mr. Welch and me, so that we can come to a better understanding of God’s word.

The proposition that I am affirming is: “The Scriptures teach that there is no set formula of words which must be said when administering water baptism, but the words of Matthew 28:19, ‘in the name of the Father, and of the Son, and of the Holy Ghost,’ may be said.” In the beginning of the discussion, I would like to define the terms of the proposition. “The Scriptures” are the sixty-six books of the Bible, both Old and New Testaments. “Teach” means to instruct or impart knowledge by explicit statement, approved example, or necessary implication. By “formula” I refer to a fixed rule or form; exact statement. The phrase “must be said” indicates a necessary and essential oral pronouncement. “Water baptism” is the act of one’s being immersed in water as commanded by Jesus in Matthew 28:19—“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” The phrase “may be said” with reference to the words of this verse simply means that it is permissible to say these words when administering water baptism.

In clarifying what Mr. Welch and I are discussing, I want everyone to understand that I am not affirming that the words “in the name of the Father, and of the Son, and of the Holy Ghost” as given in Matthew 28:19 **must** be said when baptizing, but that these words **may** be said. In other words, I believe that it is permissible to say them, but it is not absolutely necessary. Furthermore, the point

of disagreement between us in this discussion is not the purpose or action of baptism. Mr. Welch and I agree that water baptism is one of the conditions necessary for the forgiveness of sins (Acts 2:38; 22:16). We also agree that it is an immersion or burial in water (Romans 6:4; Colossians 2:12), and not the sprinkling or pouring of water upon an individual. The purpose and action of baptism are not matters of dispute in this debate.

The difference between us is: what, if anything, **must** be **said** over the person being baptized? Mr. Welch teaches that there is a set formula of words which **must** be **said** when baptizing. I contend that “the Scriptures teach that there is no set formula of words which **must** be **said** when administering water baptism.” Please open your Bible as we search the Scriptures to see what is the truth on this subject (Acts 17:11).

The Great Commission: Matthew 28:19

In Matthew’s account of the Great Commission of Jesus Christ to His disciples, the Lord said, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” In this verse Jesus is giving instruction to His apostles concerning what they were to do. Please notice that He told them to **baptize** “**in the name of the Father, and of the Son, and of the Holy Ghost.**” The Lord told the apostles to **do** that. If they obeyed Jesus’ command, then they would be required to baptize “in the name of the Father, and of the Son, and of the Holy Ghost.” They could not obey Him without **doing** that. I would like to ask this question: When the apostles did what Jesus said to do, would they have sinned in saying what they were doing? If so, why? If not, then when Jesus told them to baptize “in the name of the Father, and of the Son, and of the Holy Ghost,” it was perfectly permissible for them to **say** that they were baptizing “in the name of the Father, and of the Son, and of the Holy Ghost.” This is what I am affirming. It was permissible for them to say those words when administering water baptism. Observe that Jesus did not command them to **say** those words in order to make the baptism valid, but He permitted them to **say what they were doing**.

By Whose Authority Do We Baptize?

Since Jesus has instructed His disciples to “go, teach, and baptize,” we ought to recognize that the authority to baptize comes from Jesus: “Jesus came up and spoke to them, saying, All authority has been given to Me in heaven and on earth” (Matthew 28:18, New American Standard Bible). He has **all authority**! Therefore, if I respect His authority concerning how to baptize, I will baptize according to His instructions, that is, “in the name of the Father, and of the Son, and of the Holy Ghost” (Matthew 28:19), That is what Jesus said to do, so we must do it if we obey Him. On the other hand, if I do not respect His authority, then I can ignore what

Jesus said to do, and refuse to baptize “in the name of the Father, and of the Son, and of the Holy Ghost.” Whether we do what Jesus commanded or not simply depends upon our respecting or disrespecting the Lord’s authority in this matter.

***What Does It Mean To Baptize “In The Name Of
The Father, Son, And Holy Ghost”?***

The following statement is taken from Thayer’s Greek-English Lexicon of the New Testament: “By a usage chiefly Hebraistic the name is used for everything which the name covers, everything the thought or feeling of which is roused in the mind by mentioning, hearing, remembering, the name, i.e. for one’s rank, authority, interests, pleasure, command, excellences, deeds, etc.” (page 447). In other words, we ought to recognize that doing a thing in one’s name may indicate that we are acting by one’s command and authority. However, in Matthew 28:19 the word translated “in” is from the Greek “*eis*,” which signifies “entrance into.” I believe that “**into**” is a more accurate translation of the word “*eis*” in Matthew 28:19. As evidence that this is true, I would like to cite several translations of this verse.

**Several Translations Of Matthew 28:19
“*eis*” translated “into”**

Revised Version	”baptizing them into the name of the Father and of the Son and of the Holy Ghost”
American Standard Version	”baptizing them into the name of the Father, and of the Son, and of the Holy Spirit”
Living Oracles	”immersing them into the name of the Father, and of the Son, and of the Holy Spirit”
The Emphasized Bible	”immersing them into the name of the Father, and of the Son, and of the Holy Spirit”

Some Other Translations Of Matthew 28:19
Which Translate “*eis*” as “into” Are:

Worrell's Translation, Julia Smith's Translation, J. W. Hanson's Translation, American Bible Union Version, George Noye's Translation, Cunnington's Translation, Montgomery's Translation, Concordant Version, Williams' Translation, Weymouth's Translation, Alford's Translation.

These translations show that the baptism authorized by Jesus Christ is “**into the name** of the Father, and of the Son, and of the Holy Spirit.” Thus, when a person is scripturally baptized, he enters **into** a relationship or communion with the Father, the Son, and the Holy Spirit. Consequently, baptism by the authority of Jesus Christ is “into the name of the Father, and of the Son, and of the Holy Spirit,” that is, in order “to recognize and publicly acknowledge the dignity and authority of” the Godhead, composed of three persons: the Father, the Son, and the Holy Spirit. For any person to deny that baptism is “in [into] the name of the Father, the Son, and the Holy Spirit” is to deny that Jesus told the truth.

As a means of focusing upon the point of issue between Mr. Welch and myself in this debate, I am asking him three questions in this speech. I recognize the fact that some questions cannot be answered “yes” or “no” without further explanation; however, I have tried to word these questions clearly and simply, without any intention of “trapping” Mr. Welch, so that he will be able to give a definite “yes” or “no” answer and then give whatever comment or clarification he would like to make. I will be just as fair to him in responding to any questions that he asks. After all, we are seeking the truth in this discussion, and we should be willing to surrender any position that does not harmonize with the truth of God.

Questions For Mr. Welch

- 1) When a person administers water baptism, is it permissible for him to **say** what he is **doing**?
- 2) When you baptize a person, do you baptize him in the name of Jesus Christ?
- 3) When the apostles and other disciples administered scriptural water baptism, did they obey Jesus' instruction as recorded in Matthew 28:19?

Where Is The Scripture For Mr. Welch's "Formula"?

In denying my affirmation that “the Scriptures teach that there is no set formula of words which **must** be **said** when administering water baptism,” my honorable necessarily contends that there is a set formula of words which must be said when

so doing. If my friend's contention is true according to the Bible, then he will have no difficulty at all in producing the passage of Scripture where such a "formula" is given. Please observe that I am not asking for a passage which teaches what **must** be **done** when administering scriptural water baptism. This is not the issue between us in this debate. What I want to know is the book, chapter, and verse from the word of God which teaches what **must** be **said** (orally pronounced) when one is baptized in water. In order to make this point as plain and simple as possible, I am presenting this chart to illustrate the idea.

<u>Chart 1</u>
WHAT IS THE "FORMULA"?
In (<u>BIBLE REFERENCE</u>) the Scriptures teach that one MUST SAY the following formula when baptizing (<u>EXACT WORDING OF FORMULA</u>).
Will Mr. Welch Complete This Sentence For Us? Wait and see!

If my opponent's position is scriptural, then he can disprove my proposition by simply citing the **Bible reference** which teaches that a set formula of words **must** be **said** when administering water baptism, and then stating the **exact wording of the formula** which must be said. This is all that Mr. Welch has to do in this entire debate. If he will give us Scripture by filling in the blanks on this chart, then I will accept what the Scripture teaches. Mr. Welch, just **fill in these two blanks**. It will be his task to do it, and every person who is interested in the truth on this question under discussion will be able to see whether he does it or not.

When we turn to the book of Acts, we can read the inspired record concerning the conversions of many people. If there is a set formula of words that **must** be **said** when one is baptizing, then it would surely be given in these examples of people being baptized in the book of Acts. Please notice the chart on this point.

Chart 3

WHAT WAS SAID WHEN THESE WERE BAPTIZED??

- 1) What was SAID when those on Pentecost were baptized?
Acts 2:38, 41
- 2) What was SAID when the Samaritans were baptized?
Acts 8:12-13
- 3) What was SAID when the Ethiopian eunuch was baptized?
Acts 8:36-38
- 4) What was SAID when Saul of Tarsus was baptized?
Acts 9:18; 22:16
- 5) What was SAID when Cornelius' household was baptized?
Acts 10:47-48
- 6) What was SAID when Lydia's household was baptized?
Acts 16:14-15
- 7) What was SAID when the jailer's household was baptized?
Acts 16:33
- 8) What was SAID when the Corinthians were baptized?
Acts 18:8
- 9) What was SAID when the Ephesians were baptized?
Acts 19:5

I Know What Was DONE.
Let Mr. Welch Tell Us What Was SAID!

I want my friend Mr. Welch to tell us what was **said** when any of these people were baptized. Notice that I am not asking him what was **done** in each of these cases. We know that these people were penitent believers who were immersed or buried in water for the remission of their sins. What was **done** is not the issue between us in this discussion.

The point of issue is: **What words were said as these people were baptized?** Let us examine each of these cases individually and see if the Bible reveals what was **said (orally pronounced)** when baptism was administered.

Acts 2: The Jews On Pentecost

On the day of Pentecost the apostle Peter proclaimed the death, burial, and resurrection of Jesus Christ to the Jews gathered on that occasion. Those who heard the word asked the apostles, “Men and brethren, what shall we do?” Peter responded by telling them to “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” (Acts 2:38). As a result of this instruction, “they that gladly received his word were baptized” (verse 41). Please observe that the apostle Peter told the Jews what to **do**, and about 3000 obeyed. However, not one single word is recorded about what was **said** when they were baptized. The Bible tells what was **done**, but not what was **said**.

Acts 8: The Samaritans

When “Philip went down to the city of Samaria, and preached Christ unto them” (Acts 8:5), the inspired record states, “But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and...was baptized” (Acts 8:12-13). In this case also we know what was **done**, but the Scriptures do not mention anything about a “formula” being **said** when these Samaritans were baptized.

Acts 8: The Ethiopian Treasurer

As the treasurer of Ethiopia was returning from Jerusalem, Philip was directed by the Spirit to go to him. In response to the eunuch’s questioning, “Philip opened his mouth, and began at the same scripture, and preached unto him Jesus” (Acts 8:35). As they came to a certain body of water, the eunuch said, “See, here is water; what doth hinder me to be baptized? ... And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him” (Acts 8:36,38). What did Philip **say** as he baptized this man? There is not a person living who knows what was said, because **the Scriptures are absolutely silent on this point!**

Acts 9: Saul of Tarsus

The record of Saul’s conversion is so familiar that I will not go into detail concerning it. However, with reference to his conversion, Ananias stated, “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord” (Acts 22:16). Saul obeyed this instruction, because the Bible says that he “arose and was baptized” (Acts 9:18). My question for Mr. Welch is: What formula of words was pronounced over Saul as he was baptized? The word of God does not mention that any formula was **said**.

Acts 10: Cornelius' Household

The account of the conversion of the first Gentiles by the gospel of Christ is given in Acts chapters ten and eleven. With regard to their obedience to God, the apostle Peter asked, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord" (Acts 10:47-48). Once again we know what was **done** when these were baptized; however, Mr. Welch obligated to tell us what was **said**, since he contends that there is a set formula of words which **must be said** when administering water baptism. What was **said** when the household of Cornelius was baptized, Mr. Welch?

Acts 16: Lydia's Household

In the account of Lydia's conversion, the Bible says that "she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there" (Acts 16:14-15). Again, no indication is given about what was **said** when these people were baptized. If there were a "set formula of words which **must be said** when administering water baptism," then it ought to be at least mentioned in some of these conversions that we have noted. However, not one word has been recorded to even hint at what the baptizer **said** when he baptized any of these people. Strange indeed if the saving of a formula is so important as to cause people to be eternally lost in hell for its not being said.

Acts 16: The Philippian Jailer's Household

This is another familiar example of conversion, in which Paul and Silas spoke the word of the Lord to the Jailer and his household. As a result of this teaching, the Bible says, "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway" (Acts 16:33). What was **said** as they were baptized? The Bible is silent on this matter.

Acts 18: The Corinthians

When the apostle Paul left the city of Athens, he went to Corinth and preached the gospel to those who would hear. Acts 18:8 says, "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." What was **said** as they were baptized? The Bible is again silent.

Acts 19: The Ephesians

At Ephesus Paul found certain disciples who had received John's baptism, but who knew nothing about the Holy Spirit. The apostle taught them the word of God

and “when they heard this, they were baptized in the name of the Lord Jesus” (Acts 19:5). But what was the “formula” that was pronounced over them as they were baptized? The Bible account does not reveal any such “formula” that was **said**.

Please notice that in all of these instances of people being baptized, not one single verse even hints at what was **said** over the candidate as he was baptized. The Bible tells us what was **done**. In every case there was an immersion or burial in water for the remission of sins. However, nothing is ever mentioned about any kind of “formula of words which **must** be **said** when administering water baptism.” Therefore, I conclude that there is no such “formula” authorized by Jesus Christ. If my worthy opponent can give us the book, chapter, and verse that teaches a “formula” which **must** be **said**, I am sure that he will produce it in his very first negative speech. If he does not, then it will serve as a living witness that no such formula can be found in the Bible. I invite your careful attention to Mr. Welch’s Speech.



Welch’s First Negative

As I answer Mr. Thrasher who is affirming on this proposition, I will say that it is a pleasure to do so. The first thing I notice is the weakness of his position. He says, and I quote, “By the words ‘in the name of the Father, and of the Son, and of the Holy Ghost’ may be used.” (In other words, you can say it or not say it.)

Now to me anyone who would affirm a position like that admits, to start with, the weakness of his position. You can say it or not say it. The truth of the matter is he is not sure whether to or not. All people who believe in the Trinity are taught to believe in three separate persons in the Godhead and to recognize all three in water baptism. As Mr. Thrasher takes this position on water baptism, he is forced to try to teach around the plain facts as to how the apostles baptized. All of the Bible teaches only one person of God, and this is recognized in water baptism. Prov. 18:10 says, “The name of the Lord is a strong tower: the righteous runneth into it, and is safe.” Now the Trinitarians’ doctrine tries to hide or to do away with the name of the Lord. The men who teach this find themselves so hard pressed to try to prove their doctrine that they will say it does not matter what you say. We ask, why try to hide what you do by not naming what you do? It shows the weakness of their position. When Jesus gave the command to the apostles, He told the twelve to

go teach all nations baptizing them in, or into, the name—name is singular—of the Father, and of the Son, and of the Holy Ghost. Mr. Thrasher uses the Greek word *eis* translated into, which makes my position stronger. Because when you are baptized, you are baptized into someone or more than one. We take the position that you are baptized into one, not three. Paul said in Gal. 3:27, “For as many of you as have been baptized into Christ have put on Christ.” Baptized into one and only one. In Romans the sixth chapter he said that as many as were baptized into Christ were baptized into his death. Since baptism is taught as a burial, we are buried with Him, and not “them.” Again, baptized into his death not “their” deaths. Only one died, not three. So everywhere in the Bible we find the weakness of the Trinitarian position that Mr. Thrasher and his brethren hold.

Let us name or examine the name of the Father as taught by the Bible. Mal. 2:10 tells us we have one Father. The Bible plainly teaches that Jesus is that Father. Isa. 9:6—and we read that Jesus is the Everlasting Father. So the name of the Father is Jesus. In Heb. 2:13 we find that Jesus is the Father of the children of God. Therefore, He is God the Father, and to be baptized in the name of the Father, one would have to be baptized into the name of Jesus—which is the name of the Father. In Matt. 1:21 we discover just how to baptize in the name of the Son. We find that the name of the Son is Jesus. Conclusion: the name of Jesus is the name of the Father and the name of the Son.

The Holy Ghost is the spirit of Jesus and since that is the truth, one spirit would have the same name as the one would have who had the spirit. Jesus, you see, is the name of the Holy Ghost. The Bible says in II Cor. 3:17 the Lord is that spirit. Also, in 1 Peter 1:11 the Bible tells us that the Spirit that moved the Old Testament prophets was the spirit of Jesus Christ. Then in II Peter 1:21 the Bible tells us that the Spirit that moved the Old Testament prophets was the Holy Ghost. Then in the fourth chapter of Ephesians the fourth verse, the Bible says there is one Spirit. So we find that the name of the Father and the son and the Holy Ghost is Jesus. Hence, when the apostles were baptizing into one person, whose name is Jesus, they were obeying the command of Jesus in Matt. 28:19.

People who teach the Trinitarian doctrine will go to all means to try to dodge the plain facts about baptism or what to say when you baptize someone. We notice again the weakness of Mr. Thrasher’s position. In the first place he believes something he cannot prove. And he’s too doubtful about it to stand on anything when he baptizes someone. He says you can say the words “In the name of the Father, and of the Son, and of the Holy Ghost” if you **want** to. But he further states that he would not say that you **had** to. If you don’t have to say anything, we ask the question: “Why do it?” Why do something you don’t have to do? Now does

that sound like God's way of doing things? I don't believe God wants things done like that. One weak point in Mr. Thrasher's position is where he asked about the apostles when they baptized in the name of the Lord. In one place Jesus Christ, another place the Lord Jesus, and the Lord Jesus Christ in another place was used. For Mr. Thrasher or anyone else to try to use these passages to try to dodge the facts about the One and only One that we are baptized into would be foolish indeed. The name Jesus is the name of the **One** that we are baptized into. This is true in every place the apostles baptized and the name of Jesus was called over those who were baptized. In Acts 15:17 it says, "That the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called, saith the Lord, who doeth all these things." Then the Bible says in II Tim. 2:19, "Let everyone that nameth the name of Christ depart from iniquity. So the only way to be baptized the **Bible way** is to be baptized into the death of Jesus Christ, and the One who died was the one named Jesus. When Paul was converted and the Lord knocked him down, he asked the Lord this question, "Lord, who art thou?" The Lord replied back— **I am Jesus**. Also, we find in the last chapter towards the last verses, Rev. 22:16, "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star." We take the position that to baptize one with New Testament passages, the name Jesus must be called when you are baptized. In this way you and all will know who you are baptized into.

