

The
WOODS-NUNNERY DEBATE
on
BAPTISM AND APOSTASY

July 2 - 5th, 1946,

at Cedar Hill Baptist Church

SPEAKERS:

GUY N. WOODS, Church of Christ
Forwarding Address: 870 Chelsea Avenue,
Memphis, Tennessee

A. U. NUNNERY, Missionary Baptist
Parsons, Tennessee

Recorded by
SOUND SCRIBER EQUIPMENT

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LOYCE L. PIERCE
Dealer
Jackson, Tennessee

Published by
JOYCE HENDRIX

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BY

JOYCE HENDRIX

DEDICATION

This book is affectionately dedicated to my wife, Mrs. Ruby Hendrix, who has worked so faithfully along with me in printing this debate, so great a task.

THE TRANSCRIBING MACHINE



Joyce Hendrix with the transcribing equipment and typewriter, January 6th, 1947, when the final transcribing was completed. The debate was taken on disc records. The *small* records held two minutes of speech, and the *larger ones* held seven minutes of speech. There are nearly 400 of these records. At times it was very difficult to understand these records, because the speakers spoke so loudly, but by playing them several times, we have the debate as you will read. These speeches were copied with a typewriter as played, then rewritten, to place the sentences about like they should be. Then they were mailed to each speaker to look over -and put in corrections if needed.

Grover Stevens, Bruceton, Tenn., copied about 50 pages; Brother Lester L. Weaver, Henderson, Tenn., copied about 200 pages and I copied around 150 pages off these records.

It took over a solid month to get the speeches off the records and nearly that long to rewrite them.

INTRODUCTION

It might be interesting to mention a few things to you about this debate. Each of the speakers was reared within 15 miles of the church, Cedar Hill. They knew each other in debate before and in this discussion put all they had into it. It is the desire that all who read it will search the scriptures, along with their reading.

On the spur of the moment, we thought of making it into a book, so I got in touch with W. A. Bradfield and it was agreed upon and who got the consent of the speakers but he was not in a position to get a stenographer. Tuesday before the debate, Tuesday week, I rushed to town and asked the lawyers about a good stenographer. But all were employed during court. I contacted two Business Colleges but of no use. We gave up the idea for the time being, until Grover Stevens said to use recording equipment. He got the permission to use Loyce L. Pierce's recording equipment but we discovered there was no electricity in that country so gave up the idea, and tried to get a stenographer at Camden but failed. We then decided to give up the project. That was Friday about noon.

On Sunday I went to a homecoming within four miles of Cedar Hill and learned that my Brother, Leslie Hendrix, got a 1000-watt portable electric power unit on Friday, so we decided again this time to get the debate, but Brother Steven had cancelled the promise for the Sound-Scriber and had promised it to another.

So, Monday we got out early and went to Jackson to borrow the equipment and learn how to run it. Mrs. Pierce gave us some information and a few records. Then we ran quickly to Henderson to get the Freed-Hardeman College machine and some two-minute records, to find Claude Hall gone. C. P. Roland had no authority to lend the machine. Oh, well. We must see N. B. Hardeman, who happened to be home, yes N. B. Hardeman told us boys to take good care of the machine and we could use it. Did we feel a sense of relief!

With the two machines we could overlap the records so the speeches would be continuous. We got in home about six Monday night with the equipment to record the debate.

The printing of it has been about as impulsive. Friends, if any of the pages are not purely in line, just remember if a sheet of paper got slightly crooked we could not throw it out, for paper is hard to get. We liked to never secured the paper we used. The setting of the type was a great job too.

We are glad to offer this book to you even if there has been so many obstacles all along the way.

We are grateful to: Grover Stevens who did so much in securing the transcribing machines, and his wife, Kathryn, who helped copy part of the debate. Also, to Loyce L. Pierce and Freed-Hardeman College for furnishing the Sound-Scriber machines. And to Leslie Hendrix for the electric power plant, and Mr. E. N. Earls, the man responsible for the type-setting, we also express our appreciation.

Mr. Woods and Mr. Nunnery have been very nice in this work and did a good job looking over their speeches and clearing them for printing. W. A. Bradfield encouraged the project every way he could, and we greatly appreciate his willingness to help us along.

Mr. Moody, the Baptist preacher of Parsons hooked a loud speaker to the power plant to help the large crowd out-doors hear the speeches.

LIFE SKETCH, GUY N. WOODS



GUY N. WOODS

Guy N. Woods was born September 26, 1908 near Holladay, Tennessee. His parents were Mr. and Mrs. George E. Woods. His mother was Eula Stokes before her marriage. Guy is the elder child in a family of three. Earle, his brother is an able evangelist and is widely known for his work in middle Tennessee. His sister is Mrs. Glen Bawcum of Chicago.

Guy spent much of his childhood and youthful days working around a saw mill and some on a farm near Holladay. He has always been attracted by debates and was an ardent literary debator in school. He finished High School in Holladay and spent two years in Freed. Hardeman College.

On his 18th birthday, Guy preached his first sermon. As a gospel preacher, Bro. Woods has done an outstanding work. He has done local work in Memphis, Tennessee, Tompkinsville, Kentucky, Post, Kirkland, Wellington, and Lubbock Texas.

He was ever in demand for evangelistic meeting work. For the past several years he has given his full time to this type of work, holding about 25 meetings each year. This work has been in Tenn., Kentucky, Michigan, Wisconsin, Arkansas, Oklahoma, Texas, New Mexico, Arizona, California, Colorado, Mississippi and Alabama. His forceful manner, explicit, statements, and kind voice, together with his thorough knowledge of the scriptures has crowned his efforts to lead the lost to Christ with much success.

He is a staff Writer for the Gospel Advocate, and his articles are widely read and highly respected. He also writes Bible School literature.

He is a member of the Texas and Tennessee bars, but has never engaged in the actual practice of law.

Guy N. Woods is an outstanding debator. He is recognized in general by the churches of Christ as sound in the faith and able to uphold the truth. He has engaged in about fifty debates with Baptists, Methodists, Holiness, Adventists, Christadelphians, and Materialists. Some of the Baptists that he has met are: D. N. Jackson (twice), R. F. Pepper (five times), A. U. Nunnery (twice), L. J. Crawford (twice), M. L. Welch (three times). Also,, it may be of interest to note that he has met L. J. Crosswell, able materialist debator, six times. Bro. Woods has been successful as a debator for several reasons. One is his thoroughness. He never allows an argument of his opponent to go unnoticed. He makes his arguments in a forceful, intelligent, yet very simple manner. He does not become excited, nor does he allow his temper to show itself. He confines his remarks to the issues and not to personalities, as can be plainly seen from reading this debate.

GROVER STEVENS

LIFE SKETCH, A. U. NUNNERY



A. U. NUNNERY

An attempt to set forth a true sketch of any man's life should be an intelligent effort, that is, the biographer should know his subject.

I have known my subject for thirty years, and know him to be a high-toned Christian gentleman.

He was born in Benton County, eight miles south of Camden, Tennessee, on August 22, 1873. His parents died when he was five or six years old. After their death, he was carried to Henderson County and then to Decatur County, where he spent most of his life. During his boyhood days he lived about three miles south of Cedar Hill. His brother, Alonzo, was a preacher and publisher.

On October 18, 1896, he was licensed to preach the Gospel, and ordained on August 8th, 1897. He has pastored from three to eight churches since his ordination. At the same time he has had some thirty-odd debates, meeting such men as I. B. Bradley, E. M. Borden, Claude Cayce, N. V. Parker, Joe L. Netherland, and others.

He has baptized thousands of people, preached hundreds of funerals, and has pastored near one hundred churches, one of which, twenty years. He is loved by all sound Baptists, and is known by all, to be a clean debater.

At present he is seventy-three years old, and still active in the Lord's work.

W. H. HOPPER.



GUY N. WOODS, *Debater*

W. A. BRADFIELD, *Moderator*



A. U. NUNNERY, *Debater*

W. H. HOPPER, *Moderator*



Looking into Northeast corner from the Rostrum during Noon gathering



Looking St. John's when it was raining rain outside when the pictures were made.



Almost a direct front view from the rostrum, facing south



The West view, and note the people are busily engaged in singing



CEDAR HILL BAPTIST CHURCH. Top view made from the Southeast corner. Bottom picture made from Northeast corner about thirty minutes after the debate was over Friday afternoon.

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WOODS-NUNNERY DEBATE

AT

CEDAR HILL BAPTIST CHURCH

(Ten Miles North of Parsons, Tennessee)

July 2-5, 1946

First Day—Tuesday, July 2

THE PROPOSITION

**The Bible teaches that water baptism is essential to the salvation
of the alien sinner.**

GUY N. WOODS, Affirms

A. U. NUNNERY, Denies

Guy N. Woods' First Speech

Gentlemen moderators, Ladies and Gentlemen, friends:

It is certainly a pleasure to me to have the opportunity to come this way and begin today this discussion. I hope that Mr. Nunnery and I may be able to conduct it in such fashion as to lift the stigma that attaches to religious debates in the minds of many, and indicate to all who come this way that this is the finest possible way in which to investigate God's word. I obligate myself in the very outset that, so far as my part of it is concerned, it will be conducted on a high order throughout.

I'd like at this time to read the proposition, and offer a brief definition of terms: "The Bible teaches that water baptism is essential to the salvation of the alien sinner." By "Bible," I mean, of course, the Scriptures—the Old and New Testaments. By "teach," to say so, in so many words, or else to indicate it either by direct command, apostolic example, or necessary inference. By the words, "water baptism," an immersion performed into the name, of the Father and of the Son and of the Holy Spirit. By the word "essential," I mean necessary. By "salvation," I mean forgiveness of past, or alien, sins.

I should like to suggest right here that we are not affirming that water baptism saves one eternally in heaven, but instead that it is a condition precedent to the forgiveness of sins. The word salvation is thus limited in the proposition we are affirming to the forgiveness of sins. By "alien sinner," I mean an individual who has never complied with the conditions of pardon—the primary conditions of salvation.

Now that is brief, but I assume sufficiently comprehensive to indicate what it is we are striving to do in this debate. If Mr. Nunnery is not pleased with that definition, he will indi-

cate just what part is lacking, and we shall give attention to it later.

I have found by experience that unless some time is spent in the outset in the discussion of certain fundamental principles, confusion usually results. I think it not out of order therefore, to do that just here. I take it that we all recognize the fact that man is a sinner. Isa. 59:1, 2: "The Lord's hand is not shortened that he cannot save, nor is his ear heavy that He cannot hear, but your iniquities have separated between you and your God, and your sins have hid His face from you so that He will not hear." Then, in Eph. 2:1, Paul said, "You hath he quickened, who were dead in trespasses and in sins." These passages will suffice to show us that man is a sinner in his accountable, unregenerated, unsaved state. Being a sinner, he cannot save himself. Only God can forgive sins. Only God can prescribe the conditions upon which forgiveness will be extended. The sinner cannot claim forgiveness until he has complied with these conditions. And, he cannot know that he is saved until he has complied therewith.

Summing up, I would like to announce these three principles: (1) God has a law governing the turning of the sinner to himself; (2) man cannot be saved without full and complete compliance therewith; (3) baptism is a part of that Law!

Now, my friends, when I say that baptism is essential to the salvation of the alien sinner, I do not mean by that that baptism *only* is for forgiveness of sins. Neither do I mean that baptism when unattended by *faith* and *repentance* is for the remission of sins. Nor am I affirming that there is any efficacy or cleansing power inherent in water to wash away sins. Three illustrations will serve to suggest to you what we *are* affirming: The waters of the Red Sea was an instrument in the hands of God to save Israel (Ex. 14:13). Yet, the waters of the sea possessed no inherent power to save. Notwithstanding this, they were used of God to save Israel. In similar fashion, *baptism is an instrument in the hands of God to save sinners today!* When the Israelites were smitten

with fiery serpents, Moses commanded that a pole to which was attached a brazen serpent be erected in the midst of the camp. Those who looked thereon lived (Num. 21:8,9). It is not of record that there is inherent power in a brazen serpent to heal—certainly no others have ever been healed in this manner. It served in that manner on that occasion because God had placed power in it, made it to serve as a condition through which His power was made available to man. In like manner, God bestows pardon upon those who comply with baptism as a condition precedent thereto today. When Naaman dipped in Jordan we do not understand that he attributed miraculous efficacy to its muddy waters, but to the command of God (2 Kings 5:14). So with baptism today.

Expressly excluded from the scope of this proposition are infants, idiots and insane persons. Such are *not* lost, and hence, stand not in need of salvation. What my proposition obligates me to affirm is simply this: The sinner is not saved from past or alien sins today until he has been baptized in water.

Mr. Nunnery will likely introduce numerous passages conditioning salvation on *faith*. I would like to suggest to you a very common figure of speech—a characteristic of the Sacred Writers to make one of the conditions of pardon stand for all of them. Let's note them, please: Rom. 5:1: "Being justified by faith we have peace with God through our Lord Jesus Christ." Obviously, it's not *faith alone*, for that would exclude repentance. Here, faith is made to stand for all of the conditions of salvation. That is illustration No. 1. The second item of salvation is repentance. Acts 11:18: "God hath granted unto the Gentiles repentance unto life." While only repentance is *mentioned*, the other conditions are implied; repentance is made to stand for all of them. 1 John 4:2, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." In this passage, *confession* is made to stand for the other conditions of pardon. 1 Pet. 3:21: "The like figure whereunto even baptism doeth also now save us

(not the putting away of the filth of the flesh, but the answer of a good conscience toward God"). Thus we have examples of each of the items of salvation standing for all of them. If I were to insist that 1 Peter 3:21 (which asserts that baptism saves us) teaches that baptism *alone* saves, I'd fall into the same error that Mr. Nunnery falls into in insisting that salvation is conditioned on faith *alone*.

I shall now engage to show that while salvation is by faith, it is not by faith alone; but is attended by additional acts of obedience. Whenever faith is mentioned in the Bible, unless the context indicates otherwise, the word faith includes the other acts of obedience. Let us note, please, some examples of that fact. Chapter eleven of the book of Hebrews is Inspiration's Hall of Fame. In that great chapter, the worthy deeds and faithful exploits of patriarchs, prophets, priests and kings are set forth for our learning and emulation. In each instance, when their faith is mentioned it is followed by a verb of action: "By faith Abel *offered* . . ." "By faith Noah . . . *prepared* an ark . . ." "By faith, Abraham . . . *obeyed* . . ." And thus through the whole of the sacred narrative. This, friends, is a demonstration of the fact that faith produces a blessing only when it leads to obedience.

This will suffice for our introduction. I wish now to offer my first argument in support of my proposition, that water baptism is essential to the salvation of the alien sinner. It is based on Gal. 3:26,27: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Two things, pertinent to our present inquiry, follow from this passage: (1) We are children of God by faith; (2) we are children of God by faith *in Christ Jesus*. Let us examine it carefully. Paul did you say, "We are children of God by faith," and stop with that? No. Did you say, "We are children of God by faith *only*?" No. Well, did you say, "we are all children of God by faith *out of Christ*?" No! What, then did you say? "*We are all the children of God by faith in Christ Jesus. In*

Christ then must we be in order to be children of God by faith. That, friends, locates salvation. It informs us where we must be in order to be children of God by faith. It is not, "ye are children of God by faith." It is not, "ye are children of God by faith alone." It is not, "ye are children of God by faith *out of Christ*." "Ye are all the children of God by faith in Christ Jesus." To be a child of God by faith we must be *in Christ*. It is significant that the very next verse informs us how to get into Christ! "For as many of you as have been baptized into Christ have put on Christ." Friends, you may search this book until your back is bent beneath the burden of the years, and your head is white with the snows of many winters, and you'll never learn how to get into Christ in any other fashion. You must be *in Christ* to be a child of God by faith. You can get into Christ only by being baptized. Hence, Baptism is essential to the salvation of the alien sinner. This shows us clearly that it is the believer who obeys the Lord who shall receive the blessing. Let us note two passages of Scripture that indicate this beyond all doubt: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe, on his name" (John 1:11,12). Thus, the believer merely has power to become a son of God, merely believing does not constitute him a son. To certain ones God gave *power* to become sons. To whom did He give this power? "Even to them that believe on his name." The word "power," in this passage, means "right," "privilege." Hence, believers have the right, or privilege to complete their obedience and become sons of God. Note further: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the son of God: and that believing you might have life through his name" (John 20:30, 31). The believer is, hence, merely in position to receive life—he does not have it simply in consequence of having believed. John 8:31,32: Jesus said to

those Jews that believed on him, "If ye abide in my word then are ye my disciples indeed. And ye shall know the truth and the truth shall make you free." Note, please, that Jesus said to these *believers*, "If ye—believers—abide in my word, then shall ye be my disciples." These Jews were believers, but this did not constitute them true disciples. This was conditioned on their abiding in his word.

Let us now note an example or two of some who believed but did not *abide* in his word: "Nevertheless among the chief rulers also many *believed on him*: but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: *for they loved the praise of men more than the praise of God*" (John 12:42, 43). They believed but would not confess him. Were they saved? In James 2:19, we are told that the Devils believe and tremble, but they remain devils still. So friends, it is not enough simply to believe.

Mr. Nunnery will present a number of passages mentioning faith without baptism: John 3:16: "For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life." (Rom. 5:1: Therefore being justified by faith we have peace with God through our Lord Jesus Christ." 1 John 5:1: "Whosoever believeth that Jesus is the Christ is born of God." Etc. He will doubtless point out to you that these passages do not mention baptism; that they condition salvation on faith without mentioning baptism. But remember this, ladies and gentlemen, not one of the passages of this class mentions repentance. If he insists that because baptism is not mentioned in these passages that it is therefore not a condition of pardon, by the same rule of logic, I can eliminate repentance! If he insists that repentance is implied, I promise you that through the same door through which he brings repentance, I shall bring baptism.

We should like it distinctly understood that we believe in justification by faith. Christianity is a system of faith. The issue is not, Are we justified by faith? It is, rather, *When*

are we justified by faith? Before, or after baptism? My obligation is to show that faith justifies only after one has been baptized.

Paul is a good example. He said in Rom. 5:1: "Being justified by faith we have peace with God through our Lord Jesus Christ." Observe that he included himself among the number justified by faith. But when was Paul justified by faith? Obviously not before he left Jerusalem for Damascus to persecute the church. Not when the light shone round about him for he did not know the Lord. Not when he asked, Lord what wilt thou have me to do? Not until his sins were washed away. When were his sins washed away? Ananias, a gospel preacher, said to him, "And now, why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). If Paul was saved before he was baptized, *he* did not know it, because he asked What must I do? Ananias did not know it for he told him what to do to rid himself of his sins. God did not know it, because Paul was still in his sins until he was baptized. Unless Mr. Nunnery insists that a person can be saved, and still be in his sins, it follows conclusively that Paul was not saved until he had been baptized. It follows therefore, that Paul was justified by faith (Rom. 5:1), when he was baptized (Acts 22:16).

Before my time is up, I wish to call your attention to this fact: Baptism and salvation, or its equivalent, are mentioned together six times in the New Testament. In each instance, *baptism comes before salvation*.

(1) Mark 1:2: "John did baptize in the wilderness and preach the baptism of repentance for the remission of sins." Baptism, then remission.

(2) Luke 3:3: "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." Baptism, then remission.

(3) Mark 16:16: "He that believeth and is baptized shall

be saved! he that believeth not shall be damned." Baptism—then salvation.

(4) Acts 2:38: "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit." Baptism—remission of sins.

(5) Acts 22:16: "Now, why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." Baptism, sins washed away.

(6) 1 Pet. 3:21: "The like figure whereunto even baptism doth also now save us (not the putting away the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." Baptism, salvation.

We have seen that God has a law governing the turning of the sinner to himself. The sinner is not saved until he has complied therewith. What is the turning act? It is not belief. Acts 11:21: "A great number believed *and turned to the Lord.*" Thus, the turning follows belief. It is not repentance. Paul preached that men should "repent and turn to God." (Acts 26:20). Thus the turning follows repentance. Whatever it is, it follows both faith and repentance. What is it? The following parallel makes it clear:

Acts 2:38: Repent and be baptized for the remission of sins.

Acts 3:19: Repent and turn that your sins may be blotted out.

Repent in Acts 2:38, equals *repent* in Acts 3:19. *Remission of sins*, in Acts 2:38, equals *sins blotted out* in Acts 3:19. Therefore, the baptism of Acts 2:38, is the *turning* of Acts 3:19. Hence, men cannot turn to God without baptism. My time is up and I invite you to hear Mr. Nunnery.

A. U. Nunnery's First Speech

Brother Moderator, Ladies and Gentlemen:

It affords me quite a good deal of pleasure to be before you this morning to reply to the speech to which you have just listened. I heartily agree to all that he said in regard to having a clean high toned debate. I think that we ought have one that will be beneficial instead of harmful, so I shall do my best, as I said, to keep this debate on a high plane. Some people oppose debates because we have had some of the wrong spirit. I hope that this one shall be held just that way. I mean on a high plane.

Now, I don't believe the gentleman's proposition, that's the reason why I'm here. If I believed it I wouldn't be here. And so he gives us some reasons why he does not believe it. But before we begin to notice those reasons, I want to ask my friend Woods one question. I want to know, would he act or speak like the apostles did in Acts 16:30, 31 when the direct question was asked by a trembling sinner, "What must I do to be saved?" They said "Believe on the Lord Jesus Christ and thou shalt be saved." Now he didn't do anything else but believe. Would God have told the truth when he said he *shall be saved*, without any other conditions. If he has met the condition to be saved, then certainly God would not have told the truth. Now listen, 1 John 5:10: "If we believe not the record that God giveth of his son we make him a liar." What did God say. He said "Believe on the Lord Jesus Christ and thou shall be saved." If I don't believe that, what have I done? I have made God a liar. And anybody else that doesn't believe that—they've made God a liar, because God said it. A man who believes on him shall be saved. That ought to settle it forever. He goes on and quotes other passages in regards to God's promises to salvation.

But let me ask another thing, was that woman in Luke 7:45-50, was she saved, or did she lack baptism? You know Jesus said, "Her faith hath saved her," not going to save her. Present tense. Has saved her. That's the 45th verse. And in the 50th verse Jesus said, "Thy faith hath saved thee." Now the 45th verse said your sins are forgiven and the 50th verse said you're saved. Now if a person has their sins forgiven and saved, tell me what do they need—what *else* do they need. God said she had her *sins forgiven* and God said she was saved. I believe God. If I didn't do it I'd make God a liar. Any other man that don't believe God, He says that we make him a liar. I believe what God said. God said—he quoted that scripture himself—"being justified by faith we have peace with God," but still we are a sinner, so says Woods, we're not saved yet you understand, till we keep the commandments—right on down. If we keep the commandments we'll be saved, but not now. Now you listen, 1 John 5:1, "Whosoever believeth that Jesus is the Christ is born of God." Is that saved or not? Is a man saved when he is born of God, or does he have to go on down the line, and do something else to be saved. God says he is born of God. John says in 1 John 3:2, "Beloved now are we the sons of God and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Well, he says that baptism is essential, that is, it is necessary, but he said there's no cleansing in it. Well, a man's got to have something that don't cleanse. Now there's no *cleansing in baptism*, because he said there wasn't any cleansing in baptism. Well, if there's no cleansing in baptism, what does baptism do to the sinner that makes it necessary—absolutely necessary he said—for a fellow to have baptism. Well, all right, let's see now, this *gentleman tells us*—he says that it is essential, you can't have *salvation without it*, but there isn't any merit in it—there's not any merits in the creek, but it's essential and you can't have salvation without it. Now if that's so, all the people that died without baptism, died without salvation and went to hell.

What about Abraham, Isaac and Jacob and all the patriarchs?" I wonder about the people before this doctrine began to be preached, that never did believe in baptismal salvation. *What became of them?* I want him to tell us; is baptism a work or not a work? And if he thinks it is a law of commandments. Let's turn to Galatians and read just a little there and see what the Apostle Paul has to say in regard to the law business. He may say that it's a law of commandments, well, all right, just say it if you want to. Paul said "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law." If there could have been a law given which could have given life, then righteousness would have come by the law (Gal. 3:21). He's got a law of baptism here. He says that salvation comes by this law of baptism. Now I wonder how God saved before this went into effect. I wonder if God saved the people one way in the prophetic age and another way in the days of Christ and another way now. I want to know that. I want to know if a trembling sinner comes in and falls down before this man and says "What must I do to be saved," would you tell him exactly what the apostles did? I would, I'd tell him exactly. And if I was the sinner and you told me that, and then you told me that I had just started to get saved—that I've got to be baptized, then I'd say that you told a falsehood. I would, and every man in his house would say it.—That you told me a falsehood. Well, he said: There are some places in the Bible where they had to have baptism to be saved. And therefore, he quotes Mark 16:16, "He that believeth and is baptized shall be saved." Shall be, that's positive isn't it? AND if his doctrine is correct; He that believeth and is baptized *MIGHT* be saved and *MIGHT NOT* be saved. He *MAY* or he *MAY NOT* be. He said that baptism was only ONE condition. How do you know that he is going to meet the other condition? How can a man tell him you are going to be saved when you don't know whether he will meet either one of

those conditions. God said, "He that believeth and is baptized *SHALL BE SAVED—POSITIVELY SAVED*—and God said it. Well, if we are children of God *by faith* in Christ Jesus we are not children of God by baptism. We can't be by baptism and be by faith, too. When Jesus told that woman "thy faith hath saved you," if she was not saved then and there, then the Lord told her something that wasn't true. Jesus said your faith hath saved you.

Well, let's see, he comes on over—I failed to read that definition—that *definition of essential*. Let's see, Webster says, "Is important, indispensable, etc., that is, it is indispensable that a man get baptism. In other words you can't get to heaven without it. It is indispensable, it is important and essential and you can't get to heaven without it. I want to know, my dear friends in the word of God, he says that one thing includes many things. What if I tell some of you men that I would take five hundred dollars for my automobile out yonder and you come and asked me for that automobile, and I'd say wait, but what I meant was: If you would come and work for me a month in addition to that, you would get my automobile. No, sir, you'd say "Nunnery you are dishonest, I could take less than that, but I could not demand more." And God, my friends, could have saved a sinner on less than that, but God cannot demand more and be an honest God. God said that he'd save the sinner at the *point of faith*. Now I don't mean the faith the devils had ABOUT God—people can believe ABOUT God and go to hell. I mean a *faith* that works by love. I mean a faith that is a *loving trust* in Jesus Christ. God said that would save, and that WILL save,—it will save anybody, because God said it would. He says baptism is *essential*, but there's no cleansing in it, well, what does it do. It's essential, a fellow has got to have it, and it doesn't cleanse. Now, that's a funny statement to me. I'd like for Mr. Woods to clear that up just a little bit. We've got to have it, and yet it doesn't cleanse. We're talking about things that cleanse. We're talking about that which takes a man

to heaven, and eternal bliss. But he says, it doesn't cleanse. It's a condition alright enough—well, if it's a condition, what does it do, if it don't cleanse, and we can get along without it, what is the necessity of it? Man, he says, is a sinner—and I agree with him on that—he is a sinner and he is a dead sinner in trespasses and sins. He quoted Eph. 2:1, 2 to prove that. Dead in trespasses and sins. I believe it. I want to know under his argument this morning has he not had that dead sinner going up to that live preacher who claims is alive and saved—and he goes up to that live preacher and makes his confession and has some kind of faith and he takes this man—he's not saved yet—. I want to know if he is a child of God or the devil when he takes him down to the creek. Now tell what he is. Don't say he is a penitent believer. Is he a child of God or a child of the devil? That's what I want to know. Whose child is he? Is he anybody's child while he's going to the creek? And if he is anybody's child while going to the creek, whose is he? Whose child is he? Who would claim him? Now, Mr. Woods, make that plain, we want to know, your people want to know. I'm telling you people, when you put salvation in the hands of a preacher, you've taken God out of it. And that preacher can shut the doors and God can't help himself. Rev. 1:18 says "and have the keys of hell and of death." Isa. 22:22 "so he shall open, and none shall shut; and he shall shut, and none shall open." This man says that you will go to hell if a preacher doesn't get a hold of you and baptize you, and God says I've got the keys, but he says, "No, sir! Heaven can look down and the angels can look down, and the Holy Spirit can look down, but this man will go to hell if he don't get a preacher to baptize him. No, I say, God opens and no man shuts, and God shuts and no man opens. And God can save without a preacher, or a pool or a pond, or a creek, or a slew or all kinds of water; God can save and God has saved people and saved that woman that was weeping, that came in there and washed Jesus' feet with her tears and wiped

them with her hair. Jesus Christ said her sins are forgiven. Jesus Christ said her *faith saved her* and that's what Nun-nery says. But he says you've got to do more—you've got to go beyond that. No, God said it, and God would lie, if it isn't true. God said she was *SAVED*, and saved right now. Well, he goes on—

Let's notice where he referred you while ago—Gal. 3:21, no law given whereby we can obtain life. If there had been, why, righteousness would have come by the law. That is, if God's first law couldn't give righteousness and there was none that could give it, and there was none that could give it, where could they find another law that could give righteousness and if there is, then it contradicts the Bible in so many places. And then he goes to 1 Pet. 3:21, he merely mentions that. We'll get to it a little later.

Then come on down to his argument on Gal. 3:26. "We are all the children of God by faith in Christ Jesus," and he dwells on that a good while. Children of God by faith in Christ Jesus. He was a long time getting to that 27th verse, "Know ye not that so many of you as have been baptized into Christ have put on Christ." Now what does Paul say, "You Galatians are children of God by faith, and you Galatians are baptized. It's like a suit of clothes, for the new born baby. You *put on* Christ. In other words, baptism is the *clothing to a child of God*. And you go to John 14:15, Jesus said, "If ye love me, keep my commandments." Here's somebody keeping God's commandments. Those that love God. Here's the people of God doing what God said, because *they love* God. And 1 John 4:7, "everyone that *loveth is born of God*, and *knoweth* God." And if this man loves God, he *knows* God. And God says, if you love me, keep my commandments. Don't keep them to love me, but *if* you love me, keep my commandments. And if a man keeps God's commandments, he knows God and is born of God. So listen, my dear friends, he says, in Gal. 3:26, Ye are children of God by faith, but you are baptized into Jesus Christ before the completion

of this job. Well, let's turn now. He said one thing, but maybe you didn't catch that. He said, There's no other way. Did you hear him? There's no other way to get into Christ but to be baptized into Christ. I reckon that he hasn't read Eph. 2:10, "We are *created* in Christ Jesus unto good *works*." We are *CREATED* in Christ. That's how you can get in there. Who creates us in Christ. Can a man create? No. He says that the preacher has got to create, because it's essential, we can't do without it, then if we've got to have it, then it's *essential* to Salvation. God said we are created in Christ Jesus unto *GOOD* works. Now you go to Gal. 2:16—I believe we'll turn over there and read that so we can get the full benefit of it—now notice what God says, "Knowing that a man is not justified by the works of the law, but by the *faith of Jesus Christ*, even we have *believed* (eis) *in Jesus Christ*." That's what God said. That people believe *into* Jesus Christ. And we are children of God by faith. How? *IN* Jesus Christ. Looking to the cross and the crucified Christ and trusting in his name to save your soul. That *beats looking* to the *creek* and the *PREACHER*. That's what God said. We believe into Jesus Christ and we are not saved by the works of the law, but the faith in Jesus Christ. We have believed in Jesus Christ that we might be justified by faith in Christ and not by works of the law for by the works of the law can no man be justified. Well, isn't baptism a work? Let him tell us. Is baptism a work? I say it is. Is it any better than the works of the old law? I say no. Any kind of works, God said, if there could have been given any righteousness through that law." Now if God had a work and it would save until Christ come, and then God decided he wanted to change his plan and give his son to die and wanted Jesus to spill his blood, do you think he did that? Do you think that he had a plan that was working and did not tell us? Were all the people before Christ came, saved like they were after Christ? And don't forget to tell; Was that woman really saved that Jesus said, "Your sins are forgiven you."

All right, he goes on now, to Rom. 6:3-6. Let's turn over there and Rom. 6:3, down to 6, he tells us here that people are saved by baptism, or infers that, and let's see now just how it reads. All right, the Apostle Paul says: "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" Now when you have a death you know, you've got to have a burial. And here's one dead to sin. Well, we read next of the burial. What's baptism? A burial. That's what God says it is. Who are you going to bury? A dead man or a live man? Does a man die first then you bury him, or do you kill him in the act of burying him? This man is dead to sin, and Paul says that he lives no longer therein. Now see if he (Woods) don't tell you that he lives longer in it (sin). God said he *doesn't* live any longer in it. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death that like as Christ was raised up by the glory of the father, even so ye also should walk together in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." What are you talking about, Paul? I'm talking about a likeness. What is a likeness? It's a picture. *A picture*. This is a picture. It is a picture of his burial and resurrection of Jesus Christ. It's the *THING* that men must put their faith in—Christ Jesus, and his suffering and his death to be saved. Well, I wonder how many people in this house had just as well have a picture, as to have the real thing, the picture represents. He seems to like the picture as well as he does that which the picture is for. All right, right here, I say if a picture, or a figure of a one dollar bill. That's a picture of a one dollar bill. (Holds bill before the audience). Suppose now, that some of you young men wanted to get married, and you went up to your father-in-law's house and say, "I've come over here to take your girl." Then the man comes out with her *PICTURE* and says, "Well, here, you can *TAKE* this *PICTURE*." You

wouldn't have it, would you? You want the girl. You don't want the picture. Well, God says this is a picture. We are buried by a likeness as we have been planted together, like his burial, we shall be like his resurrection and it's a picture in whose likeness is the subject. I didn't want a picture of my wife when I went after her, I wanted her. And brother, I don't want a *PICTURE OF SALVATION*, I want *SALVATION* of the Lord and its faith in Jesus Christ and Paul said in Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." All right, then he's taken the picture from the subject. God says that our faith should be in Christ his son and if ye believe in Jesus Christ that ye shall be saved. Remember how John 3:36 said, "He that *believeth on the Son hath everlasting life.*" Remember how John 3:18 said, "He that believeth on him; shall not be condemned: but he that believeth not is condemned already, because he hath not believed." There's one other thing, Mr. Woods, your believer hasn't completed the job of believing or else God was mistaken, or you are one or the other. Now which one is it? God said, the believer is not condemned. You say he is condemned unless he is baptized. You say he is not justified. Therefore, he's got to have baptism *before* he can get *justified*. "The like figure whereunto even baptism doth also save us now, (not putting away of the *filth* of the *flesh*, but the *answer* of a *good conscience*), that's 1 Peter 3:21. Now, the goodness of God which waited in the days of Noah wherein few, that is eight souls were saved by water, "the like figure whereunto baptism doth also now save us, not the putting away of the filth of the flesh but the answer of a good conscience." What is baptism? It's a figure. It's the same thing as this figure, here, it's the dike figure of this one dollar. (Shows the bill). If I owed some of you people over there a dollar and I'd say, "Here, here's you a dollar bill," and offer you a picture. I owe you a dollar. Which

one would you take, this figure (shows figure of \$1.00 on the back of tablet) or this dollar bill (holding dollar bill out in hand). The last one in the house would say "Give me the dollar bill." Here's a man that wants salvation and he said, "I want a figure." Peter said it was a figure—a figure like what? Like unto baptism, *BAPTISM* is the figure in the case that we are talking about. In the days of Noah when God waited while the ark was a preparing. We had a preacher preaching the gospel of Jesus Christ, at least 120 years before the flood came and certainly he was saved; for he preached 120 years before the flood came. Now God said that Baptism was like that. Now if he could be a preacher 120 years before the flood, and the flood was a like figure of baptism, then can't a man be a *saved man* 120 years, if he could live that long, *without baptism*. This man was a preacher and God said he was a preacher, and he said that baptism is *like* that. The like *FIGURE*, the like *PICTURE*, the like *FIGURE* and a figure—this figure (the pencil marks on the back of a tablet) represents one dollar, it's *like* that (pointing to dollar bill) but it *ISN'T* one dollar. I'd rather have that dollar than to have the figure, and I guess any of you had rather have it. Some of you have taken the figure in baptism. Now quit that brethren. We're going before God some of these days, and quit that and trust in the real Christ—trust in the real son of God and believe on Jesus Christ the Son of God. The man was told "and thou shalt be saved." Thou shall be saved. Well, I want to ask my honorable opponent just a few questions before I leave this morning. If baptism is essential to salvation are they not saved by the will of men? contrary to Saint John 1:13. "Which were born not of blood nor the will of the flesh, nor of *MAN*, but of God." If man gets it in baptism,—here it is, God said you are *not born that way*. Not born by the will of man, nor of the will of the flesh. Don't a man have to get the consent of the preacher; don't he have to get the consent of the flesh to baptize him into the possessions of salvation? How on earth

can he be saved without the consent of the flesh and of mankind? Well, again: According to your claims can any man be saved without the will and consent of a preacher. If so, how could it be done? How can it be done if he can be saved without the consent and without the will of the preacher? How can any man do it? I say, gentlemen, according to his arguments, it can't be done.

Then, third, Could Christ save anyone today without you or some preacher like you? If so, how could he do it? If Christ can save *ANYONE* today without you, tell us how he can do it. If he can't do it, then you are essential to salvation, as well as baptism. According to your argument, *YOU* are *ESSENTIAL*, if you are not essential and no other preacher is essential, pray tell us how you'd explain that? I say that *you are just as essential* as you claim baptism is, if your arguments are true. And so, you couldn't save a soul without Christ? If not, would Jesus be necessary for this transaction? Since baptism is the crowning act? Can you save him *without* Christ? If not, would *Jesus* be *NECESSARY*, since (baptism is the crowning act? Can you administer baptism and save a man? Is he really saved, or is he just started on the road to be saved? And, sixth, Do you think Christ has saved anyone this side of the cross without a preacher. If so, just how did he do it? Has he saved anyone this side, if so how did he do it? Now, God says in Acts 10:43, and No. 44 "They heard them speak with tongues and magnify God, then answered Peter, 'Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we?' " Sinners don't receive the Holy Ghost and therefore these had received it—they were speaking with tongues and magnifying God, in other words they *WERE SHOUTING*. If a man should repent and believe on Jesus, make the confession and be baptized in water unto the remission of sins on Saturday and then on Sunday following, he does not go to the church and eat the Lord's Supper and pay his weekly contribution and without repentance dies on Monday would he be saved

or lost? If lost, what benefit was his baptism? Well, all right, if he was lost on Monday, what benefit was his baptism? Well, baptism had little to do to get him up there; but he had to keep on doing in order to get him the whole way. Now, eighth, if he fails to keep all the commandments, and you take the day, before he dies and is baptized by the same preacher, but he goes to church on Sunday, eats the Lord's Supper, puts in his weekly offerings to the church and then on Monday dies also and goes to heaven—what saved him? His baptism, eating the Lord's Supper, or the last thing that he did, when he paid his cash. Which one did it? He has to pay his cash, had to go to church, he had to eat the Lord's Supper. Which one was it? Now, please tell us, Mr. Woods. Now, you won't do that, I'm afraid.

Then, No. 9, In regeneration, is it the flesh part of man that is saved or is it both the soul and body that is saved, and if both, how did the water wash away his sins? As we are told in Titus 3:5 It is "Not the works of righteousness which we have done," it wasn't what we've done, but what Jesus done yonder on the cross and here's this man trying to tell you, that this fellow would have been lost if he hadn't been baptized.

Now, let's see again. The 10th, Can anyone born of God sin any more and his new birth could not have been without baptism, so what goes with his baptism? Can he sin any more? After he is baptized, then what goes with the merits of his baptism? All right, we are all children of God by faith in Christ Jesus. A man believes that in Galatians 3:37 said, "we are baptized into Jesus Christ and they put on Christ." Then he comes along and refers to the scripture in John where some of the people refused to confess Christ because they feared the people and, he makes an argument regarding these fellows that confessing Christ didn't save them because they refused baptism. They refused to confess Christ. Is that proof that a man is not saved? Lots of people refuse to confess Christ. I know some who were the best Christians,

when I was a child and they died since that time, years after then shouting the praise of God and saying that they were going on to heaven. And I believe they are up there, my brother. I'd hate to think that a man had to confess Christ before men to be saved.

Now, I want to ask you a question. In the eight chapters of Acts where Phillip and the eunuch, in the last part of the chapter, where Phillip and the eunuch were going along and he says, "See here is water, what doth hinder me to be baptized? He said if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Continuing "And he commanded the chariot to stand still: and they went down both into the water, both Phillip and the eunuch." I want to know, was this man saved when he believed with all his heart? Listen to Rom. 10:9,10, "If thou shalt confess the Lord Jesus with thy mouth and believe in thine heart thou shalt be saved." Now this man confessed Jesus and said he believed. Was he saved before he went into the creek, or saved while he was going down into the water, or saved while he was put under the water or saved after he came out of the water? We want to know exactly where this thing takes place. I believe in the Bible.

Well, I believe that answers all that the gentleman said in regard to this matter. We'll go now down to Mark 16:16 and see if he will stay with it. "He that believeth and is baptized shall be saved." But he says that he's just staring to be saved. You're not saved, you may not be tomorrow and—well, all right, here's a fellow that keeps the first commandment of baptism and goes to church next Sunday, eats the Lord's Supper, carries his cash, I want to know if he dies on Monday, if that doesn't cause us to do less than if a fellow lives to be an old man, in order to be saved. You got to keep on doing. Then pray tell me what's the difference in your plan of salvation and that of the old Mosaic Law. (Time).

Guy N. Woods' Second Speech

Mr. Nunnery, Gentlemen Moderators and Friends:

I'm very happy indeed to be back before you for this second speech in the affirmation of the proposition that baptism is essential to the salvation of the alien sinner. I appreciate the fine spirit which Mr. Nunnery is manifesting; and I'd like for you to know that he is doing the very best that he, or any other debator could do in attempting to oppose what is so plainly taught in the Scriptures.

I shall take up what he has said, item by item, and answer all of the objections he has raised to my proposition.

The first thing he wants me to do is to say whether I would answer as Paul and Silas did on the occasion of the conversion of the Philippian Jailor. You will recall that the jailor came in before Paul and Silas, and falling down before them, said, "Sirs, what must I do to be saved?" And they said, "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house" (Acts 16:30,31). It is strange to me that these gentlemen always stop just there. Let's go on with the story. *"And they spake unto him the word of the Lord, and to all that were in his house"* (Verse 32). "Faith comes by hearing God's word" (Rom. 10:17). If Paul and Silas had said no more than Mr. Nunnery wishes to take from this narrative, it would have been impossible for the jailor to have so much as believed! It was necessary that they speak to him the word of the Lord in order that he might believe. This done, "he took them the same hour of the night, and washed their stripes; and was baptized, he and all of his straightway" (Acts 16:33). Now, turn about is fair play. I want to know if *you'd* do that? I want to know if you ever took a man the *same hour of the night* and baptized him? That is how important Paul and Silas thought it was. Mr.

Nunnery does not believe that it is that important. I do not think he will like this case so well after all. Yes; I would do just as Paul and Silas did on this occasion. But you wouldn't, Mr. Nunnery.

1 John 5:10: "Whosoever believeth not the record makes God a liar." Certainly. No issue there whatsoever.

He introduced a number of passages asserting that salvation is by faith. But watch please, he won't produce a passage (because it's not there) that says that salvation *is by faith only*. Remember this: Each time he mentions a passage that says that salvation is by faith he must imply that repentance is included. And, each time through the same door through which he bring repentance, I shall bring baptism!

The woman of Luke 7:45,50, who anointed our Savior's feet with her tears and dried them with her hair is mentioned. Does he think that this woman was saved by faith alone? If ever there was a case which showed humble obedience and love throughout it is this case. Moreover, no repentance is mentioned here. Does he assume she was saved without repentance? Mr. Nunnery ignored my argument on Hebrews 11, in which it was shown that faith, in order to bless must be followed by an overt act.

Next, he introduced 1 John 5:1: "Whosoever believeth that Jesus is the Christ is born of God." The Revised Version says, "*begotten of God.*" If the word faith here is the simple act of believing—the assent of mind—the believer under consideration is not saved, but merely begotten. If it bears the comprehensive sense, then the word includes the obedience necessary to perfect it. Of which much more later.

He has considerable to say about my introductory remarks in which it was said that there is no cleansing efficacy in water baptism. Mr. Nunnery knows that we do not now, nor have we ever taught that baptism—alone, unaided and unattended—washes away sins. Three illustrations were offered to illustrate our position on this, yet he professed great difficulty in understanding it. He was surprised that I took

the position that baptism doesn't literally cleanse from sin. The waters of the Red Sea, the muddy waters of Jordan and the healing of Naaman, and the Serpent of brass were offered as illustrations which Mr. Nunnery conveniently overlooked. Does he think there was any cleansing power in the waters of Jordan to heal Naaman of his leprosy? Friends, the same power that was in the command of God which required Naaman to dip in Jordan is in baptism today. As Naaman was not healed till he dipped, neither can sinners be saved until they are baptized today. Mr. Nunnery is just as unbelieving as Naaman was when first told to go dip. He couldn't see any sense in the command. *But he was not healed till he dipped!!* Remember that.

Of all the ridiculous things to bring up, Mr. Nunnery asks that if baptism is for the remission of sins, what about Abraham, Isaac and Jacob, seeing they were not baptized! As if this had anything to do with the subject at hand. A man must be hard pressed who will resort to such an objection as this thus early in the debate. The baptism of the Great Commission (Matt. 28:18-20; Mark 16:15,16) did not begin to be preached until the first Pentecost after the Resurrection of Christ. The plan of salvation operative before that time is not in issue in this debate.

Is baptism a work of law? He thinks if I say that it is, then he'll call my attention to Gal. 3:21, where it is said that if a law had been given which could have given life, then verily righteousness would have been by the law. Paul, in this passage, is discussing the law of Moses. He is not discussing the *law of Christ*. Is compliance with the following law necessary, Mr. Nunnery? "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death" (Rom. 8:2). There is a law one *must* comply with, in order to be free from sin and death.

Mr. Nunnery thinks I'll attach other conditions to the Lord's statement in Mark 16:16: "He that believeth and is baptized shall be saved," such as meeting on the first day of

the week, contributing of one's means, etc. The word "saved" in this passage means simply forgiveness of past, or alien sins. He that believeth and is baptized shall be saved—from his past sins. This is not talking about salvation in heaven—eternal life.

He admits that faith works by love. What does it do, Mr. Nunnery? If he says it must do something to save, then salvation is not by faith only, but by *faith plus!* But if he says that salvation is by faith plus nothing and minus nothing, then the faith that saves does not work; and if it does not work, it is a dead faith! (James 2:20-22). Here is a question I shall keep before him throughout the debate and I'll predict that he won't answer it either: What must faith do in order to avail?

He asks that if baptism is essential to salvation must not the sinner have a man accompany him to the water, and baptize him, and does not this necessitate the presence of another man in order to his salvation? He tells us that it is *the Lord* who has the keys, and that He alone shuts and no man opens, and opens and no man shuts. Does not my position require a preacher? Let's see if *his* position does not necessitate a preacher just the same as mine. He argues that a sinner cannot be saved without faith. But faith comes by *hearing* God's word. Therefore, that must be a preacher to bring to the sinner saving knowledge of God's word! Unless he wishes to dispense with preaching entirely, his position requires a preacher just as much as mine.

I made an argument on Gal. 3:26, 27. Mr. Nunnery merely mentioned it and then passed it. I insist that it proves my proposition, and thus far Mr. Nunnery has not answered it. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." Two things we learn from this passage: (1) the Galatians were children of God; (2) they were children of God by faith *in Christ Jesus*. Did he say we are children of God by faith and stop? No. "Children of God only"?

No. "Children of God *out of Christ*?" No indeed! Well, what? Ye are all the children of God by faith in Christ Jesus." The verse following explains how to get into Christ: "For as many of you as have been baptized into Christ have put on Christ. Mr. Nunnery admits that we put Christ on in baptism, but likens it to a man putting on a suit of clothes. The verse asserts that *Christ* is put on *in baptism*. Does Mr. Nunnery think we can go to heaven without being clothed with Christ? Friends, this is not all the passage says. It informs us that we are baptized *into Christ*. My argument dealt with being baptized into Christ, and not with putting him on. This part Mr. Nunnery has not answered.

He questions my statement that baptism is the only thing that puts us into Christ. In my first affirmation I said that one may search the book until his back is bent beneath the burden of the years and his head white with the snow of many winters and he'll never learn how to get into Christ except through baptism. Mr. Nunnery cites Eph. 2:10 to show we get into Christ in another way: "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We are "created *in Christ Jesus*" unto good works. That's after we get into him. This passage does not support his claim. He mentions Gal. 2:16, where certain ones are said to believe *in Jesus*, but this passage does not say that they believed *into* him. There is a vital difference in "into," and "in." He can't find a passage in this book that tells how to get into Christ, except through baptism.

Mr. Nunnery had much to say with reference to Rom. 6:3,4, and I know of no better time than right now to answer what he said; and, incidentally, to make an argument or two myself on this passage. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with

him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:1-5). Mr. Nunnery, among other things, said that this passage merely represents baptism to be a picture. In this he differs from Paul, the author thereof. Paul said nothing about baptism being a picture of salvation in this passage. Note these facts: (1) There is no condemnation in Christ (Rom. 8:1), (2) all spiritual blessings are *in Him* (Eph. 1:3), including forgiveness and redemption (Col. 1:13). To enjoy these blessings, one must be *in Christ*. This passage asserts that we are "baptized into Christ." Baptized then, one must be in order to be saved. Hence, the Scripturalness of my proposition. But note further, We are baptized into Christ's death. His blood was shed in His death. This blood cleanses from all sin (1 John 1:7-9). Therefore we come into contact with His blood through baptism. Remember this, please: Baptism marks the *fact*, as well as the *time* one comes *into* Christ. Moreover, we are planted in the likeness of his death, and raised in the likeness of his resurrection. This is in conformity to that "form of doctrine delivered" about which Paul tells us in Rom. 6:16,17, by which we are made free from sin when we have obeyed it "from the heart." New life is received only after one has been baptized, for we are raised "to walk in newness of life! Mr. Nunnery thinks we have new life before and without baptism; Paul asserts that it is *after* baptism. Finally we learn from this passage that we are united with Christ in his death; but we are baptized into his death; therefore, we are united with Christ only when we have been baptized!

He asks, "Do you bury a dead man or a live man?" He wants to know what kind of man we bury. Well, we do what Paul says in this passage. We baptize or bury a man ready for burial. This is a very unfortunate question for Mr. Nun-

nery to raise in this connection; very unfortunate, indeed. It is easy for me, because my position is in harmony with this passage. What kind of a man does Mr. Nunnery bury? Neither a live nor dead sinner; seeing he insists that he baptizes no sinners at all. He must therefore, bury either dead or live Christians. If dead Christians, does he baptize them to make them alive? If yes, how long can they live dead? If they are never baptized can they go to heaven dead??? If he says the "Christians" he baptizes are already alive, he differs from Paul, who, in this passage, emphasizes the fact that only those ready for burial (the dead) are to be buried. Moreover, to bury live people literally, would get one into jail. Yes, Mr. Nunnery, this is a most unfortunate question for you. Please tell us what kind of a man do you baptize (bury)?

He wishes to know what *kills* the sinner. The first item of salvation is faith. Believing, the sinner learns that it is his duty to *repent*. Repentance *kills* the active life of sin. Repentance changes him from a live sinner to a dead sinner, in that he stops his sinful life. Being dead, he is a fit subject for burial. Buried, he rises from the watery grave to walk the new life. Simple, isn't it, but hopelessly irreconcilable with Mr. Nunnery's position in this debate. This covers all that he had to say about Rom. 6:3, 4.

He introduces John 3:18, the believer is not condemned. We have again and again shown what kind of believer it is that is not condemned. It is the believer who perfects his faith through obedience (James 2:20). He mentioned 1 Peter 3:21: "A like figure whereunto baptism doth also now save us. Note, friends, the word *now* in this passage. Baptism doth also NOW save us. It's not a future salvation that's under consideration here; it's a salvation that is present. Mr. Nunnery quoted it like this: "Baptism saves us NOW." Well, that puts the emphasis on the present. What is it that baptism saves us from NOW? You tell us, Mr. Nunnery. From *what* does baptism save us *now*? This debate will end, friends,

and he won't answer that question, because he can't. He has had somewhat to say about baptism being a figure of salvation. He says it is like it was in the flood. Noah preached 120 years, Mr. Nunnery says, before the flood came, and he insists that he was saved all of this period. It is too bad that Noah, or his family did not know this. They thought they were saved by the flood. Peter thought so, too, because he says that eight souls of them were saved by water! Strange that they did not know that they were already saved, before and without the waters of the flood. As a matter of fact, I am glad that they did not; because if they had subscribed to the position of Mr. Nunnery in this debate, they would have all drowned! Why, they would have said, what is the use of going through the waters of the flood if we are already saved? No, they did not think they were saved, and Peter did not either. Mr. Nunnery stands alone in his contention.

Our salvation by water today is an antitype of the salvation of Noah. The antediluvian world represents the world of sin today. The waters of the flood typifies baptism. As the flood separated Noah and his family from the world of sin so baptism separates us from sin today. Note, please, Peter's comparison: ". . . God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (1 Pet. 3:21). Mr. Nunnery's illustration of the dollar bill and picture has nothing whatsoever to do with the argument at hand. Please, Mr. Nunnery, tell us PROM WHAT DOES BAPTISM NOW SAVE???

He brought up next—oh, yes, he made a statement that, in all my debates with Baptist preachers I never heard them make before, that the chief rulers of John 12:42, 43 were saved people. "Nevertheless many of the chief rulers *believed on him* but *would not* confess him, lest they be put out

of the synagogue, for they loved the praise of men more than the praise of God." They would not confess the Lord. Yet Mr. Nunnery thinks they were saved. This is a concession from a Baptist preacher I never heard before! Let's see if they were saved. Jesus tells us in Matt. 10:30-32 that if we will not confess him before men, neither will he confess us before his Father and the holy angels. John said, "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth *not* that Jesus Christ is come in the flesh is not of God" (1 John 4:2). Mr. Nunnery, I think you'll have to back up on this before long.

Now I wish to notice his questions: "If baptism is essential to salvation are we not saved by the consent and will of man contrary to John 1:12?" No. In this passage, Jesus asserts that the believer merely has a "right"—i.e. the power to become a son of God. It is essential for him to exercise this *right*, and there must be a preacher present to assist him in doing it. "According to your claim, can anyone be saved without the consent and will of the preacher? If so, how can it be done?" Could he be saved without *your* consent and will, seeing you believe that the gospel must be preached before men can be saved? "Can Christ save anyone today without you? or some preacher like yourself in belief?" Can he save people without Baptist preachers? Now, if he can, you are a useless bunch! (Laughter). "Could you save a soul without Christ—why would Jesus be necessary, since baptism is the crowning act?" Well, I think just as much about baptism, in fact, a lot more than I do of your preaching Mr. Nunnery. But, if a person can't be saved without your preaching, or the preaching of some other man like you, doesn't that make your preaching the crowning act, instead of Christ? "If the preacher and Christ are both necessary to save the soul, just what part of the saving does each do?" If you and the gospel, or some other preacher is essential to the salvation of the sinner, which is the most important, you or Christ?

You see, friends, these questions rebound on him in each instance. He doesn't like the answers; of course he doesn't. I knew he wouldn't when I started on them!

"If a man should repent and believe on Jesus, and make the confession and so on; (this fellow did that on Saturday) and then fails to worship on Sunday, what becomes of him?" Friends, we have shown that baptism is for the remission of *past*, or alien sins; it has not a thing to do with sins committed following it. He wants to know if such a man is lost for failing to do his duty, what about another man who meets all of the requirements such as going to church, observing the supper, contributing of his means, etc., what is it that saves him? If Mr. Nunnery will recall what has been said already about the difference between remission and future salvation, he will have his answer. "In regeneration, is it the flesh part of man that is saved, or is it both body and spirit?" It is the whole man, Mr. Nunnery, that is saved. The washing of regeneration is literally "a bath of regeneration"; and the only washing that is associated with regeneration is baptism. That is why Ananias said to Saul of Tarsus: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

"Can any one born of God, sin any more and his new birth could not have been without baptism, if so what good did his baptism do him?" That doesn't make sense. Mr. Nunnery will have to frame his questions so that they make sense if we answer them in this debate. These questions were submitted during the session, and I have no time to study them to see what he is driving at. He may ask all he pleases, if he will write them out so that they make sense. Now, this covers the speech Mr. Nunnery made; and I have five minutes left in which to make another affirmative argument. As a matter of fact, he has not answered the arguments yet that I made in my first speech. I offered an argument on the turning act; he passed it without notice. I made an argument on when Paul was justified; he passed that without notice. I called

his attention to the six instances in which baptism is mentioned before salvation; this, too, went unnoticed. Why doesn't he answer my arguments? I am in the affirmative; and it is his place to follow.

Mr. Nunnery thinks I'll not stay with Mark 16:16. I am going to start right here with this passage. I won't have time to finish it in this speech; but I'll introduce enough material to keep Mr. Nunnery busy the rest of the time, if he will notice it. "*He that believeth and is baptized shall be saved; he that believeth not shall be damned*" (Mark 16:16). This is a complex, declarative sentence. Its principal statement is, "He shall be saved." Who shall be saved? If this were all; if the principal statement were not modified by a limiting clause, universal salvation would be here affirmed. The principal statement is modified by a limiting or restrictive clause. *He shall be saved!* Who shall be saved? *He that believeth and is baptized-* shall be saved. Lord, did you say, "He that believeth shall be saved?" No. Did you say, "He that is baptized shall be saved?" No. What then? HE THAT BELIEVETH AND IS BAPTIZED SHALL BE SAVED!" Faith and baptism, in this passage, are joined by the co-ordinating conjunction, *and*. Co-ordinate conjunctions join or unite elements of equal rank. Faith and baptism are thus joined in this sentence to obtain the same result—salvation. He that believeth, item number 1, and is baptized, item number 2, shall be saved, item number 3. "*He that believeth and is baptized, shall be saved.*"

Mr. Nunnery teaches that he that believeth and *is not baptized* shall be saved! Which do you believe, Mr. Nunnery, or the Lord? The use of the co-ordinating conjunction has the force of something added. When Jesus said, "He that believeth and is baptized shall be saved, that is, in effect, the same as saying, belief *plus* baptism equals salvation. Mr. Nunnery, however, puts it like this: "Belief minus baptism equals salvation!" According to him, you may subtract baptism from belief and have just as much left as you had to start with!

Jesus put it like this: Belief *plus* baptism equals salvation. Examine, please this simple equation:

2 plus 2 equals 4

Belief *plus* baptism equals salvation

2 minus 2 equals 0.

Therefore, belief *minus* baptism equals nothing! Now, even Mr. Nunnery can see that, I know. He will likely say that the Lord did not say, ". . . he that believeth not and is not baptized shall be damned." If baptism is a condition of salvation; why did not the Lord make its non-acceptance, in this passage, a condition of damnation? Unbelief is the one condition of damnation. An unbeliever does no-; have to do additional acts of disobedience in order to be damned. "He that believeth not is condemned already" (John 3:18). Mark 16:16, sets forth two conditions of salvation, faith and baptism. It mentions one condition of damnation, unbelief.

Mr. Nunnery said something about offering his car for \$500. If I followed his manner of reasoning, I'd say this is what he meant if he should say, "He that believeth and is baptized shall receive \$500," "*he that believeth shall receive \$500 and may then be baptized if he wishes*.'" Suppose he should say, "He that believeth and is baptized shall receive my automobile." I come to him and say, "I have believed; I'll take the automobile." He would say, "You have not completed your obedience." Yes, Mr. Nunnery; I know you said, "He that believeth and is baptized shall receive my car," but what you *meant* was, all you have to do is to believe; it makes no difference whether you are baptized or not. Would he deliver the automobile? I think not! (Time).

A. U. Nunnery's Second Speech

Brother Moderators, Ladies and Gentlemen:

In regard to Mark 16:16. Notice what he said, that I said, that, if I was to say that I'd take 500 dollars for my car, then when he come and took my car, I'd say no. You will have to work for me a few days, I'd be dishonest. I could take less, but I could not demand more. Did he say anything about that? If he did, I failed to hear it. Now, Mark 16:16 is not a promise to the sinner. Mark 16:16 is a promise to the disciples. Jesus said, "Go into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved, and he that believeth not shall be damned." Why was he damned? Because he didn't believe, not because he wasn't baptized. This man wants him damned because he wasn't baptized. Well, if I had to go on and be baptized, if salvation depended on the preacher and depended on works, then Paul said in Rom. 4:4, It's not the works of righteousness which we have done. Paul says to him that worketh *not*, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Now Paul said a man didn't work. This man says he does work. Now what's the difference. All right, you notice how he answered those quotations. Well, he answered all of them by turning around and asking me one. I'm not on trial today, and my doctrine is not on trial. I'm not supposed to answer questions, I'm supposed to ask them and he's supposed to answer them. Now I want him to get busy and answer these questions. (Laughter). The first one is: If baptism is essential to salvation are not we saved by the consent of a man contrary to John 1:13? He says, No. But he says that Mr. Nunnery can't get one saved without baptism, can't get one saved without a Preacher, because he's got to believe and he's got to have a

preacher to preach the gospel. Did he say that a man *couldn't* be saved without a preacher? No, he just turned around and said that Baptists have to have a preacher. Well, a man can be saved without a Baptist preacher being within a thousand miles of him when he repents of his sins and trusts to Jesus. Don't have to have a preacher out there, if you want to know what Baptists believe. You can't bring your doctrine out and put it on trial, we'll just try the Baptist doctrine if you want to do it. He just wants to get on Baptists all the time.

He asks, can anybody be saved without a Baptist preacher. Yes, Saul of Tarsus was saved up there on the roadside when he fell down and said "Lord, what will you have me to *do*." And Jesus said, "Stand upon your feet, for I've appeared to you to make you a minister and a witness in the things which I will speak unto you, and deliver you from the people and the Gentiles and to whom I now send you." That's in Acts 26:18-20. To whom I now send you to open their eyes and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me. God told this man up there, I've appeared unto you now to send you to open sinners' eyes, and turn them from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them that are sanctified by faith that is in me. Do you think that God would tell a sinner, I'm calling you to preach, I want you to go open somebody's eyes, and Paul hadn't been baptized at this time, the crowning act hadn't come yet. He wasn't a child of God, but God's calling him and *sending* him to *preach* and still a *sinner*, and sending him to *open* the eyes of sinners and him still a sinner! Well, what do you think about that, gentlemen? Now that man wouldn't do that if he didn't have to, but he has to get his doctrine by. Well, all right, let's go a little further, he said: That according to your claims, could anyone be saved without the will and consent of a preacher, if so how

could it be done. He said, Could you get one saved without your preaching? Now, that's answering my question, isn't it? Mr. Woods, I demand that you answer that. I'm talking about you, I'm not talking about Baptists, we'll talk about Baptists, if you want to tomorrow, and if you want to talk about all the Baptists, we'll just sign up tomorrow and discuss the entire Baptist doctrine and the Baptist question if you want to. No, I say that he can't get one saved to save his life. I know down there in Gibson County when I preached at Mt. Pleasant, down at Old Skull Bone where your people held a meeting and had several to come up and join your church, and went down there to Shady Bridge where I baptized many times, and my brethren was there and saw this thing happen. There was a number there to be baptized, and there was a poor old woman down there in her stocking-feet and she had two living husbands. When this man had baptized all the others, he came to this woman and said I can't baptize you. Why can't you? "You have two living husbands, you have got to go back and be reconciled to your first husband or I won't baptize you." That's as good as saying, Here's your Saviour, but I'm not going to let you to him. I stand between you and your Saviour and you *can't be saved*. Christ saved a woman with 5 husbands but I'm not going to save you with *two*. Now, that's the kind of a prediction that it gets you in, he jumps on the Baptists and says that Baptists can't get them saved, well, all right, that's not our business right now. Baptist doctrine is not under the hammer, but yours is under the hammer. I want to know if you can get a man saved without a preacher. That woman had two husbands, and that preacher had salvation in his hands, and here's the creek; but he said that she had to have it or similar to that. He said that you had to get baptism in order to get the benefit of the blood of Jesus. Did you notice what he. said, he said: "That we are buried with Christ in baptism." Notice that. We have to be buried into his death. And so I want to know if we come in touch with Christ in baptism or do we come

in touch with Christ by faith. Christ died up yonder on the cross. And people believed in him and went to baptism because they believe in the burial and the resurrection of Christ. So let's see further now, He said could Christ save anyone today without you or some preacher like you in belief, if so how could it be done? Can anybody, in the Baptist Church, can anybody be saved without a preacher? He says, How can it be done? He just turns right around. He fails to answer my question. Can he be saved according to your idea and according to your proposition. I demand that you answer it and you'll do it before we quit this debate. (Laughter). Could you save a soul without Christ, if not what would Jesus be necessary for in this transaction, since baptism is the crowning act? Now what would Jesus be worth, he says in this crowning act? He turns right around and says he's got to have faith and he can't have faith without a preacher. So, you fellows have got preachers there and you've got to have a preacher in order to be saved. But he says again, "If the preacher and Christ are both necessary to save the soul," just what part of the saving does each one do? Now if you are necessary and Christ too, what do *you* do? He turns right back, and won't answer a thing, he won't answer it. You know he didn't answer it. And if he'll answer this, I'll answer any question in the world that he asks me tomorrow. He's under the hammer today, and it's his business to answer these questions and he hasn't done it. Do you think Christ has ever saved anyone this side of the cross without a preacher? If so, just how did he do it? Yes, he says I do think so. He asks me, do you think so. No, I do not. Yes, he saved somebody this side of the cross. He saved Saul. Let me show you. You know he referred to Saul's' case of salvation. Well, all right, let's notice that. They were journeying from Jerusalem down to Damascus and Jesus reveals himself to him, Acts 9:3, "And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul,

Saul, why persecutest thou me?' ' In verse 5 he says, "And he said, Who are thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." And the 6th verse. "And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Now then, there's Saul, when he fell down said, "Who are thou, Lord?" I am Jesus whom thou persecutest. Then he turns and shows his surrendered life and says, "Lord what will you have me to do?" The Lord told him, "Go into the city and it shall be told what ye shall do." What is the main thing that Paul was told to do? Acts 26:18-20. "I am going to make you a minister and a witness. I'm going to make you a preacher. I'm going to send you out to preach the word and turn people from darkness to light and from power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me. And now then let's see Acts 26:16, the Lord said to Saul, "But arise, and stand upon thy feet; for I have appeared unto thee for this purpose." God said here, I've appeared to you, not to send you to a preacher, but to tell you what I want you to do. And so Paul was commanded to stand upon his feet and listen to God. So Saul had a vision, that's in Acts 9:12, listen to what he said, "And hath seen in a vision a man, that is Ananias coming in, and putting his hand on him, that he might receive his sight. Saul saw a vision. Did you ever hear tell of a sinner seeing a vision? Here's a man that had a vision. Is this man a sinner? He says so. I say not! I say he was a child of God, and if he hadn't been a child of God he would never have had a vision.

