

# **DEAVER DOCTRINE ON HOLY SPIRIT BAPTISM**

*— EXPLAINED AND DENIED —*

IS HOLY SPIRIT  
BAPTISM  
FOR ALL  
CHRISTIANS?

ARE WE  
REGENERATED  
BY HOLY SPIRIT  
BAPTISM?

CAN ONE BE  
REGENERATED  
WITHOUT  
WATER  
BAPTISM?

DOES THE  
HOLY SPIRIT  
SUBMERGE YOUR  
SPIRIT IN THE  
HOLY SPIRIT?

**BY JERRY MOFFITT**

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# **DOES EVERYONE GET HOLY SPIRIT BAPTISM WHEN THEY OBEY THE GOSPEL?**

Jerry Moffitt

## **A BIBLICAL UNDERSTANDING REGARDING THE HOLY SPIRIT VERSUS THE VIEWS OF MAC DEAVER**

The brethren's understanding of Mac Deaver's new teaching is that it is false doctrine. Its ultimate conclusions that a "direct operation," and a "baptism of the Holy Spirit is for all Christians" is recognized by all sound and well-read preachers as the Calvinism out of which the Restoration Movement fled. The early brethren followed the Bible into pure New Testament Christianity by skipping over time, and the *Protestant Reformation Movement*. They went back to the Bible and Primitivism. The recent debates verified this error of Mac's doctrine to biblically conservative brethren who possessed an understanding of history and a biblical understanding of doctrine. One should not discard the writings and debates of Alexander Campbell, T.W. Brent, J.A. Harding, N.B. Hardeman, Gus Nichols, Guy N. Woods, and all the past generations. These brethren were in combat with Calvinism and they won. We are another generation. We need to study. Of course read, evaluate, and be responsible for what you accept.

## **A RECENT HISTORY OF THE ISSUE**

The proposition Mac Deaver finally signed with this writer (Jerry Moffitt) took over a year to negotiate. The deadline ran out but Moffitt got the elders of the Pearl Street congregation in Denton, Texas to try one more time. For years Mac had accused Jerry Moffitt of misrepresenting him. Mac would never answer regarding how, except he said to others that the problem was just a misunderstanding on the indwelling of the Holy Spirit. We knew it was not. The strategy seemed to be something like "play dumb and keep moving." As Moffitt began preaching, over forty years ago, he soon noticed that most brethren felt we could avoid division on the mode of the indwelling of the Holy Spirit. After fighting Calvinists and Pentecostals, on their false doctrines, brethren felt it need not be a fellowship issue with us on the *mode* of the indwelling. There were good sound brethren on both sides – *personal-indwelling view*, and the *indwelling-of-the Spirit-as-represented-in-the-word view*. Both viewpoints realized that if it went beyond the mode or method of the indwelling into some mysterious "direct leading," "hunches," "feelings," or "direct operation of the Holy Spirit on the human spirit," debate

propositions would be drawn up and a split would surely occur. Most did not want that.

I do not know why we needed the Deaver-Fox debate on the mode of the indwelling. I did not hear both sides of the story, but I thought it could lead to an unnecessary fissure if not a break in fellowship. Joe Gilmore, our much beloved Creek Indian, and I both proposed that we would do all we could to discourage it, for the sake of unity. However, it seemed too late. Then, some bothersome things were said during the debate. A little before that time I bought a copy of Roy Deaver's commentary on *Romans* for my son Jeremy. I had great confidence in Roy. I had invited him and Mac to be on several lectureships I directed. I received a letter after the debate Mac had with Marion Fox, pointing out some things Mac said in the debate, and some statements that were written in Roy's book on *Romans*. Having debated Calvinism, the comments were bothersome. Then I received a phone call about the time I received the letter. Having read the letter and after checking the material, it looked like Calvinism. It seemed to say the Holy Spirit did something directly to the human heart in addition to the word. I had debated Calvinists twice, and so did Bill Jackson. We took turns moderating for each other on the points of Calvinism. I asked the caller if there could be a problem on this with the Deavers. He said, as if he knew, "I don't know, maybe." I said I don't know any other way but to just write Roy and ask. The caller said, "I agree, and I think you are the one to do it." I did not think so, but I was already involved. Earlier, at our lectureship, some of us on both sides of the indwelling issue met with Bill Lockwood. It sounded as if he, in his paper, was casting suspicion on those who believed in the "Personal Indwelling View." He said he was not, but claimed that some extreme liberals in the church were taking the "direct-operation view." He named several of them. They were liberals, but so liberal that we had little to do with them. I don't even think I recognized the names. Lockwood said nothing about the Deavers. In that meeting we agreed to work together for unity and to oppose, as usual, the liberals. Roy's name never came up in the meeting; and I wrote a letter to all, reminding them of our resolve and what we said during the meeting regarding how to strive for unity. It was after all this that the letter was sent to me and I received the phone call. Then I wrote Roy. Roy's return letter came back as a virtual sea of words, darkened with vagueness, and with no direct answer. It was once said by one of our old brethren that if a preacher could not write down on a "penny" postcard precisely what he believed on any issue, and still not have room to talk about the family, "It's false doctrine."

I have all this correspondence in a booklet for all to read. Nevertheless, I was constantly maligned. Mac and Roy said I was

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misrepresenting them. I persisted, with much encouragement, trying to get a firm, unequivocal truth regarding the matter. It was a long process. As it led to a debate, I asked a couple of brethren whom I considered better debaters than I to debate Mac or Roy. Neither could do it, and for honest reasons. However, since I was eventually to do it, and because I was accused of misrepresenting the Deavers, I was determined that Mac would put in the proposition precisely what he believed and had begun to teach. Such resolve is often a daunting task when your interlocutor has false doctrine. Men love darkness (John 3:19), in more ways than one. I was insisting that he put in the proposition what he actually believed. In my opinion, such was not the case in the Lockwood debate with Mac. My thinking was that Bill Lockwood's proposition was too vague, and to me it was easily open to misunderstanding Mac's real views. The proposition had that the *Spirit worked directly "in conjunction with the word, and never separate and apart from it."* That could sound as if the Spirit directly took the Word and actively used it. That was exactly what we had always believed. It would not easily let Mac and I debate the truth. Mac contended that the Holy Spirit worked directly on the human heart, in *addition* to the word. In fact, Mac believed in a Spirit-directly-on-spirit "something." And in truth, Mac believed that the "direct operation" was *separate and apart from* the work of the word, for it was *in addition to* what the word did. The *final, proximate* action of the Spirit on the heart was not in conjunction with the word but in addition to, immediately, directly, and without the word. So, there could be no room for interpretation regarding the proposition. There were reasons why Mac finally had to sign the propositions. One reason was that both propositions were fair regarding the issues. Mac would not be able to explain why he would not debate what he actually taught. The proposition clearly stated the real and significant differences, to those with honest and good hearts. The propositions could not be easily twisted. Too, Mac knew I would put the correspondence out for all to read. I was not aware that Mac told the elders at the Pearl Street church that if I did not use Lockwood's propositions, they should find another opponent for him. I did not know he was likely conversing with Bill Lockwood either, until Bill wrote me, demanded that I use his propositions to debate Mac, and called me a "coward" if I did not. I did not reply to the "unbelievable." All I know is that all we who oppose Mac and Roy's view are satisfied with what the debates, books, and articles have done. The brotherhood owes a great debt to many people. I especially appreciate some with sincere, honest hearts who started off on Mac's side, until they saw what he was really about. We take no joy in seeing Mac mostly shut out from all the good works to which he was once invited. However, it does seem Mac is unhappy with the way things

turned out. Mac has now written a new book. He tells one side of the story regarding all his controversies on this issue, and how this new book came to be. This new book seems to be designed to try to recover some of what he has lost. I believe many brethren who were directly involved would tell you there is a very different side of the story than that in Mac's book. But that is not at all important to me. Being satisfied, I was inclined to let it go on down the road. I know that eventually, "Truth will out." However, there is a new *doctrine* in the book. It is nothing but a new strain of the erroneous doctrine that was defeated. Deaver seems to try to insert in the brotherhood the direct operation of the Holy Spirit in an expanded way. The mutation is even worse. Some might say it is a weak attempt to make a more resistant strain of this doctrinal virus on the direct operation. Personally, if you will excuse me, this new doctrine is best described as the finest example of systematic hooey I hope to never mess with again. Still, with deep spirituality and sincerity, I do not think it is ever too late for Mac to come back to truth. It would not be shameful, and if Mac could do it, he would be an inspiration regarding humility and love of truth. I and others would give him much help. So also, if you can, please try to view this writing as an attack on false doctrine and not on any person. I cannot help a little collateral damage. That is the nature of warfare. And when imaginary, "far-fetched," teachings are brought up, I keep my leprechauns and other imaginary veterans ready. They are not more imaginary or foolish than the "Direct Operation of the Holy Spirit" and other foolishness with which the church has had to deal. Indeed, I'm open to the view that a direct operation and fairy spells have a genetic relationship. Yet, Mac is a false teacher and we are deadly serious in our opposition. I'm sorry, but the following chart helps show the utter disdain and contempt I truly feel toward this doctrine. When I read his book and the *Biblical Notes* article, the attitude I got can best be described most scholarly by the word *hokum*.

**"IMAGINATION SHOULD BE FOUGHT WITH IMAGINATION"**

**SOME PEOPLE ACTUALLY BELIEVE IN THESE THINGS:**

gods, goddesses, demigods, muses, devi, Zeus, Jove, fairies, innate great moral law, gnomes, elves, direct operation of the Holy Spirit, ghosts, banshees, Leprechauns, mysterious time lapses, and theological historical moments

**DEFENSIVENESS**

In the new book Mac Deaver makes another gallant attempt to tell us things such as the following, regarding himself and his adversaries:

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"I have proved by logical arguments...I have falsified...My opponents have never...never disproved mine...neither could prove his position...Neither could falsify my position...I did prove...Our opponents could not maintain...found him contradicting himself...They simply did not realize...entailed his absolute failure...confusion...out of the failure of...never offered one sound argument...made the mistake...futile and failed effort...our opponents had failed...neither could prove his position...I did prove...anti mentality...misguided scorn and attack...radical right preachers...destructive ways..."

We all owe a debt of appreciation to Mac Deaver. We, who attended the debates, would never have known all of that, had he not told us. Please see Proverbs 27:2.

### **THE USUAL DOUBTS**

I carefully read the two chapters regarding the Holy Spirit operating directly on our heart through means of a baptism of the Holy Spirit. As one would expect, the whole of the argumentation was stitched together with such words as follows:

"Then why shouldn't we think that...it would seem...it is interesting to observe...about to be saved in a certain sense...it could have arisen because...it is possible...then it is certainly reasonable to assume...Could it be...? Why cannot...?"

Now, those are not the type of words on which truth rests. My soul, as I search for truth, is not attracted to that kind of "surmising-your-way-through-as-you-go" argumentation.

### **IN MAC'S MIND AND THROUGH HIS EYES**

First, let us take a look at how Mac honestly sees the effort of those few who stand with him. He uses such terminology as follows:

"He did a great job...material was very clear...presented in a calm, deliberate, and precise form...He explained...not dangerous...not unclear...clear, concise, and insightful..."

**THOSE WHO TOOK ISSUE WITH MAC'S VIEWS ON HOLY SPIRIT BAPTISM**

"...somewhat knee-jerk reaction ... not thinking clearly and deeply ... did not want to understand him... find a new thought hard to handle...very shallow level ... far easier to attack ... shallow at best ... not put blinders off long enough to honestly evaluate ... critics ... in less than scholarly fashion ...little thought ... was not forthcoming ... no sound argument

Again, we owe a great debt to Mac for his so constant, humble, objective and mature judgments. However, when I read his evaluations, it seems to read like one of the Great Kings of the near east. As Durant indicates, they always took the very best chroniclers to the war with them. These scribes meticulously wrote down precise information regarding all the travels. They transcribed in vivid details all the victories, saw none of the defeats, and went home to build monuments and carve inscriptions.

**HOW HAVE BRETHERN ALWAYS SEEN THE WORK OF THE HOLY SPIRIT?**

**Regarding the Direct Operation of the Holy Spirit**

On Wednesday, November 15, 1843 at 10:00 A.M. Alexander Campbell (Christian) began his debate with the Presbyterian N.L. Rice (Calvinist). Campbell went first.

**THE CAMPBELL-RICE PROPOSITION**

"In Conversion and Sanctification, the Spirit of God operates on persons only through the word."

Mr. Campbell affirms. Mr. Rice denies.

Mac Deaver would have been on Mr. Rice's side, would he not? This proposition pits Alexander Campbell against Mac Deaver just as much as it pits Alexander Campbell against John Calvin and Mr. Rice. Campbell talked of how "a *physical change* affects the form or *material essence* of a thing. A *legal change* is a change that would respect a legal sentence in respect to law." But Campbell claimed that a "*moral change* would be effected only by motives, and motives are arguments" (*Campbell-Rice Debate*, p. 613). In other words Jesus taught, "Sanctify them through the truth. Thy word is truth" (John 17:17).

Still in his first argument, Alexander Campbell charged that his opponents taught "the Spirit of God is supposed to incubate their souls –



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to descend upon them and work a grace in them – a faith without reason, without argument, without evidence, without intelligence, without perception, without fear, hope, love, confidence, or approbation” (p. 619). It is in that way that Mac Deaver wants us to believe that the Christian is directly regenerated and directly sanctified by the Holy Spirit. Our “tainted nature” is changed. What is tainted about our nature? How was it befouled? Remission of sins is not enough? Where is “tainted nature” in the Bible? To me, Mac’s mysticism is so appalling as to make the witch of Endor hit the brush.

Campbell goes on to describe Calvinistic regeneration as, **“without any instrumentality at all, but by the direct, naked, and abstract influence of the Spirit of God operating immediately [without means, jcm] upon their souls”** (p. 620). Please notice that Deaver has now progressed beyond the realm of sanctification into the realm of regeneration, conversion, and salvation, by a direct influence of the Holy Spirit. Further, he has some regenerated by Holy Spirit baptism, before hearing the gospel, and while still in sin.

Again, Campbell says, **“Reasons containing motives contain the elements and material of all moral, converting, or sanctifying power, so far as is known to man. God’s power is omnipotent, but it is consistent with him and itself. ‘The gospel,’ Paul says is the power of God unto salvation”** [Rom. 1:16], (p.643). In all this, one can see why, at the end of his second speech, Alexander Campbell says these words about direct spiritual influence:

**“The doctrine which I oppose, so far as it is really believed and acted upon, neutralizes preaching, annuls the Bible, and perfectly annihilates human responsibility. I know of no doctrine more fatal,”** (p. 644).

### TRUTH AND HUMAN RESPONSIBILITY

By the way, did you notice that Alexander Campbell on this issue says nothing about miracles being the concern of the debate? The church is to withdraw fellowship from those who abide not in the *teaching* of Christ, who cause division contrary to the *doctrine* preached by the apostles, and other damnable *heresies* (2 John 9-11; Rom. 16:17; 2 Pet. 2:1-4). Mac’s new doctrine does not depend on “the power of the truth,” nor “the vital role of human choice, personal responsibility, and obedience.” Jesus said, *“Sanctify them in the truth: thy word is truth”* (John 17:17). The apostle whom he loved said in a context of our grand resurrection body, *“Every one that hath this hope set on him purifieth himself even as he [Jesus, jcm] is pure”* (1 John 3:3). Does not Paul contradict those who wait for God to “enable them” beyond God’s powerful word? He says through the apostle, *“Having therefore these promises beloved, let us cleanse ourselves from all defilement of flesh*

and spirit, perfecting holiness [sanctification, *jcm*] in the fear of God" (2 Cor. 7:1). Who is it that "purifies," will "cleanse" themselves, and "perfect" sanctification or holiness? Christians! We do it ourselves in obedience to the truth! How? We do it by grace, being motivated by warnings, promises and arguments contained in God's word. These instructions are even called the "grace of God." See Titus 2:11-12 regarding that "grace" of instruction that appeared. And the gospel is the power of God to salvation (Rom. 1:16).

According to the Bible, we are sanctified by truth (John 17:17). We obey truth. We are to purify ourselves. We cleanse ourselves. We are responsible to *perfect our holiness* in the fear of the Lord. Please check Mac's two arguments and see if you can find **any** tinge of "free will," "human responsibility and activity," or any "obedience" anywhere in either argument. Neither will you find in Mac's arguments, the heart itself acting in any way to produce fruit.

Now, a "direct operation" of the Holy Spirit on man's heart without the Word is what Mac and Weyland Deaver contend for. With an almost animal energy this is the doctrine Mac craves to bring into the church. The doctrine is certainly what we call Calvinism. He now wishes to try to bring it into the church through "the baptism of the Holy Spirit for all Christians." But, since that doctrine never existed, we think we should first go onward to things that did exist according to scripture. Yet, we have several generations that do not know of Campbell, Gus Nichols, and Guy N. Woods. Mac may be counting on this lack of knowledge of old issues against which our brethren have mightily fought.

### THE THREE MEASURES OF THE HOLY SPIRIT

We might first talk of the word *measures* in "measures of the Spirit." We are talking of the word *measure* as it is scripturally defined. It often means "*portions* of His works" or "powers," "distributions," "endowments," and "bestowments." The Spirit Himself is not divided up for miraculous spiritual gifts. Notice First Corinthians chapter 12. There is one Spirit, but he gives "gifts" (I Cor. 12:4), "manifestations" (v. 7), and "workings" (v. 10).