I can't see why anybody would desire to do away with or hide the name of the Lord from people. No one can find anywhere in the Bible after the Lord set up His church where anyone was ever baptized into anyone but One Divine Person whose name is Jesus. We call the apostles to our defense. When the Jews were baptized in Acts 2:38, they were baptized—commanded to be baptized—into the name of One Divine Person whose name is Jesus. In the eighth chapter of Acts when the Samaritans were baptized they were baptized into the name of One Divine Person, whose name is Jesus. In Acts the 19th chapter verses 1-16 we find that the Ephesians were baptized by the apostle Paul into One Divine Person, whose name, of course, is Jesus. We cannot understand why men will try to use the word "authority" and try to dodge the issue and finally come down so hard pressed until they will say you do not have to say anything. Because these eternal facts are so plain, the Word of God is confronting them. No mystery—plain! The apostles doctrine. And we ask Mr. Thrasher or anyone else if they could ever show anything in the Bible that even remotely resembled a Trinitarian type of baptism practiced by the apostles. We are confident that Mr. Thrasher nor anyone else will ever find when it comes to the New Testament passages where the apostles of our Lord ever baptized or thought of baptizing into anything or anybody other than the

Lord Jesus Christ.

The church is spoken of as the bride, or wife, of Christ and as a woman who marries a man becomes his wife, she takes his name. That is exactly the way with the Lord's church. The man she married may become a father. He is the son of someone, and he becomes her husband. None of these titles, father, son, or husband, is his name. The same is true with Jesus. He is the Husband to the church; He is the Everlasting Father to His children; and He was the Son of Man. He is the Mighty God, but His name is Jesus. I cannot understand why anyone will not hold up for the Trinity doctrine **if** he believes it. If he believes there are three persons in the Godhead, and then preaches that if you want to you can be identified with the Trinity in the water baptism, why doesn't he just say you must use the formula "in the name of the Father, and of the Son, and of the Holy Ghost"?

If it is the truth, why be doubtful and shaky about affirming it? As far as what I believe—I'll name it, I'll stand for it, and I'll prove it for I have the Lord Jesus Christ, the Bible, the prophets, and the apostles all as my defense witnesses.

Now we will take another approach; that is, the church as the wife of the Lord Jesus Christ. In Isa. 54:5 and I quote, "For thy Maker is thine husband; the Lord of hosts is his name: and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called."

From the beginning when God created man and then took from this man's rib and made a woman which was his wife, we find that the Bible teaches his wife had the same name as he had. In Genesis the fifth chapter and verse one, and I read, "This is the book of the generation of Adam. In the day that God created man, in the likeness of God made he him, male and female created he them; and blessed them, and called their name Adam, in the day when they were created." Adam was a type of Christ and Eve was a type of the church. In the book of St. John the 19th chapter and verse 33, "But when they came to Jesus, and saw that He was dead already, they brake not his legs [and also in verse 34] but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water [verse 35] and he saw that it bare record, and his record is true; and he knoweth that he saith true that ye might believe." We find just like God took one of Adam's ribs and made woman and there was a wound open, when the soldiers thrust the spear into the side of the Lord Jesus Christ, there came out blood and water. It was to prepare a church or bride or wife for the Lord Jesus Christ. And just like Eve took the name Adam because she was the wife of Adam, the New Testament church takes the name Jesus because she is the wife of the Lord Jesus Christ. We note in Romans the seventh chapter, fourth verse speaking to those that knew the law and saying, "Wherefore, my brethren, ye also are become dead to the law by the body of

Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.” Now it is needless to argue who was raised from the dead. It was the Lord Jesus Christ. He said in John 2:19, “Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.” So it was the Lord Jesus Christ and He alone that was raised from the dead. Since we are married to the One that is raised from the dead, then we will have to take the name of the One we are married to. The union that we enter into when we are baptized into Christ is likened unto a man and his wife. Eph. 5:25, “Husbands, love your wives, even as Christ loved the church, and gave himself for it; [25-32] That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.” In as much as every apostle who lived baptized their converts into no one but the Lord Jesus Christ and through birth of water and spirit we are baptized into the Lord Jesus Christ, we become flesh of His flesh and bone of His bone when we become members of His body. Just like a woman when she becomes flesh of a man’s flesh and bone of his bone. She takes his name in the wedding ceremony. Every place points to the fact that the apostles called the name Jesus on people when they were baptized into Jesus.

We find that when the apostle Paul was writing to the Corinthian church in II Cor. the 11th chapter and verse 2, and I read, “For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” We notice that being there is only one husband, and that by the truth, and that is the truth, there is only one name to be considered in the union between Christ and His bride, or church, and that name is the name of the husband, and the husband is the Lord Jesus Christ. I know that Trinitarians would like to find some place in the scriptures that would justify their Trinitarian dogma or thinking, but it just isn’t there. Matt. 12:21 says, “And in his name shall the Gentiles trust.” In Acts 4:12 the Bible says, “Neither is there salvation in any other for there is none other name under heaven given among men, whereby we must be saved.” I am sure that any woman that loves her husband is not ashamed to share his name. Also the church that the Lord died for and that loves Him is not ashamed to be called by His name or have his name called over them in baptism. Just as a wife becomes flesh of her husband’s flesh and bone of his bone, so does the bride

or wife become to the One who died for that wife. Rev. 19:7, “Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. [8] And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints.”

In the face of all these scriptures is the fact that the name Jesus is the highest name. In Phil. 2:9-11 God tells us exactly what that name is, “Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.” Now I can understand why that men who hold a position Mr. Thrasher holds would go as far as to say that it didn’t matter what you said when you baptize someone, because when you are holding the position that he holds he doesn’t have anything to say. If I was him holding the position that he holds, and was unsure of the Trinity dogma—that he surely must be unsure of, because he said you could say it or not say it—I would just take him or her out in the water and give them a silent baptism. If you don’t have to say anything, why say anything? But since you do have to say something, and the Bible teaches you do, you should obey the scriptures; that is, to baptize in the name, and I think I have shown clearly from the scriptures what the name of the Father and of the Son, and of the Holy Ghost is—revealed by the scriptures as Jesus. The apostles knew that, in the 28th chapter of Matthew, on the day of His resurrection, He gave them this command and on the day of his ascension in the 21st chapter of Luke he opens their understanding and explains it to them. In Luke 24:45, and I read [45-47], “Then opened he their understanding, that they might understand the scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”

So we find that before they began preaching on the day of Pentecost, Jesus opened their understanding and said to them after He opened their understanding that repentance and remission of sins should be preached in His name. Water baptism is ordered for remission of sins in His name. It didn’t say that to teach remission of sins in “their” names; however, Mr. Thrasher says you have to recognize all three in water baptism. The apostles knew nothing about that. They taught nothing like that and they baptized nobody that way. That is, in the three divine separate persons at the time of water baptism. So I want to say again there is not a single place in the New Testament after the Lord’s church was set up on the day of Pentecost after Christ was crucified that any believer, disciple, or apostle of the Lord Jesus Christ ever baptized anyone into anyone but One Divine Person

whose name is Jesus. In baptism they recognized that He was the One that they were baptizing into. They were being baptized into his death and the One into whom they were being baptized is Jesus. And you would have to call the name Jesus to let anyone know, those that stand by know, and the one that was being baptized know, into whom you were being baptized into. Now I would naturally deny Mr. Thrasher's position because he cannot prove what he believes, and nobody can prove what he believes, It is no reflection on Mr. Thrasher but the theology and position that he is taking could not be proven by any man living in this world if he used the Bible to try to do it. That is "there is no set formula of words that you have to say." I think I have proven conclusively from the scriptures that there is one name, Jesus, that must be called in water baptism and that one must be baptized into. I want to quote again my closing remarks in answering Mr. Thrasher's first proposition. Matt. 12:21, "And in his name shall the Gentiles trust." **And that name is Jesus.** As I have already shown in my negative speech that the Gentiles were baptized into the name of the One Divine Person Jesus. Going back to Peter's sermon proceeding that baptismal service, he makes this statement in Acts 10:43, "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins.



Thrasher's Second Affirmative

In defense of the truth and concern for the souls of men, I continue my affirmation of the proposition: "The Scriptures teach that there is no set formula of words which must be said when administering water baptism, but the words of Matthew 28:19, 'in the name of the Father, and of the Son, and of the Holy Ghost,' may be said."

In the very beginning, I want to point out the obvious fact that Mr. Welch did not reply to my affirmative speech. Although my opponent is the recognized champion of his cause, he did not bother to notice my affirmative arguments, nor to make the least effort to follow what I said. He should know that the obligation of the negative in debate is to reply to the affirmative and to follow him.

My friend begins his negative speech by stating that my position is weak, because I do not know whether to say the words of Matthew 28:19, “in the name of the Father, and of the Son, and of the Holy Ghost,” or not when I baptize. He claims that I am not sure of my position. Mr. Welch, that is not true! My position is very definite on this subject under consideration. I believe that “there is no set formula of words which must be said when administering water baptism.” What one says when baptizing is not what makes baptism valid. My position is not weak simply because I teach “there is no set formula of words which must be said.” This is what the Bible teaches, as I proved in my first speech.

Let me illustrate the idea. Suppose Mr. Welch were challenged to affirm that “The Scriptures teach that there is no set body of water in which to administer water baptism, but the Gulf of Mexico may be used.” In his affirmative, Mr. Welch could show that the Bible does not specify that baptizing must be done in a river, or a lake, or ocean, etc.; therefore, it would be perfectly scriptural and right for a person to be baptized in the Gulf of Mexico. The Scriptures do not teach that one **must** be baptized there; however, they teach that such would be acceptable to God. One’s baptism would not be made invalid if he were baptized in the Gulf of Mexico. Question: If someone were to challenge Mr. Welch to affirm that proposition, would his position be “weak” simply because he taught that baptizing **may** be done in the Gulf of Mexico? Of course not: The point is that the word of God does not teach any particular set place in which to baptize. Similarly, when I affirm that “there is no set formula of words which must be said ... but the words of Matthew 28:19 ... **may** be said,” my position is not made “weak” by that affirmation.

The real issue in this discussion is emphasized in the chart which was introduced in the first speech.

<u>Chart 1</u>
WHAT IS THE “FORMULA”?
In (<u>BIBLE REFERENCE</u>) the Scriptures teach that one MUST SAY the following formula when baptizing (<u>EXACT WORDING OF FORMULA</u>).
Will Mr. Welch Complete This Sentence For Us? Wait and see!

Mr. Welch did not produce the **Bible reference** which gives us the **exact formula** of words that **must be said** when administering water baptism. He had a lot to say about several different matters; however, he did not bother to tell us what verse he would write in the blank in proof of his position. Now, Mr. Welch, since you are denying my affirmation that “there is no set formula of words which must be said,” it necessarily follows that you believe there is a set formula of words which must be said. **What is that set formula of words** and where is the **Bible reference** that teaches us to **say** that formula when baptizing? Why didn’t you tell us? It ought to be a simple matter to give us a verse of Scripture that teaches what you say is true. Please give us the Scripture to put on the chart. We will gladly examine any verse that you produce and see if it prescribes a “set formula of words which must be said when administering water baptism.”

Furthermore, I introduced the following chart in my first speech, and I asked my friend to tell us what was **said** when any of these were baptized. What did he say about it?

Chart 3

WHAT WAS SAID WHEN THESE WERE BAPTIZED?

- 1) What was SAID when those on Pentecost were baptized?
Acts 2:38, 41
- 2) What was SAID when the Samaritans were baptized?
Acts 8:12-13
- 3) What was SAID when the Ethiopian eunuch was baptized?
Acts 8:36-38
- 4) What was SAID when Saul of Tarsus was baptized?
Acts 9:18; 22:16
- 5) What was SAID when Cornelius’ household was baptized?
Acts 10:47-48
- 6) What was SAID when Lydia’s household was baptized?
Acts 16:14-15
- 7) What was SAID when the jailer’s household was baptized?
Acts 16:33
- 8) What was SAID when the Corinthians were baptized?
Acts 18:8

9) What was SAID when the Ephesians were baptized?
Acts 19:5

I Know What Was DONE.
Let Mr. Welch Tell Us What Was SAID!

Since my opponent claims that a person will be lost in hell unless a formula is **said** over him when he is baptized, there ought to be some indication of such a doctrine in God's Book. However, when I took each of the examples of conversion in the book of Acts, as I have them summarized on the chart, and investigated to see what was **said** by the person doing the baptizing, I could not find any indication in any of these examples of baptism of what was **said**. Not a single passage tells us what, if anything, was **orally pronounced** over the person being baptized. Yet, Mr. Welch teaches that there is a set formula of words which must be said when baptizing, otherwise the baptism is not valid. Mr. Welch, where do you get any such idea from these cases of conversion presented on my chart? Will you please tell us what was **said** by the administrator of the water baptism in each of these nine cases? Will you, Mr. Welch? Just wait and see if he tells us what was **said**. Remember, "if any man speak, let him speak as the oracles of God" (1 Peter 4:11).

In his negative speech, Mr. Welch dealt at length with the idea of the **name**. I will have more to say about this matter a little later; however, I want to point out something concerning the origin of my opponent's peculiar theory on the subject. The *Manual* of the United Pentecostal Church states: "With the coming of the Holy Spirit, the word of the Lord became a new book. Truths which had been hidden for many years were made clear. In the year 1914 came the revelation on the name of the Lord Jesus Christ. The pivotal doctrines of the absolute deity of Jesus Christ and the baptism in His name became tenets of faith." Now please observe that, from their own *Manual*, the date is given for the beginning of the false doctrine espoused by Mr. Welch—1914. It was not until the year 1914 that anyone taught that a set formula of words must be said when administering water baptism, according to the statement from the Manual of the organization with which my opponent is associated. But, **if the doctrine could be found in the word of God, why did they not know it before 1914?** Couldn't they read the Bible and understand what it taught? Apparently one cannot read in the Bible about this false

teaching concerning a “set formula of words which must be said when administering water baptism,” or they would have known about it without a special “revelation.” I want my opponent to explain why the “revelation” about a “baptismal formula” was not made until 1914, and how he knows that the disciples practiced the saying of such a “formula” in the first century, since the Manual states that this was not even revealed until 1914. Also, if one can read about a “formula” in the New Testament, why was there any need for a “revelation” about it? Don’t forget to answer these things for us in your next speech, Mr. Welch!

In his efforts to get around what I said about Matthew 28:19, Mr. Welch tries to prove that there is only one person in the Godhead. Jesus commanded his apostles by saying, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” This verse mentions three divine persons to be recognized in water baptism: the Father, the Son, and the Holy Ghost.

When one obeys God, he enters into a relationship with each of these divine personalities. Mr. Welch seeks to change the words of Jesus in Matthew 28:19, so as to make only one person in the Godhead. However, the word of God is still true, despite his efforts.

The Bible teaches that there are three distinct persons in the Godhead; Mr. Welch says there is only one. In trying to substantiate his theory, it is essential that he try to prove that the Father and Jesus are one and the same person. However, notice the chart which proves the absurdity of his position.

<u>Chart 4</u>
PROOF THAT JESUS CHRIST IS NOT GOD THE FATHER
SYLLOGISM NUMBER ONE:
1) No man hath seen God (the Father) at any time (Exodus 33:20; John 1:18; 1 John 4:12).
2) But men have seen Jesus Christ (John 1:14; 1 John 1:1-3; 1 Corinthians 15:3-8).
3) Therefore, Jesus Christ is not God the Father.
SYLLOGISM NUMBER TWO:

- 1) God the Father knew of that day and hour (Mark 13:32).
- 2) But Jesus Christ the Son did not know (Mark 13:32).
- 3) Therefore, Jesus Christ is not God the Father.

SYLLOGISM NUMBER THREE:

- 1) God the Father hath not flesh and bones (John 4:24; Luke 24:39).
- 2) But Jesus Christ the Son had flesh and bones (Luke 24:39).
- 3) Therefore, Jesus Christ is not God the Father.

These Bible Verses Prove That
Jesus Is Not The Father.
Mr. Welch, Do Not Forget To
Deal With These!

I believe that these arguments on the chart are simple and clear enough for all of us to understand. When one understands that Jesus Christ and God the Father are two distinct personalities, both of whom possess the qualities of being Deity, then these passages of Scripture do not present any problem. However, when one tries to twist them so as to accommodate only one person who possesses the qualities of Deity, they become an absurdity. For example, in the second syllogism, if Jesus Christ and the Father are the same person, then Jesus would have to know something that he did not know. This is ridiculous, but it is the consequence of the false theory of my opponent.

In his attempt to prove that Jesus Christ is God the Father, Mr. Welch turns to Isaiah 9:6, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." This verse shows that Jesus is a Father, because He has children (Hebrews 2:13). However, this does not prove that Jesus Christ is God the Father, for we have already seen that this cannot be true. What is the explanation? Simply this: Jesus is a Father, but He also has a Father. This is nothing unusual. Mr. Welch is a father, because he has children; he also has a father. However, this does not make Mr. Welch his own

father! Yet that is what he wants to make Jesus. Mr. Welch says that Jesus is the Father, and Jesus is also the Son, but Jesus is the father of the Son, and Jesus is the son of the Father; therefore, he has **Jesus as His own Father, and Jesus as His own Son!!!** Such an idea is absurd, but it is my opponent's doctrine.