Listen again. The Lord tells Ananias, that's in Acts 9:15, "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel." So then, dear friends, God had chosen him to be a preacher and told him to be a

preacher and that all before Ananias told him to Arise and be baptized and wash away thy sins; Before baptism and Paul had a glorious light. Acts 22:11, "And when I could not see for the glory of that light, being led by the hand of them that were with me, I came to Damascus." Did you have a glorious light before you got baptism and before you got salvation? Here's Paul, had a glorious light and couldn't see for the glorious light, and people leading him home, leading him on down the road. I've seen people go away from here (Cedar Hill) that were so full of the love of God and the glory of God that people had to lead them away from the church. I've heard them going down these roads shouting the praise of God like they did in Acts 10 when they heard them speak with tongues and magnify God. Here was Paul, had a glorious vision, and he couldn't see, and he had to be led by the hand, of those that were with him, so Paul had a glorious vision and a glorious light. But let's see again, Ananias told Saul that he was called to preach in Acts 22:14, Ananias said, "The God of our fathers hath chosen thee, that thou shouldest know his will, and see that just One, and shouldest hear the voice of his mouth." Now the 15th verse, "For thou shalt be his witness unto all men of what thou hast seen and heard." When Paul says in 1 Cor. 9:1,2, Am I not an apostle? Am I not free? Have I not seen Jesus? Where did you see him, Paul? I saw him up there on the roadside. The Lord appeared to him. Have I not seen Jesus in the way? Was he a sinner? Was he *unsaved*? This man would say, yes. This man would tell the last one of you that God was calling sinners to preach and that God was giving sinners the glorious light. And God had sinners in such shape they couldn't see for the glory of the light, and all these things while they tell us, he would have gone down to hell; if he hadn't gone on down and found a preacher. Now listen to Acts 22:14, "And he said, The God of our fathers hath chosen thee,—For thou shalt be his witness." Then we go on down further to John 6:40 "and this is the will of Him that sent

me that any one which seeth the Son and believeth on him hath everlasting life." Paul did you see him down there? Yes! Did you have everlasting life? God said so! He said *no*. Does this man say, Yes? I say yes! This man says no! You're not saved yet, you've got to go down and wash away your sins. And yet he said this morning that baptism didn't really wash sins away, didn't really cleanse at all, but he said here, Saul is going to get his sins washed away. But I tell you, brethren, he can't advocate to save his life, the doctrine he claims. I believe he's an honest man and he cannot defend it to save his life, without crossing his wires. No, it's the figure that he's trusting in to cleanse. Not really; not actually! Doesn't Jesus Christ cleanse from sins? And Paul showed from his baptism that he had discarded his sins, and he discarded his old life and now then he's buried with Christ in baptism and in a figure has washed away his sins. And Paul thanked God that he had baptized few. You remember over there in 1 Cor. 1:14, "I thank God that I baptized few, I just baptized Crispus and Gaius lest any man should say I baptized in my own name." Now then Paul says: I baptized the household of Stephanas and God called him and sent him to turn people from darkness unto light and the crowning act he says is baptism, and yet Paul thanked God that he *didn't* do what he said he would do. Now that's what this man's doctrine gets him into. If ye believe in the Word of God it is, Paul said, I thank God I didn't do what God said for me to do. I didn't turn them from darkness to light, I didn't turn them from the power of Satan unto God. Therefore, if baptism is the crowning act, then Paul never did turn but a few! Never did *turn bid a few!* Yet God sent him to do that. Woods said that baptism does not cleanse.; it doesn't cleanse, but Paul washed his sins all away. What's the difference between washing and cleansing? Baptism doesn't cleanse and yet it washed them away. All right. We'll leave that just like it is.

So now then, about them that are lost and failed to keep all the commandments. Ah,—the man I mean was lost and

then he comes and repents of his sins and he's baptized, and fails to go to church on the next Sunday. This happens on Saturday, and he fails to go to church on Sunday, fails to eat the Lord's Supper, and fails to take his money for his contribution, and he dies on Monday. I want to know where he goes, Woods? You've got to tell me where he goes! If he died and went to hell what caused him to go to hell: Failure at baptism? No! He's already been baptized. Was it failure to take the Lord's Supper? Was it failure to carry his cash to the church? What was it? *What was it? How many commandments have you got men under, today? When God said that if there could be a law given whereby we could obtain righteousness; then righteousness would have come by the law. Gal. 3:21.*

Now in Ephesians the 2nd chapter, 15th verse, "Having abolished in His flesh the enmity even the law of commandments contained in ordinances for to make of himself twain one new man so making peace." Now then Jesus abolished! All that is abolished has been done away with. What did he do with it? He done away with the law of commandments contained in ordinances. Is baptism a law? He said awhile ago it was! And he said that it was a law of the Spirit! Well, that's a different thing to your kind of law. Law of the Spirit belongs to God and the Spirit operates on the individual. But this law you've got must be kept by the individual and is the same thing as the old Jewish *commands* of the law. And yet, Jesus *abolished* in *his flesh* the enmity even the law of commandments contained in ordinances to make of himself twain, that is, to make of himself two—one new man, so making peace. And he said the law is abolished—the Mosaic law, but here's another law. What kind of law is that? The law of baptism! Now you've got to have a law of baptism and yet the Lord abolished the law of commandments contained in ordinances. *Here's a commandment; here's an ordinance*, if it isn't a commandment and it isn't an ordinance to be baptized then tell us what it is? If Jesus abolished them,

how come you to put them *back in the way*? Now let's read again, Col. 2:13,14, "And you being dead in your sins, and in the circumcision of your flesh hath he quickened together with him, having forgiven your trespasses, blotting out the *handwriting of ordinances* that was against us which was contrary to us and took it out of the way, *nailing* it to the *cross*." What did he nail to the cross?—What did he nail? He nailed the *COMMANDMENTS* and *ORDINANCES!* Have you got a commandment in your system? Have you got an *ordinance*? Jesus took them out of the way! Did he tell you to put them back in the way? Will you answer that? If you will, then we'll have some debating. All right, here are the Questions: If the gentleman wants to answer them again, try to answer them again, or throw them back on me. (Hands the questions to Mr. Woods). Just let him do as he pleases about it. The audience is going to see just how this thing goes before we get through with it.

All right now, here's a man, as he says, had not washed his sins away, and yet this man is a "called preacher," couldn't see for the glory of the light, had a wonderful experience, and was led by the hand of those which came with him. Then he comes on down to 1 Peter 3:21, What does baptism save from? If baptism doesn't save from sin what does it save from? The like figure whereunto doth baptism also save us now. Not the putting away of the filth of the flesh but the answering of a good conscience. I want to know if a man's answering to a good conscience—has he got it or going to get it, after he answers to him. He's answering to a good conscience! A man has a good conscience—is he a Christian or a sinner? Has a sinner got a good conscience, still a sinner? Was Paul, the Apostle here saying that baptism was the answer of a good conscience?

Well, now, to the Jews, Peter said a "like figure." I showed you what a figure was, to a one dollar bill, didn't I? I showed you that there's a difference in a figure and a one dollar bill. And you would grab the one dollar bill instead of

the figure. And this man takes the figure. What did he say about that? I never saw anything of it. What did he say about Romans 6:3-6? Where we are buried with Christ by baptism into death that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in the newness of life. But we've been planted together in the *likeness*, and this is the likeness, my friends. If we've been planted together in the likeness of his death, we shall be also in the *likeness* of his *resurrection*.

I said a likeness was a picture. And he quoted the scripture that said we're planted together in the likeness of his death. It's just the likeness! There's a difference in a likeness and a real subject. I show him that when I asked him if there's a man in this house that would take a picture of a young lady for a wife or would he want the picture. You would want the subject, wouldn't you? You wouldn't want the picture. You'd like to have the picture that's like her and more than likely would look at it when you got away from the girl, but you'd like to have the girl, rather than the picture. This man would just as soon have the picture as the girl. It's a wonder he hadn't married a picture instead of marrying a woman. (Laughter). Likeness! Well, he said, salvation is like that. All right, let's look at that. I showed you that the preacher was preaching 120 years before the flood came Noah builds an ark, and while the ark was preparing. Why did he do it? He did it because he believed in Jesus Christ! He had faith in the same God. And built an ark! And when the flood came God put him and his family in the ark, and *SHUT THE DOOR!* Now, pray tell me, if he was saved, like in the same way in baptism, how was it done? He got in the ark which represents Christ and the ark saved him and all that stayed on the outside, went not into the ark, got drowned, *every one* of them! But the ones who believed in God's ark of safety was *housed and went over the flood*, and how does baptism do like that? Baptism draws the line between the saved and the unsaved! And people can see when an individ-

ual goes down and imitates the death, burial and resurrection of Jesus Christ that he's got that faith in the Son of God. There's the picture of it, and here's a picture now of faith in baptism. Then the like figure where unto doth baptism also save us now. Here's a preacher, here's his family, they come and go into the ark, but God shuts them up and not a drop of water touches them. Now, how can he get baptism to save any sinner that way? Old Noah was saved! Going into the ark and never touching the water and the water never touched them and yet he's got a like figure there in baptism! Now show us the likeness, my dear friend. Show us the likeness in that. Yes, they're both in the water here, probably is, if it's a likeness it ought to be like something or other, I tell you. It's just like the picture of the girl that a fellow had, in wanting the girl, still *wanting the girl* he had the *picture in his pocket*. I wouldn't doubt that you've got hundreds of your people that have still got the picture and still *lacking salvation*. I wouldn't doubt it a bit in this world. Yes sir, you just get the likeness, and is just about like that picture exactly. Then he comes to the chief rulers that wouldn't confess, the Lord saying that I acknowledged they were saved. I didn't say anything about them being saved, I said if they Were saved but wouldn't confess him, that's right. I never said they were saved. I don't know whether they're saved or not, I'll leave that up to you to say. But the thing there, under consideration was they loved the praise of men more than they loved the praise of God. It's a question whether they were Christians or not. I'm not saying whether they were or whether they were not. This, Mr. Woods asks—"Well, say one or the other." I'm not on trial. Say it yourself. (Laughter). Say it yourself! I'll say tomorrow, I'll say tomorrow! You say it today, I want you to say. You kept on asking me, you've asked me fifteen or twenty questions in that speech you made. Now you say it, now you're on trial. (Laughter). What the Baptists believe and what the Baptists teach is not on trial. We will go on trial tomorrow and he can ask me any question

he wants to but I'm asking him today. I'm asking him the question. Now, let's see further. Is there any man, I ask him is the whole man saved, and he says yes. All right. The man's saved, boots, britches and everything. Now, Paul tells us in the Colossian letter, in the third chapter and the third verse, "We are dead and our lives are hid with Christ in God." So, then the whole man's in Christ—the whole man's in God, the whole fellow's saved! He's sanctified! Boots, britches and he ought to go to the sanctified people. All right, now let me ask him another question. Are there, any sin in Christ? *'Are there* any sins in Christ? 1 John 3:5 says, "In him is no sin." Then does this fellow sin in Christ? He tells us yes; that he does and falls out unless he pleads to God. Here he is in Christ, the whole fellow is in Christ; and since Paul said that the wages of sin is death in Romans 6:23—"The wages of sin is death." Pray tell me how this man in Christ, soul and body, will ever sin, and will ever die. And will believe into Christ because God said "In him is no sin;" and he says he's in Christ *and sins*. But the soul doesn't and the *soul won't sin no more* if you want to know what I've got to say about it. 1 John 5:18 says, "We know that whosoever abideth in God sinneth not." 1 John 5:9 says, "We know that whosoever is born of God does not commit sin. For his seed remaineth in him and cannot sin because he's born of God." Here's a fellow in God, he don't sin now and can't sin now, and God says he cannot do it. Therefore he says the whole man is in there so the whole man's in there, then the whole man don't sin. The body don't sin any and God said Paul and Christ did not say it.

Well, well, what is the turning act? Well, I told you I'm not on trial. What is the turning act? what makes a man turn? Well, you choose what makes a man turn, you choose that turning act! Turning unto the Lord, when he turned with his mind, turned to the Lord's side an turned the soul. Turned repenting, turned surrendering, turned trusting in the light and the Lord Jesus Christ! Is turning to Christ bap-

tism? I want to ask him that. Is the turning act baptism? Tell if you will, if the turning act is baptism then we'll understand your turning. Man may turn to Christ and leave the creek and the preacher clear out of it as far as that is concerned. The thief on the cross, he turned to the Lord and yet he didn't turn to baptism. God says in John 5:24, "He that heareth my word and believeth on him that sent me hath everlasting life and shall not come under condemnation, but is passed from death unto life." God said this man hears my word and believes, does he hear and believe and be baptized. Let me ask you one thing: Can you quote us one passage of scripture in that Bible that refers to salvation and you take it just like it says and not change, add to or take from it either? If he will I want to hear it, I've asked it over and over and I'm going to ask it again. If you'll take just one passage, and if you find one passage in the Bible that says, "he that is not baptized will be lost" I want to thank him. But this fellow says if he doesn't believe he's lost but the fellow that does not repent will perish, but he says now, faith and repentance! He can't find no such order as that in the Bible. It's repent and believe! Repent and believe! Man believes with his mind and before he repents but the man doesn't believe with a saving faith. A saving faith; a loving trust in Jesus Christ, that he repents of his sins and is the only true repentance the Bible tells you is saving faith. So, my dear friends, I'd be glad if he'd tell us what the turning act is? *Baptism? Repentance?* or *faith?* And even after he gets baptism don't he just have to keep *turning, turning, turning* and *turning?* Well, if he keeps turning what does he turn from after he gets baptism? He's turning from something, huh? In the turning act what does he turn from after he gets baptism? Has to turn to the Lord's Supper and turn to give your money to the church on the next Sunday. What have you got to turn from? Well, well, maybe he'll tell us.

Then he comes to Mark 16:16, "He that believeth and is baptized shall be saved." I say "*Amen!*" I believe that

all God's people that believe and are baptized shall be saved, but I believe it like God says it, when he says he that believeth *not* shall be damned! Why is he damned? Because he doesn't believe. Why is he justified? Romans 5:1, "justified by faith." Why is he a child of God? Because he believed Jesus the Christ was born of God! 1 John 5:1, and again God says that a man that believes in the Lord Jesus in John 3:18, he is not condemned. This man is the one I baptize; is not *condemned*. Does he tell us that his man he baptized is condemned or not? Is he condemned or is he *not* condemned? All right. Now then, Mark says that "he that believeth and is baptized shall be saved." But I've got to have baptism in order to complete my salvation and that doesn't complete it. That only just adds one payment. As I've already said this man's life is just like a fellow paying his insurance. If you keep your policy paid up when you die all right and if you don't keep it paid up, it wasn't baptism that saved you, it wasn't faith in Christ that saved you, it wasn't repentance that saved you. It was making that last installment, and paying your last payment, that's what saved you! Now tell me, you let this man tell us, he is here representing all his people and he is fully able to tell us if he will. Is the last payment you make in salvation that's what saved you? Could you have been saved without it? If not, what does save you? The last payment which you made! All right. So then, "Faith comes by hearing and hearing by the word of God." Romans 10:17. And if faith comes by hearing and hearing by the word of God it don't come by action. It don't come by repeating something but it comes by hearing the word of God. Thank you.

Guy N. Woods' Third Speech

Mr. Nunnery, Gentlemen Moderators, Brethren, Sisters,

Friends:

I am before you again this afternoon to continue the affirmation of the morning that the Bible teaches that water baptism is essential to the salvation of the alien sinner. I do not deem it necessary to spend time now in defining the terms of this simple proposition. I offered definitions this morning and Mr. Nunnery evidently accepted them. The issue is simply this: Is it necessary for a person, under the present dispensation, to be baptized in water in order to have forgiveness of sins? We are not affirming that baptism *alone* saves; we regard no efficacy in the water whatsoever literally to remove sin. This morning we gave as examples of God use of water the passing of the Israelites through the Red Sea (1 Cor. 10:1-10), and the dipping of Naaman in the waters of Jordan. This was mentioned in both of the morning speeches, and yet Mr. Nunnery affects to have difficulty in understanding what was said with reference to baptism cleansing. He continues to ignore the illustrations given. Though powerless within themselves to save Israel from the Egyptians, or to heal Naaman of his leprosy, these waters were used of God as instruments in his hand to save and heal. In similar fashion God has conditioned salvation today upon compliance with the command to be baptized.

A number of arguments were offered this morning touching this which are unanswered. It was pointed out that baptism marks the turning of the sinner to God. Thus far, Mr. Nunnery has not seen fit to refer to this. An argument was offered showing how Paul was justified by faith. This, too, remains unanswered. Attention was directed to the number of times baptism and salvation are mentioned together with

baptism always coming first, all of which remains unnoticed.

Just here I wish to take up Mr. Nunnery's speech made just before the noon hour. Mr. Nunnery insist that baptism is a work, and points out that Paul affirms in Rom. 4:4, 5, that we are not saved by works. It depends entirely on what kind of works Mr. Nunnery has in mind. The "works" of Rom. 4:4, 5, are works whereof one might glory in the performance thereof. Paul is here pointing out that if Abraham had been justified through his own works he would have had occasion to glory before God. Such works are, of course, *excluded* from the plan of salvation. There is, however, a type of works *included*; works that perfect faith. James explains the nature of this type of work: "Was not Abraham our father justified by works when he had offered Isaac his son up on the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God and it was imputed unto him for righteousness: and he was called the friend of God." (James 2:21-23). Were men to attempt to devise his own plan of salvation such would, be his own work; and were it possible for him to be saved in compliance therewith; he could indeed boast that through his own efforts he had saved himself. All such is excluded. He who, however, works the work of God, i.e. does what God *commands* him to do, is not working his own plan but God's plan. In this manner he perfects his faith. Note, please, when Abraham's faith was accounted or imputed to him for righteousness. It was when he had perfected it through obedience. That is why James said, "Ye see then how that by works a man is justified, and not by faith only" (James 2:24).

It follows therefore, that there are two kinds of works mentioned in the Bible: (1) works whereof one might boast; (2) works which perfect faith. The works which perfect faith are works of obedience, such as baptism. I would like, to emphasize this fact that God has never in any dispensation blessed any man because of his faith until that faith mani-

fested itself in some overt act, showed itself in obedience! As examples of works excluded and included, note the following: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast" (Eph. 2:8). Here is excluded the type of work in the performance of which one might boast. But note further: "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34, 35). Here, *working righteousness* keeping God's commandments (Ps. 119:172) is declared to be a condition precedent to God's acceptance.

Mr. Nunnery complains about the way I answer his questions. I was sure that he would not like my answers; and I think he will not like them this time. It strikes me that Mr. Nunnery would be better spending his time trying to answer some of my arguments; but these questions give him points on which to quibble and have a bit of fun. He asks ten questions:

Question: "If baptism is essential to salvation are we not saved by the consent and will of man?" It is by the consent and will of God who prescribes baptism as one of the conditions of salvation. Question: "According to your claims, could any one be saved without the will and consent of the preacher, if so how could it be done?" We have no disposition to avoid or evade anything Mr. Nunnery chooses to ask. Note this please: From the beginning of the Christian dispensation at Pentecost to the close of the apostolic age there is no instance of *anyone* being saved unless a preacher was present! Produce an instance if you can, Mr. Nunnery. God has made human instrumentality essential in the salvation of man. "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). The preaching of the gospel necessitates the preaching of baptism. Now, it *pleases God* to have it done this way. It does not please Mr. Nunnery. But what pleases God would not be expected to please

a Baptist preacher like Mr. Nunnery, anyway! Question: "Can a sinner be saved without Christ? What would Jesus be necessary for in this transaction?" The sinner is saved by the Lord. "If the preacher and Christ are both necessary to save the sinner, just what part of the saving does each do?" Jesus does it all! But he does it only when the sinner complies with His command to be baptized (Mk. 16:16). Question: "Do you think that Christ has saved anyone this side of the cross without a preacher?" He saves them all without a preacher. The preacher has nothing to do with saving the sinner. The saving power is in Christ only. Mr. Nunnery complained mightily when I turned this question on him: Do *you* think that a sinner can be saved without a preacher? He dodged it. He did not come up to it and answer it as I have his questions. He said, "I am not in the answering business." The reason is obvious. The truth is, Mr. Nunnery thinks the preacher is essential, or he does not. If the preacher is essential, why raise so much fuss about him being there to baptize, if he must be there to preach? But, if he says the preacher is not essential to the salvation of sinners, then what good is *he*? What is *he* around for??? He won't answer this; he'll dodge this!

Question: "If a man should repent and believe on Jesus and make the confession and be baptized and that in order to the remission of sins on Saturday; and on Sunday following does not go to church and eat the Lord's Supper, fails to carry his weekly contribution to church and dies without repentance on Monday will he be saved or lost? If lost, what benefit was his baptism to him?" Answer: It depends on why he did not go to church on Sunday! You will have to explain that. Why, the man might have been sick! Do you think one must go to church if he is sick? Question: If the man described above was lost for failure to keep the commandments, and another meets all of the requirements, what saved him, his baptism? Eating the Lord's Supper? or, the last thing he did?" These questions involve two types of men,

one in obedience, the other in disobedience. What causes the disobedient to be lost? His disobedience! What enables the obedient to be saved? His obedience! "Though he were a Son yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation *to all them that obey him!*" (Heb. 5:8,9). The other questions we answered in detail this morning. We think Mr. Nunnery will not like these answers any better than the others. He'll get along with them, however!

Attention has been directed to the fact that the word *faith* is often used in a comprehensive sense. Paul's conversion is an excellent example of this fact. Said he, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 5:1). When did Paul have peace with God? May one have peace with God and *still be in his sins*? Regardless of all Mr. Nunnery's palaver regarding Paul's calling (which we shall notice in a moment) it remains that Paul was instructed to "Arise, and be baptized and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Note the following parallel:

Arise, be baptized, wash away thy sins.

Arise, take this quinine, sweat away thy fever.

Mr. Nunnery has it thus: Arise, and *because your sins are already washed away, be baptized*. Hence, arise, and *because you have already sweated away your fever, take a dose of quinine!* Note Paul's order: Arise, item No. 1. Be baptized, item No. 2. Wash away your sins, calling on the name of the Lord, item No. 3. Paul was in his sins until he was baptized, or this statement of Ananias (Acts 22:16) is utterly without significance.

Mr. Nunnery thinks that Paul undoubtedly must have been saved before he was baptized because he was called to be an apostle before that time; being called when the Lord appeared to him. This proves entirely too much for Mr. Nunnery; for to this event, he has Paul saved before he ever believed. At the time the light shone round about him, Paul was not aware

of the identity of the Lord. His first question was: Who art thou, Lord? He could not have believed in the Lord at this time, and yet it was after the Lord's appearance to him to make him an apostle. The Lord told him on this occasion that he had appeared to him to make him an apostle and minister of the things he had seen and heard. This argument has been before Mr. Nunnery throughout the day, and thus far he has not noticed it: If Paul was saved on the road to Damascus, he did not know it, for he went into the city still seeking to ascertain his duty. Ananias did not know it, because he instructed Paul what to do in order to wash away his sins. The Lord did not know it, because he commanded the penitent man to go into the city to learn his duty. God did not know it, for Paul was still in his sins prior to Ananias' visit. The truth is, Paul had peace with God (and was thus justified by faith) when he complied with the instructions issued by Ananias to "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Only in this way can we have peace with God today.

Mr. Nunnery says that Paul thanked God that he was not sent to baptize, and that he was glad that he did not baptize many at Corinth. Well, since one cannot be a Baptist without baptism, this has Paul saying that he was glad that he did not make many Baptists at Corinth, and that he thanked God he was not sent to make Baptists! Mr. Nunnery misses the point of this passage entirely. Said Paul, "I thank God that I baptized none of you, but Crispus and Gaius: lest any should say that I baptized in mine own name." This explains why Paul was glad that he baptized but few in Corinth. The brethren were factious, and prone to call each other after the name of the preacher who baptized them. Paul was glad that he had baptized but few of them, *"lest they should say that I baptized in mine own name."* He says further, "For Christ sent me not to baptize, but to preach the gospel" (1 Cor. 1:10-17). Mr. Nunnery infers from this that baptism is no part of the gospel. If he is correct, since you cannot

have a Baptist church without baptism, then the Baptist church is no part of the gospel! Furthermore to preach Baptist doctrine is to bring upon oneself the curses of heaven, for if we preach any other gospel than that which Paul preached, they rest upon us! (Gal. 1:6-8). Here, too, Mr. Nunnery is far from the truth. Paul does not say, or infer that baptism is no part of the gospel. Mr. Nunnery reaches his conclusion by the following example of fallacious reasoning: (1) Paul was sent to preach the gospel; (2) but Paul was not sent to baptize; therefore, (3) Baptism is no part of the gospel. To reach such a conclusion, Mr. Nunnery must illogically change the verb *baptize*, into the noun *baptism*. Logically arranged, the syllogism runs thus: (1) Paul was sent to preach the gospel; (2) Paul was not sent to baptize; therefore (3) to baptize, i.e. the mere act of baptizing, is no part of preaching the gospel. This work Paul's associates could, and did, do. Anyone could take care of the baptizing, and in this instance Paul was glad that he had not with his own hands baptized many in Corinth, because of conditions there existing. But, it still remains that if Mr. Nunnery's position is correct, he has Paul saying that he was glad he did not make many Baptists in Corinth!

What is that, Mr. Nunnery? (Mr. Nunnery mumbles something under his breath about Paul not making Campbellites, either). Well, friends, that indicates that he is getting a bit hot under the collar. When they begin to call us "Campbellites," that means that they are unable to meet the issue in a fair and upright manner; and must resort to insinuations and innuendoes, and to the use of names we resent and repudiate.

This man labored at some length to convince you in his last speech that baptism is a work of the law; and that since the Lord has abolished the law (Col. 2:14; Eph. 2:14), he has abolished baptism. Does that mean this man believes that baptism is not to be practiced for any purpose today? "Blotting out the handwriting of ordinances that was against us,

which was contrary to us, *and took it out of the way*, nailing it to his cross" (Col. 2:14). Mr. Nunnery insists that baptism is a part of that which has been taken out of the way. Why, then, does he still practice it? Before it was removed, according to his view, was it then "for the remission of sins?" We would be pleased to have him answer these questions, though we do not think that he will. We would like also to know if he thinks that baptism is associated with either grace or truth, in the New Testament.

Our opponent mentioned 1 Pet. 3:21, "the like figure whereunto baptism doth also now save us;" but not yet has he answered our simple question: If baptism doth also *now* save us, from what doth it save us now? He says it is a figure and a picture of some sort, but he has not answered the question: FROM WHAT DOES BAPTISM NOW SAVE???

I am going to still be asking it when this debate is over. *From what does baptism save???* Peter says it saves from something; the statement is evidently true. All of his quibbling about a man's sweetheart or wife, and so on has nothing whatsoever to do with the question raised. Note that 1 Peter 3:21, says that baptism saves us *now!* It is not a future salvation under contemplation; it is something that is done for us now. Mr. Nunnery, from what does baptism save???

Men occasionally stumble on to the truth in spite of themselves. In discussing 1 Peter 3:21, Mr. Nunnery says that baptism draws a line between the saved and the unsaved. Do you recall this statement? Mr. Nunnery evidently forgot himself there. He got too close to the truth in that statement for comfort, I know. He said, "The ones who believed in God's ark of safety were housed and went over the flood; and how does baptism do like that? Baptism draws the line between the saved and the unsaved." Mr. Nunnery is one hundred per cent correct in that statement. But that is not Baptist doctrine. It is Bible doctrine however; and I am glad Mr. Nunnery has stumbled upon it. Watch him repudiate it later.

He insists that Noah was already saved prior to the flood. He says that Noah had been preaching 120 years before the flood came, and was saved all the time; that the flood or the ark had nothing whatsoever to do with his salvation. Peter and Mr. Nunnery violently disagree on this point. Peter says that "wherein a few, that is, eight souls were saved by water." And, the like figure is that baptism doth also now save us today. Noah, whatever his relationship to God prior to the flood, was not saved from *the old world* until the flood came. The ark and flood were God's instruments to save him. Peter sees a close resemblance, to this salvation in the antitype of baptism today.

Note Mr. Nunnery's argument: Noah and family were literally saved before the flood by faith; their salvation in the flood was only figurative. Hence, we are literally and actually saved by faith today, and only figuratively saved by baptism. As Noah was actually saved by faith and figuratively saved by water, so his argument runs, we are really saved by faith and figuratively saved by baptism. If his argument has any merit whatsoever, this is the trend of it. But note: The whole Mosaic economy was a type of that which was to come—the Christian age. The entire system of Christianity is an anti-type of the Mosaic economy. If therefore, salvation by anti-type is figurative, then *the blood of Christ* saves us only in a figure, since it, too, was typified in the sacrifices of the old order. Is Mr. Nunnery prepared to accept this conclusion? If his contention has any merit whatsoever, he must conclude that the whole system of salvation today is only figurative in its nature. The truth is, Peter makes it clear that the "waters of the flood separated Noah and his family from the world of sin; and Peter's conclusion is that in like manner baptism separates the sinner from the world of sin today. *Baptism is the dividing line between the saved and the unsaved.* Mr. Nunnery can never escape this conclusion, labor however much he will.

I told you Mr. Nunnery would backtrack on John 12:42, 43: "Among the chief rulers many of them believed on him, but because of the Pharisees they would not confess him, *lest they be put out of the synagogue*; for they loved the praise of men more than the praise of God." If ever a man made a definite unequivocal statement Mr. Nunnery did when he said that these were saved people. He mentioned a case or two in his experience identical with it. Now, he backs up and denies that he thinks they are saved people. (They were *believers!* We introduced it to show that one may be a believer and yet not be saved). Well, that's fine; it's better to back up, and retract, than to try to defend that which is wrong.

He asks, "What part of man is saved?" The whole man is saved. 1 Thess. 5:21, "And the very God of peace sanctify you *wholly*; and I pray God *your whole spirit and soul and body* be preserved blameless unto the coming of our Lord Jesus Christ." My opponent takes the position that only the spirit of man is saved; that the body is, and remains, a child of the devil at least until the resurrection. He did say something about the body being a servant of God; but still he thinks it unregenerated. Imagine! A servant of God but belonging to the devil. Mr. Nunnery was trying to dodge what he knew would be inevitable. What part of a man does he baptize? He baptizes the body. The body is unregenerated. Hence, the Baptist church is made up of unregenerated people, by his own admission!

Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Salvation is conditioned on *two* things in this passage: belief and baptism; damnation on *one*—unbelief. We have pointed out that the salvation here contemplated is remission of sins—not eternal life. We offered an equation to indicate the force of this passage, which Mr. Nunnery chooses not to notice. Well, we can't make him answer our arguments.

Before my time is up in this speech, I wish to introduce Acts 2:38: "Then Peter said unto them, Repent and be bap-

tized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Two things are here commanded: (1) Repent; (2) be baptized. The object that follows is, remission of sins. He did not say, Repent for the remission of sins; neither did he say, Be baptized for remission of sins. He did say, *Repent and be baptized for the remission of sins*. There has been much controversy over the significance of the phrase, "for the remission of sins." Let us, for the moment, ignore this portion of it, and examine Peter's statement simply as a duty expressed without regard to the purpose or end obtained:

MEN AND BRETHREN, WHAT SHALL WE DO? REPENT AND BE BAPTIZED EVERY ONE OF YOU IN THE NAME OF JESUS CHRIST. Here, it is clear that *as a duty expressed* in response to their query, Men and brethren what shall we do, Peter commanded repentance and baptism. If, however, we examine it in the light of the design or end to be obtained, we have the question thus: MEN AND BRETHREN WHAT SHALL WE DO FOR THE REMISSION OF SINS? Peter so understood the significance of their question, for he immediately answered: "Repent and be baptized . . . *for the remission of sins*", indicating that he understood them to be inquiring what to do to obtain such remission. To illustrate what is here said, draw a line through the controverted statement, "for remission of sins thus: "Repent and be baptized . . .," thus for the time ignoring the design or end. Considered as a duty, Peter commands two things (1) repentance; (2) baptism. Now, look at it from the view of end or aim sought: "Men and brethren what shall we do? . . . *for the remission of sins*." Whether therefore Peter's answer is considered as a duty expressed, or for the end or aim of remission of sins; they understood clearly that two things were essential thereto: Repentance and baptism. "Men and brethren"—(then speaking of Mr. Nunnery's moderator's lack of attention to what he was saying by constantly whispering to Mr. Nunnery: "You'd better let him listen to what

I am saying. (Some more low conversation unable to be understood). Friends they have no intention of attempting to answer these arguments. Does this indicate to you a candid approach to this question? It doesn't to me. They whisper back here and bother me in my speech, and make no effort to note down what I am saying. That is no way to debate. My moderator doesn't do that way. (Addressing Mr. Nunnery's moderator: "He had better be writing this down; and you had better be helping him out on it." Mr. Nunnery makes some reply and laughter follows). All right now friends; all right. To those who inquired what to do, Peter said, "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins." The phrase, "for the remission of sins" sets for the object or end to be obtained. In Matt. 26:28, we have a parallel expression: "For this is my blood of the New Testament, which is shed for many, for the remission of sins." This asserts that Christ's blood was shed *for the remission of sins*. This phrase is identical, both in Greek and in English, with that of Acts 2:38. "For remission of sins," in this passage, indicates the end or design of the shedding of Christ's blood. To what end was Christ's blood shed? For remission of sins. Why did Peter command the Pentecostians to repent and be baptized for? For the remission of sins! If, in Acts 2:38, Peter commanded baptism *because of* remission, Christ's blood was shed because our sins were already remitted. All know that Christ died in order that we might have remission. The phrase bears this significance also in Acts 2:38.

Thus, repentance and baptism are set forth in this passage as conditions leading to remission of sins. These arguments will stand, friends, and my opponent will not answer them. In the first place he can't; and in the second place he has no intention of even trying; and that is the reason he spends his time talking to his moderator, or doing something else.

Baptism is "for" the remission of sins. You may search the Book the rest of your days, and you will never find baptism

said to be "for" anything except "for the remission of sins" (Acts 2:38). And so my proposition stands proven. God has never promised man salvation under the present dispensation short of baptism. There is not a case in the Book this side of Pentecost where any man ever rejoiced because his sins were forgiven until he had been baptized. When Mr. Nunnery tells you that you may expect salvation short of baptism, he deceives you. He leads you to believe that you can be saved short of obedience to the gospel, and you can't be. You had better do what the Bible says, rather than what Mr. Nunnery says. (Time up). Thank you.

A. U. Nunnery's Third Speech

Fellow Moderators, Ladies and Gentlemen:

If it wasn't for my honorable opponent asking questions, I don't know what in the world he'd do. Well, go ahead and ask them, Brother Woods, that's all you can do. You just sit there and ask them. Don't try to answer them. Go ahead and ask them. I want to ask you a question now and see if you'll ask me one. He's got a lot of them to ask me and I've got to ask him one, you know, that's the only way he'll ask me one; is when I ask him one. If baptism saves from past sins what saves from sin after baptism?

Baptism saves us from past sins, what saves after baptism? Saves us from sins that are committed after baptism, what saves us? All right, he played there on Acts 2:38 a good deal. He'd have you believe that Peter said, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," that "for" meant "in order to." And I defy that gentleman to show a Greek scholar on the face of the earth that says "for" means "in order to" procure. Give us one translator that says that it means "in order to" procure. It does mean "in order to call" or "to express" or "acknowledge," like a man's hanged for murder. Did he hang because he is going to murder somebody, or because he has? He's hanged because he *has* murdered somebody. You laugh for joy; do you laugh "in order to" get tickled or does he laugh "because" he is tickled? That's the same expression exactly, but he'd have you believe that a man is baptized for remission of sins, is "in order to" obtain remission of sins. Well, I'll see what Mr. Woods will do with this expression. In God's word where the Lord God gives us to understand in Acts 15:9. "God put no difference between us and them purifying their hearts by faith." He'll agree that they had to

have faith before they were baptized. Was their heart pure? Their hearts were pure and Matthew 5:8 says "Blessed are the pure in heart for they shall see God." Notice their hearts were purified by faith. He agrees that faith is before baptism. And he has faith before baptism from a pure heart shall see God. What more are you going to have in baptism when you get into the creek? Please tell us, Doctor. You're bent on asking questions.

And then we are told in Acts 13:39, "All that believe are justified from all things, from which you could not be justified by the law of Moses." Does he repent before baptism? Does he believe before baptism? Tell us, does he believe before baptism? and if so beyond a doubt? Or does he have to be baptized before he becomes a child of God? He's been taking the position here that a man is never a child of God, never born of God until he got baptism. Did you notice about him saying that, that tenth question was silly? Silly! Disgusting! Then we have one question that's a silly question. Well of course that will make a little amusement by doing that. He had to have something to do. And he used the word silly. What in the world have I done with them questions? (Looking for the list of questions). Yes, this is them right here. (Laughter). All right. I'll read the question to you. He read part of it to you, looks like he'd read it all doesn't it? That's the tenth question! "Can any man be born of God, sin anymore and his new birth could not have been without baptism?" and he stopped there. "If so what good did his baptism do him?" Anyone that is and is born again, that makes him a child of God. Then the question is; If so, what good did his baptism do? He sinned before he was baptized and he sinned after he was baptized, baptism washed away his sins, what's going to wash them away after he sins the next time? What will wash them away? If I've washed them away like you said Paul did. "Arise and be baptized and wash away his sins." What washed his sins away? If it took water to wash Paul's away, won't you have to baptize him

again when he sins again? Well, you know you would! If not, you've got them washed away in the power of water and you've got them washed away and he's a saved man after water some other way; but he won't tell us how they're washed away the next time. How many ways has God got of washing sins away and saving people? Please tell me!

All right, we've got some more, questions. He kicks up, and says I didn't ask them soon enough and I'm going to answer them. This eleventh question. If the saved are in Christ, as Paul says in Colossians 3:3 "For YE are dead, and your life is hid with Christ in God." Who puts them in Christ? Does the preacher put them in Christ or did the water do it? Now I want to know which one did it. The preacher or the water? Now if the preacher put him in there why he was a mediator between the man and his God. If the water does it, then we've got a literal subject, a literal substance, that brings about a spiritual birth. Man's born in that literal substance in that water not producing a spiritual birth. Man must be born again, John 3:5 says. And he gets his birth by this literal water, and a carnal man puts him in the water, then this carnal man produces a spiritual birth with this literal water, without God and God's not in it, and not close by. All right, let's see again.

Since the beginning of the world, how many ways has God had to save people? Tell us how—before Christ? How during the life of Christ? And, now how does he save? Now the 13th. Is being baptized, eating the Lord's Supper, giving our response in works we must do to get saved, if so please explain Titus 3:5, "Not by works of righteousness, which we have done, but according to his mercy he saved us." So I contend that eating the Lord's Supper, being baptized, giving of your cash, is works and God says it's not by works. Not by works of righteousness which we have done. He says it is! He's bound to contradict God's plain word, God's plain statement in His Bible. Are you going to take such as that, gentle-

men? I'm not! I'm not ready to believe that while God puts an open Bible before me.

The 14th. If baptism is essential to salvation does not everybody's salvation depend on the preacher and not on the Lord? If not why not? And if it don't depend on him, and it takes him to save, can't get to heaven without it why don't salvation depend on it. Paul says "You fellows believe," but it takes a preacher to preach the gospel, yes but a fellow can preach the gospel and get off out there a hundred miles and be saved by grace through faith in the Lord Jesus Christ, and that not of himself, it is the gift of God. Now there's a difference in that, he can see that, you can see that. There's a difference in that. A man can hear the gospel and be affected by the gospel, yet go on and fight against it maybe for years. And out yonder in the field some day he will repent of his sins and trust in God and be saved. The preacher not about there! No sir! There's a difference. Now look at it again, did the Lord,—can he save any man without *some water* and the *preacher* by baptism? If essential to salvation and it takes water and the preacher to have the baptizing, if so tell us just how it can be done? Now if God can save anyone without water and without a preacher, and baptizing, then tell me how it can be done. I'd like to know. I feel this crowd would like to know. These people of yours, they would like to know. If God can save anybody in this world without a preacher and water tell me how it can be done. Now according to the proposition it can't be done.

Now number seventeen. If it takes baptism to save, the believing patient, is an unbaptized believer before he starts in the water or starts to the water, or while he's in the water, or just after he becomes out of the water? I want to know exactly when he gets saved. And again, seventeen; Are we really saved by grace or by works and grace, if by any kind of works please explain Titus 3:5, "Not by works of righteousness." Any kind of works, call them any kind of works you please. God said it isn't works and that means any kind

of works please explain Titus, 3:5, "Not by works of right- had been a law given which could have given life, verily right- eousness should have been by the law." He says there is a law; a law of righteousness. He can be saved by it! Paul said there was no law given that salvation could come by it. Don't you know that God could fix a law to save people. He not only suffered His Son to die but made another way, by which God gets tired of saving people until they have saying, had enough. If God to craving to stand above the Son and let Jesus die on Calvary's cross in order to change the plan of salvation and save them some other way. Now you know what I'm driving at.

Now if he's not saved by mercy please tell us by whose mercy are we saved? The preacher's mercy? Or the Lord's? Or both? Or if he could not be saved without a preacher to administer baptism to us. Are we not saved by baptism, the preacher must administer it on the preacher's mercy! It's water that saved them.

Number nineteen. Now if baptism is done and no one can get to heaven without it, do you believe that God calls and sends out men to perform this kind of work in the salvation of mankind or just leave it up to saved people to save others or let the whole human race go to hell, for the. needs of bap- tism. Now if it takes baptism to save, it's the crowning act. If God, why didn't God do it? Others in need of it beside Christian people, then you can do it without love. It's the crowning act. That's the very thing that saves. In Revela- tion 1:18, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Pray tell us where in this world you fellows got the keys to open and to shut. And in saving by baptism do you use the Lord's keys? If only the Lord has the keys, he opens and shuts and not a living man can do it. Where did you get a hold of the keys? Where'd you find them? Where'd you get them? God holds the keys to death and hell. God opens and no man shuts. God shuts and no man opens. But this

man tells you a sinner, a blood raw sinner, can come up here and make the good confession and he'll take him down here to the creek, and if you can find one close enough, I think there's one over here, and I can dip him, that's the crowning act, and God promised to save that fellow because I opened the door? Now I want to know where he got the keys? Now who gave them to you? Now again the. twenty-second. Do you believe that any one was ever saved until they get to heaven? Then 1 John 3:2 says, "Beloved, now are we the sons of God." Do you think he was saved when he was baptized? Saved when he goes to church and does his duty? Or is he saved, was saved and sure enough saved when he gets to heaven? Now tell us that, Mr. Woods. We'd like to know. Now twenty-four. Jesus says in John 10:27, "My sheep hear my voice, and I know them, and they follow me;" Now this person who follows him in baptism, is he a sheep or a goat; until he gets baptism, but if he's a goat following Jesus in baptism when does he become a sheep and just how was it done? Then before he followed the Lord in baptism is he a sheep or goat when he's doing it. And if he's a sheep before he's baptized he's saved before he's baptized. If he's a goat then pray tell us where he changes from a goat to a sheep. And what changes him from a goat into a sheep? Then if baptizing the goat makes a sheep of him, who makes this wonderful change? The Lord or the preacher, or both, and did it take both the preacher and the Lord to make a sheep out of a goat? So then God, my friends, may turn a goat into a sheep. Tell us when it's done? That's an important thing, and we're anxious to know. Could God and all the host of heaven make a sheep out of a goat without a preacher and some water? I want you to tell us. Be sure and tell us that. Don't tell us that it's silly. It may sound silly to you, but it's better answered that way than to answer. It's better to say it's silly than to come on and answer it. Now listen, I want to repeat that. Could God and all the hosts of heaven make a sheep out of a goat without a preacher and without some

water? If God should look down from the battlements of Heaven and mercy, John 3:16, "He so loved the world that he gave his Son" and the Holy Spirit of God should want to save that man, then the poor candidate sinner that woman, that stood on the banks of North Forked Deer River down yonder at Skull bone, and wanted to be saved and that man refused to do it, pray tell me, could they save her? Could heaven have saved her? And could all the preaching in the world saved her without baptism? Did you not know that your man would shut the gate of heaven and light in the face of that poor woman while she was down there—wanting to be saved. So then, can the whole host of heaven? Don't forget that, see if he answers that. And then calls his hand on it. The last speech I made he must answer that. Can God and all the host of heaven make a sheep out of a goat without a preacher and without water? If he can I want him to tell me. He will turn around and say, "What do you say about it?" I say God can! I say he did! I'll just answer it before he gets to it. I'll tell him, yes, God can save him without a preacher. Paul says in Ephesians 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Now "Unto" means "as far as," created "as far as," man's good works commences when he's created. At the end of creation the man is fit to do good works and Jesus said the tree had to be good to produce good fruit, he commences good works when God gets through creating him and he can't produce good works until he's created in Christ Jesus; and I told this man that God's the only one that can create and tell us how man can be a new creature any other way? Since we're then in Christ and God must create us then, how can man be saved by a literal baptism?

Let's notice again, when the goat pen is opened to start this goat on his way to make a sheep out of him, who opens each gate to turn him out of the goat pen and turn him into the sheepfold? If baptism opens, did not the preacher open and shut according to his will, contrary to Isaiah 22:22, "So

he shall open, and none shall shut; and he shall shut, and none shall open." When you make that goat into a sheep who opened the fold of the goat pen and turned him out? Who opened the fold of the sheep and turns him into a sheep? I want to know that! All right, please tell us was the woman in Luke 7:50 saved by faith? Was it her faith there and then? Did she have to do something else to be saved? He said that people always had to produce some action. Their faith had to act, that saved her. Wonder why it can't save now? Well, why Baptists have many in this country that weep and say they're saved, why can't that save them now. If God saved this woman? He admitted that he did save in a way, in a round about way; but listen, God said to her, in that 50th verse, "Your faith hath saved you; go in peace." Did he save you weeping? He didn't say, saved you in some act you've done, he said your faith saved you. Your sins are forgiven. In the 50th verse, he said your faith saved you. Now was she saved, or was she not saved? Was she baptized or was she not baptized? I'll leave him to answer that. He'll say she was not baptized, no, and God never told us that she was ever baptized. But he did tell us that she was saved and I'll believe what God said. If I didn't believe it I'd make God a liar, and John said I'd do it. I'm going to believe what God says, and God says she's *saved!*

Then God said, I've referred to it and want to refer to it again, God said he's born of God. The believer is born of God. He that believeth Jesus Christ is born of God. Did she believe it? Yes! Was she born of God? Jesus said she was saved, that's equivalent to being born of God. What did he say about that? I ask him will he tell a penitent sinner the same thing the apostle told them in Acts 16:31, "Believe on the Lord Jesus Christ and thou shall be saved." Watch him and see whether he's going to tell us that or not. Now notice again, please tell us,—please tell us was the woman, that's the same one, was this woman saved? Did Jesus have anyone baptized to save them while he was here? No, no, he didn't do any-

thing of the kind. Why can't they be saved now without it? Why not if they cannot? When Jesus was here, why didn't he tell people that was standing there: You've got to be baptized to wash your sins away? Never did tell them that. Never did in the world. Why didn't he do it? Because baptism didn't have anything to do with saving them. Did the Apostle tell the truth in Acts when he said "believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31. And did he tell the truth in Luke 7:50, "Thy faith hath saved thee." If not why not? Did he tell the truth and was it the whole truth? Or was there something else understood that is not told, and if you had to add something to it. I told you this morning, he'd not give us one passage of scripture in this Bible, and he did not do it, and won't do it till the close of this afternoon where God speaks of saving a sinner, where he'll take it just exactly like God says, without adding one thing to it or taking one thing from it. I just challenge him now to tell us. You speak where the Bible is silent. Now that's his proposition. Listen, God chose to save people's souls by faith, and "faith comes by hearing and hearing by the word of God" and their faith comes by hearing and God purifies the heart. And faith before they're baptized, they've got a pure heart. And if one's got faith before they're baptized and you baptize an unbeliever you're sinning. You baptize an unbeliever and an unbeliever in John 3:18 says he is condemned "because he hath not believed in the name of the only begotten Son of God." So we have "access by faith," Rom. 5:2. God says, "by faith into this grace wherein we stand, and rejoice in the hope of the Glory of God." If you ask me how we got into this house, I'd say we have access by that door. If you get in the grace of God—how did you get in? We've got access "by faith." Entrance by faith, having "access by faith," we stand and rejoice in the hope of the glory of God. Yes, we enter in by faith, and God promised to save the fellow that has faith in Christ Jesus. In John 5:24, "He that heareth my word, and believeth on him that sent me, hath everlasting life." He

believes before he's baptized and God said he's got everlasting life. What does he say? He says no! He hasn't got it. He's got to be baptized! And then he's got it on the installment plan! Got to keep up a payment every Sunday or they miss heaven. That's the man's argument! Exactly his argument! You've got to go to church, you've got to carry in your cash, you've got to eat the Lord's Supper, and you can't tell what happens when he does sin. Baptism sort of puts a little starting point on him and the Lord suddenly puts a little more on him, and then he takes in the cash, this puts a little more on him and he's got to live faithful until the end. Pray tell me what's the difference between that and the Pharisee's religion in the Bible. Yet the Lord said in Matthew 5:20 "That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Does yours exceed that? Does yours excel that? No, sir! There's not a person on this earth that ever had a better self-righteousness than the Pharisees had and yet, Jesus said "yours has got to excel that." In Romans 10:4, "For Christ is the end of the law for righteousness to every one that believeth." In the law, oh, he says that's the Old Mosaic Law; How do you know it is? God said law. Any kind of law! Christ said that any kind of a law of any kind of man in the whole world. Christ ended and that he ended it for everyone that believes. And if he ended it forever for every one that believed, then the believer has got the law of commandments and in objection to the Lord Jesus Christ and Paul said in Colossians 3:4 "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." My friends, as sure as my Bible is true and I know it is, and as sure as I know that one message in God's word I do know and God says that I know when Christ shall appear I shall be like him. For I shall see him as he is. But this man's doctrine says you don't know. No man's really saved until you get to the end. We can't tell, but baptism starts you keeping the commandments that you're never saved until the last

act of your life of obedience. And it took a carnal action and you're saved by the last thing that you do. But let's see again, in Galatians 3:26 "For ye are all the children of God by faith in Christ Jesus." And Paul said in Acts 26:18 "And inheritance among them which are sanctified. When it's by faith it isn't by baptism that you are sanctified by faith that is in me." These people are sanctified, set apart, saved by the blood of Jesus Christ who thus trusts in the Lord and Savior Jesus Christ. Now listen to the prophet talking about him; "To him give all the prophets witness." Acts 10:43 "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." My friends, it's been preached that way in all ages. The prophets preached it that way. Jesus Christ preached it that way. Practiced it that way. In Luke 7:50 the Apostles preached it that way, and I'm preaching it that way today. I remember that statement, no, you're not in harmony with that statement, you can't be in harmony with that statement until you give up your man-made theory. That's the only way to do it. "He that believeth into Jesus Christ is saved." As I showed you awhile ago by Galatians 2:16 even we have believed *into* Jesus Christ. We believed into him said the apostle. This man says we're baptized into him. If we believe into him, how are we baptized into him? We're baptized in a figure. What did he do about that figure of that dollar bill? Did he want that figure of that dollar bill? What did he do about that picture of that likeness? Romans 6:3-6. "The like figure whereunto baptism doth also now save us" 1 Pet. 3:21. Like when we've been planted together in the likeness of his death we shall be also in the likeness of his resurrection. Rom. 6:3 unto 6. It's the likeness, it's a figure, it's a picture, and he can't get around it to save his life. You want to take the figure and the picture for the real subject? Or do you want the subject? I'll tell you about it, I prized very highly my wife's picture before I married her but I liked her a heap better when I got her. Baptized! Baptism! Starts working where God sent

to the Church and told the apostles. In John 14:15, "If you love me, keep my commandments." I John 4:7 said "Every one that loveth is born of God." Here's a man who's born of God, knowing God and God tells him to keep his commandments. I know a church with a child of God keeping commandments. Christ tells them to be baptized but God never told a sinner in this world to be baptized. No! Didn't tell an unsaved person to be baptized. But he did tell a saved person to be baptized. What are we going to preach today? Go around and quoting you, He said the man's lived a Christian and buried with Christ in baptism and he didn't believe in him. Now listen to this, according to his Savior by going down into the water without faith. Without trust in the Lord Jesus Christ. I say that will be silly sure enough. Now you talk about something silly! Now that would be silly sure enough.

"He that believeth on 'eis into' the Son of God hath the witness in himself." 1 John 5:10. And that's just in the Bible like you think perhaps. But he's got it himself. Who? The fellow that believes. "Eis into" Jesus Christ hath got the witness in himself. Does he believe before baptism? Yes! Has he got the witness in himself before baptism? Yes! If he has not God has simply told a falsehood about it. Why not believe it? God says you make him a liar. I do believe it. I believe everything God has put in that book. I believe that God says, "He that believeth on him hath got the witness in himself." When I believe in Jesus Christ as a personal Savior and I've had that witness in my heart ever since, more than 50 years ago. Don't tell me that God didn't tell the truth there. God told the truth and God told the whole truth and I believe it. Do you *believe* it, Mr. Woods? Do you believe if a man believes on the Lord he has got the witness in himself? Or do you think a man that believes don't have? You won't get to heaven without you have. No, you undoubtedly won't; it'll get you in hell. Now let's see again, "He that believeth on Christ as the Son of God has the witness in him-

self." "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31. And God said "believe and you shall be saved." This man said that you may believe and work and be saved. Work and be baptized! We have got to believe and then we've got to be baptized. Before we get saved, in fact you've got to keep all the commandments,—keep every one of them before you're saved. And now I want to know what is the last thing that saves a fellow. Well he has it here, baptism is essential to salvation! Are these other things essential or not? Is eating the Lord's Supper essential? Is carrying your money to church not essential? In fact doesn't he tell you you'll go to hell if you don't keep all of his commandments. How many things have we got to overlook, I asked him, when they kept the commandments. And will he pray tell us how that our righteousness exceeds or excels the Pharisees?

In John 6:47 "He that believeth on me hath" present tense, "everlasting life." "He that believeth on me." The Jailer was told to believe and he shall be saved. And 5th. Do you? 25th, I believe with all my heart. Romans 10:9,10, says "If thou shalt confess the Lord Jesus with thy mouth and shall believe in the heart that God has raised him from the dead, thou shalt be saved. The Bible man knows all of that. And when he looks down here to find himself in hell he can look up in the face of God and say Lord, You told me that if I'd confess you and believe in my heart I should be saved, and I did all that and here I am in hell. Into hell! Look, it's God's child my brother, but went to hell because he didn't allow a preacher to get his hands on him and put him into the water. When God says we're justified from all things, from which you cannot be justified under the law of Moses. Well, let's go just a little further now, and see some other things, that this gentleman said just awhile ago. He says, It is essential, that is, baptism is essential, that is, it's required. Baptism is required in order for a man to be saved. Well, how was the woman saved in Luke 7:50? If her faith saved her how was she

saved? Did she have any baptism? Can you prove any baptism there? If a man's saved, by baptism, it's not by faith, and if by faith it's not by baptism. I'll say that salvation will bring us obedience and not to salvation. (Time). Thank you.

Guy N. Woods' Fourth Speech

Mr. Nunnery, Gentlemen Moderators, Ladies and Gentlemen:

I am before you for the last affirmation of the day on the proposition: "The Bible teaches that water baptism is essential to the salvation of the alien sinner." I've heard lots' of speeches made in reply to affirmations of this kind, but I have never heard a more feeble effort than that which characterizes Mr. Nunnery's speech this afternoon. It is not that Mr. Nunnery is personally weak; it is just that his doctrine can't stand the test. I am certain that he would like to take these arguments up, and answer them. I know he had rather do this, than quibble around about matters not pertinent to the issue; but he cannot. Therefore, he passes, unanswered, the major portion of my affirmative arguments.

Before this speech is over, I shall rehearse some of these arguments he has passed unnoticed, and let you see how definitely true it is that baptism is one of the conditions of salvation to the alien sinner.

Mr. Nunnery has a long list of questions here, prepared outside the debate, and prepared for the purpose of taking up time that should be given to the arguments presented. I shall have no opportunity to reply, today, to what he shall say with reference to my answers. He prefers to ask questions, rather than answer arguments already advanced. That is not my conception—or my brethren's conception—of candid and fair and upright debating. If that is his way of doing, we shall meet him on his own ground. Now to his questions.

"If the saved are in Christ, as Paul says in Col. 3:3, 'For ye are dead and your life is hid with Christ in God,' who puts them in Christ? Did the preacher put them in Christ, or did the water do it?" Neither! The Lord put him there. "For as many of you as have been baptized *into Christ have*

put on Christ" (Gal. 3:27). There is no other way to get *into Christ*. "Since the beginning of the world, how many ways has God had to save people? Tell us how before Christ. How during the life of Christ? How does he save now?" One way only—faith and obedience. But conditions change, and one of the conditions under the gospel plan is baptism. "Is being baptized, eating the Lord's Supper, giving on each Sunday works we must do to get to heaven? If so, please explain Titus 3:5, 'Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit.'" I have covered this thoroughly in my first speech; and Mr. Nunnery has the answer there, if he had not ignored it. I have shown that there are two kinds of works—works of men and works of God. Faith is a work! "This is the work of God that ye believe" (John 6:29). Does he seek to exclude all works from the plan of salvation? If so, out goes faith!

"If baptism is essential to salvation does not everybody's salvation depend on the preacher and not on the Lord? If not, why not?" The Lord has made baptism a condition of salvation (Acts 2:38; 22:16; 1 Pet. 3:21). He has not promised to save short of compliance with his will (Matt. 7:21; 1 John 2:4; Rev. 22:13,14). He is the author of salvation to those who *obey him* (Heb. 5:8,9). To obey Him, one must be baptized. Friends, note this; Several of these questions are so designed as to involve the Lord in a difficulty; not me! If there is any difficulty associated with baptism and the plan of salvation it is not mine; it is the Lord's. Mr. Nunnery is attempting to show this: Now, Lord, you could not have possibly made baptism a condition of salvation, for look what a difficulty it gets one into. Let Mr. Nunnery remember that *the Lord said*, "He that believeth and is baptized shall be saved," not I. If Mr. Nunnery affects to see some difficulty there, let him take notice of the fact that I am not the author of these words. They were written out centuries ago. The proper thing to do is simply to accept them without question.

"Can the Lord save without water and a preacher? If so, tell how it is done." It is not a matter of what the Lord *can* do; the question is, what has He said He *would* do? I have called attention to the fact (thus far unnoticed) that, under the New Covenant, no one ever rejoiced because their sins were forgiven until after they had been baptized.

"When one is saved, is it God who does it, or the preacher?" It is God.

"If it takes baptism to save the believing penitent, is he an unbaptized believer before he starts in the water, or to the water, or while he is in the water, or just after he comes out of the water?" He must believe before he would be willing to start his obedience. Mr. Nunnery, tell us, Is a sinner a believer or unbeliever when he starts toward your mourner's bench? Just when does he become a believer in your arrangement of affairs? "Are we really saved by grace, or by works and grace? If by any kind of works, please explain Titus 3:5." I have explained this twice already. "Since we are saved by mercy, tell us whose mercy." God's mercy, of course. "If no one can get to heaven without baptism, do you believe that God calls and sends out men to perform this kind of work, or does he leave it to saved people, and let the whole human race go to hell for the need of baptism?" Jesus commanded, "Go teach all nations, baptizing them. . . ." He thus commissioned men to do this work. Gospel preachers are today to continue the work (2 Tim. 2:2). "As Isa. said, The Lord opens and no man shuts, and the Lord shuts and no man opens, and if the Lord has the keys of death and hell, pray tell us where you fellows got the keys to open and shut, and save by baptism?" In Matt. 16:19, Jesus said to Peter, "I will give unto thee the keys of the kingdom of heaven," in Acts 2:38, using the keys delivered to him, Peter said, Repent and be baptized . . . for the remission of sins." There's the key that unlocks!

"Do you really believe that anyone was ever really saved till they get to heaven? John said, 'Beloved now are we the

sons of God' (1 John 3:2)." We are saved from past sins when we obey the gospel. We are not saved in heaven until we get there. "Is salvation by grace or is it by grace that works according to Rom. 11:6?" It is by grace through faith, and that not of man's works, but it is through working the righteousness of God (Acts 10:34). We have answered this again and again. If Mr. Nunnery would answer my speeches, instead of reading from questions prepared before the debate started, he would have our position on these things without consuming time going over them again and again.

"John 10:27, 'My sheep hear my voice and I know them and they follow me.' Now this person who follows him in baptism is he a sheep or a goat till he gets baptism? If he is a goat following Jesus in baptism when does he become a sheep and how is it done?" Friends, this question is framed and formulated for no other purpose than simply to reduce this matter to an absurdity, that is all. He wants me to say that God takes a *man* and makes a sheep out of him. God does not do that. That is mixing the figure. It is true that the Lord uses the figure of goats and sheep, to illustrate the difference between sinners and saints. But Mr. Nunnery talks about taking a man and making a sheep out of him. That is ridiculous. The Lord takes *sinners* and makes Christians out of them. He wants to know when a person becomes a child of God. Baptism is the consummating act; the last act prior to becoming a Christian. Faith, repentance and confession must precede it. If he wants to put it down that I am taking the position that a person is not a sheep in a figurative sense until he is baptized; that's what I said! Now, don't let Mr. Nunnery tell you I have not answered this. (Mr. Nunnery interrupts to ask, "Is he a goat before baptism," to which Mr. Woods replied, "Yes, sir," and added, "Mr. Hopper caught it the first time!") (Laughter). "If baptizing a goat makes a sheep out of him, what makes this wonderful change, the Lord or the preacher?" The Lord. Let Mr. Nunnery answer this question: *Does jumping over the mourner's bench change*

a goat into a sheep? He won't answer that; you wait and see. "Could God and all the host of heaven make a goat out of a sheep without a preacher and some water?" Friends, you see this is the same old story we have gone over again and again. The Lord saves, on the condition that the sinner believe, repent and be baptized on confession of his faith. And it was the Lord who set forth these conditions. If Mr. Nunnery does not like this arrangement, let him place the responsibility where it really is—with the Lord.

Paul said, in Eph. 2:10; 'For we are his workmanship, created in Christ Jesus, unto God works.' Could God create anyone in Christ Jesus without a preacher, if so how? It is the preacher's duty to set forth the conditions God has made essential to salvation. On compliance therewith the sinner is saved. Baptism is one of those conditions (Mk. 16:16). "When the goat pen is opened to start this goat on his way to make a sheep out of him, who opens each gate to turn him out of the goat pen, and turn him into the sheep fold? If baptism opens did not the preacher open and shut?" The Lord opens and shut, but he does it when we conform to the conditions He had set forth. "Was the woman in Luke 7:50 saved by faith?" This incident happened during our Lord's personal ministry, and before the gospel plan of salvation became operative on the first Pentecost following the Resurrection. His will had not been sealed with his blood, and he could and did administer it as he pleased. Let Mr. Nunnery produce a case, following the death of Christ, where anyone rejoiced because their sins were forgiven short of baptism. There is no instance of such. The inspired writers did not promise sinners salvation short of obedience to the gospel. "Did Jesus have anyone while he was here baptized to save them?" Jesus commanded baptism; his disciples baptized people; Jesus made and baptized more than John (John 4:1-4). John prepared people for the Lord; in preparing them, he baptized them. A prepared person is then, *a baptized person!* "Did the apostle tell the truth in Acts 16:31,

when he said, 'Believe on the Lord Jesus Christ and thou shalt be saved?'" Mr. Nunnery, please refer to the argument I made on this today for your answer. And, while doing so, make some effort to answer the argument, will you not? I have shown that after Paul and Silas said, "Believe on the Lord Jesus Christ and thou shalt be saved," they did not stop with this, but proceeded to preach the word of the Lord to him in order that he might believe (Rom. 10:17). He could not have believed without this preaching. In preaching the "word of the Lord" to the jailor, the necessity of baptism was set forth, and he was baptized the same hour of the night, with all of his house. Mr. Nunnery, would you have done it after this fashion? Did you ever do it like this? No, friends, Mr. Nunnery can't take the case of the jailor, for this man did not stop until he was baptized. Men hastened to be baptized in New Testament times, because they knew they were not saved without it.

So much for his questions. Now, to his speech. Luke 7:50, and John 6:47, conditioning salvation on faith, are introduced. Does Mr. Nunnery intend to prove that salvation is here promised on the basis of *faith only*? If so, he excludes *repentance* along with baptism. He will insist that repentance is implied. Be it so. But remember this, through the same door, I shall bring baptism. These, together with many others of the same type either mean *faith only* or *faith plus*. If by faith only, then repentance is left out. If faith plus, then baptism is included. We have shown that this type of passage uses faith in a comprehensive sense; and the figure of speech known as synec doke was illustrated in connection with all the conditions of salvation this morning. Mr. Nunnery, however, chooses to ignore this. He next cites 1 John 5:10, "He that believeth on the Son hath the witness in himself." But what kind of believer? An obedient or disobedient believer? Faith without works is dead (James 2:26). It is the believer who obeys who has the witness in himself. His obedience includes baptism.

In connection with Rom. 6:1-4, Mr. Nunnery had much to say about baptism being a *picture* of salvation. This is a figment of his imagination. The picture there is not of salvation. The symbolism is between baptism and the burial and resurrection of Christ. Mr. Nunnery misses the point entirely, confusing it completely. "What shall we say then? Shall we continue in sin that grace may abound? God forbid. For how shall we, that are dead in sin, live any longer therein? Know ye not, that so many of us as have been baptized into Jesus Christ, were baptized into his death? Therefore we were buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in the newness of life. For if we have been planted together in the likeness of His death, we shall be also raised in the likeness of his resurrection." This teaches us that we are in the likeness of Christ, in the likeness of his resurrection, and walking in the *newness of life* because we have been *planted together* in the likeness of his death. We are planted in the likeness of his death when we are baptized. Only those who have been planted (baptized) are like him in his resurrection; and only those thus planted rise to walk the *new life*. Mr. Nunnery should not attempt to change the significance of this just because his doctrine is such that he cannot meet it.

Next he introduced Acts 10:43: "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." Observe please, that [it is *through the name of Christ* that this passage promises remission. What does the *name of Christ* involve? "Repent and be baptized everyone of you *in the name of Jesus Christ* for the remission of sins" (Acts 2:38). "In the name of Christ" means by the authority of Christ. Christ authorized it thus: "He that believeth and is baptized shall be saved" (Mark 16:16).

Mr. Nunnery had somewhat to say about when we receive eternal life. That's on the subject two days hence; but

to give you what the Bible says about it, note: Mark 10:30: "But he shall receive an hundredfold in this time . . . and in the world to come eternal life." According to my opponent, he has more here than he has promised in heaven. He claims you have eternal life here. We also have an hundredfold "in this time." In heaven, however, we will only have eternal life. Therefore, according to Baptist doctrine, we have more here than in heaven! 1 John 2:25: "This is the promise that he hath promised us, even eternal life." Eternal life is a promise, not a present possession.

With reference to 1 John 5:1. "Whosoever believeth that Jesus is the Christ is born of God," the Revised Version says, "Whosoever believeth that Jesus is the Christ is *begotten* of God. If this be the correct rendering, the believer is not born, but merely begotten. If the Authorized rendering is the correct one, then the word faith bears its usual comprehensive significance of embracing all of the conditions of pardon. Does Mr. Nunnery believe that the believer of this passage has not repented? Of course not. He reads repentance into it. He cannot object therefore when I include baptism in the same fashion.