We could talk forever about the relationship of the Spirit and His word. Words are symbols. They are symbols of thought, will and desire. Put in a pattern they become language. The language of God for us is in scripture alone. The word of God is God in a carriage of His will *in His word*. Words are spiritual and are the way God chose to influence us. They that take away from God's word are not to me pitiable irritants. They are of their father the devil, and they are doing his work. The word of God is not God in every feature and aspect of God. However, His word is Him in the sense that He is *in* His word in will; power, guidance, and every other needed aspect to get us to heaven. The language of

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God is truly of no value to us if the word is not united **with** us in an obedient faith (Heb. 4:2; 5:19). Then God works in us (Phil. 2:13), because that feature of Him called "the word of God," works in us (I The. 2:13). Again, it requires obedience on our part. It is most simply seen in Matthew 7:24-27: "*Every one that heareth these words of mine and doeth them, shall be likened unto a wise man, who built his house on the rock*" (Mat. 7:24). That is all we must know and do to please God and go to heaven. However, can we not see that it is an affront to our obedience toward God to wait, as Mac says, for the Holy Spirit to submerge us into Himself to change our "tainted nature?" Tainted how? By having sinned? God made a provision for sin. It is the blood of Christ, applied when we obey the gospel and when we later need to confess our sins (I John 1:7-10). However, about here, many religious people seem to go self-willed and "carnal" on us. They willingly enter the culture of arrogant self-deception. They therefore seem to have great difficulty getting themselves out of this world of "things," and getting into a world of pure thought and spirit. They think of a "touch," a "zap," a "hunch," or some sort of mechanical power. They seem to remain in time, and in dimensions of height, length, and depth. And they talk and write that way. It is difficult for them not to do so. The knowledge of a dimension of "spirit," "thought," the "heavenly," and a reality of "will" are there, but faint, and elusive. "Spirit," and "things that are *not*" (I Cor. 1:28), are not concrete and tangible for them in this present world. Still, there are abstract but real things such as, "will," "love," "devotion," "spirit," and "obedience." But, some want to slide into thinking of some type of mysterious, bodily type of leading, some type of mysterious, faux, tangible indwelling and quasi-spiritual operation on the heart to massage it into saintliness. They can't tell you what it is, find it in scripture, or even find its name in the Bible. Why? Sanctification and conversion are only by the words of God, containing reasons, motives, and promises. These are united in our spirit in our "obedience of faith" (Rom. 1:5; 16:26; Heb. 4:2). Obedience changes the spirit of man, the real us. So, we can "*perfect holiness in the fear of the Lord*" (2 Cor. 7:1). When it comes to effort, keeping commandments, and resisting unto blood striving against sin (Heb. 12:4), some seem to develop a brute craving to be "specially touched."

In this country, men and women of the restoration movement started back to the Bible. They wanted to find there primitive Christianity. Not only did they believe they could find truth, but they hoped to unite all believers into that one body through the truth. Alexander Campbell was not the only one who had a moral disgust with Calvinism. So did Barton Warren Stone, Walter Scott, John Smith, Jacob Creath and many others. They could all, by careful study of the Bible, distinguish three

endowments or measures of the Holy Spirit. As the next generation came on, they could see it no other way: J.W. McGarvey, James Harding, Talbot Fanning, David Lipscomb, and others. Then came the generation that debated the Spirit's purpose and work even more: H. Leo Boles, C.E.W. Doris, N.B. Hardeman, Gus Nichols, W. Curtis Porter, Joe Blue, J.D. Tant, V.E. Howard, Z.T. Sweeny, Harold Sain, Guy N. Woods, James Bales, then G.K. Wallace, and so many more. Roy, Mac, and Weyland Deaver for some reason began to have problems on spiritual influence regarding the direct operation of the Holy Spirit. Now Mac has gone further. He claims that the baptism of the Holy Spirit is regeneration and is for all Christians. Mac does try to associate himself with one of the Restoration brethren. But notice Mac's problem with Moses Lard:

**MOSES LARD:** "And may it not be true of all Christians that they're thus baptized (in the Spirit). We simply say may it not be true?" (p. 52). "It is not here positively affirmed that this is the case, but only that it may be" (p.52). "This conclusion it will be perceived, is contingently drawn, and is therefore not deemed indisputable" (p. 58). "But this I confess, I love occasionally to let my mind float a little even over a divine theme. In such free airy excursions discoveries are sometimes made. ...let us be careful that our speculations are never written down as dogmatic truths to which others are to be compelled to subscribe." (p. 60).

**LARD CONTINUED:**

"But to the preceding hints and suggestions, for I intend the contents of this paper to be nothing more, many will object" (*Lard's Quarterly*, Vol. I., Part 2, p. 61, March, 1864).

"But this I confess, I love occasionally to let my mind float a little even over a divine theme. In such free airy excursions discoveries are sometimes made. ... "But to the preceding hints and suggestions, for I intend the contents of this paper to be nothing more, many will object" (*Lard's Quarterly*, Vol. I., Part 2, p. 61, March, 1864).

The article was answered thoroughly by J.W. McGarvey. We just have a little space.

**J.W. MC GARVEY:** "it is not only novel, but it is contradictory to some conclusions very generally received among us, and upon a subject which the brethren have studied with diligence." [It is] "quite apparent throughout his article, that he had not great confidence in the correctness of his own position, but threw it before the brotherhood rather with expectation, if not, indeed, the hope, that it would be thoroughly refuted" (p. 216).

### **The Baptism Measure of the Holy Spirit**

One gift of the Holy Spirit is easily called the "baptism of the Holy Spirit," if we wish to distinguish it from other measures mentioned in the Bible. This baptism was only used twice in Scriptures. It was first mentioned by John the baptizer: "*I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and in fire*" (Luke 3:16). We learn that the "Baptism of the Holy Spirit" would give the apostles power they would need (Acts 1:8), and signify or bare witness that Gentiles could become Christians (Acts 15:8). Speaking only to the apostles, Jesus said they would get the baptism of the Holy Spirit in Jerusalem (Acts 1:1-4). They would receive power from it (Acts 1:8). Finally it "came" on the apostles and "filled them" (Acts 1:8; 2:4). Then the Holy Spirit spake in all the apostles unto the entire multitude gathered that day. .

### **The Laying On Of Hands Measure of the Holy Spirit**

This distribution is another gift of the Holy Spirit. It was different because it involved power to *impart* spiritual gifts by the laying on of the apostles hands (Acts 8:18; Rom. 1:11; 2 Timothy 1:6). Still, the gifts were chosen for men as the Holy Spirit wished (I Cor. 12:11). Scriptures show that those who received spiritual gifts could not impart these gifts to others (Acts 8:14-17). These gifts came through the laying on of the hands of the apostles. Simon saw that. Luke recorded it (Acts 8:18); Deaver now ignores it.

### **The Normal Indwelling of the Holy Spirit**

This gift comes from God (I Cor. 6:19). All Christians receive it. Therefore we are called the temple of God (I Cor. 6:19; Eph. 2:20-21). Individually we are a temple (I Cor. 6:19), and a temple as the church (Eph. 2:20-22; 2 Cor. 3:16). We receive the Holy Spirit from God and are His habitation or temple (Eph. 2:20-21). So the Spirit is said to dwell in us (Rom 8:9), and Christ dwells in us (Rom. 8:9), the hope of glory (Col. 1:27). No manifestations, distributions, or spiritual gifts are ever promised with this gift. There is no "non-miraculous," "super-natural," and "very

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powerful indwelling” mentioned in the Bible. God is said to work in us (Phil. 2:12), but only in His word (I The. 2:13). All three of these differing endowments of grace or measures are called gifts (Acts 11:17; 2 Tim. 1:6; Acts 5:32).

### OVERVIEW OF THE GIFTS

Sometimes one makes a distinction without a difference. Sometimes one may point out a difference, but it is not a significant difference. We know that. But, it is said that the mark of a fine Bible scholar is to be able to make fine distinctions, if necessary, to study out a problem or to refute a false doctrine. The problem we often have with our Pentecostal friends is that they make no clear distinctions between the three gifts. As Gus Nichols said, “they mix the three gifts all up like vegetable soup.” Every place, including of course, Acts 2, 10, and 11, Deaver sees *Spirit* or *Holy Spirit* and claims or silently assumes in an argument that it is Holy Spirit Baptism, as Gus Nichols says Pentecostals do.

A fair amount of study yields the idea that there are different agents (baptizers), different elements (what one is immersed into), and different methods or modes of baptism. Notice this chart, please:

#### BAPTISM OF THE HOLY SPIRIT

- Element: into the Spirit
- Reason: Power for apostles; to signify that Gentiles may be Baptized and saved
- Administrator: Jesus
- Consequents: apostles could pass spiritual gifts to Christians
- Mode Received: It fell on or filled recipients

#### THE NORMAL INDWELLING

- Administrator: Given by God
- Element: to dwell in the heart of the individual Christian
- Reason: To dwell in God’s temple
- Consequents: Only aware of it by what the Bible says
- Mode Received: Unnoticed, but from God
- Recipients: The church; individual Christians

**THE LAYING ON OF HANDS MEASURE**

- Administrators: By the laying on of the apostles hands
- Element: Received by individuals as a spiritual gift.
- Reason: To function as a sign for Gentiles, and to Edify
- Consequents: See the gifts in I Corinthians 12
- Recipients: Christians on whom the apostles laid their hands.
- These Christians got gifts as determined by the Holy Spirit.

Just a cursory look at the tri-chart shows significant differences in the three gifts. One gift has *the baptism of the Spirit* where the Spirit falls noticeably on one or on a group of people. No person ever touches the recipient. This gift is for **inspiration** and for **power**. It is only for those who receive it directly from God. The Bible teaches that the household of Cornelius received it for a **sign** that Gentiles were “acceptable” to enter the kingdom (Acts 15:8). The administrator was Jesus and not the Holy Spirit (Luke 3:16). Never in scripture does it say the Holy Spirit baptizes into Himself. Mac made that up. Jesus was to baptize into the Spirit, and He did. It was a promise, not a command. It always occurred with tongues or the miraculous. Only the apostles and Cornelius’ house receive this baptism.

The *indwelling of the Spirit* is from God. The Spirit indwells, but with no outward signs or any “non-miraculous, supernatural power.” The Christian receives it in an unseen way and all Christians get it. We accept that fact by faith. No miracles are worked by this indwelling.

The *laying on of hands measure* came in a completely different way. The apostles gave it with the laying on of their hands. It had noticeable consequents of miraculous spiritual gifts. However, as our brethren used to teach: “Since there are no apostles today, there are no hands of the apostles today. Since there are no hands of the apostles today, there is no ‘laying on of the apostles hands’ today. If there is no ‘laying on of the apostle’s hands’ today, there are no spiritual gifts today.”

In these three gifts, the main thing is that we see different purposes, and these endowments are for different people. The gifts are given in different ways: one given to the apostles, one by “the laying on of the apostle’s hands,” and the other given unseen by God. Our past brethren have been right on the usage of the word *measure*, to distinguish three different endowments of the Holy Spirit. The gifts are different in administrators, elements, modes, purposes, uses, and a time when the two supernatural, miraculous ones passed away. We have

seen this in our study and the chart that represents most of the differences. As do the Pentecostals, Deaver no longer distinguishes between the gifts. He takes the three gifts and “stirs them together like vegetable soup.” They are all seen by Deaver as the Baptism of the Spirit. These measures or endowments of the Holy Spirit have always been taught as in this special issue of Thrust. Mac’s views on regeneration, direct operation of the Spirit, and Baptism of the Holy Spirit have always been viewed as false doctrine. From my point of view Mac has completely left us. He is clearly into Pentecostalism and Baptist doctrine.

### HOW DOES MAC NOW TEACH ON THE BAPTISM OF THE SPIRIT?

1. Mac believes all Christians get the baptism of the Holy Spirit.
2. Not everyone receives the power of the apostles or supernatural miraculous power. However, the Christian still gets *significant* power in the indwelling. It is a power to change the nature of man, a power that is in addition to the word of God, a power of which the Bible does not speak.
3. Deaver claims the baptism that Jesus spoke of in John 3:5 is one baptism into two different elements – water and Spirit together. [However, “birth,” not “baptism,” is in the text].
4. The Holy Spirit immerses the human spirit into the Holy Spirit. [Yes, he really states that]. This he calls “regeneration.” It is **without** the “washing of regeneration,” (which is water baptism, Titus 3:5). Mac has taken water baptism out of the act of regeneration.
5. “Logically,” he affirms, “cleansing must precede regeneration or a man would be regenerated while yet in sin.”
6. Mac says there are at least two levels or degrees of power associated with the baptism of the Spirit. One is miraculous. The other is “supernatural non-miraculous.” We will say more about this in a moment.
7. Mac claims a man must be regenerated before he may receive the indwelling.
8. He says that at the *precise moment* a man’s body is submerged in water, the man’s human spirit is submerged by the Holy Spirit into the Holy Spirit in order to change his nature. We will notice that he gives no scriptural proof for that and many other of his strange ideas. Often Deaver adds scripture references. However, on no vital point do they give any warrant whatsoever to the assertion he makes.
9. He says at that very precise moment of immersion, the regenerating Spirit moves from the outside to the inside of the heart. We do not know how he knows that, since it’s not in the Bible.
10. He says there are not three measures of the Holy Spirit mentioned in scripture – only two. They are the baptism of the Holy Spirit with the



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miraculous, and the baptism of the Spirit without the miraculous. The second is a direct supernatural work in the heart. As we noted: there will be more discussion on this later.

11. That last one is supernatural non-miraculous [a very **powerful** indwelling, Mac says, jcm]. All who obey the gospel gets the last one. The “non-Miraculous” power would be “great power,” even “supernatural power,” Mac says. [All I know is the gospel is God’s power for salvation (Rom. 1:16, jcm).

12. If one ever got regenerated before being cleansed of his sins, it was ok because there was a “time lapse” in play. [Sorry, we don’t know where he gets the time lapse from either. It just seems to be needed for his doctrine].

13. Cornelius and his household were already saved before hearing Peter and before being baptized. They would still need to hear words to be saved “*in a certain sense*.”

14. He says that had Cornelius and his household died earlier, they would have all been saved anyway, after the death of Christ, without the gospel message of Peter, and without water baptism. Why? This is because they were good Gentiles, not sinful ones. How does Mac know all that? Don’t know.

15. With full-blood Gentiles, such as Cornelius, there was regeneration before Cornelius’ household heard of Christ, believed and were baptized. They were saved by the patriarchal covenant. [At least John Calvin would just say they are saved because they are of the “elect.”] But Deaver says there is a mysterious time lapse. We know however that at the death of Christ the new and universal covenant had gone into effect (Heb. 9:14-17). It was for all the world, and without any peculiar restrictions. The Old Covenant was nailed to the cross (Col. 2:14). Mac’s order is: regeneration, time lapse, and finally the cleansing of baptism. Here, Mac has one regenerated without being born of the *water* and the Spirit (John 3:5).

16. However, Mac asserts, sometimes some sinners were regenerated when water baptism and Holy Spirit baptism occurred at *approximately* the same time. Now, for this convenient moment, it is all right for regeneration **not** to come at the “very precise moment.” How he learned this, we can *not* know. But it seems everywhere he runs into a problem, he makes up an exception. We can but marvel at how it still will not fit together, even though Mac adds to God’s word at his every whim (Deut. 4:2).

17. Cornelius could be saved and regenerated before baptism, before cleansing of sins, and still have a need to be saved in a “*certain sense*.”

18. These Gentiles (Mac says) were not “sin practitioners;” they were “good Gentiles,” “good moral specimens,” and “not evil Gentiles.” He

says nothing of Jews who were “good moral specimens.” Could they, too, somewhere, at some remote place, sometimes be saved by Judaism the same way? This too, of course, would be after Christ’s death, without the gospel, and without the cleansing away of sins by Christ’s blood in water baptism.

19. God could let these folk (Cornelius and his household) come into the church. He could not have sent the Holy Spirit into the hearts of *heathen*, Mac says. The Holy Spirit cannot dwell in an unholy heart. Mac says all that in this place in his book before he claims elsewhere that it does actually happen.

20. “Since God can be in three persons, why cannot the *one baptism* be with two elements – water and the Holy Spirit?” Mac asks this before he uses it as if it were so. It’s not in scripture. However it is a most excellent philosophical question, but for a Bible-bound church it is pointless, jury-rigged, made-up debris.

21. The element we are baptized into in I Corinthians 12:13 corresponds to the element in baptism – the Spirit, Mac says. We are being baptized into the Spirit, into the water, and in that way into one body. Mac explains all this without scriptural backing. Look at the context. Paul is arguing that though they have differing spiritual gifts, they are still just one body. The scriptural truth is, we notice the Spirit does baptize by command through Peter on Pentecost (Acts 2:4; Acts 2:38).

### NON-MIRACULOUS SUPERNATURAL POWER

Mac says, “There would always be power associated with the coming of the Spirit, but it would not necessarily be miraculous (cf. Acts 2:17-21; 2 Tim. 1:7), but even the “non-miraculous power” would be “great power, supernatural power,” (Eph. 3:14-22) (Book, p.302).

In the Bible (KJV), the Greek word *dunamas* is translated *power* 77 times and *miracle* 7 times. The Greek word *say-mi-on* is translated *sign* 50 times and *miracle* 23 times. So, there is much overlapping. We must note that Mac’s imaginary “non-miraculous supernatural power” can include Calvin’s “enlightenment,” by the Holy Spirit working in us and on our minds. “Non-miraculous supernatural power” can include Calvin’s “illumination by the Holy Spirit working on our minds.” In our debate, Mac actually said the Spirit helps him interpret scriptures. That is “non-miraculous-supernatural power.” Further, “non-miraculous supernatural power” can include “inspiration.” Inspiration and the other supernatural events are not a miracle in the sense of being a “token,” “proof,” or

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"confirmation" of something being from God. The items I have included under non-miraculous, supernatural power, have not the meaning of sign, wonder, or miracle in the sense of something that "astounds," "arrests one's attention," and "makes one marvel" (John 3:1-2; Mark 16:20).