Not only is this true, but my opponent's teaching is that the "**Son**" is simply the "**flesh**" or "**body**" of Jesus. Please notice what follows from this conception Isaiah 9:6 says that a "**Son** is given . . . and his (the **Son's**) name shall be called . . . The mighty God, **The Everlasting Father.**" According to my opponent's false belief that the **Son** is the **flesh** or **body** of Jesus, Isaiah 9:6 teaches that the **flesh** is **The Everlasting Father!** Notice, he does not have the **Spirit** of Jesus being the everlasting Father. My opponent has the **flesh** as the everlasting Father: Not only this, but the **Son** (**flesh**, according to my opponent) is **The mighty God!** Thus, his doctrine has the **flesh** or **body** of Jesus being **The Everlasting Father** and **The mighty God!** How my opponent's theory does abuse the Scriptures!!!

Not only does my opponent try to make Jesus Christ to be God the Father, but he also wants to make Jesus be the Holy Ghost. However, the chart shows the error of this attempt.

Chart 5

**PROOF THAT JESUS CHRIST
IS NOT THE HOLY SPIRIT**

SYLLOGISM NUMBER ONE:

- 1) Those of the world could not see the Spirit (John 14:17).
- 2) But those of the world could see Jesus (John 14:19).
- 3) Therefore, Jesus Christ is not the Holy Spirit.

SYLLOGISM NUMBER TWO:

- 1) Blasphemy against the Holy Ghost shall not be forgiven (Matthew 12:32).
- 2) But blasphemy against Jesus Christ may be forgiven (Matthew 12:32).
- 3) Therefore, Jesus Christ is not the Holy Ghost.

SYLLOGISM NUMBER THREE:

- 1) The Holy Spirit hath not flesh and bones (Luke 24:39).
- 2) But Jesus Christ had flesh and bones (Luke 24:39).
- 3) Therefore, Jesus Christ is not the Holy Spirit.

Please observe whether or not Mr. Welch answers these arguments.

Mr. Welch has utterly failed to prove by the Bible that Jesus Christ is God the Father and that Jesus Christ is the Holy Spirit. He cannot and will not prove that they are one and the same person, for the Scriptures plainly teach otherwise. I certainly hope that my opponent will make some attempt to reply to these charts, rather than ignore them as he has ignored the other charts thus far. Remember that I am in the affirmative, and it is Mr. Welch's obligation to follow me and answer the arguments that I present.

My opponent states, "He says you can say the words 'In the name of the Father, and of the Son, and of the Holy Ghost' if you **want** to. But he further states that he would not say that you **had** to. If you don't have to say anything, we ask the question 'Why do it?'" Mr. Welch, I have already shown that a person **may** say the words of Matthew 28:19 when baptizing, for the simple reason that a person may **say** what he **does**. Anyone who baptizes like Jesus said to baptize, "in the name of the Father, and of the Son, and of the Holy Ghost," will not try to get around the words of Jesus in this verse. But my friend Welch is doing his very best to try to keep people from saying what Jesus said to do, that is, baptize "in the name of the Father, and of the Son, and of the Holy Ghost." Jesus did not command us to **say** those words when baptizing; therefore, it is not absolutely necessary to **say** those words! However, one must **do** what He said to **do**. In response to his question as to why a person should say anything if it is not absolutely necessary, I mention this point: When a person is being baptized, there are often other people present who do not understand the purpose of water baptism in God's plan of salvation. Thus, the opportunity is presented for teaching to be done while carrying out the command to baptize as Jesus instructed in Matthew 28:19. It is possible to inform people about the fact that water baptism is "for the remission of sins" (Acts 2:38; 22:16) and that it is the act whereby one enters into a covenant relationship or communion with the Father, the Son, and the Holy Spirit. "Why say anything?" In order to teach people the truth concerning the scriptural

purpose of water baptism. The occasion of one's obeying God in baptism is perhaps the best opportunity there is for teaching on this point.

Mr. Welch makes an attempt to find where the New Testament Christians **said** something when administering water baptism; however, his efforts are entirely void of proof on the point under consideration. The chart deals with his comments.

<u>Chart 6</u>	
Mr. Welch's "Proof Texts" On The "Baptismal Formula"	
Acts 2:38	"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."
Acts 8:16	". . . they were baptized in the name of the Lord Jesus."
Acts 19:5	"When they heard this, they were baptized in the name of the Lord Jesus."
NOT A SINGLE ONE OF THESE VERSES MENTIONS WHAT WAS SAID WHEN THESE PEOPLE WERE BAPTIZED. They tell us what was DONE, not what was SAID!	
IF THE PHRASE "in the name of Jesus Christ (or Lord Jesus)" means that these words were SAID when the act under consideration was DONE, then notice:	
Colossians 3:17	"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus. . . "

According to Mr. Welch's "Logic," this verse would teach that EVERY ACT that a person DOES would necessitate the SAYING of the phrase "in the name of the Lord Jesus." Does Mr. Welch do this? He MUST if he is consistent!

Please understand the argument that my opponent tries to make. He contends that, since Acts 2:38, 8:16, and 19:5 mention that baptism was "in the name of Jesus Christ (or Lord Jesus)," these words **must be said** when baptizing. Of course, none of the verses actually tell us what, if anything, was **said**.

However, suppose that Mr. Welch were correct in his assumption. Colossians 3:17 says, "And **whatsoever ye do in word or deed, do all in the name of the Lord Jesus.**" By applying the same reasoning to this verse, Mr. Welch would have to teach that **every act** performed by the Christian would require the **saying** of the phrase "**in the name of the Lord Jesus**" as the act was being done. This is his argument on the "baptismal formula." If baptizing "in the name of the Lord Jesus" means that these words were **orally pronounced** when baptizing, then do all "in the name of the Lord Jesus" means that these words **must be orally pronounced** when doing **anything!** Therefore, when Mr. Welch kisses his wife, he had better **say** out loud, "I kiss you in the name of the Lord Jesus," otherwise he will be condemned by his own "logic"! It will not do for him to say it "in his heart" (silently), otherwise by the same reasoning one could say "in his heart" (silently), "I baptize you in the name of Jesus Christ" when he baptizes. But this idea of "silent" baptizing is the very thing that Mr. Welch has ridiculed in this debate. Consequently, Mr. Welch is absolutely required by Paul in Colossians 3:17 (according to Mr. Welch's own logic) to **orally pronounce** a "formula" ("in the name of the Lord Jesus") when he kisses his wife: Not only so, but **every other act must** be accompanied by the "formula" ("in the name of the Lord Jesus"). You had better be careful, Mr. Welch! Colossians 3:17 will condemn you if you consistently apply your "baptismal formula" logic!!!

My opponent argues at length concerning the husband-wife relationship of Jesus Christ and the church. He says, "The church is spoken of as the bride, or wife, of Christ and as a woman who marries a man becomes his wife, she takes his name. That is exactly the way with the Lord's church." Mr. Welch also states, "I am sure that any woman that loves her husband is not ashamed to share his name. Also the church that the Lord died for and that loves Him is not ashamed to be

called by His name.” I agree with my opponent that the church is the bride of Christ, and that the bride ought to wear the name of her husband. However, Mr. Welch condemns himself and his brethren when he admits this fact. The name of the church he represents is “**United Pentecostal Church,**” and yet he contends that the church ought to wear the name of its husband. Therefore, by his reasoning the husband’s name must be “United Pentecostal”! Please understand that. If Mr. Welch and his brethren “practice what they preach,” the “**United Pentecostal Church**” wears the name of its husband. Thus, its husband must be “**United Pentecostal**” by name, and not Jesus Christ. Mr. Welch, is this what you believe? If not, why do you practice the wearing of the name “United Pentecostal”? Such a name is no-where even remotely mentioned in God’s word. Furthermore, since Mr. Welch said that “the church that the Lord died for and that loves Him is not ashamed to be called by His name,” the “United Pentecostal Church” is not the church that the Lord died for, because it does not call itself by His name!!! Notice the chart on this point.

Chart 7

Welch’s Dilemma On The Name Of The Church

SYLLOGISM NUMBER ONE:

- 1) D. L. Welch: “the church that the Lord died for ... is not ashamed to be called by His name.”
- 2) The “United Pentecostal Church” is not called by the name of Jesus Christ.
- 3) Therefore, the “United Pentecostal Church” is not “the church that the Lord died for.”

SYLLOGISM NUMBER TWO:

- 1) The saved person is added to “the church that the Lord died for” (Acts 2:47; Acts 20:28; Ephesians 5:23).
- 2) But the “United Pentecostal Church” is not “the church that the Lord died for.”
- 3) Therefore, the saved person is not added to the “United Pentecostal Church.”

THE UNSCRIPTURAL POSITION OF MR. WELCH ON THE “BAPTISMAL FORMULA” HAS LED HIM TO THE LOGICAL CONCLUSION THAT THE CHURCH HE REPRESENTS IS NOT THE LORD’S AND THE SAVED PERSON IS NOT A MEMBER OF THE UNITED PENTECOSTAL CHURCH!

Mr. Welch, I would be ashamed to hold a position that leads to so many inconsistencies and absurdities as does your teaching on the “baptismal formula.” If a person is simply willing to accept what the Bible says, without adding to it or subtracting from it, he will teach and practice exactly what I have affirmed as stated in this proposition: “The Scriptures teach that there is no set formula of words which must be said when administering water baptism, but the words of Matthew 28:19, ‘in the name of the Father, and of the Son, and of the Holy Ghost,’ may be said.” This is the truth, and I have proven it in my first speech, and defended it against Mr. Welch’s denial in this speech.

In the conclusion of my affirmative speech, I want to point out that my opponent did not make any attempt at all to answer the questions that I asked him in my first speech. Three questions were asked in an effort to point out the fallacy of his position. He knew the weakness of his “theory” would be shown if he answered them, so he chose to ignore them completely. Mr. Welch, it is not honorable to ignore questions as you did. If you cannot answer them, just say so, but please do not ignore them. I am going to ask you the very same questions again in this speech. I hope that you will try to respond fairly to them. (1) When a person administers water baptism, is it permissible for him to **say** what he is **doing**? (2) When you baptize a person, do you baptize him in the name of Jesus Christ? (3) When the apostles and other disciples administered scriptural water baptism, did they obey Jesus’ instruction as recorded in Matthew 28:19?

Please give your careful attention to Mr. Welch’s reply to my affirmative speeches.



Welch's Second Negative

As I come to answer Mr. Thrasher's second affirmative that he affirms, we will quote again his proposition: The scriptures teach that there is no set formula of words which must be said when administering water baptism, but the words of Matt, 28:19 "in the name of the Father, and of the Son, and of the Holy Ghost" may be said.

Mr. Thrasher starts off by saying that I am a recognized champion of my cause then he says that I didn't bother to notice my opponent's affirmative argument, nor to make the least argument to follow what he said. My job is to prove that what Mr. Thrasher is affirming is not scriptural. I want to say again, as I said in my other negative speech, that Mr. Thrasher's speech does and what he says about it shows a weakness when he makes the claim that you don't have to say the words "in the name of the Father and of the Son, and of the Holy Ghost"; but you can say them if you want to. Now what the Lord said in Matt. 28:19 was, "Go and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." I would like to say to Mr. Thrasher and all others who read this debate—if there are three separate persons in the Godhead as Mr. Thrasher believes, then Mr. Thrasher should stick to the Trinitarian formula when he baptizes. He should say, "I baptize you in the name of the Father, and of the Son, and of the Holy Ghost." Now he has a lot to say about water and the different kinds of waters like the Gulf of Mexico or a lake or river. The Lord didn't say what kind of water to baptize into, but the Lord did say to baptize in the name of the Father, and of the Son, and of the Holy Ghost—which is Jesus. He didn't say go baptize in a certain kind of water. Now, the question between Mr. Thrasher and myself is not whether to baptize in the Gulf of Mexico, a river or a baptismal tank, but what we say when we baptize an individual—that's what we are arguing about.

Mr. Thrasher will say in the name of the Father and of the Son, and of the Holy Ghost when he baptizes. He doesn't tell what the name of the Father is when he baptizes; he doesn't tell what the name of the Son is when he baptizes, and he doesn't tell what the name of the Holy Ghost is when he baptizes. Chart No. 1 about What Formula: He couldn't write anything in it only just put "blank." If I were him what I would write in Chart No. 1 would be "blank—don't say anything," because that is what he tries to teach. I would answer Chart No. 1 by saying that the formula would be in the name of the Lord Jesus Christ. The man would know what person he was baptized into for His name Jesus would be called

over him. Gal. 3 27 says, “For as many of you as have been baptized into Christ have put on Christ.” When I baptize a man into the Lord Jesus Christ, I tell him who I baptize him into and what his name is. I could write the name Jesus in Chart No. 1. Mr. Thrasher could leave it blank and say you wouldn’t have to say anything. I ask him the question then if he doesn’t have to say anything, why does he say anything? Leave his chart blank!

Now he comes on down and says or leaves the inference that I will not deal with his chart, but he is wrong. I would write something on his chart, and put that the name Jesus is the name of the Father and of the Son, and the name of the Holy Ghost. To be baptized into the name of the Father, and of the Son, and of the Holy Ghost, you would have to say the name Jesus and thereby explain to the people what the name of the Father, Son, and Holy Ghost was. Then when you baptize into the name, which is Jesus, you would call the name upon them, and they would know that they were baptized into the name of the Father, and of the Son, and of the Holy Ghost. Prov. 30:14 says, “...what is his name, and what is his son’s name if thou canst tell.” God has had many names back in the Old Testament. His first name was Elohem. Then his name was “I Am.” He sent Moses down into Egypt, and he told Moses to tell Pharaoh that “I Am has sent me unto you.” Now if that had been Mr. Thrasher and God had sent him to Pharaoh, and the Pharaoh had asked him that he would have said, “Well, you don’t have to have any set formula about God. You don’t have to say any name.” He would have said God sent me. But Moses said to God, “When I come to Pharaoh and say the God of my Fathers has sent me unto you” Pharaoh shall say what is his name of which you speak? The Lord said to Moses—you tell Pharaoh “I Am has sent me unto you.” Now his name was Jehovah, and God had names that he used for whatever occasion he was dealing with at that time.

In the New Testament God has revealed the name of the Father and of the Son. In Matt. 1:21 and I quote, “And she shall bring forth a son, and thou shalt call his name **Jesus**: for he shall save his people from their sins.” When we baptize people, we baptize them into the name of the Son and call the name upon them—the name Jesus. Now in Isa. 9:6 speaking of Jesus’ coming, the Bible said, “Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. If this one was to be called the everlasting Father, then the name of the everlasting Father is Jesus for the child that was born was named Jesus. So when we baptize using the name Jesus, we baptize and tell them what the name of the Father is. Then the Holy Ghost which is the Spirit of the Lord Jesus Christ. In 1 Peter chapter 1, verses 10 and 11, speaking of the Old Testament prophets, it says, “The spirit of Christ which was in them did signify when it

testified beforehand the sufferings of Christ, and the glory that should follow.” We learn by these verses that the spirit that moved the Old Testament prophets Isaiah, Jeremiah, and the others was the spirit of Christ. As they wrote the Old Testament it moved them. Now in II Peter the apostles said that (II Peter 1:20), “Knowing this first, that no prophecy of the scripture is of any private interpretation. [21] For the prophecy came not mold time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” Therefore the Holy Ghost is the Spirit of the Lord Jesus Christ, and the name of the Holy Ghost is Jesus—the same name as of the man that possesses that spirit.

Now in Chart No. 3, Mr. Thrasher has this chart and asks the question, “I know what was done, let Mr. Welch tell us what was said.” The Bible tells us as we take it as plain as can be. In Acts 2:38-41 it tells us and I quote Acts 2:38, “Then Peter said unto them, Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Now we note here that there was not much mentioned of using the Trinity dogma—“in the name of the Father, and of the Son, and of the Holy Ghost”—using those words, and in telling what the name was. The difference between me and Mr. Thrasher and what I teach and what he teaches is what Peter and I teach and what Mr. Thrasher and his brethren teach. We baptize them in the name calling on the name of the Father, and Son, and Holy Ghost and using the name of these titles, which is Jesus. When Mr. Thrasher and men like him baptize, they baptize using nameless titles. They say in the name of the Father, and of the Son, and of the Holy Ghost and never tell them what the name is or do not call the name over them or use it when they baptize. Now, if Peter was here and was looking at Mr. Thrasher’s chart, he would tell them plainly, “I baptize them in the name of Jesus calling that name on them.” In the 6th chapter of Romans, Paul plainly tells us that we are baptized into Jesus Christ and we are baptized into His death. Being buried with him—not with “them”—but with him. That would be Peter’s admonition and that is my admonition. Going right on to Chart No. 3 we find when the Samaritans were baptized in Acts 8:12-13 and it reads like this [16] “For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.” Now if I were to baptize into the Lord Jesus and say I baptize you into the name of the Lord Jesus that is just as plain as plain can be. That is another place on Chart No. that proves my position. In Acts 8:36-38 when Philip met this Ethiopian after he had baptized the Samaritans and baptized them in the name of the Lord Jesus Christ, it would be just plain silly to think that he had just baptized the Samaritans in the name of the Lord Jesus and didn’t baptize the Ethiopian in the same way. He baptized him just like he baptized the Samaritans. When Paul of Tarsus was baptized—Acts 9:18 and 22:16—it was told him to arise

and be baptized washing away his sins. Now in Luke 24:45-46 after the Lord had opened up their understanding, “Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” Now as Paul was baptized washing away his sins or for the remission of his sins, it had to be done in the name of the Lord Jesus Christ because that is what Christ taught his disciples after he had opened their understanding. Now when Lydia’s household was baptized in Acts 16:14-15, she was baptized just like the rest of them were—in the name of Jesus if she was baptized for the remission of sins because it had been taught in his name—which is Jesus. When the jailer was baptized in 16:33 we find that this jailer was baptized in the name of Jesus if he was baptized for the remission of his sins, because that is how he said to baptize for the remission of sins.