Mr. Nunnery complains that if baptism is for the remission of sins, it makes one's salvation dependent on human instrumentality. He should not object to this arrangement, for God is the author of it. 1 Cor. 1:21, "It pleased God by the foolishness of preaching to save them that believe." This makes preaching essential; and since there cannot be preaching without a preacher, this makes a preacher essential. Note, please, that it *pleases God* to have it done this way. Mr. Nunnery is not pleased; but what pleases God would not be expected to please a Baptist preacher anyway!

He mentions an incident which is alleged to have occurred at a place called Skull Bone where a gospel preacher refused to baptize a woman, who asked baptism at his hands. He insists that if baptism is essential to salvation, the preacher stood between the woman and God, forbidding her to be

saved. During the noon hour today, a man came to me who was present on the occasion. He informed me that the woman was obviously living in sin; that the preacher asked if she intended to continue her manner of life, and she made it clear to him that she did. Thereupon the preacher refused to baptize her. What would Mr. Nunnery have done? Would he have said, "Go on in your sin; it matters not to me what you do, I'll baptize you?" That's the implication he seeks to leave with us. This woman said she was going to continue her sinful life. The preacher rightfully refused to baptize her. *Nunnery, what would you have done?* He won't answer, for he has adopted a rule not to answer questions today. It is very convenient friends, to evade these matters in this fashion. Very, very convenient.

Romans 5:1: "Being justified by faith we have peace with God through our Lord Jesus Christ. By whom we also have access by faith into this grace wherein we stand." What does faith do for us? It gives us access. *Access into grace!* What does the word *access* mean? It means the right to enter. Faith does not put us into the blessings of grace; it merely gives us the *right* to enter. That is exactly my argument. Note: John 1:11: "He came unto his own and his own received him not, but to as many as received him to them gave he power (literally *right, privilege*) to become the sons of God, *even to them that believe on his name.*" The believer (one who has merely believed) is not a son of God, he only has the right to become one. The believer is not promised salvation short of obedience. Allusion was made to Acts 13: where certain believers are said to be justified from all things from which they could not be justified under the Law of Moses. What kind of believers? *Impenitent* believers? Mr. Nunnery thinks not. How does he get repentance into the passage? He implies it. In the same fashion, I shall include baptism! He refers, in the same connection, to Acts 15:9, where Peter said of the Gentiles that God had purified their hearts by faith. Mr. Nunnery cut right into the middle of a

verse and started his quotation. The passage reads: "And God, which knoweth the hearts, bare them witness, giving them the Holy Spirit, even as he did unto us; *and put no difference between us and them*, purifying their hearts by faith." Note that the apostle asserts that God put no difference between the Jew and Gentile in the manner of purifying their hearts. How did he purify the hearts of the Jews, and what was the plan given to them? "Repent and be baptized . . . for the remission of Sins" (Acts 2:38). Remember, please, Peter declares that God dealt with the Gentile just as he dealt with the Jew. 1 Pet. 1:22: Seeing ye have purified your souls *in obeying the truth!* Hence, the Gentiles, to which the apostle here alludes, had their hearts purified just as the Jews did—by obeying the truth. The Jews did it by being baptized for the remission of sins (Acts 2:38). Since God put no difference between them, the Gentiles had their hearts purified by faith when they were baptized for remission of sins!

I made an extended argument this morning on Mark 16:15,16 which remains unanswered. Acts 2:38 was also carefully analyzed, and offered in support of my proposition, which, too, is unanswered. Mr. Nunnery merely referred to these passages in the briefest fashion, and then passed them. He has no intention of meeting these arguments. Friends, the gentleman can't meet them. There is not a Baptist preacher on earth that can meet the simple arguments we offer on Mark 16:15,16; Acts 2:38, and 1 Peter 3:21. *They just can't do it.* They labor desperately; they put forth a strong effort and say a little about this and that and the other. They lay a smoke screen by asking a lot of questions, but they simply can't meet the issue. It is not that they're weak. It is not that they do not possess intelligence and ability. It's just that they're on the wrong side of this issue! Let us examine Acts 2:38 a bit further: "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins." The word "for" being in this passage suggests the object or end

to be obtained in repenting and being baptized. Note this parallel. Thus far Mr. Nunnery has passed it unnoticed. Matt. 26:28: "For this is my blood of the New Testament which is shed for many FOR THE REMISSION OF SINS."

Acts 2:38: Repent and be baptized . . . FOR THE REMISSION OF SINS.

"FOR THE REMISSION OF SINS," in Matt. 26:28, is identical, both in Greek and English with the same phrase in Acts 2:38. Hence,

Christ's blood shed . . . FOR REMISSION OF SINS (Matt. 26:28).

Repent and be baptized . . . FOR REMISSION OF SINS (Acts 2:38).

Note the identity of these phrases in Greek:

Christ's blood shed . . . eis aphenin hamartioon (Matt. 26:28).

Repent and be baptized . . . eis aphenin hamartioon (Acts 2:38).

If, therefore, baptism in Acts 2:38, is *because of* remission of sins, it must follow that Christ shed his blood *because our sins were already remitted!* This is contrary to all the facts in the case. It is admitted by us all that Christ shed his blood in order to the remission of sins. In like manner, repentance and baptism, in Acts 2:38, or set forth for the same purpose. *For remission of sins*, in Acts 2:38, must bear the same significance, as *for the remission of sins*, in Matt. 26:28. Its meaning in Matt. 26:28 is clear. This meaning then, it bears in Acts 2:38!

Mr. Nunnery offers two examples in a weak effort to offset the force of the preposition "for" in this passage. A man is hanged for murder. He is not hanged in order to get him to murder, but because he has murdered. A man laughs for joy. He laughs, not in order to get joy, but because he has it. The word "for" has a variety of meanings; but even here Mr. Nunnery's illustrations do not support his view. A man

is hanged for murder, i.e. in order to punish him. Even here, the word *for* has a prospective meaning. A man laughs *for joy*, i.e. in order to express the feelings of joy. Mr. Nunnery will have to do better than this! True, the word "for" has not only a prospective meaning but a retrospective meaning as well. But never when translated from the Greek preposition "eis." This word is always prospective in its meaning. It never means "because of."

Mr. Nunnery asks if a person, having been baptized for remission of sins, commits sins following his baptism, must he be baptized again to obtain forgiveness of the sins committed after his baptism. There are two laws of pardon in the New Testament—one to the alien sinner, the other to the erring child. An alien sinner is required to believe (Heb. 11:6), Repent, (Luke 13:3), confess faith in Christ (Rom. 10:10), and be baptized, (Mk. 16:15,16; Rom. 6:3,4). This puts him into Christ. If, after coming into Christ, he commits sin, he has an Advocate with the Father, Jesus Christ, the Righteous: "My little children, these things write I unto you that ye sin not. And if any man sin, we have an Advocate with the Father Jesus Christ the righteous" (1 John 2:1). This teaches us that a child of God can sin. Mr. Nunnery took the position this morning that a child of God cannot commit a single act of sin!

This morning we called attention to the fact that Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:16). It was pointed out that belief and baptism, in this passage, are joined by the co-ordinating conjunction "and." He that believeth (item No. 1), and is baptized (item No. 2), shall be saved (item No. 3). Mr. Nunnery would have it like this: "He that believeth and *is not baptized* shall be saved." It was shown that the force of the conjunction "and," was to make the statement read: Belief plus baptism equals salvation, whereas, Mr. Nunnery has it: Belief minus baptism equals salvation. In other words, he thinks you can subtract baptism from belief in this passage, and have just as much

left as you did to start with! The Lord however makes an addition to belief and conditions salvation on it. I gave a simple equation which he did not notice. I do not know how to get him to answer these things. If some of you folks know, call him off and tell him. Here is the equation:

2 plus 2 equals 4.

Belief plus baptism equals salvation.

2 minus 2 equals 0.

Belief minus baptism equals 0.

What did Mr. Nunnery say about this? The same thing that belief minus baptism equals! O, I do not know how to get him to answer these arguments. I wish I knew.

I offered an argument on Gal. 3:26,27: "For ye are all the children of God by faith in Christ Jesus." Paul, did you say we are children of God by faith and stop with that? No. Children of God by faith alone? No. Children of God by faith only? No. Children of God by faith *out of Christ*? No! Well, what? Ye are all the children of God by faith *in Christ Jesus*." The words, "In Christ," in the passage, are in the dative case, in Greek. The dative case is the case of sphere or location. "Ye are all the children of God by faith within the sphere or realm of Christ." Remains now to be seen, How does one get *into Christ*? The next verse explains: "*For as many of you- as have been baptized into Christ have put on Christ*" (Gal. 3:27). Salvation is in Christ (Col. 1:13, 14). In Christ must we be to be redeemed or saved. There is no other way to get into Christ except to be baptized. Mr. Nunnery attempted to tell you that one believes into Christ. There is not a passage of Scripture in the Bible that says one believes into Christ. Not one! None of these translations so assert. When Mr. Nunnery quotes it that way, he is *making* Scripture, not *citing* it. When he quotes these passages, saying we believe *eis*, into Christ, he is not following the translations. He can't take the Bibles you have in your homes and establish his claim. He must do a bit of re-translating. Unable to follow the translations in

use, he prefers to make his own. Why? Simply because he cannot sustain his contention with the Bible you use. He had rather have his own translation than that. I like this one best, because it is the right one. Mr. Nunnery's position cannot be sustained; and mine stands out in all the clarity that characterizes it.

Before I close, note this argument given early in the discussion today: "Repent and turn again that your sins may be blotted out" (Acts 3:19). *What is the turning act?* It is not belief: Acts 11:21: "A Great number believed and turned to the Lord." Turning follows belief. It is not repentance: Acts 28:20: Paul preached that men "should repent and turn to God." Turning follows repentance. Hence, we turn, not before faith; but after, not before repentance but after. The turning act is something following both faith and repentance. What is it? "Repent and turn that your sins may be blotted out" (Acts 3:19). "Repent and be baptized . . . for the remission of sins" (Acts 2:38). *Repent*, in Acts 2, is equal to *repent* in Acts 3. *Sins blotted out in Acts 3*, is the same as *remission of sins in Acts 2*. Therefore, the turning of Acts 3, is the baptism of Acts 2. *The sinner turns to God in baptism!*

The Ephesians afford an excellent example of how men are saved by grace through faith. First, they *heard* the gospel (Eph. 1:13). Second, they *believed* it (Eph. 1:13). Third, they *repented* (Acts 20:21). Fourth, they *confessed* (Acts 19:18), and finally, they were *baptized* (Acts 19:1-5). They were thus justified by grace through faith when they believed, repented, confessed faith in Christ and were baptized. That is the only way to be saved by grace through faith! Friends, you will never find where any one in the apostolic age, following the beginning of the Christian dispensation, ever rejoiced because of sins forgiven until after baptism.

Has Mr. Nunnery answered our argument on the figure of speech common to New Testament writers of making one of the conditions of pardon stand for all? Not one thing has

he done with it. We are saved by faith (Rom. 5:1), repentance, (Acts 11:18), confession (1 John 4:2), baptism (1 Pet. 3:21). Suppose I should take the last, baptism, and insist that we are saved by it *alone*, as Mr. Nunnery takes the first, and insists that we are saved by faith *alone*? My effort would be as sound as his and just as illogical. I have shown you, the Scriptures being true, that baptism in water is a condition of pardon to the alien sinner. There is no salvation today short of it. One must comply with the conditions of pardon. One of these is to be baptized into the name of the Father and of the Son and of the Holy Spirit, for the remission of sins. (Time up). Thank you.

A. U. Nunnery's Fourth Speech

Gentlemen Moderators, Ladies and Gentlemen:

He said show us, He's said that a time or two, show us where anybody ever rejoiced till after they were baptized, in all the New Testament. Well, I guess I'd better answer that now and that's Acts 10:44. As Peter was speaking these words: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." 45th. "And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." What is magnify? Making great or greater. Offering praise in the name of God. Just an *old fashion Baptist meeting*. Mr. Woods tell us how it was. So they spake with tongues and magnified God. "Then answered Peter, can any man forbid water?" Looks like a Baptist preacher turning around and asking those brethren that came with him down there, "Can you forbid water?" What do you say about it, brethren, what would you have done? You would have said yes, I'm willing to keep the commandments. He says that and nothing else. Peter said, Can any man forbid water that these should not be baptized, as well as we? Shall they not be baptized because they had received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord Jesus. Well, there are people that speak with tongues. Did you ever hear tell of a sinner speaking with tongues? Well, ever hear tell of a sinner *shouting*? Ever hear tell of a sinner receiving the Holy Ghost? Well, no, the Lord says him the world cannot receive. There are some fellows that had received the Holy Ghost and now Peter said can any man forbid water, that these should be baptized, seeing they have received the Holy

Ghost as well as we. And listen, friends, there's still by faith —no, that's the wrong quotation I got. And which God says where people can't receive the Holy Ghost because they are of the world can't receive Him. They that are of the world could not receive him. These spake with tongues and magnified God. All the people, saved people at this time. All right, he comes to the 10th and notice that last. God has two plans of pardon, he says, two ways of pardoning folks. I'm mighty glad he told us that, I've been wanting to know that a long time. Before Pentecost he pardoned them without baptism and after Pentecost then he pardons them with baptism. I thought God was the same yesterday, today and forevermore and changes not. Here the Lord's changing. What's the matter with him? If he changes not, how come him to change. He says did change, and the Bible says he changes not. But Woods says he has two ways of pardon.

One way he says, a man is baptized and then he has a way that a fellow can come up and just confess. Well, I want to know how he makes that difference? What's the difference in the man that sins? He'll claim that a man apostatizes—what's the difference in him if he sins *after* he's been saved and him that sins *before* he's been saved? What's the difference? Now we'll see later on what the difference is. So then he has one way of pardoning men and that is repentance toward God and faith in the Lord Jesus Christ. That's been God's plan always and that will be God's until the end of time. Repentance toward God and faith in the Lord Jesus Christ. Acts 20:20 and 21 Paul said, "And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, 21st. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Paul said these are the profitable *things* and I've taught them to you. *Repentance toward God and faith toward Jesus Christ.* He comes around here and preaches to a sinner that he ought to be baptized. What did he tell you about John 15:14, "Ye are

my friends, if ye do whatsoever I command you." And then in the 23rd verse of 15th chapter of John. "If a man love me, he will keep my words." He never noticed that. Then I said in 1 John 4:7 "and every one that loveth is born of God, and knoweth God," and is a child of God and loves God, and a man is a child of God by faith as he has read said in Gal. 3:26 but he says that he's got to go on there to complete it. He just a part of a Child of God! He's just started on the road to be one and if he keeps on he'll be there but he isn't there yet. You've got to be saved by the crowning act. Baptism cannot—Baptists cannot meet the arguments he said, in Mark 16:16, Acts 2:38 and in 1 Pet. 3:21. You wouldn't have known that, if he hadn't told you, would you? This man had to tell you that for he was afraid you wouldn't see it. Now isn't that infringing on the people's intelligence? Now I've gotten up here and showed you that 1 Pet. 3:21 says the like figure whereunto doth baptism also save us now, not putting away the filth of the flesh but the answering of a good conscience. I said What's a figure? Well a figure is something that represents something. I showed you a like figure of a dollar bill. Now I asked you gentlemen on this side, and ladies, too, that if I owed you a dollar, which one would you had rather had, that figure or a dollar bill. But which one would you rather have? This man just as soon have the figure. And he said Baptists just won't answer that. Yes, Baptists will answer it! You want them to answer it your way! That's the trouble! Your men will answer it that way but there's not a word of truth in it. Then, the like figure whereunto baptism does also save us now, not the putting away of the filth of the flesh. Now it's not the putting away of the filth of the flesh, is it putting away the filth of the soul. Don't tell us it's not the filth of the flesh it's the answer of a good conscience. I asked you this morning, if I had a good conscience was I saved. You didn't reply to it, did you? No! Then he'll say Baptists can't—why don't you? It's because you can't! There's where you learned that word can't, it's

because you couldn't see in time. Now didn't I say: "The like figure whereunto baptism does save us now." Noah was a called man and he preached a hundred and twenty years, and built the ark, because he believed God, and we are told that, In the 11th chapter of Paul's letter to the Hebrew brethren, that he was a preacher of righteousness and preaching and made an ark because he believed God and when the ark was finished God put him in there, and put his family in there, and God shut the door. I told you this morning, that not a drop of water touched a single one of them that went into the ark. He says that in Christ are the saved and all them touched the water was drowned and he's taken it as a like figure. How hard it is to harmonize that with a statement in Acts 15:9 "And put no difference between us and them, purifying their hearts by faith." God purified Noah's heart by faith and he built the ark because he believed in God. Got in the ark because he had faith in God. We got in Christ because we believed in Christ, Gal. 2:16. We got in Christ because we believed in him. But he plainly said that, and says Nunnery has to get another translation. So he knows, but I'd advise him if he had another speech, to tell me what translation he would get. He says over there where 1 John 5:1 says "He who believes in Christ is born of God and is begotten of God." Now I aimed to ask him this morning and I forgot it. Is a child begotten—is he a child when he's begotten? Is he a child when he's begotten or does he have to be born to be begotten? If he's not when he's born, what have you got? You have a dead child, that's what you've got. And now he says "He that believes in Christ Jesus-is begotten." He's just begotten. Here's a child, who am I going to *believe* then, if he's just begotten. He didn't do it himself, because, he's just begotten. He isn't a child, he isn't born and it doesn't mean that he's born because he's begotten a child of God. Well, you know, if he's a begotten child of God he's a child. That's all! From the very time a child is begotten it's a child. And God says: This fellow who believes that Jesus is the Christ is born.

He don't say he's begotten. He's born! Whose translation did you go to, to get that begotten from? Whose did you? You didn't get it out of the King James. (Mr. Woods replies from his seat "The Revised Version.") Uh-huh! He said I had to get another translation. What did *you* get it for. (Laughter). Yes, sir, had to get another translation, make it say begotten when King James says, *born*; had to get another translation to make it say begotten. Yes, you see how a man will do when it's his ox that's goaded. You will see how a man does when he has an axe to grind! You see what a man will do when he thinks teardrops are good. Yes, sir! The child of God is born a child that believes in God and Jesus tells us the moment you're saved, your sins are forgiven and John says you was born of God and Jesus says to believe on the Lord Jesus Christ. That a man that believes on him is saved and the Apostles said, believe on the Lord Jesus Christ and you shall be. saved. He says, no sir, that this is the starting point and if you were to die immediately you would go to hell, you're not saved. I say that if they are not saved at the point of faith, God didn't tell the truth. I say that a man says that isn't so, and God says it is so; he makes God a liar. If you do or I do it, or anybody else, he makes God a liar. No sir! I believe just exactly gentlemen, what God says. Now he said that I fell down on Acts 2:38. "Repent and be baptized in the name of Jesus Christ for the remission of sins." That "for" meant, "in order to procure." I asked him to tell us how many translators ever did translate that word "for," "in order to procure." Did he tell us? No! He never told us. And Wycliffe never had "in order to" in the Bible, Schaff has no "in order to"; King James translates it forty-seven ways and never "in order to," and finally this man comes up and says "in order to" and won't say it's "in order to procure," because he knows he can't say "in order to procure," but he can say "in order to." Then "in order to acknowledge," "in order to express," of course, I'll say that too. "In order to express," "in order to acknowledge." When as,

a man is hanged "for" murder. He said no, he's hanged "for" punishment. Well what did you punishment him for then? What did you punish him for? Hanged him to get to punish him? I thought you hanged him to get to punish him for his crime! Now I wouldn't even talk about a thing like that. Now wouldn't you know that. Of course not. He was hanged because he committed murder. A man laughs because he's, glad. He then cries because he's sorrowing, and that word "for" may point backward or forward, either one, and he knows it. He knows that it can go backward, "because of" or "for" either one. And in this sense it says "repent and be baptized *for* the remission of sins." Now in the 10th chapter of the Acts of the Apostles and 44th verse, "While Peter, yet spake these words, the Holy Ghost fell on all them which heard the word," as they did on us at the beginning. "Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" What kind of fellows are you baptizing, Peter? Baptizing people that have received the Holy Ghost. Are they Christians? How many are Christians? Did he really tell you sinners to come over here and be baptized "in order to procure?" or "to obtain" salvation? No sir! How do I know it? Because down there he wanted men baptized who had the Holy Ghost. And if he baptized them down there, who had received the Holy Ghost, so then these fellows up here can be saved where Peter told them to repent and be baptized *for* the remission of sins. And that part means "because of," not "in order to obtain." He said that as though Nunnery said it. I'd stand here and notice it with you a week. A whole week if he wants to.

All right, then he comes to Mark 16:16, or 15 and 16 and he says the Lord said there that "he that believeth and is baptized shall be saved, he that believeth not shall be damned." I noticed that this morning but that's the way he was in our other debate. He'd come right back, he'd swear you didn't do it, and he'd swear you didn't do it, and he'd keep on swear-

ing you didn't do it, and then he says I haven't done that. You know I quoted Mark 16:15-16 ever since I've been up here and I've told you that that was not a command for a sinner. Did he notice that. He never done it. I showed him how the promise was salvation. Did he notice that? Not a bit of it! Didn't I ask him to show us one case in the world where man said, that is, where God said a man couldn't be saved without baptism. Did he do it? Not a case on earth. The Bible says a man can be saved, and that's through faith in Jesus Christ that comes at the end of repentance. Now if a man must believe, a man can be baptized and believe all he pleases, and believe and die without Christ. But a man that believes in Jesus Christ all to a loving trust in Jesus Christ, he's justified, he's a son of God, he cannot come into condemnation, he's passed from death unto life. And God says it, but this man said no! Hold on a minute, brother, you've got to have a little baptism. Got to work. I showed you something down there, and let's see where that was.

I want to notice what he said, we didn't notice that, all right. That was over in Romans the 6th chapter and begins with the 3rd to the 5th verse. No, let's see. "For if we have been planted together in the likeness of his death," oh, yes, for we, "Know ye not, that so many of us as were baptized into death." No "us" who, me and you, Romans. Then the "us," who is the "us" there? Saved people, Christian men. "Know ye not, that so many as were baptized into Jesus Christ" have put on Christ. How come them to put clothes on the baby? Because he's born. How come us to have clothes on the child of God? Because he's born! A child of God. What is baptism; it's a picture of the burial and resurrection of Jesus. Now, who on earth would want to be holding up the picture and magnifying the picture of the death and resurrection of Jesus but a child of God. It says here that we're putting on Christ. Well, I read a little further in the same chapter, "For as many of you as have been baptized into Christ have put on Christ." Have been baptized into the

death of Jesus. Therefore we are buried with Christ by baptism into likeness of death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should be in the likeness of his resurrection. Now, we've been planted in the likeness of his death, is this like death? Yes! Can we see a burial unless somebody's dead? That doesn't mean you're going to kill somebody. You think they're already dead and you've got to bury, because you've got somebody dead. Now we've got a likeness, got a figure of his likeness—and if we're planted in the likeness of his death and we shall be also in the likeness of his resurrection. Now, if you put a man down in baptism that shows that somebody died. I told you this morning that he that is dead to sin is freed from sin. He didn't notice that! And there's the likeness of that thing. And then may be in the likeness of his resurrection and there we've got the picture of the resurrection of Jesus Christ. And so this man would say, Baptism is a likeness to the death and burial and resurrection of Jesus Christ. I say, would anybody want to take the likeness or the picture for the real thing? Would he want to do that? He says, no, he's got to have the real thing. Did he say he noticed that? He noticed that like the fellow that had a hold of the hot potato. He noticed it in such a way that you couldn't tell whether he had a hold of it, or whether he turned it loose, or whether he turned it loose or not. So now, Jesus Christ gave us to understand that baptism is a likeness of the burial and resurrection of Jesus Christ and this man would take a picture. And a person has got to take it for himself. A picture, picture of Individual and he says no, that means we have to baptize in Christ.

Then a woman tells that preacher that stood down there at Skull Bone and said I won't baptize you, because you've got too many husbands. And he says there's a person right here in this house that told him he had been there, and she was living in sin, what kind of sin? She was living with a husband and her neighbors said she was a nice, good woman, and said her first husband was untrue to her. She had a right

to leave him and had a right to get a divorce according to the scripture. And your man stood there and said I won't baptize her unless you go back to your first husband. Who was wrong in that? She said: "I stand here without a bitter heart. I had a right to do it." And your preacher stood there and said: I'm going to send you to hell. I've got the keys to the kingdom and I'll send you to hell and you can't be saved because I'm not going to baptize you. That poor woman was in her stocking feet and walked off from there, I don't know whether she's ever been baptized since or not, but if she was still in the same condition that she was before. Wouldn't make any difference, because baptism would not save her. I hope the poor thing has seen the fallacy of such claims and repented of her sins and put her trust in Jesus Christ. My argument is: That they could shut up the *kingdom of God*, they can stop people from going into the kingdom, and he said that God had the keys and God opened the door and God shut the door. Who *opened it and shut it here?* I asked him who did it? He wouldn't tell me who did it. If that preacher didn't open and shut that door, pray tell me how did God have anything to do with it? When the preacher went out there and was ready to perform the final act, he refused and said "I won't do it." There stood the poor woman ready to confess Christ and ready to be baptized; he said you can't get in, because of my sins, and you must go to hell unless you go back and do something that you don't think you ought to do.

Now, that's it, gentlemen; that's what these fellows can do. They can *keep everyone out of the kingdom of God if they wanted to*. And perhaps they would do it, if it was like they, say it is. But it isn't like they say it is, thank God. And a man can be saved independent of, and without baptism. If they can't, as I have said, over and over again, that a man's salvation depends upon man, and a physical man with a literal substance. Must take a physical man and a literal substance? In that case the man must use this literal substance and put this physical man down into it and in that act he has remis-

sion of sins. That's his argument, gentlemen. It doesn't make good sense. Talk about nonsense, that's nonsense. That's worse than nonsense. I tell you, my dear friends, how that he did notice Ephesians 2:10, "We are his workmanship, created in Christ Jesus unto good works." He said there's no way to put a man in Christ but baptism. God said I'm creating them there! What did you say about it? You never said a thing. Kind of like bill bills on a bill, he said nothing. (Laughter). That's what you said. I tell you we're created in Christ Jesus unto good works. If God creates them in Christ Jesus unto good works, what do you fellows do with them when you get hold of them and baptize them. You're bound to baptize them into Christ in a figure or you couldn't literally do it because God doesn't cleanse in water, how in the world would you? God creates them in Christ Jesus unto good works. The fellow that believes is born of God, and God said he is born of God. You say that he's begotten of God. Well, if he's begotten he's a child; and you say I've got to be remitted of it and go over and clean him and born him order to get him out of the world, and yet he's going to have a living substance. Ah, you talk about foolishness, that's absolutely nonsensical, the claims of that gentleman! Nonsense! I'm sorry about it. I'm sorry for his people. I know you're wrong, absolutely, I know you're wrong, and after a study of God's word after 50 years, I know it better today, than I've ever known it before in all of my life. And so, dear people, I've showed you that Paul was a called man to preach didn't I? I showed you that he had a glorious light and that he couldn't see for the glory of the light, led by the hands of them that was with him. And God sent him to preach and to open people's eyes to turn them from darkness unto light, from the power of satan unto God that they might receive the forgiveness of sins. And inheritance unto them that are sanctified, by faith and I showed you that sanctification was by faith. Did he notice it? No! He hasn't noticed it. But he went on to that scripture where the apostle said, "Arise and

be baptized, and wash away thy sins." Called to preach, had a vision, had a glorious light, went out to turn the people from darkness unto light and could not have had his sins remitted, still a sinner before God and the sinner still of Satan with all those things. Did he notice that? No, he didn't notice it! Why didn't he? He couldn't, that's all. The man's honest, he'd like to do it, and if he could of done it, he would have answered the argument; but he couldn't do it to save his life. He hasn't done it till yet. And so, my dear friends, let us notice something else.

For, for you to "I misforget" that pretty well. 1 John 5:1, now notice that. For he's "begotten of" God. The believer has no promise, at all. The believer has no promise at all. If I got him correctly, that's the way he said it. Now, let's see, John 5:24, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Is that a promise or not? Is that a promise? He says you've got none at all. Now what did the Apostle tell the trembling Jew when he came in? He said: "believe on the Lord Jesus Christ and thou shalt be saved." Is that a promise? He says got no promise at all. He has no promise at all. It's the fellow that acts! It's a fellow that finds a preacher, it's a fellow that finds some water, and he's bound to find cleansing in a literal substance, and he's bound to have the consent first of the man to be saved. John 1:13 says it's not done that way. He says it is done that way. Now which one are you going to believe? Which one will you take? I prefer to take God.

And God says we're children of God by faith, I believe it, and I don't want to add one thing in the world to that statement. Nor do I want to take one word from that statement God made. So let's notice again, "Access by faith into this grace." Rom. 5:2. He said that just means you got a way you can get in. That's the way I got in Baptist doctrines to guide me. We can get in that way! Now if we have access by faith into this grace," and in Galatians 3:26, "Ye are all

the children of God by faith in Christ Jesus." So then this fellow went in as a child of God, a child of God by faith, he had "access by faith." That simply means you've got a way of entrance by faith. And if this man wanted to enter into Christ he could understand that I get in there by faith. No man ever has mistaken that statement and believed that I've got to have a preacher and a hole of water in order to get in Jesus Christ when he said you've got "access" by him. A man comes out there and says how do you get into that house? I say you got "access" by that door! Then this fellow here says I didn't see how you got in. How does a fellow get into this house. God says you've got "access by faith into this grace wherein we stand, and rejoice in the hope of the glory God." This man says you've got a chance to get in. You've got to have a chance to get in, got a chance, but how? By faith! God says your chance is by faith. And I said: If he's not in it, he's got a chance. God says by faith. Faith's the door. By faith do we enter, God said. You've got "access by faith into his grace wherein we stand and rejoice in the hope of the glory of God." And here he tells us that Acts 10:43 "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." He said they had one way of saving folks back yonder before Christ came and it was not baptism without this law, before it went into effect on the day of Pentecost, then he's saved under law without baptism. These other fellows could not be saved by baptism, but since that time, they've got to be saved by baptism. Then when we get to heaven, and I look at that fellow over there and say, how was you saved? He said I was saved by baptism! Then I look at this fellow right here and ask him how he was saved, I don't think he ever told us, but I reckon he meant that he was saved by repentance, and faith in the Lord Jesus Christ without baptism. He'll admit that anyhow,, and if that isn't correct, maybe he'll tell us some other time. If a man repented and a man believed but he wasn't baptized would the Lord save him? I don't have to go

down there and have a preacher take me down into a hole of water, and put me under there and purify me more than he did. I will say, yes for evermore, did mercy change? When you got a hope in Christ, does he change? And Peter says all the prophets speak it one way. They preach that: "Whosoever believeth in him shall receive the remission of sins." And Acts 15:9 said that God "put no difference between us and them purifying their hearts by faith." And if God didn't put no difference in them, why did *yon* put a difference? I tell you there was no difference when God made man and said "their hearts were *purified by faith*." Matt. 5:8 says: "Blessed are the pure in heart for they shall see God." Did he notice that? No! He didn't notice it. He didn't even notice it, or look like he wanted to notice it. Our hearts are made pure by faith and God says we shall see God. So then that's a figure of turn, he said, well let it be a figure of turn. That figure represents something, and what does it represent? What does this figure represent? It represents; that God was changing sinners to righteous people and he says that that's done in baptism. Then, if it's done in baptism I declare to you that God in heaven and all heaven combined, and everybody on this earth, besides a preacher could not make one child of God without baptism. And God could look down from the battlements of heaven with pity and mercy and Jesus could look over all the courts of heaven with pity and mercy and start hollering and say no, to you preacher. Why don't you save that soul? Now, when God loved the world, and Jesus tasted death for every man, why don't you save him. Well, here's a woman that's got two husbands and this man won't save her. You (the Saviour) Jesus saved one with five, but I'm going to send her to hell. She's got two. I'm going to send her on to hell and you saved one that had five. That's the difference between you and the Lord, and if your baptism is the crowning act, my dear fellow, you fellows could put a premium on salvation and could set it at any price you wanted to. But, thank God, it isn't

in your hands. The Lord opens and no man shuts, and shuts and no man opens. And he doesn't need you to open and shut. In Acts 16:31, let's see, was it Acts 16:31? I think he said that we never do go far enough on that. ' Well, let's see how far we can go on Acts 16:31. We're going to take that. We begin at the 30th, and he come out "and said, Sirs, what must I do to be saved?" That was direct, wasn't it? The only time that direct question was asked in this Bible. "What must I do to be saved?" 31st, "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Now, he said that don't save a man. Takes more than that to save a man? God said, if you don't believe my word, that I've given you, my son, you make me a liar. Then the man makes God a liar, and says I don't believe it. If he doesn't, why don't he? "And they spake unto him the word of the Lord, and to all that were in his house." Who? Those that had been made children of God by faith! Those that believed On the Lord Jesus Christ! They spake unto them the word of the Lord, and unto all them that were in his house. "And he took them the same hour of the night, and washed their stripes: and was baptized, he and all his straightway." Well, he said, you have to speak to them after they believe. Of course you teach people to do their duty, teach a Christian to do their duty. Any other thing you teach a man after he believes in Jesus and all that is necessary to his salvation? If so, you got to go on with the teaching, till the end of life, before he's ever saved. Yes, they spake to them the word of the Lord. I speak to people when converted in my meetings, and although I didn't tell them to become Christians, they've got to be baptized not to save. But God never did tell a man, you've got to be baptized to be saved. Never said it in this Bible. He never said it, not one time in the world. Did God say a man had to be baptized to be saved? He did say in Mark 16:16, "He that believeth and is baptized shall be saved." Did I not tell you that the promise is a sign of their work. That he'd stamp that approval on their work

if they're made believers and baptize them. I say who? It's only the believers because "he that believeth not shall be damned." He'll never be condemned even though he's got baptism or anything else. He's not a believer in Jesus Christ, and God says, he shall be damned, or condemned! Because he hadn't believed, not because he hadn't been baptized. But because he hadn't believed, in the name of the only Begotten Son. Now then, let's notice; He says that faith saves men. Faith only! Does faith only save him? You can't find in the Bible where it says faith only saves them. But can he find in the Bible where it says baptism only saves you? But we can show where God says he's saved when he believes and will you believe, what God says? I do! I believe it, when God says "He that believeth on the Son has everlasting life." I believe it, John 3:16. I believe it. And God said, A man that believeth is saved. Jesus said to the woman, "Your faith hath saved you!" Luke 7:50. Was that the truth or not? Was there any baptism there, there was not! He says faith did it! If that's not enough, what more could Jesus have told her, any man could have told her, that she's saved by faith only. What more could he have done? (Time). Thank you.

Second Day—Wednesday, July 3

THE PROPOSITION

The Bible teaches that the alien sinner is saved before and without
water baptism.

A. U. NUNNERY, Affirms GUY N. WOODS, Denies

A. U. Nunnery's First Speech

. . . This morning through the providence of God, we had a good rest last night, and able to be here this morning. Two announcements I want to make; one is, I was not crazy because my car whistled all the way home. I think the man in front of me like to have run himself to death to get out of the way from that whistle, it was the car; it was not me. I'm glad I disconnected that horn.

Another thing is: I understand that it's been said publicly that I made the challenge in this debate. I want to emphatically deny that. I wrote on the first proposition that I signed; I wanted it distinctly understood that we were not the challenging party but we accepted the challenges made. And so I don't know where that proposition is, but it's somewhere. And that's all right.

Now, we're here this morning to say, let's see, have you got your proposition? (Some commotion here as Mr. Nunnery endeavors to find his proposition.) All right, the Bible teaches that water baptism, that's the second one. "The Bible teaches that the alien sinner, is saved before and without water baptism." Now I affirm that. The alien sinner, the Bible teaches, I mean the word of God, both the Old and New Testaments. I mean by teach, that it reveals, that it declares; it sets forth the fact that sinners are saved independent of and without baptism. And furthermore says or teaches that an alien sinner is saved, I mean salvation, as a child of God and has the promise of heaven. And is saved without water baptism, that is, he's saved before he's a fit subject for baptism. and water baptism does not in any way procure, or act to. or save the alien sinner. Now if that isn't plain enough, then I will try to make it plainer in my next speech.

I say this morning, dear friends, that baptism is not essential to the alien sinner's salvation. Why? Now, the first argument I want to make is Ephesians 2:8; "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast." Baptism is works. Grace is not. Grace is the unmerited favor of God. We are saved by grace, the unmerited favor of God. If we are saved by the unmerited favor of God, you can't add one thing to anything that is procured by, and without merit. Without you make it partly works and partly grace. And I'm going to show you today that men are *not* saved part by works and part by grace. It's got to be grace entirely or it's got to be works entirely.

And if I say that we're saved by grace through faith, then Nunnery says it is the gift of God, which is not of works lest any man should boast. Now, we turn right over and read what the apostle said, And he says that if it's grace, it's no more of works but if it's works, then it's no more of grace. And therefore we can't mix the two and still have grace. When we mix them, we've got works. If I come to you and say: There, Nunnery, I think a good deal of you, I'm going to give you a ten dollar bill. And just as I reach to get it, you say; "hold on, you've got to do certain things in order to get that ten dollar bill." And that wouldn't be a gift at all. That would be, I was doing something to purchase this gift. So Paul says in Romans 11:6 "And if by grace, then is it no more of works: Otherwise grace is no more grace. But if it be of works, then is it no more grace: Otherwise work is no more work." If it's grace it's not works, and if the Bible teaches that it is grace and the Bible certainly teaches by grace, then it cannot be by grace and works. Listen to what God says in Romans 6:23, "The gift of God is eternal life through Jesus Christ our Lord." A gift is something that isn't merited. A gift is something that would be grace. And God says that "the gift of God is eternal life by Jesus Christ, or through Jesus Christ our Lord." John 10:28 says, "I give unto them

eternal life." I give it, it's a gift. Absolutely salvation is a gift. If I had to go to a preacher and had to get baptized to get salvation, it could not be a gift, but if it's a gift, absolutely, -there's nothing added to a gift, you can't add anything to a gift and it still be a gift. You've got to change it to merit, and even if you have nothing to a gift, it's wholly unmerited. Now there isn't anything added to salvation, because God says salvation is a gift. And nothing can be added to a gift, as I have just shown. Romans 4:5 "But to him that worketh not, but believeth on him that justifieth he ungodly, his faith is counted for righteousness." That's him that works not, . no kind of works. Not the second law of pardon or anything else, no kind of works and to him that works not, but believes on him that justifies the ungodly, his faith is counted for righteousness. Now, let's see if that will hold good in Gods' word. I want to refer you first to John 3:36, "He that believeth on the Son hath everlasting life." When? When he believes on his Son. Does he believe before baptism? If he doesn't you baptize an unbeliever, and therefore that would be ridiculous and unscriptural. For he that believeth on the Son of God hath everlasting life.

If he believed before baptism, which he does, he's got everlasting life. That's by grace that's through faith, that's not of ourselves, it's the gift of God. Well, again, in John 6:35, "He that believeth on him shall never thirst," but here's a man that believes on him, before baptism and God says he never shall thirst. If he never thirsts then someway he's saved. And notice here again, in John 3:15, "Whosoever believeth in him should not perish but have eternal life." If this man has to do one thing in the world beside believe on the Lord Jesus Christ, that scripture is not correct. *AND THEREFORE* God has not made a plain statement. In John 6:47, "He that believeth on me hath *everlasting life*," as the scriptures hath said. "Out of his belly shall flow rivers of living water." Who? He that believeth! Just anybody that believes on the Lord Jesus Christ! Can he believe on

Jesus without baptism? I told you yesterday, you remember, that Romans 10:17 says, "So faith cometh by hearing" it doesn't come by action. It acts because it's faith and because it's alive. And it could not act unless it did have life. Now if we go out here and see a man up out of this graveyard walking around would you think he's a working to get life or is he working because he did have life? Does faith act because it's a living something or does it *act* in order to live? Well, it'd be ridiculous to talk about a dead man walking around *in order to live*. And when faith acts, brother it's something, it's a *living* something. And so God said, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." John 7:38. Now, John 5:24, "He that heareth my word, and believeth on him that sent me, *hath* everlasting life," (Hath, present tense) "and shall not come into condemnation; but is passed from death unto life." That's the man I believe ought to be baptized. I don't discard baptism in its place, baptism is essential to the obedience of a Christian but baptism is not essential to save a soul for salvation. And so, the Christian, the child of God, therefore he must be a child of God, is born of God, and loves God, for God is love. Who *do you* baptize, Nunnery? I baptize a soul that loves God. I baptize one that's born of God, and the scripture says, "He that heareth my word, and believeth on him that sent me hath everlasting life, and shall not come into condemnation but is passed from death unto life." John 5:24. "For you are all the children of God by faith, in Christ Jesus," Galatians 3:26. Do we believe before baptism. Yes. Are we children of God then, God said, *yes*; will you say so, Nunnery? Sure, I say so, and I stand with it because God says it. In 1 John 5:1, "Whosoever believeth that Jesus is the Christ is born of God." Does he believe Jesus is the Christ before he's baptized? If he doesn't, here's an unbelieving man that don't even believe in Jesus and he's baptized. No sir, he believes that Jesus Christ is the Son of God, and is baptized because he did. But listen again, John

11:26, "Whosoever liveth and believeth in me shall never die. Believeth thou this?" Then Jesus said, my dear friends, that faith saves, in Luke 7:50, thy faith has saved thee. I say it did, too. I say faith saves, Jesus said the same. I'm saying exactly the thing that Jesus said and that is; that people are saved at the point of trusting faith in the Lord Jesus Christ.

We're not saved by works, any kind of works, anybody's works, but are saved *only* by grace and through faith, and that's my argument. There's one argument I want to stay with throughout this debate; that people are saved by *grace*. And are saved by *faith* and not of works, not any kind of works.

Listen again, He says you have eternal life. John 3:16 "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He's got everlasting life! Why? Because he believes! Who said he had it? God said he had it. I baptize a man that believes. Certainly I do. I don't baptize an unbeliever. And that man that believes has got everlasting life, and God says it, and it don't need any explanation. And Romans 5:1, He that believeth on, he says, you're "justified by faith in Christ Jesus." What kind of man is the believing man? He is a justified man in Christ Jesus. And he has peace in Romans 5:1. Has peace with God through our Lord Jesus Christ. He has remission of sins, Acts 10:43, "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." He has a pure heart, Acts 15:9, "And put no difference between us and them, purifying their hearts by faith." When did he have faith? He had faith before baptism! When was his heart pure? *Before baptism*.

Well, I want to know where he goes, a man that's got a pure heart and dies. Matt. 5:8, "Blessed are the pure in heart: for they *shall* see God." This man that's got a pure heart shall see God!

And then we take this man that's got a pure heart and baptize him, not to purify his heart but because his heart has been made pure by faith and this child of God that loves God and keeps his commandments because he does love him and that's what Jesus said to do. That's the kind of people that I'm going to baptize, and I can't believe that baptism procures us anything. Whatever it does with the soul, it has a "pure heart. And listen again, He's a child of God. Galatians 3:26, "For ye are all children of God by faith in Christ Jesus." Again, he has soul's salvation, 1 Pet. 1:9, "Receiving the end of your faith, even the salvation of your souls." When that individual reaches complete faith and trust in Jesus Christ he's got salvation of his soul. And therefore the man that I baptized is the man who is saved and has got the salvation of his soul.

Listen again, He hath remission of sins. And hath everlasting life, John 3:36, "He that believeth on the son hath everlasting life; and he believeth not the Son shall not see life." And shall not come into condemnation. He that believeth on the Son, has faith in Jesus Christ and is a child of God; he's a saved man, he's got a pure heart. All this comes before baptism and therefore baptism could not have anything to do with saving men. He has soul's salvation, 1 Pet. 1:9, "Receiving the end of your faith, even the salvation of your souls." Therefore he's baptized after that. He has passed from death unto life, John 5:24. He's passed from death unto life and shall not come into condemnation. He has imputed righteousness, Rom. 4:3, "Abraham believed God, and it was counted unto him for righteousness." He believed God, it was imputed to him, counted to him for righteousness, and therefore his faith made him righteous in the sight of God, because God counted that unto him for righteousness. If a body believes on the Lord Jesus Christ, he has righteousness. He's born of God or begotten of God, whichever you mind to say, but born of God the King James says. The King James born of God, and Revised Version says "He that be-

lieth on the Son believes that Jesus is the Christ, is born of God." The American Revised Version says, "begotten of God." I showed you yesterday and will show you again today, that a child is a child before it's ever born, that he's just begotten, but this Greek here, they tell me justifies the fact in saying that he's born of God. The man that believes that Jesus is the Son of God is born of God. Therefore this man that is born of God is a fit subject for baptism and God could never baptize or command anybody else to baptize an unbeliever but he did say the believer has life, he has salvation, he was the Son of God, he was justified, and also justified means "He that believeth on the Son is not condemned." He's justified. What do we mean by justified? We mean he's acquitted. He's acquitted. Then if he's acquitted at the point of faith, how could he demand baptism. That man, how can I demand baptism of him, if he's acquitted at the point of faith, believes before he's baptized? Therefore there's no condemnation to them that's in Christ Jesus, and so he's justified. "Abraham believed God, and it was counted unto him for righteousness." Romans 4:3, "All that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:39. What is the law of Moses? Here stands a man condemned without law. Here's another that says; Go and live, and here's faith in Jesus Christ, says trust and live. And this man is justified or acquitted. All justified, all acquitted that believe. God said they are all justified from all things, nothing left undone, because they are in Jesus Christ. God said he would justify from all things, from which you could not be justified under the law.

Listen to Acts 18:8, "And many of the Corinthians hearing, believed and were baptized." Is my order correct? I said they had to believe and be baptized. I said they did not need baptism to save them because they hear, they believed and they were saved at the point of trusting faith in Jesus Christ and God says it over and over, and over and over, *again* and *again* and a man doesn't live, he's not smart enough to jump

in the face of God and say God didn't know what he's said. I say he did. I say God meant exactly what he said. And so listen again, my dear friends; That man that has faith in the Lord and Savior Jesus Christ is a fit subject for baptism, and that fellow's commanded to be baptized. Jesus, my dear friends, commanded this man that believed in him and trusted in him to be baptized. And is the same as I say, why?

Well, let's go over to Ephesians 2:15, "Having abolished in his flesh the enmity, even the law of *commandments contained in ordinances*." Is baptism an *ordinance*? Yes! Did Jesus abolish it? Yes! What does abolish mean? To be done away with. A commandment in ordinance in the way of a poor sinner? And I tell you, you're no better off than the Pharisees, notwithstanding God said in Matthew 5:20, "That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." What does "exceed" mean? It means cancel, go beyond, the righteousness of the Scribes and the Pharisees. What kind was theirs? Keeping *laws and commandments and ordinances*. What kind is a child of God to obey? It's believing and trusting in Jesus Christ. Rom. 10:4, "For Christ is the end of the law for righteousness to every one that believeth- And so that law is *ended in Christ Jesus*, that says; do and live. Now, my brethren, it's believe and live and trust in him. There's the difference altogether. Then in Col. 2:14, "Blotting out the handwriting of ordinance that was against us, which was contrary to us, and took it out of the way nailing it to his cross." Who did that? Jesus. *Blotted out the commandments contained in ordinances*, these commandments of baptism or anything in the world that's commanded was blotted out in Jesus Christ and nailed those things to the cross. Even our sins were blotted and therefore he died in order that you and I might live, and now my brother, it's look and live like Isaiah said; here's the fathers in Isaiah 45:22, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is

none else." And if baptism had to finish the job, we'd have to *look* to the *preacher* and *look* to the *creek*. Jesus said, "Look to *me*. All ye ends of the earth and be saved." And that besides there's none other. But notice again, Romans 6:7, "For he that is dead is freed from sin." Here's a man now that looked to Jesus, and was dead in sin. God says this fellow is freed from sin. He had to baptize him after death. Because people are buried with Christ in baptism. Romans 6:3-6 "Buried with him by baptism into death." We bury folks after they are dead. If you'd come right out here and they were having a burial and you say, "Why, who's dead?" Nobody. "What are you digging that grave for?" We're going to bury a fellow out here, and got no one dead? No, nobody's dead, we're going to kill him. We're going to bury him and kill him. Why, you say. Look here, man, are you folks crazy in this country? Why, here's a man that's dead. Paul said that this fellow that is dead, must be buried with Christ in baptism into his death, or into the likeness of death, or to declare a death. It pictures death because he died to sin and is alive unto righteousness.

Galatians 2:20 says, "I am crucified with Christ: nevertheless" Paul said "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, and gave himself for me."

If salvation, my friends, was attained by baptism that would make our righteousness, and they are as filthy rags in the sight of God. Isaiah 64:6 says "All of our righteousnesses are as *filthy rags*." Now, your righteousness, is that which you do. And if you are baptized don't you exercise your own body's power in baptism? Is there something you do? Well, Isaiah said, that which we do is as filthy rags in the sight of Almighty God. Brother, I don't want to turn up with a bunch of *filthy rags* when I get to the judgment. I want to come up with the pure righteousness of Jesus Christ the Son of God and that's the righteousness that never tarnished and never will be tarnished, therefore I don't want something I've done

because Paul says in Titus 3:5 "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." He washed, he regenerated and not the preacher. I can't do it, nor the preacher do it. God says it's not by what we have done, it's by what somebody else has done. Who was it that did anything? Jesus Christ! On Calvary's cross when he tasted death for every man, he spilled his blood and therefore we're saved through the righteousness and life of the *Lord and Savior Jesus Christ*.

Now notice again, dear friends, let's notice Romans 10:1, and down to about the fourth verse: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." He says these fellows that want to establish their own works and their own righteousness have not submitted to the righteousness of God. I'm submitting to the righteousness of God. My proposition said: That, an alien sinner is saved without baptism, without the merits of baptism. Without anything save trust in the Lord and Savior Jesus Christ. So then, I want to tell you that baptism is not essential. It's not essential and God says that; in what I said this morning.

If there was not another word said, there's no way in the world to refute God's word, and the only thing that could be said would be trying to show that God didn't mean exactly what he said. Yes, sir; we are saved by grace. We're saved through faith and not of ourselves. That is of grace and not of ourselves. The faith God grants, our faith and trust in Jesus and enables us to do it, and repentance and faith are gifts of God. God grants it and man is saved by it, and if a man is saved by grace he is not saved by works. When he's

saved by works, I'd like then for somebody to show me how a man can be saved by grace and also be saved by works.

Now, listen, back to John 14:15, "If ye love me keep my commandments." Is baptism a commandment? Yes! Why should a fellow be baptized? Because he loves God. What kind of a condition is a fellow in when he loves God? 1 John 4:7, "And every one that loveth is born of God." A man to be baptized, a fit subject of baptism, must love God. And you never in your life find a man of his brethren that tell you that. I want to tell you, whether you believe it or not. There's lots of people that don't believe the truth. But that's the argument that must stand before these people, before the debate closes. A man loves God and he says, "If ye love me keep my commandments." Paul says in Acts 14:11, he says, "we shall be saved even as they." How were they saved? Acts 15:9 "And put no difference between us and them, purifying their hearts by faith." How are we saved? By faith! Hearts purified by faith! God has had one way of saving people in all ages, and there has been ages when there has been saints of God saved on this earth, but were not baptized, and if God saved them one time, I say that God can save them again. Listen to John 14:23, "Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." If you love me you will keep my words. What is your words to a Christian? It's be baptized. And God said all things whatsoever I have commanded you. You're not to be baptized, but only as I've said. You're to be baptized because you *do love* God. Listen to it, my dear friends: Who is to keep God's commands? The man that loves him! The man that loves him is born of God. He's the man that God says will keep his commandments. The fellow, who being born of God, he's carnal in flesh and is not subject to the law of God. Neither indeed can be. Romans 8:8, "So then they that are in the flesh cannot please God." If you haven't got a child of God to baptize, he couldn't please God. I believe

in baptizing children of God and the Bible so teaches, that tells you he couldn't please God. And if baptism pleases God he must not be in the flesh, because the fellow that's in the flesh cannot please God. They in the flesh cannot please God. 1 Corinthians 2:14 says, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." You can take the man that has never been born of the Spirit all you please, and it's foolishness unto him. It's absolutely foolish! Why? Because he doesn't know anything about it. You talk to a man that knows something about the work of the Holy Spirit and he understands. Baptism is a righteous act and must be performed by a saved person. Matt. 3:15, Jesus answered and said unto him; "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." That's Jesus and John the Baptist talking, Jesus said, Baptism is a righteous act, therefore it must be performed by a righteous person. Or else, it's not baptism at all.

In baptism we are buried with Christ. Sinners are not buried with Christ. Romans 6:4, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life." Will you think that he was buried with Christ and a candidate is a sinner, and he's buried with Christ by baptism? He's still alive in his sins. He's still a child of the Devil, and still we bury him! A live sinner in order to make him a child of God. That would be ridiculous, wouldn't it! Then Christ, my friends, was buried, he was dead and freed from sin in Romans 6:9, "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him." In the tenth verse, "For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Dead to sin—alive to God. So, friends, let me make this point clear before my time is up.

I believe it's the Spirit-man, the soul-man that's born

again. Born of God and that's the man that's born of God and therefore, my dear friends, God tells us that he's dead to sin. He's freed from sin, this body is not dead to sin, this body is imperfect. Like I said yesterday. We'll agree on that part. Now the body still goes on, and still commits sin, but the soul does not. And God says it does not. Therefore, we're buried with Christ by baptism and picturing the fact that we are dead to sin. That indicates that we have a dead person when we come to a burial. What does Paul say? What happens when we are dead unto sin? We are alive unto righteousness. We are made alive to Jesus Christ. Well, then, we are dead to sin and alive to righteousness. We bury a dead man. The soul is freed from sin. Rom. 6:7, "For he that is dead is freed from sin." In the eighth verse, "Now if we be dead with Christ, we believe that we shall also live with him." And that's why we're buried with Christ, because we've got faith in Jesus and believe that we will live with the Lord Jesus Christ. Notice again, Acts 10:47, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" And listen, my dear friends, in John 14:17, "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Now then God says that, here's some people that's received the Holy Ghost. And God said, Can you forbid water that these should not be baptized. Those can receive it! If they were of the world can not receive it these have received it, whether they were Christians or not. I say that Christians are the children of God. They are fit subjects for baptism, that's the kind of candidates that I would want, if I were to baptize a candidate. Were they saved or lost when baptized? Jesus made disciples and baptized them. John 4:1, "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John." Jesus made disciples and then baptized them. Luke 14:26, 27 says, "If any man come to me, and hate not his father, and mother,

and wife, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." Jesus said a disciple is one that has turned his back on everything else, and his eyes toward the bleeding Christ. He's a disciple of Jesus. (Time up). Thank you.

Guy N. Woods' First Speech

Mr. Nunnery, Gentlemen Moderators, Ladies and Gentlemen:

It gives me a great deal of pleasure to have this opportunity again today to come before this great audience and reply to Mr. Nunnery's first affirmative address on this proposition. It is a matter of rejoicing to us all to note such fine interest and such great audiences as we are having in this discussion. Present today are twenty-two gospel preachers, as well as hundreds of brethren and sisters from all of this section of the country.

For your presence, regardless of your religious affiliation, we are most grateful. I shall take up Mr. Nunnery's speech, item by item, and answer all of the arguments he has offered, and show you that the Bible *does not teach* that an alien sinner is saved by faith before and without water baptism.

If Mr. Nunnery had given attention to what was said yesterday in my affirmative speeches, he could have saved himself a good deal of trouble this morning in introducing a large number of passages having no bearing on the question at issue. At least three-fourths of his speech this morning was spent in offering passages that mention faith as the condition upon which salvation is bestowed. You will note, however, that none of these passages mentions repentance. Mr. Nunnery introduced them for the purpose of showing that because they do mention faith and not baptism, baptism is no part of the Plan of Salvation. Neither do they mention repentance. Were I to resort to Mr. Nunnery's method of reasoning, I might with equal propriety eliminate repentance from the plan of salvation as well. Mr. Nunnery will insist that repentance is implied in these passages. Be it so; through the door through which he brings repentance I shall bring baptism.

Yesterday, we argued the comprehensibility of faith at some length. Attention was directed to the well-known figure of speech that puts a part for the whole; and examples were given where the sacred writers made each of the conditions of pardon stand for all. These were: (1) faith, Rom. 5:1; (2) Repentance, Acts 11:18; (3) Confession, 1 John 4:2; (4) baptism, 1 Pet. 3:21. In each of these, passages, the Inspired Penman makes the condition mentioned the one thing essential to salvation. Suppose I should insist that because Peter declares in 1 Pet. 3:21, that "baptism saves," it is the only condition, and that salvation is by baptism *alone* and faith is not a condition, I would fall into the same error as my opponent. This precisely is what he does with reference to faith.

Eph. 2:8,9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God, not of works, lest any man should boast." Mr. Nunnery insists that if it is by grace, it cannot be by baptism. But, if it is by grace, how can it be by faith? If salvation by grace does not eliminate faith (and act of the creature) why should it eliminate baptism? He proposes to add faith to grace; yet faith is a work: John 6:29, "This is the work of God that ye believe on him whom he hath sent." Hence, if Mr. Nunnery wishes to reject all works, he must reject faith; and that is virtually what he does in this proposition, as we shall later see. He mentioned Rom. 11:6 and 6:23, and points out that the *gift of God* is eternal life. He maintains that if salvation is a gift, it cannot be conditional. But the very fact that salvation is a *gift* establishes the conditionality of it.; There cannot be a gift without a giver; and the gift presupposes the acceptance of the gift. Inasmuch as the acceptance is on the part of man this makes salvation conditional. In urging that salvation is unconditional does he not eliminate faith? He mentions John 10:28, the Lord's promise to give to his *sheep* eternal life, God gives eternal life to sheep. What Mr. Nunnery needs is a passage asserting that God takes a goat and makes a sheep out of him by giving him eternal life.

That is what he believes. Rom. 4:5 is introduced to show that the reward is to him that worketh not. We have shown again and again that there are two kinds of works mentioned in the Bible. Works of merit—works whereof one might boast—these are the works contemplated here and in Eph. 2:8. This is a far cry from working the works of God: "I perceive of a truth that God is no respecter of persons: but in every nation he that feareth him and *worketh righteousness* is accepted of him" (Acts 10:30, 35). Here, we are told that we must work righteousness. Working righteousness is keeping God's commandments (Ps. 119:172). Baptism is a command (Acts 10:48).

John 3:36: "He that believeth on the son hath everlasting life." It does not mention baptism! How much does it say about repentance? The Revised Version completes the passage thus: "He that *obeyeth not the son* shall not see life," thus indicating that the belief here contemplated includes obedience. John 6:35, the believer will never thirst; John 3:16, he shall not perish; John 7:38, out of him shall flow rivers of running water. What kind of believer is under consideration in these passages? Will Mr. Nunnery contend that it is such an one who refuses to perfect his faith in obedience? If so, the devils will be saved, for they believe and tremble (James 2:19). Moreover, the faith that saves is a dead faith (James 2:20-26). Yet, he has already admitted that faith must work to avail. Mr. Nunnery, what kind of believer is under consideration in these passages?

John 5:24: "He that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death into life." Mr. Nunnery will refer to this passage often; yet we shall show that it does not support the Baptist view. Notice carefully what is here said: He that heareth my word (Christ's word) and believeth on him that sent me (God) hath everlasting life. The Baptist order is as follows: (1) the sinner exercises historical faith in God; (2) repents toward God and believes in Christ;

(3) at this point is saved. Note, now, the order of this passage: (1) He hears Christ's word, (2) believes on him who sent Christ (God) and thereupon hath (Mr. Nunnery would say, at that very moment—hath—) everlasting life. Hence, according to Baptist doctrine, if the word hath suggests salvation at the very moment of faith, it has the sinner saved before he ever exercises faith in Jesus Christ. This alone, is sufficient to show that Mr. Nunnery is in error in urging that salvation comes at the point of faith.

He mentions 1 John 4:7: "Everyone that loveth is born of God." I ask him: Does the sinner love God before he believes? If yes, if Mr. Nunnery's position is true that *love* here does not include obedience, he has the sinner saved before he believes. If no; then he is not saved merely because he loves without obedience. This makes love a condition of salvation. *But, does John mean to teach that it is love alone??* Love without faith? No, thinks Mr. Nunnery. Yet, he falls into the same error with reference to faith alone.

Mr. Nunnery cites Gal. 3:26: "For ye are all the children of God by faith in Christ Jesus." He points out that it is here asserted that we are children of God by faith— Strange that he will not answer our argument already offered on this passage. Paul did not say we are children of God by faith, and stop with that. He tells us that we are children of God by faith *in Jesus Christ*. We have pointed out that "in Christ," in Greek, is in the dative case. The dative case is the case of sphere or location. This passage locates salvation. It is *in Christ* that we are children of God by faith. How do we get into Christ? Having located salvation, it is to be expected that the apostle would then proceed to tell us how to get there. This is precisely what he did: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. Regardless of Mr. Nunnery's efforts to translate the Bible for you, you will never find a recognized translation that tells you how to get into Christ in any other way except to be baptized into him.

Remember, we are examining all of the passages Mr. Nunnery offered, in the same order in which he offered them. John 11:26: "And whosoever liveth and believeth in me shall never die." Again, we ask, what kind of believer? Is the faith thus exercised dead or working? James 2:20-26 shows that faith only will not avail. The sinful woman of Luke 7:45, 50, is mentioned, but this is not pertinent to our inquiry being under a former dispensation. Acts 10:43: "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." Note that it is "in his name," i.e. in Christ's name that remission is promised. "In His name," means by His authority. How has Christ authorized it? Mark 16:16: "*He that believeth and is baptized shall be saved.*" Moreover, those who are baptized in the name of Jesus Christ are baptized for the remission of sins (Acts 2:38).

Matt. 5:8: The pure in heart shall see God. Who has a pure heart? "Seeing ye have purified your souls in obeying the truth, through the Spirit unto unfeigned love of *the* brethren, see that ye love one another with a pure heart fervently." He has a pure heart who has *obeyed* the truth. A part of the truth is baptism (Mark 16:15, 16; Acts 2:38, etc.). 1 Pet. 1:9: "Receiving the end of your faith, even the salvation; of your souls." This ought to read, according to Mr. Nunnery's views, "receiving *at the beginning of your faith*, the salvation of your souls. Mr. Nunnery has the wrong end in view! The word *end* suggests aim, or design; it is the design of faith, to save; but not faith only—the type the devils have; but faith perfected in obedience. Rom. 4:3, the man to whom the Lord will not reckon or impute sin. Who is this man? Abraham is a good example of it. "Was not Abraham our father justified by works when he offered up Isaac his son on the altar? Seest thou how that faith wrought with his works and by works was faith made perfect, and the Scripture was fulfilled which saith, Abraham believed God and it was accounted (reckoned) unto him for righteousness" (James 2:20-22).

When? When his faith was perfected in obedience. Hence, the man to whom the Lord will not reckon sin is the man whose faith prompts to works.

Acts 18:8: "Many of the Corinthians hearing, believed and were baptized." That passage is on my side of the controversy. It sets forth the conditions of salvation exactly as our Lord prescribed them in Mark 16:16, "He that believeth and is baptized shall be saved." Thus the sinner is not saved by faith before and without water baptism.

Of all the amazing things I have heard men say in debate, Mr. Nunnery's next certainly takes the cake! Introducing Col. 2:14, where the apostles tell us that the Lord has abolished in his flesh the law contained in ordinances Mr. Nunnery informs us that baptism is a law; and that this passage therefore teaches that the Lord has abolished baptism! *The Lord has abolished baptism!* Well, what in the world does Mr. Nunnery practice it for? One cannot get into the Baptist church without baptism! But the Lord has abolished baptism. Hence, according to his "logic" the Lord has abolished the Baptist church! Is Mr. Nunnery prepared for this irresistible conclusion to his argument (?). But, if the Lord has abolished baptism at one time it was essential. When, Mr. Nunnery, do you think that baptism was essential to salvation? Now that he thinks it is abolished we should quit it. Why does not he quit it? Strange indeed that a man would go so far afield in trying to dodge the obvious meaning of the Scriptures. Of course, Col. 2:14, and Eph. 2:14 do not touch this question. The law, contained in ordinances was the law of Moses. Baptism was no part of that law. When the Law was abolished no part of the new and living way had become operative. Baptism—the baptism of the Great Commission became effective on the first Pentecost following the resurrection of our Lord. Of course it has not been abolished. Mr. Nunnery is in a great difficulty here. How will he escape it?

We are reminded that unless our righteousness exceeds the righteousness of the scribes and Pharisees we cannot please God. We shall show that Mr. Nunnery's righteousness is comparable to that of the Pharisees and Scribes. John the Baptist had two classes of people who heard him preach. One group confessed that they were sinners and were baptized for the remission of sins (Matt. 3:6). The other group—the Pharisees—claimed that *they were already children of God* and had no need of baptism to make them acceptable to God. These rejected the counsel of God against themselves being not baptized of him (Luke 7:31). John refused to baptize these people who claimed they were already children of God. That's Mr. Nunnery's position exactly. He is the fellow whose righteousness does not exceed the righteousness of the Scribes and Pharisees.

Isa. 45:22: "Look unto me, and be ye saved, all the ends of the earth." What has that to do with this proposition? Rom. 6:7: "For he that is dead is freed from sin." Those who are dead have ceased the practice of sin. Being dead, it is proper for such an one to be buried. We are buried with him "by baptism into death" (Rom. 6:4). Isa. 64:6, "Our righteousness is as filthy rags." Whose righteousness? Man's righteousness. Jesus submitted to baptism. Does Mr. Nunnery think that the baptism of Jesus was as a filthy rag? The Baptist church cannot be entered except by baptism. Of what is it made up if Mr. Nunnery's position is correct? I'D let you draw your own conclusion! The truth is, there are two kinds of righteousness mentioned in the Scriptures: (1) Man's righteousness; (2) God's righteousness. God's righteousness is keeping his commandments. (Ps. 119:172) Baptism is a command (Acts 2:38, etc.), Hence, when we are baptized we are working God's righteousness. We must do this to be acceptable before him (Acts 10:34). This answers Titus 3:5. "Not by works of righteousness which we have done," i.e. not by man's works, but by God's works are we saved. We have seen that faith is a work of God (John 6:29).

Peter asserts that the Gentiles were saved even as the Jews (Acts 15:11). How were the Jews saved ? "And put no difference between us and them, purifying their hearts by faith." Hearts, are purified through obedience to the truth. (1 Pet. 1:22, 23). How did God purify the hearts of the Jews? Acts 2:38: "And Peter said unto them, Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins." God made no difference between Jew and Gentile. The Jew had to be baptized "for remission of sins." Hence, the Gentile is to be saved only in this fashion. "If ye love me ye will keep my commandments" (John 14:23). Remember, Mr. -Nunnery is arguing that you do not have to keep his commandments in order to be saved.