Yet inspiration is fully supernatural. Scripture is breathed out by God (2 Tim. 3:16-17). Peter says that holy men spake from God, carried along (passively) by the Holy Spirit (2 Pet. 1:21). So what Mac means by "great power, supernatural power," we, in part only suspect. With Calvin, however, we can know.

**Calvin** says we need conviction of the truth of scripture from a "higher source." He says it is, "The secret testimony of the Spirit" (*Institutes*, Book I, Chapter 7, and Section 4).

He adds, "Faith itself is produced 'only by the Spirit,'" and that the Spirit is "enlightening us into the faith of the gospel" (*Institutes*, Book III, Chapter I, Section 4). Then **Calvin** says the Holy Spirit is "illuminating their minds; and training their hearts" (*Institutes*, Book I, Chapter 5, Section 5).

We do know this: "conviction," "secret testimony," "enlightening," "illuminating," "training of the mind," and "supernatural interpretation of scripture," all fall under the bounds of Mac's "non-miraculous supernatural power." They all fit under "great power, supernatural power." The Bible says nothing like this.

### MAC'S SELF CONTRADICTIONS

I could spend a lot of energy on all this, but time and space say, "No." However, a few self-contradictions need to be pointed out.

#### The Agent in Holy Spirit Baptism

Mac claims the Spirit submerges a believer into the Holy Spirit. Please don't be alarmed if that makes no sense to you. However, he also claims what Luke says – that only Jesus is the Agent Who would baptize into the element of the Holy Spirit. The Bible could decide it. Scripture always says Jesus will do it. Never once in scripture does it say the Holy Spirit baptizes into Himself. Mac believes Luke 3:16, but he contradicts it. One might find Mac's teaching somewhere. Mac can tell you exactly where, for it is not in scripture. Mac has a problem with two Agents baptizing one person's spirit into one element. Another problem also is that the Holy Spirit (unscripturally) is both an agent and an element at precisely the same time. Then Mac Deaver says we have two agents but

only one baptism. "God is not a God of confusion, but of peace" (I Cor. 14:33).

### **The Precise Moment is Not Always the Precise Moment**

Mac says "As a man's body is lowered in the water, when it is submerged in the water, the Holy Spirit submerges that man's human spirit within the Holy Spirit Himself to *change his nature*, and at that *precise moment* when God considers that man is no longer a sinner but now a saint, at that *precise instant*, the regenerating, submerging Spirit moves from the outside to the inside of that heart (Tit. 3:5; Gal. 4:6)." Well, I say! I never knew all that kind of stuff went on, and it is not in the verses he cites, as is usual. The references he gives say nothing about any of Mac's new add-to-the-Bible chimera. Brethren, I take no great pleasure in warning you that all Mac's speculation is the product of a warm and over-heated imagination. Mac's scripture references—may I be delicate—are deceptive, in that they do not certify the assertions that precede them. However, please notice Deaver later says, "But in the midst of this historical circumstance, it is also the case that some sinners became saints in a situation such that the water baptism and the Holy Spirit came at *approximately the same time*" (Mac's book, p. 314). By *approximately* Deaver means they also reverse order. So, because of some dust-up with a Bible fact, he comes up with a "time lapse," and "approximately" the same time and not the "exact," "precise" moment. So, what do we have? It is the exact moment. It is the precise instant. It is the approximate moment, too! So Mac teaches a person is a saved saint before water baptism

He doesn't say how the Holy Spirit changes the nature of man at the precise moment the "Submerging Spirit" immerses our spirit into Himself. You are aware, are you not my brethren, that none of this is found in the Bible? So he does not elaborate much. In my mind, this inane, unreality does not even rise to the level of "being wrong." It seems this is the kind of Bible fruit one bears when one has no Bible constraint, and considers himself to be powerfully, supernaturally enabled by the indwelling Spirit. With those majestic views, Mac adds to the word of God, and seems to think this "powerful indwelling" is his patron or benefactor. Again, in the Deaver-Moffitt Debate, Mac Deaver actually claimed that the Holy Spirit helped Mac interpret the Bible. How could one ever convert someone who holds that superior, regal and authoritative belief?

There is another problem, however. So Mac says, "*And as they who received Spirit baptism on Pentecost, these in Acts 8 also have a time lapse between their water baptism and their reception of the Spirit....*" Again, from reading the Bible once a year for over 40 years, I

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never knew about that either, all that about a *time lapse*. Did you know that? How does Mac know that? Now, the laying-on-of-hands measure is fine, but that is not what Mac is saying is it? "Reception of the Spirit by the laying on of hands of the apostles" (Acts 8:18), has now become "Holy Spirit Baptism" to Mac. Here the text says the apostles laid hands on them at Samaria.

I am acutely disturbed that Mac just seems to be so cavalier about adding to God's word (Deut. 4:2; 12:32; Pro. 30:6). His mind is like a Swiss Army knife. When he needs something, it's there, whether the Bible says it or not. May no young man follow his example. Where in the Bible is all this "submerging Spirit," "the Holy Spirit submerging a person's spirit into Himself," "precise moment," "moving from outside to the inside of the heart," "time lapse," "transition era," "approximately" and all that? No one knows or understands what it is all about. Mac Deaver will have to explain and explain. So Deaver will always be indispensable to his followers as their "supreme theological Nanny." None of this twaddle is in the passages Mac cites, and he should have, at minimum, tried to prove that his scripture references applied to and taught what he was saying. He did not do so because he cannot do so. Perhaps he believes we will not look the references up and check them out as did the noble Bereans (Acts 17:11). He may be counting on our ignorance. God knows. He gets things out of his own false doctrine, or maybe worse, rather than from the Bible. It seems that once Mac says something, no matter what, from then onward he acts as if what he said is authoritative. To read this dogmatic, dreamy drivel is like being forced to practice alchemy when one is just plain dead tired, and desires nothing but to just be left alone.

### **Mac says Regeneration is not by Water Baptism**

Mac's new doctrine is very elastic. It now seems that Mac, with his new teaching, has a person (Cornelius) regenerated before that person is baptized in water for the remission of sins (Acts 2:38). That means a person, like Cornelius, is saved before baptism, so then before remission of his sins (Acts 2:38), before being born again by water baptism (John 3:5), before being in Christ (Rom. 6:3), before being in the kingdom or church (John 3:5), before the washing away of sins by the blood of Christ (Acts 22:16), before being a child of God (Gal. 3:26-27), and mainly, before God's word says so. Mac would remind us that there is a "time lapse," but he cannot show us in scripture where that strange but reasonable notion came from. Maybe "Bubba" and "Skeeter" down town playing checkers know. We could embarrass ourselves and ask them. However, the point is, "He that asserts must prove." In argumentation that is fundamental. Mac needs to go to the scriptures

and get backing, information, warrants, proofs, and scriptural reasons for all this. Without biblical proof, Mac is just living off the land. And this mythical "time lapse" doesn't help him anyway. He still has a person regenerated before the person is baptized, cleansed of sins, saved, and so on. To this writer, this new doctrine of Mac's is nothing but orchestrated malarkey of the most ghastly type, to all who love God in truth.

### **Saved and Lost At the Same Time, Somehow**

Mac does seem to have a deeper aversion to consistency than we first thought. He says Cornelius' household was already saved, and if they had died the day before they heard Peter they would have gone to heaven. Then he says, "These folk were about to be saved in a certain sense." I'm glad I was not saved in a "certain sense," aren't you? He does not show all this by Bible proof. He does say they would have been saved by Patriarchy. So it seems Mac is teaching that even though Christ has died on the cross as the last sacrifice, some poor animal has to squeal, quiver, and bleed so that Cornelius may believe he can go to heaven by Patriarchal law. However, I know Christ was the last sacrifice, fulfilling all types and shadows, and that His sacrifice is for the whole world (John 3:16). Christ's covenant is a universal covenant (Mark 16:15-16). That leaves no room for Patriarchy any more than Judaism. A covenant is of force where there has been death (Heb. 9:16-17). If one is joined to another law than Christ's, after Christ died, that one is an "adulteress" (See Romans 7:1-4). Christ died, but He was resurrected (I Cor. 15:3-4). Christ then had **all** authority (Mat. 28:19). His disciples were to go to the whole world and teach all creation their King's commands (Mat. 28:18-20). He is **KING OF KINGS, AND LORD OF LORDS** (Rev. 19:16). He has the nations (Gentiles) for His inheritance and the uttermost parts of the earth for His possession (Psa. 2:8). All of this was true years before Cornelius was baptized. Someone might say, "Oh, some innocent Gentiles might have died before they heard the gospel and were baptized." We always assure our Baptist opponents that God will take care of that. Nothing is impossible with God (Luke 1:37; Luke 8:27). We have a loving "Lord of Harvests" (Luke 10:2). We need not argue hypothetically, but only from what the Bible says. I promise you, He will let nothing happen under the Lord's universal covenant that should not happen. The Lord of harvests is not only the Justifier of all who have an obedient faith in His Son, He also Himself must be just (Rom. 3:26). We know that if one seeks God; he will find Him (Mat. 7:7) and it must be through Christ (John 14:6).

So proceeding, have you noticed that every time Mac's imaginary doctrine runs into a problem, he invents something out of his own heart (Jer. 9:14; Ezek. 13:17)? In that way he is able to stagger on.

We think he is watchful and scared of the next lurking problem. So, Mac says Cornelius will be baptized in order to be saved “in a certain sense.” Where is that in the Bible? I wonder what sense that is, in Mac’s mind. He does not tell us – yet. However, I’m certain it is not found in the New Covenant. Still, the nagging question remains. “If they were already saved, why did they need to hear words by which they would be saved (Acts 11:14)?”

### **MAC DEAVER SAYS IT IS ABSOLUTELY IMPOSSIBLE BUT SOME STILL ARE REGENERATED BEFORE THEY HAVE REMISSION OF SINS**

#### **Mac Deaver One:**

“When a sinner is baptized in water into Christ, he is first forgiven of his sin (Acts 2:38; Mark 16:16). He is then regenerated by the Spirit (Tit. 3:5). He is then indwelt by the Holy Spirit (Gal. 4:6; Acts 2:38). This order *absolutely* must obtain. Why...? Because if the person is regenerated (made alive again) before he is forgiven, they have the ontological [method of being, jcm] *impossibility* of having a spiritually alive person who is yet guilty ... in his sin” (p. 311, book).

#### **Mac Deaver Two:**

Regarding Cornelius: “So, we have the coming of the baptism of the Spirit on the Gentiles first, and then we see them being baptized. ...in water” (p. 311). Dear brethren, try to biblically reconcile those. It is as if Mac says “I absolutely will do it, but I certainly will not be able to.” If Mac’s manuscript was “taking the kids to the carnival,” its purpose would surely be to let them stare at the geek. So Mac says: “And at times water was administered at one point, and the Holy Spirit baptism was administered at another” (book, p. 313). First, Deaver said the sinner was forgiven of his sin, regenerated by the Spirit, and then indwelt. Deaver then says “the order must **absolutely** obtain because if regenerated before he is forgiven, that creates the ontological **impossibility** of having a spiritually alive person who is yet guilty.” *Absolutely* means, “in an absolute, totally, complete, unqualified, and limitless sense (See *Oxford Desk Dictionary*). *Impossibility* in its strict sense means “unrealizable, unattainable, and illogical.” Noble brethren, the most noticeable self-contradiction are these words of Mac Deaver in the *Biblical Notes* extra: “Denham cannot find and has not found one self-contradiction.”

## MAC'S CONSTANT ASSERTIONS – A FIFTH COLUMN IN HIS DISCUSSION

Mac claims his many opponents argue that non-Christians produce the fruit of the Spirit. We do teach that Non-Christians may obey the gospel. Any other part of God's word devout men might do, falls not under "Fruit of the Spirit" according to Biblical nomenclature. If God sees such good works it may well be as he said to Cornelius, "Thine aims are had in *remembrance* in the sight of God" (Acts 10:31). If Mac had two certain verses to rub together that taught his new doctrine, he would not have to go so far afield as these assertions take us.

Regarding sinners: Mac says, "In baptism God forgives a sinner. By forgiveness he becomes a non-sinner." No. It would be better to say, his sins are washed away or forgiven (Acts 22:16; Acts 2:38). At that moment he is sinless. "Non-sinner" can connote a saint who does not sin. A Christian still sins, but as he walks in the light he is cleansed of sins by the blood of Jesus Christ, as he confesses them to God (I John 1:7-9).

Mac claims that by regeneration a sinner becomes a "new creature." Fine, if by regeneration Mac means the washing of regeneration which is effected in the obedience of water baptism. Romans 6:3 is clearly water baptism, unless the apostles and Cornelius are raised out of the Holy Spirit to walk in a newness of life as Romans 6:3-5 says. Mac says we remain in the Spirit. That assertion could settle the difficulty, if Deaver could prove he was an inspired prophet.

Deaver said Moffitt tried to attack a *part* of His direct argument. Not so. I attacked the argument as a whole by showing its invalidity. More on that later.

Deaver claims Cornelius was also righteous before water baptism. He is, according to Mac Deaver, regenerated, and saved. Dear Sir, Cornelius then is saved without Christ, without obeying the gospel, without the washing of the blood of Jesus (Rev. 1:5), so without the grace of God, without the gift of the Spirit (Acts 2:38), without having called on the name of the lord (Acts 14:22), without washing, justification, and sanctification, (I Cor. 6:11). Here, philosophy and false doctrine part ways with reality and common sense.

## MORE MERE ASSERTIONS THAT WEAKEN DEAVER'S CASE

Dear brethren, do you not agree with the debate and argumentation axiom, "He that asserts must prove"? Mac says to be baptized in the name of Jesus only is to be baptized in the water only. Later some, he says, (Acts 19:1-7) had to complete the process because to be baptized into the name of the Father and the Holy Spirit were necessary to receive Holy Spirit baptism. No. In Acts 19:1-7 the gift is clearly the Laying-on-of -hands measure of the Holy Spirit, not the



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baptism of the Spirit. They had been baptized with John's baptism when it had gone out of force. So, Paul re-baptized them with Christian baptism and then laid hands on them so that he could impart to them spiritual gifts for their edification. He did so and the twelve spoke in tongues. To be baptized in the *name of Jesus* (or by His authority) is just a figure of speech. Synecdoche of the part is where a part represents the whole. Bullinger says "the part is actually a member of the whole" (Bullinger, E.W., *Figures of Speech used in the Bible*, Baker book house, pp. 640-644). In such a case one name can be mentioned, but with him others are comprehended. It is used for brevity. So, Paul does not need every time to add "Father," and "Holy Spirit." See *Commentary on Acts*, J. W. McGarvey, and p. 151. He too understands it in like manner.

Mac says, "Righteous Gentiles were clean before Acts 10." Mac says, "When one is baptized in water he also receives Spirit baptism that he may receive the gift of the Holy Spirit." But he does not deny that the water came first and the Spirit came later. Please notice: "Now, does Denham deny that Cornelius received Holy Spirit Baptism before water baptism?" No, but according to what is written in the Bible, Denham never said Holy Spirit baptism was regeneration or for all Christians. See Mark 16:16. Mac continues: "I am one person composed of three elements...the birth of water and Spirit is one baptism." No proof of Mac's one baptism is given. When there are two different elements to be baptized into and two different agents to do it, there are two baptisms. Deaver adds, "In my book I also explained why this was so." Mac! Your book is no authority. We respect scripture verses, not explanations of your assertions, which come from you as if they spring from the very head of Zeus. Denominations can logically explain everything in their false religion, but they cannot prove any of them by the Bible. He alludes to his book at least 13 times in *Biblical Notes* and he is proud as punch regarding his many bold, incredulous, and logical theories. Yet they still are out of Mac's own heart and outside the Bible. One rightly used scripture is worth a thousand "you-name-its." We will not accept unwarranted assertions and explanations of your assertions. We prefer scripture references that give proof, warrants, and backing to the statement that precedes them. My brethren, we could go on and on replying to Mac's constant assertions. May we first let him try to prove them; then may we, by God's own blessing, offer a reply. What happened to, "If any man speak, speaking as it were oracles of God" (1 Pet. 4:11). Has Mac not read where Jesus condemned the Pharisees for "teaching as their doctrines the precepts of men"? (Mat. 15:7-9).