Acts 18:8 when the Corinthians were baptized—if they were baptized for the remission of sins, and they were—they had to be baptized in the name Jesus because that is the way he said our sins would be remitted. Now in Acts 19:1-5, the last scripture Mr. Thrasher uses on his Chart No. 3, certainly proves and sustains—not his position, but my position, and reading we find, “And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, saying to the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus.” Now if Mr. Thrasher and his brethren would take the plain facts in the Bible as taught by the apostles, Mr. Thrasher and I wouldn’t be having this debate because Mr. Thrasher would baptize them and his brethren would baptize them just like the apostles and I baptize, and that would be in the name of one divine person whose name is Jesus.

It amuses me when Mr. Thrasher and his brethren bring the manual of the United Pentecostal Church into their discussions. We have, of course, in our manual the statement that the latter rain of the Holy Ghost began falling about the turn of the 19th century. The Bible plainly teaches two rains of the Holy Ghost. In the 5th chapter of James the Bible teaches that [7] “Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receives the early and latter rain.” Hosea 6:3—“Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come

unto us as the rain, as the latter and former rain unto the earth.” We believe that. We believe the latter rain of the Holy Ghost began about the turn of the 19th century. Zech. 10:1, “Ask ye of the Lord rain in the time of the latter rain....” Now he has quite a bit to say about this beginning in 1914 but historians, and I am going to say this about Mr. Thrasher and what he believes, will tell us that Alexander Campbell left the Presbyterian church in the 18th century and began teaching water baptism by immersion for the remission of sins. Out of his teachings grew three groups of people, at least three: The Disciples of Christ, the Christian Church, and then they split in 1906 over the music question and the non-progressive group that calls themselves the Church of Christ came into existence. Mr. Campbell had been a devout Trinitarian no doubt because he came from the Presbyterian church. Even though he started teaching one thing right—that is water baptism for the remission of sins, he taught it in a Trinitarian formula or language of more than one person in the Godhead, and of course down through time the men that follow him—like Mr. Thrasher and others that belong to what they call the Church of Christ teach water baptism for the remission of sins, but they don’t baptize like the apostles did. They teach that you don’t receive the baptism of the Holy Ghost at all or any direct operation of the Holy Ghost upon us.

To be honest and fair, we are both reformation groups or movements. We believe that, and don’t try to dodge that the latter rain of the Holy Ghost began to fall about the turn of this century. We further note by history that Mr. Thrasher’s religion began as recognized by authorities in 1906. So I don’t think Mr. Thrasher will gain anything from trying to take our manual and teaching it wasn’t done before then or that it was a revelation in 1914. We do believe that after the latter rain of the Holy Ghost came that it began to lead men into all truth of the Bible. Especially concerning the truth of salvation, and it brought to men’s minds and hearts and knowledge that the apostles all baptized in the name of Jesus. Then men started asking the Lord to help them and started studying to show themselves approved, and were filled with the Holy Ghost, and were to be led by the Holy Ghost, and the Holy Ghost revealed and led them into truth. The exact teachings as taught by the apostles of our Lord, and that is where we stand today. Mr. Thrasher and his brethren still recognize even though they won’t specifically stand behind it, a Trinitarian theory of persons in baptism. The apostles did not; the Lord did not teach it; it became a doctrine in the minds of men and had its recognition as beginning 325 years this side of Christ at Nicea, and that was the beginning of the Trinity doctrine. When you start teaching or reading about the Trinity or seeking it from any encyclopedia in the world or ancient history, all roads lead to Nicea and the Nicean Creed. Of course, Mr. Thrasher is a Trinitarian. He may not like to use that word, but he is just the same. Some of them don’t like to use it, but they

believe it just the same. If a man believes that there are three separate persons in the Godhead, he is a Trinitarian, and Mr. Thrasher is that. He tries to dodge the apostles' baptism and knows the apostles baptize different than he does. Yet he won't teach what they taught and thus by that he tries to appease his mind by saying well, we just won't say anything. I say to him again, and to all his brethren, that if I were them, I would say the right thing like the apostles did and baptize them in the name of Jesus or I wouldn't say anything. He still contends though that Matt. 28:19 teaches three separate persons, distinct and separate, in the Godhead and he comes down to another chart—Chart No. 4.

On Chart No. 4 he still contends for the Trinitarian formula of Matt. 28:19 to recognize three separate and distinct persons and I quote him just before he pictures his Chart No. 4 here. “The Bible teaches that there are three separate persons in the Godhead. Mr. Welch teaches one in trying to substantiate his theory and affirmation. He tries to prove that the Father and Jesus are one and the same person. However, notice the parts which prove the absurdity of his position.” It is amusing to notice what he says here in Chart No. 4: “No man has seen God at anytime (Ex. 33:20) and then he takes John 1:18 and then in John 1:14 thinking he is proving that Jesus is not the Father. He next says God the Father knew the day and hour, Mark 13:32, and then he said the Son did not know. This here shows a weakness in what Mr. Thrasher believes about the Trinity. Trinitarians teach that the three separate distinct persons of God were all in the beginning and that one was as much God as the other.

We find Mr. Thrasher saying here that one did not know what another person of the Godhead knew. That shows a weakness of the Trinity theology. Like he said here in John 4:24 God is a spirit and then said God has not flesh and bones so, therefore, Jesus Christ is not God the Father. The position Mr. Thrasher holds is very weak and he shows some of the weaknesses himself. First let us note that Jesus is the Father. We turn to St. John 14th chapter and find a declaration by the Son as to who the Father is and where he is, and there is no quibbling about this one in verse 7. Jesus was talking to Philip and said, “If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. I want Mr. Thrasher to note that well. Then [8] “Philip saith unto him, Lord, shew us the Father, and it sufficeth us. [9] Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?”

Mr. Thrasher, can you see that? Jesus is telling you and me and everyone else that he is the Father. In the first chapter of Colossians it says he is the express image of the invisible God and in the second chapter Paul says, “For in him dwelleth all the fullness of the Godhead bodily” (or the body part of it). The only

person or body of God is in the Lord Jesus Christ because he was glorified, the man Christ was, by the eternal spirit and therefore is the only person of God. The only person of God for all time. That is why Isaiah said as I have already said in Isa. 9:6. He was the one that was to be born and be called the everlasting Father. Now how long is everlasting, Mr. Thrasher? This one that was born in Bethlehem was to be the everlasting Father, that is a long, long, time. So that takes care of your chart as to why he didn't know all things, and I think the readers can understand this. Since the Trinitarian doctrine teaches three separate persons of God and believe that they all know the same things and have the same power what happened here Mr. Thrasher? Did Christ forget something that the other two knew or did he undeify himself so that he couldn't remember? This is the position you place yourself in. Since there is no such thing as that it was God's eternal spirit inside the begotten Son born of a woman. Gal. 4:4 said, "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law." The eternal, invisible spirit that fills all space was in the begotten son of God. This eternal spirit of God was in the Son reconciling the world unto himself. Part of Christ was man, and this humanity grew and learned in stature and wisdom; but when the eternal spirit glorified the man (and that is exactly what happened) he became the visible, permanent everlasting person of the invisible God. This body of Jesus, who was God, was seen; it was the visible person of the invisible God through all eternity. His name was Jesus. That is why the apostles said in Phil. the second chapter, 9 through 11, "Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Mr. Thrasher, and I would like to say this to you and all who read this debate, that there will be a day when you and all Trinitarians will bow your knees to the name Jesus Christ and acknowledge that he is Lord to the glory of the Father that fills all space; that is the invisible and became visible only through the person and body of the Lord Jesus Christ. The Bible says in John 10:30, "I and my Father are one." Now, how much plainer language would anybody need to prove that Jesus Christ is not only the son but the Father. Whenever you see Jesus, you see the Father. Mal. 2:10, "Have we not all one father? hath not one God created us?" When we speak of a spirit that doesn't do away with the fact that he could have a body. God said back in the 26th chapter of Isaiah [19], Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. God speaks here of having a body and when he arose from the dead many saints that slept

arose. Jesus Christ is God's body and the only body or person God has. And that covers that.

Now he brings us other words about speaking against the Holy Ghost. Mr. Thrasher, I will take care of that. He that speaks against the son shall be forgiven him but he that speaketh against the Holy Ghost shall not. Turn with me to the third chapter of the book of Mark. Here Jesus had been casting out devils and the scribes and Pharisees accused him of casting out devils by Beelzebub, the prince of devils. Jesus says [28, 29, 30], "Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: Because they said, He hath an unclean spirit." Verse 30 explains it. "He hath an unclean spirit." They spoke against his spirit and not his flesh proving my argument that the Holy Ghost is the spirit of Jesus Christ.

Mr. Thrasher has proved nothing in his debates. He didn't explain what the name of the Father, or the Son, or the Holy Ghost is. He can't understand how Jesus can be the Father even though Jesus himself in the 14th chapter of John explained it himself. Mr. Thrasher won't accept him for what he is yet he tries to make something out of him that he isn't. The name of all these titles is Jesus; I have shown this explicitly. Mr. Thrasher doesn't understand what he believes so he gets in desperation and declares you don't have to say anything. He still tries to prove the Trinity dogma and his brethren and the Roman Catholic Church are the champions of the Trinity doctrine, and their dogma is the use of the words Father, Son and Holy Ghost in baptism. The apostles did not baptize in any Trinity formula or anything that remotely resembled the Trinity dogma or formula.

Readers of this debate can judge between what we believe and baptize (as the apostles did) and then the way Mr. Thrasher and his brethren that baptize as the Catholic Church does. So I say in closing this argument, it is a pleasure for me to deny the proposition Mr. Thrasher has affirmed.



Second Proposition

“The Scriptures teach that the name Jesus must be called or spoken over a person being baptized in water because Jesus is the name of the Father, Jesus is the name of the Son, and Jesus is the name of the Holy Ghost as mentioned in Matthew 28:19.”

Affirm: D. L. Welch
Deny: Thomas N. Thrasher

Welch’s First Affirmative

It affords me great pleasure to affirm the proposition that I am affirming in this debate with Mr. Thrasher; that is that the name of Jesus must be called or spoken at the time a person is baptized into Jesus Christ for the remission of sins. Since me and my brethren teach that the name Jesus is the name of the Father and of the Son and of the Holy Ghost, it shows a difference in water baptism between the position that I hold and the position that Mr. Thrasher holds. First it shows the name of God for this age, which Trinitarians do not teach and through their theology try to hide. In Prov. 30:4 and I quote, “Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters ma garment? who hath established all the ends of the earth? what is his name, and what is his son’s name, if thou canst tell?”

We learn that God has a name revealed by the Son of God. First we note his commission to baptize in Matt. 28:19. Jesus here is speaking to the apostles who were to be the first ministers in his New Testament church. First we note he gives them a commission to baptize. Second how to do it. And He said, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Now Mr. Thrasher says that he would use the words in the name of the Father and of the Son and of the Holy Ghost, but he says that you could baptize without using them, In other words, you could, according to his theory, baptize without saying anything. I differ with him. This commission must be carried out. And in the commission, speaking of names or name, we find one name: N-A-M-E. Now we wish to show that name, and that name is Jesus.

Father is not a proper noun. Neither is Son. They are places we hold in the family. The Holy Ghost is speaking of the spirit of someone that has the name. The Holy Spirit is the spirit of the Lord. Now Prov. 18:10 and we read, “The name of the Lord is a strong tower: the righteous runneth into it, and is safe.” Now we note in baptism that we are baptized into someone. We read in Rom. 6:3, “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”

Now since the name of God is declared in this age, we shall find what that name is and then teach all to be baptized in that name—that one divine name.

First let’s find the name of the Father. In Isa. 9:6 and I quote, “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father...” I don’t think that Mr. Thrasher or anyone else would dispute this referring to Jesus Christ. Since it does, we go now to another passage of scripture that proves to us what the name of the Lord is in this age. We come to the conversion of Saul in the 9th chapter of Acts and verses 4-5. “And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? and the Lord said, I am Jesus whom thou persecutest.” We note here that he reveals to us what his name is in this age. Now in Philippians the second chapter and verse 9 speaking of this name and I quote, “Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth.” So we find that the Lord’s name in this age is Jesus; and since He is the everlasting Father, the name of the everlasting Father is Jesus of course. There won’t be much argument about the name of the Son. In Matt. 1:21 the angel told Joseph that his espoused wife Mary should bring forth a son “and thou shalt call his name Jesus.” We find that the name of the Father and the name of the Son is Jesus. Then we find in 1 Peter 1:11-12 that the Holy Ghost is the spirit of the Lord Jesus Christ. And I quote, “Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow.” Now the spirit of someone, of course, would have the same name as the one that the spirit was from. So this proves beyond any shadow of a doubt that the name of the Father and of the Son and of the Holy Ghost is Jesus.

Now to sustain strongly my affirmation, I take the record of the men who wrote the New Testament—the apostles. Christ gave them this commission, and we find that they started preaching the gospel with the Holy Ghost sent down from heaven on the first Pentecostal Day after Christ died. They preached the death, burial, and the resurrection of Jesus Christ. They started baptizing people for the remission of their sins as Christ had explained to them. In Luke 24:45 and I quote, “Then opened he their understanding, that they might understand the scriptures [46] And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: [47] and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.” After he opened their understanding they knew what the name of the Father and of the Son and of the Holy Ghost was. They started baptizing in that one name of the Father and of the Son and of the Holy Ghost, and that one name is Jesus.

It has to be said to let people know who they are being baptized into—since we are baptized into Him and not “Them” as Trinitarians try to get us to believe. Now we will take God’s record of the apostles, and the first record is found in the second chapter of Acts. Here they were baptizing the Jews first; and after Peter had preached the death, burial, and resurrection of Christ and they heard it, they were pricked in their hearts. They said to Peter and the rest of the apostles—the men that He gave the commission to baptize, and said to them, “What shall we do?” 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.” If they were baptized that way, and they were, they know exactly who they were baptized into, and what his name is because it was called upon them at the time of water baptism. I quote the 15th chapter of Acts now and verse 17, “That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.”

Now we go to the next group which were Samaritans in the 8th chapter of Acts, and we find the same thing happening here. Philip went down to Samaria and preached to them. They were baptized both men and women. The apostles came down to have a prayer meeting with them that they might receive the Holy Ghost. Verse 14 of chapter 8, “Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)” They were baptized into the one who died for them, and the one who died for them said his name is Jesus. Now we go to the 10th chapter and this is where the Gentiles came in. Peter preached to the household of Cornelius and his kinsmen and while Peter was yet speaking (verse 44) “the Holy

Ghost fell on all them which heard the word. [45] And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. [46-48] For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.” I ask the question here, What is the name of the Lord? And the Lord answered that in the 9th chapter of Acts and said, I am Jesus whom thou persecutest. They were baptized into the one that died for them and the one that died for them said his name is Jesus.

Now we go to the 19th chapter of Acts and we find people that had been baptized another way. This group had been baptized in all probability by a man of the name Apollos who knew the baptism of John and he taught that. This man Apollos left Ephesus and went to Corinth. Paul came to Ephesus where the man Apollos had been, and I begin reading with verse 1 in the 19th chapter of Acts, “And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Ghost since ye believed? and they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.” Now in my affirmation I have proven what the name of the Lord is, and proved it is Jesus. I proved that people were to be baptized in a name not just anyway, but in a name. The Lord gives the commission—a name is included in that commission—N-A-M-E. The name proves to be Jesus which is the name of the Father, and of the Son, and of the Holy Ghost. The apostles carried this out; they knew what the name was because He had revealed it to them. 17th chapter of St. John, verse 6, “I have manifested thy name unto the men which thou gayest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.” We notice that He revealed to them what the name of God is, and they knew. They did not baptize with nameless titles as the Catholic Church and all Trinitarians do. They find themselves so hard pressed to sustain their error until most will say it doesn’t make any difference whether you say anything or not. I have proven in my affirmation that it does make a difference. Trinitarians through their erroneous philosophy try to hide the name of God from people in this age.

God had many names. God made the world; he used the name Elohem. Elohem was the name He used when he made the world. When He led Moses and the Israelites out of Egypt he used the name I AM. He appeared to Abraham, Isaac, and Jacob by the name Elshadda or God Almighty. But by the name Jehovah was He not known to His people for a time. But later the Hebrews did know and respect the name Jehovah. So we find that God back in the Old Testament used names at different times. Different names. Now he has revealed to mankind his highest name and greatest name, which is Jesus. It is that name that must be called upon you when you are baptized to let everyone know and yourself also that you have been baptized into the one that died for you.

Now Mr. Thrasher, I think, is about like anyone who teaches the Trinity theory and takes the opposite position. He will never find, and neither will anyone else, recorded in the Bible any place that teaches anything that favors or looks like a Trinity recognition or formula at the time anyone was ever baptized in the apostles time or by the apostles or any New Testament minister. I want to say again, Mr. Thrasher has a weakness in his affirmation when he states that it is all right to say or use the words of the Father, and of the Son, and of the Holy Ghost, but that you really don't have to. To me that shows a weakness in a man's position.

I say without hesitation that you have to call (you must do it) the name of the one that died for you to let all people know that you are being baptized into the one who died for you. His name by His own proclamation, from His own lips, in the 9th chapter of Acts is the name Jesus. That is why that I hold this position. Take the church; it is His wife. Paul said in II Cor. 11:2, "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." The Lord Jesus Christ was the second Adam. Just as the first woman that God made from the rib of Adam bore the name of the man she was the bride of, so does the bride or church bear the same name as that of her husband—Jesus. We read in Gen. 5:1, "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created." So I have read a section from the Bible; there is not a man living in the world that could tear it down because he has nothing to tear it down with. There is nothing as far as the Trinity is concerned that even would favor a Trinitarian formula or recognition of baptism. To recognize three persons in the time of water baptism is absolutely missing in every Bible record when the apostles and ministers of the New Testament baptize people. I want to say again that the Trinity doctrine came later. You go to any authentic history or any encyclopedia, look up the word Trinity, all roads lead to Nicea. That was 325 years after Christ. This development was by a Roman emperor; he was not a Christian,

he was a pagan. The men who started the theology of Trinity were not inspired of God. The apostles knew nothing about it. They didn't teach anything that favored it. So I say that all men that believe and teach at the time of water baptism or say anything to recognize more than one person of God will go beyond what God's Bible teaches and what the apostles practiced and laid down for us to follow. And how strong they taught the truth! They taught it by example and direct command. First by example: In the second chapter of Acts the 41st verse, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Now by direct command: We turn to the first chapter of Gal, verse 6, "I marvel that ye are so soon removed from him' that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." I showed you in the 19th chapter of Acts in truth how this man Paul baptized those people at the city of Ephesus, and he writes back to them since they had had two water baptisms. Eph. 4:4-6, "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."