The natural man receives not the things of the Spirit (1 Cor. 2:14). If Mr. Nunnery thinks that the "natural man" of this passage is the unconverted man, why does he preach to sinners? They cannot receive his preaching according to his view. Mr. Nunnery has the sinner in a rather bad way. He can't receive the things of the Spirit until he ceases to be a natural man; but he will always be a natural man until he receives the Spirit! How is he going to get the sinner out of this dilemma? The truth is, the "natural man" of this passage is not an unconverted man necessarily, but one who attempts to solve the mysteries of God through the exercise of human reasoning.

Mr. Nunnery avers that baptism is a righteous act, or an act of righteousness. He says it takes a righteous person to perform a righteous act. Therefore you must be righteous before you can be baptized. But note: Faith is either a righteous act or it is not. If it is; and only a righteous person can perform a righteous act, then only a righteous person (a saved man) can believe. But if he says that faith is not a righteous act, he has a person not righteous performing a righteous act in order to be saved. Which horn of the dilemma does he prefer?

Citing the case of Cornelius, he calls attention to the fact that the Holy Spirit came before Cornelius and his household were baptized, and points out that the world cannot receive the Holy Spirit (John 14:17). But note: The angel informed Cornelius that he would hear *words* whereby he and his house would be saved (Acts 11:14). As Peter *began* to speak the Holy Spirit came (Acts 11:15). The words Cornelius must hear to be saved had not been uttered when the Spirit came. Hence, Cornelius could not have been saved when the Spirit fell. The word "receive" in John 14:17 means *to take, seize, lay hold of violently*. The world would take the Lord from the disciples; it could not seize the Spirit in this fashion. Such is the meaning of this passage. It touches not remotely the question under discussion. Attention is directed to John 4:1 where Jesus made and baptized more disciples than John; and to Luke 14:26, where it is said one must hate his father and mother to be the Lord's disciple. The argument is that one first becomes a disciple (a Christian, child of God) and then is baptized. This proves too much for Mr. Nunnery. Judas was a disciple—one of the original twelve. Was Judas saved??? If yes, then here is a man who fell from grace! If no, then one can be a disciple and not be a child of God. Again we ask Mr. Nunnery to choose his horn of the dilemma.

That friends, covers his speech, item by item, passage by passage, without exception. It has been necessary to deal briefly with each of them in order that I might cover them all. It is unfortunate that Mr. Nunnery would not deal with my arguments yesterday as I have with his today. We are determined that he shall not introduce anything into this debate that we do not answer. Yesterday, he introduced a long list of questions. We think turn about is fair play. We have some questions for him today.

(1) Is the faith that saves a live faith or a dead faith? Is there any time between believing and salvation? If yes, what is it?

(2) If faith works by love (Gal. 5:6), what does it do? Are we saved by faith working or by faith alone? If by faith working, what does it do?

(3) What is the first work performed after faith? Is this work essential to salvation? Do you exclude all work from the plan of salvation? If so what about faith since it is also a work (John 6:29)?

(4) Which comes first in the plan of salvation according to your view, regeneration, repentance or faith?

(5) If you say repentance and faith come first, then is not a man saved before he is regenerated? If regeneration is first, is salvation before repentance and faith?

(6) Must one be planted in the likeness of Christ's death in order to be in the likeness of his resurrection? What is the likeness to which we must conform, and in what act do we conform to it?

(7) What kind of a man do Baptists baptize or bury? A live man, or a dead man? If a live man, does burying kill him? If you bury a dead man, does baptizing him make a live man out of him? How long can a dead Christian survive without burying? If you bury a live man, what do you bury him for?

(8) When do Baptists teach that one rises to walk the new life? Before or after baptism?

(9) Has God made the salvation of man dependent on human instrumentality? Can the heathen be saved without hearing the gospel preached? If yes, why do you have missionaries? If not, do you admit that God has put a man between the sinner and his God?

(10) If it is necessary for a preacher to preach to the heathen, in order for them to be saved, which is more important, the preacher or Christ?

(11) If it is essential to have a preacher to preach the gospel in order for men to be saved, why do you object to the same preacher carrying out the Lord's command and baptizing

those he has taught? Is baptism any less a command than preaching?

(12) Were the chief rulers of John 12:41, 42 who believed on Christ but would not confess him, saved?

(13) Were Noah and his family saved from the old world before, the flood came?

(14) Does baptism save us from anything today? If so, what?

(15) Would you baptize a man who requested baptism out on the road like the Eunuch did without the authorization of the church?

Mr. Hopper, our opponent's moderator, says that he will see to it that Mr. Nunnery answers these questions. We shall see. In the two and one-half minutes remaining of this speech I wish to offer another argument, although I have no hope Mr. Nunnery will answer it, seeing he passed most of what was introduced yesterday. In rebuking the Corinthian church for its schism over men, Paul said, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" The force of the apostle's argument is simply this: if Paul had been crucified for you, or if you had been baptized in the name of Paul, then you might with propriety wear Paul's name. If you had been baptized in the name of Cephas, you could be properly styled Cephites; if your baptism had been administered in the name of Apollos, you would then be Apollosites. You were not, however, baptized in the name of these men—you were baptized in the name of Christ; and you must therefore wear only the name Christ. From this we learn that one may, properly, wear the name of the one in whose name he was baptized. Those who are baptized in Paul's name would be Paulites; in Apollos name, Apollosites; in Cephas' name, Cephasites; in Luther's name, Lutherans; in Wesley's name, Wesleyans; in Christ's name, i.e., by Christ's authority, *Christians*; not having been baptized in any name, no right to any name, much less the name Christians! *Those*

who have not been baptized at all have no right to the name Christian.

Mr. Nunnery has introduced a number of passages, all of which we have noticed in this speech, which condition salvation of faith. His contention is that they teach salvation by faith only. To urge this he must ignore all other passages setting forth additional conditions. The issue then, in this debate is simply this, Is one saved by faith alone, or by faith working? Mr. Nunnery's position forces him to the view that it is by faith alone. Such is a dead faith and cannot avail (James 2:20-26). To reach his conclusion, Mr. Nunnery must ignore arguments offered on the following passages: Acts 2:38: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." Mark 16:16: "He that believeth and is baptized shall be saved." 1 Peter 3:21: "A like figure whereunto even baptism doth also now save us." These passages make baptism, along with faith, one of the conditions. Mr. Nunnery is, therefore, in error, in excluding baptism from the plan of salvation. The alien sinner is not saved by faith before and without water baptism (time up). Thank you.

A. U. Nunnery's Second Speech

Fellow Moderators, Ladies and Gentlemen:

It gives me a good deal of pleasure to be before you again to reply to some of the things you have just listened to. My friend keeps telling us I've failed, am a failure, and of course he knows that if he don't tell you, that you won't find it out. You're not intelligent enough to find it out, but he's smart enough to tell you. That always shows weakness to me, when a man continually referred to the failure of his opponent. I think you're intelligent enough to see who's missing the mark, who's answering the arguments and who's not. I'm perfectly willing to leave it up to you.

Now then, he made quite a display yesterday on the fact that I made a list of questions I prepared at home, and come up here with that long list of questions. Well, I have seen him do that before, and he's done that today. And still he thinks that's a terrible crime. And here he's handed me a great long list of questions that he and his brethren prepared last night or he prepared them before he comes up here, by some well informed preacher than he was, and he comes up here and asks a long list of questions. All right, it's just as fair, for me as it is for him. So yesterday, when I asked him my questions, he didn't say a word about them until his third speech. I've got a perfect right not to reply to those questions till my third speech which will come after dinner. So I'll do it exactly like he did, I'll reply to them in my third speech.

But there's one thing I do want to reply to in regard to that right now, to let it be soaking in, and let him get the full benefit of it. And that is: That a man is baptized on a living faith". He has faith in God before he's baptized, if he didn't, he's baptized in unbelief, in the thing that he was

practicing. And that would be hopeless. In Hebrews 11:6 says, "He that cometh to God must believe that he is, and that he's a rewarder of them that diligently seek him." Therefore Jesus made and baptized more disciples than John. What kind of disciples were they? They were believing disciples. They were trusting disciples. They were children of God by faith. They were not condemned, they shall not come into condemnation. John 5:24. They're children of God by faith. Galatians 3:26. So then, I'll leave that with him.

But my friend starts out by referring to John 1:11 I believe it was. John 1:11-14. Let's see what that says, I don't know whether I got that note correct or not. John 1:11, 14. All right, we'll see whether I got that correct or not. Well, John has this much to say, and that's 1:11, 14. "He came to his own, and his own received him not. But as many as received him, to them gave he power to become sons of God, even to them that believe on his name." Have I got power to become the Son of God, the power to save. Yes! Have I got to depend upon baptism to become a son of God, have I got power to do it? Have I got power to do it? No! Who's got the power? The preacher. The preacher has the power, I haven't got the power. God gives this fellow the power to become the son of God even to them that believe on his name, if there was not a preacher in a thousand miles of him. God gave him power to become the son of God.

John 10:9, "I am the door: by me if any man enter in," not if the preacher will put him in, not if somebody shoves him in, not if somebody drags him in. "I am the door," by which if any man will enter in, he shall be saved, not if he gets baptism, he'll be saved; but he gets into Jesus Christ by faith, because Romans 5:2, "We have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

How has the man—could this people down here in Acts 10:43 that have received the Holy Ghost as well as we, did they receive it before they believed or when did they receive

the Holy Ghost? And how did they do it? How have they done it? Romans 5:5, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." That's how we got it, God put it in there, God shed it abroad and the preacher didn't have anything to do with it whatever. That's how it got in there. But he argues to you the glory of God, and the Holy Spirit could not be received without the preacher, and then tells us that here's somebody that had received the Holy Ghost that they did it before they believed him. I'll say that when a man believes on the son of God, that man has repented of his sins. I told you yesterday that Acts 20:20, "And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." And the apostles said that's profitable, this man says it's no account unless you get baptism. I say it's profitable. I say he's saved because God said he's saved. And he said that those repented before baptism, they were saved by faith, and God said a man's saved by faith and of repentance, true repentance. I've told you time before a trust in Jesus Christ. Now let's listen here to Paul, it goes like this. It's like the bullet and the hole in the wall. A man shoots at that wall and the bullet and the hole goes at the same time. Repentance and faith, Bible repentance and Bible faith goes at the same time, and they both go together. And when a man's repented at the end of repentance he trusts and therefore a man, it's repentance toward God and faith in the Lord Jesus Christ that saves a sinner. Let us note further, now listen he says, This man was born not of the will of man, not of the flesh but of God, but if I had to baptize a man, to make him a child of God, you'd have to get the consent of me or you couldn't be a child of God to save your life.

Now I, suggested here yesterday and he's never answered it; Now I ask you, if a man could, if God in heaven, all heaven, Jesus Christ, God the Father, the Holy Spirit, and all the host

of heaven could save a soul without baptism. You get the consent Of the flesh and then have the consent of man and if it takes baptism, you'd have to consult the flesh and you would have to consult a man and that's ridiculous, unscriptural, and prohibited by the word of God.

John says it isn't that way. This man says it is that way. John says it isn't, Nunnery says it isn't by the consent of *the* flesh or by the will of man but that it's of God. And let's listen, my friends, he tells us again, that Paul's case in Acts 22:16, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Now I showed you yesterday that Paul had a vision and Paul was called to preach and Paul saw the glorious light and talked with Jesus and then in Acts 26:16 Paul said, that Jesus said: "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those, things in the which I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me." And yet you take down in that first chapter of 1st Corinthians, Paul didn't baptize but a few. And he said that God didn't send him to baptize but to preach the Gospel, so people could be turned from darkness unto light and power of Satan unto God without baptism, because Paul said, "I thank God I baptized none, of you." God didn't send me to do that. What did he send you to do, Paul? Open their eyes, turn them from darkness into light, that they might receive the forgiveness of sins, but you thanked God that you didn't do what God had told you to do and what God had sent you to do.

Well, let's see again, Baptist, baptism and salvation he goes to Mark 16:16 and he plays on that: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Why was he damned? Because he did not be-

lieve. How do I know that? Because John 3:18, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten son of God." So I know that a man that believes are justified, Romans 5:1, "Therefore being justified by we have peace with God through our Lord Jesus Christ." I said yesterday, and I want to repeat it, and I have to repeat it again, but he'll bring it up again. In Mark 16:16 there's a promise to the disciples of Jesus Christ, and not a demand on a sinner. I said yesterday that he will not show us one place in this Bible where God spoke of saving to a sinner that he would take without changing something about it, and he didn't do it and of course it's too late now, but I want to serve a notice on him now, I just want him to produce one place that God speaks about saving a sinner that I won't take it just like God says, and not add to it or take a thing from it.

Now, let him tell us if he can do it, and if you can't do it, maybe some of your brethren can help you, I'm anxious to get that. I want you to do that if you don't do anything else in this debate. Show me one place where God speaks about saving a sinner, and I will not take it just exactly like God says it, word, for word. I want you to show it to me. Maybe he won't answer it, I have not believed it can be done, fact I know it can't be done, as far as that's concerned. I've searched God's word too much and I know absolutely that there isn't a passage in this Bible that, that man will take it just like it says, where God speaks of saving a sinner. And so then, you take Mark 16:16, "He that believeth and is baptized shall be saved," No, he that believeth and is baptized and keeps all the commandments and goes to church and carries his cash and lives faithfully, pays up his last policy then he will be saved, is that it? No, sir! "He that believeth and is baptized shall be saved." Brethren, I believe that just like God said it. The fellow that believes and is baptized shall be saved, nothing added to it, nor anything taken from it, that's exactly what God's word says. The believer shall be saved. Now

then he goes to 1 Peter 3:21, "The like figure whereunto baptism does also save us now." He comes back, wants to make his affirmative speech again. Baptism, it takes baptism to save him, and he has the like figure, what did I show you about that yesterday? I showed you that a figure represents something. A figure is not the subject but represents something. There's a figure of a one dollar bill but nobody would take that to be a dollar bill, would you? Wouldn't take that figure but what would you take? I know what you'd take if I owed you a dollar. You'd take a dollar bill for it, wouldn't you? If I owed you a dollar and offered you a dollar bill, then offered you that figure, which one would you take? Which one would you thing would be valued. Well, the figure in baptism is the same to the subject, as that figure of a dollar is. (Showing a bill). There's the real dollar! (A writing tablet with a dollar mark made on it) There's the figure! Peter says: "The like figure whereunto baptism doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience toward God)." I said yesterday, I repeat it now, if that's a figure, if that's a picture, and Noah prepared the ark and was preaching, a preacher of righteousness, a preacher of the Gospel, a hundred and twenty years before the flood came. I've asked that man, if Noah and his house were saved by going into the water. *NO!* They were *saved by going into the ark, the ark represents Christ*, they went into the ark by faith, Noah prepared the ark. Paul tells us that he entered the ark and were saved in the ark. Not one of them touched the water. Not a drop of water touched one of them. Every fellow that touched the water got drowned. That's what went with the fellow that takes the water route. (Laughter). He was drowned. Peter says, that's a like figure, if a person is going to have a figure he must have one that exactly represents the thing that you're trying to picture. Well, suppose you have a figure of a dollar there, and I put three marks out here instead of two, that's not a like figure is it? That's wrong, something's wrong with the figure. Well,

he's got a figure of baptism here and he has eight persons saved by water, "the like figure whereunto baptism doth also now save us." They were saved by getting into the ark, they were saved by faith in God and the water never touched them and everybody that tried the water was drowned. And then he says I've got a like figure here. That's the like figure of baptism, it saves us! Now, it saves us in a figure, that's all. Saves us like that.

;; Noah preached a hundred and twenty years before the flood came. And then can a man be a Christian a week, or a month, or a year before he's baptized? In fact if he could not, everyone of the Methodists and Presbyterians and everybody else that isn't immersed is going to hell! God bless them, I believe lots of them are in heaven and lots of them are going there, in spite of baptism. Yes, or anything else. We're saved because we trust in Jesus. They're saved because they believed in Christ. They're saved because God saved men without water one time, and if he did it, he can save them without a preacher.

So then, he refers back to Mark 16:16 and 1 Peter 3:21. All right. Well, we noticed in Acts 2:38 where Peter said "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy gift; of the Holy Ghost." Wonder if he'd take that that way? I dare say he won't do it. A. U. Nunnery will take it. Everyone of you gentlemen put it down that A. U. Nunnery takes that just like that says it. You take it that A. U. Nunnery takes Mark 16:16 just like God said. "He that believeth and is baptized shall be saved." God says it. All the other commandments if kept or not, all these commandments of God, it's right to do them. It's right if you do any commandment that God said, but these commandments do not produce salvation. These commandments are essential to obedience, and Paul tells us, let's turn over there and see 1 Corinthians 3:11, "For other foundation can no man lay than that which is laid, which is Jesus Christ." That's the begin-

ning with the eleventh verse. "Now if any man build up this foundation gold, silver, precious stones, wood, hay stubble; Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Not try his salvation. His salvation is tried with Jesus on the cross. And that salvation was tried yonder when Jesus was on the cross suffering. How my works shall be tried and your works shall be tried. Is baptism a work? Sure it's a work. He says why, it's a work of God. Work of God? How can it be a work of God? Because God commanded it. It's a work of God and therefore he says a man's faith is a work of God. Yes! saving faith is a work of the individual, by the power of the Holy Spirit, and God does work, saving faith in man; but the assent of the mind is given, comes by hearing and hearing by the word of God just like I said. If any man works which he hath builded thereon abide, he shall receive a reward. What do I get for being faithful? I get a reward! I get a reward for that kind of work. And if any man's works shall be burned, he shall suffer loss, but he shall be saved, as if by fire. If man's works were all burned, burned up every one of them, and still the man gets to heaven. How did he get to heaven? Without any kind of works. How did he get to heaven without his works? God said his works shall be burned yet he will be saved but as by fire. And if any man's works shall be burned, he shall suffer loss but he shall be saved as by fire. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Now then, the Lord God says that man's works are going to be tried. You are the temple of God. God's dwelling in you and God's looking after you, Hebrews 13:5, "I will never leave thee, nor forsake thee." Therefore God in heaven is doing these things; he's got an individual in Christ and the Lord God shall say, I want you to work in order that my gospel will go over all the world, and people will hear my word. I'll want you to go everywhere and preach the gospel, Matthew

28:19. But if your own works, after being tried, if they are not standard, if they are not what God said, your works shall be burned up, but you yourself shall be saved though as if by fire.

Now then, if the gentleman believes, baptism isn't a work, tell us so. If he believes that a man can burn up every work that he's got and still be saved, I'd like for him to toll us so. I say that a man can be saved and not have a work in this world. Every one can be burned up and still a man be saved and though as if by fire. How's a man saved though as if by fire? Everything in the world he's got except the righteousness which is in Jesus Christ is burned up and gone and still he's got the righteousness of Jesus and he's God's child; and Jesus puts his hand on him and says: "Mister Devil stand back." It's like he told the Devil with Job, you can try him, but don't you take his life. And Old Job was tussled around, but brother, he held out to the end. His faith didn't fail. He got to heaven at last. And every child of God that's trusting in Jesus Christ in the merits of the blood and looks up above creeks and ponds and slews will be saved though as if by fire, if they never did work a bit in the world. If all their works were burned, they will be saved though as if by fire.

Listen at it again: If you get 2nd day, out two gospel preachers, yes, that's what it is, two gospel preachers.—I got him wrong on that. Any way, he says there's two kinds of works. I know I didn't get him wrong on that. Well, is either one of those works to procure? No sir! How do I know it? I say it's not by works, any kind of works. He may say that it is the works of the Law. He can say what he pleases, God said it's not by works and if not by works of the law, why didn't God tell us it was works or not. You wouldn't have misunderstood that, would you, if he'd just of told us that it was not by works of the law. I will show you an alien sinner that is saved after the point of faith. He said, I want him to show us that an alien sinner is saved at the point of faith. How could I show you? When I've showed

you dozens of scriptures that have said so. And you won't take it. How could you show a fellow. Why a man couldn't show a man a hundred rats, because he had his eyes shut. You can't show a man anything, when you show him over and over, and God says it, and God says it and God says it again, and then he says you can't show it to me. Well, if I can't show it to you there's no use in quoting these scriptures to him now. All the children of God by faith. Yes.

But the Lord does say: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death." And all that have been baptized into Jesus Christ have been baptized into his death. Were we actually put in Christ by baptism? Yes. If so these carnal hands puts a sinner in Christ Jesus, in spite of Jesus and heaven and everything else in the world. Yes. He's the one that puts him in there. I'll tell you, my dear people, that God says "he that believeth that Jesus is the Christ is born of God.

Where does God say it that way? He said it—1 John 5:1, there's where he said it, Saint John 5:24, "He that heareth my word, and believeth on him that sent me, hath" present tense, "everlasting life, and shall not come into condemnation, but is passed from life unto death." Where did God say that the believer is saved? You could just quote and quote and quote scripture, and he'd jump up and say; Where did he say it? Where did he say it? Why, he says it all over the Bible. All over the Bible, you can hardly open the Bible without God saying something about it.

Acts 10:43, "To give him all the Prophets witness, that through his name whosoever believeth in him shall receive the remission of sins." The Prophets said so. God said so in Acts. Will he do it? I say yes, what do you say about it? Where did he say it? He said it in Acts 10:43. Well, we can just find it over and over and over. Now listen, back to Acts 20:20, "And how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house. Testifying both to the Jews, and also

to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

Now you watch him, he'll have it faith and repentance, and God puts it repentance and faith. Yes, faith, and repentance and faith, here faith and repentance. God says the thing was profitable was "repentance toward God and faith in the Lord Jesus Christ." Repentance is forsaking of sin and has a godly sorrow, for sins, and turns to God and turns from his sin, and when he completely gets ready to give up his sins he has faith in Jesus Christ as a personal Saviour and Christ is the end of the law for righteousness. And that man has a righteousness imputed righteousness of Jesus Christ put to his account, and he, Jesus, blotted out his sins on the cross. And therefore he's made us free of punishment because God only throws the load on him.

Let's see. now, before we forget it, where we quoted the statement that the Lord abolished the commandments contained in ordinances. I showed you that abolished meant that they, had been done away with. You abolish things while it said they concern us. And he said, well that abolishes faith. How about this faith? His faith is a commandment. Faith, my brother, is a gift of God, by grace are you saved through faith and that not of yourself. That is this faith Which is not of yourself was a gift of God. Don't forget that! Saving faith is a gift of God! That's a different kind of thing from what you tell about. Now Ephesians 2:15, "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." God abolished these things and took them away. Not the commandments to make children of God by righteous acts, and righteous doings, God abolished them. Faith in the Lord Jesus Christ is a waking by the Holy Spirit and God says it's a gift. Now then, you know it's a gift. Know it how?

And he said, well, will Nunnery do away with baptism? No. Not in its place. It's to a Christian, it's to a child of

God, and God didn't abolish that which was for a child of God, but he abolished every command that a fellow relies on for salvation. All right; let's turn over here and read in 2 Colossians 2:14, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross;" What was in the way? Handwriting of ordinances! Is baptism an ordinance? He says well, if you can do away with baptism. Well I did away with it to procure salvation. That's all right to do away with it. I put it in its place, where God put it. For a believer, that is a child of God, born of God, and that believer ought to be baptized, not to save him but because he loves the Lord. And I quoted John 14:15, "If ye love me, keep my commandments." Has he taken care of that already? Yes sir! Taken care of it already! Well, you can't answer anything unless a man will take your arguments and take them up like he should do. So he abolished the commandments contained in Ordinances. When a fellow goes back in the old law and gets these commandments and these ordinances, stood in our way. And the law said, do and live or neglect and die. And Jesus did away with them. A man can be saved without a doubt. He can be saved without keeping them because Christ fulfilled them and kept them for him who believes in the Lord and Saviour Jesus Christ. And then the things he says further, two kinds of works. Well, I don't know how that two kinds could be one. He says it's God's works, well, God will attend to that. God will tend to his works but do we have a kind of works that is for salvation, and a kind of works that isn't for salvation? Well, we've got the scriptures crossed, Titus 3:5 says, "Not by works of righteousness" and he says, well, there's more than one kind of works. What kind I want to know, what kind that is, that's not profitable? Tell me what kind that is, that's what we do. He didn't say that, "Not by the works of righteousness which we have done." Now what will he do, he'll come right square back again my dear friends, and we'll argue that thing out. "Not by the

works of righteousness which we have done." Do we do baptism? Certainly. It's not by baptism. Not by that! Who said so? God said so. Is that the kind of works you're talking about? That's the kind I'm talking about. And I believe it. That's the kind Titus is talking about. Not by works, which we've done. And now here's a work that it isn't by. And that's the kind we do, and he can talk about his two kinds of works all he pleases. God works in you both to will and to do his good pleasure. That's God's work. God works in you. Well, then, he comes to Matthew 5:20 where your righteousness must exceed or excel or go beyond the righteousness of the scribes and Pharisees. He said that our own works. If that's our own works, your works will never be sufficient to go beyond that of the Pharisees. They were the strictest people that ever lived in this world and Jesus Christ asked them how would they escape the damnation of hell. They were stricter than anybody on this earth. They were stricter than anybody ever had been so far as keeping the law was concerned and yet Jesus stood before the people and said "except your righteousness shall exceed" or excel or go beyond that, you cannot enter into the kingdom of God. We've got to have something better and how can I have anything better. How can I have the righteousness of Jesus Christ and he kept the law and fulfill every jot and tittle of it, and I have his righteousness. How can I have it? I can have it by faith. How do you know?

Romans 10:4, I can have it because "For Christ is the end of the law for righteousness to every one that believeth." And the minute I believe in Jesus Christ his righteousness becomes to mine, and is better than any Pharisee ever had in this world. Regardless of the perfect righteousness, but the Pharisees never did keep it perfect and you fellows don't do it either. I will say to you, I don't believe it, mister, or shall say he does every command of God. If he will, I'd like for him to say it. He keeps all the commandments and does everything that God says. That's a perfect law of righteousness.

Yours must go beyond the Pharisees and Sadducees because they had that kind of a righteousness. Romans 10:1 and 4', Where Paul said: "My heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge." . . . ! "And going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." They've got a zeal all right, they're righteous a good deal but it is not the righteousness of God. Well can they perform the righteousness of God? If so, I'd like to know how they could do it. The world was full of sin. They were dead in trespasses and sin. Ephesians 2:1, 2. "Dead in trespasses and sin" and God quickened them, and if God quickened them into life my dear brother, they were dead in trespasses and sin until God did quicken them and therefore its by grace through faith, its not of yourself, its the gift of God not of works, no kind of works. Not of works but it is the gift of God. So I claim it's a gift, he said you can add to it, then its not a gift. How do you know you can? Well, Mr. Woods says you can. Supposing I should take out a dollar here and I said, now the first child that comes up here I'm going to give it this dollar and the little fellow comes up here, he reaches out his hand for this dollar and I said: Hold on son, you've got to go home with me and work for just one minute.

The boy would say, Hold on here one minute preacher, you said you was giving me that dollar, now if you don't do it you're dishonest. I would be dishonest if I'd pull out a dollar and say to that child, if you come and get it I'd give it to you, then I say you've got to go home with me and work a minute, one minute! You can't add one minute's work, you can't add any kind of a work to it to save your life. (Time out). Thank you.

Guy N. Woods' Second Speech

Gentlemen Moderators, Ladies and Gentlemen:

I am very happy to be before you again for this the last speech of the morning, and I hope the time passes pleasantly and rapidly for all. I wish to take up just here where Mr. Nunnery left off and notice the illustration he gave at the close of his speech regarding the child and the dollar bill.

He represents himself as standing before the audience with a dollar bill extended and inviting a child to come for it. This does not fit his doctrine. He should extend the bill all the way to the child so that the child will not have to exercise any effort whatsoever. If the child must come for it, is not that *works* Mr. Nunnery? Suppose he should say to the child, He that believeth *and is baptized* shall receive this dollar bill. The child comes forward and says, I believe; I'll take the bill. Mr. Nunnery would point out that the conditions had not been complied with. How would Mr. Nunnery answer if the child should say, What you meant was, He that believeth shall receive the dollar bill and then may be baptized. if he wishes?

Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:16). Mr. Nunnery puts it like this, "He that believeth and *is not baptized shall be saved.*" What is right? He insists that if salvation is by grace, it cannot be by works. We have again and again called his attention to the fact that faith is a work (John 6:29). If salvation by grace excludes all works, it excludes faith. Why can't Mr. Nunnery see this?

In his last speech he attempted to explain what he meant in *A* former speech when he said that baptism had been abolished along with the law of commandments contained in ordinances (Col. 2:14). He says he did not mean to say that bap-

tism has been abolished for the Christian; it was abolished only so far as the sinner is concerned. This means then, that Mr. Nunnery thinks that at one time the sinner was required to be baptized to be saved. Mr. Nunnery stands alone in this contention. These other Baptist preachers here will not follow him in this. They do not believe baptism was ever applicable to the sinner. As it now stands, Mr. Nunnery is in the unenviable position (for a Baptist preacher) of teaching that baptism was at one time essential to salvation. When, Mr. Nunnery? And where, and under what circumstances?

He has had somewhat to say from time to time regarding the order of repentance and faith. We are cited to Acts 20:20: Repentance toward God and faith in our Lord Jesus Christ. These individuals were already believers in God, but had rejected Jesus. Hence, they needed to repent or their rejection of Christ and believe in him. We do not stand in the same relation to God that these people did. Mr. Nunnery's position on the order of faith and repentance is not only absurd; it is impossible. He teaches it like this: First, the sinner repents, then he believes, at which point he is saved. Repentance is a change of mind that is produced by sorrow for sin. Mr. Nunnery would have the sinner repenting (exercising sorrow) toward a being in which he does not yet believe. One would not wish to repent before he believes, and could not if he would. Mr. Nunnery is forced to this illogical arrangement, however, for this reason: He teaches that the sinner is saved the moment he believes. He could not, therefore, put repentance in its proper place—following faith—for in that event he would have the sinner saved *without* repentance. *So, in order to get repentance into the plan of salvation at all, he must put it before faith!* Note what this causes in heaven: Heb. 11:6, "Without faith it is impossible to please" God; but the angels rejoice over one sinner that repenteth (Luke 15:7). God is not pleased until the sinner believes; the angels, however, rejoice when he

repents; hence if the sinner repents before he believes this causes the angels to rejoice and God to be displeased!

I asked Mr. Nunnery to produce one passage of Scripture that teaches that the sinner is saved when he merely believes. He answers by saying that he has offered passage after passage—that they are all over the Bible, and when he said this some of his brethren made a slight demonstration. Mr. Nunnery has produced a number of passages conditioning salvation on faith. But you gentlemen know that this is not the issue. The question is not, Are we saved by faith? All of us agree that salvation is by faith. The real question in this debate is, Are we saved by faith *only*? That is the real issue; and Mr. Nunnery might have saved himself the trouble of introducing numerous passages over which there is no controversy whatsoever. Remember this, Ladies and Gentlemen: Mr. Nunnery has not offered a single passage—because there is none—showing that the sinner is saved by faith only. Yet, this is his obligation. Saved by faith? Yes! But by a faith that includes repentance and baptism. Not a passage that he offered mentioned *repentance*. Does he think we are saved by faith without repentance? When he brings in repentance, I shall bring in baptism!

He will urge that repentance is always included in the exercise of faith. Let us see: "Among the chief rulers also many believed on him; but because of the Pharisees they would not confess him, lest they be put out of the synagogue; for they love the praise of men more than the praise of God" (John 12:41, 42). These believed. They believed on Christ. The word *on* is from the preposition *eis*. Have men repented when they positively refuse to confess Christ? James 2:19: "The devils also believe and tremble." How much repentance there, Mr. Nunnery? No, you are decidedly in error in saying that faith always includes repentance.

Again Mr. Nunnery mentions. John 5:24: "He that heareth my word (the word of Christ) and believeth on him that sent me (God) hath everlasting life". Why will Mr. Nunnery

not answer the argument we have made, on this passage? He urges that the sinner is saved the moment he believes. If so, he has him saved, according to this passage, before he ever believes in Christ! Note that it is when the believer believes on "him that sent me (God) everlasting life is promised. If Mr. Nunnery's contention is correct that salvation is at the moment of faith without additional acts, then he has the sinner saved at the moment he believes in God, and according to Baptist doctrine this is before he repents or believes in Christ.! Mr. Nunnery has good reason for ignoring this argument. He will continue to do so throughout the debate. You wait and see.

Heb. 13:5: "The Lord will never leave thee nor forsake thee". That has no bearing on the question now before us.

Finally Mr. Nunnery has decided to pay his respects to John 6:29, the passage that informs us that faith is a work;. "What must we do that we may work the works of God. Jesus answered, This is the work of God that ye believe on him who he hath sent." Mr. Nunnery tells us that the work here contemplated is a work of God which He exercises in the sinner. In other words, God causes faith to spring up in the sinner's heart. Thus, if the sinner believes, it is because God wrought faith in him. *If he does not believe, whose fault is it?* Not the sinner's fault, because he is not the author of faith, according to Mr. Nunnery. These gentlemen always run to the Primitive Baptist position, as Mr. Nunnery has done, when hard pressed on this proposition. Note his unenviable position: Faith is the condition upon which the sinner is saved; faith, however, is a work which God works in man; if, therefore, man is not saved, it is because God does not exercise this work in him. This makes man's damnation an act of God over which the sinner has no control. Such is Baptist doctrine.

He talked at length on 1 Cor. 3:12, about a man's work, being burned up, a matter that touches not the question in debate. Paul, in that passage is discussing the work of gospel

preachers and showing that even if their converts do not remain faithful, the preacher will ultimately be saved, that the destruction of the convert will not effect the salvation of the preacher; He does not remotely deal with the matter at issue in this discussion.

Mr. Nunnery says he will take Mark 16:16, just as it reads. Let us see. Jesus said, "He that believeth and is baptized, shall be saved." Mr. Nunnery has it like this, "He that believeth and is not baptized shall be saved." Is that taking it just like it reads. Jesus put it like this: Belief *plus* baptism equals salvation. Nunnery has it: Belief *minus* baptism equals salvation. Any difference? This simple equation was given yesterday which Mr. Nunnery elects not to notice:

2 plus 2 equals 4

Belief plus baptism equals salvation

2 plus 2 equals 4

therefore,

Belief minus baptism equals *nothing!*

Do you wonder that I have been unable to get Mr. Nunnery to notice this? He simply can't answer it; hence, does the next best thing, and ignores it. If any of his brethren can help him out on it, they are urged to go around at the noon hour and do so.

Mr. Nunnery seeks to inject the Methodists and Presbyterians into the debate. They have nothing whatsoever to do with the merits of this discussion. Mr. Nunnery should be, the last to bring them up anyway. He thinks he can get along very well with them in Heaven; but just try coming around to eat the Lord's Supper with him here on earth. You will go out on the toe of his boot. You may be good enough to be with him in Heaven, but not here on earth. No indeed!

Again he refers to 1 Pet. 3:21: "A like figure whereunto even baptism doth also now save us." The like figure of what? As eight souls were saved by water from the Antediluvian world so baptism saves us today. Mr. Nunnery labored desperately to show you that these were not saved by

the water at all. They were saved long before the water came, he thinks. The trouble with Mr. Nunnery is, he just does not believe what the passage says. He is not trying to explain it; he is trying to make it appear that it does not teach what it plainly says. The passage says that Noah and his family were saved by water. Mr. Nunnery says they were not saved by water. You may take your choice as to which you will believe. We do not think you can be deceived by such methods. Noah, says Mr. Nunnery, had been saved at least a hundred and twenty years before the flood came. Noah was not saved from the old world until the flood came. Peter says he was saved *by water*. Mr. Nunnery sought for a laugh by saying that all who got in the water got drowned. Is he having fun at Peter's expense? Remember, it was Peter who said that eight souls were saved by water. The water was the dividing line between the saved and the lost, even as it is today. A figure of that salvation by water is our salvation today. "Baptism doth also now save us." *What does it save us from?* I have asked this time and again to no avail. The truth is, Baptist preachers do not think that it saves from *anything*, regardless of what Peter said about it. That is why Mr. Nunnery chooses to ignore our questions thereon. He has said that he will take any passage I offer just as it reads. Such of course was said to bolster his brethren. I have offered numerous passages he has wholly ignored. "*Baptism doth also now save its.*" Will Mr. Nunnery take this just as it reads? No. Note, too, that it "now" saves us. This is not a future salvation, it is something that is done for us *now*. From what does baptism save us now? This is not a salvation designed to protect the disobedient; or those who refuse to do their duty after obeying the gospel. It is a salvation from past or alien sins. Baptism (when preceded by faith, repentance and confession) doth also now save us!

Referring to 1 Cor. 1:14, Mr. Nunnery says that Paul thanked God that he did not baptize many people in Corinth.

He thinks that if baptism is essential to salvation, Paul was thankful that he did not save many people in that city. You cannot be a Baptist without being baptized. Hence, Paul thanked God that he did not make many Baptists in Corinth. *Did you ever thank God that you did not make many Baptists in a community*, Mr. Nunnery? Mr. Nunnery misses the point entirely, in Paul's statement. The apostle explains why he was glad he baptized only a few. We discussed this at length a time or two yesterday, and see no need of going further into it today. (A slight titter comes from some Baptists sitting near the front.) Mr. Woods says "Oh, you think I should, do you? Well, I'll be glad to do so." (Heavy laughter from the audience). We'll see how this man is perverting this passage. Paul said, "I thank God I baptized none of you, save Crispus and Gaius, lest any of you say that I baptized in mine own name. And I baptized also the household of Stephanas, and besides I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel" (1 Cor. 1:14-17). Mr. Nunnery would have you think that Paul had no commission to baptize. Why, then, did he baptize Crispus and Gaius and the household of Stephanas? Were these baptized without divine authority? Of course not; that baptism is no part of the gospel. They reason like this: Paul explains why he was glad that he baptized only a few: Lest they should say that he baptized in his own name. Factious conditions prevailed in Corinth; members of the church were wearing the name of the preacher who baptized them; Paul was glad he had not contributed to this state of division by baptizing a large number there. But, if Mr. Nunnery's contention be true, that Paul was not sent to baptize, since you can't be a Baptist without being baptized, *it follows that Paul was not sent to make Baptists!* In this, Mr. Nunnery is eminently correct! The means by which he reaches the conclusion, however, are erroneous.

Baptist preachers cite this passage in an effort to show Paul was not sent to baptize; he was sent to preach the gos-

pel; therefore, baptism is no part of the gospel. This conclusion is reached by illogical reasoning. It is done by changing a verb (baptize) into a noun (baptism). Correctly stated, the syllogism would run thus: (1) Christ sent Paul not to baptize; (2) He did send him to preach the gospel; (3) therefore, to baptize, the mere act of baptizing, is no part of gospel preaching. Paul preached, others did the work. Such is the truth on this question of baptizing the candidates. (Mr. Woods turns to those who laughed a moment or so before, and says, "Now, you may laugh some more." The audience laughs heartily).

John 10:1ff is introduced. Christ is the door; no one can come to the Father but by him. But how does one get into Christ? "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Mr. Nunnery, will you not *please* make some effort to reply to these arguments that have been offered again and again on these passages? Please give your attention to the parallel we offered between Acts 2:38 and Matt. 26:28; make some effort to reply to what was said about baptism being the turning act to God based on Acts 3:19 and 2:38.

We shall now continue to ask Mr. Nunnery some questions until we have equaled the number he offered us yesterday. This is eminently fair and proper. He established the precedent by asking 31 questions (all of which we answered yesterday) and we shall do the same today. Fifteen have been presented already. So here is the second half.

(15) Is baptism a part of the gospel??

(16) Does baptism belong to the righteousness of God or to the righteousness of man?

(17) Does baptism belong to the law as given by Moses, or to grace and truth which came by Jesus Christ (John 1:17)?

(18) Is Repentance in Acts 2:38, for the same purpose the baptism of the passage is?

(19) Is the phrase "for the remission of sins" in Acts 2:38, the same as that found in Matt. 26:28?

(20) What is said to be "for remission of sins," in Matt. 26:28?

(21) Does the phrase "for remission of sins" in Matt. 26:28 signify "because of," or "in order to" the remission of sins?

(22) Which, in your view, represents the truth?

(23) (Not listed by reporter)

(24) Can you get into the kingdom of God without baptism? If you can get into the kingdom of God without baptism, but can't get into the Baptist church without it does this not prove that the Baptist church is not the kingdom of God? If not, why not?

(25) Is the Baptist church in or out of the kingdom of God?

(26) Do you baptize the body or the soul? Is the body of man regenerated in conversion? If yes, does it continue to sin? If no, then is the Baptist church made up of unregenerated people?

(27) Was Paul still in his sins when Ananias contacted him? How could he arise and be baptized and wash away his sins, if he had no sins? Did you ever tell a sinner to arise and be baptized and wash away thy sins, calling on the name of the Lord?

(28) Was the jailor saved before Paul and Silas preached unto him the word of the Lord? Did you ever take a sinner and baptize him the same hour of the night?

(29) Do you believe that a man who knows that Jesus commanded baptism and yet refuses to be baptized can be saved?

(30) Why was Naaman cleansed of his leprosy by dipping in Jordan? Was the power in the water?

(31) Do you assist the Lord in making sheep out of goats? Did you ever see a goat change into a sheep? When and where?

Now, friends, we are even on the questions. We hope Mr. Nunnery will give attention to them. He has had much to say about whether or not we baptize certain persons, and he brought up a case yesterday about a woman who was living in sin, and demanded baptism, and the preacher refused to baptize her on her statement that she intended to persist in her sin. Mr. Nunnery should be the last person to bring up a question of refusing to baptize somebody. Despite his promise, I shall show you that there is not a single passage of Scripture in the Bible touching salvation that he can take and follow it exactly. I have mentioned some already: Acts 2:38; Mark 16:16; 1 Peter 3:21, etc. I shall add another now to the list: Acts 8:35ff. The following incident will make clear the fact that Baptist preachers are forbidden to follow the New Testament in matters pertaining to the plan of salvation. I hold in my hand the "History of the Denton County Baptist Association and the Sixty Churches in its Jurisdiction," written by Mr. J. N. Rayzor, a Baptist of some prominence of Denton, Texas. On page 82 of this book is the following incident:

"An incident occurred in the Pilot Point church during Rev. J. B. Cole's pastorate, which involved a point of doctrine that subjected Pastor Cole to criticism, and gave the incident much publicity and notoriety. Pastor Cole went fishing one day with a business man who was not a Christian, and he availed himself of the opportunity to talk to the lost man about his unsaved condition, and led him to an acceptance of Christ. Jo Ives, the man converted, said to Pastor Cole, 'Here is water, what doth hinder me from being baptized?' Obviously Brother Cole thought of the story of Philip and the eunuch, and taking that incident as an example, he led Mr. Ives out into the water and baptized him. Rev. Cole had been a Baptist but a short time and was not up on their conception of baptism, and how and when it should be administered. The news of the incident soon spread among the members, and then the show

began. The following Sunday Mr. Ives presented himself to the church, asking membership, and his application was rejected and he was hurt at the action of the church and turned to another church which readily accepted his baptism. The criticism of the pastor caused him to ask a committee of eminent brethren to sit in judgment upon his conduct—Drs. A. J. Holt, J. B. Link and R. C. Buckner. After reviewing the details of the incident they wrote the church, advising it to drop the matter, and Pastor Cole to go his way, but not to repeat the act."

Friends, here was a Baptist preacher "who had been a Baptist but a short time," and "was not up on their way of doing things," who actually thought that he could follow the case of Philip and the eunuch when a man demanded baptism of him in precisely the same fashion that the eunuch demanded baptism at the hands of Philip. Not being up on "their conception of baptism and when and where it should be administered," and thinking it was acceptable to follow the New Testament, he led the man out into the water and baptized him. The "show began the following Sunday." The Baptist church rejected the man whose baptism was patterned after a New Testament example. *Need we further evidence than this that you cannot be a Baptist preacher and follow the New Testament?* This Baptist preacher "was up" on the way the New Testament teaches that baptism should be performed, but he was "not up on" the Baptist conception; hence, his "convert" was rejected. Mr. Ives, the man converted, being hurt at the action of the church, turned to another. Certainly he could not be blamed for this; he had clear evidence that the Baptist church did not want a man who had New Testament baptism. Pastor Cole decided he would ask for advice from some eminent Baptist preachers in the matter. Contacted were "Drs. A. J. Holt, J. B. Link and R. C. Buckner." Buckner was the founder, we understand, of the Buckner Orphan Home, prominent orphanage of the Baptist church.

"After reviewing the details of the incident they wrote the church advising it to drop the matter, and Pastor Cole to go his way, BUT NOT TO REPEAT THE ACT!" Here was a Baptist preacher so ignorant that he actually thought he could follow the New Testament. The Baptist church however soon put him in his place; and when these eminent Baptist preachers got through with him, they warned him never to attempt to act like a gospel preacher again. *Yet Mr. Nunnery has the gall to tell us that there is not a passage of Scripture in the Bible that he can't take exactly as it reads!* No, friends, you can't be a Baptist and follow Baptist doctrine and take the New Testament as your example. If you attempted it, the Baptist church would repudiate your candidate, and eminent preachers among you would warn you never to *repeat the act!* If Mr. Nunnery had been present when the eunuch demanded baptism, instead of Philip, he would have refused the eunuch's request. He would have required the eunuch to make the long hard trip back to Jerusalem, called the church together, taken a vote, and if it was the brethren's pleasure, he would have then baptized the man. *We repeat; you can't be a Baptist and follow the New Testament!*

Mr. Hopper, our opponent's moderator, has referred to this discussion as a lawsuit. Well, I wish to offer in evidence as exhibit No. 1, this History of the Denton County Baptist Association.

In our last speech we made an argument on 1 Cor. 1:14-17, touching the right of those who have been baptized to wear the name of Christ, which to this moment remains unanswered. We would be glad to know how to induce Mr. Nunnery to make some reply to the matters which we introduce from time to time. Paul inquired of the Corinthians, *Is Christ divided?*" The answer is, No. *"Was Paul crucified for you?"* No. *"Were ye baptized in the name of Paul?"* No. What is the implication here? If you were baptized in the name of Cephas you would be a Cephasite. If you were baptized in the name of Apollos, you would be an Apollosite. If you had

been baptized in the name of Paul, you would be a Paulite, but, being baptized in the name of Christ, you are a *Christian*. If you have not been baptized at all, you are neither a Cephasite, Apollosite, Paulite, or Christian! Now, why will not Mr. Nunnery make some effort to answer that? The truth is, he can't. Hence, he passes it unnoticed.

Here is another: One must *turn* to God to be saved. The turning act is not faith—it follows faith: Acts 11:21: "A great number believed and turned to the Lord." It is not repentance: Paul preached that men should repent and turn to God (Acts 26:20). The turning act is shown to be baptism in the parallel between Acts 3:19 and Acts 2:38: "Repent and turn that your sins may be blotted out" (Acts 3:19). "Repent and be baptized for the remission of sins" (Acts 2:38). *Repent* in Acts 2, equals *repent* in Acts 3. *Sins blotted out* in Acts 3 equals *remission of sins* in Acts 2; therefore, the *turning* act of Acts 3 is the *baptism* of Acts 2.

Before my time is up, note the following: In Heb. 11:6, it is said that without faith it is impossible to please God, for he that cometh to God *must* believe. There is then a "must" connected with faith. Jesus said, "Except ye repent ye shall all likewise perish." Thus the necessity of repentance is likewise set forth. Following the appearance of the Lord to Paul on the road to Damascus, he was instructed to go into the city and it would be told him what he *must do*. (Acts 9:6). What was that which the Lord said he *must do*? Ananias, a gospel preacher came to him, and said, "And now, why tarriest thou? Arise, and be baptized and wash away thy sins calling on the name of the Lord" (Acts 22:16). We *must* exercise faith; we *must* repent; we *must* be baptized. Mr. Nunnery elects to take the first two and ignore the third. Note the following parallel on Acts 22:16:

Arise, be baptized and wash away thy sins

Arise, take this quinine and sweat away thy fever. Mr. Nunnery has it like this: Arise, and because your sins have already been washed away, be baptized. Hence, Arise,

and because you have already sweated away your fever take a dose of quinine!

Salvation is in the name of Christ (Acts 10:43). "To him give all the prophets witness that through his name whosoever believeth in him should receive remission of sins. We are baptized into his name" . . . baptizing them into the name of the Father and of the Son and of the Holy Spirit (Matt. 28:18-20). "Repent and be baptized . . . in the name of Christ" (Acts 2:38). The blood of Christ cleanses us from all sin (1 John 1:7). The blood was shed in his death (John 9:32). We are baptized into his death (Rom. 6:4). Those who die in the Lord are blessed (Rev. 14:13). We are baptized into the Lord (Rom. 6:3). Our redemption is in Christ (Col. 1:13, 14). We get into Christ through baptism (Rom. 6:3). Forgiveness is in Christ (Col. 1:14), we get into him by baptism (Rom. 6:3).

In conclusion note the following:

Whosoever . . . Loveth . . . is born of God, 1 Jno. 4:7.

Whosoever . . . Believeth . . . is born of God, 1 Jno. 5:1

Whosoever . . . Acknowledgeth . . . is born of God, 1 Jno. 2:23.

Whosoever . . . Confesseth . . . is born of God, 1 Jno. 4:3.

Whosoever . . . Keeps commandments . . . is born of God, 1 Jno. 3:24.

Whosoever . . . Does righteousness . . . is born of God, 1 Jno. 3:7.

Suppose I pick out one of these to the exclusion of the others, and insist that then and there, one is saved. I'd fall into the same error that characterizes Mr. Nunnery's position. (Time out). Thank you.

A. U. Nunnery's Third Speech

Ladies and Gentlemen:

After that fine dinner that was prepared for us, away the other side of Lexington, I'm back before you with strength of the same, our renewed bodies, and ready to go again and affirm that baptism is not essential to salvation, and that people can be saved and have been saved without baptism.

That requires baptism now for us, requires more, of us or something of us, that he did not of other people. Or else we're saved by faith in the Son of God. My convictions are, that we're saved by a living, trusting faith in the Son of God.

So, the gentleman on these questions. He said he wanted to hand thirty-one, which we handed him. All right, we're going to do our best to answer them. Is faith that saves a living faith or a dead faith? Is there any time between believing and saving, if yes, what is it? Is faith that saves a living faith? Yes! Is it a dead faith? No, it's a living faith. Is there a time between believing and salvation? Salvation comes at the end of your faith, like I said. If yes, what is it? Now, what is it? Why that, that's nonsense. How can he accuse me. of getting up a question as well as this. Well, if it isn't, what is it. Maybe sometime. Like it was with old Noah that maybe had to have his figure, been a preacher a long time before baptism or the flood. If faith works by love, Galatians 5:6 and it does, what does faith do? Works by love and what does it do? Well let Acts 15:9 tell us. Purifies the heart by faith. That's what it does. Faith in Jesus Christ purifies the heart. Are we saved by faith with works or faith alone? We're saved at the point of faith. Bible doesn't say anything about alone. But it does say that we are saved by; faith. Why don't this gentleman notice that. He wants the passage that says, saved by faith alone. Why should God

put it there as alone when God tells you they're saved, they believe on the Son of God. If our faith works, what does it do? What does it? If our faith works, what does it work? Well, he said that faith was the works of God. And the works of God that works in a man, as I quoted this morning, Ephesians 2:8 he said by grace through faith, that not of yourselves it is the gift of God, not of works lest any man should boast. For we are his workmanship in Jesus. His workmanship, created in Christ Jesus unto or as far as good works. Where do we "commence working?" When we are created in him that's when we commence working. Where God creates us unto good works.

So then, he said over and over, can we find anywhere in that Bible where we will get in Christ only by baptism, and yet God says we're created in Christ Jesus. You get in there by creation. That's the way God does it. And God alone can create and therefore God alone can put a man into Christ and you preachers can't do it. God alone can do it. What if the first work performed after faith? Is the work essential to salvation? First work after faith, what is it? The first work after salvation is that which God directs the individual to do, and which he commands a Christian to do, he's a child of God and the first thing God commands him to do, after he's been made a *disciple is to be baptized*. Not in order to make a disciple, but *because* he is one. And because he loves God, John 14:15, "If ye love me, keep my commandments." This is a commandment to a Christian. This is a commandment to a child of God. And if you love God, keep it. 1 John 4:7; 8. Whosoever that loves is born of God. If you're born of God, keep his commandments, and that's what we will do if we love God. We'll keep his commandments.

Do you exclude works from the plan of salvation as taught by you? If so what about faith, since it is works also? Faith is not works. Because John 6:29 says it is the works of God. What about man's works? I work not. Titus 3:5. I work not. This is what God does. By grace are you saved through

faith and that not of yourselves it is the gift of God. Did you notice that? This faith is not of works. It is the gift of God and I said that this morning. And here this question wants to know about this faith. Now this faith is a work of God. God says it's not by works and Paul says that we're saved by grace through faith and that not of yourselves it is the gift of God. And he declares that it is not of works. Well if this faith is of works, then Paul says it is not of works, and then he's disputed Paul again.

Then he wants to know if repentance and faith comes first, then is a man saved before he's regenerated? No. A man repents and believes and God regenerates him. He repents and believes and God regenerates him. Is regeneration first? If it isn't first, is he saved before repentance and faith? No! He's not saved before repentance and faith. Must one be planted in the likeness of Christ's death into likeness of his resurrection? What is the likeness to which we must conform in what act do we conform it? Must we be conformed to an act to be saved? No. We're not conformed to anybody's act to be saved.

We're saved at the point of saving trust and faith. And conforming here to the death of Jesus in this picture has nothing to do with the salvation of the soul. Must one be planted in the likeness of Christ's death to be in the likeness of his resurrection? I showed you what kind of likeness of his death and of his resurrection. The picture I showed you all the time. And is a picture the subject, or does it represent the subject? A picture represents the subject! Why is a man baptized in the likeness of his death and resurrection of Jesus, because he believes on him and loves him and must follow him in baptism, therefore he's baptized.

Now let's see, what is the righteousness which we must conform to in the act of conforming, etc. The act, well, that's baptism, that figure the like picture. What kind of a man do Baptists baptize? Bury? A live man or a dead man, if alive when is he a dead man, does burying kill him, etc. Well, we'll

see what kind of a man do Baptists baptize. Why, I've said over and over, a dead one. A dead one. You bury a dead man. You don't bury a live man. What he insisted is that you've got to kill and bury and born and raise all in the same act.

Kill a man, a baptizing him and baptize him and born and bury a man, in the burying him all in the same act. No, he's not born in the act of baptism. But we bury a dead man and that man's free from sin. Alive then we must bury him and kill him. I said it would if he's alive. If you bury a dead man does baptism make him alive, a living man out of him. How long can a dead Christian survive without baptism. Well, Noah survived a hundred and twenty years and that's about as long as I know how to go about it. (Laughter). He survived about a hundred and twenty years and if he can survive a hundred and twenty years I guess that's about as long as anybody lives in this country. Don't you?

He can survive until he's gray headed so far as that's concerned and go to heaven if he never did have any baptism. You know what he said this morning, Nunnery's crying now for sympathy and of them Methodists. He said Nunnery will go to heaven with Methodists, but he won't eat with Methodists. Let me tell you what you can do, you can eat with Methodists and say, you devils. You're devils, but we're going to eat with you. (Laughter drowns out a few remarks.) And be inconsistent as far as this Bible and the teaching of God's word and let the Church commune together and have salvation of the soul in spite of the Church, in spite of the church difference. I'm going to heaven with you and live with you in spite of whether we can agree on earth or not. Yes, sir! It's not telling facts, that's all. Just stating facts and that's the way it stands, and this man wants to say I'm playing on the sympathy of the Methodists. No, sir, I'm not. I'm not playing for any sympathy. I don't need any sympathy. The man who baptized, buried a live man or a dead man? He's dead to sin. Well, is he freed from sin? Sure. God says he is. If a man does will burying kill him? He's not alive to sin,

he's dead to sin. If you bury a dead man, does baptizing him make him alive? A live one out of him? You bury a man that's dead to sin and is freed from sin.

How long can a Christian survive without baptism? If you bury a live man, 120 years what does your burying do? What do you bury him for? Don't bury a live man, you do, you're the fellow that buries a live man. I bury a dead man, dead to sin and freed from sin. What do you do, out here in this graveyard? Bury a dead man. A man that's freed from this life. Has no activities in this life. They bury a dead man, I bury a dead man. And now you would be a criminal to go out and bury living folks. And so the fellow is dead to sin and free from sin that I baptize. When do Baptists, let's see, when does Baptists teach, that one is raised to walk in the newness of life. Before or after baptism? Why he is raised to walk in newness, after baptism. He's raised to walk in newness of life and God plainly says so. And this baptism declares to the world that I am dead to sin, and made alive unto God. I'm giving up now and ready to lead a new life and live for the Lord Jesus Christ. Yes, sir! He rises to walk in the newness of life. Does one have to walk in the newness of life in order to be a Christian? Or does he walk in the newness of life because he is a Christian? He walks in the newness of life, Woods, because he is a Christian. And he's got this picture here to show that he's raised with Christ for that purpose. Has God made the salvation of man to depend in any sense on human instrumentality? Can people be saved without the Gospel? Yes, a man's salvation is independent on human instrumentality. Gospel preaching is not independent of it. The Gospel has got to be preached by preachers. And people hear and believe, for faith comes by hearing Romans 10:17.

And so, for a man to hear, he has to turn around and hear him preach, or get it some way or another. A man during the night and there wasn't anybody there to preach and he was sitting up reading God's word and didn't have a

preacher around there. He'd been raised to believe in what you'd do. And he'd read God's word and he'd read the truth, and away in the night, he gave his heart to God and there wasn't any preacher about him. No preacher is essential to a man's salvation. You ought to have talked to him before he left here, too. Ought to have seen how bold and brave he was, in believing that Jesus Christ had saved him. We preached the Gospel to heathen because Romans 1:16 says the Gospel is the power of God unto salvation to one that believeth." Not preaching the gospel, that will save him, but the Gospel is the power. And that power isn't man's power, it is God's power to save him by the Gospel, and God's Gospel reached the man's heart and the man was saved through the Gospel of the Lord Jesus Christ. So if he gets the Gospel reading the Bible, if he gets the Bible from a preacher, no matter where he gets it, he's a child of God and the man can be saved independent of a preacher if it's ten years, after he hears the sermon. I've heard a lot of men say that they were saved ten or fifteen years after they had heard a sermon and when, from the impression they got their faith.

Now he says again; If the heathen can be saved without the Gospel, why preach to them? Well, the heathen can't be saved without hearing about Jesus Christ, of course, but he don't necessarily have to hear through the preacher, and he don't have to be saved and then be baptized. He may be saved quite a little while after hearing. And again, Why do you have missionaries? If no, do you claim that God has put a man between the sinner and his God? No! No, I don't think it. Now let me tell you there's one mediator and that's Jesus Christ. Must anyone, no man's a mediator between God and a sinner. If a sinner's salvation depended on me to go get hold of him and baptize him, I'd be between him and his God. He couldn't go to heaven to save his life without me, and if baptism is essential to salvation God and in heaven, Jesus Christ and all heaven could not save without a preacher.

But god sends a preacher to preach the Gospel that is the

power of God unto salvation. If it was necessary for a preacher to preach the gospel, let's see here if it's essential to have a preacher to preach the gospel in order for a man to be saved, why do you object to the same preacher carrying out the Lord's command? I don't object to the preacher, preaching the Gospel and carrying out the Lord's command, if the Lord commanded the believer, the saved man, the justified man a child of God, if he commands him to baptize that kind of a man, I have no objection to the preacher doing it. And doing it in God's way, but I don't believe in something that doesn't belong there and God never did teach, and the Bible does not teach that, that preacher has go to get his hands on that fellow and baptize him in order for him to be saved.

Then he says, baptized those he has taught. I don't object to it when you teach and make disciples and believers, baptize them. Is baptizing any less a command of the Lord than preaching the Gospel? Baptism is a command to God's child, preaching the Gospel is a command to God's child and it's not a command, neither one's a command to a sinner. God never commanded a sinner to be baptized, God never commanded a sinner to preach the Gospel, but God did command his Church in Matthew 28:19, 20 and thus God said to the people.

God sent some in the church, first apostles, and Jesus Christ sent these apostles out to preach and the preaching of the Gospel of Jesus Christ is in order for men to hear, that men may believe on the Lord Jesus Christ and be saved because they believe. And not because God commanded a sinner to be baptized for he never did that. If he commanded the unsaved man to be baptized, show us where it's at. Were the chief rulers of John 12:42 who believed on Christ, but would not confess him saved? Were they saved? Well, God doesn't tell us so much about whether they were saved or not saved, maybe he thinks they were. If they were, let him say so. Listen friends, these chief rulers or these who failed to acknowledge Christ before the Pharisees for fear they be put out of the synagogue. Listen, my dear friends, that does not

say that these chief rulers were saved, it just says they believed. And we had Simon in Acts 8th chapter we have him baptized and yet he was told that he was in the gall of bitterness and the bonds of iniquity. Depends upon what kind of a faith that a man has. Let's notice now, dear friends, another statement here. These are the chief rulers he said, in John the 6th chapter, Luke 7:50 and I forgot the verse now, I'll turn to it in just a minute, John the 6th chapter, Luke 7:50, the chief rulers rejected Jesus Christ or rejected the counsel of God by not being baptized by him. That was found in John 12:41,42. All right. In John 12:41,42 there was somebody that believed on Jesus, some kind of a faith and yet they rejected God's counsel, and wasn't baptized. I wonder *what is counsel? Advice.* Did God advise them to be baptized? Yes. Did they refuse to do it? Yes. Did God demand, admonish them to wash feet in John the thirteenth chapter? Yes. Did he ever wash feet? We'll wait and see if he does. This is a command of God and if you reject that are you not rejecting the counsel of God and will you go to hell for it? I say no! I say that a man can reject God's advice and be rebellious child and God will whip him for it but he won't kill him and send him to hell. My children rejected a good deal of my counsel, but I never did kill any of them, and I never did send one of them to the grave because they did it. When my children rejected my advice I corrected them like a faithful daddy, and whipped them for it and admonished them not to do it any more. And that's the way God does his child. But according to his claims that if a man rejects the counsel of God, that means God will kill him because he rejects his counsel.

Suppose a person in this community this afternoon would, because a little child rejected the counsel of daddy and mother, and take it out and kill it, what would you think about it? If it were a nigger wench what would you think about it? You'd think she was a murderer, and yet you charge God of being lower down than a nigger wench. Because you won't

allow a nigger wench to kill her own child, but you say that's the reason of rejecting God's advice, God killed them. I'll give you to understand they can be saved, when they reject the counsel of God. My dear friends, God tells us if a man hits us on one cheek, turn the other. Does that mean if we don't turn the other we're rejecting the counsel of God. And we'll go to hell because we do it. Now gentlemen that's just a little bit of a clear line, in order for a fellow to beat it. And nothing else said.

Listen, again, Was Noah and his family saved from the Old World before the flood came. No sir, they were not saved from the old world before the flood came. Does baptism save us from anything today? In a figure, yes sir. If so what? It saves us from the figure of separation in that it pictures a living, risen saviour. And if Christ in whom we trusted back yonder, Noah, was he saved before the flood? Yes. Is he saved after it? Yes. Is he dead now? No, he wasn't dead. But Noah was a live Christian long before the flood came.

Here's the like figure, here's the like picture, here's the likeness of that thing. If you're going to get a likeness, brother, you want it to look like the thing you want to get a picture of, don't you? I've got a picture over home of my dear brother. I wouldn't let you spoil a feature about it. Wouldn't be my brother if you did. It is my brother. You might come over there and ask me, Who's that? And I'd say, that's my brother. I mean that's a picture of my brother. And so that's baptism in the sense of a figure or picture. Whereunto baptism does also save us now. Not the putting away of the filth of the flesh. What does it put away, if it don't put away with the filth of the flesh? You can't put away the filth of the soul, because I think this gentleman told us, if I'm not mistaken, that baptism didn't really cleanse sins at all. I think he told us yesterday that when a man believes, he is dead to sin, dead to sin, but natural that you bury him, a dead man. A man believes he's dead to sin. So when he believes he's alive to God, dead to sin, and is natural to bury him. That's what I

said exactly. He buries the man to kill him, according to his idea. Buries him to kill him and to clothe him, and to born him to resurrect him to a new life. All in the same act. That's a double header, isn't it? That's a double header. It's all done in one act. Now let's see again. Would you baptize a man who requested baptism out on the road, as the Eunuch did? Without the authority of a church? Let's see.

Baptize a man like the Eunuch did. How did he baptize him? He was going down there by command of the Holy Spirit and the Holy Spirit said go join yourself to the Chariot, and he went and did what the Holy Spirit said; joined himself to the chariot and he preached Jesus unto him and when they come to a certain water and said, see here's water, what doth hinder me to be baptized, and he said, if thou believest with all thy heart, thou mayest, and he said I believe that Jesus Christ is the Son of God and he commanded the chariot to stand still and they went down into the water and so forth, and he baptized him. Now if the Holy Spirit today would tell me that I was to go down here and preach to the sinner, and look after him, I'd do exactly as the Holy Spirit said.

But the Apostle Paul says in the 1 Corinthian letter, 11:2, "I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." God committed the ordinances to the church, and they belong to the church now and don't belong to you preachers. All you preachers that handle it that way, it don't belong to you. God committed them to the church and not to the preacher. Philip baptized this fellow and he did it under direct influence of God's Holy Spirit, and I'd do the same thing today if it was me. Yea, I'd baptize him like he did. Is baptism a part of the Gospel? No, baptism is no part of the gospel, and I heard Coleman Overby say that it's no part of it. I guess I can be safe then, in saying it's no part of it. Baptism is not a part of the gospel. The gospel is the power of God unto salvation. Paul thanked God that he didn't baptize but a few, and you quoted that scripture, and said that God didn't send him to

baptize, but preach the gospel. Then he could preach the gospel without baptizing and baptizing was no part of the gospel. God's gospel is to be believed. What should we believe? The death, burial and resurrection of the Lord Jesus Christ. Does baptism belong to the righteousness of God or righteousness of man? Baptism is a commandment of God. A right commandment of God.

Now, let's see again, does baptism belong to the law as given by Moses? No, sir! Or to the grace and truth that came by Jesus Christ? It belongs to the truth. And came by Jesus Christ. That is what it belongs to. And grace is the unmerited favor of God and baptism is merited of the creek of the preacher. That's not an unmerited favor. It's not grace. Baptism is a command. A command of God. Command to people to baptize men that's disciples and that's what we believe and that's what we teach.

Is repentance in Acts 2:38 for the same purpose that baptism in the same passage is? "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit." Does man receive the Holy Ghost now, that repents and is baptized? Does he receive the Holy Ghost now? I do. I believe he will receive the Holy Spirit of God. But he says now the faith or repentance in Acts 2:38, is for the same purpose. Well, he says, Acts 2:38, he says is parallel with Matthew 26:28. No sir, that's not the same expression! I showed you that "for" might look forward and it might look backwards. It can look either way. You haven't denied it. If it can point either way we can have the word "for" used for different purposes. I said a man cries "for" sorrow, a man laughs "for" joy, a man's hanged "for" murder, not hanged "for" murder to—because he has murdered somebody. He said he's hanged for punishment. Why was he punished? Because of crime, that's why. Because of crime he was punished. So now let's see again. Is repentance for the remission of sins, no, I read that. So is for remission of sins in Matthew 26:28. "For

this is my blood of the new testament, which is shed for many for the remission of sins." Those were types, those were persons, those who were on the earth. Nobody's ever had their sins remitted without the blood of Jesus Christ. That word's used there backwards and forward all at the same time. So I say it's not the same expression exactly in any particular. Does this place mean "because of" in this passage? I've explained that. Which of these statements represents the truth according to your view? "He that believeth and is baptized shall be saved." That represents the truth. But not like you say it. Not by your interpretation of it. I say he "shall be saved" and we will be in heaven just as sure, as he repents and believes.