## A FEW OF THE MANY DEAFER-PROBLEMS ON REGENERATION

### Is Water Baptism Regeneration or is Holy Spirit Baptism Regeneration?

*Regeneration* just means to be “born again,” or “new birth.” Arndt and Gingrich in their Greek Lexicon say *regeneration*: is used “of the *rebirth* of a redeemed person.” Thayer, in his Lexicon says it means “rebirth.” He adds, “The production of a new life consecrated to God, a radical change of mind for the better, **effected in baptism.**” Thayer notices the usage in the New Testament and he gives it that meaning. We notice that neither *Arndt and Gingrich* nor *Thayer* said anything of Holy Spirit baptism and regeneration being connected to salvation in any way. A “change of mind” is repentance. Faith and repentance come through impressions made on the mind by revelation in the gospel message, in arguments, promises, warnings, and hope lavishly given. The Spirit of truth produces a radical change of mind, if that person’s own free will seeks light and *obeys* God’s word. That is the Spirit’s part in the new birth or regeneration. Please notice:

### The Holy Spirit and Regeneration in Mac’s View

First, though, Jesus said one must be “born again” and that of “**water** and the Spirit” (John 3:5). The Spirit’s part is to cause faith and repentance, without which one cannot be born again. How could one have a “radical change of mind” without faith and repentance? The water’s part is to wash away sins (Acts 22:16), and in these acts of obedience one obtains the grace of God in the washing of the blood of Jesus (Rev. 1:5). So, the new birth is of both water and the Spirit. Regeneration is complete in the act of water baptism. Mac says Regeneration is Holy Spirit baptism. He says water baptism is “cleansing” and may come later. Let’s notice: the Spirit gave utterance in Peter (Acts 2:4) for those on Pentecost to be baptized for the remission of sins (Acts 2:38). That is how “by one Spirit were we all baptized into one body” (I Cor. 12:13). So Paul tells Titus, “according to his mercy he saved us, through the washing (laver, bath) of regeneration and renewing of the Holy Spirit” (Titus 3:5). One goes down into the water with faith and repentance, aware of things which “now have been announced unto you through them that preached the gospel unto you *by the Holy Spirit* sent forth from heaven” (I Pet. 1:12). In this manner one is “born again” of water and Spirit. Men preached the gospel by the Holy Spirit sent forth from heaven. Again, that is how “by one Spirit were we baptized into one body” (I Cor. 12:13). Mac seems to want to have regeneration occur solely by the “baptism of the Holy Spirit,” and dismiss the “washing” or “laver of regeneration” which Paul mentions to Titus (Titus 3:5). Then Mac makes regeneration occur at several different

times, none of which occur by the “washing [or laver] of regeneration.” The “washing of regeneration” is a reference to the water of baptism (John 3:5). *Regeneration* means “new birth” (John 3:5; Titus 3:5). It is used of a new birth that occurs at one time, when the penitent believer is baptized in water for the remission of sins (Acts 2:38). All of this is by the commands and teaching of the Holy Spirit in chosen apostles and prophets. They wrote it down where He now speaks – in the inspired word of God (2 Tim. 3:16-17). The “bath,” “washing,” or “laver” of regeneration (Titus 3:5) was never seen by our brethren to be the Baptism of the Holy Spirit. We know why. Holy Spirit baptism is never associated with regeneration in scripture. More on that later.

### MORE ON DEAVER’S REGENERATION

Mac Deaver says that a sinner is baptized in water and is forgiven of his sins. Then that sinner is regenerated [or born again, jcm] by the baptism of the Holy Spirit. Mac takes water and baptism out of regeneration. Water is for cleansing, and then Mac says, the Christian must be baptized in the Holy Spirit to be regenerated. Is water and baptism to be thought of as regeneration? Let’s see what the Bible says. First, we will study some word meanings.

#### What is Regeneration?

This is the gargantuan mistake that gives the deathblow to all of Mac Deaver’s new doctrine. *Strong’s Greek Dictionary* says “*regeneration* (*pal-ing-ghen-es-ee-ah*) means: ‘New birth,’ ‘reproduction,’ ‘renewal,’ or ‘recreation.’ It implies a radical change of mind for the better.” The word is found twice in the New Testament. We have the word in Titus 3:5-6 and Matthew 19:28. Regarding the Christian, Titus 3 yields the main usage. It is found in the action of *water baptism*. This is because of the word *washing* or *laver*. Titus 3:5 says, “Not by works of righteous which we have done, but according to his mercy he saved us, by the **washing of regeneration**, and renewing of the Holy Spirit.” Jesus said in John, “Verily, verily I say unto thee, Except a man be born of **water** and of the Spirit, he cannot enter into the kingdom of God (John 3:5).” Now couple those passages with Ephesians 5:26 to see how the Spirit does His part. Of sanctifying the church, Paul says, “That he might sanctify and cleanse it with the washing of water by the word” (Eph. 5:26). This washing is said to “save” us (Titus 3:5). Does the Bible say water baptism saves? Yes. “The like figure whereunto, even baptism, doth also now save us” (1 Peter 3:21; see also Mark 16:16). The Spirit again does His part. How? “By the word.” Or as Barnes says, “All this was to be accomplished by the instrumentality of the truth – the word of God” (Albert Barnes, *Ephesians, Philippians, Colossians*, Aug. 1972, 10<sup>th</sup> Printing). I have researched very hard. Below is a listing of all the

passages which say we are saved by Holy Spirit baptism. I have included all the scriptures which say the baptism of the Holy Spirit is regeneration. If I left one out Mac can let us all know.



Now Mac has made a false interpretation. Basically he says water baptism is cleansing of sins. The baptism of the Holy Spirit is regeneration. But in Titus 3:5 and John 3:5, the “washing of regeneration” and the phrase “born of water and the Spirit” imply water baptism. Since Deaver says regeneration is the baptism of the Holy Spirit, if we prove it is water baptism, Deaver’s exotic doctrine that all Christians receive Holy Spirit Baptism falls smack flat. Honest and good hearts will toss it. Here is just a sample of cross-quotes we could use. In the face of these, the only person I know of that connects baptism of the Holy Spirit with regeneration is John Calvin, then all the Calvinists who follow after him.

### IS REGENERATION EFFECTED BY WATER BAPTISM

*Pal-ing-en-ee-sia*: “New birth, reproduction, renewal, recreation. A radical change of mind for the better, (effected in baptism)...” (Joseph Thayer, *Greek Lexicon*, pp. 474-475).

- TITUS 3:5: “**Bath** of regeneration: and renewal of the Holy Spirit” (p. 610, Arndt and Gingrich, *Greek Lexicon*). Perhaps Mac has found a normal way to bathe without water, or a bath.
- “In Titus 3:5 and John 3:5 *baptism* is associated with regeneration” (E. Colin Brown – *Dictionary of New Testament Theology*, Vol. I, p. 147).
- “The phrase laver of regeneration distinctly refers to *baptism*, in connection with and through which as a medium regeneration is conceived as taking place. Compare. Rom. 6:3-5. It is true that nothing is said of *faith*; but *baptism* implies *faith*” (Marvin R. Vincent, *Word Studies in the New Testament*, Vol. 4, p. 349).
- “Regeneration by Water: The only real difficulty to us in the passage [Tit. 3:5] arises from the conjunction of *baptism* and regeneration as both requisite in the case; thus giving apparent countenance to the dogma of baptismal regeneration, or, at least, to the doctrine that *baptism* is essential to a Christians’ acceptance to God,” (*Cyclopedia of Biblical, Theological and Ecclesiastical Literature*, McClintock and Strong., Vol. VIII, Page 1017).

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- [Good brethren, we have always believed faith must precede water baptism, and we have thereby rejected “baptismal regeneration.” The above writer of this quote also has the usual problem accepting that water baptism is for remission of sins. Still, he says regeneration is by water baptism, Jerry Moffitt].
- “It is clear from such passages as John 3:3-5 and especially Eph. 5:26...that the washing of regeneration and renewing of the Holy Spirit stands in some relation to the rite of *baptism*...Undoubtedly, also here in Titus 3:5, there is an implied reference to this sacrament [water baptism, JCM] (William Hendrickson, *New Testament Commentary on Titus*, regarding Titus 3:5).
- “Here we have the means through or by which God’s mercy saves us...*pal-ing-ghen-es-ee-ah* therefore, very fitly describes the new birth in holy *baptism* (*Pulpit Commentary*, on Titus 3:5, Vol. 21, p. 44).
- Titus 3:5. “Here *palingenesia* is the result of *baptism*” (*Kittles Theological Dictionary of the New Testament*, (Vol. 1, p. 688).

We have not quoted these as final authorities, but to show the Bible is clear enough. The Churches of Christ are not alone in seeing that water baptism is regeneration. Or as Alexander Campbell more fully says:

### ALEXANDER CAMPBELL: REGENERATION, BAPTISM, AND THE RENEWING OF THE HOLY SPIRIT

“By ‘*the bath of regeneration*’ is not meant the first, second, or third act; but last act of regeneration which completes the whole and is, therefore, used to denote the new birth. This is the reason why our Lord and his Apostles unite this act with water. Being ‘*born of water*,’ in the Savior’s style, and the ‘*bath of regeneration*,’ in the Apostles’ style, in the judgment of all writers and critics of eminence, refer to one and the same act – viz. Christian baptism. Hence it came to pass, that all the ancients (as fully proved in my first Extra on Remission) used the word regeneration as synonymous in signification with immersion.” Alexander Campbell; *Christian System*, p. 230. “But this pouring out of the influences, this renewing of the Holy Spirit, is as necessary as the bath of regeneration to the salvation of the soul...All that is done in us before regeneration, God our Father effects by the word, or the gospel as dictated and confirmed by his Holy Spirit...But after...the Holy Spirit is shed on us richly through Jesus Christ our Saviour” (p. 234 of *The Christian System*, by Alexander Campbell). (My Italics, jcm).

### I CORINTHIANS 12:3

As we have seen it above, so it has always seemed to this writer. Even the “bath of regeneration” may be attributed to the Holy Spirit, for just as no one can say “Jesus is Lord but by the Holy Spirit” (I Cor. 12:3), so also it is the Spirit who commanded water baptism. The Holy Spirit did it through the words of the apostle Peter on Pentecost. The Spirit gave the apostles *utterance* on the day of Pentecost (Acts 2:4 with Acts 2:38). So, by the Spirit Peter said, “Repent and be baptized.” Here we must point out that the Greek preposition *en*, pronounced “in” in the English can be locative (local dative) and show “location.” Or it can be the instrumental dative and show the instrument or means by (*en*) which something is accomplished. So, it is by the command of the Spirit (the means) that we know to be baptized. See again the command of the Spirit in Peter in Acts 2:4 with Acts 2:38. We also pray as we are taught or actuated by (*in*, *en*) the Spirit of truth (See Thayer, Lexicon). So, to pray in the Spirit (Jude 20), is to pray in the teaching of the Spirit, or as taught by the Spirit. The Holy Spirit has a lot to say about prayer. So also, Paul tells children to obey their parents “in the Lord” (Eph. 6:1-2).” We should not think “locative,” but “instrumental dative.” We need not be baptized into the Lord or be in the church before we obey our parents. But the Lord commanded us to obey them (Exo. 20:12; Mark 10:19; Eph. 6:1-2). By the Holy Spirit we are told to be baptized for the remission of sins. Among other consequents we also enter the body of Christ (I Cor. 12:13). On regeneration, Mac does “greatly err” (Mark 12:27).

### Deaver Endeavors to Use Two Baptisms to Make One Baptism

The complete new birth has two things operating—“water and the Spirit” (John 3:5). Mac has to have baptism of the Spirit continue. But Paul said that by the time he wrote the book of Ephesians there was only “one baptism” (Eph. 4:5). Baptism was never described as a “double baptism.” It is baptism for the remission of sins (Acts 2:38). Cleansing from sin is vital, and baptism of the Spirit would make two baptisms, not one as in Ephesians 4:5. So, like many of our lost denominational friends, Mac has to change God’s word, at least in his own mind. Mac now claims that Holy Spirit baptism is regeneration and water baptism is for cleansing. Then, as difficult as it is, we are supposed to believe that 1+1=1. Mac combines water baptism and baptism in the Holy Spirit into one, as he must if he is to have only one baptism (Eph. 4:5). That there were two baptisms is proved because there are two different agents or baptizers. There are also two different elements into which subjects are baptized. Two different agents and two different elements mean that there are two baptisms. When Holy Spirit baptism passed away, we were left with only one baptism (Eph. 4:5). But by what scripture did Mac discover that Holy Spirit baptism and water baptism were one baptism?

The Bible does not say it. They have completely different purposes. How does Deaver know otherwise? Where is the water when the spirit fell on the Apostles (Acts 2:2-4)? Is there another "Time lapse," or maybe a "historical moment"? Was there a "transitional era"? The truth is; this is just one more thing Mac Deaver made up. Too, it is fair to ask, why did all of us not get this non-miraculous-supernatural indwelling and see such things as Mac claims? God is no respecter of persons (Acts 10:34). Why did Mac not receive it earlier? Why did Glenn Jobe have to reveal it to Mac Deaver after so many years?

### **Mac Deaver Teaches That the Holy Spirit Entered the Heart of Cornelius While His Heart was Unholy and Uncleansed of Sins by Water Baptism**

Mac points out that water baptism must come first or one will be regenerated while yet in his sins. He claims that to be regenerated while still in one's sins is illogical. So he proceeds to claim it does occur with Cornelius and thereby, Mac sins against logic. Yet that is Mac's exact illogical case on Cornelius. The *precise moment or precise instant now changes*. That is ok. Hollywood script-writers do it all the time. Mac said one must have cleansing before regeneration or one would be regenerated while still in his sins. So Mac invents the concept of a time lapse. When Mac says it, he immediately believes it. Now there is a "*time lapse*," and Mac thinks the new doctrine is secured once again. Cornelius is regenerated before baptism washes away his sins by the blood of Christ (Rev. 1:5). Besides, Mac claims these Gentiles were not "sin-practitioners," but "good," "full-blood Gentiles." We say, "So?" Still, Cornelius is regenerated and the Spirit enters into an unholy, defiled, and unclesed heart, according to Mac. Mac denied regeneration could take place before one's heart was cleansed by water baptism. He now says the Holy Spirit came before water baptism in the case of Cornelius because they were very "sweet Gentiles." Mac calls the baptism of the Spirit regeneration. So, though Mac said it could never happen, he says it does happen in the case of Cornelius. Now notice: Mac says one "**must** be cleansed, then regenerated, and then indwelled." He asks, "Why this order? Because, cleansing **must** precede regeneration or a man would be regenerated while yet in his sins" (Book, p. 299). Again, Mac first says the Holy Spirit cannot enter into an unholy heart. Then Mac says the Spirit can enter an unclesed, unholy heart in the case of Cornelius. So, Mac is saying the Holy Spirit cannot. And then he says that the Holy Spirit can. However, we should be fair about it and state that we are sure Mac sincerely believes it and sincerely does not believe it.

### Mac Invents a New Theological Language

We know novel doctrines need novel terminology. Mac's new teaching presents problems. So, Mac makes up a "time lapse." He says, "Now, it is after The Gentiles have received the Holy Spirit baptism [regeneration, Mac asserts, p. 299, book, jcm] that Peter then poses the question: "Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit, as well as we" (Acts 10:47). Peter! Why would any forbid water? Deaver says Cornelius and his household have moved from being "good specimens" to being already "regenerated." Mac says that reception of the Holy Spirit [Holy Spirit Baptism, mind you] is "regeneration." So, again, notice: Mac has some people regenerated before they are cleansed of their sins. To solve this problem, he just asserts (again with no proof) that when the first "full-blood" Gentiles enter the church "there is a *time lapse* between water baptism and the coming of the Holy Spirit" (book, p. 312). Don't search for "time lapse" in *Cruden's Concordance*. I know Mac got this "time lapse" from the same place I got the banshee and the leprechaun. I could just as easily assert that "when the first *Centurion* enters the church, there is a *time warp effecting a time reversal*. It was at the precise millisecond that Cornelius entered the water." Yet, seriously, where he got this "time lapse" being necessary because of "full-blood Gentiles" is again, out of his own woeful mind. If I were hanged for positively knowing where all these ideas came from, I would die innocent. He never should have removed the "washing of regeneration" (baptism) (Tit. 3:5) from "regeneration." But it appears he thinks it helps him get in a "baptism of the Holy Spirit," from which he might insert his false doctrine of the "direct operation of the Holy Spirit." The new birth of John 3:5 is regeneration, effected by water and Spirit. We have seen above the role of both water and the Spirit in the new birth. One must believe and repent before he is cleansed and forgiven in water baptism. It is clear that "the washing of regeneration and renewing of the Holy Spirit" (Tit. 3:5) are correlative with "water and Spirit" in John 3:5. Yet, in all of this, Mac offers three solutions. 1) There is a mysterious "time lapse" which thing is not mentioned in the scriptures. Yet, the idea has spread. I heard that all the leprechauns are giggling about it, you know. 2) Cornelius' household was of "full-blood Gentiles." All along we thought a Gentile was a Gentile. And 3) Cornelius and his household were not "sin practitioners." Where in the world did Deaver get all that? Yet Mac explains what he means. They were "good Gentiles." They were not really "heathen." They did not have an "unholy heart." They were "already saved," though we all know they needed to hear words whereby they might be saved (Acts 11:14). I say with all due respect, Mac's new, imaginary doctrine is a horrid stir-fry of twisted scripture, human



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speculation, and plain-old made-up things. The more he stirs it the more it stinks. I have no respect for anyone who tries to swallow it. I cannot accept all of this. As one scientist said of a certain theory, "It's lizard thinking." At the end of all these explanations we are left with one vital belief. Mac has Cornelius and his household regenerated while still in their sins, as "illogical" and "impossible" as Mac himself says that situation may be, and as unscriptural as it actually is.

### IS MAC DEEVER A CALVINIST?

Mac warns us to hold onto our hat. Daniel Denham actually says Mac is a Calvinist. Mac claims he is not a Calvinist, and he is tired of him and his dad being called one. I apologize. Our *tainted nature* must make us do it. If it has been said enough over the last ten years to be tiresome, why tell us to hang onto our hat as it is something new? This, he rightly says, is a serious accusation. He thinks he has a pretty good argument that he is not a Calvinist. Once upon a time he was going to debate a Calvinist, but "the Calvinist backed down." Again, may I repeat, I have debated two Calvinists. Bill Jackson debated two others. We moderated for each other on the points of Calvinism. But Deaver says: "Calvinism entails a false view of human nature which necessitates the Holy Spirit doing something to that sinful "nature" of man that makes it possible...for that man to come to **repentance first and then come to faith**" (*Notes*, p.10). So? Mac does certainly claim the Spirit must do something to change man's nature beyond what the word of God does. What is that "something" which the Spirit does and is beyond what we can do ourselves in obedience to God's word? John Calvin suggests: "enlightening," "regeneration," and making us "new creatures." Notice:

**CALVIN:** He baptized us with the Holy Spirit and with fire" (Luke 3:16), enlightening us into the faith of his gospel, and so regenerating us to be new creatures" (Book III, chapter 1, section 4)...