I shall ask the question: How were they baptized? And, of course, the answer is in God's book in the 19th chapter of Acts. There isn't a man living that can argue around the fact that the name Jesus must be said at the time of water baptism.

We find the apostles say in the 10th chapter of Romans, the 13th verse, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" I want to say that all that God called to preach, all men that will be equipped by Him will baptize converts that they baptize in the name of one divine person whose name is Jesus, which the Bible reveals to be the name of the Father, and of the Son, and of the Holy Ghost. We could find no stronger evidence than what He Himself said showing that he is the Father and He is the Son. Matt. 11:27, "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." I am going to let the Son from his own

words reveal to you who read this article just exactly who the Father is. St. John 14:6, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?"

And again I ask the question as Solomon did in Prov. 30:4, "Who hath ascended up into heaven or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?" I think I have clearly proven by the scriptures that the name of the Father and of the Son and of the Holy Ghost is Jesus. To be baptized as the Bible teaches you must have that name Jesus called upon you when you are baptized in water.

Now we wish to note concerning Christ and the church the scripture Col. 1:18. "And he is the head of the body, the church ..." Inasmuch as He is the head and the church is His body, the body has the same name that the head has. Since water baptism inducts us into Christ as far as the water part of the new birth is concerned, this is true. Of course, we have to have the spiritual part of the new birth also which is the baptism of the Holy Ghost. 1 Cor. 12:13 says, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

Since Christ is the head of the church then the church is the wife and the mother of his children. Gal. 4:26, "But Jerusalem which is above is free, which is the mother of us all." Since the church is his bride, his wife, and the mother of His children, she bares the name of her husband. In Eph. 5:25, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Then it goes on down, "For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." Then the apostle says, "This is a great mystery: but I speak concerning Christ and the church."

Now when a man marries a woman and she becomes flesh of his flesh and bone of his bone, she becomes his wife and bares his name. We become members of his body, the body of Christ, when we obey the gospel as taught by the apostle

Peter and the other apostles on the day of Pentecost. They plainly taught us by the inspiration of the Holy Ghost how to enter into this church, into this Christ, and how to be saved. Peter told them, “Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call,” (Acts 2:38-39). When Peter said these words he commanded all men everywhere to repent.

In affirming my proposition, we are concerning the doctrine of water baptism; and I want to say as I always say, there is nothing in the New Testament that even favors or points toward in any way how to baptize anyone with the New Testament baptism other than to baptize them into one divine person whose name is Jesus. As I have stated before—one died; it was Him. We are baptized into his death. Never does the book say “their” deaths, and never does the Book say (Acts 4:12) Neither is there salvation in any other: for there is none other names under heaven given among men, whereby we must be saved. It just doesn’t say that. It says, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” Not the name of three persons, but the name of one divine person. Therefore we take the Bible to prove and sustain my proposition that there is a fixed formula that the name Jesus must be said and will be said by all true New Testament ministers or disciples who baptize people in the teachings of the New Testament church for the remission of sin.

I challenge Mr. Thrasher or anyone else to show one place where the apostles baptized anyone with any ceremony or any words or teachings that taught any such thing as the Trinity formula of baptism.

In my opponent’s proposition, he states that you may use the words, “in the name of the Father, and the Son, and the Holy Ghost”; he also leaves the impression in his teaching that you do not have to say that. Well, I ask him the question then: Why does he say anything if he doesn’t have to? If you do it and you don’t really have to then you’re doing something that God did not authorize you to do.

So we conclude in this proposition that the name must be called, must be spoken in water baptism, and that one divine name is **Jesus**.



Thrasher's First Negative

As I enter the negative in this discussion with my friend Mr. Welch, I consider it a wonderful opportunity to present the truth of God from His inspired Book. In denying the proposition affirmed by Mr. Welch, I do not mean to cast any personal reflection upon him, but simply to proclaim what I believe the Bible teaches. As we turn to a study of these matters, I ask that each person investigate what is taught with an open mind, and that we be willing to relinquish any doctrine that does not harmonize with Truth.

In replying to the statements made by my opponent, I would like to point out that most of his affirmative speech consists of restating what he has said previously in this debate. For this reason, I will mention some things that he stated in his second negative, and reply to them before getting to several matters brought up in his affirmative.

Mr. Welch continues to quibble over the fact that my proposition stated that the words of Matthew 28:19 **may** be said when administering water baptism. He thinks this is a weakness in my position because I teach that it is “permissible” to say the words “in the name of the Father, and of the Son, and of the Holy Ghost” when baptizing, although it is not “essential” to say those words. No, Mr. Welch. I illustrated the idea that a thing might be permitted by the Bible without being required. If Mr. Welch were challenged to affirm that water baptism **may** be administered in the Gulf of Mexico, would his position be “weak” because he would not contend that it was absolutely **required** that baptizing be done in that body of water? Of course not. The Scriptures authorize us to baptize, but the **place** is not specified; therefore, baptism **may** be administered in any body of water. That would not be a “weak” position, it would be a scriptural one. Similarly, when I affirm that a person **may** say the words of Matthew 28:19 when baptizing, that is not a “weak” position to hold—it is simply what the Bible teaches. Jesus did not command His disciples to **say** those words when baptizing; however, He required them to **do** exactly what He commanded—baptize people into a relationship or fellowship with the Father, the Son, and the Holy Ghost.

Incidentally, this brings me to point out that my opponent has never made the slightest reference to the questions that I asked him in my first affirmative speech. In that speech I asked him **three questions** relating to the subject we are discussing. He completely ignored them in his reply. Consequently, I asked him

the very same questions again in my second affirmative. My friend ignored them again: Now Mr. Welch has only one more speech in this debate, but I am giving these same questions to him for the third time with the expectation that he will devote himself to answering clearly and honestly. If he refuses to answer them again, every reader of this discussion will know the reason—he is painfully aware of his inability to give plain answers without getting into trouble.

In fact, he cannot give clear and definite replies without denying his proposition. Therefore, I challenge him to answer: If he refuses, I will expose his inconsistencies relative to these matters anyway. Here are the questions for the third time.

- 1) When a person administers water baptism, is it permissible for him to **say** what he is **doing**?
- 2) When you baptize a person, do you baptize him in the name of Jesus Christ?
- 3) When the apostles and other disciples administered scriptural water baptism, did they obey Jesus' instruction as recorded in Matthew 28:19?

Furthermore, you will recall that I introduced a chart entitled “WHAT IS THE ‘FORMULA’?” in my two affirmative speeches. Mr. Welch replied to this in his second speech by saying that the formula would be “in the name of the Lord Jesus Christ.” This is the **exact wording** of the “baptismal formula” that **must be said** when a person is baptized, according to my opponent. However, he cannot find a single verse of Scripture where this “formula” was **said** by anyone while administering water baptism. Yet that is what his proposition demands! Mr. Welch, why didn't you give us a verse that teaches one **must say** those words when baptizing? The reason is simple: he cannot find it in the word of God.

Mr. Welch refers to Moses being sent by God to tell Pharaoh that “I Am hath sent me unto you” (Exodus 3:14). Mr. Welch says that I would have said, “You don't have to have any set formula about God. You don't have to say any name.” No, my friend: I believe that Moses had to **say** exactly what God told him to **say**. However, when it comes to God telling us to **say** any set formula of words when baptizing, you will not find any such “formula” in the Bible. This is the point. If God had told us to **say** certain words when baptizing a person, then I would **say** those exact words. But He has not told us what to **say**. Therefore, I am denying the false position that my opponent holds.

My friend makes some mention of my third chart, so I present it again in replying to his comments.

Chart 3

WHAT WAS SAID WHEN THESE WERE BAPTIZED??

- 1) What was SAID when those on Pentecost were baptized?
Acts 2:38, 41
- 2) What was SAID when the Samaritans were baptized?
Acts 8:12-13
- 3) What was SAID when the Ethiopian eunuch was baptized?
Acts 8:36-38
- 4) What was SAID when Saul of Tarsus was baptized?
Acts 9:18; 22:16
- 5) What was SAID when Cornelius' household was baptized?
Acts 10:47-48
- 6) What was SAID when Lydia's household was baptized?
Acts 16:14-15
- 7) What was SAID when the jailer's household was baptized?
Acts 16:33
- 8) What was SAID when the Corinthians were baptized?
Acts 18:8
- 9) What was SAID when the Ephesians were baptized?
Acts 19:5

I Know What Was DONE.
Let Mr. Welch Tell Us What Was SAID!

Mr. Welch takes three of these passages in an effort to find something that comes close to resembling his proposition. However, his effort is a complete failure. Notice his attempts to reply to the chart.

With reference to those baptized on the day of Pentecost, Peter told them to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). This verse does not tell us that the person who does the baptizing must say a formula of words over the person. One is baptized "in the

name of Jesus Christ” when he is immersed by the authority of Christ in order to have his sins remitted. Whether or not the person doing the baptizing **says** anything has nothing to do with the validity of the act. Verse 41 records the fact that about 3000 were baptized that day; however, not one word is mentioned about anything being **said** while they were baptized: “Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.”

Furthermore, the case of the Samaritans does not help Mr. Welch either, for not one word is given in the inspired record relating to what was **said** as those people were immersed in water. “But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women” (Acts 8:12). This verse is a statement of fact: the Samaritans were baptized because they heard the gospel and believed. My opponent cites verse sixteen: “For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.” This verse says nothing about the baptizer **saying** the words “I baptize you in the name of the Lord Jesus,” it simply expresses the idea that Christ authorized immersion in water for the remission of sins (Matthew 28:18-19; Mark 16:15-16).

Relative to the Ephesians in Acts 19, the same thing is true: the passage tells us that the people were “baptized in the name of the Lord Jesus”; however, not one word is given about what the baptizer said, if he said anything. None of the accounts of conversion in the Bible reveal what was **said** by the person doing the baptizing. Mr. Welch has not found what he is obligated to find in order to prove his proposition. The problem with Mr. Welch and his brethren on this matter is that when they read about someone being baptized “in the name” of Jesus, they assume that these words were **said** by the baptizer. However, this is a false assumption based upon their misunderstanding of what the phrase “in the name” means. It does not mean that the words were orally pronounced while the act was performed. Let us notice some examples from the Bible to prove this.

**DOES THE EXPRESSION "IN THE NAME"
MEAN THAT THESE WORDS ARE SAID?**

Mr. Welch assumes that there must be a certain formula SAID
over a person being baptized because the Bible says -

Acts 2:38 “Repent, and be baptized . . . IN THE
NAME of Jesus Christ”

Acts 8:16 “they were baptized IN THE NAME of the Lord Jesus”

Acts 19:5 “they were baptized IN THE NAME of the Lord Jesus”

However, please note the following passages of Scripture:

1 Kings 18:32 “And with the stones he built an altar IN THE NAME of the Lord” —Did Elijah SAY as he built the altar, “I build this altar in the name of the Lord”?

Psalms 63:4 “Thus will I bless thee while I live: I will lift up my hands IN THY NAME.” —Did David SAY as he lifted up his hands, “I lift up my hands in thy name”?

Psalms 118:10 “All nations compassed me about: but IN THE NAME OF THE LORD will I destroy them.” —Did he SAY the formula, “I destroy them in the name of the Lord”?

Jeremiah 26:9 “Why hast thou prophesied IN THE NAME of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant?” —Did he SAY the words, “I prophesy IN THE NAME OF THE LORD”?

Zechariah 10:12 “they shall walk up and down in his name, saith the Lord.” —Does this mean that they SAID as they walked, “I walk up and down in his name”?

Matthew 28:19 “Go ye therefore, and teach all nations, baptizing them IN THE NAME of the Father, and of the Son, and of the Holy Ghost.” —When the apostles baptized people, did they have to SAY the words, “I baptize you in the name of the Father, and of the Son, and of the Holy Ghost”? If Mr. Welch’s logic is true, why wouldn’t it be necessary to SAY these words when baptizing?

Acts 10:48 “And he commanded them to be baptized IN THE NAME of the Lord.” When the household of Cornelius was baptized, were these exact words SAID, “I baptize you in the name of the Lord”? Why wouldn’t it be scriptural to SAY those exact words, if my opponent’s position is true?

Colossians 3:17 “And WHATSOEVER YE DO in WORD or DEED, DO ALL in the name of the Lord Jesus ...” Must we SAY a formula of words ANYTIME that we SAY or DO ANYTHING? If my opponent is correct in his affirmation, we must SAY the words “I do this in the name of the Lord Jesus” whenever we sit down, stand up, get out of bed, walk down the street, ride in our car, or anything else. That is the kind of “logic”(?) he is using in this debate!!!

I believe that this chart points out quite Plainly the inconsistency of my opponent on the Subject we are discussing. Mr. Welch reads passages that tell us people were baptized “in the name of the Lord Jesus” and he concludes that these words **must be said** (or **orally pronounced**) over the person as he is baptized. By the same reasoning, he ought to conclude that **every act must** be accompanied by a formula of words being **said** while the act is performed, because the apostle Paul wrote by inspiration: “And **whatsoever** ye do in word or deed, **do all in the name of the Lord Jesus**” (Colossians 3:17). Furthermore, his same reasoning could be applied to Matthew 28:19 to prove that one **must** say the words “**in the name of the Father, and of the Son, and of the Holy Ghost**” when baptizing, because Jesus instructed the disciples to baptize “in the name of the Father, and of the Son, and of the Holy Ghost.”

Actually, the Lord did not tell the apostles to **say those words** when baptizing, but according to Mr. Welch’s “logic” (?) on such passages as Acts 2:38; 8:16; and 19:5, it would be **absolutely required** that a person **say those words** when obeying Jesus’ instruction given in the great commission. Mr. Welch, please tell us why you don’t demand that a “formula” be said at other times besides when one is baptized? Will you answer?

My friend says that it amuses him when my brethren mention the *Manual* of

the United Pentecostal Church in our discussions. Really, I doubt that Mr. Welch gets much amusement from our showing their contradictions and inconsistencies from their *Manual*, because I have never met one of his brethren who would attempt to clear up their trouble resulting from that book. Mr. Welch certainly did not do it in his speeches. In fact, he ran off from it and began talking about the church of Christ and when it started. Naturally, I would be extremely happy to have a debate on the church of Christ with Mr. Welch, but that is not the subject we are discussing at the present. If he wants to debate that later then let him say so, but please stay with this question in this discussion. The quotation that I gave from the *Manual* of the United Pentecostal Church was relative to their “baptismal formula” and when it originated, as admitted in that book. Thus, the point that I made has not been refuted by my opponent—he simply ignored it. Their own *Manual* states: “With the coming of the Holy Spirit, the word of the Lord became a new book. Truths which had been hidden for many years were made clear. In the year 1914 came the revelation on the name of the Lord Jesus Christ. The pivotal doctrines of the absolute deity of Jesus Christ and the baptism in His name became tenets of faith.” Clear and conclusive proof! The doctrine that Mr. Welch is affirming did not begin until the year 1914. According to their book, the “revelation” on a baptismal formula did not come until 1914, and at that time it became part of their doctrine. Mr. Welch, why don’t you deal with this? If the “baptismal formula” could be found in the Bible, why did they need a “revelation” in 1914 before they knew about it?

Mr. Welch quotes James 5:7 and Hosea 6:3, which refer to an “early and latter rain,” and he asserts that “the latter rain of the Holy Ghost began about the turn of the 19th century.” My friend, you have not even made an effort to prove this statement, nor that the passages mentioned even remotely hint at any such thing as that. We are not interested in your “assumptions” on this point, we want proof from God’s word Please prove what you have said.

In proving that Jesus is not God the Father I introduced Chart #4.

Chart 4

**PROOF THAT JESUS CHRIST
IS NOT GOD THE FATHER**

SYLLOGISM NUMBER ONE:

- 1) No man hath seen God (the Father) at any time
(Exodus 33:20; John 1:18; 1 John 4:12).

- 2) But men have seen Jesus Christ (John 1:14; 1 John 1:1-3; 1 Corinthians 15:3-8).
- 3) Therefore, Jesus Christ is not God the Father.

SYLLOGISM NUMBER TWO:

- 1) God the Father knew of that day and hour (Mark 13:32).
- 2) But Jesus Christ the Son did not know (Mark 13:32).
- 3) Therefore, Jesus Christ is not God the Father.

SYLLOGISM NUMBER THREE:

- 1) God the Father hath not flesh and bones (John 4:24; Luke 24:39).
- 2) But Jesus Christ the Son had flesh and bones (Luke 24:39).
- 3) Therefore, Jesus Christ is not God the Father.

These Bible Verses Prove That
Jesus Is Not The Father.
Mr. Welch, Do Not Forget To
Deal With These!

If you will notice Mr. Welch's speeches, it is very obvious that he did not make the least effort to refute the first syllogism. However, realizing the strength of these arguments against his position, Mr. Welch tries to do away with the second syllogism by stating, "We find Mr. Thrasher saying here that one did not know what another person of the Godhead knew. That shows a weakness of the Trinity theology." My opponent's brethren have made this same quibble again and again.

It seems that they would at least attempt to reply to the argument itself and show where the syllogism is illogical. However, knowing that they cannot do this, they seek to get around their difficulty. Please notice, however, that my friend's quibble is not any problem when one accepts what the Bible says. Mark 13:32 is very plain in saying that the Father knew something that the Son (Jesus) did not

know. How may this be explained. Very simply. Deity may self-impose restrictions or limitations if he so desires. For example, when it comes to God's "saving" man, He has the **power** to save **every individual**; however, He has chosen to save only those who **obey** Him (Hebrews 5:9). In other words, God has restricted Himself in this matter. Similarly, God (or Deity) could choose to limit the knowledge that the Son (Jesus) had at that time. If God can restrict Himself in one area, why not in another?