And then he, Nunnery, says, "He that believeth and is not baptized shall be saved." God never put that in the Bible. But he puts it there. What about that fellow who believes not and is not baptized. Does baptism have anything to do with it? God didn't think so. And God says he that believeth not shall be damned! So, if a man's justified by faith and not works, I showed you it couldn't be works and faith and he never did refer to it. Paul said it couldn't be by works and he contends here that people are saved by works and Paul said it couldn't be that way. Can one go to heaven unclothed with Christ? Yes, a child could be a child and come into my home, and mine did, and didn't have a single rag on them. (Laughter.) I never found a rag on the two children, the children that was born into my family. No indeed. They were born in, and we put clothes on them. We didn't put clothes on them before they were born. We didn't put clothes on them in the birth. We put clothes on them after they were born. All right. Good for that. Unclothed in Christ. In what act are we clothed with Christ? In baptism, I told you that. When baptized in, we put on Christ. Clothed before the world and in the sight of them after baptism. What happened to the man who didn't have on the wedding garment? Now he seems to think that baptism is just as important as

the wedding garment. What was that wedding garment? Did you ever think about it? That wedding garment was the righteousness of Jesus Christ. That must clothe every man that stands justified in the Holy Ghost. That's not baptism, brother, no! That's not baptism. A man can go down and get self-righteous baptism of men, is going to be just as naked when he stands there, as a born baby that never put on clothes. No! The clothes didn't make the baby, the clothes didn't born the baby, and the clothes doesn't make the Christian, and the clothes doesn't born the Christian, and therefore, my dear friends, a fellow can go to heaven without baptism. Can one go to heaven, let's see, I read that. Can one get into the kingdom of God without baptism? What kingdom does he mean? The kingdom of heaven, the kingdom of earth, the church, or the churches all together? Can a man go to heaven without—can a man get into the kingdom of God without baptism? Well, if you mean, can get salvation, I say yes. If you mean the visible organic body of Christ on earth I say no. You don't go to church in order to get in there without any kind of a baptism or birth. He's baptized because the Church voted for a moderator to do it. The church received him and passed on him and in order for the preacher to baptize him and he gets in there at the command of the church of the Lord Jesus Christ. Can one. get into the Baptist Church without baptism? If you can get into the kingdom of God without baptism but cannot get into the Baptist Church without it, does that not prove that the Baptist Church is not the kingdom of God?" Why, no! Depends on what kind of kingdom you're talking about? If a man joined the Church, and is voted on and received by the Church, and the Church demand the preacher baptize him, and he does, baptize him, and therefore that doesn't mean that a man can't get into the. kingdom of heaven or salvation without baptism. 'Cause he told us yesterday if I'm not mistaken that baptism didn't wash away sins and today he says it does. Yes, he says it does, it did and it didn't, it tis and tis'nt, and you've got

faith already that didn't. (Laughter). So baptism formally, in a picture, washes away sins. The blood of Jesus Christ his son cleanses us from all sins. It's the blood that cleanses. Baptism is a picture of the cleansing of the blood of the Lord Jesus Christ. "Do you baptize the body or the soul?" I baptize both the body and the soul. Because the soul's in the body and I baptize them both at the same time. "Is the body of man regenerated in conversion?" No sir. The body is flesh and the body is dead and the body has got to die and therefore it's not regenerated because if it was we wouldn't need any resurrection. (Time up.) (Mr. Nunnery makes remark to Moderator.) For goodness sake, is my time up?

Guy N. Woods' Third Speech

Gentlemen Moderators and Ladies and Gentlemen:

I am very happy to be before you again in the negative of the proposition Mr. Nunnery is seeking to affirm that salvation is before and without water baptism. This morning we submitted him some questions—the same number he submitted yesterday, 31 or so, and he has managed to make some mention thus far of about 25 or 26 of them.

We shall take these up one by one because they are very pertinent to the issue, and note the things he has had to say regarding them. We asked, Is the faith that saves a live faith or a dead faith? He answers that it is a live faith. If it is, then it must work to make it so, because faith without works is dead (James 2:26). Some work must follow faith to make it live. Mr. Nunnery is in the position, so far as his answer to this question is concerned of teaching that a person is not saved the moment he believes, because there must be some works to follow faith to make it alive. Otherwise, a person is saved by a dead faith. The truth is, friends, that Mr. Nunnery's doctrine forces him to the conclusion that the faith that saves is a dead faith. He thinks salvation is by faith only. If so it is by a dead faith. Note how that this is precisely the position he takes on the next question: If faith works by love, (and Paul says it does in Gal. 5:6), what does faith do? His answer is, It does not do anything; you are saved the very moment you believe. Hence, he crosses himself here and on his answer to the first question. Therefore, Mr. Nunnery teaches that salvation is by a dead faith!

We then asked him, What is the first work performed after faith? And his answer was—baptism. Baptism is then, in Mr. Nunnery's view, the first work to be performed

after faith. James tells us that faith, if not followed by works, is dead. Mr. Nunnery concedes that the first work to follow faith is baptism. In answering the first question, he conceded that faith must work to make it alive. He now admits that *baptism is that first work*. Now, we have it before us: We are not saved by a dead faith; works must follow faith to make it valid. The first work to follow faith is baptism. Therefore, baptism perfects faith and makes it valid! Salvation is not before and without baptism, and Mr. Nunnery concedes it, though he will repudiate it in his next breath. Why can't he see this? Friends, it is impossible for a Baptist preacher to answer both of these questions without crossing himself. There is not a one of them in this world that can extricate himself from the difficulty of conceding that we are not saved by a dead faith, and then denying the essentiality of baptism in perfecting it.

Next, Do you exclude all works from the plan of salvation, as taught by you? If so, how about faith since it is also a work (John 6:29). (Jesus told certain ones that it is the work of God to believe). He attempts to make it appear that it is God who works faith in the individual, and not man himself. If this is correct, salvation is unconditional, and the Primitive Baptist position is true. Missionary Baptists usually run to that position when hard pressed. God has made the exercise of faith essential to salvation (Heb. 11:6). Faith however, according to Mr. Nunnery, is wrought in the individual by the Lord. If therefore, one does not believe, it is not his fault, but God's! To avoid a difficulty on this passage, Nunnery has excluded all conditions from the plan of salvation! Only those upon whom the Lord forces salvation, by injecting faith into them, will be saved, according to him. The truth is, faith is a "work of God" because God commanded it. Man, however, exercises it, and it comes by hearing God's word (Rom. 10:17).

"Which comes first in the plan of salvation regeneration, or repentance and faith?" Mr. Nunnery answers that repent-

ance and faith come first. He thus has a man saved before he is regenerated. His answer, moreover, differs from his creed, the Baptist Manual. It says that regeneration is wrought in the soul in a manner above our comprehension, and its holy fruits are repentance and faith. Mr. Nunnery is in conflict with his own doctrine. However, it matters not how he answers it; it gets him into a muddle either way. We then asked if one must be planted in the likeness of Christ's death to be in the like of His resurrection; and what the act is by which we are planted. He admits that it is baptism, but says we do not have to conform to it. Paul said, "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin ye became servants of righteousness" (Rom. 6:17, 18). Here is conformity to an act, and conditioned thereon one is freed from sin. What is the "form of doctrine?" Having died to sin, Paul asserts that we are "buried with him by baptism into death," and raised to walk the new life (Rom. 6:4). In it we conform to the likeness of Christ's burial and resurrection.

What kind of a man do Baptists baptize (bury)? A live man or a dead man? we asked next. Yesterday, he said that he baptized or buried live men. (MR. Nunnery interrupts to deny this). You did not say this yesterday? Why, Mr. Nunnery I called your attention to the fact that if you did actually and literally what you then claimed to do figuratively, you'd get into jail for it. Don't you remember that? You said this, just as plainly as words can be uttered, and I ridiculed the idea. Everybody here knows that he said it. I do not see why he will deny his own statement. The truth is, he now anticipates the difficulty such a position put him into, and seeks to change it. Now he says, he baptizes dead men. It doesn't help him, he just gets deeper into the difficulty

from which he cannot extricate himself. The burying yesterday was a matter of live men; today, it's dead men. It makes no difference with me which position he takes, he is in difficulty either way. Well, alright, if he is a dead man before baptism, he is not alive until he is baptized. Therefore, if he is a child of God before he is baptized, he is a dead child, Mr. Nunnery thinks. *Now, I'd like to know how long you think he can live dead without baptism!* Such, friends, indicates the absurdity of this man's position. Does he think one can go to heaven and never be baptized? Yes. Remember he is dead until he has been baptized. Hence, if he goes to heaven an unbaptized person, he is a dead person, according to Mr. Nunnery. The truth is, despite the fact that he answered my question as he did to avoid a difficulty he foresaw, he really believes one is as much alive before baptism as he ever is. He only answered this way to avoid the absurdity of saying that he buries (baptizes) live people. That would be too ridiculous. He has not helped his situation any. He asserts that I am the one who baptizes live people. Oh, no. We baptize dead people. Dead! "We who died to sin, how shall we live any longer therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6:3, 4).

I asked him this: How long can a dead Christian survive without baptism? and he got a little applause from his cheering section by answering, "Noah lived a hundred and twenty years and that's a good long time." Well, here is his implication. It was a hundred twenty years before Noah was "saved" by water. Remember: he was dead all of this time because in the antitype, Mr. Nunnery admits that only dead people are to be buried (baptized). Hence, Noah was dead, according to Nunnery till the water came. It makes no difference whether Noah lived a hundred twenty years or twelve

hundred years, he had to pass through the water to reach the New world. Nunnery, that hasn't helped you one bit. Noah was still on the other side of the flood before he went into the ark, and he represents the sinner still in the world and without salvation. Now, you get all the fun out of this you can, for it is certainly a thin type of it. Remember, ladies and gentlemen: The Bible says they were saved by water. Mr. Nunnery has labored desperately to show you that the water had nothing to do with it. The Bible says it did: "Wherein few, that is, eight souls *were saved* by water." Then we asked him, "From what does baptism save?" When he stumbled unexpectedly on this question, he got incoherent, mumbled unintelligibly, then changed the subject, and none of us knows what he said baptism saves us from. Peter said, "The like figure whereunto baptism doth also now save us." I do not know, nor do you, what he thinks baptism saves us from. I wish he would tell us. The fact is, he does not know. When do Baptists teach that one arises to walk the new life? After baptism, he admits. That is right; for the Bible so says. But that answer certainly plays havoc with Baptist doctrine, for it teaches that salvation is before and without baptism, whereas, the newness of life does not begin until one has been baptized.

For the time Mr. Nunnery has conceded the truth with reference to when the new life begins. It follows baptism. Well, if one does not have the new life, he is yet in his sins and if you are in your sins you are, lost. So, you cannot be saved without baptism. I have proved it by the Bible and Mr. Nunnery also. However, Mr. Nunnery will not stay with it; he answered in this fashion only to avoid what to him appeared to be an even worse predicament than this.

Were the chief rulers of John 12:41, 42 who believed on Christ but would not confess him, saved? Mr. Nunnery got wonderfully mixed up on this passage, and attempted to refer to Luke 7:29-31, where many of the people justified God by being baptized with the baptism of John, and where the

Pharisees rejected the counsel of God against themselves, being not baptized of him. He never did answer our question. He did say that he had known men who refused to confess Christ later gloriously saved. Just what his present position on John 12:41, 42 is, does not appear. It was introduced for the purpose of showing that men may believe, and yet refuse to confess Christ, and not be saved. Mr. Nunnery thinks repentance comes before faith, and is an inseparable grace. If so, since these chief rulers believed, they also repented. Hence, according to him, they must have been saved; otherwise salvation is not at the point of mere belief. But if they were saved, they received salvation refusing to confess Christ, and He said that those who would not confess Him before men, He would not confess before the Father and his angels (Matt. 10:31, 32).

We asked, Would you baptize a man who requested baptism out on the road without the authorization of the church? He did not answer the question. He dodged the latter part of it completely. He said nothing about baptizing without authority of the church. He did say he would do it like Philip did; i. e. provided he (Mr. Nunnery) were instructed to do so as Philip was. It is a well-known fact, however, that Baptist preachers never (with the permission of their brethren) do it in this fashion. Hence, he admits that he is never instructed to do as gospel preachers of the apostolic age did! This is a clear admission that Baptist preachers are not gospel preachers, and that they are not directed by the Holy Spirit today. This morning, I introduced an interesting incident which well illustrates this fact, and for the benefit of those who were not here for the morning session, I wish to repeat it this afternoon. The incident happened in Texas some time ago, and this book (History of the Denton County Baptist Association, and the Sixty Churches in its Jurisdiction) was written by a Baptist. On page 82, Mr. Rayzor, its author, writes:

"An incident occurred in the Pilot Point church during Rev. J. B. Cole's Pastorate, which involved a point of doctrine that subjected Pastor Cole to criticism, and gave the incident much publicity and notoriety. Pastor Cole went fishing one day with a business man who was not a Christian, and he availed himself of the opportunity to talk to the lost man about his unsaved condition, and led him to an acceptance of Christ. Jo Ives, the man converted, said to Pastor Cole, 'Here is water, what doth hinder me from being baptized?' Obviously Brother Cole thought of the story of Philip and the eunuch, and, taking that incident as an example, he led Mr. Ives out into the water and baptized him. The news of the incident soon spread among the members, and then the show began. The following Sunday Mr. Ives presented himself to the church asking membership, and his membership was rejected and he was hurt at the action of the church and turned to another church, which readily accepted his baptism. The criticism of the pastor caused him to ask a committee of eminent brethren to sit in judgment upon his conduct—Drs. A. J. Holt, J. B. Link and R. C. Buckner. After reviewing the details of the incident they wrote the church advising it to drop the matter, and Pastor Cole to go his way, but not to repeat the act."

Here was a Baptist preacher who had been in that communion only a short time, and had not yet learned that he could not follow the New Testament. He was so ignorant he did not know that Baptist preachers are forbidden to do like gospel preachers of the apostolic age did in baptizing men. So, when this man requested baptism at his hands, even if he was "not up on" the Baptist way of doing it, he was "up on" the New Testament way, and taking the case of the eunuch as an example, he took the man out into the water and baptized him. The next Sunday the man baptized offered himself to the local Baptist church for membership and was rejected. The severe criticism the pastor received led him

to ask advice of certain eminent Baptist preachers. In effect, they said to him this: Now, young man, we'll let you by this time, but don't ever be guilty of this again. Don't ever be so rash as to try to follow the New Testament again. I take it that Pastor Cole learned his lesson, and never attempted to follow the case of Philip and the eunuch again. Remember this: It was not denied that Pastor Cole had followed the New Testament. All conceded he had done precisely that. In following the New Testament he had ignored Baptist procedure. This was his crime. No, ladies and gentlemen, these men are not gospel preachers because they do not preach the gospel. They are not gospel preachers because they do not follow New Testament examples. Gospel preachers preach baptism for the remission of sins (Acts 2:38); they teach that baptism puts one into Christ (Rom. 6:3), and that it saves (1 Pet. 3:21).

We inquired of Mr. Nunnery if baptism is any part of the gospel. He answered, No! Further, he said that Coleman Overby, one of our finest gospel preachers, conceded as much in a debate with him. I know Coleman Overby better than Mr. Nunnery does. I do not believe that Coleman Overby made any such statement. I am not questioning Mr. Nunnery's word; I think he is honest; but honestly mistaken. Coleman Overby is an informed gospel preacher; and no informed gospel preacher would make the statement that baptism is no part of the gospel. But Mr. Nunnery says it is no part of the gospel. In Gal. 1:6, Paul said, "I marvel that ye are so soon removed from him who called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Then to give emphasis, he repeats it: "As we said before, so say I now again, If any man preach any other gospel unto you than that ye received, let him be accursed." Hence, to preach anything other than the gospel

is to bring upon one's self the curses of heaven. Baptism, thinks Mr. Nunnery, is no part of the gospel. Thus to preach it is to be cursed. Why then does he preach baptism for any purpose? One cannot enter the Baptist church without baptism; but baptism is no part of the gospel, says Nunnery. Therefore, the Baptist church is no part of the gospel. But to preach anything other than the gospel is to be cursed. Therefore, to preach the Baptist church is to receive ultimately the curses of heaven. Is it possible Mr. Nunnery is unable to see this?

Does baptism belong to the righteousness of man, or to the righteousness of God. He answered, It is a commandment of God. He did not answer the question; he simply dodged it. He could not answer it without getting into trouble, hence, he chose to evade it. If he had answered that baptism is a part of the righteousness of God, he would find himself in the position of teaching that one does not conform to God's righteousness in order to be saved; if he had classed it as man's righteousness, he would be forced to admit that Jesus submitted to a commandment of man when he was baptized (Matt. 3:15). So, he conveniently overlooked the real question. "Does baptism belong to the law as given by Moses or to the grace and truth which came by Jesus Christ?" The truth, he concedes. Well, Peter said that we purify our souls in obeying the truth (1 Pet. 1:22). Baptism is a part of the truth, thinks Mr. Nunnery; but you must obey the truth to have a pure soul, said Peter. Therefore, you must be baptized to have a pure soul.

Is repentance in Acts 2:38 for the same purpose the baptism of the passage is? He mumbled so over this I did not get what he said; his answer was not clear. Note this: two things are commanded in Acts 2:38: (1) repent; (2) and be baptized. The object or end to be obtained is, *remission of sins*. More than once Mr. Nunnery has said that there is no instance in the Bible where a sinner is commanded to be baptized. Here, repentance and baptism are joined together.

One of two things is true; either a sinner is commanded to be baptized in this passage, *or a child of God is here commanded to repent*: "Repent and be baptized everyone of you." Who is he addressing? Mr. Nunnery says not sinners because no sinner is commanded to be baptized. Hence, he stands in the unenviable position of contending that children of God are here commanded to repent. Mr. Nunnery cannot escape this dilemma: *Either sinners are here required to be baptized, or he has Peter telling people who are already saved to repent!* Which does he prefer?

Is the phrase "for the remission of sins" in Acts 2:38, the same as in Matt. 26:28? Mr. Nunnery says it is not. But it is, item by item, word by word, letter by letter, in Greek and in English, the expressions are the same. "For remission of sins," Matt. 26:28; "for the remission of sins," Acts 2:38. *Eis aphasin hamartion*, Matt. 26:28; *eis aphasin hamartion*," Acts 2:38. The blood of Christ was shed *for the remission of sins* (Matt. 26:28). We are commanded to repent and be baptized *for the remission of sins* (Acts 2:38). Thus, if we are baptized *because of* remission in Acts 2:38, Christ shed his blood *because of* remission in Matt. 26:28. *Whatever the blood of Christ was shed for in Matt. 26:28, repentance and baptism are for the same thing in Acts 2:38!* No amount of quibbling or dodging will enable one to avoid this inescapable fact! Christ shed his blood for, or in order to the remission of our sins. Repentance and baptism are, hence, for, or in order to, the remission of sins.

Let us note, for a moment, what is said in Acts 2:38: Repent and be baptized . . . for the remission of sins." Suppose we eliminate, for the time, the expression, "for remission of sins," we still have a duty expressed. The Pentecostians inquired, Men and brethren what shall we do? If we disregard the object or end (remission of sins), we still have Peter, in response to this query, bidding them to repent and be baptized. It is, therefore, the duty of those who are out of covenant relationship with God to "repent and be bap-

tized." If, however, we look at the matter from the standpoint of end or aim, we have it thus, "Men and brethren what shall we do . . . for remission of sins? Again, we have Peter's answer, *Repent and be baptized!*

There is no way, friends, to escape this conclusion. Peter, an inspired man, made repentance and baptism equally essential to the remission of sins in this passage. Why try to avoid it? Why not simply believe it?

We then asked Mr. Nunnery, Which of the following statements represent your view of the matter: "He that believeth and is baptized shall be saved," or, "He that believeth and is not baptized shall be saved"? He said the first and stopped with that. Now, friends we shall show that Mr. Nunnery does not believe the first of these. Does he think baptism is essential to salvation? No. Then, according to him, the truth is, He that believeth and is not baptized shall be saved. So, he does not believe the first of these but, the second. He dodged the issue on this. Put it down Mr. Nunnery: Is this statement true, *He that believeth and is not baptized shall be saved?* We asked if one can go to heaven unclothed with Christ (Gal. 3:27). He got a little ripple of amusement by giving an illustration of children being born into his family without clothes. Does he think that the new birth will not occur until we get to heaven? Is that what you folks were laughing about? Mr. Nunnery knew that he was not meeting the issue here; but to muddy the water and to keep you from seeing the truth, he talks about children being born without clothes on. We put on Christ in baptism (Gal. 3:27). Nunnery thinks you can go to heaven without Christ, just like children are born into his family without clothes! And some of you laughed when he said it. For shame! Mr. Nunnery thinks you can get into the kingdom of God without baptism. But you can't get into the Baptist church without it. Therefore, the Baptist church is not the kingdom of God.

May I call attention to the arguments I have made that yet remain unanswered? (1) Sinners turn to God in Bap-

tism; (2) Only those who have been baptized have a right to the name Christian; (3) We are children of God by faith, only in Christ; and we are baptized into Him; (4) Parallels offered on Acts 3:19 and 2:38; A parallel based on Acts 22:16. (5) An equation drawn from Mark 16:16; and many others. He has failed, utterly and completely failed to meet the issue drawn from these and numerous other arguments. It is one thing to get up here and say a few things about an argument, and another to take it up in a forthright fashion and deal with it. If I could not meet the issue I'd just quit. I would not attempt to debate if I could not meet the arguments a man offers. Though he has had a day and a half in which to do it, these positions still stand unassailed. It is not because Mr.: Nunnery is a weak debator. He is an experienced man, having had many such discussions. Some of the Baptist preachers present probably think they could do better, but they couldn't; they all make about the same effort. It is not the weakness of the man; it is the weakness of his doctrine. It will not, and cannot stand the test. You have seen that demonstrated here again and again. (Time up). Thank you.

A. U. Nunnery's Fourth Speech

Fellow Moderators, Ladies and Gentlemen:

Talk about creating a ripple, he couldn't create a ripple that time. He (Laughter) had to create a ripple. Of all the expressions of defeat, he sure did put it out that time. Only thing the gentleman could do was to go back and say I never said a word about things that I've noticed in every speech I've made here. What do you want me to do? He wants me to acknowledge he's right. His interpretation of this. Wants me to acknowledge that his arguments are correct. No, I'm not going to do that, because they're not correct. Why not.

This audience knows whether I've met anything, whether I've said a word about it, and you seem to infringe on their intelligence and afraid they won't know it, unless you tell them that I failed. That's weakness in you. Expression of weakness, to tell this intelligent audience that they've not got sense enough to know things unless you tell them.

All right. Well, I've noticed everyone of his questions down, including the 26th, 27th. Was Paul still in his sins when Ananias contacted him, he's got it contacted here, contacted I guess he means but he's got it contacted. When he contacted him? How could he arise and be baptized and wash away his sins when he had no sins. Now we've argued that time and again, time and again. He said baptism doesn't wash away sins, yet he says Paul was told to arise and be baptized and wash away his sins, said baptism wouldn't really wash away sins and right here he said Paul was told by this man to "arise and wash away his sins." Did this man really wash away his sins, or did the blood wash them away, that's been my argument. The blood of Jesus Christ washed away his sins and this was in a figure. That's where we stand until God calls a preacher. This man was called, and he don't be-

lieve in that, does he? He had been praying for three days and nights, this fellow had. And he had seen a vision, been called to preach, and was assigned to the field as a foreign missionary. Sent to turn people from darkness unto light and from the power of Satan unto God in order to receive the forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me. Acts 26:18, 19 and 20. Did he ever refer to that? If he ever did I didn't hear him. If he referred to that one time, quoted it one time I never did hear him. I showed you that God didn't call sinners. I showed you that a man could not turn people from darkness unto light, when he hadn't turned himself.

Yes, sir! I said Paul was told to wash away his sins was bound to be a figure. In a figurative sense. An expression publicly and professing before the world to wash away his sins calling on the name of the Lord. Did you ever tell a sinner to arise and be baptized? No, I never did. I never told any sinner that, and God never either. I never told a sinner that, and I am not going to tell a sinner that. Paul was not a sinner, Paul was a Christian, Paul was called a man of God. Paul was sent to preach the Gospel. Therefore God called him and sent him to save man. Paul had been praying for three days and nights and he had been sent to preach. Rom. 10:13. "Whosoever shall call on the name of the Lord shall be saved." Acts 2:21. And Saul had been praying. Yes sir, praying; a saved man. I'd tell a saved man to be baptized. Certainly I would. What did the jailer say before Paul and Silas preached to him, the word of the Lord? Yes, he was saved when he did what they said. If not, this Bible is incorrect. Acts 16:30. Here's an inspired man of God, here's a man with a direct influence under the direction of the Holy Spirit of God, here's a trembling man that came in, fell down and trembling and said, "Sirs, what must I do to be saved?" If a trembling man come to this man, falls down and asks him the question, "What must I do to be saved?" And he was to tell him: "Believe on the Lord Jesus Christ and

thou shall be saved." The last one of you that believe like he does, would want to shut him up. And stop him from preaching and I doubt whether you'd ever invite him in your churches again. I doubt it very seriously. Yes, sir! Paul told this jailer that he believe, the apostle told this jailer to believe on the Lord Jesus Christ and thou shalt be saved. I believe that you're saved just exactly like God said. So was the jailer saved before Paul and Silas preached the word of God unto him. Yes, he was saved when he believed on the Lord Jesus Christ. Let's turn over there and read that statement. In the 16th chapter of Acts of the Apostles. The question is asked directly, and the question was answered directly. Would it take one *more* thing in the world other than *faith* to save this man, I say that this answer was incorrect. If not so, it's not true if it takes more than faith, for God said if he believeth he would be saved and if he was not saved God didn't tell correctly. Let's see now. When he said, What must I do to be saved? What did they say? They said, "believe on the Lord Jesus Christ and thou shalt be saved." All right here's a trembling man, here's a man that wants to be saved, and here he's told directly what to do, and they spake unto him the word of the Lord and to all them that were in his house. And he took them the same hour of the night and baptized them. He wanted to know if I'd take a man the same hour of the night and baptize him. Why if I were living like Paul and Silas, if I had been put in jail, and my back had been whipped for preaching the Gospel of Jesus Christ, I probably would slip out tonight and help a Christian do his duty. No doubt but I would do it, and Paul and Silas did that. Paul buried a dead man, no doubt. But there's nothing said about this baptism being essential to salvation but he did say, faith would save, and if they didn't then this Bible is incorrect and God's put something in this Bible that they said if we trust in him, that they put something in there that wasn't correct.

Now let's see further. He said now, and they spake the word of the Lord unto him and all his house and took them the same hour of the night and washed their stripes and was baptized he and all of his straightway, and when he had brought them into his house, he sat meat before them, *rejoicing*, believing in God, with all his house. Wonder what kind of a meeting that was. That was a Baptist meeting. Ever hear people come back from a baptizing shouting like that. I have. Yes, I have. I forget the man. It wasn't this man or twasn't any like him because there wasn't any for hundreds of years after that. About 1827. Talking about there wasn't any Baptist for hundreds of years after that date, there wasn't any of you folks till 1827, when Alexander Campbell set the sail, fixed the compass. And Champ Clarke said he *set* the sail and *fixed the compass*. By which our ships have been sailing and will sail till times shall be no more.

Well then, they rejoiced believing in God and all his house. Why didn't they rejoice being baptized, he and all his house. Why he didn't, if the stress is put on baptism, like this man puts it, why didn't he say it? No, my dear friends the preaching of the Gospel to his house was in order that his house might believe. Faith comes by hearing, and his house had to hear the preaching, and they preached to them and they believed and God said they did, and they baptized them. But God didn't say that baptism was necessary here to their salvation. Let's see further, says, Do you believe that a man who knows that Jesus commanded baptism and yet refused to be baptized can be saved? Why I know that Jesus commanded foot washing. I know he (Woods) refused it. I believe the fellow is saved will be saved anyhow. I don't know about that. Not a saying about that. Oh yes, a man can refuse to do his *duty* and be *saved*. But a man cannot refuse to do what God told him to do to be saved, and be saved. God tells you what you've got to do. You've got to repent and you've got to believe, in order to be saved. God says repent and believe the Gospel and Acts 3:19 says repent and your sins will be blotted

out and they can't be blotted out without it. John 3:18 "He that believeth on him is not condemned: but he that believeth not is condemned already." He has to believe. What is he when he believes? He is justified. What is he when he's justified? He's freed. No man can punish that man, and you can't punish him until you can accuse him. Therefore John 5:24 "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." When? When he believes. When he hears my words and believeth on him that sent me. Hath—present tense, right now, everlasting life. I have no objection to a child of God going down and obeying his Lord in baptism when he believes in him and trusts in him. I've got no right, I've got no objection to him going down and obeying him. But the next question is: Can a child of the devil obeying God, make a child of God out of him? Did you ever hear tell of such a thing in your life? I never did. No, a child of the devil can obey God all he pleases brother, and it doesn't make him a child of God. We're born children of God. We're created in Christ Jesus unto good works. Ephesians 2:10 "Created in Christ Jesus unto good works." And I showed you that unto meant as far as good works. I heard a man say one time, I think he debated from here to Miami, Florida. He said how does a man get in Christ other than by baptism? No man could put it in there, and I'll take this chart and show that it hasn't been put in there yet. I turned to Newsom and said "tell him Ephesians 2:10." The man jumped up and said I challenge A. U. Nunnery to debate. We had it too. We'll have it next time anybody jumps up and challenges me. Yes sir, a man is created in Christ. A man's figuratively baptized in Christ after he's a child of God,, and he puts on Christ in baptism, and the world can see by his baptism that his faith is in the risen Christ.

Do you insist the Lord in making sheep out of goats? Did you ever see a goat change into a sheep? Where and when? Well, he tried to make light of me using the word goat and

sheep. That's all right. He knows these are figures of speech, and he wants to know if I ever assisted the Lord in making a sheep. No! No, I never helped the Lord make a sheep. I preach the Gospel and it's the Lord's Gospel and the Lord will convict them of sin and the Lord who regenerated them and saved them. I had nothing to do with it. And the man could have gone to hell if he wanted to and hadn't repented of his sins and trusted to the Lord Jesus Christ. All right, did I ever see a goat change to a sheep? I think I have. I've seen a lot of them. Goats change to sheep. I've seen a lot of sinners that repented of his sins and trust in Jesus and I've seen evidence of salvation in their faces and heard it in their words. I believe I've seen people pass from death unto life but brother, God did it and Nunnery didn't do it.

When and where? All over the country. I've seen some of them right here. I've seen them here since I was a boy. I've seen them all over the country believe in Jesus Christ and be saved, by the blood of the Lord Jesus Christ. Therefore that answers all the questions that the gentleman asked us. And so then, he goes on further, and says, What is the turning act? In turning to the Lord and Saviour Jesus Christ? Turning to the truth, turning to God, turning to salvation, looking to the Lord for salvation that's the beginning of the turning. Does one turn to the man next. Is that the thing that God's talking about here, if this is baptism a turning. Does he say that this is it? Does he say a man can't turn unless it's baptism. Is that the turning act? "Repent and be baptized" is a command to a sinner? I believe that's the way I got it. Is "Repent and be baptized" a command to be saved? No sir! Repentance and baptism, repentance is to a sinner, and baptism is to the Christian. That your sins may be blotted out. Acts 3:18. Be baptized is to the child of God that's made a disciple. Go teach all nations and baptize them in the name of the father, son and the Holy Ghost. So God tells sinners to repent and Christians to be baptized. And the command is not to a saved person. But the man after he's been made

a Christian, God tells him to be baptized. Don't non-Christianize him to be baptized. Don't save him to be baptized. That is the grace of God and true that trusting faith and he never has noticed it. Never has refuted it. One be baptized because you love God. He's never noticed that. John 14:15 "If ye love me, keep my commandments." 1 John 4:7 "And every one that loveth is born of God." And this fellow is born of God keeps his commandments because he's born of God. But this fellow's just as silent as he can get. Now notice, you talk about not saying a word. Now listen: He said dodging them, he said dodging, well that's breaking the rules of debate. That's impugning my motives. Breaking the rules of debate by calling it dodging. You can call it what you please. I want you to know Mr. Woods, I've met heap stronger men than you are and I've never had to dodge. (Laughter). Never dodged yet. No sir!

Do you believe and are not baptized. He that believeth and is not baptized, is a believer that is not baptized, is he damned? No, a man that is not baptized is not damned. A man who doesn't believe is damned. A man that believes and is not baptized. There is no such verse in God's book. Not a word of it. God never did say he that believeth not and is not baptized. God says he that believeth on the Son is justified, is a child of God and he's saved, and has passed from death unto life and justified from all things and God did say this believer that trusted in God and was saved by grace, God did say for him to be baptized. But he never did say if you're not baptized that you'll not be saved. He that believes and is not baptized, baptism does not save him, therefore leaving off baptism wouldn't damn him. Then they may not believe and not be baptized and go to hell for a man may be baptized and not believe and go to hell.

I showed you this morning where a man could believe, first Simon believed and was baptized and yet he was told that he was in the gall of bitterness and the bonds of iniquity and his heart was not right. And he was told to repent and believe.

Repent that the thoughts of your heart might be forgiven you. And that's what I'd tell him exactly. This man's got baptism and he's got faith in something like Hebrews 11:6. Where God said, "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." And got to come to God that way, believing that God is, and believing that God will save a man that calls on him for salvation. Then he must believe that there is a God existing and that God will hear a sinner pray, and that God would save the sinner that does; for he must believe that, before he can come to God and a man that starts to God and don't believe that, he can't be saved. But the man that's saved is the man that has a faith that works by love. A living faith, yes! A dead faith is something that could not work and doesn't work. And James said a man's faith without works *is* dead. He says you can over and over. Well, how could a dead thing work? If a faith that saves, is working, then it had to have life about it before it can work. Yesterday I asked you if a dead man would get up out of the graveyard and gets up and works, and worked in order to live, do you believe that? Why sure enough a man that has faith in God, faith is a living something and it works because it is a living something. Faith has to be alive in order to be baptized or anything else in the world. But he's baptized on a dead faith that's no faith at all. You believe that is not baptism, he that believeth, no he says, he that believeth and is not baptized shall be damned. Is he damned? Yes! If he don't believe! Don't care whether he's baptized or not baptized.

So this "eis" he said no, we're told to do righteousness of Christ, not told to believe Christ, we're told to do the righteousness. That's what makes a man stand justified before God, it's the righteousness of Jesus Christ. He said if the man didn't have on the wedding garment. I asked him if that wedding garment referred to baptism. That seems to be what he indicated. I want to get him clear, I want to get him right. He didn't say whether it was or not. If he says that wedding

garment is baptism. I will deny it. I say that wedding garment was the righteousness of Jesus Christ. If a man doesn't have on the righteousness of Jesus Christ, he'll not be saved. Now let's see again. He has faith without works, he's got a dead faith. If it's faith without works. Therefore my dear friends I've answered that, how faith works. Works because it is alive, nothing can work unless it is alive, and faith could not work unless it's alive, and therefore something that's alive because it does work. A man comes up and says I believe Jesus Christ is the Son of God and that man tells us before baptism, like Philip did, the Eunuch did to Philip, and God says that if you believe with all your heart, you may. He said that's the kind of man to baptize and I'd baptize him just like Philip did the Eunuch. Now let's see whether he would or not. Here's a man that says I believe that Jesus Christ is the Son of God and therefore he was baptized. Now Romans 10:9, 10 "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Now then if this man stopped here, that said I believe that Jesus Christ is the Son of God with all my heart and he's not baptized, God said he would be saved. Do you say he would be saved? I say yes. He'd be saved, but then you say no, he won't be saved unless he gets baptism, then he's saved by the act of the preacher, and not saved by his faith in the Lord Jesus Christ. No, "if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." I showed you a number of scriptures, this morning where the believer was justified by faith and had peace with God. He believes before baptism, therefore he's justified in that faith and has peace with God before he's baptized. Romans 5:1. And after he's justified, he's acquitted and I showed you that word justified meant acquitted and he's acquitted and stands uncondemned. John said, "He that heareth my word and be-

lieveth on him that sent me hath everlasting life and shall not come into condemnation but is passed from death unto life. If John says he has everlasting life, I'll say it too. I stand on John until this debate is over. So then again "He that believeth on the Son is not condemned" John 3:18. And he's a child of God. 1 John 5:1 Born of God and to be born of God, is to be a child of God, but as a child of God, God's love is shed abroad in his heart. Romans 5:5 "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." If you love me keep my commandments. John 14:15. Have the love of God shed abroad in his heart and he keeps his commandments because he loves God, and here's a lover of God going down in baptism and buried with him in baptism the love of God and that's how he does it, and he gets the figure, the like figure whereunto doth baptism save us now. Now, not the literal saving but in this figurative expression; this same fact that we are saved by the same and raised in Christ and therefore we are buried with him by baptism into death not the actual death but in the picture of his death, not the actual death, not the actual resurrection but in the likeness of his resurrection. Know the difference between a likeness and a picture. I asked him the other day if he'd take the picture of a girl in order to get his wife, he'd take the picture of her as quick as he would the girl. He wouldn't tell us whether he would or not. Here he's taking the likeness or the picture of salvation, for salvation. Therefore who's arguments fall to the ground. He's made about this same argument throughout this debate. Just about every one. My dear people, I'll tell you now we're saved by grace through faith and that not of yourself, it is the gift of God. I told you and you know what common reason and common sense teach you if you never looked inside of a school book in your life. And you know good and well, you can't add anything to a gift, we can't and we can't do a thing to get it. Grace is unmerited favor. Grace isn't something a man does according to his own merits. Suppose I owed a thousand dollars over here at Parsons, to some

of these merchants, and one of these men had the money and because he liked me, he goes over there and pays my debt of a thousand dollars and comes back and gives me the receipt. What did I do to get it? I did nothing to get it. I simply believed the man said that when he presented the receipt, and I took it and believed what he did. Therefore that's grace, but he says my dollar bill, that I said the little boy, if you come and get this dollar bill, I'll give it to you. He said there had to be an action before he got the dollar bill. There didn't have to be any action in accepting the dollar bill did there? Did he have to act to get to take it? No! He just had to get in reach of it that's all. Had to be in reach of it. If he'd been sitting close he'd of reached up his hand and got it. If he hadn't done it he could have come down here. Getting up and coming down here has nothing to do with receiving the dollar. Save that he just had to get in reach of it. And so dear friends: his salvation is a gift, the only thing in the world that you and I have got to do is receive it. We've got to receive it. Trust in the Lord Jesus Christ and this Bible says thou shall be saved. I believe it with all my heart, the man that trusts in the Lord Jesus Christ shall be saved, just exactly like God said. So then, salvation is by grace, it's through faith, it's not of yourself, it's a gift of God. Has he ever said baptism wasn't to be. No! Baptism doesn't have anything to do with salvation. Baptism has to do with the obedience of a Christian. Baptism doesn't have anything to do with saving sinners. He says a man doesn't have anything to do with it, is going to heaven when he dies. Well he can't go to heaven without it, but brother, everything a child of God does is "it" in order to procure salvation.

You know if the Lord told us to wash feet, we'd have to wash feet in order to procure salvation. If we've got to do everything and everything we do is in order to procure, Jesus said as I your Lord and Master washed your feet, you ought to also wash one another's feet therefore we've got to wash feet in order to get to heaven, because God said you must wash

them, and this man says that if you don't obey the commands of God, and every one of them, you'll not be saved. Is that not a hard matter to tell, whether it's baptism, eating the Lord's supper, carrying your cash to the church, or living faithful to the end; it was a hard matter to tell which is the last thing that saves you. And that's a little of it, but none of them does it all. And that's not done unless that's the last thing you do. Now that's strange isn't it? Just the very last thing you do that finishes it. But it may be a part of it, it's just like paying an insurance policy, if you keep your policy paid up, and they're just going on the *installment plan*. No sir! Jesus pays all my brother. And then did you ever sing that song, "Jesus pays it All, all to him I owe, Sin had left a crimson stain, he washed me white as snow." I thank God that the blood of Jesus Christ his son will cleanse from all sin and there wasn't any sin left that it didn't cleanse. I thank God that I can be cleansed by faith in the blood of Jesus Christ and it will cleanse me if I had never found a creek nor a pond on this earth, I'd know that God saved me. Though I was saved down close to a creek, I was saved here right close, almost on the banks of Old Cub Creek and I was not baptized that same hour of the night. Why? Because I didn't believe in a creek. I wouldn't put my faith in a preacher. I was in a Methodist meeting house and heard a Methodist preacher and God saved me right there, and then by faith I was made a child of God just like God said we're all children of God by faith in Christ Jesus. And I didn't look to the preacher, I didn't look to the creek but I did believe on the Lord Jesus Christ and I told you this morning in Isaiah 45:22 "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." If your idea is like a man, baptism is essential to salvation then man can look to God all he pleases, he can look till he dies, he can look till his eyes close in death and then the poor fellow could not be saved. Heaven could not save him, God the Father could not save him, The Holy Spirit could not save him, Jesus Christ could not save him but this preacher can save him! He

can do the work! That's what he says. Cuts out God, cuts out heaven, cuts out Jesus Christ the Son of God and makes himself a mediator between the poor man and his salvation. No sir. I don't believe that's essential. I don't believe that has to be done. Abraham, Isaac and Jacob and all the Patriarchs were saved without baptism, the woman in Luke 7:50 was saved without baptism in the 45th verse he said, your sins are many, I have forgiven you. Right there and then her sins were forgiven. Her faith saved her. And if that be true that people could be saved by faith, in the Lord Jesus Christ and we're all children of God by faith in Christ Jesus; I'm a child of God just like she was. I'm a child of God because I believe in Jesus. And if you're a child of God you're a child of God because you did just like she did. She had faith in the crucified Christ and not in humanity and not in the flesh, and not according to the will of the flesh of man, but according to God. John 1:13, 14 and so not concerning the will of men but concerning God, had God save right then, right there, and right then, when she believed on the Lord and Saviour Jesus Christ, he said she was saved. If she was not saved then, the Lord was mistaken about it then, because this was before his salvation was operating. Was it operative, you know till the day of Pentecost. The Apostles have got one kind then, and this woman got in on that plan and you and I get in on another plan then, and we just don't know what plan we are saved on. Brother, I believe in the one God, and the one salvation, and the one promise and the one Christ and the one God the Father. I believe in the one and I showed you beyond all question of doubt, there's just one way to save men in all ages and that's Acts 15:9 is to purify the heart by faith. That is God's way and that is the way he saved the apostles and that's the way he saved others. He put no difference between us and them, purifying our hearts the same way, purifying our hearts just like he did the Jew, purifying the Gentile's heart the same way, and God didn't put any difference. Why he is no respecter of persons therefore God saved them by and through

the faith of the Son of God and God saved us the very same way. So then God put no difference between us, but purified their hearts by faith as Matthew said in 5:8, "The pure in heart shall see God" and their hearts are purified by faith when I say all you Methodists are believing like that, baptism is non-essential and that people can have a pure heart and people can see God without water baptism.

But is water baptism essential to our salvation? I say no! It's essential to obedience of a child of God. Every child of God ought to be baptized and look to Christ upon the cross. You look to the cross; you look to the administrator of this baptism, you look to this creek or pond or slough or river for your salvation. Taken off the cross, I am to look to him, because there's something most essential. There's something we've done. There's something must be done. Not baptism, no. No, it isn't essential, because God has saved people without it and God can save people without it now! And therefore, my dear friend, there'll be people in heaven that never had baptism, and there'll be people there that never was immersed by this man or any other man in his life. So then he had a good deal to say about; there'd been no Baptist Church for hundreds of years after Philip baptized the Eunuch.

Well that's a heap closer than you can get, but you'll be mighty afraid, your folks are mighty afraid to discuss that Church question. You want specific questions when you come to it. If you're so up on that Church question what makes you so afraid of it? What makes you afraid to discuss it? No, my dear brethren, I can show them that Jesus in Luke 6:12 and Mark 3:13, 14, where Luke said he (Christ) prayed all night, called whomsoever he would, and we read of the Apostles where he sent out and Paul in 1 Cor. 12:28, where God set some in the Church, first Apostles, and Jesus set them in there, called them out, the church is the called out, and Jesus set them in there, that's the Baptist Church, I'd put my foot on it, I'd put my word on it. I'm that sure, that the promise that the gates of hell should not prevail against it, in Matthew 28:

19, 20. I say my dear friends in as much as this brought the Baptist Church into it, and he seems to have a spite at the Baptist Church is a man-made institution. I want to tell him the first man that ever believed and practiced as he did that baptism was essential to salvation was Alexander Campbell, and he got Elder Luce to come down there, a Baptist preacher, and baptized him so their baptism starts in a Baptist Church and if a Baptist couldn't have been after Christ, neither can you. (Time out).

Guy N. Woods' Fourth Speech

Mr. Nunnery, Gentlemen Moderators, Ladies and Gentlemen:

I wonder if Mr. Nunnery thinks he can do better on the Church Question than on this; in his last speech he shifted from the question in debate and talked a good deal about Alexander Campbell, the church question, etc., meanwhile ignoring much that I have said in the debate.

Hence, if anybody is not pleased with the proposition, it must be Mr. Nunnery; he's the fellow that is quitting it and running to something else. He informed us that he had met lots of men stronger than I in debate; and he is nearer the truth on that perhaps, than on anything else he has said. But I am just made to wonder: If I could do to him, what I am doing to him, as weak as I am, just what would he do if one of our really strong men were hold of him! (Laughter).

He tells us that washing feet is a duty, and yet he thinks one can go to heaven, and not wash feet. If the Lord had said, He that believeth and washes feet shall be saved, I'd say that washing feet is essential to salvation. If Paul had said that washing feet puts us into Christ, I'd insist that you have to wash feet in order to get into Christ. That is what has been said about baptism; yet Mr. Nunnery thinks you can disregard it and still be saved.

He thinks he will sing a song when he gets to heaven about the blood of Christ cleansing from all sin. Mr. Nunnery must come into contact with the blood before he can be cleansed by it. The blood was shed in Christ's death. We are,, however, baptized into his death (Rom. 6:4). Therefore, we come into contact with the blood of Christ in baptism.

With reference to his illustration of a child coming forward for a dollar bill, he admits that the child, in order to receive the dollar, must come in reach of it. Precisely. The

sinner must come where salvation is. Salvation is in Christ (Col. 1:14). But we are baptized into Christ (Rom. 6:3). Therefore, we must be baptized to be saved. He will be unable to make an illustration which includes the conditionality of man, without plunging headlong into this same difficulty; he must bring the sinner where salvation is. Salvation is only in Christ; and we get into him only by being baptized.

He has said two or three times in this debate that baptism is a picture of salvation. There isn't a word in all the Bible, Old or New, that says that baptism is a picture of salvation. That is simply a figment of his imagination. The "likeness" of Rom. 6:4, 5, is the resemblance baptism sustains, in its burial and resurrection to the burial and resurrection of Christ. We have insisted that Mr. Nunnery answer our argument on this; but he simply comes back with his old refrain about baptism being a picture of salvation. We have emphasized that we are united with Christ in baptism; we are baptized into his death where the blood was shed; we must be planted in the likeness of his death to be in the likeness of his resurrection; we rise from the watery grave to walk in "newness of life," and so on, all of which Mr. Nunnery chooses to ignore. We despair of getting him to meet these arguments.

He tells you I have passed up 1 John 4:7. Whosoever loveth is born of God. He says I have not even mentioned the passage. Mr. Nunnery forgets easily. I cited it to show that *love* and *faith* are comprehensive terms. In proof of this, let me ask, Which comes first, faith or love? If these terms are not comprehensive, if love comes first, he has one saved without faith; if faith comes first, then without love. The truth is, each includes the other, and more; each term includes obedience. Love includes keeping God's commandments: "For this is the love of God that we keep his commandments" (1 John 5:3). This is simply another example of that well known and oft-used figure of speech that puts a part for the whole.

Mr. Nunnery thinks one can refuse to do his duty to God

and still be saved. It would be interesting to have Mr. Nunnery tell us just how much of one's duty a man can refuse to do and still be saved. He can refuse to go to church, refuse to give of his means, refuse to be baptized; in fact, Mr. Nunnery thinks he can refuse to do everything except exercise faith in Christ. Mr. Nunnery makes it exceedingly easy to be saved. Listen friends, to what the Bible has to say about it: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven" (Matt. 7:21). "He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him" (1 John 2:4). "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter through the gates into the city" (Rev. 22: 13, 14). Yet, in spite of this, here is a man who teaches you, that you do not have to do the will of God to enter the kingdom, you do not have to obey His commandments to enter through the gates into the City. He has said you may not only neglect to do what God has commanded, you may even refuse to do it, and still be saved! He has said that obeying Christ has nothing to do with one's salvation. "Though he were a Son, yet learned he obedience by the things which he suffered; and being then made perfect, he became the author of eternal salvation *to all them that obey him*" Heb. 5:8, 9) Nunnery says He is the author of salvation whether you obey him or not; in fact, he is the author of your salvation if you refuse to obey him. He and Paul are in direct conflict on this matter.

Much has been said about the Jailor. This teaches my position, not his. When the jailor fell down before Paul and Silas and asked, "Sirs, What must I do to be saved?" their answer was, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." I asked Mr. Nunnery if he was saved before Paul and Silas preached to him the word of the Lord, and he answered, "Yes," and then contradicted himself in the next breath by adding that he was saved when he did

what Paul and Silas said do. The two answers are contradictory. If he was saved the moment Paul and Silas said "Believe," he was saved without faith; for immediately thereafter, they spake unto him the word of the Lord. "Faith cometh by hearing and hearing by the word of God" (Rom. 10:17). It would have been impossible for the jailor to have believed before Paul and Silas preached. In preaching the word of the Lord, they set forth the necessity of baptism; for on that same occasion, the same hour of the night, they baptized the jailor and his household. Then, they rejoiced believing in God. Mr. Nunnery thinks that was a Baptist meeting. But, did you note when they rejoiced? It was after baptism; not before. There is not a case in the New Testament, following the giving of the great commission, where any one ever rejoiced because of sins forgiven, until after they were baptized. No; Paul and Silas were not Baptist preachers; Baptist preachers do not take sinners the same hour of the night and baptize them . . . Let me show you a meeting similar to that which Mr. Nunnery contends for. Saul of Tarsus, on the way to Damascus, was stricken down, and cried out, "Who art thou, Lord?", and when told, asked, "What wilt thou have me to do?" He was instructed to go into the city and it would there be told him what to do. For three days and nights he was a penitent character. Ananias, a gospel preacher, came to him for the purpose of informing him with reference to what he *must do*. Now, had Ananias been a Baptist preacher, he doubtless would have patted him on the shoulder, and said, "Pray on, Brother Saul; the darkest hour is just before dawn; the Lord will hear and answer. Be patient; trust in the Lord; give your heart to him; remember, Jacob wrestled with God all night long; you, too, must wrestle with him, if you are ever saved. Pray on, Brother; Pray on." Is that what he said? On the contrary, he broke up the prayer meeting right there. He said to the praying man: "Why tarriest thou?" Why waste further time? "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord"

(Acts 22:16). Yes, Ananias, a gospel preacher, broke up a mourner's bench service right then and there. That is exactly what I'd say in your meetings if you would allow me to do so. That is what gospel preachers always do.

Mr. Nunnery derives some small comfort from the fact that the Lord appeared to Paul for the purpose of calling him to preach, and he wonders if the Lord called a man before he was saved. He thinks that if Paul was not saved until he was baptized, he was called to preach while yet a sinner. Well, the Lord appeared to him before Paul *believed!* If he was not saved until he believed, as Mr. Nunnery thinks, then *hi* has the Lord appearing to an unsaved man, and calling him to preach! He plunges headlong into the same difficulty he seeks to involve me in.

If Paul was saved out on the road, he did not know it because he asked the Lord, "What wilt thou have me do?" The Lord did not know it, because he told Paul to go into the city and it would be told him what he *must* do. Ananias did not know it, because he told Paul to "Arise, and be baptized and wash away thy sins calling on the name of the Lord (Acts 22:16). I therefore think that Nunnery doesn't know it either. The only comfort he could get out of the matter was my statement that baptism does not literally wash away sins. Each time I have mentioned Acts 22:16, Nunnery has called attention to that statement. He knows that when I said, in my first affirmation, that baptism does not literally cleanse from sin that this has been our position always. He knows, too, that Ananias did not mean that Paul was literally to wash away his sins in baptism. God only can forgive sins. He does it on condition. Our sins are forgiven when we comply with his conditions. The consummating act of salvation is baptism. Hence, Paul was to be baptized and wash away his sins. What does Mr. Nunnery think the words "be baptized and wash away thy sins . . ." signify?

We have shown, early in the debate, that the blood of Christ cleanses. There is no efficacy in water to rid the soul

of sin. Baptism is, however, a condition precedent to forgiveness. I gave some illustrations designed to show that God bestows blessings conditionally, exercising His power through mediums of his own choosing. Naaman was commanded to dip in the waters of Jordan to rid himself of his leprosy. There was no power in the water to heal leprosy, except as God had put it there. *Yet, the water became an instrument in the hands of God to heal Naaman of his leprosy!* There is no power inherent in water to wash away sins. But it is an instrument in God's hand as a condition precedent to our salvation. Another example was the Israelite's crossing of the Red Sea. God used the waters of the Sea as an instrument in his hands to save Israel. I am not the author of these passages that make baptism essential to our salvation. It is not a matter of my design that baptism is set forth as it is in the Scriptures. I cannot be held responsible for the fact that Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:16), or Peter's statement, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). These things are there, and it is simply a question of whether we will accept them. As a matter of fact, friends, the issue is not over what these passages say—the meaning is so obvious that it is not possible to miss it without help. The question is, Do they mean what they say. A lot of people think that there is something difficult about the matter, that the design of baptism is set forth obscurely.

Such is not true. The Lord has made it plain. Look at these simple facts: baptism is "for the remission of sins" (Acts 2:38); it puts us "into Christ" (Rom. 6:3); it "saves" us (1 Peter 3:21). But, in spite of the fact that the Bible says that baptism is FOR the remission of sins, puts us INTO CHRIST, and SAVES us, Mr. Nunnery is attempting to teach you that baptism is *not* for remission of sins; it does *not* put one into Christ; it has *nothing* to do with our salvation.

The question then, is, Shall I believe the New Testament, or Mr. Nunnery. It is not a matter of interpretation, but of

faith. It is not, What does these passages mean? Rather, it is, Do they mean what they say? I represent the New Testament on this occasion. I am defending what inspired men wrote nearly two thousand years ago. This man is attacking it; attempting to show you that you may disregard what it says. Your obligation is to decide whether Mr. Nunnery or the New Testament is correct.

He has introduced a number of passages where salvation is conditioned on faith. None of them say we are saved by *faith only*. He concedes that the expression *faith only* is not in the Bible, associated with salvation. Well, if it is not in the Bible, why is he contending for it? His position is that we are saved by faith only, and that before and without water baptism. He admits that nothing to that end is mentioned in the Scriptures. I have shown, friends, that the word "faith" is a comprehensive term, and wherever salvation is conditioned thereon, includes obedience. We have seen that faith must be perfected by works; and that it takes obedience to God's commands to keep it from being a dead faith. Mr. Nunnery has conceded all of this; yet sings his old refrain. Why stand up here and say that faith will save and nothing else, and then admit that such an expression is not in the Bible? To show us clearly that the faith that saves includes obedience, Jesus in John 3:36 says, "He that believeth on the Son hath everlasting life," and then follows with the statement, "But he that obeyeth not the Son shall not see life" (R. V.). Hence, the "believeth" of the first part of the passage includes the *obeyeth* of the latter part. The man who merely believes and does no more is never promised salvation in the Sacred writings. He is in position to be saved, but not yet saved: "He came unto his own and his own received him not; but to as many as received him to them gave he power (right, privilege) to become the sons of God, *even to as many as believe on his name*" (John 1:11, 12). The believer then has the power or right to *become* a son; he is not a son merely in consequence of having believed the words of Christ. "And many

other signs truly did Jesus in the presence of his disciples which are not written in this book; but these were written that ye might believe and that believing ye might have life through his name" (John 20:30, 31). Thus life comes after believing. Jesus said to certain Jews which believed on him, "If ye abide in my word, then are ye my disciples indeed. And ye shall know the truth and the truth shall make you free" (John 8:31, 32). These Jews, it will be noted, were already believers. This, however, did not make them true disciples. Their discipleship was conditioned on their abiding in his word.

Mr. Nunnery has had occasion frequently to mention John. 3:16, 5:25; 3:18; 1 John 5:1, and Rom. 5:1, passages that mention salvation by faith. These passages do not mention baptism. *Neither do they mention repentance.* Because they do not mention baptism, Mr. Nunnery seeks to eliminate it from the plan of salvation. But the same illogical reasoning, I might throw out repentance as well. He contends that repentance is implied; well, so is baptism. Through the door through which he brings repentance I shall bring baptism. It cannot be contended that repentance always attends faith; for we have again and again called his attention to the chief rulers who believed but would not confess (John 12:41, 42) and to the devils which believe and tremble (James 2:19). He has repeatedly said that the sinner is never commanded to be baptized. I cited Acts 2:38 as an example, insisting that if sinners there are not commanded to be baptized, then children of God are required to repent. He attempts to divide the command, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins," into two parts. The word "repent" he thinks is addressed to sinners, but the words "be baptized in the name of Jesus Christ" are addressed to children of God. This is absurd. It indicates however, how hard pressed this man is in attempting to evade the obvious significance of this passage.

Friends, baptism is not a Christian duty, as Mr. Nunnery would have you believe. It is of the nature of Christian duties that they must be performed throughout life. You cannot recall a single Christian duty that you can do just one time, and never be required to do it again. Is giving of our means a Christian duty? Yes. Is meeting upon the first day of the week a Christian duty? Certainly. Is prayer a Christian duty? It is. Can you give of your means, pray and meet on the first day of the week one time and forevermore be released from further obligation along that line? No! These duties recur. *It is of the nature of a Christian duty that it must be practiced throughout life!* Baptism is not a Christian duty. It is the final act essential to our salvation from sin. "Baptism doth also *now* save us" (1 Peter 3:21).

The issue is this, Has the Lord a law governing the sinner's approach to him? Yes. We agree thus far on the matter. Must the sinner comply with that law? Yes. On this, too, we are agreed. What is in that law? It is here that we differ.

Now let's look at the items, if you please, and see what's included. (1) We must *believe*: Without faith it is impossible to please him, for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Do we agree on the essentiality of faith? Yes. Why? Because the Bible makes it essential. (2) We are required to repent: "But I tell you, Nay; except ye repent ye shall all likewise perish" (Luke 13:3); "The times of this ignorance God winked at, but now commandeth all men everywhere to repent" (Acts 17:30). Is repentance essential? Yes. Why? Because the Bible says so. (3) What is the next requirement? We must confess our faith in Christ. "Whosoever therefore shall confess me before men, him will I also confess before my Father; but whosoever shall deny me before men, him will I also deny before my Father." (4) What is the fourth requirement? That we be baptized "into the name of the Father and of the Son and of the Holy Spirit"

(Matt. 28:18-20), "for the remission of sins" (Acts 2:38), to get "into Christ" (Rom. 6:3). Now, friends, full and complete agreement obtains between us on the essentiality of faith and repentance; but Mr. Nunnery dissents from the fourth requirement, baptism. Why do we agree on the first two? Because the Bible requires them? Why do we disagree on the last? Is it because the Lord does not command baptism? No. He admits that baptism is a command. Is it because the Lord did not say anything about baptism? No. He admits that the Lord practiced it Himself, and requires it of all others. Is it because it is not clear just what it is for? No. The terms are so simple that it is not possible to misunderstand them. Baptism is "for" the remission of sins (Acts 2:38); it puts us "into Christ" (Rom. 6:3); it "saves" (1 Peter 3:21). Well, then, why the disagreement? *Simply because Mr. Nunnery does not believe these passages!* While the Lord said, "He that believeth and is baptized shall be saved," Mr. Nunnery teaches that "He that believeth and *is not baptized* shall be saved." Though Peter said that baptism is "for the remission of sins," Mr. Nunnery declares that it is *not for remission of sins*, and despite the fact that Peter says it saves us (1 Peter 3:21), Mr. Nunnery is affirming that *it has nothing to do with our salvation!* The issue then is a matter of faith and not of interpretation. It is not a matter of understanding; it is a matter of believing. It is not, how shall I understand these passages? It is rather, Shall I believe them?

Near the close of his speech, Mr. Nunnery asserted that the church of the New Testament was a Baptist church. Strange indeed that no apostle ever called it that. Strange that no inspired man ever mentioned it as such. Strange that the Baptist church was never heard of until 1607 if this is so. Mr. Benedict, the most eminent Historian among the Baptists, asserts that the first Baptist church ever heard of was established in 1607 by a man by the name of John Smyth, a Se-Baptist (a man who baptized himself). As a matter of fact the words "a Baptist," or "the Baptist church," are not

to be found in the Bible. One reads of only *one* Baptist in the Bible (John the Baptist, so called because he baptized) and he said he was going to decrease (John 3:30). *So, if there was only one Baptist to start with and he decreased, there surely ought not to be any among us today!* Obedience to the gospel of Christ makes Christians, not Baptists. The disciples "were called Christians," in New Testament times (Acts 11:26), and the church is Christ's (Matt. 16:18), not John's. "The churches of Christ salute you" (Rom. 16:16).

Mr. Nunnery's references to Alexander Campbell are prejudicial. He knows and you know that we have sought to prove nothing by Campbell or any other uninspired man. Unable to prove that salvation is not before and without water baptism, he seeks to fill in his time by references to Campbell. And by the way, if some one knows of any Campbellites in this country, I wish you would come around and tell one of these gentlemen, who thinks it is his job to catch them. I have not seen any around (laughter) and if there are any here by all means let him know where they are, because he's interested in catching them. I wish him success. (Mr. Woods was alluding to the announcement Mr. John R. Clark, Baptist preacher, made several times during the debate, in which he offered for sale a tract entitled, "Clark's Campbellite Killer." Following Mr. Clark's announcement, Mr. Grover Stevens, gospel preacher, offered free his tract, "Why I left the Baptist Church").

Mr. Nunnery is allowing his part of the discussion to close, having failed to sustain his contention that salvation is by faith before and without water baptism. Every argument, every question, has been answered in detail. Our arguments, both in the affirmative and in the negative remain, for the most part, unnoticed. Mr. Nunnery has failed to meet the issue. He has not proved his affirmation that an alien sinner is saved before and without water baptism. The man is in error in saying that Alexander Campbell was the first man who taught that baptism is essential to salvation. John the

Baptist preached it (Mark 1:4; Luke 3:3), Jesus taught it (Mark 16:16) and Peter asserted it on Pentecost (Acts 2:38). Hence, our baptism did not start with Elder Luce, Alexander Campbell, or any other uninspired man; but is apostolic in its origin. (Time out). Thank you.

Third Day—Thursday, July 4

THE PROPOSITION

The Bible teaches that a child of God can so act as to be lost in hell.

GUY N. WOODS, Affirms A. U. NUNNERY. Denies

Guy N. Woods' First Speech

Gentlemen Moderators, Mr. Nunnery, Ladies and Gentlemen: We rejoice that in the providence of God we are enabled to meet here today, and begin the affirmation of this proposition: "The Scriptures teach that it is possible for a child of God to so act as to fall away and finally be lost in hell." The terms of this proposition are simple and plain; and we do not therefore think it necessary to spend a lot of time in unnecessary definitions. By "The Scriptures," is meant the Old and New Testaments; the word "teach" has its usual import of saying so, or else logically leading to a conclusion; by "possible," it is intended to suggest that a child of God *can* sin; and by the words "so act as to fall away and be lost in hell," it is meant that a Christian may come short of heaven and its glories, and spend eternity in hell, in a place prepared for the devil and his angels.

Now, if I have not covered the issue fully, I shall be glad to do so at Mr. Nunnery's request. May I at this time call attention to the fact that in reality our position is not on trial, even though we are in the affirmative. We have done what Mr. Nunnery thinks is necessary in order to be saved. He teaches that salvation is at the point of faith. We have believed; and in addition, done what the Bible requires one to do to be saved; viz., to repent and be baptized for the remission of sins (Acts 2:38). If, therefore, it is impossible for a child of God to so sin as to be lost, our position is definitely safe. On the other hand, if there is a possibility of sinning to the point of eternal condemnation, he who ignores the danger and treats it with contempt, occupies the dangerous position. Such is Mr. Nunnery's position on this question.

We should like it clearly understood that we are not discussing what a child of God *may do*; but rather, what *can he do!* The question is one of *possibility*, not of *probability*; and

we. should like Mr. Nunnery to take due notice of this essential and important difference.

Those who have taken the time to investigate, have discovered that there is scarcely a page in either the Old or New Testaments that does not sound a warning, and raise the possibility of apostasy. *There are more than 2500 warnings in its sacred pages!* Note examples: "Wherefore, let him that thinketh he standeth, take heed lest he fall" (1 Cor. 10:12). Said Paul of himself, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27). And in Hebrews 3:12, we are told, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while, it is called Today; lest any of you be hardened through the deceitfulness of sin." These passages, samples of many that shall hereafter be presented, indicate very clear the possibility of a child of God falling from grace and coming short of the glory of God. Such warnings as the foregoing are without meaning, if it be impossible for a child of God to so sin as to be finally lost; it would be absurd for the sacred writers to deal in such warnings if there is no possibility of doing that against which they warn.

We should like for you to notice some of the fundamental principles touching God's dealings with man. Throughout the pages of Holy Writ it is clear that God has ever recognized the sovereignty of the human will. Nothing is taught more clearly than the fact that God has provided for the free agency of man, and leaves him free to act as he pleases. There is not an instance on record from Genesis to Revelation where any man was ever forced to follow a course without an opportunity to exercise freedom of choice. Man has always been left free to act. True, the Lord will hold out warnings; he will set before, him the dangers that beset his Way and tell him in no uncertain terms of the inevitable consequences of his acts; but nevertheless, *he leaves him free to act and to*

chooses the course he prefers! Man is free to *come to God*; and incentives are held out to him prompting him to come: "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28), said Jesus; and of others he said, "And ye will not come unto me that ye might have life" (John 5:40), showing that they could come but would not. To the same end, the Hebrew writer said, "Though he were a Son, yet learned he. obedience by the things which he suffered; and being then made perfect, he became the author of eternal salvation to all them that obey him" (Heb. 5:8, 9).