**CALVIN:** "Should any one wish a clearer reply, let him take the following: God works in his elect in two ways: inwardly, by his Spirit; outwardly, by his Word. By his Spirit illuminating their minds, and turning their hearts to the practice of righteousness, he makes them new creatures" (Book II, chapter 5, section 5).

Here see that both Calvin and Deaver agree that by Holy Spirit baptism they are regenerated to become new creatures. Just the fact that the Holy Spirit operated directly and in addition to the word of God on man's heart made one a Calvinist in the eyes of Alexander Campbell. That alone is a spiritual influence held as a main tenet of Calvinism. That

is a tenet that we of the Restoration movement have opposed. Even though Campbell came out of Calvinism and understood it well, we say this not because Campbell said it is Calvinism, but because we too have clearly seen it.

**Deaver says**, “By Regeneration, the Holy Spirit submerges the human spirit within Himself to change his nature” (*Notes*, p. 10).

**On Cornelius Mac says**: “He still had committed sin as all men before him had and, thus, he needed to have his tainted nature changed. This is the immersion or baptism in the Holy Spirit,” (*Notes*, p. 10).

**One More Quote**: “Then, following the change in the person’s nature given the fact that he is now a regenerated (or made alive again) person, the Spirit then from the outside of his heart moves into the inside of his heart to take up indwelling residence (Gal. 4:6), (*Notes*, p. 10).

**CALVIN SAYS**: “Therefore, as we have said that salvation is perfected in the person of Christ, so, in order to make us partakers of it, **he baptizes us with the Holy Spirit** and with fire (Luke 3:16), **enlightening us** into the faith of his gospel, **and so regenerating us** to be **new creatures** (John Calvin, *Institutes*, vol. I, book 3, section 4).

Both believe baptism of the Spirit is for the whole Christian age. Both believe Holy Spirit baptism is for regeneration. Mac believes baptism of the Holy Spirit is for all. Calvin would say it was for all the elect. Both believe Holy Spirit baptism is regeneration.

Then Deaver asks Daniel Denham, just where in any quotation of Mac’s he can find where...“there is a direct and immediate operation of the Spirit upon the naked heart of the sinner...Where is it?” (*Notes*, p. 10). I’m a little flabbergasted. I thought that was what Mac Deaver and I debated. This seems to sound like he is trying to deny it. Mac uses the word “directly,” regarding the Spirit’s contact on the heart of man (*Ibid*).

First, any teaching of “direct influence” of the Holy Spirit has always been called “Calvinism” by Christians of the Restoration Movement. Daniel Denham is correct. Deaver affirmed in our debate that the Holy Spirit worked **directly** in addition to the word of God on the heart of the Christian. There the quote is Mac! But more. Deaver says the Holy Spirit, in *addition* to the word, regenerates and changes our “tainted nature.” Then the Holy Spirit moves from the outside to the inside of the heart. How can the Holy Spirit do all that without any

intervening agency and there not be a direct operation in addition to what the word does? How does He does He so operate on our spirit without a direct and immediate operation upon the naked, unfurnished, and fully disclosed heart? If the Holy Spirit does not use moral suasion, how does He “change a person’s tainted nature?” We always want a scriptural reply, not a made-up explanation. So, surely he won’t say something foolish like, “Less than this we cannot write; more than this we do not know.” If we may reply, first, with all due respect, Mac Deaver knows nothing from the Bible about any of the above of which he writes. He cannot find where the Spirit works “directly,” that the Holy Spirit directly changes one’s “tainted nature,” that “the Holy Spirit moves from the outside to the inside of the heart,” and all the other assertions he makes as if they were in scripture. So, he could write far less than he does if he wished. Further, I affirm (and I insist on it) that Mac Deaver affirms more things of which he does not know than any person I have ever known. Labels should not be seen as arguments, however let us orient ourselves on what we are dealing with, whether Deaver has known it or not.

The Books I use on Calvinism are: *Calvin’s Institutes, Vols. I, II*, translation by Henry Beveridge, Professor of Systematic Theology, Westminster Theological Seminary, 1845, recommended by John Murray, Wm. B. Eerdmans Pub. Company, Grand Rapids, MI.

### JOHN CALVIN AND MAC DEAVER BELIEVE IN A DIRECT OPERATION ON THE HEART BY THE HOLY SPIRIT

**MAC SAYS:** “And at the very precise moment when God considers that man is no longer a sinner but now a saint, at that precise instant, the regenerating submerging Spirit moves from the outside to the inside of the heart” (Tit. 3:5; Gal. 4:6).

[Dear brethren, if you can find any of that in Titus 3:5 or Galatians 4:6 please let me know. The same is so for all other vital references].

**CALVIN:** “The very nature of the case teaches us to ascend higher, and inquire into the secret efficacy of the Spirit” (Book III, chapter 1, section 1). **CALVIN:** “Paul says to the Ephesians, ‘Ye were sealed with that Holy spirit of promise’ (Eph. 1:13); thus showing that he is the *internal teacher, by whose agency* the promise of salvation which would otherwise only strike the air or our ears, penetrates **into our minds.**” **CALVIN:** “Because, what ever is not *illuminated* by his Spirit is wholly darkness” (Book II, Chapter 2, Section 21).

Mac uses the phrase, “moves from the outside to...the inside.” Calvin uses “Penetrates into our minds.” The heart and the mind are used interchangeably in the scripture.

### JOHN CALVIN AND MAC DEAVER SAY CORNELIUS WAS ALREADY REGENERATED

**Mac on Cornelius:** “The text teaches that he was a righteous man whose life was acceptable and whose prayers were already being heard before Peter saw him (Acts 10:2, 4, 15, 22, 28, 31, and 35). He was a faithful Gentile ...” (Notes, p. 8). **MAC:** “If we make a claim for the baptism of the Spirit, we are claiming that the Holy Spirit immerses the human spirit, or that the human spirit is submerged in the Holy Spirit. This event is the event referred to as ‘*regeneration*’ as per Titus 3:5” (p. 299, Book).

**CALVIN:** “We hold that they are in error on Cornelius; for it appears that he was already enlightened and *regenerated*, so that all which he wanted was a clear revelation of the gospel” (Book III, Chapter 24, Section 10).

**CALVIN:** “We have a proof of this in Cornelius the Centurion who, after he had been previously endued with the graces of the Holy Spirit, was baptized for the remission of sins not seeking a fuller forgiveness from baptism, but a surer exercise of faith” (Book IV, Chapter 15, Section 14).

### JOHN CALVIN AND MAC DEAVER BELIEVE SALVATION IS CONNECTED TO HOLY SPIRIT BAPTISM

**MAC:** “The claim for present-day *immersion in Spirit fits*, as far as I can now see; all other relevant passages that address *salvation* and its connection to the Holy Spirit” (Book, p. 324).

**CALVIN:** “Therefore, as we have said that *salvation* is perfected in the person of Christ, so, in order to make us partakers of it, *he baptizes us with the Holy Spirit* and with fire” (*Institutes*, Book III, chapter 1, section 4).

Mac Deaver and John Calvin speak of *salvation*. To receive it Mac Deaver uses the phrase “immersion in the Spirit,” while John Calvin uses “baptizes us with the Holy Spirit.”

**BOTH JOHN CALVIN AND MAC DEEVER BELIEVE OUR “CORRUPT NATURE” NEEDS REGENERATION BY THE SPIRIT?**

**MAC:** “Cornelius...though he was clearly no practicing sinner, he still had committed sin as all men before him had and, thus he needed to have his *tainted nature* changed. This is immersion or baptism of the Holy Spirit...He is now regenerated (or made alive again” (Book, p. 10). **CALVIN:** “Let it be a fixed point, then, that men are as is here described, not by vicious custom, but by *depravity of nature*...it is in vain to look for anything good in our nature... But we ought to consider that, notwithstanding of the *corruption of our nature*, there is some room for divine grace” (Book II, Chapter 3, Section 2). **CALVIN:** “Therefore, as we have said that salvation is perfected in the person of Christ, so, in order to make us partakers of it, he baptizes us with the Holy Spirit and

Mac uses “tainted nature,” and Calvin uses “depravity of nature,” or “pollution” of our nature. They both claim this submersion into the Spirit takes care of our “tainted,” “corrupt” *nature*. In these quotes I disagree with both John Calvin and Mac Deever. This is the Calvinism out of which most of our Restoration brethren escaped.

**THE MAIN ARGUMENT**

Here are the steps of Mac’s argument that try to help state the view that all Christians get a baptism of the Holy Spirit. This is a paraphrase that shows by itself that the argument is unsound and unsubstantial. Pruned and boiled down, Mac claims:

1. John the baptizer said the Messiah was greater than he. John said he was not worthy to unloose his shoes. John, who baptized for remission of sins (Luke 3:3) baptized in water. But the Messiah would baptize in the Holy Spirit and fire.
2. John was speaking to all the people, Glenn Jobe said.
3. He was not simply referring to the apostles and to wicked men.
4. Where would Christians today fit in since John names only two categories: those baptized in the Holy Spirit, and those who were baptized in fire?
5. All men would find themselves in one of two “categories,” it is supposed by Glenn Jobe.
6. It was not the water, but the Holy Spirit himself as an element which distinguished Christ’s baptism from John’s.
7. John’s baptism was in water. New Testament baptism is in water, too. But is it only in water? Mac asks.

8. It cannot be only in water if John's description of it distinguishes it from water.

9. Therefore, the conclusion is that not only is a sinner in becoming a Christian to be baptized in water, but he is to be baptized in the Spirit as well.

All that is as clear as the summer sun, if one does not know the Bible very well. That view is that the Holy Spirit, without the truth, directly changes the human spirit. Without having much space, at least we should mention a few passages which refute the idea. We will do what Deaver cannot do – cite scripture. Then can one not wonder why we cannot just accept what the Bible openly says about the matter i.e., 1) conversion, 2) sanctification by the powerful word, and 3) both always involving obedience, human effort, and responsibility? Notice: there are **not** just two categories. John only speaks to Baptisms which the One coming would administer.

### Please Notice Again How the Saint is Sanctified

1. "The law of Jehovah is perfect, **converting** the soul" (Psa. 19:7).
2. "**Sanctify** them in the *truth*: thy word is *truth*" (John 17:17).
3. "For their sakes I sanctify myself that they themselves may be **sanctified in truth**" (John 17:19).
4. "Having therefore these promises beloved, let Us **cleanse ourselves** from all defilement of flesh and spirit, *perfecting holiness* in the fear of the Lord" (2 Cor. 7:1).
5. "And every one that hath this *hope* set on him **purifieth himself**, even as He is pure" (I John 3:1-3).

There is no direct operation in sanctification. As Campbell warned regarding Calvinism: in sanctification, and conversion, one cannot find human action. To insert into the church such an inactive, passive, false, pipe-dream, regarding regeneration and sanctification is fatal. Mac, who do you think would want to lull the church into such false expectation?

Mac has a chapter in his book trying to prove we need help from the Holy Spirit to enable us to act as God commands. Yes, "Wait for that which will never come" is a doctrine not found in scriptural salvation. Yet it is true that "if we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). We all are in sin, but "we no longer *live* therein" (Rom. 6:2). We are not "*in bondage*" to sin (Rom. 6:6), and it no longer "*hath dominion over*" us (Rom. 6:9). We are "*dead unto*" sin (Rom. 6:11). So sin does not "*reign in*" us (Rom. 6:12), nor do we "*obey the lusts thereof*" (Rom. 6:12). Sin simply does not "*have dominion over*" us (Rom. 6:14). But there some things we must do and be about, or be lost.

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Perhaps Mac thinks we must walk around constantly, pure as a scrubbed angel, totally free of all sin at all times. The scriptures do not teach that. God made other provisions for a Christian's removal of sins. We must walk in light, but even then we must confess our sins, and be forgiven (I John 1:7-10). See, we stumble even though we walk in the light (I John 1:7; also Jas. 3:2). But Mac says we need help. Campbell said, "None cry for help so much as they who will not help themselves." Arise, YOU are to, "perfect holiness in the fear of the Lord" (2 Cor. 7:1). YOU are to, "Purify" yourself, (I John 3:3). Confess your sins! Repent of them! Don't wait for God to do what He clearly commanded you to do. YOU are to quit smoking. YOU are to get out of that adulterous love affair. Don't wait for, as the Baptists say, God to take sin away from you by a mysterious enabling. That is the gospel of death. They who preach it will receive according to their work.

But regarding sanctification or regeneration by a direct Spirit-on-spirit impact, as Mac claims, it would be an impact without testimony, therefore without faith (Rom. 10:17; James 2:17-26). Mac promises us sanctification and salvation by a mysterious massaging or something of the heart by the Holy Spirit. In addition to the word it would have to be without "verbal testimony," without a "single right conception or idea," without "the Holy Scriptures," without "signs to the senses," without, "words to the understanding and affections," without a single "word of tenderness," without "conviction," therefore without "virtue," without "words or language," without "moral acceptance," and without use of the "constitution of the mind." So, we agree, with all these statements of Campbell. And as Campbell said, a direct operation of the Spirit, "perfectly annihilates human responsibility." As in Calvinism, Mac ignores human responsibility in the notion that the baptism of the Holy Spirit changes our "tainted nature." The Spirit bypasses human responsibility. And Deaver doctrine is an assault on the word of God. If Mac were right, even our free will and moral purpose is unneeded.

Mac, where are the scriptures that say we must have a Baptism of the Holy Spirit in order to have our "tainted nature changed?" What do you mean by "tainted nature changed?" We just can't make your argument for you. We don't need it explained; we need scripture, shown to be properly interpreted. I cannot think of one sin I need to prevent by a direct operation. The Bible says as we walk in the light, the blood of Jesus cleanseth us from all sin. In short, like Campbell, **I know of no doctrine more fatal**. It is a fellowship issue, and I am out of fellowship with all proponents of the doctrine.

**MAC'S CONDITIONAL ARGUMENT**

We will look again at the "argument" one point at a time.

**"1. The baptism that Jesus would administer following the administration of John's baptism was to be different from John's baptism in that it was not to be a baptism in water only."** This is fine before Jesus died on the cross. After the apostles receive the Baptism of the Spirit (Acts 2:1-4), it one time functioned as a sign regarding Cornelius' household of Gentiles (Acts 15:8). This baptism of the Holy Spirit then passed away, if we believe scripture. Its purpose ceased. We showed all this is true by showing that water baptism and the baptism of the Spirit had different agents, different purposes, and different means of reception

**"2. The additional element was to be an element greater than water."** Notice that Mac and Weyland Deaver tacitly admit water is one of the elements in the context. Mere men cannot do these two new ones, but the "One greater" can. Also, not one, but two new baptisms are to be administered by the One coming: baptism in fire (1), and in the Holy Spirit (2). Mac not only arbitrarily leaves one out of his argument; he arbitrarily uses in the argument the one he wants. Also, please keep in mind that a "category" of water baptism remains in the context. Notice scripture: "And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins" (Luke 3:3).

There is nothing in Luke chapter 3 to cause us to ignore baptism for the remission of sins. Yet, Mac forgets baptism for the remission of sins. John says nothing to even hint that we should eliminate water from the context. Water baptism for the remission of sins would be the "category" into which Christians would fit. Christians continued to administer water baptism for the remission of sins. That did not cease to exist. Water baptism was not even what John was talking about.

**"3. Only Jesus would administer Holy Spirit baptism and a baptism into fire."** This is a chilling example of a false teacher opposing himself. Earlier Mac said, "while the person is yet under the water, the Holy Spirit submerges his human spirit within Himself to change his nature" (Notes p. 10). Here Mac confutes himself and says **only** Jesus can administer Holy Spirit baptism. So Mac seems to believe the Bible, that only Jesus would administer Holy Spirit baptism. He also believes the Holy Spirit baptizes the human spirit into Himself. This is a great mystery Mac has discovered from a source unknown. We encourage him to go down town and ask Skeeter and Bubba to resolve it. As we said however, "*categories*" is not the correct term. The scriptural word (*baptisms*) helps clear things up. To prevent false notions, should we not call "Bible things by Bible names?" To follow him, however, I will need to



use the term. John is denying that he is the Messiah, and is saying that the Messiah had two additional baptisms which the Messiah would administer. So, John claims the One coming "is mightier than I." Scripture never says John would not continue to do water baptism of repentance unto the remission of sins. After the death of Christ, the baptism of the great commission would take its place or "supplant" John's baptism. As we know, it is the baptism wherein Christian responsibility would fit.

**"4. All men would find themselves in one of the two categories."** Why does he say that? Again, we have showed that there are three "categories" or baptisms in the context. The "argument" failed because Mac and company left one of the baptisms out of the argument. Here is how they eliminate water baptism from the context. They say, "Christians could later administer water baptism." All I can reply is, "So?" The baptism of fire and the Holy Spirit are not mentioned to describe the *only two* categories of baptism. They are mentioned only as baptisms the Messiah would exercise that were different from John's. This would prove John was not the Messiah Who was mightier than John. The main thing that makes Mac's point useless and that condemns the whole "argument" is that Mac is overlooking the third baptism (water baptism). Next to it is the blunder that he arbitrarily uses Holy Spirit baptism in the argument, and forgets baptism in fire entirely; again, "*categories*" is a useless word since "*baptism*" is the nomenclature of the Holy Spirit. When Glen and Mac overlooked baptism for the remission of sins, which continues as Acts 2:38 confirms, their "argument" went "toes up," suffering the cuts of a thousand contradictions both to the Bible and to itself. They that teach this doctrine will be rewarded according to their works (2 Tim. 4:14).