Mr. Welch thinks that he can sustain his false doctrine that there is only one person in the Godhead by quoting the words of Jesus in John 14:9, "He that hath seen me hath seen the Father." My opponent comments on this: "Mr. Thrasher, can you see that? Jesus is telling you and me and everyone else that he is the Father." Let me ask Mr. Welch: Do you mean that when people saw Jesus (the flesh was what they saw), they saw the Father literally? Is that what you are saying? If so, that proves that the **flesh** (not the Spirit) was the Father! Those people did not **see** (literally) the **Spirit**—they saw the **flesh** of Jesus. So, according to Mr. Welch's argument, the **flesh of Jesus** was the **Father**! Is that what you believe, Mr. Welch?

Actually, of course, what Jesus was saying was that He "represented" the Father. That is, when one saw Jesus, he could see the Father "representatively." Many passages teach this very plainly. Notice John 12:41-45, "Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me." Also note verses 49-50, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." John 14:6-7, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him." The seventeenth chapter of John demonstrates the fact that Jesus represented the Father upon earth. Please observe, for instance, verse 4: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." Furthermore, read John 6:38, "For I came down from heaven, not to do mine own will, but the will of him that sent me." All of these verses, as well as many more, point out that Jesus Christ "represented" the Father; therefore, when one saw Jesus, he saw the Father representatively.

Mr. Welch also introduces John 10:30 where Jesus said, "I and my Father are one." It amazes me that my opponent's brethren try to use this verse to support their doctrine that Jesus Christ and the Father are one **person**. The passage does not say that at all. It says they are "**one**." In what way are Jesus and the Father "one"?

HOW JESUS AND THE FATHER ARE “ONE”

NOT IN “PERSON” —If so, where is the Scripture that says so? _____

(“as” (John 17:21)

BUT (BELIEVERS ARE

(“even as” (John 17:22)

John 17:20-22 “Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be ONE; as thou, Father, art in me, and I in thee, that they also may be ONE in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be ONE, even as we are ONE.”

HOW ARE THEY ONE?

DOCTRINE — 2 John 9-10

WORKS — John 5:36

LOVE — John 15:10

PURPOSE — Ephesians 3:10-11

NATURE — Colossians 2:9

EXAMPLES

church (one body, — 1 Cor. 12:20
many members)

Paul and Apollos — 1 Cor. 3:6,8

Christians — Romans 15:6

These were not “one” in PERSON,
but in doctrine, works, love, etc.

This chart points out the fact that Jesus Christ and the Father are not **one** in **person**, but they were spoken of as being **one** in the sense of their doctrine, works, love, purpose, and nature. Many examples of the word "one" being used in this

way may be found in the Scriptures. In 1 Corinthians 12:20 the apostle Paul says there is **one** body (the church, Colossians 1:18), but “many members.” Also, in referring to Apollos and himself, Paul stated that “he that planteth and he that watereth are **one**” (1 Corinthians 3:6, 8). Were Paul and Apollos “one” **person**? Or were they “one” (united) in the **doctrine** they taught? Furthermore, in speaking to the Christians at Rome, the apostle said, “That ye may with **one** mind and **one** mouth glorify God” (Romans 15:6). Did Paul mean that those Christians were actually **one person**? Or was he referring to their being “one” (united) in their glorifying God? Surely one can see that the word “**one**” often indicates the idea of “unity” of doctrine, work, purpose, etc., rather than one in “person.”

In his attempt to remove the difficulties he faces with Matthew 28:19, Mr. Welch emphasizes that Jesus told the apostles to baptize “in the **name** of the Father, and of the Son, and of the Holy Ghost.” He states: “In the commission ... we find one name: N-A-M-E.” In other words, his argument is that, since the word “name” is used, it means that there is only one person into which we are baptized. However, I would like to point out that a singular noun is often used in the Scripture to refer to a plurality of objects. Notice the following verses. Matthew 18:16, “But if he will not hear thee, then take with thee one or two more, that in the **mouth** of two or three witnesses every word may be established.” Mr. Welch, was Jesus saying that all of the witnesses had the same **mouth**, or was the word “**mouth**” (singular) used to refer to several “mouths”? At the transfiguration in Matthew 17:6, the Bible says: “And when the disciples heard it, they fell on their **face**, and were sore afraid.” Mr. Welch, does this mean that all of those disciples had the same **face**, or was the word “**face**” (singular) used to refer to several “faces”? In referring to the Jews’ attempt to take Jesus, the apostle John records: “Therefore they sought again to take him: but he escaped out of their **hand**” (John 10:39). Mr. Welch, does John mean that those Jews all had the same **hand**, or does the word “**hand**” (singular) refer to more than one hand? The import of these passages is plain, a singular noun may be used to mean a plurality of objects. This is nothing unusual. We have all heard the expression “The baby was raised on **the bottle**.” What does this mean? Does it mean that the baby never had but one bottle? No, the term “**bottle**” (singular) is used to refer to a plurality of **bottles**: The same thing is true in the passages that were cited. Why could this not be the case in Matthew 28:19 when Jesus says to baptize “in the **name** of the Father, and of the Son, and of the Holy Ghost”? (A clear example where the word “name” is used this way is Isaiah 9:6, “His **name** shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” In this verse “**name**” refers to several “names.”).

My opponent goes to great length in an effort to try to prove that the Father’s

name is Jesus, and the Son's name is Jesus, and the Holy Spirit's name is Jesus; however, even if he could prove that this is true, it would not prove that they are the same person. Yet that is his very purpose in doing it. Let me illustrate what I mean. My father's name is Thrasher, my brother's name is Thrasher, and my name is Thrasher. We are all named Thrasher, but **we are not the same person!** So even if my friend Mr. Welch could prove that the Father, the Son, and the Holy Ghost are all named "Jesus" (which he has not done), it still would **not** prove that they are the **same person**. Therefore, all of his efforts along this line are wasted and vain.

I am very surprised that my opponent would again make statements about the church being the "wife" of Jesus Christ, when I have completely shown his inconsistency on this point previously. However, he entirely ignores what I said and repeats his same old story. He says, "Just as the first woman that God made from the rib of Adam bore the name of the man she was the wife of, so does the bride or church bear the same name as that of her husband—Jesus." Mr. Welch, why didn't you at least notice what I said in reply to this in my last speech? Are you afraid of it? I will simply quote a portion of my reply from my second affirmative speech. "I agree with my opponent that the church is the bride of Christ, and that the bride ought to wear the name of her husband. However, Mr. Welch condemns himself and his brethren when he admits this fact. The name of the church he represents is '**United Pentecostal Church**,' and yet he contends that the church ought to wear the name of its husband. Therefore, by his reasoning the husband's name must be '**United Pentecostal**.' Please understand that. If Mr. Welch and his brethren 'practice what they preach,' the '**United Pentecostal Church**' wears the name of its husband. Thus, its husband must be '**United Pentecostal**' by name, and not Jesus Christ. Mr. Welch, is this what you believe? If not, why do you practice the wearing of the name 'United Pentecostal'? Such a name is nowhere even remotely mentioned in God's word." What did my opponent say about this? Absolutely nothing Furthermore, I introduced Chart #7: "Welch's Dilemma On The Name Of The Church"—**What did he say in reply?** If Mr. Welch fails to respond to these matters in his next speech, everyone will know that he **cannot** refute the arguments made in opposition to his false doctrine.

My friend comments, "Now we wish to note concerning Christ and the church the scripture Col. 1:18. 'And he is the head of the body, the church...' Inasmuch as He is the head and the church is His body', the body has the same name that the head has." My reply to this is the same as that made to the previous argument on the church being the wife of Jesus Christ. If the church that Mr. Welch is a member of (United Pentecostal Church) is the church of the New Testament, why does it not wear the name of the head, Jesus Christ? By Mr. Welch's own reasoning, since it does not wear the name of the head, Jesus Christ, it is evident that the United

Pentecostal Church is not the body of Jesus Christ.

In the closing part of my opponent's affirmative speech, he asks me a question that he has asked before, and which I have answered already, if Mr. Welch would bother to notice my speeches. In connection with my affirmation that there is no set formula of words which must be said when administering water baptism, he asks, "Why does he say anything if he doesn't have to?" I will simply quote my reply to this same question as given in my second affirmative speech. "When a person is being baptized, there are often other people present who do not understand the purpose of water baptism in God's plan of salvation. Thus, the opportunity is presented for teaching to be done while carrying out the command to baptize as Jesus instructed in Matthew 28:19. It is possible to inform people about the fact that water baptism is 'for the remission of sins' (Acts 2:38; 22:16) and that it is the act whereby one enters into a covenant relationship or communion with the Father, the Son, and the Holy Spirit. 'Why say anything?' In order to teach people the truth concerning the scriptural purpose of water baptism. The occasion of one's obeying God in baptism is perhaps the best opportunity there is for teaching on this point." I trust that my repeating my answer to his question will cause him to offer some response to it in his final speech.

Mr. Welch has not proved his proposition. I have pursued him "hither and yon" as he vainly attempted to find a scriptural command, example, or necessary implication where any kind of "formula of words" **must be said** over the person being baptized. He has not yet produced Scripture for his affirmative. Let us observe carefully as my good friend and worthy opponent tries again in his final speech of this debate.



Welch's Second Affirmative

As I come to affirm again that the name Jesus must be spoken over the individual that is being baptized, it is a great pleasure to affirm this because I am honest in saying that I believe that the biggest part of the so-called Christian world baptize wrong as far as formula is concerned and as far as mode is concerned. So in taking the position that I take, I feel that I am bringing to the readers' attention

the Bible teaching of the greatness of the name of God. In Proverbs 18:10 the Bible says, “The name of the Lord is a strong tower: the righteous runneth into it, and is safe.” As I already stated in previous articles, God had many names in the Old Testament. He appeared with a name for the occasion, and that was God’s way of dealing with Israel—always appearing with a name. For example: When he sent Moses into Egypt, he used the name “I Am”; later he used the name Jehovah. When we come to thinking of the New Testament plan of salvation and the entering into a place of safety to find eternal life, we come to find that we cannot find that outside of Jesus Christ. Then to especially emphasize the importance of the name of God in this age, that we run into and find salvation and find eternal life, Jesus said, “I am the way.” (St. John 14:6) Then since He is the way, we cannot be safe and saved out of Him. Then He said He was the door. In St. John chapter 10 and verse 9, and I quote, “I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.” Since that is true we find the apostles writing under the inspiration of God’s Spirit in Acts 4:12 and saying, “Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.” The fact that remains is that you cannot have eternal life or security of any kind or salvation out of Jesus Christ. We take now the Biblical instructions as to how to enter into Him. The Bible says (Galatians 3:27), “For as many of you as have been baptized into Christ have put on Christ.” Now as the name of the Lord is a strong tower, as I have already shown, and Jesus is the way, the truth, and the life and we are baptized into Him by water and Spirit, then we would surely find in the Bible the Biblical instructions as to what the name that is a strong tower is that the Bible referred to in Proverbs 18:10. In Proverbs 30:4 we are all asked a question by God as to what is His name and what is His son’s name. “Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? Who hath established all the ends of the earth? what is his name, and what is his son’s name, if thou canst tell?” One of the differences between Mr. Thrasher and myself that is a big difference is “what is God’s name in this age?” I take the position that the name Jesus is the name of God, the name of the Father, of the Son, and the name of the Holy Ghost. I take that position. Then since I take this position, I set forth in my declaration Biblical facts to prove my position. In Matthew 28:19, and here Christ was speaking to the apostles and said to them, “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” Notice that He said name (N-A-M-E—singular) and not “names.” Keep in mind that God has asked a question to explain “what is his name and what is his son’s name if thou canst tell.”

We have clear-cut Biblical proof to prove that the name Jesus is the name of

the Father, and of the Son, and of the Holy Ghost. First we take up the name of the Son. In Matthew the first chapter and verse 21 the angel said to Joseph of his wife Mary, “And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.” If Jesus is the name of the Son, then to obey Matthew 28:19 you would have to baptize a convert in the name Jesus to baptize them in the name of the Son.

In Isaiah 9:6 to prove that the name of the Father is everlasting, the prophet said, “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.” This child that was to be born which came from Bethlehem is Biblically proven to be the everlasting Father. If He is the everlasting Father, then the name of the everlasting Father is Jesus. In John 5:43 Jesus said these words, “I am come in my Father’s name.” Then, of course, the Holy Ghost, which is the Spirit of Jesus Christ can be proven to be this for in 1 Peter 1:10-12 it proves that beyond a shadow of a doubt; speaking of the Spirit that moved the Old Testament prophets is said, “Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” II Peter the first chapter and the later verses calls it the Holy Ghost: “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.” Therefore the Holy Ghost is the Spirit of Christ. To prove beyond a shadow of a doubt what the name of the Lord is now, we go to the 9th chapter of Acts and take up the conversion of the apostle Paul when he was knocked down on his way to Damascus. Acts the 9th chapter and verses 4 and 5 speaking of Saul say, “And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest.” We note here that the name of the Lord is acknowledged by the Lord Himself to be Jesus; and remember, the name of the Lord is a strong tower—the righteous runneth into it and are safe. There is no other name revealed of God in this age but the name Jesus. The name Jesus is the same name of the Father, the Son, and of the Holy Ghost.

I now say again as I have said before, Mr. Thrasher’s proposition shows a weakness of his position when he quibbles about using the words Father, Son, and Holy Ghost, or not using them, or in fact not saying anything. I honestly believe that all men who hold a position that Mr. Thrasher holds on water baptism would see the truth if they would give it a thorough study and look into Matthew 28:19 real closely. They would see that there was a name to be used in water baptism and not nameless titles. So when my opponent, Mr. Thrasher, says that you can use

them or not use them, then he is saying in so many words that you can obey Matthew 28:19 or you don't have to obey Matthew 28:19. That shows a weakness of his position. We hold on to our position and we won't back up from what we teach.

We believe we are the only people on earth that obey the command in Matthew 28:19 and since we have found by the scriptures what the name of the Father, Son, and the Holy Ghost is, we use the name Jesus and baptize them in the name and call that name upon them when they are baptized.

Now readers, let us note what the apostles did. The Lord told them on the day of His resurrection to go teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Forty days after He was resurrected, He ascended, and just before his ascension, He explains the meaning of Matthew 28:19. In Luke 24:45 we find that the scripture reads like this, "Then opened he their understanding, that they might understand the scriptures." It goes on, "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." We note here that the Master opened their understanding. That is what Mr. Thrasher needs and all men who teach as he teaches. They need to get their minds enlightened as to what is there and what the apostles doctrine was and is. They need to teach the same thing the apostles taught. It is not hard to find out which one of us teaches what the apostles taught—whether it be Mr. Thrasher or myself. Let us go to the first sermon after Christ died that was about the death, the burial, and the resurrection of Jesus Christ. This was the Jews in the second chapter of Acts. We find that the Lord baptized these people on the day of Pentecost with the Holy Ghost and afterwards the Lord gave them guidance with His Spirit into all truth. They began to preach under the inspiration of the Spirit of truth. After Peter had preached the death, burial, and resurrection of Jesus Christ, his message touched the hearts of those who listened. They were convicted and convinced and they wanted to find a place of safety—a place to be saved. They said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" Then Peter, a man that Christ had given the keys to the kingdom to, told them to repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Ghost. For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call." I don't think that Mr. Thrasher would say that these people entered a place of safety or a place to find salvation before they were baptized; and since the Bible said the name of the Lord was a strong tower and the righteous runneth into it and are safe, they could not have entered into the place of safety without entering into the name of

the Lord. I have proven that the name of the Lord is Jesus, so we find the Jews found a place of safety in the name of Jesus Christ.

The next nation is the Samaritans in the 8th chapter of Acts. We find that Philip goes down to Samaria and preaches Christ to them. The Bible says when they believed Philip preaching the things concerning the kingdom of Christ and the name of the Lord Jesus Christ, they were baptized both men and women. These people wanted a place of refuge.

They wanted a place of safety and since the name of the Lord is a strong tower, Philip told them what the name of the Lord was. They were baptized into the One that has this name that will bring salvation, and that name is Jesus. They were baptized in that name for verse 14 said, "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)" We notice in both places that we have covered, they were baptized into one divine person, or Being. No mention is made of a Trinity or a Trinity dogma. So we move on into the Gentiles in the 10th chapter of Acts.

These people were to see a great light. Peter goes down and preaches to Caesarea, and preaches Christ to Cornelius and his household. He preaches the death, the burial, and the resurrection of Christ. He winds his message up by saying in Acts the 10th chapter and verse 42 and 43, "And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." We note now that through His name we find safety and rest. It is no wonder that the Bible said the name of the Lord is a strong tower. Reading onto the 44th verse, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that, these should not be baptized, which have received the Holy Ghost as well as we? And he commanded (just a minute here, Mr. Thrasher. You said you could do it if you wanted to but if you didn't want to say anything you didn't have to. What Peter was doing and what he was teaching was something that you had to do because the Book says, "and he commanded them to be baptized in the name of the Lord." Again I say that here we find that the name of the Lord is a strong tower, the righteous runneth in to it and are safe. You know the position that Mr. Thrasher holds and all men that hold that position are weighed

in the balances of God. It is just like Belshazar, they are found wanting. First there is no place in the New Testament that anybody was ever baptized in any way or any instructions that would lead anyone to teach a Trinity of persons in God. Every place the apostles baptized leads us to know that there is no such thing as a Trinity of persons to be referred to in water baptism or to recognize three persons in water baptism. The Bible says in the 6th chapter of Romans, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Since He is the only one that died, His death is the only death we can be baptized into, and He is the only one that we need to be baptized into. He is the only one we are commanded by the Bible that we should be baptized into, and His name is Jesus (J-E-S-U-S).