After conversion, man has this same free, exercise of will: "Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from when thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:4, 5). I submit, friends, that if this were the only passage of Scripture in the Bible touching the matter of the possibility of apostasy, it abundantly establishes my proposition. "Remember therefore from when thou are fallen," that asserts the possibility of falling; then the command, "Repent and do thy first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place," shows clearly the result that follows such a fall. Mr. Nunnery will say that these words were uttered regarding a *church*. Be it so. A church is made up of individual members. The only way a church can fall is for the members of the congregation to fall. Here it is plainly said that a church *can* fall. Now, let Mr. Nunnery explain how a church can fall without the members thereof falling.

In 2 Peter 1:5ff, the apostle, sets forth the graces that adorn the character of the Christian: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these

things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." We should like for you to note the conditional statement, "*If ye do these things ye shall never fall.*" The obvious implication is that if do not do these things you shall fall! It would be interesting to have Mr. Nunnery tell us if one can refuse to do these things and still not fall.

But more of this later. I should like for you to note just here that God's promises are conditional in their nature. It is important that this fact be noted and clearly recognized; for Mr. Nunnery will undoubtedly offer a series of passages wherein we are assured that God will always love us and never forsake us; that none shall be able to pluck us out of his hand, etc. Now, these statements are either conditional, or unconditional. We propose, just here to show that all such statements are conditional in their nature; that the promise depends on man's faithfulness to God. In 2 Chronicles 15:2, it is said, "At what instance I shall speak concerning a nation and concerning a kingdom, to pluck up and to pull down and to destroy it; if that nation against which I have pronounced, turn from their evil, I will repent of the evil I thought to do unto them. At what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it: if it do evil in my sight, that it obey not my voice, then will I repent of the good wherewith I said I would benefit them." Now, friends, that is clear and explicit. The Lord said, If I promise to do evil to a wicked nation, and it repents, I'll change my mind and not do what I threatened. But, if I say I'll do good to a nation and it does evil in my sight and obeys not my voice,

"then will I repent of the good wherewith I said I would benefit them."

This clearly establishes the conditionality of God's promises. In 2 Chronicles 15:2, we have the same principle set forth in these words, "The Lord is with you while ye be with him; and if ye seek him he will be found of you; but if ye forsake him, he will forsake you." Could anything, friends, be plainer, or simpler than that?

Let us notice further, on this same point, the following passage. (I shall insist that Mr. Nunnery give attention to this.) 1 Chron. 28:9: "And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off forever." That, friends, is my proposition in almost the same words in which it is set forth. This passage clearly asserts the fact that if one forsakes God the Lord will cast him off forever. Note the conditionality of the promise: "If thou seek him," the result is, "he will be found of thee." But the alternative is, *"if thou forsake him, he will cast thee off forever."* Hence, my proposition is true. A child of God may so act as finally to be lost in hell! Our salvation is therefore conditioned on our faithfulness to the Lord; and all of God's promises touching our final salvation depends thereon. Another example of this fact is to be seen in God's dealings with the wicked city of Nineveh. God caused Jonah to cry out against them, "Yet forty days and Nineveh shall be overthrown." (Jonah 3:4.) That is, apparently, an unconditional statement. It mentions no conditions. But in verse 10 of this same chapter, it is said, "And God saw their works that they turned from their evil way; and God repented of the evil, that he had said he would do unto them; and he did it not." Here, God threatened evil; but when the people repented, he altered his course regarding them. Conversely, when he promised good, and the people do evil, he repents

(changes his mind) regarding the good promised. Such is characteristic of God's promises throughout the Bible.

Note additional evidence of this fact. Ezekiel 18:19: "Yet say ye? Why? Doth not the Son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." Now, note verse 24: "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, *shall he die.*" Now, ladies and gentlemen, that is exactly what I am affirming. *When the righteous man turns away from his righteousness and commits iniquity . . . in his trespass that he hath trespassed, and in the sin that he hath sinned, shall he die!* We are not considering what happens to the good man—we all agree that he will go to heaven—we are discussing the person who turns—turns away from God, forsakes him and dies in this condition. What does Ezekiel say of him? *For the iniquity that he hath done and for the trespasses that he hath trespassed, shall he die!* This is not physical death, either. One will die physically, whether he be righteous or wicked; the *death* under consideration here is spiritual death. The soul that sinneth (the righteous man who turns away from his former righteousness and does iniquity) shall die spiritually! Mr. Nunnery can never escape the force of this reasoning, however desperately he may try.

Enough has been said to establish abundantly the fundamental principles announced in the outset of our speech on this question. We shall now offer some simple arguments so plain and explicit that they cannot be misunderstood:

(1) To know God is eternal life: "And this is life, eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (Jno. 17:3). It is possible to *forget* God: "Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number" (Jer. 2:32). What happens to those who forget Him? "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). We must know God to be saved; it is possible to forget Him; those who forget Him shall be turned into hell. It follows therefore, that some of God's people will go to hell!

(2) Only those who are born again are in the kingdom. Jesus said, "Except a man be born again he cannot see the kingdom of God" (John 3:3). He said, further: "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God" (John 3:5). It follows therefore, that all those who are born again are in the kingdom. To be in the kingdom is to be born again. But there are those in the kingdom who will be lost: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth" (Matt. 13:41, 42). Thus, some who have been born again will be lost, and my proposition is proven.

(3) The Lord's people have their names written in the book of life: "And I entreat thee also, true yokefellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life" (Phil. 4:3). Some will have their names blotted out: "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:33). Those who are not in the book will be cast into the Lake of Fire: "And whosoever was not found written in

the book of life was cast into the lake of fire" (Rev. 20:15). Note: (1) God's people are in the book; (2) sin will cause them to be blotted out; if not found therein (3) they shall be cast into the fire.

Before my time is up, there is another argument I am particularly anxious to get into the first speech. I am reading from Luke 12:41: "Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom the Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, my Lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink and to be drunken; the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." Note the following: (1) The individual here designated is called a *servant*. (2) Assuming that his Lord delayed his coming, he began to conduct himself in a fashion unbecoming to such; to engage in fights and drunken brawls. (3) The Lord's coming was at a time unexpected. (4) Observing the improper conduct of his *servant* he cuts him asunder. (5) He appoints him his portion with the unbelievers. *What is the portion of unbelievers?* Unbelievers will, admittedly, go to hell. To have one's portion with the unbelievers is to share their destiny. That destiny is eternal condemnation. This argument is decisive of the issue. It establishes the fact that some will, through improper conduct, be "cut asunder," and have "their portion with unbelievers." It is, hence, possible for a child of God to so act as finally to be lost in hell. The Scriptures plainly assert the possibility of apostasy: "Christ is become of no effect unto you, whosoever of you are justified by the law; *ye are fallen from grace!*" (Gal. 5:4.) Now I submit

that you cannot fall from a place you've never been. It is here asserted that it is possible to fall from grace; and one must be in grace to fall from it. It is therefore possible for a child of God to fall from grace. I have sustained my proposition that it is possible for a child of God to so live and act as finally to be lost in hell. (Time up.) Thank you.

A. U. Nunnery's First Speech

Ladies and Gentlemen: It's quite amusing to see this fellow up here to find a Christian this side of Pentecost, and go back and get a case of apostasy on the other side. If the law of pardon didn't come into effect till Pentecost, maybe they deny it now, maybe they had different security then to what you have now, but we want him to come back this side of Pentecost. Will he tell us that those fellows back there were children of God? You know what his proposition said, he said that a child of God can so live and act so as to finally be lost in hell. He went back there and found some characters keeping the law, and the righteousness and things of that kind. Will he attempt to say that people are saved on their own righteousness. *Their own righteousness?* When I showed him yesterday from Isaiah's statement in the 64th chapter, verse 6, that our righteousness are as filthy rags and said they fell, falls away from their righteousness. Now he's a goner. *Yes his righteousness* and everything else he has. Had to be saved from the start on his own righteousness and so we're not saved on our own righteousness, and we're not to continue with our own righteousness, we are contending something from the righteousness of our Lord Jesus Christ.

And if you're *depending* on your own righteousness, you'd better quit it, and get to *depending on the righteousness of our Lord Jesus Christ*. A child of God, now you *think about it, a child of God, and all power his in heaven and in earth*. You take John 1:10 He said that "He was in the world, and the world was made by him, and the world knew him not." There is not anything made, that he didn't make. Jesus Christ was God manifest in the flesh. Matthew 1:23 says, His name shall be called IMMANUEL which is *God with us*. Yonder is God on the throne, because Revelations 1:17, 18 says I am he that

was dead and behold I live forevermore, the same Christ that created this world is living on the right hand of God today. And so he says that this Christ living at the right hand of God, is not able to keep his child or help him in conversion or keep him out of hell. And Lord doesn't have anything further to do with it. Although Paul tells us in Hebrews 13:5, "For he hath said," indicating that God said it, that in the New Testament scriptures and says it now, "I will never leave thee, nor forsake thee."

Let's look at that child of God down there in hell, and God said I won't leave you nor I won't forsake you. He said yesterday that a child of God was in Christ and if he won't leave him, nor forsake him and he's down there in hell how many are down there? Christ is God manifest in the flesh, and Christ is God with us. Here's Christ, and Christ's child down there in hell. Here stands a promise to Christ's child that I will never leave thee nor forsake thee. This man has gotten the child of God in hell, Jesus Christ in hell and God the Father is in hell and no wonder that neither one of them, not all together could not save one soul yesterday. They're all in hell according to his version. *Everyone of them, in hell*, all because God's child is there and he said *I will never leave thee*, I'll never *forsake thee*. Here's a child of God down in hell. He'll have to have a conversation with that fellow down there. Did God love you before you were saved? Yes.

Did he love you anymore after you were saved? Yes. You apostatized and go to hell? Yes. And you're down there in hell and you believe God still loves you? I imagine the fellow sort of looked up and said, *I sort of doubt it*. I would too, I'd doubt it mightily. Let me tell you people, I've never seen the time yet, that you could come into my home and impose on my little children that I didn't protect them. Do you believe that God won't defend his child? *Is this child of God kept by the Power of God?* Or is he kept by his own power? If he is a child of God and has to keep himself. Be kept by his own power, yet 1st Peter 1:5 "Who are kept by the power

of God." Power through faith "through faith unto salvation ready to be revealed in the last time." Here's God's part, kept by the *power of God* through faith *ready to be revealed* when? In the last time. God keeps him and keeps him ready. He says that a child of God can apostatize then.

Yet we have characters in the Bible that's gone through every test in the world. There was Daniel in the *lion's den*, he came out didn't he? The Hebrew children in the *fiery furnace*, they came out didn't they? And didn't God say you could go through the fiery furnace and everything else. Those are saved fellows not apostates, they were children of God. I want to tell you or read just a little bit in the Hebrews the 11th chapter about this child of God. There were some children that went through some great sorrows and he told us here about these fellows and I'm pretty sure that he's the same God, yesterday and today and forevermore. Notice now what he says, down about the tenth chapter, and we'll begin at the 14th verse, (Mr. Hopper spoke and said, "11th chapter, 23rd verse") yes, the 11th chapter and twenty-third verse, "By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; . . . when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt:" Here's a man that said these were standing on their own righteousness; here's a man that esteemed Jesus, and esteemed his reproach and everything and was willing to die and to turn away from the earthly possessions and his dollars; and offers of fame and everything this time, because he esteemed the reproach of the cross greater than all the treasures in Egypt. By faith he forsook Egypt, not fearing the wrath of the king for he endured as seeing him who is invisible. I notice over here. We've got several more persons over here now with you, to the 23rd verse.

Speaking of those who died in faith, who had faith in Jesus Christ, listen at them, why they quenched the violence of fire, and sword, out of weakness were made strong, waxed valiant in fight, turned the armies of the aliens. Women received their dead, raised to life again, and others were tormented, not receiving deliverance. That they might have a better resurrection.

And others had trials of cruel mockings as of bonds and imprisonment, they were stoned, they were sawn asunder, listen they were stoned, they were sawn asunder. Take a man and beat him to death and stone him or saw him into and still God said *these people would stand for God* till the end. Will you tell me that a man that is actually a child of God goes to hell? That's one thing this man has got to do, and he'll never deny it, he's got to show his character was an actual child of God and this actual child of God sinned and he went to hell. We're not going to take inferences for it. We're not going to take two and two plus, I mean two plus two equals four. We're going to want him to show that he's a child of God. And he said yesterday that that was the issue. Where God included two in one statement and where the believer requests baptism equals a child of God. Well I never said it. He made him say it, because he said he that believeth and is baptized shall be saved. And that's a child of God. I showed you that a man that believed, at the end of faith, was saved. First John 5:1, "Whosoever believeth that Jesus is the Christ is born of God." He said no, it's got a plus on that. We've got to fix it, but we fellows got a hold of it, and we fixed it. Yes you fixed it, you fixed it so you *contradict the word of God* and you just contradicted the word of God by doing it this way. That's the way you fix it, you fix it *clear out of fix, don't you*.

You fix it like the man said one time, he fixed his daddy's clock. Daddy went off from home and he said, "Now son, don't you bother that clock, today while we're gone to church." He said why he was just dying to get into that clock because his daddy said not to do it. And after his daddy got off he

got the old clock down and tore it all to pieces. And when he went to put it back he found a wheel he never could get to go back where it belonged, never did find a place for it, and he went behind the garden and threwed that wheel just as far as he could. And so, sometime later, the clock fixer came through the country and his daddy wanted the clock fixer to fix the clock. When he went to fix the clock, he said, here's the trouble with your clock, here's a wheel missing. And so the boy had to confess. The trouble, with this man's doctrine, he's got too many wheels missing.

He's crossed and contradicted the plain statements in God's word. Gone somewhere to get his case of apostasy under the law and says that they turned from the law of righteousness, turned from their own works. *I don't doubt it a bit* in the world, *he could turn from his own works*. But we're not depending on our works and Titus 3:5 says, "Not by works of righteousness which we have done, but according to *his mercy he saved us. It's not by our works*, it isn't by ours, whose is it by? It must be. by the *righteousness of Jesus Christ*, but let's read on further. Now this scripture says they quenched the violence of fire, escaped the edges of the sword, out of weakness were made strong, waxed valiant in fight and turned the armies of the alien to flight. Women received their dead to life again and others were tormented, not accepting deliverance that they might have a better resurrection.

And notice in trials of cruel mockings, yet were in bonds and imprisonment, they were stoned they were sawn asunder, they were rejected and were slain with a sword, they wondered about in sheep's' skins and goats' skins, being destitute and afflicted and tormented. Of whom the world was not worthy, they wandered in deserts and in mountains, and in dens and in caves of the earth and these all having obtained a good report through faith, received not the promise, that is, they didn't receive the promise, of the promise land. As a nation of people. God had provided some better things for us that they without us should not be perfect.

So *God provided a better thing than this law system*. Why God's provided the blood of his son, Jesus Christ. He's God's Son that he might taste death for man, and God provided that for them. All right, here's people that were sawn asunder, here's people that were stoned, here's people that went through every kind of a trial in the world, and God says they went through that trial and through every bit of it, now then if these people went through such trials and none of these things moved them, I want to ask you if you believe that a child of God will be turned away to the devil today. I don't.

Now listen, friends, we're told in Romans the 8th chapter, and we'll begin about the 35th verse, I think it is, if I'm correct about it, Romans the 8th chapter and 35th verse, God says this: "Who shall separate us from the love of Christ?" he said yes it's all right, he knew I'd say it, he was dreading that. Who shall suffer in Christ, tribulations, persecutions but he said these women, these Christians went through every bit of that and held fast to the end. This man said some of them didn't do it, and God said *they did do it*, and let's see again.

As it is written, For thy sake are we killed all the day long, just like we are being murdered and killed and still, they're still going right on through blood and suffering pain. God said they did, and listen further, we are counted as *sheep for the slaughter*, nay, in all these things, thank God, we're more than conquerors. I can tell you what conqueror means, brother but God went with his child beyond conquered and carried us beyond comprehension of the human mind. God said, all these things can't do it and he said they can't do it, and he said we are *more than conquerors through him* that loved us. All right, let's read a little further. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor death, nor life, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus. Now that will include the past, the present and the future. I heard him say it, oh yes, Jesus can't do it but you can yourself. Are you present?

Are you a thing 'present? Are you a thing to come? And think God would shut the mouth of any fellow that would deny his child any security in Jesus Christ. He says none other creature shall do it. No, not any other creature should do it. Why brethren there ought not to be any further argument on this proposition.

God has already said it. If we believe what God says we ought to stop right here and just take the word of God and of Jesus Christ for what God says. A child of god now down here in hell and this child of God says: I thought you said things worked together for my good, and I got here in hell and wonder how come. Did he change his word? And now he says: Here I am in hell, and yet you said *these things couldn't separate me*, but *I did get separated* somewhere. All right then you tell us, if nothing can separate us from things present, *tell us exactly what did separate him*. Well he got his child of God yesterday by being baptized into Jesus Christ. I said in Ephesians 2:10, "For we are his workmanship, *created in Christ Jesus unto good works*, which God hath before ordained that we should walk in them." And I say that *created* child of God cannot apostatize.

He says this baptized child of God can apostatize. Well, if you're baptized into Christ with human hands, I wouldn't doubt him *apostatizing*. I'm telling you about a fellow that is *created*. A child of God and you've got no law by which you can un-create that that's saved or pardoned. So then look, my brother, it's simple to believe God's word, but it's awful to disobey in heart, when a man's trying to establish a proposition that contradicts God's words, he can't. You take him on Mark 16:16, I told him yesterday he wouldn't stay with it. "He that believeth and is baptized shall be saved." No. I mis-read it. How did they believe? He that believeth and is baptized, he that believeth before baptism, is saved, no he that believeth and requests baptism, and partakes of the Lord's Supper and gives his cash on Sunday, and if a man hits him on one cheek turn the other, person washes his feet

because God said it, and a person's doing every deed down, if he lives to be ninety-nine years old, he's got to do every one of them and then plus salvation at the end.

Now just think about something being silly. I don't want to misrepresent the man. Why that's it, he's not changing. He said yesterday a man's not actually saved until you got in heaven, or something similar to that, or when you get to the end you're not really saved, he only has the promise of salvation. Maybe he will clear it up if I haven't made it clear today. All right, we are children of God by faith in Christ Jesus. In Ephesians 2:8 verse. Now brethren, if this child of God can apostatize and this child of God could go to hell, he'd have to cease to be a child of God. Now what process can you change my child to yours. Ever hear tell of such a thing? You can change a man's child into my home by process of law, but there's no kinship whatever. No sir! I had a child put in my home by law, and this contract said if you treat this child as you do your own, feed her and clothe her, she's yours as long as you do it, but when you break this contract, she's ours. My children are mine, I'd love to see the man come in and take her away by the process of law. They're mine, but if they go to hell they're mine, and if they go to heaven they're mine, and if they go to the grave they're mine, and if I had one that went to the penitentiary, it would have been mine. There's not a change from my child, they came here by birth and they will be my children all that time endures.

Here's a child of God, got a law of pardon, he will be protected and safe, God promises to protect, and said I will keep you by the power of God, and he says you will never perish. In John 10:28 says, "And I give unto them eternal life; and they shall never perish." What is eternal life? Something that's unending. If a fellow falls, that ends him, doesn't it. If he falls, that ends all. And God said I give unto thee eternal life and God was afraid they would not understand, and I will give them eternal life, and they shall

never perish, neither shall any man pluck them out of my hands for my Father gave them to him, and no man is able to pluck them out of my Father's hands. Jesus said I will not let anybody get you, I'll give you eternal life and you shall never perish. I quoted yesterday, John 5:24, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." He is not condemned now, he's justified by faith, Romans 5:1, *he never shall come into condemnation*, and to apostatize, he'd have to come into condemnation, you can't punish a man until you condemn him. God says, he's his child, he shall not be punished. Now he continues. Now listen to Isaiah 54:17, "No weapon that is formed against thee shall prosper: every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the Lord." It's not their righteousness. He read over there in Ezekiel where, if they turn from their own righteousness, a man can turn from *his own righteousness*. How can a man turn away from God's righteousness? How can he turn away from the righteousness of Jesus Christ?

And so he says now, people can turn away and the weapon of the devil contact and all that, but no weapon that is formed against them shall prosper. I suppose in the morning of judgment here steps up Mr. Devil and says here now this fellow made a mistake, this fellow didn't live perfect. Well then Isaiah said that his workings shall not prosper and you shall condemn every kind of works in the judgment. I tell you when a man's got the blood on him, the *devil's got to shut his mouth* for God said the Devil can't accuse you or anybody else at the judgment bar of God, and therefore, God promises him eternal security and said I won't leave you, *I'll stop every mouth in the judgment that tried to accuse you*, that's security in the believer. And he says now, these things won't separate you, no it can't do it, not

even a thing could be enlightened, could be engulfed or could be retained. None of these things shall separate you. Man can turn from his own righteousness, God says he can, a man can turn from his own works can't he? Can now turn away from what he does, *bid a man can't turn away from Jesus Christ*, a man can't turn away from the righteousness of Jesus Christ, and God says it and I happen to know it.

Let us notice now, if a child of God is in Christ Jesus, and he said we are in Christ, Colossians 3:3, "If any man be in Christ he's a new creature. Paul said in II Corinthians 5:17, now he said we are dead, now we are alive and we are hid with Christ in God. That's the question. *Hid with Christ in God*. He said or I understood he said, I want him to tell us if he said it or not, did he say: we are in Christ, I want him to say, he is in Christ. All right he said yesterday he was in there boots, britches and everything. All right, in there with everything, how will he sin in Christ? Now is there sin in Christ? He can tell us how a fellow can sin in Christ. Now a fellow sins and gets out of Christ, and falls from grace, if there is no sin in Christ. *He can't sin while he's in Christ*, and he's a child of God. He's left his life in Christ and *God.—Got his life hid with Christ in God*. If I was going to hide something brother, I'd be sure to hide it where I thought nobody in the world would find it. Did God hide us where we'd be safe? And God said, I know the devil will get this fellow right here, but I'm going to hide him right here, ah, my dear brother, *that's too weak for a man to believe!* That's too weak for a man to read in this blessed old book of God, and say this contradicts what God says. I don't believe it. Our life is hid with Christ in God, and there's no sin in Christ; and he said that man is saved both soul and body, that puts his soul and body, boots and britches, in Jesus Christ where there is no sin. I'd like to know how this fellow will ever die, because a man can't die without sin, a man can't sin, there's no sin in Christ. John

3:5, There is no sin in Christ, and he's in there, body, spirit and all, he's in Christ.

In the world, the wages of sin is death, how in this world can a believer, *believe*, then here's a fellow with an evil heart, an unbelieving heart, and take heed brethren, lest there be among you with this evil heart of unbelief. And so a child of God has a heart purified by faith, Acts 15:9 "Purifying their hearts by faith." And every child of God that believes in Jesus Christ, has a pure heart. And that heart is purified by faith, God was not talking about the possibility of a pure heart when he was talking about this. He was talking about some of them among you that had an evil heart, and an unbelieving heart. If he had an evil heart in a Baptist church or his church either, he will go to hell. A pure heart will see God, for he says he will see God.

All right he found some in the kingdom, awhile ago, cast out of the kingdom. Now that word kingdom is a Greek word, kingdom means the organic body of Jesus in the world. And the kingdom is under control of God in heaven today. Now listen to Matthew 13:47, I believe it is, or 49 where God cast him out of the kingdom of God, as far as that is concerned, is like a net cast into the sea and gathers of all kinds of fish. If the sea is like the kingdom of the world, you can see how you can do that, without God casting them out. You can see for yourself they can't come in just like they went out, without God casting them out, and the family of God is in this world, Mr. Woods, did you ever read it that way?

If you have the love of God, and you got it that way you wouldn't apostatize would you? For the power and the knowledge and the love of God shall understand the hearts of men. God shall acknowledge his church brother, is in the kingdom of Christ, the kingdom of God. God said the kingdom should be here as long as the world stands. I went fishing one time and caught a worthless fish. I grabbed it in my arms and I thought sure I had a whale. Someone said

"Brother Nunnery, have you got a big one?" I said I got one as big as myself and when I drew him up out of the water, I saw it was a" carp: I said, "I've caught an old carp and it's not fit to eat," and he said what are you going to do with it brother, and I said; "Throw him away, he's not fit to eat." What's God going to do with these fellows caught, bad and good, when he searches his kingdom and puts the good in vessels and casts the bad away? He's going to cast away the bad and he's going to preserve the good ones, and that's what he's going to do when he gets in the church and takes out the unsaved.

Does that man in Christ ever sin? Then if that fellow sins in Christ, you've got sin in Christ haven't you? If there's sin in Christ the whole thing's a bosh anyhow! Sin in Christ! No, there's no sin in him, and God says there isn't. This fellow's in Christ. According to his proposition (I do not know, whether every Christian that was here yesterday, whether you are a Christian today or not). He might have so lived or acted last night, that he's a sinner this morning. I don't really know if he's a Christian yesterday. I don't know whether he's a Christian this morning, according to his argument.

He said you could so live and act, as to fall from grace. He might have so lived and so acted, so as to fall. Well there's one thing that I want to know very badly. I want to know *how many sins it takes to make a man apostatize?* Now listen, are you in possession of eternal life now? If not, when do you get in possession of it? Second, just how much sin does a child of God do to fall in the end? Now he said, fall away, or fall away in sin. Are there any similar types where a regenerated soul sins? I'd love to know if a regenerated soul can sin. I John 3:9 says "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." He tells the reason why he can't sin. Is born of God, can't sin. So he can find cases where they fell from their first love, where people

turned from their first love. And therefore, make your calling and election sure, and then he goes and says if you do it, you shall never fall. Will he fall then, not sure. Not sure I'm in Christ, not sure he's alive, not sure he's sick, not sure, he's sicker. Of what are you sure? Sure I'm in Christ. How do you know you are in Christ? Eph. 2:10 "For we are his workmanship, created in Christ Jesus unto good works." Paul said: Ye are dead, and not alive, in Jesus Christ, Col. 3.3, 4. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Pray tell me this brother, how could that (Mr. Hooper handed something) I thank you. How could that statement be true. When Christ appeared ye shall be like him, for you shall see him like he is. Those of you friends; I want to know what "saved" means? What do we mean by the word saved? I want Mr. Woods to tell us what that word means.

Notice again, he comes to Hebrews 3:12 "Take heed, brethren, lest there be in any of you an evil heart of unbelief." Well if a fellow has got an evil heart in him and an unbelieving heart in him, is he a child of God? It's, "he that believeth and is baptized shall be saved." You forgot that didn't you? A fellow's got to be a believer. The people who profess religion and the religions, God says, when I come I am going to gather out all, out of my kingdom all people who offend and make lies. God says the time will come when he is going to take them out. (Time up). Thank you.

Guy N. Woods' Second Speech

Gentlemen moderators, Ladies and gentlemen: When this discussion was arranged for, Mr. Nunnery was selected to represent the Baptist side of these propositions. It is presumed therefore, that he is making the best defense of them that is possible. His failure therefore, is not to be attributed to the weakness of the man; but to the position. It is not Mr. Nunnery's fault that he can do no better; it is simply that Baptist doctrine cannot stand the test of truth.

In spite of the fact that Mr. Nunnery continues to ignore my arguments, I shall take up everything he has said and reply to it. My moderator noted down the passages I presented in my first speech, then in following Mr. Nunnery's first reply, noted the ones he mentioned. Out of the long list introduced, Mr. Nunnery mentioned—merely mentioned, mind you—two passages and ignored all of the rest. Such is Mr. Nunnery's method of debating. Furthermore, again and again, in this discussion, instead of making reply to passages offered, he has simply turned to other passages and arrayed them against the ones I presented. Such a method of debating is more calculated to make infidels than believers. This leads people to believe that the Bible is a contradictory book; and that it is possible to prove anything by it. Mr. Nunnery would better serve his cause by attempting some reply to my arguments. This, he cannot do; so does the other.

He thinks that the "righteousness" I mentioned (as set forth in Ezekiel 33,) is man's righteousness. "When the righteous turneth from his righteousness, and committeth iniquity, he shall die therewith." If the righteousness here considered is *man's righteousness*, then it is a sin for man to turn from *his* righteousness! Mr. Nunnery does not think it is a sin for man to turn away from human righteousness; in fact,

he constantly urges it; yet his interpretation of this passage forces this conclusion on him. The truth is, in seeking to avoid one difficulty, he plunges headlong into another. My argument was simply this: Salvation is conditional, for man must abide in righteousness, and cited this passage. Mr. Nunnery answers by pointing out that the righteousness here to be turned away from is human works. If so, it is a sin to turn from one's own works!

More, than once, Mr. Nunnery has introduced Rev. 1:18, showing that the Lord has the keys, etc., all of which is admitted, and which touches not the issue whatsoever. His allusions to Matt. 1:23; John 1:10, are of the same type. All of us agree that Christ is God "With us," and "in," us, but what has this to do with the proposition that it is possible for a child of God to act in such fashion as finally to fall away and be lost?

Next is introduced Heb. 13:5, where God has said he will never leave nor forsake his children. Mr. Nunnery insists that if it is true that God and Christ will never forsake their own, and if such a thing should happen that a child of God went to hell, God and Christ would both be there. He ignores all that has been said about the conditionality of God's promises. Question: When God said he would never leave nor forsake us, is that promise conditional or unconditional? Does he mean he will never forsake regardless of how man lives? or, is it conditioned on the manner of life we live? We have offered this passage before, but Mr. Nunnery chooses to ignore it. Let us see if the promise in Heb. 13:5 is conditional, or not: 1 Chron. 28:9: "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind; for Jehovah searcheth all hearts, and understandeth all the imaginations of all the thoughts. *If thou seek him he will be found of thee; but if thou forsake him, he will cast thee off forever.*" What? Regardless of what you do, he will never forsake you, and, if necessary, go into hell with you? Is that what he said??? Mr. Nunnery would

have it so. What did he say: "IF THOU SEEK HIM HE WILL BE FOUND OF THEE; BUT IF THOU FORSAKE HIM, HE WILL CAST THEE OFF FOREVER." How long is f-o-r e-v-e-r, Mr. Nunnery? That is a conclusive reply to all Mr. Nunnery has said about Christ and God being in hell. Of course they are not in hell, and never will be. The erring child will go there, however; and without God and Christ, because he has forsaken them.

We are cited to Rom. 8:38, 39. where it is said that nothing can separate us from the love of Christ. Mr. Nunnery forgets that there are two sides to the question: God's side, and man's side. True, nothing can separate God's love from us so long as we adhere to His Will; but we must see to it that we stay within the sphere of His love. Jude 21: "Keep yourselves in the love of God." This passage teaches us that we have something to do with maintaining God's love for us. Suppose we deliberately walk away from him, refuse to abide in his love, forsake Him. What then? *He will cast us off for ever* (1 Chron. 28:9).

1 Peter 1:5: "Who are kept by the power of God through faith unto salvation ready to be revealed at the last time." Yes, we are *kept by the power of God*, but let it be observed that it is *through faith* (suppose one quits believing!) and furthermore, it is not revealed until the "last time." Mr. Nunnery thinks eternal life is a present possession, whereas this makes it a future blessing. This makes the "keeping" dependent on what man does, not on God, as my opponent would have you believe. Try as hard as he can, he cannot escape the fact that man's salvation is dependent and conditioned on what man does!

Mr. Nunnery made frequent reference to Hebrews eleven, Inspiration's Hall of Fame, and cited the worthy deeds of those grand old characters from an ancient past, who through great faithfulness and fidelity, inherited the blessing. The very idea of citing such cases in discussing whether it is possible for men to fall away! These men were the most faithful of all

ages; we are concerned about those who cease to remain faithful and forsake God. What happens to such? *God forsakes them* (1 Chron. 28:9).

Not satisfied with his efforts of yesterday on the question of salvation, Mr. Nunnery returns to the subject of baptism. He refers to the equation we gave, based on Mark 16:16. We could not get him to answer it when we were on that subject; perhaps we'll have better luck on this. When Jesus said, "He that believeth and is baptized shall be saved," (Mark 16:16), he joined "belief" and "baptism," by the co-ordinating conjunction, *and*. The force of this conjunction is to add items of same rank together. Belief *and* baptism, is the same as saying "belief plus baptism." Hence, Jesus put it like this, "Belief plus baptism, equals salvation," whereas Mr. Nunnery has it, "Belief minus baptism equals salvation." Here is the equation we gave that he complains about:

$$2+2 = \text{four}$$

$$\text{Belief} + \text{baptism} = \text{salvation}$$

$$2 - 2 = \text{nothing}$$

$$\text{Therefore, belief} - \text{baptism} = \text{nothing!}$$

Now, if some of Mr. Nunnery's brethren can help him answer this, I am sure he will be grateful, for he seems wholly unable to cope with it himself. The truth is, it is unanswerable, from the Baptist viewpoint. Instead of trying to evade or avoid it, it would be better simply to believe it and accept it.

He alludes again and again to 1 John 5:1, "Whosoever believeth that Jesus is the Christ is born of God." This we have answered over and over. If he eliminates baptism because it is not mentioned, he must also strike out repentance from the plan of salvation as well. If he says the term is comprehensive, and includes repentance, though it does not mention it, through the same door I shall insist on bringing baptism. The Revised Version says that "Whosoever believeth that Jesus is the Christ is *begotten of God*." One who is merely begotten is not born.

Mr. Nunnery's illustration of the clock with wheels is unfortunate for him. He is the fellow who is attempting to get it to run without all the wheels! The clock of salvation has the following wheels: Faith, repentance, confession and baptism! Mr. Nunnery wants to throw away the wheel of baptism. Though Jesus said, "He that believeth and is baptized shall be saved," Mr. Nunnery has it like this, "He that believeth *and is not baptized* shall be saved." Who is it that think all of the wheels are not necessary???

Because all things work together for the believer's good, Mr. Nunnery thinks that even if a child of God were to go to hell it would be for his good! He would have you believe that it is for one's good to engage in sinful acts. When Paul said, "All things work together for good" (Rom. 8:28), he did not mean a sinful life. He adds, "to them that love God, and to them that are called according to his purpose." Those who love God will not engage in evil. We are discussing those who cease to love him, and do that which is displeasing in His sight. Certainly these are not embraced among those for whom all things work together for good. Remember: Mr. Nunnery thinks that every act is for one's good regardless of the nature of it. According to him you do not have to do your duty to be saved; in fact, you may positively and stubbornly refuse to do your duty, and because you have merely believed, God has no choice but to give you salvation. You do not have to live a clean life, or pay your debts, or go to church; you do not have to do anything except to believe; and, according to Nunnery you can't ever keep from believing. Once you have started to heaven, according to Baptist doctrine, you can't possibly detour even if you wanted to! It is the easiest thing in this world to go to heaven, according to Baptist doctrine. All the commands in the Bible to *strive, work, fight, keep the faith, be faithful unto death*, are meaningless, according to Baptist doctrine.

Mr. Nunnery continues to ignore what the Bible says puts us into Christ, (*baptism*, Gal. 3:27; Rom. 6:3), and goes

repeatedly to Eph. 2:10, where, it is said we are "created in Christ Jesus unto good works." This passage does not say that we are created *into* Christ Jesus; it discusses matters following our passing into him. The good works mentioned are to be performed after baptism; but we must get into Christ before we can work in him, and there is no other way except by being baptized in water. Mr. Nunnery evidently does not know the difference between "in" and "into." You must first come *into* this building before being *in* it. First, we are baptized *into* Christ, then we work *in* Him.

Mr. Nunnery informs us that he has some children in his family. He says that regardless of what they do they are still his children. Has he forgotten the fact that it is possible for a father to disinherit his children? Yes, it is possible for a child to so act as to be disinherited by his father. Mr. Nunnery may say that God will not disinherit his children. Let us see. "And the Lord said unto Moses, How long will this people provoke me?-and how long will it be ere they believe me for all the signs which I have shown among them? *I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they.*" Thus, some because of their forgetfulness of God will be disinherited. A disinherited child does not participate in the inheritance. Some of God's children will be disinherited. It is therefore possible for a child of God to so live, as finally to be lost in hell.

Reference is again made to John 10: 27, 28: "My sheep hear my voice, and they follow me, and I give unto them eternal life, and none shall be able to pluck them out of my hand." This passage is so far short of teaching Baptist doctrine it is surprising that he introduces it. Note: (1) the sheep *hear* his voice; (2) they follow; (3) he gives them, (sheep) eternal life, and none can take them. These, sheep are following; what of those who stray away??? Further, the mere fact that they are sheep does not mean they have eternal life; he gives sheep eternal life. What Mr. Nunnery needs is a

passage asserting that God takes a goat and makes a sheep out of him by giving him eternal life! We would be glad for Mr. Nunnery to deal with sheep that stray away and get lost.

Rom. 8:1: "There is therefore now no condemnation to them that are in Christ Jesus." Here, Mr. Nunnery stops. Why not quote the rest of the verse: "To them who walk not after the flesh but after the Spirit." This makes the matter conditional; Mr. Nunnery does not believe the matter is conditional, and desiring to leave the impression that there is absolutely no condemnation regardless of what one does, left off the conditional part. Paul further said, "Therefore brethren, we are debtors, not to the flesh, to live after the flesh. For if ye (brethren) live after the flesh ye shall die (die spiritually), but if ye through the Spirit do mortify the deeds of the body ye shall live" (Rom. 8:12, 13). This makes our salvation conditional, and establishes the truthfulness of my proposition. Mr. Nunnery refers to Isa. 54:14, 17: "In righteousness shall thou be established . . . no weapon that is formed against thee shall prosper." The prophet adds, "This is the heritage, of the servants of Jehovah." In what shall we be established? "In righteousness." How does righteousness come? "All of that commandments are righteousness" (Ps. 119:172). The child of God against whom no weapon can prosper is the child who is established in righteousness. And, righteousness comes through keeping his commandments. Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father in heaven" (Matt. 7:21). John said, "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him" (1 John 2:4). "Blessed are they which do his commandments that they may have right to the tree of Life and enter through the gates into the city" (Rev. 22:13, 14).

The child of God is dead, "and your life is hid with Christ in God" (Col. 3:3). Mr. Nunnery says that when he hides something he puts it where no one can find it. He then adds

that God puts the child in Christ and demands to know how the devil can get him. He thinks the devil would have to get into Christ to get a child of God. How will the devil get him? *The Lord will spue him out!* To the Laodicean church, Jesus said, "I would that ye were hot or cold." They were neither. What did he say he would do with them, "I will spue thee out of my mouth." That, friends, is how he does it. Mr. Nunnery asks if there is sin in Christ. So far as the Lord's own life is concerned, there is no sin in it. All references in the Bible touching that matter deal with his own life. He is never guilty of sin. But, the church is the spiritual body of Christ (Eph. 1:22, 23). "And made him to be head over all things to the church which is his body." Children of God are members of his body, and since they sin, to this extent sin can exist in the body of Christ. Anybody that knows anything about the Bible knows that. "Take heed, brethren, lest there be in any of you an evil heart of belief in departing from the living God." It is possible for brethren to have an evil heart of unbelief (Heb. 3:12). in Christ. Eventually the Lord spews them out. A child of God may, therefore, be lost.

We have, already called attention to the fact that one must be in the kingdom to be saved. Only those who are born again are in the kingdom. "Except a man be born again he cannot see the kingdom of God" (John 3:3). In Matt. 13:41, we are told that "The Son of man shall send forth his angels and they shall gather out of his kingdom all things which do offend and they which do iniquity, and shall cast them into the furnace of fire there shall be weeping and gnashing of teeth." This shows us that some in the kingdom are bad; that they will eventually be cast into the Lake of Fire. But, let it be remembered, they got into the kingdom exactly like the good, that is, through being born again. Thus some who have been born again will be cast into the lake of fire. Mr. Nunnery alludes to the parable of the net which drew of every kind, and insists that they were bad to start with. But he forgets that the point of the parable is simply this: Good and bad are in

the kingdom; the good will be separated from the bad, and the bad cast off. He will never find where there is any way to get into the kingdom except by being born again. This, then, sustains my proposition.

While there is absolutely no need of it since he will not even refer to what I have already introduced, I shall continue to introduce evidence of the soundness of my position to indicate to you how clearly the Scriptures teach it. Much has been said regarding when the sinner gets eternal life. Mr. Nunnery has referred more than once to John 5:24, but ignores my answer to his argument thereon. The passage reads: "He that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation, but is passed from death into life." His contention is that the passage teaches that the individual enjoys eternal life at the very point of faith; and that it is a present possession. His argument, however, proves too much for him. The Baptist order is: (1) faith in God, (2) repentance toward God, (3) faith in Christ. Note this passage: "He that heareth my word (the word of Christ) and believeth *on him that sent me* (that is, on God) hath (Mr. Nunnery would say, right then and there), everlasting life and shall not come into condemnation. If Mr. Nunnery is correct in concluding that the passage is to be understood as teaching that one is saved and comes into possession of eternal life the moment he believes, according to this passage and Baptist doctrine, he has one *saved before he ever repents or believes in Christ*. The truth is, belief as here used is a comprehensive term, and Mr. Nunnery is in error in assuming that it is a mere exercise of faith without additional acts of obedience.

But when does the child of God actually receive eternal life? Mark 10:30: "But he shall receive an hundredfold now in this time . . . and in the world to come eternal life." This passage places eternal life, in the world to come. According to Baptist doctrine one has more here than he will have in heaven. We have an hundred fold here, Jesus declares, and

to it Mr. Nunnery adds, eternal life. In the next life, we will have only eternal life; hence, more here than there, according to Mr. Nunnery! John 2:25: "This is the promise that he hath promised us, even eternal life." Eternal life is, therefore, merely a promise, to be realized in the world to come (Mark 10:30). The Gift of God is eternal life (Rom. 6:23), and we receive it in the end: "He that shall endure to the end the same shall be saved." (Matt. 24:11, 12.)

Mr. Nunnery has called attention to the fact that Jesus said the believer *shall not* come into condemnation. He insists that *shall not* (in John 5:24) means that it is impossible for him to come into condemnation. Mr. Nunnery will not, however, stay with this argument. In John 3:36, it is shall that the unbeliever *shall not* see life. If, in the first instance, it is impossible for the believer to come into condemnation since it is said he *shall not*; then it is impossible for the unbeliever ever to become a believer; for it is said that he *shall not* see life. If *shall not*, in the first instance means an impossibility; it means the same in the latter instance. Of course, both instances are conditional. If the believer remains faithful he *shall not* come into condemnation; if the unbeliever remains in unbelief he shall not see life. But, as we all know, the unbeliever can become a believer, and then it is no longer *shall not* with him; and the believer can become an unbeliever and then shall come into condemnation.

Let us note, just here, some additional arguments. Ananias and Sapphira were disciples, and members of the body of Christ in Jerusalem. They became such through being born again. But, they lied unto God. They died impenitently. All liars have their part in the lake that burns with fire and brimstone (Rev. 21:8). Hence, Ananias and Sapphira sinned against God, died in a sinful condition, and are lost (Acts 5:1-11).

"He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body" (1 Cor. 1-1:29). A child of God may, therefore, eat and drink

damnation to himself. To suffer damnation is to be lost. A child of God may, therefore, be lost. A soul may die in sin: "The soul that sinneth it shall die" (Ezek. 18:24). Those who die in sin cannot go where Jesus is: "If ye die in your sins where I am there ye cannot come" (John 8:21).

It is possible to fall from grace: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). Mr. Nunnery asks what is meant by falling. It means what it says; to fall from a place one must first be there. You could not fall from this stand without being on the stand. *Ye are fallen from, grace*, is the way the apostle puts it. Isn't it strange that people would teach that it is impossible to fall from grace when the Bible so plainly says you can? The Revised Version makes it even more emphatic: "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from grace." To be severed from Christ is to be *cut off* from him. You can't be severed from something to which you were never attached. Hence, people can be cut off from Christ; fall away from grace and be lost.

Eternal life is not a present possession. In what sense do we have it here? In 1 John 1:1, Christ is called Eternal life." "He that hath the Son hath life" (1 John 5:12). Christ dwells in our hearts by faith (Col. 1:27). We have life so long as we abide in the Son. But, abiding in the Son is conditional: "Let that therefore abide in you, which ye have heard from the beginning; if that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son" (1 John 2:24). Unless, therefore, we abide in him, and he. in us, we lose the life we possess. In so doing we cut ourselves off from eternal life, and fall from grace. Life eternal, that which can never be lost, will not be had until the world to come (Mark 10:30; Tit. 1:2). My time is up, and I thank you.

A. U. Nunnery's Second Speech

Brother Moderator, Ladies and Gentlemen: If he didn't repeatedly tell you how I've failed, and how weak my arguments are, you never would guess it, would you? He said you would think he's defeated. All the time telling you how weak my arguments are. He says I'm a representative man, among the Baptist, but my arguments are so weak. Well, I guess, Mr. Woods that the congregation will decide about that.

Did you see that child of God that he fixed up. He's in Christ and he isn't in Christ and he's going through life and he doesn't have it until he dies, and he don't know when he is going to get it until he gets to the end. How many of my questions did he answer while ago? He didn't answer a one of them. He just can't. He knows how to stay out of a trap, because he's been in too many of them. He knows just how to stay out of a trap.

Now listen friends, God gives us to understand that a child of God, born of the Spirit of Christ; he is saved by grace. Same kind of Christians throughout all ages. I told him awhile ago to stay out of the New Testament because they weren't his kind of Christians. But he goes back there and finds some nations that turned from God. What will happen to nations God promising them some possessions, a nation and as a nation if they turned away from God that he'd take these things from them. Did he find us a child of God in the New Testament, no sir. He hasn't found one yet. Now I want to mention some of the things he said.

Some can fall from the faith, he said. Falling from the faith. That means falling back from the faith, a system of doctrines, the teachings of the Bible. God said a great number would depart from the faith in the latter days. Why yes, a man can fall away, like. Alexander Campbell. He fell away

from the faith. That's how come you fellows living today. Alexander Campbell fell away from the faith and started you and therefore, they can fall from the faith. Now he says that is not pertinent to the question—that's out of the question. Hasn't he said the Baptists and the Baptists and the Baptists and the kingdom this and that. Now he's so worried about the Baptists that he's all the time mentioning Baptists, but he don't want you to say anything about him and his bunch. Well, let's see again, ah, he said that the believer should have everlasting life; but the unbeliever should not see life. Now then, if John 5:24 says, "He that heareth my word, and believeth on him that sent me, hath everlasting life." He's got it while he believes, that's his argument, and if he ceases to believe he hasn't got it. Who said he could cease to believe. This fellow right here. Has he ever read where a child of God could cease to believe. If a man trusts in the Son of God, can he ever cease to trust Him? It isn't what he does, that makes him trust God, it's what Jesus does. I'm not trusting in a man's honesty because of what I've done. I'm trusting in his honesty because of what *he* does. I'm not trusting in Jesus Christ because of what I've done. I'm trusting in him because of what *he* does.

He suffered and died on Calvary's Cross for all the sins of the world. For a child of God to apostatize, would be to doubt Jesus and fail to trust Jesus. He said now, "He that believeth not"—that is he ceases to believe—ceases to believe in Jesus—a Child of God that trusted Him. A child of God, he, that has partaken of the Spirit of God and ceases to believe—he will not be saved. Well, if it were possible, for a child of God to cease to believe, he wouldn't be saved. But it's not possible for a child of God to cease to believe in the Lord Jesus Christ.

Well, then he said you don't have eternal life here—nobody's got it. You haven't got eternal life. What have you got? You've got the promise, he said. Got a promise. Well, listen, God says, "He that believeth on the Son hath everlasting life." If he believes on him, he's got everlasting life.

When does he get it? *Does he have to die to believe on Him?* That's the argument, of this bright argument that he's been using. (Laughter.) He says this Baptist preacher won't notice them. He says: But that's his position. But that's his idea and that Jesus gives eternal life in the world to come and that is eternity. And that doesn't say they didn't have it, God is encouraging a child of God, but God says we have eternal life in the world to come. I love to read this promise that he says we've got in the world to come. Oh that the predicament he gets himself in, no wonder his child of God falls. He hasn't got anything from which to fall. He hasn't got trust, he hasn't got eternal life, he don't really believe in Jesus Christ, he got him in Jesus Christ without eternal life. (Mr. Nunnery laughing.) Did you notice that, got him in Christ and yet, he hasn't got eternal life. And in Jesus Christ is eternal life and he didn't tell us whether there was any sin in Christ or not. He didn't tell us about that fellow that was born of God, both soul and body, and got in there boots, britches and everything. I want to know how that fellow seems, how that fellow does, he's in Christ, he hasn't got eternal life has he? How does he feel, if he doesn't have eternal life. Well he got sinners in him, has he? Well a man's a sinner, if he doesn't have eternal life, that's a sinner in Christ! How are you going to get that sinner to fall out of Christ? Wonder how that sinner is going to fall out of Christ? Got to sin again hasn't he? If there is no sin in Christ, he can't sin to fall out. How will he do it? Do like Mr. Overby said, I guess over at Westport he said Christ cast him out, so he could sin. Wonder what kind of a predicament this fellow is going to give. I am asking you, Mr. Woods, I want to know what you've got fixed, how he is brought out of Christ?

Well he says now, it won't do any good to ask anything, for Mr. Nunnery won't notice what I say. All right, we'll just see whether I will or not. Here, Christ the Jesus,, he's not saved by faith, but ye are the children of God by faith, and he says

you cannot be a child of God by faith. Some thinks, you cannot be a child of God by faith. My children do what I have taught them, they are born in the family of God, yes we are, we are borned from above, John 1:13 and that puts us in Christ, and Christ in God. But he is in Christ and not by baptism. Where we get in Christ, and that's by baptism and he quoted about three passages of scriptures. You get in there by baptism.—no we don't, we get in there by creation Eph. 2:10, how do people get into the world? How did God people this world? By creation. How did we get into Christ? Ephesians 2:10, Ye are created in Christ Jesus, he says unto good works, that means you are created unto good works. He said we. are created in Christ. How do we get in Christ? He says we are baptized into him. If we are created into him we can't be baptized into him. Because if we are created in Jesus and baptized into him, and God does the creating and he can't be the man that does the baptizing. We confess and acknowledge to the world that we are in Christ Jesus. Now listen about this fellow that is a child of God, this child is born of God. No wonder he wants apostasy, because he has got a man that is not a child of God, and he is not borned of the Spirit of God, yet if he was, he'd be God's child; he's not saved until he gets to heaven. Therefore, this man fell and apostatized, and fell from grace. You listen here, of a child of God. In Psalms 34:7, "The angel of the Lord encampeth round about them that fear him, and delivereth them." The angel of the Lord, campeth around about them that feareth him, and delivereth him, will you get that? He said he may get there, and he may not. Psalms 73:24, "Thou shalt guide me with thy counsel and afterwards receive me to glory." How do we know that we are received in glory? How do we know that? Got to know it. God receives us. I'd rather trust in God's word anyhow. Let's notice, God's not going to disinherit one of his children.

Well suppose he disinherit him, he's got a real child of God in hell. And God gets in hell, and God says he doesn't.

According to the laws of Tennessee you can't take him away from you. God gives his child eternal life and turn around and take it away from him. Does he give to his child? Does God take away that which he gives? I don't believe it. God said he wouldn't do it, for he says he gives eternal life. I give them eternal life and they never perish! He says that he gives them eternal life and turns around and casts him away from him, that's the gentleman's doctrine. That's the best he can do. They will follow me, this don't say they won't, they will follow me, and- a stranger they will not follow, because they know not the voice of a stranger. They follow me, and they will not follow a stranger. He says there is no condemnation in Christ Jesus. Who can condemn, if they walk in Christ Jesus? Not, may walk, who won't walk, but who walk. That's the question. God said there is no condemnation. They are asked to walk, and God said who? The believer. Well, the believer walks in the spirit and not after the flesh. He says there is no condemnation to them that are in Christ Jesus Christ, who walk not after the flesh, but after the Spirit. Therefore God said they will not follow a stranger, they will follow me. And so he says again, therefore now, there is no condemnation on them who believe in Christ. God said there is no condemnation to them who are in Christ Jesus, and he assumes that they can fall out of Christ and become condemned. But God gives us to understand that there is no such thing as falling out of Christ Jesus, because he will not leave you or forsake you. For if Christ allows that fellow to go to hell,—he said I will never leave you. He said I will never disinherit you if you have some property. Now if your child disobeys and you wished to disinherit him, and this child went into court for not having property, and the law picked him up and jailed him and punished him and whipped him for not having some property. How would you feel when you saw that it was your child. Now he's Christ's child and he will not forsake him, and therefore here's a child in hell, gnashing his teeth in flaming fire and brimstone because he

disobeys him. I said yesterday, if a negro winch took up her child and killed it if it disobeyed, they would mob her. If it was the negro child gentlemen, we'd do our best not to allow it. The lowest down person in the world would kill her child and you and I approve of it. We'd do our best to rescue that child if we could before she got it killed. *Would God rescue his child if he was able to do it?*

The power of heaven and earth is his, and we are kept by the power of God; he won't notice that. Whose power is a Christian kept by, I'd like to know that again. He says there's 'no sin in Christ, but it's his body which is the church can be sin in the church, but there can't be no sin in Christ. If there's sin in the church, it would have, to be in an individual, to get in the church wouldn't it? The church is made up of individuals, and if there is sin in the individual, isn't there sin in the body? He says there is sin in the church, but there can't be any sin in the body. No sin in the body! Notice that. No sin in Christ, an individual in Christ, nobody sins but individuals, individuals sins, and no sin in Christ. And therefore, he says this body which is Christ, but there is no sin in that, his body is the Church, not in the individual, but there is sin in the church. And still it's made up of individuals, no sin in individuals. But tell me Mr. Woods how in this earth did sin get into this church made up of sinners, when there is none in the individual?

I am going to ask you again, (Laughter), put that down; maybe he didn't hear me. Sin in the body, but no sin in Christ, he said, all right. And there is sin in Christ. Not in the literal body, but an individual's in Christ. 1 John 3:9, he cannot sin, because he is born of God. He said whosoever is born of God does sin. That's the way he crosses God, don't you see? A child that is in God, don't sin. Therefore, my dear friends, we cannot sin because we are born of God, he keepeth him and the wicked one toucheth him not. He keepeth us and tell how does he get there?

Now let's see again in 1 John 5:18, "But he that is begotten of God keepeth himself, and the wicked one toucheth him not." How does he sin if the wicked one touches him not? But he picked some bad, who discovered that? God did, the people didn't discover it. I argued that none fell, that's my argument. You meet the argument Mr. Woods, you claim they get bad. I say if they are Christians and after they are saved, they can't fall. I say a corrupt tree doesn't bear good fruit, and a good tree doesn't bear corrupt fruit. The very fact they were bad, is they were bad to start with, and the time came when God examined the churches, and said I'll separate the good from the bad. But there were good individuals. And when he says, when do we receive eternal life? We noticed that once before but we will notice it again. When do we receive eternal life? Well he says, we receive eternal life, but you have not got it until you die. We have a right to eternal life, but do not receive it now, you have got a right to die, but do not receive eternal life now. Well if you are not in heaven, you have not got eternal life. Yet, Jesus said, John 10:28, "And I give unto them eternal life." Did he give it now? He said he would give eternal life. And he said that was the promise of it, you haven't got it.—That's a promise. That's the promise of Jesus. Suppose you don't get it. Wouldn't God's child stand in judgment and accuse the Lord of falsifying? If the Lord said I will give it to you out yonder. Jesus said I will give them eternal life, and they shall never perish. And in John 5:24, they that believeth on him shall have everlasting life and shall not come into condemnation.

And then he comes to John 3:36 "he that believeth not the Son shall not see life" is equal to, two plus equals four, four and plus and plus and doesn't equal anything. But if you don't count the last thing it doesn't amount to anything.

What does your salvation depend on? Works and more works, and pay up your last premium, and I told you that your works did not save. Jesus in heaven couldn't save but this man can. If Jesus would come down and baptize him, for

it's essential to baptize him; but Jesus Christ doesn't have one thing to do with it. Christ didn't baptize folks when he was here, John 4:1 "Jesus made and baptized more disciples than John" and said he didn't baptize. Now he goes to his disciple to baptize them. God is who saved him. And God can't save him in his sins, unless he comes back to earth and baptizes him. A fellow that hears the word of God and believeth on him, that sent me, present tense, hath life now, eternal life. I'll give them that,—eternal life is a gift. Paul says in Romans 6:23 The gift of God is eternal life. God gives us eternal life, said he did, and that is the way he gives it to him. But have got it in promise, you haven't got it; nobody's got eternal life yet. And there's nobody that's in Christ, that's got it, you're in Christ but you haven't got it? You have just got it in promise, that's all, and this promise can be broken, and because God can take a notion that God will disinherit you. That's a shame isn't it? Why does he disinherit you? He said yesterday, you've been living wrong. His works are burned up, in I Corinthians that meant the converts, you fellows better look out, if you were made converts under his works, if God doesn't like, your works he may burn you up. Well, he'll burn you up, because it's his converts, that he's going to burn up. Going to burn up his works. His converts. It doesn't mean he's going to burn up the preacher, the preacher is all right isn't he? That's why he tells you folks, you will go to hell if you don't bring in your cash on Sunday, because you can get your own hide saved. And when a preacher holds a meeting and gets people converted and baptizes them in Christ; and yet, they are not exactly in Christ. He baptizes them and pretends to put them in Christ, or you may be burned up, if you are not the right kind. Can I imagine you that are saved, will be burned up, for you are not the right kind of a Christian. If he is a Christian will he cast off his child that has been baptized in the Lord Jesus Christ.

All right, Hebrews 6:18, 19, "which hope we have as an anchor of the souls, both sure and steadfast," that hasn't got a thing to do with it. These people are saved and the anchor's got nothing to do with it. Nothing to do with the saved, and God says it's got something to do with it. (Taps pencil, meaning: Time up.) Thank you.

Guy N. Woods' Third Speech

Gentlemen Moderators, Mr. Nunnery, Ladies and Gentlemen: After enjoying some of the good things of this life during the noon hour, we are now met to resume the discussion of the proposition begun this morning, viz., that the Bible teaches it is possible for a child of God to fall away from grace and be lost. This proposition is simple and clear, and the terms unambiguous; and I shall, therefore, pass without further definition.

Mr. Nunnery complains because I have alluded to the Old Testament in affirming my proposition. He must not overlook the fact that my proposition reads, "The Scriptures teach." Of course, if Mr. Nunnery wishes to concede that the Old Testament teaches the possibility of apostasy, and denies as much for the New Testament and, on this basis, wishes to limit the discussion to the New Testament, I shall be glad to accommodate him.

More than once he has referred to Brother Coleman Overby, and alleges that Brother Overby, in a debate with him at Westport, Tennessee, said that it is impossible for a child of God to sin in the body of Christ, and that the Lord spews him out so that he might sin. Those who know Brother Overby will be greatly amused by this statement of Mr. Nunnery. I know Coleman Overby far better than Mr. Nunnery; and I assert flatly, that he made no such statement as that attributed to him. I do not question Mr. Nunnery's honesty; but his memory is certainly at fault on this matter.

Mr. Nunnery runs true to form; and, as is always the case with Baptist preachers when hard pressed, runs to the Calvinistic, or Primitive Baptist, position. He now insists that his children had nothing to do with becoming members of his family; and seeks to leave the impression that such is

the case with all who are born again today. Further, he has said that faith is a work of God in the individual; the sinner is enabled to believe only when the Lord prompts to faith. This being true, if the sinner does not believe; it is not his fault, but the Lord's. This then, places the responsibility of one's salvation not in himself, but on God.

We have earlier shown that God will disinherit the disobedient among his children. Mr. Nunnery thinks that this represents God as a cruel being. Well, if it does, the Bible is responsible for it: "I will disinherit you," is the clear and explicit statement of Num. 14:12. Mr. Nunnery is in error in thinking this represents God in a cruel fashion. The people were rebellious; they had rejected God's ways, and hence deserved to be cut off from the inheritance.

He had much to say about when we have eternal life. I have already shown that eternal life is not a present possession; we have promise of it here, and full enjoyment of it in the life to come: "This is the promise that he hath promised us, even eternal life" (1 John 2:25) "In hope of eternal life" (Tit. 1:2). One does not hope for that which he already has (Rom. 8:24). We have an hundred fold in this life, and "in the world to come eternal life" (Mark 10:30).

1 Pet. 1:5: "Who are kept by the power of God through faith unto salvation, ready to be revealed at the last time. I took this up in my last speech and showed that (1) We are kept by the power of God; but (2) it is through faith (suppose one quits believing), and, furthermore, (3) the salvation, contrary to Mr. Nunnery's contention, is not revealed until the last time. Yet, he tells you I ignored this passage, and that he could not get me to answer it. He whispers so much with his moderator, pays so little attention to what I say, that when he gets up he really does not know what has been said, and then charges me with having failed to notice his arguments. Remember this: I have obligated myself to answer every argument, notice every passage of Scripture he offers, and answer every question raised. I obligate myself

to do this throughout the whole of this or any other debate. When Mr. Nunnery charges therefore, that I have failed to do this, let him point out the matter passed over, or else admit that he simply failed to get the point when it was presented.

Psalms 125:1: "They that trust in Jehovah are as mount Zion, which cannot be moved, but which abideth forever. As the mountains are round about Jerusalem, so Jehovah is round about his people." Indeed so. But note who it is that Jehovah protects: "They that trust in Jehovah!" Certainly, such cannot be moved. What of the man who ceases to trust in him? This is the kind of man we have under consideration in this discussion.

Mark 14:21, noted down from Mr. Nunnery's last speech, bears not the remotest connection with the proposition.

1 Cor. 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape that ye may be able, to bear it." But, what about the sinner who does not take the way of escape provided? This is the man under consideration, Mr. Nunnery.

1 John 3:9: "Whatsoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin because he is born of God." Mr. Nunnery would have, you believe that this passage teaches that it is impossible for a child of God to commit a single act of sin. Question: Do you sin, Mr. Nunnery? If you say, Yes; then, according to your position on this passage, you are not a child of God. If you say you do not sin, then deal with 1 John 1:8, which says, "*If we say that we have no sin, we deceive ourselves, and the truth is not in us.*" The truth is, this passage does not teach that a child of God cannot commit a single act of sin. The verbs in this passage are in the present tense, in Greek. The force of this tense in Greek is to set forth a repetition of acts, a series of events. When a single, act is contemplated the aorist tense is used. Had John intended to say that a child of God cannot

commit a single act of sin, he would have put the verbs in the aorist tense. He did not do this. They are in the present tense. To indicate the force of the Greek present note this: *"Whosoever is born of God doth not keep on committing sin; for his seed remaineth in him; and he cannot keep on committing sin because he is born of God."* Inasmuch as the child of God has turned from his former sinful manner of life, he cannot keep on living as he did, because he is born of God; he has assumed an entirely different manner of life.

The seed "is the word of God" (Luke 8:11). David said, "Thy word have I hid in my heart that I might not sin against thee" (Ps. 119:11). So long therefore, as one keeps the word in his heart, he cannot sin; the word forbids it; but, when he allows the word to slip away from him, and ceases longer to abide therein, "the seed" no longer "remaineth in him," and he sins.

Let Mr. Nunnery deal, please, with this problem: If he takes the position that it is impossible for a child of God to commit a single act of sin, how will he resolve the conflict thus raised with 1 John 1:8, which says if we say we have no sin we deceive ourselves? How will he explain 1 John 2:1, which says, "My little children these things write I unto you that you sin not; but if any man sin, he has an Advocate with the Father, Jesus Christ the righteous?"

Mr. Nunnery has sought to make it appear that we do not rely upon Christ for salvation, but upon human, or meritorious, works. In this he is greatly in error. We have already shown that there are two kinds of righteousness mentioned in the Scriptures, (1) Man's righteousness; (2) God's righteousness. To seek to be saved by a human plan, would indeed be offering God human righteousness; but when one complies with God's plan, his righteousness is not human but divine. Keeping God's commandments is righteousness, the Psalmist informs us (Ps. 119:172), "All of thy commandments are righteousness." Hence, when one obeys God he is working righteousness; but it is God's righteousness, not

his own. Said Peter, "I perceive of a truth that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." (Acts 10:34, 35). Baptism is included among the commandments of God. Hence, when we are baptized, it is God's righteousness, not our own.

Reference is made to Heb. 6:18, 19, where in it is said that the "hope set before us," is "an anchor to the soul, both sure and stedfast." The apostle admonishes us to "lay hold on the hope" thus set before us. This, instead of teaching Mr. Nunnery's position, establishes mine; observe that one must *lay hold on the hope*; and, furthermore, it is a *hope*, and Paul tells us in Rom. 8:24, that one does not hope for that which he already has. What of the man, Mr. Nunnery, who refuses to lay hold on the hope; or, having once laid hold, relinquishes that hold—turns it loose? This is the type of man under consideration.

Mr. Nunnery rests his case on the contention that it is impossible for a child of God—once a believer—ever to become an unbeliever. In fact, he has said that the only way an unbeliever could go to hell would be for him to become an unbeliever. If, therefore, it can be shown that it is indeed possible for a believer to become an unbeliever, Mr. Nunnery must concede his defeat. Note, then, the following passages indicative of this possibility:

2 Tim. 2:18: "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." One's faith may, therefore, be overthrown. *Is a person still a believer whose faith has been overthrown?*

1 Tim. 1:19: "Holding faith, and a good conscience; which some, having put away concerning faith, have made shipwreck." It is possible to make shipwreck of the faith. *What happens to one who makes shipwreck of the faith?*

1 Tim. 5:12: "Having damnation, because they have cast off their first faith." Friends, get the force of this passage, please. Some will have *damnation*; the reason being, *they have cast off their first faith!* What is the condition of one who has suffered damnation—cast off his first faith?

1 Cor. 15:1-3: "Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand, and by which ye are saved . . . unless ye have believed in vain." It is hence possible to believe in vain.

Heb. 3:14: "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." This passage is mere nonsense if Mr. Nunnery's position is true. Note the conditional statement here made: "We are partakers with Christ, IF WE HOLD . . ." Suppose we do not hold . . . what then???

Psalms 106:12: "Then believed they his words; they sang his praise . . . they forgat his works . . . they forgat God their Savior . . . therefore he said that he would destroy them . . . yea they despised the pleasant land . . . they believed not his words (Ps. 106:12, 13, 21, 23, 24). (1) These people were believers; they worshipped God and acknowledged his power; they forgot God; (2) *they ceased to believe!* Remember, Mr. Nunnery says that if you cease to believe you will be lost. Here is evidence that it is possible for a believer to become an unbeliever, and therefore, to be lost. Need we further evidence of the correctness of my position?

1 Tim. 6:10: "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows." One who errs from the faith certainly ceases to believe.

Luke 22:32: "But I prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren." The Lord prayed for Peter in order that his faith might not fail. One's faith, may therefore fail. If it is impossible for one's faith to fail, why did the Lord pray for him that it might not fail? Surely the Lord does not engage in useless activity.

1 Tim. 5:8: "But if any provide not for his own, and especially for his own house, he hath denied the faith, and is worse than an infidel." Has one who has denied the faith, ceased to believe? Remember, Mr. Nunnery concedes that if one ceases to believe he will be lost. One who denies the the faith, is worse than an infidel. What condition is an infidel in? Obviously, in a lost condition. A child of God therefore, who denies the faith is worse than an infidel. Question: *Will one go to heaven whose condition is worse than an infidel?* Remember, please, that Mr. Nunnery urges that it is impossible for a believer to deny the faith. What will he do with these passages? The same as with dozens of others I have already introduced: simply ignore them! You wait and see.