**"5. The other element could not be administered by men as such, but was a promised element to be administered by Jesus alone."** Notice Mac has said that "while a person is yet under the water, the Holy Spirit submerges his human spirit within Himself to change his nature... This is the immersion or baptism in the Holy Spirit" (Notes, p.10, column two). Then, again, how could it be as Mac says, a "promised element" to be administered by "**Jesus alone**?" Does Jesus immersing plus the Holy Spirit also immersing at the same time equal "*Jesus alone*" immersing? Another contradiction. It calls for another explanation. Maybe there is another "time lapse" there we did not know of.

One baptism will ultimately be seen as only for the wicked – the baptism of fire. Before that, we see the apostles baptized in the Holy Spirit (See John 14:26; John 16:13; Acts 1:4-5; Acts 1:8; Acts 2:1-4). Then Cornelius and his household received the baptism of the Holy Spirit as a sign that Gentiles were not unclean and could enter the Kingdom

without becoming Jews (Acts 15:8). Then third, there is the universal baptism for the remission of sins for those who believe. Christian baptism is the baptism (with the element of water) into which category Christians would fit.

**“6. The baptism to which all men were to submit was a single baptism.”** Yes, John’s baptism was a baptism in water for the remission of sins. After the death of Jesus, Christian baptism became the universal baptism of the great commission (Mat. 28:18-20). Just a little later the Holy Spirit in Peter will say it was for “remission of sins” (Acts 2:38). And Paul said there was one baptism (Eph. 4:5). Still, Mac has water baptism for the remission of sins usually preceding baptism of the Holy Spirit, showing that they were two separate baptisms (P.7.etc). However Mac will try to make them one. Good brethren you are one also. Have you ever tried to precede yourself? So, for the Christian system on earth there is one baptism.

**“7. This single baptism was a baptism of water and Spirit. Then the baptism that Jesus was to administer was a baptism in Spirit that occurred at the time of water baptism.”**

## ANOTHER WAY TO SEE IT

Now brethren, please notice that if one chooses to do so, one could easily and arbitrarily substitute *fire* for *Spirit*. That means Mac’s conclusion is not absolutely guaranteed, making the argument invalid.

“(1) The baptism that Jesus would administer following the administration of John’s baptism was to be different from John’s baptism in that it was not to be a baptism in water only, and if

“(2) The additional element was to be an element greater than water and if

“(3) Christians could later administer water baptism, and if

“(4) The baptism under the Great Commission was a baptism commanded to be in water, and if

“(5) The other element could not be administered by men as such but was a promised element to be administered by Jesus, and if

“(6) The baptism to which all men were to submit was a single baptism, and if

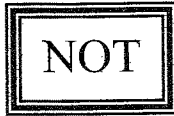
“(7) This single baptism was a baptism of water and **FIRE**, and then the baptism that Jesus was to administer was a baptism in **FIRE** [wording changed from Spirit to Fire, jcm] that occurred at the time of water baptism....

Mac arbitrarily chose *Spirit*. I arbitrarily chose *fire*. The premises therefore, in Mac’s argument, cannot certify or absolutely guarantee the conclusion. And where did Mac find in scripture that two baptisms were

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one at the same time? For the premises to guarantee the conclusion, it must scripturally prove a union of baptisms took place. Otherwise the argument is insufficient. It does not contain all it needs for the premises to guarantee the conclusion. More assumptions, more problems. If this baptism is water baptism in part, how do the two elements (the Holy Spirit and water) become one baptism? I guess it is because Mac just says so. In truth, Mac's argument will not allow itself to speak coherently. Now, may we do just a little common mathematics? If there were two elements, would there not have to be two baptisms? Where does the Bible say Holy Spirit baptism occurs at the time of water baptism? Here we must go again. Not only are claims unproven, but they are not reasonable to start with. Baptism for the remission of sins and baptism of the Holy Spirit do not make one baptism. I double checked the math with Ross and Adley, my thirteen and fourteen-year old grandchildren who are near by. The administrator in water baptism is a man. The Administrator in Holy Spirit baptism is Jesus. The element in water baptism is water. The element in Holy Spirit baptism is the Holy Spirit. We cannot call these two baptisms one baptism just because Mac says so. We must have biblical backing as well as to have truth.

$$\begin{array}{r} 1 \\ +1 \\ \hline =2 \end{array}$$



$$\begin{array}{r} 1 \\ +1 \\ \hline =1 \end{array}$$

LEFT OVER STATEMENTS

**“For years and years the baptism of the Holy Spirit had always automatically connoted the idea of the miraculous to our brethren,” Mac Deaver, (p. 295).**

But, we all know there is a reason. The only two times people received the baptism of the Holy Spirit, they spoke in miraculous tongues.

**“Glenn concluded that New Testament baptism (the baptism of the great commission) is in water and in Spirit.”**

Well, he concluded wrong. His conclusion is also surprising. It contradicts Paul who said there is “one baptism” (Eph. 4:5). Scripture reveals who would get Holy Spirit baptism, and when it would be done away.

**“There are other passages where water and Spirit are the elements. Consider Romans 6:3-4.”**

We did consider it. Neither the Holy Spirit nor baptism of the Spirit is mentioned in Romans 6:3-4. Good people, they are not mentioned at all in Romans chapter 6. The key references do not say what Mac's assertions say. He counts on us not looking them up, I suppose. By "elements" Mac means that into which one is immersed. There are only three elements mentioned in Romans 6:3-4: "Or are ye ignorant that all we who were baptized **into Christ Jesus** were baptized **into his death**? (4) We are buried therefore with him through **baptism** [water baptism was a burial in water] into death: that like as Christ was raised from the dead [one is raised in water baptism] through the glory of the Father, so we also might walk in newness of life. (5) For if we have become united with him in the likeness of his death, we shall be also in the likeness of his **resurrection**" (Rom. 6:3-5). Water baptism has a death, burial, and resurrection. Holy Spirit baptism does not; though Mac says a person remains in the Spirit.

As you noticed, the "element" we are baptized into is *Christ* in these verses. In doing that we are also baptized into His death and all its benefits. And as Christ was resurrected from the tomb, in water baptism we also are raised to walk in newness of life. Even Mac knows that if the element here was the Holy Spirit, we would be raised out of the Holy Spirit. Mac will say we remain in the Spirit. But again, Mac forgets he is not inspired. However, we all know that Holy Spirit baptism served its purposes and passed away.

**“Verily, I say unto thee, Except one be born of water and the Spirit he cannot enter into the Kingdom of God.”...Now, if the birth that involves water is a baptism in water, then why shouldn't we think that the birth that involves Spirit would also be a baptism in Spirit? John 3:3-5.”**

First, please notice, Mac cannot speak of just one baptism. He mentions two. Let us immediately give a biblical answer to Mac's question. The part the Holy Spirit plays is giving the gospel (1 Pet. 1:12), producing faith, causing repentance (Acts 17:30; Acts 2:4), bringing forth confession (Mat. 10:32), commanding water baptism (Acts 2:4; Acts 2:38), and perfecting sanctification (2 Cor. 7:1). We know that the Spirit of truth uses truth (John 17:17).

**“The laying on of hands measure was not to impart spiritual gifts, but only to identify those who would get the Holy Spirit.”**

There he goes. What a blunder! Now where is the Bible verse on this? It is clear he contradicts the Bible. Mac says the laying on of hands

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was “Only to identify?” Now, where did Deaver get that? Paul said to the Romans, “For I long to see you, that I may **impart** unto you some spiritual gift” (Rom. 1:11). Paul said the gift to Timothy was through the laying on of Paul’s hands” (2 Tim. 1:6). Nowhere does it say “to identify.” “Explanations not in the Bible have other scriptural names: “precepts of men” (Mat. 15:7-9) or “traditions of men” (Mat. 15:7-9, Col. 2:8), or “damnable heresy” (2 Pet. 2:1). Clearly, the Bible says “impart.” Mac Deaver says not so. Deaver says it was “to identify.” This is a blatant contradiction of the Bible. It affects doctrine. Further, it shows Mac’s new doctrine is wrong and that Mac has again lost currency with all who love truth.

**Again Deaver says, “If the 120 did not get the baptism of the Holy Spirit the church would not be spiritually animated [having life, jcm].**

I never heard of all this I’m reading from Mac, though by God’s grace I have read the Bible at least once a year for forty years. Once, inspired by James Harding, I managed to read it three times in one year. He was preparing for his debate with Moody, at Nashville. Maybe God will continue to help me to thoughtfully keep reading it yearly. But, assertions without proof are very tiresome. Notice over and over we have not the least bit of biblical supporting evidence, no backing, and no warrants from the Bible. Mac is wasting his time unless he presents proof from God’s word. On every point of difference Mac gives references, none of which say what his assertion says. His references are false proof texts. He should explain how they are clearly relevant to prove his point or quit using them. Otherwise he needs to explain how it is not deception.

Mac says the church is not alive or animated without Holy Spirit baptism. Baptists and Pentecostals say much the same. They add that a dead man can do nothing. Has he not read, “I will never forget thy precepts, for with them thou hast quickened [given life] me” (Psa. 119:93)? With such passages we have always answered them. The word of God animates the church because the word of God is spirit and life (John 6:63). The word of God is living and active (Heb. 4:12). And the word of God dwells in us and so in the church.

### REGENERATION IS BY THE GOSPEL

John 3:3-5 talks of being *born* of water and the Spirit, but the passage itself never expresses what part the Spirit plays in the new birth. Please notice that Peter said: *“these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven” (1 Peter 1:12).*

The gospel preached by the Holy Spirit produced repentance and formed our faith in Jesus Christ as being the Son of God (Acts 2:36-47). Specifically, how did that happen? Well, on the day of Pentecost the apostles were all together in one place. Please notice: *“And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each one of them (4) And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance”* (Acts 2:1-4).

The Holy Spirit in Peter gave Peter utterance. The gospel was preached by the Holy Spirit, and then that same Spirit in Peter answered the Jew's inquiry regarding what to do. The Holy Spirit replied: **“Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit”** (Acts 2:38). That utterance was from the Holy Spirit in Peter. We then notice that “they then that received his word were baptized: and there were added unto them in that day about three thousand souls.” Three thousand souls were saved that day, because “by one Spirit” were they “baptized into one body” (I Cor. 12:13). It is as I Corinthians 12:3. No one can even know to say “Jesus is Lord” unless the Spirit revealed it in the gospel.

We change our nature, but not without God's promises in God's word. In fact we are commanded and exhorted to renew our mind (Rom. 12:1-2). The Bible never says that in addition to the word of God the Holy Spirit directly changes our mind or a “tainted nature.” When baptized I thought my sins were washed away (Acts 22:16). I partake of the divine nature by obedience to the virtues God expects. The Bible says **we** do it. See them in 2 Peter 1:4ff. We can partake of the divine nature because of God's precious and exceeding great promises (2 Pet. 1:4). Again, Calvinistic doctrine tries to take away our diligence, our free will, and our obedience to Christ. Again please notice Campbell:

**“The doctrine which I oppose, so far as it is really believed and acted upon, neutralizes preaching, annuls the Bible, and perfectly annihilates human responsibility. I know of no doctrine more fatal.”**

Again, Campbell—Rice Debate, p. 613.

See again our page 5 for the context. Dear brethren, in view of Mac's teaching regarding our so-called “tainted nature,” please contemplate each of the three items Campbell mentioned that are affected by this doctrine. Do you want this doctrine taught to people you love? They futilely wait until too late, depending on a lie.

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If the new birth just consisted of a "double baptism" of water baptism and Spirit, and if only these two produced regeneration, where are the words of the gospel and the obedience of man? However, the Spirit, in His word, uses authority. He uses persuasive power. This is certainly the only power that is used in a moral change. So, our free will is not bypassed. We can obey, as did the Author of our Salvation (Heb. 5:8-9).

The false doctrine of the direct operation of the Holy Spirit, as Campbell said, annuls the Bible. No doctrine that vigorously diminishes the role of the Word is true doctrine. James shows how the word of the Spirit plays its part in the "new birth." He said, "*Of his own will he brought us forth by the word of truth, that we should be a kind of first fruits of his creatures*" (James 1:18). There the Holy Spirit uses the word of God in the sense of effecting birth. See again this phrase in James 1:18 that God, "brought us forth by the word of truth." "Brought us forth" is one word in the original Greek (apokueo). Vine in his *Expository Dictionary* says it means "to give birth to, to bring forth (from *kueo*, to be pregnant), is used metaphorically of spiritual birth by means of the Word of God" (Jas. 1:18, Vol. 1, p. 112). Then Peter says, "Having been *begotten again*, not of corruptible seed, but of incorruptible, through the word of God...." (I Pet. 1:23). "*Begotten again*," is *palingenesia*. It means, "*New birth*." The King James Version translates it that way. Barnes, in *Barnes Notes*, says, "It is the uniform doctrine of the Scriptures that Divine truth is made the instrument of quickening the soul into spiritual life" [*Barnes Notes*, on I Peter 1:23]. This "submerging Spirit" is so strange a theory that we believe there must have been a full moon when Mac read Jobe's "new findings."

Mac says, "**If we make a claim for the baptism of the Spirit, we are claiming that the Holy Spirit immerses the human spirit or that the human spirit is submerged in the Holy Spirit. This event is the event referred to as 'regeneration' as per Titus 3:5).**"

What? Where is that in the Bible? Titus 3:5 speaks of the "**washing of regeneration.**" Now think, please. Jesus talked of being "born again" (*palingenesia*, "new birth," *Vine's Dictionary of New Testament Words*). Jesus also said *regeneration* or new birth is of "**water and the Spirit**" (John 3:4). Mac! Where did the water go? It is here and there, and anywhere but in regeneration according to Mac. Of the "new birth" Jesus said it was "water and spirit." Where do we find "submerging Spirit?" To knowledgeable brethren that is raw, grisly, false doctrine. But even more, please notice again that Mac has now passed from sanctification by the "direct operation of the Spirit," and has slithered into regeneration, conversion, and salvation. If this were food it would go by the name *gruel* (contaminated, of course). He calls this submerging into

the Holy Spirit by the Holy Spirit "regeneration." Where is that teaching in scripture? The baptism of the Holy Spirit is not mentioned in either passage he gives (John 3:3-5 or Titus 3:5). In my whole life in the church, I have never heard of the Holy Spirit immersing the human spirit into the Holy Spirit. All we know is that Christ would baptize some in the Holy Spirit and fire (Luke 3:17). That is all on this in the Bible.

Paul said, "But when the kindness of God our Saviour and his love toward man, appeared, (5) not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit" (Tit. 3:5).

Please notice once more that the passage says "renewing of the Holy Spirit," not "baptism of the Holy Spirit." This renewal was promised by Jesus to the apostles in Acts 1:4-5, and 1:8. There was a renewal of the Holy Spirit on the day of Pentecost. He filled the apostles. By that Spirit they spake in other languages about the mighty works of God (Acts 2:1-4). It was the Holy Spirit that gave the apostles utterance (Acts 2:4). Such amazing things fulfilled the prophecy of Joel 2:28 ff. The Holy Spirit gave Peter utterance to say, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Spirit" (Acts 2:38). With the mouth of Peter, as He once spake by "the mouth of David" (Acts 1:16), the Spirit gave the gospel plan of salvation in Christ. Since it was the Spirit that gave Peter and the apostles utterance (Acts 2:4), Paul would later say, "For by one Spirit were we all baptized into one body," (I Cor. 12:13; KJV). So again, we have water baptism and the Holy Spirit, in His Word, causing the "new birth." When the Spirit directed them into the water they were all baptized by one Spirit. He gave the command.

We are redeemed "through the washing of regeneration and renewing of the Holy Spirit" (Tit. 3:5). Finally, Jesus cleansed the church by the "washing of water with the word" (Eph. 5:26). One must go to the Ephesians and their "books of curious arts" to find all of Deaver's mysticism. Regeneration is by water and by the Spirit in His Word.

**"God would pour forth His Spirit on all flesh (Joel 2; Acts 2). And whosoever would call on the lord's name would be saved." (P. 305).**

"All flesh" here refers to Jew and Gentile. If it cannot be narrowed down, then God would pour forth His Spirit on the wicked, as well as the flesh of animals.

**"In Ezekiel, God's prophet predicts the coming of a time when God will give his people one heart...and a new spirit...He will replace the heart of stone with the heart of flesh (Ezek. 11:19). Ezekiel makes it plain this spirit will be given."**



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This new spirit is a spirit of grateful loving, obedience and sonship in response to the gospel. In Mac's direct operation of the Spirit there is no human activity producing it. In Ezekiel's prophecy there is. Notice: Mac did not mention Ezekiel 18:31 which says: "Cast away from you all your transgressions, whereby ye have transgressed; **and make you a new heart and a new spirit:** for why will ye die, O house of Israel?" Where does Ezekiel say that the new heart is directly given? Where does it speak of a baptism of the Spirit for all? Too, is it given directly? Has Mac never read that in the land of Moab, Naomi heard that the Lord visited the people to **give** them bread? When she and Ruth went home, Ruth began to **glean** in the fields of Boaz. The season for grain was good, so God had given them bread; it was the beginning of the barley harvest (Ruth 1:22). So it is also with the "heart of flesh." Obedience springs from the gospel which will be preached (Acts 2:36). The new spirit pertains to our heart this way: by "*his precious and exceeding great promises; that through these ye may become partakers of the **divine nature**, having escaped from the corruption that is in the world by lust*" (2 Pet. 1:4-5). Paul explains the process: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live could not henceforth live unto themselves, but unto him which died for them, and rose again...Therefore if any man be in Christ, he is a new creature, (2 Cor. 5:14-17). So by promises, we are able to partake of the "divine nature." Christians do not get a divine nature that is tainted. Where is that in scripture? Nor do we find people born with a tainted nature. Babies are born innocent (Psa. 106: 37; 38; Isa. 7:16).