Therefore, I challenge Mr. Thrasher and every one else that believes what he preaches on this particular subject to try to show one place in the Bible where the apostles of our Lord baptized anybody into anything or anyone other than one divine person, whose name is Jesus. Every place that they baptized they did in one. You take people that have been baptized before and had not been baptized in the New Testament baptism. They had to be baptized again as in the case of the people of the 18th chapter and 19th chapter of Acts. In the latter part of the 18th chapter is recorded a man by the name of Apollos. The Bible said that this man was fervent in what he was doing, and he only knew the baptism of John the Baptist. Then we find others that belong to the same church I belong to by the names of Priscilla and Aquilla. These two went to this fellow Apollos and expounded unto him the way of the Lord more perfectly and explained to him that he had to be baptized in Jesus' name and teach it. Then we find that Apollos went to Corinth and Paul came to Ephesus where Apollos had been. Finding certain disciples (people that had been converted unto Apollos' teaching) he went to them in the 19th chapter of Acts and said, "Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." And they said in another version of the Bible "whether the Holy Ghost be given." "And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." All of that that Mr. Thrasher has to say about my proving what was said when they were baptized is just something that he tries to make something out of that isn't there because the fact remains that every place that the apostles baptized, there was no mention of anybody or anyone that they were to be baptized into but one divine person whose

name is Jesus. No mention of a Trinity or a Trinity dogma. Mr. Thrasher really shows by his position and what he said about it that it was permissible to use the words in the name of the Father, and of the Son, and of the Holy Ghost, but you didn't have to do it that he is weak on this. If I were him and believed in the Trinity like he does and wanted to give recognition to three separate persons in baptism, I would look for a place in the Bible where they did. If he looked all day he couldn't find one little place anywhere where anybody ever baptized when any reference or mention of anything like a Trinity was made; I would be afraid to use it with or without a positive stand for it either way. That's why Mr. Thrasher won't take a positive stand.

You take my brethren and I. We do not hesitate to take the same position that the apostles took because we know that the true church of the Lord Jesus Christ will love his name and know His name, and know that He is the bridegroom and be ever ready to bear that name to love that name and exalt and be baptized into that name. The wonderful name of the Lord, which is a strong tower.

Now, my brethren and I belong to the church that our Lord built. We are married to Him. Romans the 7th chapter and verse 4, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." Whoever heard of a woman that was to marry a man or had married a man and didn't know what his name was? That is why the Lord reminded us to know it in Prov. 30:4. He didn't want His church to have a nameless bridegroom. His church does not have a nameless bridegroom. The head of His church has the name and His wife does not hesitate to acknowledge that, confess that, believe that, and bear that name. Even in Genesis it was true. Gen. 5:1 and I quote, "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called their name Adam, in the day when they were created." You notice this woman bore the name of her husband. It is and has always been that way. Now when Mr. Thrasher or anybody else uses the Trinity dogma in baptism, we find that they do not teach any name at all. They say, "I baptize you in the name of the Father—they do not tell you what the name of the Father is—and the Son—they do not tell you what the name of the Son is—and of the Holy Ghost—they do not tell you what the name of the Holy Ghost is. They baptize you in no name at all. Now a woman that will marry a man and could not tell you what his name is would be a peculiar situation indeed. That is the way with a religious group or denomination that has members in this group that claim to be the wife of the Lord and either won't do it or they don't know what it is (tell you what the name of that Savior, that Husband, that Lord, that bridegroom is). About the only thing that the Trinity

dogma does, after it teaches no name at all, is to try to hide and to do away with revealing what the name of God is under New Testament teachings. I am just happy to take my stand for what the apostles taught, and affirm what they taught, and take my stand against what the false religions of the world teach today about water baptism and not accepting the name of God but trying to hide it. They try to hide it in a false religion that had its introduction some 325 years after Christ was born. Now to have his name called upon you after you learn what it is, and you know what it is, and understand its meaning, you would have the preacher to baptize you into Him whose name is Jesus and who is the way the truth and the life and the strong tower. It is no wonder that in Acts the 15th chapter beginning with verse 14 and I quote, “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name and to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.” Now when you enter into the name of the Lord, which is a strong tower, and you are baptized into the name of the Lord, the one who baptized you will call on you when that union takes place and you are married to the one that is raised from the dead—the name of the one that is to be your head just like a woman takes her husband’s name.

Actually Mr. Thrasher finds himself without one thing in this world to stand on. I will ask Him to show one place where the apostles had baptized and told them not to say anything or where it would be all right if they didn’t say anything. I will ask him where Jesus told them not to say anything or it would be all right if they didn’t say anything. You know what? If Mr. Thrasher would live long enough to make Methuselah look like a schoolboy he would never find anything like that in the Bible. He wouldn’t at all. I really feel sorry for him. Any man who takes the position that he has with nothing in the world to stand on receives two things from me. First I admire him for the courage he has to take something like that, but I secondly feel sorry for him when I see him so down in defeat because he hasn’t anything Biblical to stand on. I will say again that I would like to see Mr. Thrasher show one place in the Bible where anybody is baptized and they didn’t say anything, or where anybody was baptized and they said anything about three persons in the Godhead. So Mr. Thrasher says again that you can use the words: Father, Son, and Holy Ghost if you want to, but you really don’t have to. Mr. Thrasher is in a pitiful condition. He has nothing to stand on and no Biblical proof to prove what he says. He has no Biblical example about what he is trying to say about baptism, and the idea of say it or not say it when the Lord told these people a direct

command straight from His mouth to go baptize in the name of (it didn't say nameless titles or mean nameless titles) the Father, Son, and Holy Ghost. They were to find out what the name of the Lord is (the Father, Son and Holy Ghost) and baptize these people in that name. The apostles did just that. They belonged to the same church that my brethren and I belong to. If Peter were here today and he were to read the debate between Mr. Thrasher and myself, Mr. Thrasher would feel bad because Peter would take his position with me because he didn't teach what Mr. Thrasher advocates. If Paul were here today he would take his position with me because he didn't teach what Mr. Thrasher advocates. Paul even stated that, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Galatians 1:8). So we want to remind you again, we have acknowledged the commission and explained the commission and explained the name of the Lord and shown what it is. We have shown the power of it, and then we have shown where the apostles carried it out just like the position that my brethren and myself hold. Now in Matthew 12:21 the Bible said, "In his name shall the Gentiles trust." Whose name? I gave the answer in Acts 14:12, "Neither is there salvation in any other for there is no other name given under heaven whereby we must be saved."

Now in John 1:12 it says, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." There is a name involved; there is a name connected; there is a name that brings salvation. There is a name that is called upon us, and there is a name that we enter into to find security and safety. Again I quote Proverbs 18:10, "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Mr. Thrasher won't take any position about any name called.

He will tell you you don't have to say anything at all when you baptize. I guess if you don't say anything at all that nothing from nothing leaves nothing and you wouldn't be baptized into anybody. So I am happy to affirm this position that we hold, and I am more than convinced that anything Mr. Thrasher will say will be weighed in the balances and found wanting. I turn with Mr. Thrasher to this chart he has, Chart No. 4.

It says here John 1:18, 1 John 4:12, and 1 Cor. 3:8 and the argument here is that you could see the Son and not see the Father. That is easy to explain. Col. 1:15 says, "Who is the image of the invisible God, the firstborn of every ..." So the Bible says that He is the image of the invisible God. I'm going to show now that when you see Jesus, you see the Father as much as you will ever see the Father. In St. John 14:6 Jesus is speaking, "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father and how sayest thou then, Shew us the Father?”

The next one: The Father knows something the Son doesn't know, Mark 13:32. Therefore, Jesus Christ is not God the Father. I will ask Mr. Thrasher this question: If he believes in the Trinity and he believes there are three separate and co-equal persons together in the Godhead—all God, one no less than the other two, then does he believe that one person of the Trinity, which he teaches was as much God as God was God, that one person of the Trinity does not know everything the second person of the Trinity knows? Then if he knew everything, did he forget part of it when he came to earth? The way that we explain it is that the eternal Spirit overshadowed a virgin woman and she brought forth a son—the begotten son of God. This eternal Spirit lived in this child and later glorified this child with His own self, and all of the humanity of God blended into divinity. Now I ask Mr. Thrasher this question: Does Jesus Christ know everything now? I want him to answer that one yes or no. Since he was glorified, do you believe he knows everything now? Remember Mr. Thrasher, he said all power in heaven and earth is mine when he rose from the dead.

Chart No. 3—This is just like the other position he holds—it is a weak one. Jesus said that Spirit hath not flesh and bones as you see me have. Jesus was the body of God. He was the only body that God has. Therefore He was different in that He was not a Spirit or a ghost, but that He was real. That doesn't mean that God didn't have a body. Col. the second chapter and verses 8 and 9 say, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily.” In other words all the body part of it.

I have already proven that Jesus is the everlasting Father, so that just goes to show the weakness of Mr. Thrasher's position and the position he holds on these passages of scripture. He said if you had known Him you would have known the Father also. The trouble with Mr. Thrasher is that he doesn't know who Jesus Christ is. He imagines Jesus to be something that he is not and then he imagines Him not to be anything that He is. This other chart—He gives a list here in Chart Number 3 of the places where people are baptized. Acts 2:38, Jews; Acts 8, Samaritans; Acts 8, the eunuch; Acts 9, Saul; Acts 10, Cornelius; Acts 16, Lydia; Acts 16, the jailer; Acts 18:8, Corinthians; Acts 19:1-6, the Ephesians. I have shown in every passage that the apostles baptized into one divine person whose name is Jesus. In all of these passages he hasn't shown one place where anybody

was baptized using the name—Father, Son, or Holy Ghost—or where anybody was baptized and they didn't say anything. I would like Mr. Thrasher to show us a place where it says Trinity or not to say anything in baptism—he will never find it. Every place they baptize they baptize into one divine person. This chart doesn't help him one bit because he didn't prove one thing with it. This chart didn't prove anything against what I am teaching and all are in favor with what I preach. Now Mr. Thrasher makes remarks about what I said about the early and latter rain of the Holy Ghost, but he didn't prove anything against it. He won't either. He had quite a bit to say about the United Pentecostal Church manual, and about the revelation of water baptism coming in 1914. Mr. Thrasher, we at least give the Lord credit for sending His Spirit into the world about the time of the latter rain of the Holy Ghost and guiding men into the early truth, as was done in the early rain. The way we know it was the same thing is because we compare what we do now with what the Bible says that they did and we find it to be exactly the same. I know that Mr. Thrasher will try to argue that the group he belongs to was on the day of Pentecost, but it wasn't there. All authorities teach that the church he belongs to (which he calls the Church of Christ) had its beginning in the 18th and 19th century, and the first man who introduced what he teaches was Mr. Alexander Campbell. Then in 1906 the followers of Campbell split and the non-progressive group which Mr. Thrasher is with that group that calls themselves the Church of Christ were recognized by the encyclopedias and history in 1906. Since they surely don't teach what the apostles did, they don't teach at all like it now and never have, never taught the apostles' doctrine as in the Bible, and what they believe and teach, we conclude that they are not teaching what the apostles did and consequently a revelation might help them if it were to get them on the right path. So when you put what Mr. Thrasher and his brethren teach against what the apostles taught concerning water baptism, and that is the subject we are debating. Mr. Thrasher and his theology are found wanting. The bed is shorter than you can lay on it. The cover is narrower than you can cover with it, as one writer said because they have nothing. When I say nothing, I mean nothing to sustain their position when you compare it with what the apostles and the ministers of our Lord's church taught. Now the way we know that we are in the teachings of the Bible, we compare how we baptize with the way the apostles baptized. When we find we baptize just like they did we know that we do it the right way.

There is only one way because in the fourth chapter of Ephesians, speaking of water baptism, the apostle said that there is one baptism; of course, a baptism of Spirit too, but he was referring to the one water baptism here because the beginners of the Ephesian church had been baptized in water two times. As you read the New Testament and find recorded where men of the New Testament baptized, you will

find the position I hold and not the position Mr. Thrasher holds. It will be a simple task to discern between the two. I hope you will find the truth. If you take the word of God there is no doubt in my mind that you will take the way we take and repent, be baptized in the name of Jesus Christ for the remission of sins; and that is the New Testament formula for water baptism. You must know who you are being baptized into, and once you know what His name is you will find that it is a strong tower to run into and be safe. As the scripture says in Proverbs 30:4, “what is his name, and what is his son s name if thou canst tell?”

I am asking Mr. Thrasher that. What is the name of the Father, and of the Son, and of the Holy Ghost? If there is a Trinity of persons in the Godhead that you teach are three separate persons of God, which person in that Godhead died for the sinner? If the person is baptized into the death of the one who died for him, who died for him? Did one die, two die, or three die? So if you baptize recognizing three and two of them didn't die that you are baptizing into then why do you baptize into those two that didn't die? The truth of the matter is Mr. Thrasher is just like Jesus said in John 10:30, “I and my Father are one.” There is no such thing as the Trinity, and the apostles knew nothing about it. They didn't baptize that way. There is one person of God and He is the express image of the invisible God. Malachi 2:10 says, “Have we not all one father? hath not one God created us?” Since Jesus is the everlasting Father, and He is the husband of the church, the church's bridegroom, the husband of the wife, which is the church, then He is the Father of those children that come from the two. We conclude that the name of the Father is Jesus, the name of the Son is Jesus, and the name of the Holy Ghost is Jesus.

There is only one person of God whose name is Jesus, and only one person to be baptized into.



Thrasher's Second Negative

It is truly a privilege for me to make this final speech in denial of the proposition affirmed by my friend Mr. Welch, and to defend the gospel of my Lord as revealed in the Holy Book. Let me emphasize in the beginning that my purpose

is not to cast any personal reflection upon my opponent. I respect him for his willingness to stand for what he believes in such discussions as this. However, because of the seriousness of the issues that separate us religiously, I earnestly desire to help Mr. Welch and his brethren to understand the truth. I encourage every person who is honestly seeking for truth to give careful attention to the comments I will make. Upon investigation of what Mr. Welch and I have stated in this debate, accept that position which harmonizes with the entirety of God's word. "The truth shall make you free" (John 8:32).

In the first place, please observe that my opponent has let his final speech close without having answered the questions I asked him. Repeatedly I have given **three questions** to him (in fact, I asked the same three questions in every speech). He has absolutely refused even to **attempt** any response. Now, if he had failed to answer only in his first speech, it might have been an oversight on his part. But he has ignored them in **all four** of his addresses in this debate. **This could not possibly have been an accidental omission!** As I said in my previous article: "I am giving these same questions to him ... with the expectation that he will devote himself to answering clearly and honestly. If he refuses to answer them again, every reader of this discussion will know the reason—he is painfully aware of his inability to give plain answers without getting into trouble. In fact, he cannot give clear and definite replies without denying his proposition. Therefore, I challenge him to answer! If he refuses, I will expose his inconsistencies relative to these matters anyway." Since Mr. Welch has **refused** to answer, I will keep my promise.

Question one was: "When a person administers water baptism, is it permissible for him to **say** what he is **doing**?" I am persuaded that my opponent realized the contradiction that he would involve himself in if he had answered this according to what he has argued in this debate. He has affirmed that Acts 2:38 says one must be baptized "in the name of Jesus Christ"; therefore, **these words must be said by the person doing the baptizing**. He makes the same argument on several other verses. Notice, please, that if the phrase "**in the name** of Jesus Christ" means that these words **must be said**, then the phrase "**in the name** of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19) means that **these words must be said** when baptizing. However, Mr. Welch has claimed that these words "in the name of the Father, and of the Son, and of the Holy Ghost" **may not be said** when baptizing!

Why not, Mr. Welch? Jesus was giving instructions to his disciples concerning what they were to **do** when **baptizing**. He said very plainly, "Go ye therefore, and teach all nations, baptizing them **in the name of the Father, and of the Son, and of the Holy Ghost**." If we obey the command of Jesus in this verse, then we will have to **do** this. And if one may **say** what is he **doing**, then the person who **obeys**

Jesus' instruction concerning baptism, may say the words of Matthew 28:19. This is the reason why my opponent could not answer question one by saying "yes." On the other hand, he could not afford to answer "no" either, because he would then be teaching that one could not **say** what he **does**. In that event, one **could not** say the words of Acts 2:38 when baptizing, since that would be **saying** what he was **doing**. But that is contrary to the affirmation of my opponent. Therefore, if Mr. Welch answered the first question "no," then he forfeited his proposition. If he answered "yes," he admitted the truth of my proposition. What did he do? **He kept silent on it!**

Question two: "When you baptize a person, do you baptize him in the name of Jesus Christ?" Although he did not answer the question directly, his comments indicate that he would reply, "yes." If that is so, then he would have been caught in the contradiction mentioned in connection with the first question. If he baptizes "in the name of Jesus Christ" and he contends that one must **say** those words, then **one may say what he is doing!** Consequently, since one who baptizes as Jesus commanded in Matthew 28:19 must baptize "in the name of the Father, and of the Son, and of the Holy Ghost," then the baptizer **may say those words!** Thus, by responding to the second question, my friend would have given up his position. **So he refused to attempt to answer it!**

Question three: "When the apostles and other disciples administered scriptural water baptism, did they obey Jesus' instruction as recorded in Matthew 28:19?" Again, Mr. Welch was as silent as the tomb. Why? The reason is obvious. If he had answered "no," then he would have arrayed himself against the inspiration of this passage. Jesus said to **baptize** in the name of the Father, and of the Son, and of the Holy Ghost. If the disciples did that, then Mr. Welch's contention that **no one ever baptized that way** is proven **false!** If the disciples did not do it, then they either **disobeyed** His command or Jesus' words are not accurately recorded in the Bible. If they did not obey, then we should not follow their example! Whatever course my opponent had taken in trying to answer this question, he would have gotten into trouble. So what did he do? He did not mention it—and I think that every person can see why he ignored these questions.

Mr. Welch quotes Proverbs 18:10, "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." He goes on to argue that because "the name of the Lord is a strong tower," one must **say** or **pronounce** the name Jesus when baptizing.