Heb. 10:23: "Let us hold fast the profession of our faith, without wavering." This is utterly ridiculous, if Mr. Nunnery's position is true. He thinks you can't help but hold it fast; could not turn it loose if you wanted to. The very fact we are admonished to "hold fast our profession," indicates the possibility of turning it loose. One can scarcely open the pages of the sacred writings without seeing similar warnings set forth.

1 Pet. 1:9: "Receiving the end of your faith, even the salvation of your souls."

Col. 1:23: "If ye continue in the faith . . ." Note the conditional particle, *if*. This suggests the possibility of one failing to continue. What of those who fail, Mr. Nunnery?

Luke 8:13: "They on the rock or they, which, when they hear, receive, the word with joy; and these have no root, which for a time believe, and in time of temptation fall away." (1) These believe for a while, but (2) in time of temptation, fall away. I could quit right there with that passage, and Mr. Nunnery could never shake my position. Observe, (1) these were once believers; (2) they ceased to believe; (3) the result was, *they fell away!* Need we further evidence of the possibility of apostasy? In the face of this, Mr. Nunnery

denies the possibility. I envy him not in the position he finds himself before this audience this afternoon.

Heb. 10:25: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, should he be thought worthy, who had trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace." Those who have been sanctified, are surely saved. Moreover, one could not count the blood of the covenant unholy through which he was sanctified, without being a believer. Yet such may so live as to have in store for themselves a sorer punishment than that meted out to the disobedient of Old Testament times—a punishment worse than death. The only punishment worse than death is a punishment beyond death—a punishment in the lake of fire. Some who have been sanctified by the blood of Christ, will therefore, suffer in hell. How will Mr. Nunnery handle this? As he handled many of the others: simply pass it by unanswered. Rom. 14:1: "Him that is weak in the faith restore ye, but not to doubtful disputation." Thus a brother may be weak in the faith and need restoring. Now note verse 15: "But if thy brother be grieved with thy meat, now walkest thou not charitably. *Destroy not him with thy meat from whom Christ died.*" It is, therefore, possible for a brother to be destroyed who is weak in the faith. What, Mr. Nunnery, is the condition of a brother who has been destroyed? Note, on this point further: 1 Cor. 8:11, "And through thy knowledge shall the weak brother perish, for whom Christ died? A brother may not only be destroyed, he may perish. Hear Paul further:

"But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ" (1 Cor. 8:12). *Will Mr. Nunnery please to tell us what happens to a brother with weak conscience who perishes?*

Already introduced and thus far unnoticed, is the story of the unprofitable servant of Luke 12:41-46. "And the Lord said, who then is that wise and faithful steward, whom his Lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant shall say, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, *and will cut him in sunder, and will appoint him his portion with the unbelievers.*" (1) the man was a servant; (2) he became unfaithful to his lord; (3) on the lord's return he will be cut asunder, and have his portion with the unbelievers. *What is the portion of the unbeliever?* All agree that it is eternal condemnation. Hence, some, though servants will, through their conduct, be cut off from among the faith, and be given the portion of unbelievers.

Mr. Nunnery asserts over and over that the Lord will not, yea, cannot cast off his people. Remember, please, that God's promises are conditional. When he promises to abide with us, it is on condition that we abide with him. 2 Chron. 15:2: "And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; if ye forsake him, he will forsake you." Listen further: "And thou, Solomon, my son, know thou the God of my father, and serve him with a perfect heart and a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of

thee; *but if thou forsake him, he will cast thee off forever*" (1 Chron. 28:9). How long, Mr. Nunnery, is *forever*? How long indeed! That, friends, is what the Lord will do with those who forsake him. Mr. Nunnery complains that such is a cruel representation of God—has much to say about a negro wench who murders her own children. Mr. Nunnery is engaged in a bad business in making such comparisons. If he is displeased with the picture the Bible presents, he should not complain at me; I am not the author of it. *The Bible says that God will forsake those who forsake him.* A woman could not forsake a man to whom she had never been married. Neither could individuals forsake God without having been his children. To say that a child of God will not forsake him is beside the point. We are not arguing what people *will* do; but what they *can* do. I have abundantly shown that children of God can sin in such fashion as to fall away and finally be lost in hell. My proposition therefore stands proven. (Time up.) My time is up; I thank you. Now, Mr. Nunnery . . .

A. U. Nunnery's Third Speech

Brethren,- Moderators, Ladies and Gentlemen: We are mighty glad, by the mercies of God to be back in a good humor, to resume the discussion just where we left off before dinner.

I asked some questions this morning that I am very anxious to hear answered. I lost the questions, but here is an exact copy of them. First. Are we in possession of eternal life now? If not, just when do we get in possession of it? I believe he said, "You get in possession of eternal life in the world to come." But you are baptized in Christ and when you keep all his commands and hold out faithful to the end, we get it. *But we get it now, Jesus said, John 10:28 "I give them eternal life." Present tense. See John 3:36 "He that believeth on the Son hath everlasting life." He has it, if he believeth NOW. You cannot be out of Christ and have eternal life. If you are in Him, you have eternal life. So it seems this man does not have eternal life now. If not, he has never believed in Jesus. So this man is unsaved, and expecting eternal life at the end of his faithfulness.*

If you have got Christ, you have got life, and Jesus said in John 14:6 "I am the way the truth and the life." If we have. Jesus we have truth. If we haven't got Jesus we haven't got truth, NOW. Then we haven't got eternal life. So he must fix that up. I would like for him to fix that up, if he can. So he says "No life now." *Hence, no life, no truth now,* but I expect it out yonder at the end, after while, provided I am faithful.

All right, second. Just how much sin does a child of God have to commit to fall away? I am anxious for him to tell us, for I want to know. For God said in John 10:28 "I give them eternal life." Is it possible for a child of God to fall?

David sinned, but was punished in the flesh, 2 Sam. 12: 9 to 14, but he was saved in the end. God said "I will spare your life." So listen to Jeremiah 32:39-40. "I will not turn away from you, and they shall not depart from me." He must show one person that was a child of God, and this child of God went to HELL.

Then he says here: Some denied, or departed from the faith (which means the system of doctrines). But he did not say these went to hell. That is what his proposition says, it is possible. If HE goes, I want to talk to him after he gets there. I asked: Are there any sins in Christ? Well, he says there is no sin in the person of Christ. But the body (or Church of Christ and Christ himself) are two things. We are hid in Christ Colossians 3:3 where there is no sin, I John 3:5. So he says no sin in Christ, but sin in the Church of Christ. Then his whole Church must *apostatize, for it has got sin in it.*

If he is in Christ, he is in God. To be a Christian, he has got to be in Christ. What does a fellow have in Christ? Life. Not in the flesh, but in His Spiritual life. You have no sin, and the one in Christ, hence Christ is God, then there would be sin in God. It seems to teach that God wants his children to sin, so he puts him where he can sin, so he can fall away. So he said there was no sin in the person of Christ, but in the body or church. But Colossians 3:3 says "We are hid with Christ." If hid with Christ, was Christ hid where sin could get him? Then if not, how did the devil get one, that was hid with him, and not get Christ? Then the 4th verse, "When Christ, who is our life shall appear, then shall you appear with him in glory." This child of God that is hid with Christ in God, knows he shall appear with him and be like him, "for we shall see him as he is." This Mr. Woods says, He may not see him, or be like him either. Let's read Hebrews 10:14, "For by one offering he hath perfected forever them that are sanctified." Now what offering was this? Our faithfulness? in keeping his commands, by going to the creek and being baptized? or was it the offering Christ made up yonder

on Calvary's cross? He was bound to mean the offering of God's Son on the cross, we are perfected forever, them that are sanctified, or set apart for God. This is done forever, how long is "*FOREVER*"? There is no end to it. There you must fix that up. But he must fix Romans 8:35 "Nothing shall separate us from the love of God. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers (not even the devil's power) nor things to come. Nor heights, nor depths nor *ANY OTHER CREATURE*, shall be able to separate us from the love of God which is in Christ Jesus our Lord." But this man says it can be done.

The Third. The Bible says: It cannot be done. They will stand in the resurrection. Will any be lost? Nowhere does the word say a child of God will go to hell. As he says in his proposition. I want him to show us a child of God in hell. He hasn't found it yet, *in the Word of God*, where a child of God apostatized and went to hell. If a real child of God could apostatize, who would get their inheritance? He says in his proposition that God might let his child fall, and send that one to hell. He must show us one child of God that fell and went to hell. Now has he found it, *neither can it be found*. But when he starts out to prove his proposition, he will find scriptures that cross him at every cross of the road he passes. God's eternal truth just does not teach that. You find it in his proposition and not in the Bible.

Will you laugh about a fellow having *heart-felt religion*? Ezekiel 36:26 "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will also give you a new spirit will I put within you and I will give you a heart of flesh." God loves his children better than you and I do our own.

I venture to say there are people in this house that cannot read, yet they know God, by the spirit he has put within them. Will you listen to what Jesus says in John 14:2 "In my Father's house are many mansions: If it were not so I would have told you, I go to prepare a place for you." Verse three.

"And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." Suppose that Jesus goes and prepares a place, for one of God's children and then comes back for him, *and he cannot find him*, for the devil has got him and taken him to hell.

Would it not grieve the Lord to make a place for him, and his child be lost. Christ came, Luke 19:10 "For the Son of man is come to seek and to save that which was lost." I say he did save them; my opponent says he may try it and *fail in the end*, for lack of faithfulness on the part of the one he tried to save. Then he would be only partly saving, and would *succeed if the individual did his part* in holding out to the end. That would be a salvation of works, partly of Christ and part of the individual, and then it would be *part of the preacher* according to my opponent, for the preacher would have to put the fellow in Christ by baptism and it would all depend on the devil as to whether he stayed in Christ or whether he got him out of Christ. Now where is the one that got eternal life? and *hid in Christ*, then he has been baptized, then he is born again and he says he may yet be lost.

When God comes back after his child, he finds him gone off in sin and degradation, and somebody had killed that child, wouldn't the Father be terribly grieved for his child? If it is possible for that to happen, to one of God's children would the great God of heaven be grieved? Would he not overcome and destroy his enemies? The victory is already won for God's child, I John 4:4 "Ye are of God, little children, and have overcome the world."

If that could happen, God's eternal life he gave him would not be worth anything to him. According to that doctrine, the one that possessed it would be no better off than the one that did not possess it. All right, he then goes to Psalms 125:1, 2 where God says, "As the mountains are around Jerusalem, so is the Lord around about his saints." This is simply stated, but he must put two and two together, and make it fit his

theory. See Psalms 34:7 "The angel of the Lord encampeth round about them that fear him, and *delivereth them.*" If the Lord is able, and will deliver, we are safe, and just as safe as God's power can make us. So being fixed like Mt. Zion, that *cannot be moved*, neither *can a child of God be moved*. Would anyone say the ones that trust in God can be moved, when God says "He cannot be moved."

My opponent must contend that the Devil can move them. He says when he ceases to be a believer, he ceases to be. a son. Christ would have to do something to make us cease to believe in him. His child is in him, and abides in him, Romans 6:14, "Not under the law, but under grace." Paul says I Corinthians 11:32 "When we are judged we are chastened of the Lord, that we *should not be condemned with the world.*" He whips his children for their wrongs. Hebrews 12:6 "For whom the Lord loveth he chasteneth, and he scourgeth every son whom he receiveth." So he doesn't kill, but as a faithful daddy inflicts punishment.

If I had a little helpless child, the enemy would like a whole lot of getting it, as long as I could protect it. God says he will protect him, *and camp around him* like the mountains are around Jerusalem forever. Psalms 125:1, 2.

Then he refers to Psalms 73:24 "Thou shall guide me with thy counsel and afterwards receive me to glory." God may guide one for 50 or 60 years, but in the end, receives him. He guides his children, day in and day out, but finally receives him into glory. Of course he could not be a child of God, burning in hell. Then he would have to be un-born of God by the devil, or God looks upon his child burning in hell forever. If we were crucified with Christ; we live or rather Christ lives in us. Romans 6:11 "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God." "We are crucified with Christ and it is Christ living in us." Galatians 2:20. It is the work of God, to regenerate the soul.

The preacher preaches the word, God gives the increase. (I Corinthians 3:6.) I have nothing to do with it, but preach

the word. It is the power of God unto salvation, (Romans 1:16). It is the power of God alone that can convict and convert the sinner. It takes God's power to regenerate the soul. Then that regenerated soul is kept by the power of God, I Peter 1:4, 5 "to an inheritance incorruptible, and undefiled that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Who is kept ready? God's child. Who keeps him? God, by his own power. Here may be the last time, and the Lord comes with a soul he has been keeping, and said he would keep it ready; but my opponent says some yet may fail to be ready on that day, for they have apostatized. That contradicts God's statement.

According to this proposition God may turn some alose and that day, find them not ready. But God promises to keep him ready to the end. God cannot lie. When one lays hold of the hope set before them as in Hebrews 6:18, 19. Lays hold of the hope set before them, he is then saved, eternally for he shall never come into condemnation and more John 5:24. We lay hold of the hope in Christ for salvation, is that safe? Yes it is sure and *steadfast*. The first time I saw a large ocean vessel, the first thing I did was to rush to the front of the vessel to see what Paul meant, when he was illustrating our salvation in Jesus and our anchorage in him. There was a great big rope with an iron anchor on the end, and the other end securely tied to the vessel. Christ says the soul is anchored in him.

What *benefit* would be an anchor to a ship if it would not *hold*? What benefit would Christ be to us, *if he did not save and keep us safely*? Then, if he did not keep us by his power, would there be any in heaven except such as the devil wouldn't have? His unscriptural proposition forces him to *that ridiculous conclusion*.

Then he speaks of some having their faith overthrown in the resurrection, because, they were told by some that the resurrection was already passed. But note you, their faith

in Christ as a Saviour was not affected, but only the time of the resurrection. I Timothy 1:19 He says some made faith a shipwreck. We read of: "Holding faith," and "good conscience." "Which some having put away concerning faith have made shipwreck." A man that is saved by faith in Jesus could not put away faith after he is saved, but those who were not saved put away faith, and hence made shipwreck of their salvation. So Paul says in I Corinthians 15:58 "Therefore, my beloved brethren, be ye stedfast, unmovable, always abounding in the work of the Lord, for as much as ye know your labors are not in vain in the Lord." Many people are not stedfast in his doctrines, and may do things displeasing to God, they go into Jesus Christ and have salvation in his shed blood Revelations 1:5 then and there, that soul washed in Jesus blood, sins no more, I John 3:9. But this man says he that is born of God may apostatize and may be lost. I John 3:10 "In this the children of God are manifest, and the children of the devil: *whosoever doeth not righteousness is not of God.*" Now why did he not do righteousness, because John says he was not of God. That is plain. "Whosoever is born of God cannot sin." The soul is not born of the flesh, but of the Spirit. John 1:13. And that is why the devil cannot get the regenerated soul. The inner man, then the devil cannot touch him I John 5:18. It being the inner man that is born of God that cannot sin, hence cannot fall. He cannot sin. One sin will condemn the soul to hell and could he still sin after saved, no one could possibly go to heaven, "For the wages of sin is death Romans 6:23. That part which is the soul, that goes to heaven, must be clear of sin, or when it gets there, or we would have sin in heaven, and that will not do. Every time a man's soul sins, he dies, or is separated from God, then *in that condition*, should he die, *he goes to hell*. If he could sin he would fall, every time he sinned. No wonder one of your preachers that is attending this debate said, "I have been preaching for that church for about six months and about forty or fifty of the members have quit coming to

church" (hence have fell from grace) and maybe in six months more the rest of them will fall and this preacher will not have any left, if fifty or sixty more should fall. Well it may be in that kind of a church, they can fall. And every time he sins in soul or Spirit he may fall. But God's children cannot sin. I John 5:18. If they cannot sin, there is no way for them to fall. God says they cannot sin no matter what others say, God knows best. Then he refers to I John 1:8 "If we say that we have no sin, we deceive ourselves and the truth is not in us." There is the *outer man born of woman*. He can and does sin, but the *inner man does not commit sin*, he is born of God I John 3 :9. Any man that says the flesh does not sin is untruthful. But that which is born of God, it is plainly stated, it does not, *nor cannot sin*.

That's why Paul said: He had to bring his body under subjection, or beat it black and blue, that is the interpretation, we are told by scholars. Paul says in Romans 7:17, "it is no more that that do it, but sin that dwelleth in me." Then the last or 25th verse "So then with the mind I serve the law of God; but with the flesh, the law of sin." Then drop back to the 24th verse "O wretched man that I am who shall deliver me from the body of this death." Then he mentions the victory which he says it is through Christ, and not in *himself who he calls wretched*.

When one fully believes on the Lord Jesus Christ, God says he is saved. I John 5:1; John 5:24; John 3:36; Acts 16:31 and many other places he says the same. So there in I Timothy it says, let's see, he's not preserved there. (Some low talking, perhaps Mr. Hopper) I will notice what the gentleman said as near as I can. I Timothy 5:12, thank you, the gentleman says, I Timothy 5:12 "Having damnation, because they have cast off their first faith." *Went to hell because they cast off their first faith*; I wonder why that did not read that way? Because God did not want it that way. This man's proposition says that a child of God can apostatize and go to hell. What is damnation or condemnation? He is to prove

it by the Bible, he condemns the church members. Paul said they were condemned, but he did not say because they were church members they went to hell, but the proposition says some went to hell. They did not do the things God said and he said they were *under condemnation*, but they were not sent to hell. If they do wrong he chastens or whips them, I Corinthians 11:22.

In verse 11, I Timothy 5th chapter, "But the younger widows refuse: for WHEN they have begun to wax wanton against Christ, they will marry; "12th verse, "Having damnation because they have left their first love." This only means they were damned, or rather condemned in their conduct, but didn't fall from grace because they wanted to marry." God may condemn a Christian and does, in ever wrong, but that is far from sending him to hell because of his mistakes. Chastizing is promised the wrong-doing Christian, and may lose rewards but he is saved as though as if by fire I Corinthians 3:15, "He himself saved without works, 14, 15th verse.

Guy N. Woods' Fourth Speech

Gentlemen Moderators, Mr. Nunnery, Ladies and Gentlemen: I am before you for the affirmation of the proposition for the last time today. If there are those of you who must leave, it would be well to do so before I begin.

I shall first notice Mr. Nunnery's remarks in his last speech. Apparently, he does not know what 1 Tim. 5:12 really says. He asserts that those there mentioned had damnation because some of the leaders in the church went wrong! The passage, however, says, "Having damnation *because they have cast off their first faith.*" Mr. Nunnery thinks they were members of the Baptist church; had damnation; cast off their faith, and went wrong, but they could not possibly be lost! What does this man think *damnation* means anyway?

Mr. Nunnery has frequently alluded to the order of faith and repentance. The Baptist order is (1) repentance; (2) faith. This is an absurd arrangement. In the first place repentance, being a change of mind produced by sorrow for sin, could not possibly be without faith to prompt it. One could not repent before he believes if he wanted to, and he would not want to if he could! It is obvious why the Baptists arrange the matter thus. Because of their erroneous position on salvation by faith only, they are forced to put it before faith; otherwise, they would have a person saved before he repented! To get repentance into the plan of salvation at all, they must put it on the wrong side of faith. Such causes confusion in heaven, but they would not be expected to be too concerned over that! Without faith, it is impossible to please God (Heb. 11:6), but angels rejoice when a sinner repents (Luke 15:7); thus if one were to repent before he believes, he would have the angels rejoicing and God displeased! So

much for the Baptist order of repentance and faith.

Mr. Nunnery has not met my argument on 1 Jno. 3:9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God." I have shown that this passage cannot teach that it is impossible for a child of God to commit a single act of sin; for if it does it is in conflict with another statement by the same writer when he said, "If we say that we have no sin, we deceive ourselves" (1 John 1:8), and make God a liar (1 John 1:10). The seed is the word of God (Luke 8:11). David hid the word in his heart that he might not sin (Ps. 119:11). Hence, so long as the seed (the word) influences us, we cannot sin; it is only when we let the word slip away and do not follow it that we commit sin.

Baptists make much ado over whether we baptize a child of God or a child of the devil. Logically, Baptists baptize only children of the devil, and they remain so after their baptism! They teach that only the spirit of man is regenerated in the New Birth; the body remaining unregenerated until the resurrection. But since they baptize only the body, and since the body is unregenerated, the Baptist church, by their own logic is composed only of unsaved, unregenerated children of the devil! We challenge Mr. Nunnery to deny this.

Mr. Nunnery tells of his experience at the seaside when an anchor was cast out to hold the ship. We have an anchor of the soul, both sure and stedfast (Heb. 6:19). When the anchor is not cast out, the ship is wrecked. It is possible to make shipwreck of the faith (1 Tim. 1:19). Suppose, Mr. Nunnery, one does not cast the anchor out, and is shipwrecked?

1 Pet. 1:5, "Kept by the power of God through faith unto salvation, ready to be revealed at the last time. Yes; we are kept by the power of God, but it is *through faith*; and faith comes by hearing God's word (Rom. 10:17). We must, hence, remain faithful, to be kept by God's power. "Be thou faithful unto (that is, up to) death, and I will give thee a crown of

life." (Rev. 2:10). "Because iniquity shall abound, the love of many shall wax cold; but he that shall endure to the end the same shall be saved (Matt. 24:11, 12). Only those who *hold out faithful* will receive the crown of life.

Mr. Nunnery thinks that even if a man does not hold out faithful, he will be saved; he will simply lose his reward; he himself will be saved, and he cites 1 Cor. 3:12-15 in support of this view. It would be difficult for one to miss the proper interpretation of a passage more than Mr. Nunnery does here. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he has build thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." The context shows that the apostle is discussing the effect the loss of one's converts has on the preacher who converted them. Some are like gold, silver, precious stones; these of more enduring metal, will survive; others like wood, hay, stubble, will be easily burned up in the fires of persecution and hardship ahead. Though some therefore perish, this will not interfere with the salvation of the preacher—though much of his work is destroyed, he himself will be saved—the loss of his converts will not effect his own salvation. Note verse 5: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted Apollos watered; but God gave the increase." The passage does not remotely touch the matter as cited by Mr. Nunnery.

We have seen that it is possible for one's faith to be overthrown, to cease to believe in the resurrection; to cast off one's faith, and make shipwreck of it. Mr. Nunnery thinks that men may lose their faith in the resurrection; but that this does not mean that such have lost their faith in Christ! Could you imagine a more ridiculous view than this? They do not

believe in what Christ said about the resurrection, but they still believe in Christ, avers Mr. Nunnery. Such is the absurd length to which men are driven in defending Baptist doctrine.

We have introduced Heb. 10:25-29, which till this moment Mr. Nunnery has elected to pass unnoticed. (As a matter of fact, we have introduced at least *fifty passages* which Mr. Nunnery will not answer on this proposition.) "Not forsaking the assembling of ourselves together as the manner of some, is; but exhorting one another: and so much the more, as ye see the day approaching. For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy, under two or three witnesses: Of how much sorer punishment, suppose, ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Those thus mentioned (1) had trodden under foot the Son of God; (2) counted the blood of the covenant an unholy thing; (3) and done despite to the Spirit of Grace. It is idle to say that they were never saved, for the apostle clearly states that they had been *sanctified by the blood of the covenant!* Some lost their faith in the resurrection; others in the blood of the covenant. What, Mr. Nunnery, will be their eternal destiny? We envy not Mr. Nunnery who, because of the position he holds is required to assert that they will ultimately be saved!

Mr. Nunnery refers to the examples of faith recorded in Hebrews 11, inspiration's hall of fame, where the worthy deeds of grand old men are set forth for our emulation today. Such comes not within the scope of this proposition. Certainly, we are not affirming that these will not be saved. Men who, through great faithfulness and fidelity, eventually reach glory through the grace of God will not fall. Our proposition

embraces those who do not remain faithful. Those who have a new heart and spirit (Ezek. 36:25), and are sanctified by the blood of the covenant (Heb. 13:12), and continue faithful to the end (Heb. 2:10; Matt. 24:11,12), will not of course fall.

Mr. Nunnery continues to ask if there is sin in the body of Christ. We have answered this more than once already. There is no sin in the person of Christ (John 8:46); but the church is the spiritual body of Christ (Eph. 1:22, 23), and since Christians can and do sin, and since they are in Christ, in this sense there is sin in the body of Christ. Is it possible Mr. Nunnery cannot see this?

Mr. Nunnery reminds us that David took a man's wife away from him and had the man killed, but says that David did not *go* to hell for this. No; but the reason he did not is that he repented. *Had David not repented of his sin would he have gone to hell, Mr. Nunnery?* I insist that he answer this question! I insist that he tell us whether if David had refused to repent he would have gone to hell. Will Mr. Nunnery go on record as asserting that a man can commit adultery and murder, refuse to repent of such and still go to heaven? He either could or he could not; will Mr. Nunnery please say which? If he says that he could not have been said impenitently, he surrenders his contention that it is impossible for a child of God to fall; but if he says that he would have been saved anyway regardless of whether he repented or not, then it does not matter how one lives, or what sins he may commit from murder to idolatry, he cannot keep from being saved!

It is impossible that Mr. Nunnery may say that God will not allow a man to die in an impenitent state. If this is his position, he has shown us how to live forever! Commit sin, refuse to repent. God will not allow you to die till you do repent; hence, refuse to repent and thus live forever! (Laughter, much whispering and talking among the Baptists.) Yes, that is right. If you think you can help Mr. Nunnery out of his predicament, do so; he certainly needs it! (Laughter con-

tinues. Some talking from the audience, not loud enough to be understood.)

Mr. Nunnery asks, "Do you have eternal life now? If not, when do you get it? We have answered this over and over (see Mark 10:30). How many sins can a child of God have to commit to fall away? I do not know. The Bible does not say. Is there any sin in Christ? No. Can a regenerated soul sin, 1 John 3:9? Yes, I answered that he can. John says, if he says he can't, he is a liar. Friends, that takes care of his questions, one by one.

I despair of getting Mr. Nunnery to answer our arguments. I asked my moderator to note the passages thus far unnoticed by Mr. Nunnery from my affirmative addresses, and approximately *fifty passages* are on the list. These arguments based on them not only stand unanswered; they have not even been *mentioned* or *noticed*. Mr. Nunnery's failure is not due to any weakness on his part. He is an experienced debator, and has had more debates doubtless than any man present today. It is not Mr. Nunnery; it is his position that exhibits weakness here today. It is not that there is anything novel or unusual about these arguments. He had doubtless heard them many times before. It is just that our position is so impregnable that it is impossible to meet it, and Mr. Nunnery wisely decides that the best thing to do is ignore it.

Were I to follow this pattern of debating, and Mr. Nunnery, in the affirmative, should introduce a large number of passages, that I continued to pass unnoticed, and he should inform you that he could not induce me to notice them, my brethren in this great audience would hang their heads in shame. More than that, they would immediately repudiate me, and select a man who would meet the issue! And that is precisely what they should do. Ladies and gentlemen, the issue is fairly and reasonably joined; yet Mr. Nunnery refuses to meet it. The reason is he cannot; nor is there a Baptist preacher on earth who can!

I shall briefly rehearse, because it is idle to introduce additional arguments when those already presented remain unanswered. I have inquired of the unprofitable servant of Luke 12, who had his portion with the unbelievers. He was (1) a servant; but because of evil conduct his portion was appointed with the unbelievers. We have repeatedly asked, What is the portion of unbelievers? (2) He was cut asunder. What does this signify? I wish I knew some way to induce Mr. Nunnery to answer this argument. If I thought Mr. Hopper, his moderator, could get him to answer it, I'd whisper in his ear and ask him to!

The Lord's people have their names written in the book of life: "And I entreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other fellow labourers, whose names are in the book of life" (Phil. 4:3). One's name may be blotted out: "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:33). Those whose names are not found written in the book of life are cast into the lake of fire: "And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. 20:15).

Children of God may sin: "My little children, these things write I unto you that you sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the Righteous" (1 John 2:1). Those who sin cannot go where Jesus is: ". . . and shall die in your sins, where I am there ye cannot come" (John 8:21).

If a righteous man turns from his righteousness, and does that which is evil, for the evil that he does shall he die (Ezek. 18:22). Mr. Nunnery thinks that the righteousness here mentioned is man's own. In his view, he makes it sinful for man to turn away from his own righteousness! Righteousness is keeping God's commandments (Ps. 119:172). When one turns away from God's commandments, he turns away from righteousness; and hence, sins and falls.

It is possible for children of God (believers) to cease to believe: Ps. 106:12: "Then believed they his words; they sang his praise." But verse 24 of the same chapter says of these same individuals, "Yea, they despised the pleasant land. THEY BELIEVED NOT HIS WORD." It is, therefore, possible for men to cease to believe. Those who cease to believe fall away: "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, WHICH FOR A WHILE BELIEVE, and in time of temptation FALL AWAY!" (Luke 8:13).

We have shown that the promises of God are conditional: "The Lord is with you while ye be. with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you" (2 Chron. 15:2). This friends, is precisely what my proposition obligates me to prove. David said to Solomon, "And thou, Solomon, my son, know thou the God of thy father and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: IF THOU SEEK HIM, HE WILL BE FOUND OF THEE; but if thou forsake him, HE WILL CAST THEE OFF FOREVER" (1 Chron. 28:9). How long is *forever*, Mr. Nunnery? And, on what condition is it here said that David said the Lord would cast Solomon off?

In the five minutes or so remaining, I do not feel it necessary to introduce additional material, since Mr. Nunnery is covered with an avalanche of arguments that remain unnoticed. I do wish, however, to show you some of the implications of this matter. Man, in his unsaved, unregenerated state, is a sinner: "Behold, the Lord's hand is not shortened that he cannot save; neither is his ear heavy that he cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you so that he will not hear" (Isa. 59:1, 2). That is the condition that characterizes man in his sinful state. Alienated from God and separated from His grace, he is truly without God and

without hope in the world. Under the seduction of the Tempter in Eden, our fore parents heard, believed and obeyed a lie; and as a result fell from God's favor. These steps must be retraced, if the race is again to occupy a plane of justification before God. Hence, we must hear the truth (Rom. 10:17), believe it, (Heb. 11:6), and obey it, (Matt. 7:21; 1 John 2:4; 2 Thess. 1:7-9). Those who *so* do are again the recipients of God's favor, and sharers of His Grace. Theirs is a position of justification before Him. But as Adam and Eve were susceptible to temptation so are those who occupy their position in grace today; and they may, as did Adam and Eve, through temptation fall again. Obedience to the gospel, saves from the guilt of sin; not from its power or presence. What enables the child of God gradually to overcome its power?

Peter said, "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: **FOR IF YE DO THESE THINGS, YE SHALL NEVER FALL:** For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 1:5-11). Note the conditional statement, "If ye do these things," you shall never fall! The converse is that those who do not do these things shall fall. Hence, we are admonished to "work out" our salvation (Phil. 2:12), to be "stedfast, unmovable, always abounding in the work of the Lord" (1 Cor. 15:58) and to emulate the example of Him who said, "I must work the works of him that sent me while it is yet day; for the night

cometh when no man can work" (John 9:4). Those who thus persist in grace are gradually enabled to overcome the *power* of sin, and will ultimately be taken out of the world, and therefore from sin's presence. But always, so long as we are in the world, there is danger of temptation and sin. "Wherefore let him that thinketh he standeth, take heed lest he fall (1 Cor. 10:12). "But I fear lest that by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ Jesus" (2 Cor. 11:3). These passages reveal beyond all doubt that a person can for a time believe, but not hold out faithful to the end. (Time up.) Thank you.

A. U. Nunnery's Fourth Speech

Gentlemen Moderators, Ladies and Gentlemen: I think we have got it in a nutshell now. (Laughter.) We're not saved by the blood of Jesus, nor the life of Jesus, but you are saved if you hold out faithful to the end. He says be commits sin, and everybody else does, then he is not safe from them.

And if he should die like this, he wouldn't be faithful to the end, hence he couldn't go to heaven. He is going to heaven on his faithfulness,—you won't get there Woods. I can tell you right now, you won't do it. If people got there on their own faithfulness, Jesus Christ would never have gone on Calvary's cross, bled and died like he did. He died because there was none other way under heaven given among men whereby we are saved, only in the name of Jesus, Acts 4:12.

I want to tell you, and now I like Mr. Woods in a way, he said one thing in that speech I wished he hadn't of said. I say there is a recorder right there catching that speech, it don't amount to much. There is a recorder up yonder that caught that. I am sorry my God heard that word from the mouth of that man. What was that?

He said that if John said a regenerated child of God could not sin, he lied. John did say it, did he lie? (Mr. Woods from seat "I didn't say it.") You did say it too, and I put it down in black and white and put a cross there so I would be sure to notice it. I John 3:9 says: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." You said he could, and John said he couldn't sin, and he lied. No way of getting out of it, he said it. Now gentlemen, he said it. There are more men than me noted that. Ah, if you had run a dagger through my heart, you wouldn't have made me feel more shameful for a man than that, man that said God's eternal

word says a thing as plain as daylight can be, that God lied do you want to take it back? (Mr. Woods, speaking from his scat: "I didn't say it in the first place.") That's it, you didn't but you intended it that way. He can't meet it now, he has got himself in a trap, and he has no time to get out of this trap,—no way to get out of this trap. He will, whether I did or didn't. So Katy did and she didn't, and she did and she didn't, and so I don't know whether she ever did. (Laughter.)

While ago he said a child born of God can sin. And God says he cannot; I say he cannot. But this man says he can, and he said he didn't say it while ago.

I want to know how many in this house heard him say it? Did you hear him say it? (Asking those of the audience.) Did you hear him say it? How many heard it? Let's see how it looks. (There was some noise from the audience.) Everybody hold up your hands that heard it. (Counting the hands held up.) Two, four, six, eight, ten, twelve, fourteen, sixteen, eighteen, twenty, twenty-two, twenty-four, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four—I have counted thirty-four, and I am sure I overlooked some. But if one person heard it, he certainly said it. But now, if he wants to say he didn't say it, I will drop it right there. (Mr. Woods: "How many didn't hear me say it?") An uproarious laughter followed for some little time. Many hands were raised, but were not counted. The audience was brought to order again, after much laughing.) That is the way to progress. (Mr. Hopper: "That's the way to show your Campbellism.") Whistling through the graveyard to keep up courage, that's what you fellows are doing. (The audience is still laughing, almost drowning out Mr. Nunnery's speaking.) Brother Hersey has it now. (W. A. Bradfield, Mr. Woods' moderator calls for order: "Let's don't have that.") It's so deep, you can't get it out. I don't care what you fellows say, he said it. Then said, he didn't say it, and you turn around and say he didn't

say it too. (More low talking from the audience. Mr. Hopper hisses a time or two for the audience to quieten, and quietness was restored again.) All right, you are hurting. Whenever a fellow begins to bellow, you know he is hurting. (Another outburst of laughter.) That's the reason why a goat bleats when you catch him is, he's hurting.

(Brother A. O. Colley rises from the audience and says: "Mr. Nunnery, let me talk just a minute." The moderators remark: "Hold the time.") Hold my time. (Brother Colley: "I think you are making a serious mistake. I live away over yonder in Texas; both sides have made a mistake there. This is your debate, and you're going to hate it after the debate is over. Don't demonstrate to me, either side, let Mr. Nunnery pour it on and let the other man talk back tomorrow, if he wants to, isn't that right?" A lot of low talking, agreeing to the suggestion. Mr. Woods makes this remark: "It would be well to get into the record, though, that Mr. Nunnery asked them to hold up their hands first." Mr. Hopper, Mr. Nunnery's moderator rises and said: "Now just a minute, nobody asked anybody to slap their hands and act a fool, nobody asked anybody to do that. When a fellow is hurting or pinching, maybe they just can't help it. You just can't keep him from it, you have acted a fool, everyone of you, that is what you have done.") All right, let me have the time to go on. (Now Mr. Nunnery goes on with the speech.)

He knows what he said, you know what he said, and God in heaven knows what he said. When. When we get to heaven, it will be recorded; it will be right there when we get there.

He said it is there, but it means you can't keep on practicing sin, can't keep on practicing sin; well, why didn't God say it that way? If he means it that way, why didn't he say it: "Whosoever is born of God cannot commit sin." God said, in I John 5:18 that, "we know that whosoever is born of God sinneth not." Not practices sin, not keep on sinning. He that is born of God cannot sin. Sin makes a fellow apostatize.

I say a soul that sins will die, he said that. I said the soul that sins will die, that's the question. If a soul commits a sin it will apostatize, and go to hell. He said their names were written in the book of life and are being rubbed out. He spoke about rubbing out and writing back, and rubbing out and writing back, now won't that book of life be a mess? They will have their names rubbed out every day and have them rewritten the next day, that will be a mess. Brother, do you believe God does such foolishness as that? I don't believe it. He that is born of God doth not commit sin. God says in his child, the seed remaineth in him, he cannot sin because—because of what? Because he is born of God, that's why he can't sin. We know we can't sin, said God. I will just take his word.

I say it wasn't the flesh that was born of God, and I say it yet. It wasn't the flesh that was born of God, it was born of my mother. My spirit, my soul that he breathed in me is born of God, and is a fit subject to go right on to heaven, it won't have to be born any more. And that soul that is born of God, goes to heaven, the body goes to the earth. Ecclesiastes 12:7 "Then shall the dust return to the earth as it was:" Why does the body go back to the earth? Because it is full of sins. Why does the spirit go to heaven? Because it has no sins. It has the righteousness of Jesus Christ, the imputed righteousness of Jesus Christ; and he becomes a child of God by faith in Christ Jesus. And when this breath leaves this body, the spirit goes on, just like God said: Unto God who gave it.

Now listen, in I Timothy 5:12. "Having damnation," these widows had damnation, and said having sinned; wanted to get ticed into court. I wonder if he had under consideration wives, with the fact that these widows were women, who believed in Jesus Christ, turned away from their stedfastness and their devotion to the church, they wanted to court men. Paul said you are condemned in it. It was wrong to do it. But let me tell you this one. thing, his proposition says: "you

can fall and go to hell." He never told them these went to hell. I imagine he never will. They never went to hell, and that don't prove his proposition at all. To these people, he said, be faithful and repent, so then faith saves a man before he repents. He puts faith before repentance. God said in Acts 20:20 and I told you again and again; that God "kept nothing back that was profitable unto you, but having showed you, and have taught you publicly, and from house to house; testifying both to Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Now, that God says repentance toward God, and faith in the Lord Jesus Christ, you meant spiritually, you didn't mean that repentance comes before faith.

The Bible says in Hebrews 11:6 "for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Now a man believes, if he comes to God, must believe that he is God, he must believe that God is a rewarder of them that diligently seek him. In other words, he must believe that God will hear a sinner pray. Well he says how does faith save him? I say let him trust in Jesus Christ, let him not believe in the Bible, alone you can believe about God, all your life and go to hell. You can believe in the Lord and from the depth of your heart, and never call upon him to save your soul. I showed you in Acts 2:39 that whosoever calls upon the name of the Lord shall be saved. I showed you in Romans 10:12-13 "For whosoever shall call upon the name, of the Lord shall be saved."

You won't apostatize if you're saved. Won't be disinherited of your possession, what did this gentleman say about it? "He said nothing at all concerning 50 passages of scripture that I quoted, and this man didn't notice one of them." Why didn't he. notice all the scriptures that I offered; because he knew I would get behind and talk about the Baptist and what he hasn't done, and now he has failed when I told him that God said they had taken joyfully, the spoiling of their goods patiently, knowing in heaven they had a better and

enduring substance. He said in Hebrew 10:14, I didn't give him that verse, yes I did, and you didn't get it. "For by one offering he hath perfected forever them that are sanctified." God did that my brother, he did that by one offering. Nobody can be mistaken about that. By what offering? By offering the son of God on Calvary's brow. God offered his son, and he perfected all of them, that he set apart, he perfected them forever, and if a thing is perfected forever, my dear brother, pray tell me how they will apostatize? There's one argument he couldn't get around. He didn't notice it, he won't notice, we will even give him time after I get through, if he wants to notice it. I hate to see him go down in such defeat and muddle the water so and you precious people will believe that a man has got inheritance in heaven and know you have got it, and knows it in himself and then there is a possibility of that fellow falling and going to hell.

Jesus said: "I go prepare a place for him, I have got it ready up there. Peter said he is kept by the power of God through faith; ready to be regenerated! And I am keeping him ready says God's got the place ready for him, yes his inheritance is in heaven; and yet this fellow is liable to lose his life and go to hell and tell you followers of heaven what would God think about it, when he looks around and sees his dear child, that Jesus Christ spilled his blood for not there, he is his child but nobody dares take out of God's world. Ah, don't tell me, of that picture, don't tell me that is recorded in the word of God, I know it can't be just, from the standpoint of reason, if there wasn't anything in the word. When God tells us we are kept by the power of God through faith and it is revealed in the last time. I know that God is keeping his child, and God knows everything he is keeping will be there. God knows he has got an inheritance reserved for him, he has a reserved place for him, he has a reserved mansion for him. He is keeping them for us, keeping all for us, and yet this man tells you that God is keeping all this, and yet he tells you that you can fall away from God having unbelief, disbe-

lieving in Jesus Christ then becoming a sinner again. No my dear brother. I have got just a few dollars, not enough to brag about, but I've got a little account in the bank. The reason I put my money in that bank was because I thought it was safe, and secure. I wouldn't put my dollars in there, if I didn't think so. If you have got money in the bank, you put it there because you have got faith in the bank. Suppose I disbelieve, do I disbelieve in me or the bank? I could disbelieve myself over and over and that would not break the bank. Could I do something and disbelieve the bank or the banker could do something to make me disbelieve in the bank. I could disbelieve in my ability to keep the money in the bank for I thought I could put my money in nothing more secure.

And you hear over and over about men keeping their money and somebody breaking in and getting it. They put it in the bank because they think it is safer. And we put our trust in Jesus Christ, because we knew it was safer than trusting in our own righteousness and in ourselves.

He then goes back there to Ezekiel again and again and shows where a man can turn from his OWN righteousness, and the man doesn't turn from his own righteousness will be condemned. God says this is his own righteousness a man turns from, not the righteousness of Christ. Paul says in Romans 10:1-5 "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved? For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." Their own righteousness, that is the kind Ezekiel is talking about, their own. That's the kind they turned from. That is the kind I admonish my brethren to turn from, is their own righteousness and look to the righteousness of Christ yonder; that never sinned, and sin never entered his mouth and he died on the tree of the cross and tasted death for the sinner. I look to him and not to my own righteousness. Therefore my

dear brother, it is not our righteousness that saves us, it is the righteousness of Christ, and therefore, he has failed to this good moment in all the three days, he has failed to show us a believer, a child of God that sinned, and the Bible says so, and that child of God went to hell. That is what the proposition says: Went to hell. He went back there and found some cases in the Old Testament scriptures, that they turned from their own righteousness, and things like that. He found over there in Exodus 32:33 where God blots them out of the book. But mind you, he didn't say the book of life. There was more than one book. And you go over there to Revelations 22:18 where the books were opened, and another book was opened and show the things that were written in the books. Why it wasn't there but one book there and it had to be the book of life? No, that is in the book of God's memory.

Blotted out of the book of God's memory. Why? Because this fellow's name is not written in the book of life. God is going to blot him out of the book of God's memory. So, my dear brother, there isn't anything this man hasn't made, one single argument that would stand the test, he hasn't proved his proposition, and you know he hasn't done it, and I know you have been listening and he never showed a child of God went to hell. He said there would be a disinherited child of God in hell. The proposition says a child of God can go to hell.

He is going to show a child of God is in hell, or loses his inheritance or he is still with property in heaven still a child of God. So, I tell you my dear brother, I wouldn't believe it for the world, because I know it isn't so. I know it isn't scripture. I have studied this old book too long, for him to tell me that a child of God, the son of God, born of God, born from above with the blood of Christ, and has his name recorded in the Lamb's book of life; and God let this fellow dilly-dally around and go to hell.

Now listen, he said whosoever is not found written in the book him will I blot out, him whosoever's name is not found

written in this book, his name will I blot out. That is in Revelations 20:15.

Notice again my friends: God's children can't sin, as I have referred to. We know whosoever is born of God sins not. Here is a fellow that sins, and God says I am going to blot him out. What are you going to blot out of? Going to blot him out of my remembrance. Going to remember him no more. I'll cast him away. The Lord said more; when you are with me, I am with you. If you seek now I will be found of you. You are one of two, I ever heard say, a fellow could find the Lord by seeking him. You are the first one I ever heard say so. He is getting along pretty close. God did say whosoever calls on the name of the Lord shall be saved.

In Acts 2:21 and that good verse up there, the 38th verse the one you fellows like so good; "He that believeth and is baptized" no, "Repent and be baptized every one of you in the name of the Lord Jesus Christ for the remission of sins." God had already told these fellows, you call on the name of the Lord and you shall be saved. And if a man calls on the name of God out of his heart, and God doesn't save him, I couldn't know how to believe what God says because God says he will do it, my brother. I know he will do it, because he said it. I know because 52 years ago, this poor sinner was calling on God, and God saved him. I was 15 years in ignorance so far as literature and books were concerned, and God says we know in heaven there is a better and an enduring substance, and I know I have. God says we know it, Hebrews 10:34. The word of God stands behind me. Why should I believe that God will go back on his word, and send his precious child to hell. All power is his, both on earth and in heaven and then let his child go to hell. Listen my friends, God's children cannot sin, and I showed you that a child of God that's been born again cannot sin.

I John 3:8, "He. that committeth sin is of the devil, for the devil sinneth from the beginning." If a fellow starts sinning he is of the devil. And that fellow who sins is of the devil.

And he said every sin the soul commits shall die. The soul that sins it shall die. God said, that soul that sins is of the devil. A fellow that sins has to be a child of the devil.

Listen Revelations 20:12, "And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which was the book of life: and the dead were, judged out of those things which were written in the books, according to their works." Why does God judge man according to their works? Every man shall be known according to his works, I Corinthians the third chapter, 13, 14. So it was not the book of life, that their names were blotted out of; it was the book of God's memory and here are some people that lived such a life until they did not have their names recorded in the book of life. And God says I will cast them out.

Now listen to Isaiah 54:17, talking about God's child. This is a child of God now. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn." This refers to the people of God. All people of God, thank God, every person that is God's child, this is his heritage. It is of me saith the Lord. I will never let the devil *touch the righteousness of Jesus Christ*. I am afraid when he touches me, I am afraid him and me will be standing before the Lord, he will touch the righteousness of the Lord. I am afraid I might not have the joy of salvation like I ought to, I may have to pray like Old David did in the Psalms 51:13, 14, "Restore unto me joy of thy salvation; uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

So then, he said this morning, something like this: "there is more joy in the presence of the angels of God, over one sinner that repents, than 99 just persons who need no repent. He said: Well, if that fellow repents, he repents before, he believes, and he has repented before he believes, and he might have, angels rejoicing over something that might never happen.

Well let's turn that right around. The angels rejoicing over the 99 that have repented and never been baptized or repented of their sins and have never been saved. That is rejoicing over that fellow's salvation. Why is it he rejoices when one sinner repents? Acts 3:19, "Repent—*that your sins may be blotted out.*" I said *saving faith* comes at the end of repentance, and the two *come together*, but he didn't notice that. He keeps on saying you must "believe and repent," "believe, and repent" and God never did put such an order in that Bible. He put "*repent and believe,*" "*repent and believe.*" Believe is in the mind, but that faith that saves is the *loving trust in Jesus Christ*, from the heart of the individual. God said it was grace through faith, that it is not of yourself. It is grace and faith. What is not of yourself? Grace and faith. The whole plan of salvation depends upon God and the Holy angels. Therefore I never saw one shouting when I was at their church, so there is joy over a sinner that repents. He has got joy over a sinner repenting, that is something I never saw them do.

All right, turn to the Hebrews 10:26 he said if a man sins willfully. "There remaineth no more sacrifice for sins." His argument, I presume, is this: A Christian can sin willfully. He jumps in John's face, when John says he can't sin: he can sin. And if he sins willfully, there remaineth no more sacrifice for him. Why did God have to let evil follow the house of David all of his life? Because he committed a willful sin.

He saw a man's wife over yonder, and took a liking to her, and had her brought to him and made his wife, and committed an adultery with her, and had her broken hearted husband put in the battle and killed. That was a willful sin. *Did God send him to hell for it? No.* What did he do with him? *Punished him all the days of his life.* He had a son that stole the character of his own sister. He had a boy that tried to steal the kingdom from his dear old father in his old days and he went down to his own grave in sorrow. And said

concerning Absalom: Oh Absalom, my son, Absalom I would to God that I had died in your stead! Ah, yes, my brother, it is a terrible thing to fall in the hands of a living God. And if a fellow sins, that sin will not be punished, but if that soul could have sinned, David would have done apostatized and fell from grace and fell out of Christ and fell out of the church.

He says he don't exactly get in Christ, he gets in the body of Christ and in the church, he has done fell out of the church and therefore he would have to repent, believe and be baptized again, or else he get back, in a different way, from the way he did that time. So then, my dear people, if one sins, he will be punished in the body. Now listen in Romans 5:2, no Romans 8:2, 3. He said God condemned sin in the flesh, therefore to abide in righteousness is to abide in him. The righteousness is in Jesus, he condemns sin in the flesh. Will he punish the flesh? Yes. Can he punish the soul? No! The soul will not consent to sin. When the flesh or body was beaten black and blue and sins, God punishes the fellow that does it, the flesh man. I showed you in the 7th chapter of Romans where Paul said: I with my body serve sin, the body serves sin, and there is sin condemned in the flesh. Therefore God punishes those who willfully sin, bless your heart, I believe the children of God will walk on the streets of the city of God. I thank God that I am a servant of God. I am a child of God for I did what he said. I quoted passage of scripture after passage of scripture and what did he say about them? How about Hebrews 11:32. He said they were converted to the law. When God judges a Christian's conduct in life he chastens him, whips him and God says he don't condemn him with the world. The world was condemned like the people before a court. And here is a child standing before the court of God. How is he going to judge him? Like a judge yonder in the criminal court? No. God judges him like a faithful father would judge his child.

And God chastens him and gives him a good whipping, and he don't want to do that any more. No sir, he don't get

any delight in it. He don't get any pleasure in it. And God says that man born of God didn't sin. It is the flesh that serves sin, just like Paul said he did. Oh, my dear friends; he may commit a willful sin so far as that is concerned, but God will deal with it, but he will not go to hell for it. He said I am not going to tell him one is there, and so, a child of God in hell—I am not going to show him the child,—not going down there to show him, that's right. I said he must show us a child went to hell, I don't mean he has to walk down in hell just to show me. Just show what the Bible, is talking about, he said show according to the scriptures, is it scriptural. If it is scriptural you ought to read it out of the Bible where one child—of God—went—to—hell! I can show you where they fell from their chair backs, some fell from the creed, departed from the faith in the resurrection.

His proposition says it is possible, it's possible for one to fall and *go* to hell, he can get two of them, he can get three of them, if he can get three of them he can get four of them, *he can get them all*. If he can get them, he will have to get them out of the *body of Christ*, he can get them all out of *heaven as sure as the world*. If he could, *every last one of them would go to hell*. If a child of God *could sin*, it would be possible, for them to go to hell. *David sinned, and David never went to hell*. He said he never went to hell. For God said I will punish you while you live. I wouldn't doubt if people right now, if they died tomorrow, are not punished for their crimes, bless your heart, those, people have the blood of Christ stamped on them, and if you have the blood of Christ on you, you will live forever. Now let's see about Psalms 32:7. Deliver us in hell—no, deliver us in heaven, my brother, who will deliver us? The angels.

He said they were delivered in heaven. Who does it? The angels. No, he says a man does it by faithfulness. God says the angels will deliver him, thank God. If the angels are going to deliver me, I am sure to get there my brother. So he says he quoted 50 passages of scripture and I didn't notice one of

them. No man can notice every scripture that a man refers to. It's his business to notice every argument I produced today, and he hasn't done it. He won't do it the next time you hear from him. So Luke 12:32, so there was that man that sowed a field on a rocky foundation. Yes, some fell on the thorns, some fell on rocks; these on the rocks didn't have any roots and they lived a little while. The ones in the thorns were choked with the affairs of this world. But the man on the rock founded on Jesus Christ, God's Son, bears fruit some a hundred-fold and so on. Therefore, it is tares, and these tares were put in bundles and burned. You know God said the devil sowed the tares, that were gathered and burned wasn't God's sowing. These fellows that got the word, like the seed on the stony ground, that didn't get the word, that is the fellow that just believes in the head, and doesn't believe in the heart. (Time out.) Thank you.

REMARKS END OF THIRD DAY BY W. A. BRADFIELD

One more day of the discussion again. At ten o'clock the discussion proper and the same proposition with the changing of one word, the possible to the impossible and Mr. Nunnery will affirm it and Guy N. Woods in the negative in the discussion tomorrow. I regret, very much, the demonstration that we had, I think some people will leave here and forget all the good things that have been said and done and remember the one incident. Let's do our best to make sure it don't happen again. A fellow could be mistaken, Brother Woods, our speaker, is in a safer position to know what he said, and he could be mistaken, to exactly what he said. We do have a record of it. And certainly to hold up your hands right, and left, and knowing what he said or did not say exactly whether or not you were governed more or less by your feelings. And that is not the purpose of public discussion. It is not victory, it is truth. Such things as that actually defeat the very purpose of debate. Just forget it, and skip it and make sure it doesn't happen again. Some of these days we will be at the judgment bar of God. That might be the next time we meet. We will be before the same judge and the same Bible.

THE PROPOSITION

Fourth Day—Friday, July 5

The Bible teaches that a child of God cannot so act as to be finally
lost in hell.

A. U. NUNNERY, Affirms

GUY N. WOODS, Denies

A. U. Nunnery's First Speech

It is good to be refreshed and able to be here this morning. I am going to affirm the proposition. It is impossible for a child of God to so live, or act to be finally lost in hell. A. U. Nunnery affirms and Guy N. Woods denies. How's that? (Mr. Hopper, in low tone, "How did you read that?") The Bible teaches that it is impossible for a child of God to so live and act as to be finally lost in hell. Brother Moderators, Ladies and Gentlemen: I am mighty glad we are here this morning alive and in fine shape, for the last day of this debate. We have had three fine nights sleep, no disturbance with none whatever, slept as fine as a baby and feel as refreshed as I did three days ago. We are mighty, mighty glad to be here and feel like, by the providence of God and the prayers of our brethren, and the great grace and help of God we are here this morning.

So we are here this morning to affirm that the Bible teach: That it is impossible for a child of God, to so live, and act as to finally be lost in hell. I don't think it is necessary for me to define what we mean by the Bible. I think there is no dispute about it. It is the Old and New Testament, that it teaches, it reveals, it declares that a child of God (by child of God, I mean one born of the Spirit, born from above by divine nature) and that he cannot so live and act that he will be finally lost in hell. I do not mean that I encourage him to live that way or to say that he ought to live that way because he can't fall. I say it isn't possible, God won't let him do it, for him to so live and act as to be finally lost in hell. I mean lost in hell, eternal damnation, God's child is damned in hell, I don't believe there will be one of them in hell. I think the Bible teaches plainly, I was thinking a while ago while they were singing that song: "We'll all be happy when we get to

heaven"; wondered how many of us would get there. I believe all of God's children will get there, therefore it is impossible for one of them to get lost. Brother Clark said a thing last Saturday in his sermon, that God would never be satisfied until he got all his children into heaven. I thought about that a good deal, I don't believe that God will ever be satisfied with one of his children in hell or one of his children on earth until they have served out their time, then God will take them home to glory.

Now notice my dear people, I want to talk this morning about a real child of God, not one that professes, lots of people profess and don't possess. I am talking about a real child of God. That is the one I say. He is God's son and cannot sin. I John 3:2,, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is." If there isn't divine security, how do we know him when he appears? That statement could not be true, unless my proposition is true. Let us notice again: Why can't he sin? Because he is born of God. I John 4:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." And in I John 5:18 we are told, "We know that whosoever is born of God sinneth not; John said we know it, he knows we don't sin. He is born of God. I said yesterday it was the inner man, the spirit man born of God and that says he cannot sin, therefore he cannot sin, *therefore he cannot fall*. Romans 14:4, God is able to make him stand, and God's child is standing because *God is able to make him stand*. The one that makes him stand would have to fail if that fellow doesn't stand. That shows he is able to make him stand and he is his child. No man is able to pluck them out of my father's hands. John 10:29, So if he is a child, and a fellow can't pluck him out and a fellow can't get him, he is in divine security. I John 2:4, "He that saith, I know him, and keepeth not his commandments" Ah, knoweth him and saith he knoweth him,

abides not—no transgresseth or commits sin, follow after sin and *this fellow doesn't know him*, does not *abide in Christ doctrine, is a liar.*" That is what God said, a man would have to change spirits before he could fall, and if he changed spirits he is a liar, and if he is a liar he is not a child of God." We see that a child of God has divine security. God fixes his children so they cannot be shaken, Luke 6:48, "He is like a man which built an house, and digged deep, and laid the foundation on a rock; and when the flood arose, the stream beat vehemently upon that house, and could not shake it:" if you can't shake a house brother, you can't tear it down, God's child is like that. What about that rock? I Cor. 10:4, That rock was Christ, so he's founded on Christ, the individual is founded on Christ can't be shaken. II Timothy 2:19, "Nevertheless the foundation of God standeth sure, having the seal. The Lord knoweth them that are his." The seal, my brother, must be broken before you can get the contents. Listen to Ephesians 4:30, "And grieve not the Holy Spirit of God, where by ye are sealed unto the day of redemption." And Ephesians 2:13, "In whom ye also, trusted after ye heard the word of truth, the gospel of your salvation: in whom also *after that ye believed ye were sealed with that holy spirit of promise.*" So God sealed them, and they are sealed unto the day of redemption. Therefore they are with divine security, he cannot fall for God delivers him. Psalms 116:8, "For thou hast delivered my soul from death, mine eyes from tears, *and my feet from falling.*" Did God do that? He said he did. He delivered our feet from falling. Is it not possible that God delivers my feet from falling and his children's feet from falling, is it not possible for him to keep his children from falling? Listen furthermore, John 10:27, "They follow me." If they follow him they'll just keep following won't they? John 10:5, "And a stranger will they not follow, because they know not the voice of a stranger. John 10:4, And the sheep follow him, for they know not the voice of a stranger, and John 10:11, "giveth his life for the sheep." Therefore we have the divine security, because God said they would follow

him and would not follow anybody else. And again, we are secure on God's promises. In Mark 16:16, "He that believeth and is baptized shall be saved." If that ever happens not to be true, that scripture has crossed itself, and God didn't know what he said. With no pluses and no additions. Nothing else under consideration, and God says "He that believeth and is baptized shall be saved." The jailer was told in Acts 16:30 where the direct question was asked: And he was told "to believe on the Lord Jesus Christ and thou shalt be saved."

They are hid with Christ in God, Colossians 3:3. And Matthew 10:30, 32, "But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows." In Christ there is no sin, I John 3:5, no sin in Christ. Therefore we are in Christ, and God said every hair is numbered and I am watching them all, and they will not perish. Listen again, John 3:23, shall not come, John 5:24, "He that believeth on him that sent me, hath everlasting life, and shall not come into condemnation." You can't punish a man until you condemn him. Therefore John 3:36, "He that believeth on the son hath everlasting life." And notice again, "I live, yet not I, but Christ liveth in me." Galatians 2:20. "Because I live, ye shall live also." John 14:19. Now there is a cause and an effect. What is the cause of a man living in Christ Jesus? It is because Christ is living, and you can't stop that effect until you stop the cause. You have, to stop Christ before you can *stop the individual living*, because Christ lives. And again, all things work together for their good. In Romans 8:28, I John 4:7, "Every one that loveth if born of God, and knoweth God, for God is love." All things work together for good to them that love God, every child of God loves God and everything's working for good, and if anything in the world works to trip him and to send him to hell it would not be for his good. So again, God is placed to be with his children, so if one of them goes to hell, to fulfill his promise he would have to go to hell with him. Listen, in Hebrews 13:5, "I will never leave thee, nor forsake thee." That is to an individual, you may find where

God forsook Israel, the nation of Israel but this is an individual who God is talking to and God has never said to an individual that he would forsake that individual, but he said, I will never leave thee, nor forsake thee. And so if that fellow makes his bed in hell, God said I'm there. Psalms 139:8, They are safe because their inheritance cannot be defiled. I Peter 3:4, To an inheritance incorruptible, undefiable that fadeth not away reserved in heaven for you. It is the gift of God that saves, will be revealed in the last times. So the devil can't defile his child, he cannot be separated from God's love, Romans 8:35, "Who shall separate us from the love of Christ, shall tribulation, or distress or persecution, or famine?" Paul said all of these things we are more than conquerors through him that loved us, that neither death nor life, nor angels, nor principalities, nor powers nor things present, nor things to come. None others can separate us from the love of Christ. Which is the love of God in Christ Jesus our Lord. Then notice again, No power that is formed against them shall prosper, as God has given us to understand in Isaiah 54:17, "No weapon that is formed against thee shall prosper." No trap that is set for them will not prosper. God will not suffer his children to be tempted above that which they are able to bear? I Corinthians 10:13, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able to bear but will also make the way to escape, that ye may be able to bear." God does not depart nor let them depart from him. If God does not depart from them, pray tell me how the devil can catch one of God's sheep? Jeremiah 32:39, 40, "I give unto them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them: And I will make an everlasting covenant. What is a covenant? It's a contract. Who is this made by? God made it to his children. What is God's contract? Let's read God's contract. *I will make an everlasting covenant with them that I will not turn away from them, to do them good.*

But I will put my fear in their hearts, *that they shall not depart from me.*" God said my contract is: I will not turn away and you shall not turn away. Is that a good contract? Does that substantiate my proposition? Yes. Impossible for a child of God to live so as to fall? Why? Because God has control of both ends of the line. I won't leave you? You shall not leave me and I will not leave you. How much safer, my brother, could God make his contract than it has been? Yes, he shall fall not for God is able to make him stand up. Romans 14:4, "Though he fall, he shall not be utterly cast down, the Lord upholdeth him with his hands" Psalms 37:24; and Psalms 89:30, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." So after God gets through with chastening and correcting his child that has done wrong God said my loving kindness will not fail. I will keep on loving him, just keep on loving him. Listen again I Corinthians 11:32, "But when we are judged we are chastened of the Lord, that we should not be condemned with the world." All right then, they cannot fall because Christ secured for them an eternal redemption. In Hebrews 10:14, "For by one offering he hath *perfected for ever them that are sanctified,*" them who are set apart, them who are saved, a child of God is sanctified, his soul is set apart for God's own use, and God said by one offering. What offering? Jesus Christ, God's own son, and therefore ever sin since then; same chapter, 17th verse of the same chapter, "And their sins and iniquities will I remember no more," Hebrews 12:6 says: "For whom the Lord loveth he chasteneth, and scourageth every son whom he receiveth. "But he that is without chastisement whereof all are partakers, then are ye bastards and not sons." So the Lord God said, "By one offering he had perfected them." These were God's perfect children, in Christ Jesus, and if they do wrong

God said I will chastise them. And if a fellow doesn't have chastisement, he is a bastard and not a son. So we must be safe, brother, we are not of them who draw back unto perdition. Hebrews 10:39, We are not of them that draw back unto perdition. Romans 10:4, Christ is the end of the law, for righteousness unto everyone that believe. Here is one that believes in Christ Jesus, the law is ended, and he is kept in Christ with everyone that believes, and therefore a believer is not one of them who does draw back, no drawing back, but these believers in Christ Jesus, has the promise of an eternal redemption. And for a man that is a child of God to fall, his salvation would have to be by works. Titus 3:5, "not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit." So if we could fall, it was possible to fall, our salvation would depend on what we did and not on the one offering that God gave for our eternal redemption. So Galatians 5:4, "Christ is become of no effect unto you, whosoever of you are *justified by the law*; ye are fallen from grace." You take the law out and justify your conduct in life, and fall away or turn away from grace did turn into something else except what God told us, that we should turn to for salvation in life. We follow the law or fulfill the law by love, Romans 5:14. All the law is fulfilled in one word, thou shalt love thy neighbor as thyself. And when a man loves with all his heart, soul, mind and strength, and loves his neighbor, which no doubt refers to Jesus Christ the son of God loves his as he does himself, God said all the law is fulfilled. In Matthew 22:36, 37, said "Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." And another thing, he said and the second, Thou shalt love thy neighbor as thyself. On these two commandments hangs all the law and the prophets." And every one that loveth is born of God, and knoweth God. A man can't be a child of God if he doesn't love God. And to

love him is all the law is fulfilled in that, that he loves God. Romans 8:17, "And if children, then heirs; heirs of God, and joint-heirs," Why? because you are child. Why are you an heir of God? Because you are a child of God. If I am a child of God, I am an heir of God. And if I should apostatize and fall from grace, *I will have a lot of property in heaven*, that God will look upon after I have apostatized and gone to hell and he will wonder why that he ever promised me that it was sure and steadfast when I fell away and did not come to inherit that which belonged to me. We are saved because God, my friends, says in Romans 8:38, And we are told that all things work together for the good of them that love the Lord. Who are the called according to his purpose. Got to love to be a child of God. And then God says it all works for their good. They won't follow a stranger, John 10:5. And then again their being lost in hell, my brother, would not be good for them, and God said all things work together for good for them. I will make an everlasting covenant with you. Jeremiah 32:40, I will not leave, them and *they shall not leave me*. That's God's covenant. They are still under God's eternal covenant. *My covenant will I not break*, not altar the things out of my mouth. Psalms 89:34. God says I won't break it. That's my covenant. I said I won't turn away from you. I said you should not turn away from me. I want to ask you if that's not secure? Do we need any pluses or additions or subtractions? Or putting words in God's mouth and say God didn't mean what he said? I say no, God says it plainly. Yes, in that 37th verse, *"It shall be established forever as the moon, and as a faithful witness in heaven."* What shall be established? My covenant or faith is established in heaven. God has got that established like he promised it would be. Should it be possible for a child of God to fall, new things would have to become old, things II Corinthians 5:17, "If any man be Christ he is a new creature and old things have passed away; behold, all things are become new." Now notice Psalms 89:33, "Nevertheless my loving kindness will I not

utterly take from him *nor suffer my faithfulness to fail.*" God does the holding me up my dear brother, and of us all. And keeping the covenant—and I won't let you depart. And you have got eternal life. None can pluck them out of my hands? Why? Because they are God's children. There is want in hell, and there is no want for God's child. Psalms 23:1, "The Lord is my shepherd; and I shall not want." If he goes to hell, he will go there, wanting. He says again, the rich man in hell wanting water, he cried for water to cool his tongue. God says my child shall not want. Why? Because he is a child of God, if he is a child of God he is in Christ. Colossians 3:3, and therefore if he's fell and gone to hell, then he's wanting in hell. God says my sheep shall not want. He that committeth sin is of the devil, for the devil sinned from the beginning, I John 3:4. Therefore commits sin for sin is of the devil, and not a child of God. Therefore a child of God can't sin. And a child of God can't fall. Because he can't without sin for God said he couldn't sin. I don't care how many places where you find where people did sin: God said a child of his could not find where a child sinned and prove that he was a child of God, did sin and went to hell and I will believe that. That is what God said and I will take what God said. The Lord is our righteousness and the devil cannot tarnish him. Jeremiah 23:6, "In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called *THE LORD OUR RIGHTEOUSNESS.*" So the Lord *our righteousness*, the devil might put his hand on my body. The devil might catch me neglecting my duty, but I would like to see, the *devil touch the righteousness of the Lord Jesus Christ.* So the Lord is our righteousness and the man that has got the God's righteousness, cannot be tarnished, his righteousness cannot be tarnished, and sent to hell. You are secure because he says, Psalm 62: 11, The power belongs unto God. If so and we are kept by the power of God, the power of God would have to fail. Now listen, I Peter 1:1-5, "We are kept by the power of

God through faith. Ready to be revealed in the last days." Power belongs to God and it takes power to send a child of God to hell? and the power belongs to God. *Would God furnish the power to send* a child of his to hell? I say no sir, God will not furnish the power to send his child to hell. If weapons are formed against God's child he will not prosper. And again, and he cannot fall because he loves, and love is the fulfilling of the law. I John 4:7, "Everyone that loveth is born of God." Now the first commandment, "Ye shall love God." And Hebrews, no Romans 13:10 says love fulfills the law. John 5:24 says "shall not come into condemnation." The laws full, the laws filled and this individual shall stand justified acquitted by faith. Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." He cannot fall because all who enter in by Jesus Christ shall be saved. John 10:9, "I am the door; by me if any man enter in, *shall be saved.*" What does saved mean? It means saved. Shall be saved, is he saved in Jesus? God said he is, Jesus said he is. So we do not have a divine security if we are without Jesus Christ accompanied by the blood of the lamb, not by earthly things but by the blood of the lamb. They will receive a reward for faithfulness, but you get *life through faith in Jesus Christ*. Revelations 1:18, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." Jesus holds the keys of hell and death, and the devil can't send a child of God to hell unless he gets the keys from the Lord Jesus Christ. Let's see again, Isaiah 22:22, "So he shall open, and none shall shut; and he shall shut, and none shall open." Jesus can open and shut it at his own will. None can open but the Lord, none can shut but the Lord, no one can shut a child out but Jesus. He has promised not to do it. For he made an *everlasting covenant with him* and told him he would not do it. Listen, his salvation is a gift. Of whose God giveth and to whose gift God, he would have to take back, which he gives us. Romans 6:23, "But the gift of God is eternal life,

through Jesus Christ our Lord." Matthew (?), God would have to take back, that gift he gave us. And certainly he will not do it. And we go again. He is secure because he can destroy this present possession, and *still he has a house in heaven*, where no devil can ever touch. II Cor. 5:1, "For we know that if this earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Jesus said we could kill this body, but couldn't do any more. You can destroy this temple you can destroy this flesh or this body but a child of God knows that he has a house in heaven not made, built, with hands, eternal in the heavens. So, if it is possible for a child of God to fall, and apostatize you would have a house in heaven, who would occupy that house? How would God think looking upon that house that belonged to his child, and nobody in it?