**"Of course, none of those who received John's baptism could actually be forgiven at the time of their water baptism because Jesus at that time had not yet died (Heb. 9:17)." p. 306, Book.**

I would rather just believe what God says than what men reason. They received the forgiveness of their sins in John's baptism. They were forgiven, scripture says. However, "they were not forgiven," Mac says. Yes. They were forgiven on *the basis of Christ's blood* which was shed already in the mind of God and in a place where time does not exist. All through the Bible, men were forgiven both in the Old and the New Testament before Christ died around 33 A. D. The Bible says they were forgiven and were atoned for in the Old Testament (Lev. 4:20, 26, 31, etc.). Before He died, Jesus forgave various people (Mat. 9:2; Mark 2:5, etc.). God is omniscient. So we read of those "*whose names are written in the book of life of the Lamb slain from the foundation of the world*" (Rev. 13:8). In God's mind it was part of the plan, and He saw it as having already occurred. Also, the Bible says that as Elisha watched,

*"behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven"* (2 Kings 2:11). Of course, the chariot of fire carried all of Elijah's sins to heaven also, because Deaver assures us that he was not actually forgiven. One has two choices. Either Elijah was forgiven on the basis of Christ's blood which could not fail to be shed, or, Enoch and Elijah really did not go to heaven. How could they go to heaven with unforgiven sin still on them? If that were possible, why would Christ need to die for sins so that we could go to heaven? The Bible says Elijah went up to heaven (2 Kings 2:11), and the Bible says sins were forgiven people before the cross. The Bible never says they were not fully forgiven or some human notion like that.

Mac says, **"Thus the apostles stand up in Acts 2 on the day of Pentecost... We know that there were at least one-hundred and twenty of these disciples (Acts 1:5)... It is reasonable to conclude, given what Peter declares that Joel said that the other disciples also received the Spirit at that time."** (p. 307)

No. Though Mac Deaver and Pentecostals teach it, it is not reasonable to conclude that the one-hundred and twenty also received Holy Spirit baptism at that time. How many times did Guy N. Woods and Gus Nichols and many others have to prove that to Pentecostals? And it is not reasonable to try to build a doctrine on such proof as "It is reasonable to conclude..." Seeming "reasonable" is not Bible proof, and often it is not God's way (Isa. 55:9-11). Apostles and disciples are two different terms. This is another day and the 120 are not even mentioned as a group or otherwise on the day of Pentecost.

## **DID THE 120 GET THE BAPTISM OF THE HOLY SPIRIT?**

### **No, It Was Constantly Promised to the Apostles**

First, on the night of His betrayal, Jesus, talking of his going away, promises the apostles another Comforter, "that he may be with you forever, even the Spirit of truth..." (John 14:16-17). *"But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you [apostles] all things, and bring to your [apostles] remembrance all that I said unto you..."* [apostles of course]. The ones who would have remembrance would be the apostles, not all Christians (John 14:26). Jesus continues that night: *"I have yet many things to say unto you, but ye cannot bear them now. (13) However when he, the Spirit of truth, is come, he shall guide you [apostles] into all the truth; for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you [apostles, not the 120] the things that are to come"* (John 16:13 ASV).

## BAPTISM OF THE SPIRIT

This can only refer to the beginning of the miraculous age mentioned in Joel. Jesus is only speaking to the apostles, not to the 120, and not to all the disciples of John. Actually the "apostles" are specifically referred to on this occasion (Luke 22:14).

We know that after Jesus died he made many appearances to various people. A pronoun must refer back to the nearest antecedent noun. So notice, "And, being assembled together with them [this refers back to the nearest antecedent noun, viz., *apostles*], he charged them not to depart from Jerusalem, but to wait for the promise of the Father, *which said he, Ye [apostles] heard from me: (5) for John indeed baptized with water; but ye [apostles] shall be baptized in the Holy Spirit not many days hence*" (Acts 1:4-5). They asked questions about the coming of the kingdom but he said times and seasons are under His Father's authority. He said, "But ye [apostles] shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth...." (Acts 1:8-9). Speaking of the eleven **apostles** to whom Mathias was added, we read, "And when the day of Pentecost was now come, *they* [the nearest antecedent noun is *apostles*] were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they [*the apostles*] were sitting. (3) And there appeared unto them [*apostles*] tongues parting asunder, like as of fire; and it sat upon each one of them [*apostles*]. And they [*apostles*] were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them [*the apostles*] utterance" (Acts 1:26-Acts 2:4).

The ones who spoke were all Galileans (Acts 1:7). They were not disciples from Jerusalem and Judea. It was not the one-hundred and twenty that got the baptism of the Holy Spirit. We read, "But Peter, standing up with the eleven [not the 120], lifted up his voice and spake forth unto them, saying, "Ye men of Judea and all ye that dwell at Jerusalem..." (Acts 1:14). Three thousand received his word and were baptized...and they continued steadfastly in the apostles' [again, not the 120's] teaching" (Acts 2:41-42).

**MAC Deaver says: That a pronoun always refers to the nearest antecedent noun is not conclusive. See Acts 13:52 and 14:1, 3.**

It is conclusive. First every translation, Lexicon, and version I have noticed sees it the way we have. They have seen "they" (*tous*) as referring back to Paul and Barnabas in Acts 13:52-14:3. Otherwise we would have all the converts at Antioch of Pisidia going 70 to 80 miles to Iconium and entering the synagogue to teach. But note that the tried and mature grammar of Dana and Mantey views demonstrative pronouns as "immediate" and "remote" (*A Manual Grammar of the Greek New*

Testament, p. 129). When remote, we notice with close scrutiny that the antecedent was “mentally the nearest” or “most present” in the writer’s thought. We can see many reasons in these verses that the “antecedent” (Paul and Barnabas) would be most present in Luke’s thought. So we agree with all the Lexicographers, grammarians, and translators, not merely because the pronouns share the same number and gender (masculine - plural) as “Paul and Barnabas.” The English translates it with an appositive (*both*) to make sure we understand that “they” (*tous*) identifies the antecedent noun group, “Paul and Barnabas.”

**MAC: The 120 must have all received Holy Spirit Baptism on the day of Pentecost for Joel said the Spirit would be poured out on “daughters and handmaids” in that day (Joel 2:28).** [It actually is verse 29 and it says “days,” jcm].

The pouring out of the Holy Spirit was not limited to that day of Pentecost. It would continue to happen. Peter said in Acts 2:17, 18 that the actions would be in the “last days.” Joel said it would be in “those days” (plural). In Greek *hay-mer-ah* can mean time in general. The word *day* (*singular*) is used of the great and notable day which is the end of the world. The word *days* talks of the “last days” (Acts 2:17).

**“The Samaritans were part Jew and part non-Jew...The apostles...sent Peter and John down there that they might receive the Holy Spirit. Why? We read, “for as yet it was fallen upon none of them...Then they [the apostles Peter and John] laid their hands on them, and they received the Holy Spirit” (Acts 5:16-17), (Book, p. 307).**

This is Acts eight when Phillip preached in Samaria. He could do signs but he could not pass on gifts, so apostles were sent from Jerusalem. Nevertheless, I’m sure we all know that this reception of the Spirit is what we called the *laying on of the apostle’s hands measure*. Here we see the two apostles laying their hands on certain ones. See again Acts 8:18. Simon saw and Luke recorded that, “*through the laying on of the hands of the apostles the Holy Spirit was given, [and] he offered them money.*” The apostles had to move on from place to place, being a witness of the resurrection (Acts 1:22). However, the Bible was not yet written so that a congregation might have teaching, reproof, correction, and instruction in righteousness (2 Tim. 3:16-17). Babies in Christ could not find a way to be complete and furnished unto every good work (2 Tim. 3:16-17). God made provision. The church carries on by preaching the gospel and edification by the word of God (Rom. 1:16; 1 Cor. 1:21; 1 Cor. 15:1-2; Acts 20:32). They did it by spiritual gifts. What happened to these gifts? Paul said: “Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues,

## BAPTISM OF THE SPIRIT

they shall cease; whether there be knowledge [inspired knowledge through dreams and visions], it shall be done away. (9) For we know in part, and we prophesy in part; (10) but when that which is perfect is come, that which is in part shall be done away" (I Cor. 13:8-10). The word *perfect*, in the original Greek, does not mean "flawless." *Telos* means literally "complete at the end of a process." Since the *part* is revelation, the *complete* would be complete revelation. Then these spiritual gifts would pass away. A representative number of spiritual gifts are found in I Corinthians 12. Churches could be edified by these gifts. Paul recommends prophecy because in prophecy one best spoke "edification, and exhortation, and consolation" (I Cor. 14:3). Tongues could not profit the church, unless there was an interpreter (I Cor. 14:28). Nevertheless, this is not the baptism of the Holy Spirit here. In the text, the apostles laid hands on them

These gifts edified, comforted, and confirmed what was taught. Did these gifts really come through the laying on of the apostle's hands? Yes, we saw that above. And notice Paul wanted to go to Rome to "**impart**" a spiritual gift (Rom. 1:11). Paul had to go to Rome to lay his hands on them. Also, the apostle Paul tells Timothy the evangelist, "For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee *through the laying on of my hands*" (2 Tim. 1:6). There was no "laying on of apostles' hands" with the baptism of the Holy Spirit. See again clearly with the apostles (Acts 2:1-4), and with the household of Cornelius. Mac Deaver and Pentecostals stir together the three gifts or endowments as if they were gumbo soup.

Now "scripture" and "God-breathed" pertain directly to matters of the heart. So, we are not surprised that Paul says scriptures are sufficient for the realm of the spirit of man, a realm which involves "teaching, reproof, correction, for instruction which is in righteousness." So having the heart thoroughly prepared by such communications from God, out of the heart can come all good fruit. The word in the apostles was sufficient to tell us all we need to know to go to heaven and to bear fruit here on earth (Acts 20:27).

The Bible says nothing about "Samaritans and their ethnicity," a related "time-lapse," "empirical proof," or any such thing. This is the novel type of nomenclature and conditions one must invent and constantly use to try to enable a false doctrine to masquerade to and fro, and up and down amidst a brotherhood dedicated to Bible truth.

**"The apostles and the one-hundred and twenty, along with these have a time lapse between water baptism and their reception of the Spirit." (P. 308)**

That is convenient. But Mac seems now to be constitutionally disposed to dream things up in vivid colors. There is a problem here, so there happens to be another propitious "time lapse." However it is not in the Bible. A "time lapse" is a good thing to use every time Mac runs into a contradiction in his doctrine. "Time lapse" is a kind of rhetorical duct tape to be used when a deceptive doctrine begins to clatter, lean, thump, and sputter. "Time lapse." It reminds me of "Star Trek" or something, but it probably helps Deaver in the face of contradictions to keep a stiff upper lip.

### Cornelius

Then we come to Acts 10, surely a good place for seriously needed "time lapses" (p. 308). See, he has Cornelius regenerated before his sins are washed away. There is a time lapse, Deaver promises. But "time lapse" is not in scripture, and it is adding to God's Word. Mac Deaver explains:

**MAC: "these Gentiles are not sin practitioners. Cornelius is exemplary (Acts 10:1-2, 22, 35). Jewish prejudice can be decreased somewhat if the first 'coming in Gentiles'...they are at least good men and women....He could not send the Holy Spirit into the hearts of the heathen. The Holy Spirit cannot dwell in an unholy heart" (Book, p. 309).**

All Jews were taught to pray and they gave alms. But Cornelius was devout as well, says Mac. So were many Jews on the day of Pentecost. So was the soldier who was sent to Peter. So also there were many devout and honorable women at Antioch of Pisidia who were stirred up by the Jews, and with the chief men they expelled Paul (Acts 13:50). Such good things are said of many before they became Christians. They did not need a non-scriptural "time lapse" in order to be baptized.

Please get Mac's new terms down. They are not very familiar to those of us who take the Bible just as it is. However, they are needed to paint on a veneer of plausibility. For example: "sin practitioners," "coming-in Gentiles," "full-blood Gentiles," "time lapse," "good moral specimens," "transition era." Now, these Gentiles had no more of a holy heart than Jews who had to repent and obey the gospel. Cornelius and household received Holy Spirit baptism, but never does the Bible say by Holy Spirit baptism the Holy Spirit indwells in anyone's heart.

Mac continues, **"But here [about Cornelius] in Acts 10, the baptism in the Spirit comes first. Next comes the water....So we have the coming of the baptism of the Spirit on the Gentiles first, and then we see them being baptized in water... (When the first full-**

**blood Gentiles enter the church) there is a time lapse between water baptism and the coming of the Holy Spirit.”**

The first full-blood Gentiles necessitate a time lapse before coming into the church? Why is that? It is not because the Bible says it. Mac just needs it so, is the best I can see. If I had to make up stuff instead of just use the Bible, I'd choke.

Mac answers why Paul asked the disciples this in Acts 19: **“Did ye receive the Holy Spirit when ye believed?” It (the question) could have arisen [Notice: “could have;”] because in the early days of the church, when various groups were coming into the kingdom, it is the case that water baptism and Holy Spirit baptism were not always occurring at the same time... So for a brief moment in the early days of the church when the apostles had to make sure that if a group received...**

Where is all this, about “a brief moment in the early days of the church?” Mac answered. Did you notice it is in the phrase? **“It could have arisen because in the early days....” “Could?!”** From there Mac confidently affirms it is true, as if his just having supposed it proved it. This is what Mac means when he says he *explains* his arguments. This is what God means when He warns about adding to His word (Deut.4:2; 12:32; Gal. 1:6-10; Mat. 15:7-10). This is what reminds us again about Mac's claim that the Holy Spirit helps him to interpret scripture, and that he received a powerful, supernatural indwelling.

**“So there was a brief moment in the early days of the church...”**

Why? Why sustain a doctrine with what you just made up? No, there was not a “brief moment in the early days” if we stay with the Bible. Where is it in scripture where one might get water baptism or the indwelling Spirit in reverse order? Where is biblical confirmation between Mac's “could have” and Mac's “So there was?” But again we insist. Mac, how did we get from “*could*” to “*So there was?*” Are you kind of inspired with this “powerful” indwelling you think you discovered? What is the “non-miraculous-supernatural-powerful-indwelling” doing? I would like to know what verses the Holy Spirit helped you interpret to get all this.

But Mac says it another way: **“In the midst of this historical circumstance, it is also the case that some sinners became saints in a situation such that the water baptism and the Holy Spirit baptism came at approximately the same time.”** (Book, p. 314).

But please Mac: you already said it was “precisely” the same moment. *Precisely* means “absolutely exact.” *Approximately* means “inexact,” and “imprecise.” Now, since he saw a contradiction, it seems

he makes another **contradictory exception** by the idea of “approximately.” Now this is also illogical according to Mac. If Holy Spirit baptism came first, Deaver said that we would have regeneration while one has not been cleansed. To make up and use doctrines such as “*approximate*” or “*historical moment*” does not help him. In truth, the Bible says the normal gift of the Spirit comes after obedience (Acts 2:38). That gift is not Holy Spirit baptism.

Please notice he says, **“We are claiming that the Holy Spirit immerses the human spirit, or that the human spirit is submerged in the Holy Spirit. This event is the event referred to as ‘regeneration,’ as per Titus 3:5. It is a coming to spiritual life again, and logically speaking, would follow the cleansing. In baptism the sinner is forgiven or cleansed, he is regenerated, and then he is indwelt. Why this order? Because cleansing must precede regeneration or a man would be regenerated while yet in his sins.”** (p. 299)

Mac, you contradicted your doctrine soundly with your view of Cornelius? Why even say the above if you are going to violate it later on in your doctrine? Why say “cleansing **must** precede regeneration.” They received the baptism of the Holy Spirit. Then Mac claims that baptism is regeneration. So, Mac has Cornelius and his household regenerated while still in their sins, born again without water, and regenerated without the laver [baptism] of regeneration. His personal “explanations” rain down on us like frogs on Egypt. With such a doctrine as Deaver holds, they must so come. The truth is none of these things are in the Bible. If they were in the Bible Mac could show us and quit torturing the scriptures. In Mac’s new teaching, we have found a kind of prolonged, focused delusion. We see strange things pop up at every crucial point where Mac is out of sync with Bible truth. Every time he perceives a problem, he makes something up. Once he has used it, he writes it down boldly as if it is an inspired statement. His druid mysticism blunders on, while the eyes of his followers get more and more vacant.

Gentle reader, none of this dreadful theory is stated in scripture. None of it is ever found in the Bible. It is strictly out of the heart of Mac Deaver, evidently trying to make a serious false doctrine believable. We find contradictions, additions to God’s word at necessary times, confusion, and re-definitions. However, notice again:

**“Some sinners became saints in a situation such that the water baptism and the Holy Spirit baptism came at approximately the same time. Why would Peter, because of the event in Acts 10, remember the first Jews who came into the kingdom in Acts 2? In Acts 10, the Spirit’s coming and the water baptism received had a time lapse between them...”** (p. 315).



Mac, no sinner became a saint by Holy Spirit baptism and before water baptism in any situation. First we have said over and over, the text never says anything about a “time lapse.” Mac, we are seeking pure New Testament Christianity, without addition, and without subtraction. We want to restore the primitive church by the Word of God only. Can you not understand why we cannot take your word on all this? Further your explanations prove nothing at all. Neither your word nor your explanations are scripture.

### MAC’S PROBLEM WITH VALIDITY AND FORMAL LOGIC

Of course, most will notice that we are not discussing a problem with logic. First, we only want to show the wrongness regarding Mac’s understanding of validity. Then we might add just a little about the use of logic in “particular” disciplines.

#### DEFINITIONS:

**Logic:** Study of the methods and principles of good and bad reasoning (See Copi, *Introduction to Logic*, 4<sup>th</sup> Edition p. 23). **A Deductive Argument:** “The premises, if they were true, absolutely guarantee the truth of the conclusion” (Copi). Respecting validity, it does not matter to formal logic whether the premises are actually true or not. However, *if the premises were true, the conclusion **absolutely** has to be true for the argument to be valid.* If not, the syllogism is invalid.