Now, I believe that salvation is **in Jesus Christ** as much so as does Mr. Welch; however, that is not the issue between us. The issue is: **Must one say a formula of words when baptizing.** Neither this verse nor any other verse in God's Book tells

of a **formula** to be **said** when one **baptizes**. Yet this is what Mr. Welch must find to prove his proposition. However, let me mention this fact. The word “**Lord**” in Proverbs 18:10 is the Hebrew word for “Jehovah.” Therefore, if my opponent’s argument has any merit whatsoever, then he will have to **baptize** in the name of **Jehovah** (and the word **Jehovah** will have to be orally pronounced when baptism is administered). Not only this, but, since “the name of the Lord is a strong tower” **in every situation** (not only in baptism), Mr. Welch will have to contend that his “formula” **must be said** in every situation. So, my opponent will have to **say** his “formula” whenever he does anything. Consistency demands it!

My honorable opponent quotes Proverbs 30:4, “... what is his name, and what is his son's name, if thou canst tell?” Another translation renders it: “What is His name or His son’s name? Surely you know.” Again, I say to Mr. Welch, this passage says nothing at all about a “formula of words” to be said when baptizing. However, I would like to comment on Mr. Welch’s concept of the **name**. Every time that Mr. Welch and his brethren see the word “**name**,” they automatically think of a proper name by which a person is called. Certainly, “name” is used in that sense. For example, my “name” is **Thrasher**. However, “**name**” means other things as well. When someone has “a bad name,” the word “name” refers to one’s **reputation**. Also, one person might call another person “a bad name”— meaning that he is applying a descriptive appellation or title to him. Furthermore, the expression ‘in the name of’ has several different meanings. Notice those given in *The American College Dictionary*: “a. with appeal to: in the name of mercy, stop screaming: b. by the authority of: open in the name of the law. c. on behalf of: to vote in the name of others. d. under the name of: money deposited in the name of a son. e. under the designation of: in the character of: murder in the name of mercy.” The book *An Expository Dictionary of New Testament Words* by the scholarly W. E. Vine mentions that “**name**” is used “for all that a name implies, of authority, character, rank, majesty, power, excellence, etc., of everything that the name covers” (volume 3, page 100). He goes on to state that “in the name of” in Matthew 28:19 means “in recognition of the authority of.” The *Greek-English Lexicon of the New Testament* by J. H. Thayer gives the following comments with reference to “**name**”: “By a usage chiefly Hebraistic the name is used for everything which the name covers, everything the thought or feeling of which is roused in the mind by mentioning, hearing, remembering, the name, i.e. for one’s rank, authority, interests, pleasure, command, excellences, deeds, etc.”; “to do a thing ... by one’s command and authority, acting on his behalf, promoting his cause”; “the name of Christ is used in the N. T. of all those things which, in hearing or recalling that name, we are bidden to recognize in Jesus and to profess; accordingly, of his Messianic dignity, divine authority, memorable sufferings.”

These quotations should serve to indicate that one may act “in the name” of Jesus Christ when he acts by His authority in obeying His commands. Thus, when one baptizes a person in the name of Jesus Christ (Acts 2:38; 8:16; 10:48; 19:5), he is doing so in obedience to the Lord’s instruction (Matthew 28:19; Mark 16:15-16) or by his authority. Even Mr. Welch could see this if he would!

In my first negative speech, I presented several scriptural references in proof of the fact that the expression “**in the name**” does **not** mean that the words **must be said** or **spoken orally** as an act is carried out. My honorable opponent did not attempt to refute this argument on the chart. Therefore, I conclude that he accepts what I stated as being correct. Let me note some on those verses again. In 1 Kings 18:32 Elijah “built an altar **in the name** of the Lord.” Did he **say** as he built it, “I build this altar in the name of the Lord”? According to my opponent’s reasoning he **must** have! In Zechariah 10:12 we are told that some would “walk up and down in his name.” Did they **say** as they walked, “I walk up and down in the name of the Lord”? If Mr. Welch’s logic (?) is correct, that is exactly what they did In Jeremiah 26:9 the question is asked: “Why hast thou prophesied **in the name** of the Lord?” Does this mean that a formula of words were **said**, “I prophesy in the name of the Lord”? Of course not! In fact, the inspired text explains what was actually said on this occasion: “Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant?” Although the Lord’s name was not **orally pronounced** in this prophecy, the prophesying was “**in the name of the Lord.**” Can we understand this, dear friends?

Furthermore, in Matthew 28:19 the Savior personally instructed the disciples to “Go ye therefore, and teach all nations, baptizing them **in the name** of the Father, and of the Son, and of the Holy Ghost.” If the phrase “**in the name**” means that a **formula of words must be orally pronounced**, then the words “**in the name of the Father, and of the Son, and of the Holy Ghost**” **must be said when baptizing!!!** There is no way to escape this conclusion without denying the inspiration of this passage of Scripture.

My friend and opponent again argues that the word “name” is singular in Matthew 28:19, and that there must, therefore, be only one person under consideration. Mr. Welch completely ignores my reply to this as given in my previous speech. I will simply quote what I stated in that speech. “I would like to point out that a singular noun is often used in the Scriptures to refer to a plurality of objects. Notice the following verses. Matthew 18:16, ‘But if he will not hear thee, then take with thee one or two more, that in the **mouth** of two or three witnesses every word may be established.’ Mr. Welch, was Jesus saying that all of the witnesses had the same **mouth**, or was the word ‘**mouth**’ (singular) used to

refer to several ‘mouths’?

“At the transfiguration in Matthew 17:6, the Bible says, ‘And when the disciples heard it, they fell on their **face**, and were sore afraid.’ Mr. Welch, does this mean that all of those disciples had the same **face**, or was the word “**face**” (singular) used to refer to several ‘faces’? In referring to the Jews’ attempt to take Jesus, the apostle John records: ‘Therefore they sought again to take him: but he escaped out of their **hand**’ (John 10:39). Mr. Welch, does John mean that those Jews all had the same **hand**, or does the word ‘**hand**’ (singular) refer to more than one hand? The import of these passages is plain, a singular noun may be used to mean a plurality of objects.... Why could this not be the case in Matthew 28:19 when Jesus says to baptize ‘in the **name** of the Father, and of the Son, and of the Holy Ghost’? One very clear instance in which the word ‘**name**’ is used in this way is Isaiah 9:6: His **name** shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.’ In this verse ‘**name**’ refers to several different names (plural).” I argued at length to show this point in my first negative; however, Mr. Welch did not even mention it. I suppose that he recognized the truthfulness of what I said, otherwise he would have refuted it with the Book of God!

Once more my opponent argues that the name of the Father is Jesus, the name of the Son is Jesus, and the name of the Holy Spirit is Jesus. Mr. Welch, even if I were to grant for a minute that this is true, it still would not prove your proposition. Let me illustrate. My name is **Thrasher**, my father’s name is **Thrasher**, and (if I had a son) his name would be **Thrasher**. However, even though all three of us would be named **Thrasher**, it would not make us the same person. Also, just because I have the same name as my father, **I am not my father**. Neither would I be my own son because my son and I had the same name. I believe that Mr. Welch could see this, if he would!

My worthy opponent quotes Luke 24:45, “Then opened He their understanding, that they might understand the scriptures.” Certainly Jesus did this: however, it does not help my fellow disputant’s position any. In the same context Jesus said, “And, behold, I send the promise of my Father upon you.” Jesus said he would send the promise of the Father. This verse very plainly distinguishes between Jesus and His Father. They are two different persons or beings. According to D. L. Welch, Jesus was His own Father! Such “logic” (?) is ridiculous, but it is the type of reasoning my opponent must use in trying to prove his proposition.

In his discussion Mr. Welch asserts that the Jews in Acts 2, the Samaritans in Acts 8, the household of Cornelius in Acts 10, and the Ephesians in Acts 19 had a “formula” of words **said over them** when they were baptized. None of the

passages he cites make any reference at all to anything being **orally pronounced** in baptism. The verses mention that they were immersed in the name (or by the authority) of Christ, but nothing is revealed about what, if anything, was actually **said** when baptizing.

My good friend and opponent has repeatedly **asserted** that something was **said**, but he cannot read it in the Holy Scriptures. And he could live long enough to make Methuselah look like a schoolboy, but he still could not find any formula that must be said when baptizing!

Mr. Welch interjects the comment in connection with Acts 10:48, “What Peter was doing and what he was teaching was something that you had to do because the Book says, ‘and he commanded them.’” That is exactly right! But what was Peter doing? He was commanding them to be baptized in the name of the Lord; in other words, by the authority of the Lord. This verse does not mention Peter’s **saying a formula** when the household of Cornelius was baptized. If the phrase “in the name of the Lord” means that these words were **said** when these were baptized, then the name “**Jesus**” was not **said** at all—“**Lord**” was all that he said. Of course, this verse does not tell us what was **spoken orally** as these were immersed.

It is truly amazing that Mr. Welch argues at such great length about the “**name**” to be pronounced in baptism, while at the same time he, and his brethren, will not even wear a scriptural “name” religiously. Notice what he says: “We do not hesitate to take the same position that the apostles took because we know that the true church of the Lord Jesus Christ will love his name and know his name, and know that He is the bridegroom and be ever ready to bear that name, to love that name and exalt and be baptized into that name.” If Mr. Welch truly loves the Lord, why does he wear the name “**United Pentecostal**,” which is not found anywhere in the Scriptures? Why not wear the name of Christ, and call himself simply a Christian (1 Peter 4:14-16)? Although he claims to **praise** Jesus, he actually **plunders** Him. My opponent would rather be called by a name of **human origin** than a divinely authorized name.

Further, Mr. Welch claims, “My brethren and I belong to the church that our Lord built. We are married to Him.” My friend, I find that very hard to believe. The “**United Pentecostal Church**” cannot be the church that Jesus built, as I showed in a previous speech. Please observe Chart #7 again.

Welch's Dilemma On The Name Of The Church

SYLLOGISM NUMBER ONE:

- 1) D. L. Welch: "the church that the Lord died for ... is not ashamed to be called by His name."
- 2) The "United Pentecostal Church" is not called by the name of Jesus Christ.
- 3) Therefore, the "United Pentecostal Church" is not "the church that the Lord died for."

SYLLOGISM NUMBER TWO:

- 1) The saved person is added to "the church that the Lord died for" (Acts 2:47; Acts 20:28; Ephesians 5:23).
- 2) But the "United Pentecostal Church" is not "the church that the Lord died for."
- 3) Therefore, the saved person is not added to the "United Pentecostal Church."

THE UNSCRIPTURAL POSITION OF MR. WELCH ON THE "BAPTISMAL FORMULA" HAS LED HIM TO THE LOGICAL CONCLUSION THAT THE CHURCH HE REPRESENTS IS NOT THE LORD'S AND THE SAVED PERSON IS NOT A MEMBER OF THE UNITED PENTECOSTAL CHURCH!

Mr. Welch quotes from Genesis 5:1 where God blessed the first man and woman and called "**their name** Adam." The wife took the name of her husband. Mr. Welch and his brethren do not wear the name of Jesus Christ. They call the church of their membership the **United Pentecostal Church**. Mr. Welch, are you saying that you **do** wear the name of the husband? If so, then the husband's name is "United Pentecostal"! That is what you people call yourselves. Mr. Welch simply defeats himself every time he mentions the church, because he does not even do what his own argument requires: Consistency thou art a jewel—and Mr. Welch is out of jewelry!

In response to Chart #4: **PROOF THAT JESUS CHRIST IS NOT GOD THE FATHER**, our friend attempts to reconcile his contradiction as shown by **Syllogism Number One**. He quotes the words of Jesus in John 14:9, “he that hath seen me hath seen the Father.” Mr. Welch, do you mean to imply that the disciples saw the Father **literally** when they saw Jesus? If so, the disciples saw the **Spirit** (which is invisible) since you say that the Father is the **Spirit**. Therefore, when Jesus stated that “he that hath seen me hath seen the Father,” it obviously means that one sees the Father **representatively** when he sees Jesus. Even Mr. Welch recognizes that one does not actually see the Father when he sees Jesus Christ. Jesus represented the Father on earth. Many plain passages prove this point. John 12:49-50, “For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.” John 14:23-24, “If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me.” John 16:28, “I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.” John 17:4, “I have glorified thee on the earth: I have finished the work which thou gayest me to do.” John 20:17, “Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.” Surely, we can understand that Jesus did the will of His Father, and since he represented the Father, we can see the characteristics of the Father in the works that he did. In this sense, the person who “sees” Jesus sees” the Father. Let me mention the fact that Paul referred to some men as “**ambassadors** for Christ,” that is, they “represented” Christ (2 Cor. 5:20; Eph. 6:20). Paul stated that there was a sense in which Christ lived in him (Galatians 2:20). In other words, the Bible teaches that, in some sense, men can “represent” Jesus Christ. So it ought not to seem strange to say that Jesus Christ “represented” the Father, yet not literally be the Father, as I have plainly shown from the Scriptures.

Mr. Welch failed to explain away the argument presented in the second syllogism.

- 1) God the Father knew of that day and hour (Mark 13:32).
- 2) But Jesus Christ the Son did not know (Mark 13:32).
- 3) Therefore, Jesus Christ is not God the Father.

This conclusion is inescapable from the plain statements of Holy Scripture. My opponent did not even try to answer this argument, but he simply quibbled by

asking me: “Does one person of the Trinity ... not know everything the second person of the Trinity knows?” Mr. Welch, Mark 13:32 is very clear in what it teaches: “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.” Jesus states that He did not know the day and hour of His coming, **but the Father alone did!** If my opponent denies this, he denies the inspired record.

However, in answer to his question, I will simply quote what I said in my previous speech in response to this same quibble. Apparently Mr. Welch did not bother to read what I said before or he would not have needed to ask again. “Deity may self-impose restrictions or limitations if He so desires. For example, when it comes to God’s ‘saving’ man, He has the power to save **every individual**; however, He has chosen to save only those who **obey** Him (Hebrews 5:9). In other words, God has restricted Himself in this matter. Similarly, God (or Deity) could choose to limit the knowledge that the Son (Jesus) had at that time. If God can restrict Himself in one area, why not in another?” Why didn’t my opponent comment on this? He might have done so in his last speech; however, he chose to ignore it. **Why?** I believe it was because he recognized the truthfulness of what I said! If God is all-powerful (and He is), then He could restrict His own knowledge, if He willed to do so. Mark 13:32 presents no problem as far as my position is concerned; however, it presents an irreconcilable difficulty for my opponent’s position.

With reference to the early and latter rain of the Holy Ghost, as maintained by Mr. Welch, no scriptural proof was even offered in my friend’s speeches for his contention that a “latter rain of the Holy Ghost” began in the year 1900. He asserts that such is true, but he does not prove it. The truth is that Mr. Welch misapplies several passages of Scripture that refer to a “latter rain.”

Although he briefly mentions the United Pentecostal Church *Manual*, he utterly fails to answer what I showed from that book. Please observe that I did not quote from the enemies of the United Pentecostal Church and notice what they might have to say about it. I quoted from the *Manual* of the organization of which Mr. Welch is a member. I quote again: “With the coming of the Holy Spirit, the word of the Lord became a new book. Truths which had been hidden for many years were made clear. In the year 1914 came the revelation on the name of the Lord Jesus Christ. The pivotal doctrines of the absolute deity of Jesus Christ and the baptism in His name became tenets of faith.” **Notice:** In 1914 the **revelation** came that Jesus was the only person in the Godhead and that baptism was **only** in His name. Since they claim to have received a great outpouring of the Holy Spirit in 1900, what did they teach during the fourteen years between these two occasions? They certainly did not teach that there was one person in the Godhead,

because that was not **revealed** until 1914 (according to their own *Manual*). Mr. Welch, could it be that they believed in three persons in the Godhead during that period before the revelation came that there was only one person? If not, what did they believe and teach? Remember, the *Manual* of the United Pentecostal Church plainly states: “In the year 1914 ... the absolute deity of Jesus Christ and the baptism in His name **became tenets of faith.**” These doctrines had not been **tenets of faith** before the year 1914!!!

Seeing that he could not refute what I proved about the United Pentecostal Church relative to the subject under discussion in this debate, my opponent introduces the church of Christ and asserts, “All authorities teach that the church he belongs to (which he calls the Church of Christ) had its beginning in the 18th and 19th century, and the first man who introduced what he teaches was Mr. Alexander Campbell.” Please notice that Mr. Welch says **all** authorities teach that the church of Christ was started in the 18th and 19th centuries by Alexander Campbell: He does not prove this, but he **claims** that this is so. However, in order to prove his error on this point, I am going to quote from a recognized authority: “It is known that during the 17th century there were Churches of Christ in England” (from the article entitled “CHURCHES OF CHRIST,” *Encyclopedia Americana*, volume 6, page 662). Mr. Welch, you said that **all** authorities teach that the church of Christ started with Alexander Campbell, no earlier than the 18th century. But I have quoted from a recognized authority that says there were churches of Christ existing in the **Seventeenth Century**. So, my opponent was definitely wrong when he asserted that **all** authorities teach what he said. Furthermore, I have other quotations that prove churches of Christ existed before Campbell preached his first sermon in 1810. One such congregation still exists near Bridgeport, Alabama, not far from where I live. It was established about two years before Alexander Campbell even came to the United States Thus, Mr. Welch is absolutely wrong about the origin of the church of Christ. It seems that he continually asserts things without investigating them, both in scriptural and historical facts.

Mr. Welch has not found even one verse that will sustain his theory that one must **say** a formula of words when baptizing. Certainly, the Bible teaches that water baptism is “in the name” of Jesus Christ; however, as I have proved from the Scriptures, this phrase does not indicate that any kind of formula was **said** when an act was **done**. If it did, then the Lord’s words in Matthew 28:19 would mean that the baptizer must **say** “I baptize you in the name of the Father, and of the Son, and of the Holy Ghost.” According to my worthy opponent, we cannot obey Jesus’ command in this verse. However, if one respects the authority of Jesus Christ, he will baptize “in the name of the Father, and of the Son, and of the Holy Ghost,”

and he **may** say those words when he does it. That's not nearly right, that is right (as Mr. Welch would say)!

I certainly appreciate the opportunity of discussing this important subject with Mr. D. L. Welch. My desire is that every individual who is seeking the truth will carefully study the arguments presented by each of us, and accept the truth that makes us free (John 8:32).



End of the Debate

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