Please notice: “An argument is deductive if its purport is that it is **impossible** that its premises be true and its conclusion false” (Robert Burch, *Study Guide for Hurley’s A Concise Introduction to Logic*, Sixth Edition, p. 6). **An inductive argument:** “The conclusion follows from the premises with a degree of probability (Copi, p. 26).

#### THE REAL TEST OF VALIDITY

Please notice the words of Daniel Bonevac. “But the most powerful ways of showing arguments are invalid are intuitive...an argument is valid if the truth of the premises **guarantees** the truth of the conclusion. To show an argument is invalid, therefore, one needs to show that the premises could all be true while the conclusion is false. There are two ways of doing this. The first is simply to describe such a situation. That is, we can show an argument to be invalid by depicting a possible circumstance in which the premises are all true but the conclusion is false. We call this the ‘*direct method*,’” (Daniel Bonevac p. 44, 52-53). Mac seems unaware of this. Notice his words.

#### How Mac Understands Validity

Mac says:” I affirmed the antecedent so the form was “modus ponens. If one sets up a hypothetical syllogism and either denies the antecedent or

affirms the consequent, then he is using an invalid form" [That's true, JCM]. "No one can rightly attack the *Direct Argument* as to form" [That's not true, JCM] (*Deaver-Moffitt Debate*, pp. 163-164). The *argument* must be tested, not just the supposed form. A Modus Ponens Inference rule is not a Modus Ponens argument. It may look like one, but it has to be tested for validity. If the premises are true, the conclusion must absolutely be true.

Now, may we use this "powerful," "direct" method to test the validity of Mac's "Direct Argument" by describing the actual situation in Mac's argument. Regarding Mac's argument we claim the premises are true, but the conclusion is not guaranteed. How can that be? However first, would you mind looking at Mac's argument again with Alexander Campbell's statement in mind?

*"The doctrine which I oppose, so far as it is really believed and acted upon, neutralizes preaching, annuls the Bible, and perfectly annihilates human responsibility. I know of no doctrine more fatal," (Campbell-Rice Debate, p. 644).*

My sincere brethren, if the Holy Spirit works directly on the heart to produce the fruit of the Spirit, what need have we of "preaching?" None! It is "neutralized." Why do we need the "Bible?" We don't! "It is annulled." Where is the place for "human responsibility?" No where. According to Mac's argument, it is "perfectly annihilated." The Spirit does it all. Alexander Campbell, as most of our Restoration brethren, came out of Calvinism. Can we not now see how right, insightful, and prescient Alexander Campbell was? Please check and see if Mac's premises have any human activity, or preaching of the Bible, or any human responsibility at all.

## THE ARGUMENT

### Mac's Direct Argument

If (1) the word of God can directly affect the human heart, and (2) the Holy Spirit indwells a saint's heart in conjunction with the word, and (3) the word alone in a heart cannot produce the fruit of the Spirit, and (4) the saint must produce the fruit of the Spirit, then the Holy Spirit must directly affect a saint's heart.

Let us ask a few questions and answer the argument as to its validity. If the Holy Spirit and the Word of God are in a saint's heart, is that all that is in his or her heart? Mac's premises never say the Word and the Spirit are *all* that is in the heart that can affect the heart. The

entire moral purpose, rational and emotional, is in the heart. The heart is the seat of all we are. This is why we **obey from the heart** (Rom. 6:17). Our thoughts and intentions are in our heart (Heb. 4:12). Our purposes are in the heart (2 Cor. 9:7). Our freewill is in our heart (Exo. 35:5). Then our own heart (considered as a whole) may operate on what God says through the Spirit. Or the heart may *refuse to obey* that Word that is calling in the heart. The heart operates by desires, lusts, goodness, wisdom, promises, obedience, and much more. These are in the heart and shape the direction the heart is to go to produce fruit. Jesus said, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man" (Mark 7:21-23). Again Jesus said, "But that on the good ground are they, which in an honest and good heart, *having heard the word, keep it, and bring forth fruit with patience*" (Luke 8:15).). Can the word alone produce the fruit of the Spirit? No. One must hear the word of God and **keep** it and bring forth fruit with patience. Our desires and free-will must be there. **Obedience of faith** must be exercised there in the heart (Rom 1:5; 16:26, ASV). One must "obey from the heart that word" which is from the Holy Spirit. Then he produces fruit of the Spirit, and without a non-biblical, made up "direct operation."

Does Mac leave out of his argument the obedience formed in the heart by God's word? Yes. He leaves it out. And he never rules it out. The conclusion of Mac's argument is clearly not established. The argument is invalid. If the two premises were true, the syllogism does not rule out other things at work in the heart, nor does it prove the Spirit directly does anything to the heart.

So are there other things in the heart that are activated by the word in the heart in order to produce the fruit of the Spirit? Certainly. His premises rule out nothing we have mentioned. So the conclusion regarding the direct operation of the Holy Spirit is not absolutely guaranteed.

### **Mac's Further Problem**

By testing it in a direct way, it is intuitively obvious that the argument Mac laid over the modus-ponens form was not a valid modus ponens argument. His premises are not enough to **guarantee** the conclusion. Form inference rule, and argument are not the same. The argument itself must be a modus ponens. Mac starts off with a valid argument schema or rule of inference. It is called a modus ponens. He tries to fit his argument to that inference rule. But his argument falls short. It is incomplete. In other words, the argument is incomplete because his premises do not guarantee his conclusion. They are

incomplete. See on Monroe Beardsley, "Thinking Straight" a little further below.

Now would you please consider again that Mac has taken the free will of man out of the heart in every argument? He has replaced it with a work not found in the Spirit's Word – a direct operation. Whether Mac knows it or not, we are dealing with Reformation theory and Reformed doctrine. This is the false doctrine of pure Calvinism.

Now all this about Mac having an invalid argument was pointed out to him in our debate. However, though I had a Graduate course in Rhetoric, fully audited a formal o symbolic logic course at the University of Texas at San Antonio, and had by request, a logic course turned into a formal logic course, taught by an instructor at Texas A&M on the Island (Corpus Christi), I still do not recommend formal logic for debate and argumentation. It is outdated in debate.

### **Again, what is Mac's Problem with His So-called "Direct argument?"**

There is, in logic, something called a "suppressed premise." Notice: "Although using suppressed premises when arguing, when evaluating arguments, we must make these suppressed premises explicit...Sometimes the most controversial premises of an argument will be left unstated. Although the motivation to this is obvious, and perhaps understandable, it is a cagey tactic that must be resisted." (Stephen P. Schwartz, *Fundamentals of Reasoning*, pp. 133, 134). We accuse Mac of blindly doing that, but we do not know if it was willful. To continue, Schwartz says, "We want to supply a premise that will make the argument valid" (Schwartz, p. 135). In logic that is called the "principle of charity:" In Deaver's case, the suppressed premise would have to be something like this: *Knowing that the word of God is in the heart, along with the Spirit, and that the heart itself nor anything else in the heart can affect the heart to enable it to bare fruit, the Holy Spirit directly works on the heart to produce fruit.*" No one could long survive in our brotherhood with a false doctrine so obviously displayed. It would be pure Calvinism announced, placarded on high hills, heralded with blowing of trumpets, tub-thumping, pounding of drums, and spotlighted in every conceivable way. The weakest of our preachers would have to admit it.

Please notice: our heart is spiritually *us*. Mac in all his arguments leaves *us* out of the argument as if we have no personal responsibility, ability, or free will. So, recall Campbell stated the harm of this doctrine: "Preaching is neutralized, the Bible is annulled, and human responsibility is annihilated." Recall he added, "I know of no doctrine more fatal." So when Mac continues to say no one has answered his argument, remember what Kelly said: "Like the other types of syllogisms, a hypothetical syllogism may leave a premise unstated...Your reasoning

## BAPTISM OF THE SPIRIT

contains an *assumed* hypothetical premise” (David Kelly, *The Art of Reasoning*, pp. 226-227): Notice once more: “When we want to draw a logical implication we will have to make sure that it contains **all** that is needed for the conclusion...When the validity claim is not put forward very firmly, we cannot be very sure that the argument is deductive” (*Thinking Straight*, Monroe Beardsley, pp. 226-227). No doubt about it, Mac’s Direct Argument is incurably invalid. It cannot in any premise contain **all** he needs for his conclusion and still display obvious biblical truth. The argument never will be able, so the best Mac can do is try to make it complex, obscure, and unintelligible. Then he must continue to say, “No one has answered my argument.”

Now let us show again that Mac’s arguments do not meet the test of validity. Here is another way to demonstrate that Mac’s arguments cannot be valid. Again, the premises do not guarantee the conclusion. This is just a quick, visual way to get the idea. According to Mac Deaver, notice man plays no role.

### A LITTLE OF WHAT IS NEEDED IN THE HEART FOR MAC’S ARGUMENT TO BE VALID

### WHAT IS IN THE HEART THAT PRODUCES FRUIT OF THE SPIRIT

DEAVER VIEW      BIBLICAL VIEW



WORD OF GOD,  
HOLY SPIRIT



WORD OF GOD,  
HOLY SPIRIT,  
OBEDIENCE OF  
FAITH, GOOD AND  
HONEST HEART,  
AND MUCH MORE

Alexander Campbell said this Calvinistic view “Perfectly annihilates human responsibility” (*Campbell-Rice Debate*, p. 644). By observing the above, it is obvious that Mac’s view has no part for man to play in regeneration and sanctification, and it is therefore deep Calvinism. There is no joy that Mac and Weyland Deaver have gone so far off into heresy and “damnable” false doctrine. Their view removes from us our burden to obey any commands, and thus the view abolishes our critical human responsibility.

### **THE PROPOSITION**

First, Mac did not like the proposition we debated. I take that as a compliment and an accomplishment. Mac was clearly made to affirm what he actually believed and taught. He wanted Lockwood's proposition. Do you think he wanted Bill Lockwood's debate proposition because it would be harder for him to answer? Let's see.

Mac Deaver wanted to use the same proposition he and Bill Lockwood had used. I was dissatisfied with Bill's proposition because I believed it did not clearly express what Mac believed. In fact, the proposition could easily be interpreted as that which the brotherhood had always believed. We usually stated that the Holy Spirit sanctified, but through His word. Mac could call that statement "in conjunction with the word." The Holy Spirit did many things, but Mac implies in that proposition that it never operated separate and apart from his word. That, however, was not what Mac really believed. Notice how Lockwood's proposition actually sounded like what Deaver supposedly believed, and yet it also sounded pretty much like what the brethren had always accepted. It can confuse the issue can it not? It did us harm in our struggle with the Direct Operation. It is a most deceptive proposition.

#### **The Proposition Mac Deaver Affirmed and Lockwood denied**

The word of God teaches that the Holy Spirit directly helps (in conjunction with the word and never separate and apart from it) the inward man of the faithful child of God."

#### **The Proposition Moffitt Denied, and Mac Deaver Affirmed**

The Bible teaches that in addition to His sanctifying influence through His Word, the Holy Spirit operates directly to sanctify the heart of the faithful Christian.

Moffitt's proposition reveals what Mac really believes and teaches. This is what Mac eventually had to sign. This is what it took me over a year to get Mac to put into a proposition. What Deaver put in Lockwood's proposition was distortion. The second proposition clearly revealed the real issue. The first can confuse the issue can it not? The first proposition, when signed, did us harm in our struggle with the "Direct Operation." It is a most deceptive proposition.

### **THE PROBLEM OF FORMAL LOGIC IN A DEBATE**

Now we want to go back and say a few more words about formal logic. It is called symbolic or formal logic. It was started in order to try to make a universal language. It seems to be turning that way once more.

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We do not say it is useless, only that it is not recommended as the logic for rhetoric, debate, and language use. It is field dependent, or useful for geometric problems and problems in mathematics. Besides rhetoric, several other disciplines have discarded it. When one plugs in Bible facts and scripture, you have made an argument with a deductive form and inductive contents. Your contents are evidence, experience, proof, backing, and warrants. Such a mongrel logic has very little use in language. Toulmin gave up symbolic logic in the *Philosophy of Ethics*, because we do not think in syllogisms or converse in syllogisms. Argumentation and Debate use a logic based on evidence, more like the scientific method, and more like the process used by the legal system. The logic of the Bible is clearly seen in the argumentation of Jesus (Mat. 22), and the proofs, backing, and warrants Paul uses in (Romans 3:5-6). They both use reasoning, and interpretation of scripture. Paul's use of scriptural backing is staggering. See Romans Chapter Three. Paul uses questions, and answers them with scripture and reasoning. And then it is all splashed with some genuine emotional appeals. Actually, I believe the way our brethren have done the entire time of the Restoration Movement in America is probably a good use of Bible logic. They talked the way God talked, with an emphasis on His Word as proof, backing, and warrant.

Symbolic or formal logic is inadequate in Rhetoric, Debate and Argumentation. Symbolic logic has been under attack in Rhetoric and other fields from science to law since the mid-twentieth century, and began to be overthrown by an inductive logic suited to language and its concepts. Formal logic cannot pick up or display in symbolic form the contexts, tones, figures, and nuances of language. However, Inductive logic is based on the same foundation as the scientific method. This logic requires claims, evidence, warrants, and testing to discover truth in scripture. Informal logic will be said to contain a little bit of doubt. However, formal logic has uncertainty, when conjoined with evidence to try to make it "sound" and to try to prove a conclusion. But if evidence proves a conclusion to be sound, then why put the argument into a mathematical form, a form in which we do not reason, communicate, or argue? It will obscure the utter fallaciousness of an argument from the uninitiated audience. Take a debate course in College and see the use they make of formal logic. They make scant use of it, if they notice it at all. Yet symbolic logic courses are available. When you plug evidence into the symbols, you have a hybrid, half-breed, type of argument. Having symbols, inference rules, and categories of arguments, it is more obscure than plain language. We want listeners to understand what is said. A false teacher would not.

Personally, I'm persuaded that informal logic and induction reaches a point where induction produces a solid claim with absolute certainty and knowledge, unless one wants to get into "la, la land." Some do go there, but it is weird, obvious and unconvincing. If evidence and warrants are solid, faith and knowledge can be used interchangeably. They are so used in scripture. If you have never been to Russia, do you have any real doubt that it exists? Would a syllogism actually prove it to you? If you know it exists, you know it on the basis of evidence, not a mathematical form. Besides, those unschooled in formal logic are not supposed to understand its technical language or jargon, its special inference rules, nor its special symbols. It gives a false teacher cover to hide behind to save his hide from clear sharp-pointed, biblical truth. Too, it is suspected that it is sometimes used more to impress and intimidate than to teach. Well, I've studied formal or symbolic logic. I'm not impressed, and so I am not intimidated.

Formal logic would say there is doubt in inductive or informal logic. Inductive logic would claim its evidence is too strong to deny. The only difference in formal logic and language-claims based on evidence and induction is that symbolic logic is a kind of argot, or technical jargon that uninitiated audiences cannot understand. It is therefore a safe-haven for false teachers. It allows a false teacher to present gibberish in slow motion and say, "No one answered my argument." The audience and most preachers can't tell, especially in swift "debate time." When I studied all this about Venn Diagrams, Contra-position, Truth functional validity, Truth-Functional Arguments and Corresponding Conditionals, Truth tables, Logical Equivalence and Material Equivalence, and such, I finally thought, "Oh, shucks. Why not just talk like God talks to us." As I did, enjoy your symbolic logic courses. Play with symbolic logic. Use any part the audience can truly understand. Then please study how men of God and God Himself argued. We might think so, but no matter how much symbolic logic may impress, for 2,000 years we have not improved in ways to contend using God's Word. We need to go back to Jesus and Paul as our models. As for me, I intend to use God's way as much as He may bless me.

It gives no one any pleasure to see the devil stir up controversy in the church. Long ago Mac and his friends went beyond truth. It seems that, like little boys running down hill, they cannot stop. We wish they could. Even now we plead with them. Yet, they seem to enjoy finding "great" and "majestic" things the brethren have not seen before. It is almost as if they are on an Easter-egg hunt. Mac and friends are already into Pentecostalism and Calvinism. It almost seems they detest simple Bible truths. They would rather be creative and try to divide the indivisible. Hence, their doctrine is in decay. They have hazarded too



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much to gain too little. We believe eternity will show it. The next stage, we are afraid, will find them into the blatant and obvious claim of the miraculous. Too, they will surely find necessity of water baptism diminished.

How could it happen? Part of the problem is that we have a group of preachers, Preacher School directors, and Lectureship directors (a very large group I'm afraid) who think godliness is a way of gain and whose god is their belly (I Tim. 6:5-6; Phil. 3:19). Elders want preachers who will keep the brethren happy rather than have the flock hear strong, stout, stick-to-the-ribs truth. The poor brethren who really want truth have to live a hand to mouth existence on such preaching. These are the preachers who will not admit that this is a dire fellowship issue. They don't believe it is, because they don't study, think, or read. I don't think they care. They claim they hate the doctrine but they don't want it smashed. They draw their salary with groping eyes bent on something better. They are not the descendants who came from the study and convictions of Barton W. Stone, Alexander Campbell, John Smith, Tolbert Fanning, Guy N. Woods and so many others. These men are hucksters, corrupting the word of God, peddling the gospel for dishonest gain (2Cor. 2:17). You name it; they can preach it round or flat. When one exalts himself in the brotherhood, disparages others, talks down to all as if no one has a lick of sense, these preachers are the craven followers who dedicate books to them, name babies after them, and pray to be recommended of them. Until Mac Deaver and those who cling to him repent, the time has come to say:

**“Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins” (Num. 16:26).**

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