Listen again, the house may be burned but he, himself, may be saved in heaven. I Corinthians 3:14, "If any works abide which he hath built thereupon, he shall receive a reward. If any man's works shall be burned he shall suffer loss; but he: himself shall be saved; yet so as by fire." And the fire shall try every man's works, *not his soul, not his salvation*, but try every man's works of what sort it is. So we heard one time, during this debate that the works were the converts that the man made that is burned up. So if the man did not make the right kind of converts, they would be burned up; but the preacher would be saved, yet as though by fire. Brother, that says a man's works. What kind of works? Any kind of a work that a man produces himself would be tried, *he himself saved*, though as it were by fire. So a man can get to heaven without a work in the world, and baptism is a work, therefore a man don't depend on what he done, but depends on what Jesus done. And he can be saved by fire, ah listen, my dear friends, we are dead and our life is hid with Christ in God. Romans 6:7. And Christ is our life, he shall appear and we shall be like him.

Colossians 3:4. If ye are the bread God provided, we shall live forever. John 6:50, 51, "This is the bread which cometh down from heaven: that a man may eat thereof, *and not die*. I am the living bread which came down from heaven: *if any man eat of this bread shall live forever*" Did a child of God eat it? Certainly he did. *Shall he live forever?* If he once dies he might not live forever. God said he shall live forever. Upon what condition? When he eats this bread he shall live forever. John 10:28, "And I give unto them eternal life." There is a big difference, my brother, in the way God talks and the way some propositions read. God said I give eternal life and they shall not perish. You cannot sin because you are born of God, I John 3:9. You cannot do it because I John 5:18, We know we can't sin, we know we can't sin. Do we know it? Certainly God knows it, and God says we know it because we are born of God. We are kept by the power of God, certainly God's power will hold out to the end. Then in Psalms 37:24, "Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand." And so if God's hands encamp around his children, and though he be tumbled around, and thrown about he said I will hold him by my hands. He shall not be cast down. So I say a child of God cannot fall away and go to hell while God is going to uphold him, my brother, I will uphold him with my hands. He cannot fall because Christ laid down his life for him, I John 3:16, "Hereby perceive we the love of God, because he laid down his life for us." *Surely he wouldn't lay down his life on uncertainties*, if we get lost he laid down his life on an uncertainty, and it failed. Hebrews 10:17, "And their sins and iniquities will I remember no more." Yes, God is going to deal with us as sons, and children of God and he doesn't kill us because we did wrong. No man in this country would kill his child because he disobeyed him and did wrong for the country would not stand for it. They accuse God of doing things lower down than a negro wench would do to her child. Would God do that, no sir, God will save every child of his

in heaven, and thank God, he will not be satisfied until he gets everyone of them there. I believe with all my heart, God will get them all there. "Whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." Fifth verse, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? (Time) Thank you.

Guy N. Woods' First Speech

Mr. Nunnery, Gentlemen Moderators, Ladies and Gentlemen: We are very happy to be before you this morning to reply to Mr. Nunnery's first affirmation of the proposition that it is impossible for a child of God to so act or live as finally to be lost in hell. The speech to which you have just listened is largely a rehash of matters presented by him yesterday; few passages did he introduce that we did not deal with at length yesterday. Contrary to his practice, I shall take these passages up one by one, without exception, and show you that they do not teach—as he contends—the impossibility of apostasy.

At least 20 per cent of the references he gave were wrong; and it will be necessary for me to correct the references as well as to answer the arguments as we go along. If I should, for this reason, overlook any of the passages he offered, if he will kindly mention it, we shall be happy to deal with them in later speeches today.

1 John 3:1: "Beloved now are we the sons of God, and it doth not appear how we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." This touches not the question in issue. Certainly we are sons of God here; but that does not mean that we are saved eternally in heaven. 1 John 3:9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." We have shown that the verbs of this passage are in the present tense; and that this suggests that a practice or habit of continuing in sin is here contemplated. *"Whosoever is born of God doth not keep on committing sin, for his seed remaineth in him, and he cannot keep on committing sin, for he is born of God."* Moreover, the seed is the word of God (Luke 8:11), and so

long as it is hid in the heart, one has protection against sin (Ps. 119:11). One may, however, allow the word to slip away. 1 John 5:18, is of similar import; and our answer to 1 John 3:9, applies to it also.

In insisting that these passages teach that it is impossible for child of God to commit *a single act of sin*, Mr. Nunnery makes John contradict himself: 1 John 1:8: "If we say we have no sin, we deceive ourselves, and the truth is not in us," and "If we say we have not sinned, we make him (God) a liar, and his word is not in us" (1 John 1:10). *It was John, not I who said this!* "For God is able to make his stand" (Rom. 14:4), Mr. Nunnery reminds us. Indeed so. But how? 1 Cor. 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that which ye are able; but will with the temptation make a way of escape, that ye may be able to bear it." God gives us a way of escape. If we do not avail ourselves of it, we sin and fall.

Again he introduces John 10:29: "My sheep hear my voice, they follow me and I give unto them eternal life, and none shall be able to pluck them out of my hand." We have answered this repeatedly; but Mr. Nunnery chooses to ignore what has been said. These are (1) sheep; (2) they are following the Lord; these sheep who are following are given eternal life! What Mr. Nunnery needs is a passage showing that God takes goats and makes sheep out of them by giving them eternal life! Moreover, these sheep are *following*. What of those which do not follow, Mr. Nunnery? And, note, too, that tho these are sheep, they do not have eternal life—*God gives sheep eternal life after they follow him!* Mr. Nunnery thinks if you are a sheep you have eternal life whether you follow him or not!

Mr. Nunnery thinks you do not have to keep God's commandments. But note 1 John 2:4: "He that saith I know him, and keeps not his commandments, is a liar and the truth is not in him." Mr. Nunnery contends that there is but one

commandment—faith—that one must keep. John and Mr. Nunnery are in conflict in this passage. The word "commandments," is plural, you will note. Luke 6:48, an allusion to the man who builds on the rock, and 1 Cor. 10:4, where it is said that Christ is the Rock Who was with the Israelites, are introduced. There is not the remotest connection between these passages. The Israelites followed the Rock—which was Christ—but with many of them God was not well pleased for they were overthrown in the wilderness. Then, the apostle adds, "Let us not commit fornication as some of them also committed, *and fell in one day three and twenty thousand*" (1 Cor. 10:8). Here, are people who followed Christ, sinned and fell! Next is mentioned 2 Tim. 2:19: "The Lord knoweth them that are his." Yes, indeed; but what has that to do with this proposition? Eph. 1:13: The believer is sealed with the Holy Spirit of Promise. Mr. Nunnery would have you think that the seal here is such an one that cannot be opened. It is not that kind of seal. It is seal or stamp such as a notary puts on legal documents. The Spirit puts his stamp of approval upon us. This does not mean that the approval will not be withdrawn when one's conduct becomes evil. Ps. 116: 8, God will deliver our soul and our feet from falling. How does He do it? By outlining the manner of life we should live, and the path we should follow. Mark 16:16: He that believeth and is baptized *shall be saved.*" The salvation of this passage, is present salvation; a salvation from past or alien sins; not salvation in heaven. So also of the Jailor, Acts 16:30-32. The salvation promised and received the night of the earthquake was from past sins only. He gave next, Matt. 10:30, and then quoted the passage that says the hairs of our head are numbered. I presume he intended to show by this that God knows his own, a fact no one questions. But that has nothing to do with this proposition.

Remember this, ladies and gentlemen: There will be three classes in the judgment: (1) Those the Lord welcomes—Come blessed of my Father, the righteous. (2) Those to whom he

will say, "Depart from me ye cursed into everlasting fire, I *never knew you*—the alien; (3) Those to whom he will say, *Depart from me, I know you not*—those whom he once knew but who have fallen away. Some he never knew—these are those who never obeyed the gospel; others he will address: I know you not; i.e., I do not now know you; time was when I did, but you apostatized and fell away; hence I recognize you not. John 3:36: "He that believeth on the son hath everlasting life." Mr. Nunnery continues to misquote this passage making it read, "Believeth into Christ." It does not say it. There is but one way to get into Christ, we are baptized into him (Gal. 3:27; Rom. 6:3). Again he mentions John 3:25, a passage we have dealt with time and time again: "He . . . shall not come into condemnation." We have shown that if "shall not come into condemnation" means it is impossible for the *believer* to be *lost*, since John 3:36 says that the *unbeliever shall not see life*, then the unbeliever could never be saved! If the words "shall not" in John 5:24 suggest impossibility, why not in John 3:36? The *unbeliever* shall not see life; he may, however, become a believer, and see life. The believer SHALL NOT COME INTO CONDEMNATION; he may, however, cease to be a believer and be damned! Both statements are, obviously, conditional. Gal. 2:20-22 is introduced. Paul, being crucified with Christ, lived by the faith of Christ in him, a passage which does not remotely touch the proposition at hand. So also of John 14:19: "Because I live ye shall live also." Those who live are those who comply with the Lord's will. Rom. 8:28: "What can separate us from the Love of Christ?" I called his attention yesterday to the fact that Jude commands us to "Keep yourselves in the Love of God." We must stay within the realm or sphere of his love. Suppose we do not keep ourselves in his love, Mr. Nunnery? 1 John 4:7, "Whosoever loveth is born of God." We have repeatedly asked which comes first, love or faith? If love, then saved without faith, if his contention is true that salvation is promised on one condition only. But if he says faith comes

before love, then he must admit that salvation is without love! Which will he say? Neither.

You will observe, friends, that we are taking these passages up one by one and answering them. We do this to show you that we will give attention to everything he chooses to introduce. That is the only way to debate fairly and honestly. I introduced at least 50 Scriptures yesterday which Mr. Nunnery ignored. I propose to answer everything he introduces; if I miss something in this speech, if he will remind me I'll get it in the next.

Heb. 13:5: "I will never leave thee nor forsake thee." This passage Mr. Nunnery introduced in an effort to offset the force of 2 Chron. 15:2: "And he went out to meet Asa and said unto him, Hear ye me, Asa, and all Judah and Benjamin: The Lord is with you, while ye be with him; and if ye seek him he will be found of you; *but if ye forsake him, he will forsake you.*" This indicates those whom the Lord will never forsake (Heb. 13:5): Those who do not forsake him! Mr. Nunnery contends that God forsook Israel, but only as a nation; that He will never forsake individuals. Will he kindly tell us how God could forsake a nation without forsaking individuals? Of what does he think Israel was composed??? 1 Pet. 1:4: We have an inheritance reserved in heaven. Who? Those who are kept by the power of God *through faith* (1:5). They are kept through faith. Faith comes by hearing God's word. God's word admonishes us to live faithfully. To fail is not to walk by faith. Such have an evil heart of unbelief and depart from God (Heb. 3:12). Isa. 54:17: No weapon formed against us shall prosper. We answered this again and again yesterday. So long as we remain faithful God will not allow our enemies to triumph over us. Jer. 32:39, 40, God's fear is in our hearts that we shall not depart. Note that it is *fear* that keeps one from departing. Suppose one loses the fear of God? He loses that which keeps him from departing! Do you recall the warning of Heb. 3:12, just mentioned?

He next mentioned Heb. 13:32, but there are not 32 verses in the 13th chapter. He probably had in mind Heb. 10:14 where it is said that we are sanctified by the offering of the blood of Christ. We showed yesterday that one may trample under foot the blood of the covenant wherewith he was sanctified. I inquired of him what would happen to those who so do; but he remains silent on that point. Note the passage: "He that despised Moses' law died without mercy under two or three witnesses." Now note: "Of how much sorer punishment suppose, ye, should he be thought worthy who had trodden under foot the Son of God, and had counted the blood of the covenant, wherewith he was sanctified, an unholy thing and had done despite unto the Spirit of Grace" (Heb. 10:28, 29). Disobedience under Moses' law was punished by death; here there is a "sorer punishment" than death to be meted out to those who have "counted the blood of the covenant wherewith they were sanctified an unholy thing." Note (1) there were sanctified; yet (2) they shall suffer a punishment sorer than death. Will Mr. Nunnery tell us what that is? Yes, God chastises his children (Heb. 12:6). He chastises them for their own good; because they are his children, and to keep them in the right way. Suppose they persist in rebellion, what then? *He will disinherit them* (Num. 14:22). Heb. 10:39, "We are not of them that draw back unto perdition, but of them that believe to the saving of the soul." One may then "draw back" unto perdition. This is clear evidence of the falsity of Mr. Nunnery's proposition. Rom. 10:4: "Christ is the end of the law for righteousness to every one that believeth." A dozen passages were offered yesterday showing that a believer may cease to believe. For example: "Having damnation because they have cast off their first faith (1 Tim. 5:12).

Titus 3:5: "Not by works of righteousness which we have done but by his mercy hath he saved us." We have shown that there are two kind of works—works whereof a man might boast (Rom. 4:2); and works which perfect faith

(James 2:20-22). This is the kind mentioned in Acts 10:34: ". . . But he that worketh righteousness is accepted of him." Working righteousness is keeping God's commandments (Ps. 119:172). Mr. Nunnery next cites Gal. 5:4: "Christ is become of no effect unto you, whosoever of you are justified by the law, *ye are fallen from grace.*" Imagine a man affirming that it is impossible to fall from grace and then citing a passage that it is possible so to do! Mr. Nunnery teaches you cannot fall from grace; this passage says you can. Mr. Nunnery reminds us that we are to love our neighbor as ourselves, and to this we heartily agree; but what has that to do with this proposition? Jesus told the lawyer that the first commandment is to love God supremely and our neighbor as our self; but Mr. Nunnery thinks it makes no difference whether you love your neighbor or not, if you believe you can't help being saved! Jesus made loving one's neighbor essential to salvation; Mr. Nunnery denies it. We are referred to Rom. 8:28: "All things work together for good to those who love God and who are called according to his purpose." Mr. Nunnery wishes to make a universal application here, thus making the passage applicable to every situation. •I ask, Was it for David's good that he had Uriah put to death, committed adultery, and suffered the loss of his child? Mr. Nunnery will please answer these questions.

Ps. 37:24 has been mentioned more than once. We are told that the Lord will not allow one to be utterly cast down. What kind of man is here contemplated? Note that the passage says that the steps of *a good man* are ordered of the Lord. This is the kind of man who will not be cast down. What about an evil man, Mr. Nunnery? Will the Lord uphold him?? 2 Cor. 5:17, "If any man be in Christ he is a new creature," was mentioned by Mr. Nunnery; but has nothing to do with his proposition. Ps. 23:1: The Lord is our shepherd. Children of God are his sheep. They must follow him—If they do not follow they are lost. Jer. 23:6: The Lord is our righteousness. How is he our righteousness? Keeping his commandments is

righteousness (Ps. 110:172). Ps. 62:11 says that God has spoken once and that power belongs to him, a passage which touches not the question at issue. Remember we are simply following Mr. Nunnery. He introduced all of these passages in an effort to show that a child of God cannot fall. 1 Pet. 1:5: "We are kept by the power of God through faith." Note: We are kept through faith. Our faith may fail; and thus cause us to fall. We must be faithful till the end. Rom. 8:1 says that there is no condemnation to them who are in Christ Jesus *who walk not after the flesh but after the Spirit*. Rom. 5:1 has been replied to again and again. So also Rev. 1:18 where it is said that the Lord has the keys, and Isa. 22:22, where it is said that he shuts and opens. In Rev. 3, we are told that the Lord will *spue* some out of his mouth! Rom. 10:23, the gift of God is eternal life. Eternal life is not a present possession, but a promise. Mark 10:30: Receiving an hundred fold in this life, and in the world to come eternal life. 2 Cor. 5:1, a building, a house of God not made with hands awaits. This passage has nothing to do with Mr. Nunnery's proposition. 1 Cor. 3:15: One's works burned up. We showed yesterday that Paul was discussing the work of gospel preachers in this passage. Tho some of their converts are lost, this will not effect their salvation. Rom. 6:7, Dead to sin, has to do with Paul's discussion of salvation from past sins, for he has shown in that context that those who have died to sin are to be buried in baptism (Rom. 6:1-6). Col. 3:3, 4: "For ye are dead and your life is hid with Christ in God; and when Christ who is our life shall appear, then shall ye also appear with him in glory." This, however, is conditional; "Be thou faithful unto death and I will give thee a crown of life" (Rev. 2:10). John 6:50, Christ is our bread of life, of which if we eat we shall live forever. This is a conditional promise. Note the "if." Ps. 89:34: The Lord will not break his covenant. Indeed not. His covenant is conditional; his promises are to those who hold out faithful to the end. Those who forsake him, will be forsaken (2 Chron. 15:2). John 3:16: God loved

us and gave Christ to die for us. But does this prove the impossibility of apostasy? Friends, one might with equal reason attempt to show that all men will be saved since Christ died for all. As a matter of fact, the Universalists make the same arguments and cite the same passages in their effort to show that all men will finally be saved as Baptists do in trying to prove the impossibility of apostasy. Heb. 10:17: Our sins will be remembered against us no more. These are past, or alien sins. 1 John 5:4: The one who overcomes the world. Yes; but what of those who do not overcome? One who is faithful for a time, and then goes back into the world certainly does not overcome the world. The victory is only to those who overcome. Mr. Nunnery's contention is that you will be saved whether you overcome or not! That, friends, answers every argument offered, every passage presented by Mr. Nunnery in his first affirmation. If I missed a passage it is because Mr. Nunnery was not clear in its presentation, or gave an erroneous reference I failed to recognize. If I overlooked any, I shall be glad to deal with them in my next speech.

I now have some questions for Mr. Nunnery:

Can a child of God get drunk? Can a child of God die drunk? What will happen to a child of God who dies drunk?

Will the Lord forsake those who forsake him? Will the Lord cast off forever those who forsake him?

What would have happened to David if he had not repented? Could David have refused to repent?

When God chastises a man, which suffers, the body or the spirit of man? What sins, the body or the spirit?

Are those who are sanctified by the blood of the covenant, children of God, or alien sinners? Can a man fail of the grace of God unless he was once in grace (Heb. 12:15)? Can a man be renewed to repentance again (Heb. 6:6), if he has never repented?

What happens to a weak brother who has been destroyed? Can a man have his part taken out of the tree of life, if he never had a part in it? Did Judas fall from grace? Was he a disciple?

What does Num.'14:12 mean? Will God really disinherit his children? If the statement "Having damnation," does not mean eternal damnation, does "he that believeth not shall be damned," in Mark 16:16 mean eternal damnation? If yes, explain the difference. If not, what does Mark 16:16 mean?

Now, my friends, I have taken the time, in what may have been a tedious fashion, to answer everything Mr. Nunnery offered. In the last moments of this speech, I wish to offer two arguments, one already introduced, the other not yet made to show you that Mr. Nunnery's position, that a child of God cannot so sin as to be lost is false. Jesus tells us that He is the vine, and his disciples are branches (John 15:1ff. The branches that bear good fruit are purged to bring forth more fruit; but those which do not bear fruit *are cut off and cast into the fire*. The branches represent children of God which do not bear fruit. *Will Mr. Nunnery kindly tell us what is signified in the statement that these branches are cut off and cast into the fire?* What does the fire represent? What does the cutting off signify? Here, friends, is indisputable evidence of the falsity of Mr. Nunnery's position.

In 1 Chron. 28:9, we have this statement: "If thou seek him he will be found of thee; but if thou forsake him, he will cast thee off forever." How long is forever, Mr. Nunnery? God's promises are conditional; they are dependent on our faithfulness. When we become unfaithful, we are unprofitable servants, and will have our portion with the unbelievers. We weary of trying to get Mr. Nunnery to answer the argument offered on Luke 12:42-47. The unprofitable servant has his place appointed among the unbelievers. When a man is appointed to a public position, he does not have it till he is appointed. This servant was appointed to a portion with unbelievers. He became unprofitable; he then received the appointment; it was with the unbelievers. What, Mr. Nunnery, is the portion appointed for unbelievers? Will you not please tell us? (Time up). Thank you.

A. U. Nunnery's Second Speech

Gentlemen Moderators, Ladies and Gentlemen: We are certainly mighty happy to come before you in affirming my proposition and denying the wiggling and twisting you have listened to. You all know whether an argument was made or not, and wouldn't know how ignorant this fellow Nunnery was unless he tells you how he bungles up his arguments, bungles them up. That is violation to the rules to this discussion, Mr. Woods, you can treat me like you agreed to in that agreement we had or else I am going after you in a rough fashion. If you want to be a man, and want to have a real debate, all right, but you are constantly referring to my silliness, and my silly ideas. You are not to be judge about that. Mr. Woods is not to be the judge about that. . . . All right.

He says there has not been an argument made but what he has answered it. You know how he has answered it? That don't refer to that, that doesn't refer to any of that, I imagine it does. Now, John 10:28, "I give unto thee eternal life." He says why that has been repeated over and over and over yet he gives eternal life on condition. He said: "I give it unto them." Well, I said I give that man \$10.00 and that man come around and says he never got the \$10.00, what would he say about me? You would say I lied. God said I give eternal life, unto the believer and doesn't do it. And that believer hasn't got eternal life in this life. Then found he did not have it, and kind of hate he didn't have it. Well he got all the way to John 15:1 and there he got a case of apostasy in John 15:1, we will back track on him a little bit. He will say that we didn't get his arguments. We will notice it as far as we can, no man can notice every argument that was made, but we are going to notice just as far as our time will permit us to do. Now, John said: Every branch in me that

brings not good fruit is hewn down and cast into the furnace, and here's branches that doesn't bear good fruit is hewn down and cast into the fire. And that branch he says is broken off. He goes on to tell us men gather them and they are burned, I thought God gathered them and cast folks into hell; but these fellows have men gather them and they are cast in hell. What is he talking about? Fruit bearing, *nothing else*, nothing else in the world he's talking about. Listen here, how can a man be in Christ, there's two ways of being in Christ, one being in Christ by being created in there, faith on his part and creation on God's part. If a man is in Christ he is in covenant relationship with him. What is he talking about here? Branches he is going to break off. He *certainly was not talking about his child*. He was talking about people that had a covenant relationship in him and perhaps, no doubt in my mind he was referring to the Jews. Now you listen, in Romans 11:17, 21. "Some of the branches are broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, the branches were broken off, that thou might be grafted in. Well; because of *unbelief* they were broken off," Why are they broken off? for unbelief. They were not believers were, they? *Unbelievers*, they were not in covenant relationship in him. In what sense were they in him? They were in him in the sense of covenant relationship. That was the Jewish family no doubt. Because of unbelief they were broken off. "And thou standing by faith. Be not high minded, but fear; For if God spared not the natural branches, take heed lest he also spare not thee." The branch that didn't bear fruit was taken away and this was the Jewish nation that didn't bear fruit unto God. The Jewish nation had their covenant relationship severed and this Jewish nation groped in darkness and the Gentiles came in. It does not any more refer to an individual falling from grace than it does to a duck in a pond, not a bit.

So this says every branch in me that doesn't bear fruit, now he makes the impression that fruit bearing is essential to salvation. If he didn't mean that let him correct himself, fruit-bearing essential to salvation—no. No, what is essential to salvation? Repentance toward God and faith in the Lord Jesus Christ. Paul said that is the profitable thing in Acts 20:20, "And have taught you publicly and from house to house. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Then he tells us that nobody has eternal life here. You haven't got eternal life, and he refers to Col. 3:4 and says that is on conditions. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." If that is on condition, where do you find the condition in life, right over here and plus and plus and plus till I get my theory in. Now let God tell us about it. We know that when he shall appear we shall be like him, for we SHALL see him, suppose now we don't meet that condition. Did God say that? He did not say anything about plus to meet the condition. He said the fellow in Christ. Our lives are hid in Christ with God. Colossians 3:3, "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." We shall see him as he is, going to see Jesus like he is, we know we will do it; if we know we will do it and there is a possibility of apostasy, how could we know it? I could know it today and not know it tomorrow. If there is no security of the child of God we would not know anything that was going to happen out yonder in heaven or hell or what become of them. God said we know, when he appears we would be like him. Will be like Jesus when he appears. Mr. Woods don't try to dodge my argument, he'll say "Why don't you read that statement like it says when he appears we'll all be like him." But he'll turn around and say it's all on condition. To hear Woods tell it. Now he says a man can't have eternal life here, we don't have eternal life here. John 6:14, Jesus said I am the way,

14:6, I just got it backwards, its 14:6, Jesus said: "I am the way, the truth, and the life"; no man has eternal life here, no man has Christ, no man has the truth no man has life here. One has got to die to have the way and to have truth and to have life according to this man's arguments. Nobody's got truth and life, you haven't got it yourself and nobody else. Haven't got the way, the truth and the life. Isn't he in a pitiful condition? Now, brethren, that's what makes a man do that can't see the truth of God. Yes, a man's got eternal life and Jesus said in John 10:28, "And I give unto them eternal life." And he said it has been a hash and rehash; I knew it would be a hash and a rehash, he said this fellow said hash and rehash, and you are not hashing much. I told you fellows at the start why you did not have the entire church question so we wouldn't have hash and rehash these two days or four days. I'm glad, my dear friends, that we could have territory enough to discuss in the four days and not hash and rehash, but we have two of the propositions, and we have got to discuss as it were one of them two days, we have got to hash and rehash. And if God says a truth yesterday and says it today, it is the same, thing as it was yesterday. And if you didn't answer it yesterday and can't answer it today, and if it is left at that as he did yesterday. Let me hold these truths up before you. A child of God can't sin and you know he can't. I John 5:18, I am going to rub that on until the last speech this evening. "We know that whosoever is born of God sinneth not." *This man says he sins as long as he lives*, and yet he says you haven't got eternal life until the *end*, *hasn't got truth*, *hasn't got life*, and won't have it until he gets down to the *end and does sin*, and therefore God chastens him. And he says, Nunnery, here is one scripture I want you to explain, you won't do that, I want you to do it. All right, I John 1:8, that is the scripture he wants me to explain, reads just like John said, let John talk, let Jesus talk and let God talk and there is no cross in God's word. Anybody knows there is no cross in God's word, and there can't be a cross and God's word

be true. Now, listen, I John 1:8, "If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He says now that contradicts I John 3:9, "He that is born of God does not commit sin." Yet he says if we say we don't sin we lie. God says we didn't, and I guess we don't. God said it we didn't, fix it up, Mr. Woods, you are a fixer—fix that up. Watch and see him fix it up and make God out a liar, and said Mr. Nunnery if a man says it he lies. God said it—God lied. No, let God explain it himself, my dear brother, God didn't lie so here is the fellow that does sin. Who is that fellow I referred to in the 7th chapter of Romans yesterday, well the last part of the 7th chapter of Romans Paul says when I would do good, then evil is present with me, things I would not I would do, now it is no more I that do it, but sin that dwelleth in me, I would do good, evil is present with me. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin." Yes sir, there is a flesh man. The flesh serves sin, Paul said it, but here's a man born of God, who is this fleshly lobe? This man you look at? This is Paul. Who is that inner man that you can't see that is regenerated and born of God that can't sin. That is born of God who can't and won't sin. This fellow's mistaken, he can sin and if we say we have no sin, we deceive ourselves and the truth in us. Now if God says it, he deceives himself and God has not got the truth in him. What did God say in I John 5:18, "We know that whosoever is born of God sinneth not." But he says knows he does, all right, if you want to give God the lie, well just go on. I don't care (Mr. Nunnery laughing) how many theories passed by men; There is harmony in those two statements. The only way a man can make harmony is this man, John is talking about here in the flesh and the other man I John 3:9. Is the soul or inner man, for John says "Whosoever

is born of doth not commit sin," for his seed remaineth in him. And John says he cannot sin, this man says he does sin. And if he says he has got no sin he lies. John says he CAN-NOT sin, this man says he can sin. Do you see the cross? Anybody can see the cross. The man is crossed, and is in a hard place. And has got no Christ, has got no life, because he has got no life now. Has got no truth, no eternal life well you are about as *close to your proposition as I thought you would get*. No truth, no life, brethren, I want to tell you right now, Mr. Woods can get up here and say well, you didn't answer my arguments, and didn't do this, that and the other, there's one argument you watch and see if he answers that this evening. You watch throughout this day and see if he answers it. How will he take Jeremiah 32:39, 40? "And I will make, an everlasting covenant with them, that *I will not* turn away from them, to do them good; but I will *put my fear in their hearts, that they shall* not depart from me." Yes, he says that is on condition, on condition, whose condition? Your condition. Did God tell the truth, when God plainly said "I'm going to make an *everlasting covenant* with you, an everlasting contract." I believe in God; I will not leave you said God, and God said, you shall not leave me. God is looking after my holding out, my brother. God is looking after every child of his holding out, therefore God said you shall not leave me and I will *not leave you*. So listen, he says just hash and rehash. Brother, do I have to leave the arguments that I have made and to prove what I have said, have I got to leave them because I am in the affirmative this morning and you are in the negative. No sir, these truths hurt just like they did yesterday, and they will keep on hurting to the end and you can call it hash and rehash if you want to. I see he has to correct me, yes, John 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." He didn't stay long with that did he? Wonder why he didn't?

Now listen, John says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is." He didn't stay long with that did he? Wonder why he didn't? Now listen, John says, "Beloved, now are we the sons of God," John said we are the sons of God now. Doth it not yet appear what we shall be provided we so do and act. Provided he does not turn, no sir, God didn't say it and it is dangerous to be a child of God as you say it is. God would have said provided, provided. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be:" Shall, yes that is pretty strong isn't it? I shall do something. Who said it? God said it. "I shall be." If apostasy is true it would be: Shall not be, where it is shall be. But he said, it doth not yet appear what we shall be. We know something. What do we know? We know when he shall appear, we shall be like him. Notice the *shall*. For we *shall* see him *as he is*. Who put them shall's in there? God did. Who put them conditions in there? You did. You had better mind how you *add* to God's word. God's eternal word is plain so God's children could see, even if a man is an uneducated man he can see that. And he can get comfort out of it. And God says you shall be. But he says no, it simply says that a man will be 'on condition', no it doesn't say that. I ask him to go back and read it and re-read it. You read two scriptures together, you put two things together, and you make God out a liar, by putting two scriptures together. Now let God say what he wants to, when God has not said you keep the commandments, it is the safest thing for God to have said it, certainly it would have been said. I John 3:9, he said, I John 5:18 and then he said we are going to read I John 1:8 and if you will make it possible for a child of God, born of God, born from above, if you make it possible for *that child of God to sin*, you turn around and make God out a liar and cross the truth in the book. The best way is to take God at his own word. God says this *man that is born of a woman sins*, but

he that is born of God *cannot sin. Cannot sin.* God will have to be taken at his own word. John 10:29, My sheep hear my voice, he said and *they follow me*, and they follow me on condition. No. God never put a condition there. Who added to God's word there? They follow me. Provided * * * God said they follow me. He don't say if they follow me, he don't say if they do follow me. He said *they do follow me*. My sheep *follow me*. He said it was all right if they keep following, but if they take off after the devil it is all wrong. But God said, *They follow me*, Romans 8:1. He quoted that a time or two. "There is therefore now no condemnation to them which are in Christ Jesus, *who walk not* after the flesh, but after the spirit." No condemnation in Christ Jesus. Who? Christ Jesus, no condemnation in him. What does he do? He walks not after the flesh, but after the spirit. If a fellow goes walking after the flesh what does it *portray*? It portrays he is not a Character in Jesus Christ. This is a child of God. God said who walk, they walk, he never said "if" they walk, he *says they walk*. That shows they "do" walk. They do walk Godly. He said John said up there they just mean they can't keep on practicing sin and can't keep on living in sin. Well if a fellow can't keep on living in sin he will quit, if a fellow can't keep doing a thing he *will quit*, won't he? He did do it. He said, I said: a child of God couldn't sin, and John 1:8 said he can sin, now he says this means he can't keep on at it, can't keep on practicing it. That showed that he did do it. That showed he did sin. If he can't keep on, he will *have to quit practicing it* won't he? And now, brother, if he quits won't God love him as a child? *Won't that child still be God's child?* If he keeps on sinning it is because *he is not a child of God*. Because God never saved him. God says that. God says if they keep on sinning they are not his. But this child of God won't keep on at it. He will stop. Therefore that is a child of God. That is the way God deals with his children. When they do anything wrong they are sorry for it. Peter *cussed* and went out and *wept bitterly*. God's children have done wrong

and they have wept over it. But here this man says: they *can sin* and will go to hell. All the word of God in the Old Testament and in the New. Yet he said the law of pardon was not in operation until after the day of Pentecost. People are not saved back there like they are now. Maybe people had a *better chance to fall* back there, then *now*. That is the reason he goes back there and gets his cases. When they were *under the law*, and had to keep the commandments. Now then he comes back under the law to get a child of God, will he make a child of God like he claims was made back there? No. We are talking about a fellow that is a child of God now. We want to know if he can fall from grace and be lost. I say, NO. He cannot fall because God will not stand for him to fall. God will uphold by his hand. God will make things work together for good for him that loves the Lord. The Lord God said he will not depart from me, and I will not turn away from him. Is that correct? God says it is. God says it that is correct. Well, let's notice again: His sheep *hear and follow him*. And a stranger they *will not follow*. Well, if one of them apostatizes wonder if he is *following a stranger*? If one apostatizes is he following a stranger when he falls? Is he following a stranger after he gets to hell? What if I were, to tell you I had a bunch of sheep over home and they *would not follow* a stranger; and you would go over there and the sheep would take after you, you would say: Nunnery, you lied to me. Wouldn't you? And you would tell the truth, too. And I said: My sheep won't follow a stranger, and my sheep took after him, you would say: You lied. If I said that and you believed me to be a truthful man you wouldn't expect a sheep to follow when you passed by because you would be a stranger. And I told you a stranger *would* they not follow. (Where is my watch) (alright, thank you. Said Mr. Nunnery to Mr. Hopper) Stranger will they not follow. So then. Yes he says they will not follow a stranger, and the fellow that believes in Jesus Christ, who walks not after the flesh, he said if they

don't walk after the flesh. God did not say that. Do not walk after the flesh. A fellow don't walk after the flesh, he is justified by faith. A fellow that is in Christ Jesus, what does he walk after? He walks after the spirit. Who said *so*? God said that being justified by faith we have peace with God through our Lord Jesus Christ, by whom we have access by faith in his grace. Now then Paul said, wherefore faith is the underlying principal of the child of God and this child of God, *is now a child* of God by faith. Paul said, now they walk not after the flesh but after the spirit. They have *changed their conduct*, they have changed their life, they have changed their walk and if a man doesn't change his conduct, change his life it is simply because he has never been a sheep. That's the reason why. You see a sheep, you see an old goat going back to the goat pen and bleat like a goat and act like a goat. He is a *goat*. That's all there is to it. It takes the divine power to change the *nature* of a *goat to a sheep*, and it takes the divine nature, or divine power to change the nature of a *sinner to a Christian*. God said when you change, you will not walk after the flesh. You walk after the spirit. And he makes mistake, *in his flesh*, may overcome the spirit and leads him in the things that are wrong he will repent of it and grieve over it just like the Apostle Peter did. He won't get any place but the right one. Let's notice furthermore, I John 2:4, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Now if this fellow falls from grace, he has not kept this commandments has he? He says he abides in him and doesn't keep his commandments, that's my point, and he falls from grace he has got to fail to keep God's commandments, and therefore he sins, and his sin takes him to hell, and John says if that fellow does not keep my commandments and goes out yonder and follows the devil's goats and gets in the devil's pen, he saith he knoweth him and keeps not my commandments, that fellow has *lied* about it. Who said that? God said it. Who else

said it? Nunnery said it. Well, let's see again: I Corinthians 1:10 . . . I didn't get that quotation straight. I Corinthians 1:10 when it gets a position and lacks anything, or overlook anything they say, he said I was bedoted I couldn't give my scriptures correct and he had to correct them and all those things, isn't it a fine thing I have such a smart man to debate with. Isn't that a fine thing? Alright, you don't know he is smart and I will tell you. He delivered us, from who delivered us so great a debt, who delivered us whom we trust, he will yet deliver us. I must not have got the right thing. I will make a note here, maybe we will get it clear. We will just pass that on up, until he makes it a little more clear, then we will get his quotation. 15:2 II Corinthians, if ye forsake me, not that's Chronicles, "If ye forsake me, I will forsake you," no argument that God made, now God's is talking to a nation here, about the conduct of a nation that this nation turns away from God. When he talks to an individual, he talks different. In Jeremiah 32:39,40 Jeremiah said about making a covenant with us, "And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; But I will put my fear in their hearts, that they shall not depart from me." Now he says you can do that. God says you shall not do it. If you do it what will happen? Well, of course, if it is possible for a man, an individual Christian to forsake God, why, he would be ruined wouldn't he? He would be gone. But God says he shall not do it. But here is a fellow, he claims if you do do it, I will forsake you. Who is that? An individual? No sir. If it was God would have a contradiction in that Bible. God has no contradictions in that Bible. *Nations of people forsake God*, kingdoms did, but the individual has not forsaken God. God says he won't let *them do it*. He said I will not turn away from doing thee good. Turn away from my child and doing them good. Yet God said "I will never leave thee, nor forsake thee," Hebrews 13:5. I won't tell you about getting tired of hash

and re-hash, that is God's eternal truth and that eternal truth of God will stand when this debate is over. So friends God *doesn't turn away* from his child, he says I don't turn you away. I won't let you turn away. And I want to know dear friends, if my proposition isn't *proven*. If I shouldn't quote another passage of scripture during this debate.

I Timothy 5:12 He said having cast off their first faith. Here are some people that cast off their first faith and God says so, my opponent says that these people that cast off their first faith they have fallen from grace. Let's turn over and read about those people who have cast off their first faith. Well he assumes that is their faith in Christ. Is it *possible* for a man to cast off his *faith in Christ*? Well is it possible for a person to cast off his faith in something else, and turn away from something else. Certainly a man cannot be kept from believing in the Lord Jesus Christ if he ever did believe in Jesus Christ. And so he said, now this means that they cast off their faith are lost, because they did cast off their first faith. And that means faith in Christ, because I have shown you over and over again, that our faith in Christ *shall not be shaken with what we do*. Nor is shaken with what I do. Now he said have the bank to keep the money. Not me, I put it in the bank because it was for the bank to keep. The apostle Paul: I know in whom I committed can keep against that day, so he was permitted to keep his soul in Jesus. That is what I have done. I put my money in the bank, because the bank can keep it, but here are people that have cast off their first love, cast off what kind of faith? Can he prove that is faith in *Christ*? Did they cast off their first reliability and faithfulness and service to God? And become mixed and mingled with the world the apostle Paul reprovved them for it just exactly what I would do. I said justified by law, fallen from grace. I said that yesterday, if a man is justified by the *law* he *can fall from grace*. So this man was justified by law. Anybody that is *justified by the law can fall from grace*, fall away, fell

back from grace. He was close to grace but fell back from it, had turned away, turned to his own *conduct of his own life instead of looking to the grace in Christ*, he turned to his own conduct of his own merits for salvation. If a man has to be saved on his own goodness, what does the *merits of Jesus Christ do for him?* A man turns back in his own righteousness has fallen from grace. Yes, he has fallen back away from God's promises and turns back to the law because the *law never did justify* it never did make anybody *perfect*. Now I have noticed briefly all the gentleman has said in refuting to my arguments.

I have a minute or two more so we are going to take up just one thing, do I have time, Mr. Moderator? Thank you. 2 John 9, "Whosoever *transgresseth*, and abide not in the doctrine of Christ, *hath not God*." Now then the man that transgresses and does not abide, it is because *he has not God*. If he had God he would not have done it. That is why he didn't abide. If he transgresses and abides not in God, why did he transgress? Because he didn't have God. Why didn't he. abide, because he didn't have God. I John 2:19, "They went out from us, *but they were not of us*; for if they had been of us, they would *no doubt have continued with us*: but they went out that they might be made manifest that they were not all of us." How come them to go out from us? Because God said they were not of us. How come this fellow to quit the church, quit going to worship, quit going to Sunday-school and everything? God said because they are not of us. (Taps the time out.) Thank you: I made a mistake in the time, (talking low.) Well, if the time is up that is alright. I don't need more time. That is correct, Mr. Hopper. Said W. A. Bradfield, Moderator. All the speakers talk back and forth concerning the time.

Guy N. Woods' Second Speech

Mr. Nunnery, Gentlemen Moderators, Ladies and Gentlemen:

My opponent complains, a bit, about hashing an rehashing. It is significant that he has not done any hashing and rehashing about some of these matters. He certainly has not hashed any about 1 Chron. 28:9, which says that if we forsake the Lord *he will cast us off for ever*. One would certainly have to stretch his imagination to accuse Mr. Nunnery of doing any rehashing on that! Yesterday, I offered fifty passages of Scripture which remain unnoticed by Mr. Nunnery; and I am unable to get him to make any reply to them whatsoever. We called attention to the fact that the Lord has said he would disinherit the disobedient (Num. 14:12). We introduced the matter of the unprofitable servant who had his portion appointed with the unbelievers. About these, and dozens of others, Mr. Nunnery has not done any *hashing*, much less, *rehashing*. If he would just hash a little about them, we'd be mightily pleased!

He does not like my method of debating, and warns that if I persist, he is going to take after me. I invite you to do your worst. Take after me all you please. I would indeed be glad if you would take after some of these arguments I have offered and which you have studiously avoided. He does not like it when I say that he is failing in his effort. A man who will not and cannot reply to one's arguments has miserably failed. I have engaged in more debates the past ten years, in all probability, than any preacher in the church of Christ; and I have never seen a more complete failure. If Mr. Nunnery will take after me and do any better than he has been doing, I would be glad for him to do so.

John 10:27: "My sheep hear my voice, they follow me, and I give them eternal life." Note, friends, the Lord gives *sheep* eternal life. This is contrary to Baptist doctrine which teaches that you can't be a sheep without having eternal life. He needs to find a passage which teaches that God takes a goat and makes a sheep out of it by giving it eternal life. Besides these sheep of the passage are *following* the Lord. To such he gives eternal life. But what of the sheep which *cease to follow*, Mr. Nunnery? Will they also receive eternal life? His doctrine requires him to say that they will have eternal life whether they follow or not! He said that when a goat changes into a sheep he no longer has a goat's nature. Yet, in the same breath he admitted that a sheep can get out and act like a goat. A sheep acting like a goat! The inner man is a sheep; the outer man a goat, according to Baptist doctrine, which teaches that only the inner man is regenerated; the outer man not be regenerated until the resurrection.

With reference to our Lord's allusion to the Vine and the branches (John 15:1ff), Mr. Nunnery palavered about it a bit, and then said that he thought the Lord was talking about Israel. Jesus said, "I am the vine and ye are the branches," i.e. you disciples are the branches. The branches which do not bear good fruit are gathered up and men cast them into the fire and they are burned. Mr. Nunnery's pitiful reply was that he thought God was going to gather the wicked up and cast them into the fire, not men! I pity a man who cannot tell the difference between figurative speech and the literal. The point is, as men gather up worthless branches and cast them into the fire, so the Lord will gather up fruitless disciples and cast them into hell at the last day. There is an analogy between a vine and branches and Christ and his disciples. The vine represents Christ; the branches, disciples. The burning of withered and useless branches by men represents the casting off of the wicked at the last day. The branches were attached to the vine, please bear

in mind; and were cut off, because of their fruitlessness. Even so, those who are in Christ, but bear not fruit will suffer the same destiny. Mr. Nunnery thinks that Rom. 11, indicates that the branches here refer to Israel. There is no connection between the two passages. However, Mr. Nunnery's reference to Rom. 11, is unfortunate. He quit reading too soon: Note: "And if some of the branches be broken off, and thou, being a wild olive tree wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and standest by faith. Be not high minded but fear. For if God spared not the natural branches, take heed lest he also spare not thee." Right there is where Mr. Nunnery quit reading! But listen to the next verse, please: "Behold therefore the goodness and severity of God: *on* them which fell, severity; but toward thee, goodness, if thou continue in his goodness; *otherwise thou also shalt be nut off.*" Cut off from what? From the vine! (Rom. 11:17-22). Mr. Nunnery thinks this refers to the same matters as John 15. What is there said regarding the branches cut off from the vine? They are. cast into the fire! What better proof is needed to indicate the possibility of final apostasy than this? John 14:6 is mentioned. Our Lord declares that he is the way, the truth and the life. Mr. Nunnery insists that if one does not have eternal life here, he does not have Christ here. The Scriptures plainly assert that eternal life is a future enjoyment, not a present possession: "And this is the promise that he hath promised us, even eternal life" (1 John 2:25). "In hope of eternal life" (Titus 1:2)." . . . and in the world to come eternal life" (Mark 10:30). The Lord and Paul both declare that eternal life is in the next world, not in this; that should be evidence enough. Mr. Nunnery thinks there must be two ways of being in Christ.

First, he asserts that we are created *into* Christ, and cites Eph. 2:10. The passage, however, says we are created *in* Christ Jesus, not *into him*. The truth is, we are baptized *into* Christ, and then the creation of good works begins. When Mr. Nunnery says that we are created into Christ, he is making Scripture, not quoting it! There is not a word in all the Bible that remotely hints at the idea of getting into Christ, other than being baptized into him (Rom. 6:3; Gal. 3:27). To assert otherwise is to manufacture Scripture, a thing Mr. Nunnery has no business doing.

We have had considerable discussion regarding 1 John 3:9, and 5:18, passages of similar import. "Whosoever is born of God doth not commit sin; for his seed remaineth in him and he cannot sin, because he is born of God." (1 John 3:9.) "We know that whosoever is born of God sinneth not" (1 John 5:18). We have shown that if these passages teach that it is impossible for a child of God to commit *a single act of sin*, they are thrown in conflict with II John 1:8, which says, "If we say we have no sin, we deceive ourselves, and the truth is not in us." Mr. Nunnery's interpretation of the passages makes them contradictory. The conclusion is, therefore, irresistible, that his interpretation is at fault. What does the passage (1 John 3:9) mean? It cannot mean that a child of God cannot commit a single act of sin; for in 1 John 2:1, John said, "My little children these things write I unto you that you sin not." and then he adds, "But if any man sin, he has an advocate with the Father, Jesus Christ, the righteous." The verbs of the passage are in the present tense; and the Greek present suggests a continuous act: "Whosoever is born of God *doth not keep on sinning*, for his seed (the word of God, Luke 8:11; Ps. 119:11), remaineth in him *and he cannot keep on sinning*, because he is born of God." The seed, the word of God, precludes sinning, so long as it is kept in the heart. Why will not Mr. Nunnery answer our argument on this?

Mr. Nunnery thinks the sin of 1 John 1:8 "If we say we

have no sin, we deceive ourselves and the truth is not in us," is the sin of the body and not the spirit. He thinks that only the spirit of man is saved; the flesh still belongs to the devil, and continues to do so until the resurrection. But, in seeking to avoid one difficulty, he runs headlong into another. The very next verse says, "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness" (1 Jno. 1:9). This promises forgiveness here on condition of confession of sins. Mr. Nunnery says it is the sins of the body here contemplated. Therefore, the sins of the body will be forgiven here. But Mr. Nunnery has earlier contended that there will be no regeneration for the body until the resurrection. Yet, he is in the position of admitting now that the sins of the body will be forgiven here. Baptist doctrine has it that after regeneration the spirit does not sin; only the body. The body is a child of the devil, he thinks. Therefore, he has a child of the devil confessing his sins and obtaining forgiveness while, still a child of the devil! Mr. Nunnery, you are in a terrible predicament on this matter. According to Mr. Nunnery and Baptist doctrine, when you take him out to feed him today at noon, you are feeding a child of the devil, because he admits that his body is unregenerated. It is not his soul that eats! When Mr. Nunnery started for the debate this morning, he had to call on a child of the devil (his body) to get him here! When Mr. Nunnery baptizes, he baptizes the bodies of people; but their bodies are unregenerated children of the devil, he insists. The conclusion is irresistible, according to his own argument, that the Baptist church is made up of unregenerated children of the devil! I want to know, friends, if it turns out—(Mr. Woods pauses a moment, as Mr. Nunnery speaks from his seat) What's that? Mr. Nunnery, do you wish to make another speech in the middle of mine and fix the matter up? He speaks out to me, friends and wants—what did you say? I did not catch it. (Low talking by Mr. Nunnery and his

moderator, Mr. Hopper. Mr. Hopper says, "Tell him what you said." Mr. Nunnery speaks: "Yes, well I—Mr. Woods asks, "You are not satisfied, Mr. Nunnery?" He answers, "I didn't say anything about it" (Uproarious laughter). Mr. Nunnery is truly in a miserable fix on the matter. He is the gentleman who introduced the matter of the inner and outer man; and attempted to make 1 John 1:8 apply to the outer man only. Hence, the conclusion I have drawn is correct, however much he and his moderator may not like it.

We are referred to 1 John 3:2: "Beloved now are we the sons of God, and it doth not appear what we shall be: but we know that, when he shall appear, we shall be like him, for we shall see him as he is." Nothing here to sustain his contention that a child of God cannot fall.

Again he insists that the believer *shall not* come into condemnation. Were he debating a Primitive Baptist, and his opponent should cite John 3:36, "He that believeth not the son shall not see life," and Mr. Nunnery should insist that *shall not* whenever and wherever found precludes the possibility of change, he would suffer defeat at the hands of his Primitive Baptist opponent. The unbeliever *shall not* see life; the believer *shall not* come into condemnation. Mr. Nunnery thinks that the unbeliever may become a believer, and then *shall* see life. In this he is correct; and in like manner, the believer may become an unbeliever, and come into condemnation. He can see this in the former instance; why not then, in the latter?

He insists that 2 Chron. 15:2 refers to a nation, as such. It does not refer to a nation; it refers to a portion of a nation, that is true; but since nations are made up of individuals, the reference is in reality to individuals. Note: "And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin: The Lord is with you while ye be with him; and if ye seek him he will be found of you; but if you forsake him, he will forsake you." Asa was an individual; the tribes of Judah and Benjamin were

made up of individuals. In this connection, notice 1 Chron. 28:9: "And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: *if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever.*" That is a long time, FOREVER. And, he was not talking about a nation, either. Will not some one, during the noon hour, call Mr. Nunnery aside, and ask him to please, please, make some reply to 1 Chron. 28:9?

With reference to 1 Tim. 5:12, "Having damnation because they have cast off their first faith," he thinks this does not mean that they will be lost. His statements here were almost incoherent; but he finally decided that one might cast off his "first faith," and still be a believer and be saved! One may have "damnation," and not necessarily be lost, thinks Mr. Nunnery. It is possible that he does not know what "damnation" means? If, when the apostle said that these would have "damnation," he did not mean that they would literally suffer damnation; just what would he have had to say if he really intended to say that they would have damnation??? It would be interesting to hear Mr. Nunnery on this.

Near the close of his speech, he mentioned 1 John 2:19: John tells of certain ones who went out from us, because they were not of us. This, Mr. Nunnery is a clear cut case of apostasy. They went out from us because they were not of us, says the apostle. When people apostatize, they demonstrate that they are not as those from whom they apostatized; otherwise they would not have abandoned them. This passage supports my view; not Mr. Nunnery's.

In the few minutes that remain of my speech—not because it will do any good, for I despair of getting Mr. Nunnery to attempt an answer to my arguments—but to indicate to the audience the abundance of the evidence that sustains my position and indicates the falsity of his, I wish to

offer a few more arguments. Note this statement: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and being upon themselves swift destruction." (2 Peter 2:1). Who are these? People who have been *bought* by the Lord. Only those who are his children have been bought with his precious blood. Yet, these people, bought with his blood, deny the blood that bought them, and bring on themselves swift destruction. Verse 14 says of them that they are "Cursed children; which have forsaken the right way and gone astray." What had they done? *Forsake the right way*. You cannot forsake the right way, without once having been in it. Having forsaken the right way, and apostatized, it is said that it happened unto them according to the true proverb, "The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire" (2 Pet. 2:22). His only dodge on this is that it was still a dog and a sow. But note: The dog had turned away from his filthiness; and the sow had been washed! What does the washing of the passage indicate? The apostle is not here discussing the conversion of dogs and sows! He is discussing people; people who were bought with the blood of Christ; People who were his children and turned out to be cursed. Like a sow returning to its wallowing place, these people, washed and bought with Christ's blood, returned to their former state of ungodliness. What further evidence is needed of the possibility of apostasy?

Paul had to buffet his body and bring it into subjection, lest he become a castaway. To be cast away is to be rejected as spurious. Paul recognized that this might happen to him. Rom. 14:1, 15 shows us that brethren may be weak in the faith. The Roman brethren were admonished not to destroy a weak brother for whom Christ died. 1 Cor. 8:11 shows us that it is possible for a weak brother to perish.

What happens to a weak brother who perishes, or is destroyed, Mr. Nunnery?

Mr. Nunnery asks if a child of God ever went to hell. Luke 16:19-31, is the story of the rich man. He was an Israelite, and as such a child of God, in covenant relationship with Him. He lifted up his eyes in hell (Hades), being in torment. Mr. Nunnery thinks he was never born again; let him prove that he wasn't! He was a child of Abraham, a member of the chosen family, an heir of the promise. Some may fall and not be renewed again unto repentance. In Heb. 6, we read of those who have tasted of the word of God, and the powers of the world to come and have fallen away (Revised Version), and it is impossible to restore them. Simon believed and was baptized, Acts 8:13; Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:16). Simon was, therefore, saved. He became avaricious and greedy; and sought to buy the gift of God with money. Peter said of him that he was in the gall of bitterness and the bond of iniquity. He simply fell from grace! He was instructed to repent and pray if *perhaps* he might be forgiven! Others murmured against God, and were overthrown in the wilderness. Some committed fornication, and "fell in one day three and twenty thousand" (I Cor. 10:8). The Lord's people can forget him, Jer. 2:32. Those who forget God will be turned into hell (Ps. 9:17). Moreover, God will forget them: "Therefore I will utterly forget you" (Jer. 23:39,40). Very plain, isn't it? Rom. 11:22: "Behold therefore the goodness and severity of God; on them which fell; severity; but toward thee, goodness; if thou continue in his goodness, otherwise thou also shalt be cut off." Here is a definite, positive statement that if we do not continue in our goodness we shall be cut off! We are admonished to make our calling and election sure; and add to our faith the graces which adorn the Christian character. If we do this, we shall never fall! If we do not we shall fall (2 Pet. 1:50-12). If our "calling and election"

is sure already; how could we make it sure? If a thing is sure to start with, it can't be made sure thereafter!

2 Thess. 2:3: "Let no man deceive you by any means... except there come a falling away first, and the man of sin be revealed, the son of perdition." Mr. Nunnery may say this refers to the apostasy of the church; be it so. But how could the church apostatize, unless the members fall away? The members make up the church; the only way a church can apostatize is for the members thereof to apostatize. 1 Cor. 10:12: "Let him that thinketh he standeth take heed lest he fall." Mr. Nunnery may say that this is addressed only to those who *think* they are standing, but in reality are not. One cannot fall from a place he has never been; therefore, one cannot fall away from grace without having been in grace. Paul admits the possibility of one's falling in this passage. The Israelites were children of God (Ex. 3:7; Deut. 4:20; and especially, Deut. 14:1: Ye are the children of the Lord your God"). In Numbers 25:3, we have an example of a woman who was killed in the act of adultery. She had been a child of God. What, Mr. Nunnery, will be her destiny in judgment? Will you please tell us in your next speech whether she will go to heaven or hell? Ezek. 18:24: "The soul that sinneth it shall die." If a soul dies in its sin, where Jesus is it cannot go (John 8:21, 24). Rom. 8:13: "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." A child of God may, therefore, live after the flesh and die—die spiritually. All will die physically, whether they live after the flesh or not. We are saved by God's grace, Eph. 2:8; but one may fall away from grace: "Who-soever of you are justified by the law; ye are fallen from grace" (Gal. 5:4). You cannot fall away from where you have never been. It is, therefore, possible for a child of God to fall away from grace (Time up). Thank you.

A. U. Nunnery's Third Speech

Gentlemen Moderators, Ladies and Gentlemen: I am before you again for the last half of the day of this discussion. We are mighty glad to be here and mighty glad of the great blessing of God, temporal and spiritual. We are glad after so many predictions, that this *old man wouldn't go through*, but he has gone through in high gear. Ready to go right on through. Could go on through several more debates so far as that is concerned if it is necessary. The first thing I do, I want to do a thing that may not be competent, I want to give my moderator a little friendly rebuke. You know, it is kindly painful for a man to whisper in the sick room, where people are bad off. My moderator has been whispering around here and I want to ask him not to do it any more. They are some folks are sick and they don't want to be bothered.

All right, I will answer these questions, although these questions have been answered over and over, everyone of them have been under discussion. This is a play to hinder me to keep me from making an advance, and then getting up and swear I couldn't do it because I didn't do it. I know his tricks, I know all of their tricks. But if I don't answer them, he'd just swear I couldn't do it, although I've answered everyone of them over and over except just about one here I notice: Can a child of God call his brother a liar? What will happen to him? Well, Jesus Christ could call his brother a liar, wonder what happened to him? If a child of God call his brother a liar, wonder what happened to him? If a child of God call his brother a liar, what does it say? Can a child of God call his brother a fool? Alright, we will take that back. If not Scriptural. Now listen, on the 25th verse and 24th chapter of Luke with Jesus talking, and

he said unto them, "*O fools*, and slow of heart to believe all that the prophets have spoken; Ought not Christ to have suffered these things, and to enter into his glory?" Christ called his disciples fools, he wasn't in danger of hell fire or eternal damnation, and certainly God said they should not call each other fools, must not have had reference to just to the repetition of the word fools. Jesus called his disciples fools that were slow of heart. Can a child of God get drunk? I don't know of one that ever got drunk do you? Can a child of God die drunk? I never saw one die drunk, did you? Did you know him to be a child of God and die drunk? What will happen to a child of God who dies drunk? I never saw one die drunk, I don't know of one ever dying drunk. Will the Lord forsake those who forsake him? No, now my dear friends, God speaking to individuals, as a child of God, he won't forsake him. God speaking to kings in regard to nations he will forsake them. Like he told Solomon. Speaking to nations, *he will turn from nations like* he told the Jewish nation. But in speaking to individuals Jeremiah 32:39, 40 "And I will make an everlasting covenant with them, that I will not *turn away* from them, * * * that they *shall not depart from me.*" Now, then, God says, that you will not forsake me, I am not going to let you do it. I am not going to forsake you. This fellow thinks you can. He is leaning on his horse and in regard to the plain statement in God's word in Jeremiah for God won't forsake them and they shall not him. Will the Lord cast off those that forsake him? Yes, in the matter of kingdoms for the Lord forsook the Israelites, but he has said of his child and I quoted that over and over, yes but the only thing he said was plus. Hebrews 13:5: "I will never leave thee, nor forsake thee" he was talking to a child here, but he goes where he is talking of nations and kings. He seems to think God has to take in one of his children. God says he won't do it. Well, if he can prove that God forsook one of his children, he. can prove God made two statements and these two statements are *conflicting state-*

merits. Will the Lord cast off, well, I read that. What would happen to David if he had not repented? Well, if I had not come up here this morning, what would have happened? And if it would have come a blizzard today and we had all froze to death, what would have happened? If it would have come a storm and swept this house away what would have happened? But it didn't come did it? Did David repent? Yes. What would have happened if he didn't do it? God said he repented and God didn't kill him either. God whipped him for his sins, *whipped him all his life for it*. David *repented*, the goodness of God leads to repentance, but he assumes that fact that David might not have repented. David did repent. Did he repent? No sir, he could not for God was whipping him and laying the lash on him then he became sorry for his wrongs and sins just like I did when I came to God for salvation. When God chastises a man which suffers, the body or spirit? Both of them. Both the body and the spirit suffer. And a man he suffers in his feelings and his spirit, and it may be in chastising of the body, maybe by sickness or maybe by some other calamity so far as that is concerned, God don't tell how he does it. But he does it. Which sins the body or the spirit? Well, I quoted to you in Romans 8:3, that God condemns him *in the flesh*. Then he condemns him in the flesh. Which one sins? It is the *flesh that sins*, I showed you that in 7th chapter of Romans. With one man I serve the Lord and with the other man I serve sin. *Is that plain enough?* When evil is present, there is sin, things I would, I do not and so on. Which sins the body or the spirit? The body is contrary to the spirit wars against the spirit and the warfare goes on as long as the fellow lives. Are those who have been sanctified, with the blood are they covenant children of God? Or alien sinners? Those that are sanctified are set apart as in Hebrews 10:14th verse, He hath sanctified or purified set apart *for ever* those that are sanctified. If God sanctifies them with his blood they are set apart forever, but if these were sanctified for some purpose

or some specific one and they are those that have been sanctified and in covenant with God, if they broke that covenant, whatever that covenant was; they might be taken from under that covenant, whatever it was. Though not a child of God, for it is an everlasting covenant. Can a man fail the grace of God? Hebrews 12:15. Unless he was once in grace, a man can fall short of some of the graces of God and the promises of God, and the riches of God but falling short of salvation after the grace of God has saved a man, no! He will not fall short of that because God has already *saved him by grace through faith* and that not of himself it is the *gift of God*, lest any man boast. Ephesians 2:8. And again the 14th. What happens to a weak brother who has been destroyed? Well if he has been destroyed, and sent to hell, I guess he went to hell; but I never have seen one of them destroyed that way yet. His confidence might have been weakened, he might have been destroyed so far as *usefulness is concerned*, but to show that this weak brother went to hell and God said so then we will have some more argument. Let's see again: What happened to a weak brother, the 16th. Can a man have his part taken out of the book of life and never have a part in it? What kinds of parts do men have, in the book of life? They have a part or offer of salvation and a chance to be saved, and this fellow wouldn't be saved, and that chance or offer of salvation was taken out of the book of God and that fellow stands yonder before God without any part in the book of life. And he said Judas fell from grace. Was Judas ever a *child* of God? That's the way he gets along, he just *assumes*, he just guesses and just imagines Judas was a child of God. Let's just examine Judas just a little bit. John 6:64, but there are some of you that *believe not*. For Jesus knew from the beginning who they that *believed not*, and who should *betray him*." Who was going to betray him? *Old Judas. Jesus knew it*. Jesus said unto him "Have I not chosen you twelve, and one of you are a devil?" Listen my dear friends, *Judas was a devil*, in John 6:70, "Jesus answered them, have

I not chosen you twelve, and one of you is a devil?" Listen again, he was a wicked man Psalm 109:6, "Set thou a *wicked man over him*: and let *Satan* stand at his right hand. When he shall be judged, let him be condemned: and let his prayers become sin. Let his days be few; and let another take his office," and so, "Let his children be continually vagabonds, and beg: * * * let his wife be a widow." This is Judas in prophecy long before the days of Christ. Jesus called him the son of perdition, in John 17:12, "and none of *them is lost*, but the son of perdition." Now was the son of perdition the child of God? That is the only case the man can find. *Son of perdition*. Children of the devil, yet he says they are the sons of God. And comes along and asks what become of him? He went where anybody else went that has not the new birth and a believer in the Lord Jesus Christ. In Acts 1:25 Jesus said he was lost, in that the scriptures might be fulfilled, and so Judas was a *devil, never saved*. And Judas was never a child of God, I don't care how many arguments he makes he will never cover up those scriptures. Let's see again: He says, What does Numbers 12:17 mean? Will God really disinherit any of his children? No, sir, he will not, but he disinherited them in the covenant, he made to the family of Israel in the allotment of the Israelites land. He disinherited some of them but he did not disinherit a child of God, and he never will disinherit a child of God. Let me, Number 19. If the statement: having damnation because they cast off their first faith, does not really mean they will be eternally damned, does, "he that believeth not shall be damned in Mark 16:16, mean eternal damnation, if yes explain the difference, if not what does Mark 16:16 means? There are two questions in one. He asked there about these receiving damnation, the word damnation there means condemnation, these widows were condemned in their conduct in that they were not acting like God wanted them to as Christian women and God condemned them in that. Now he says in Mark 16:16, "he that believeth and is baptized shall be saved," and what about the next

statement, "he that believeth not shall be damned." And if the unbeliever can be saved, and can't the *believer disbelieve*? *No, sir*, a man can never leave that which has saved him. I rode in that car up here, you could never make me disbelieve that car brought me here. And if a medicine cured me, you could never make me disbelieve that the medicine didn't cure me. And you know that you cannot make a man disbelieve in Jesus Christ, but you might make him disbelieve in himself. I wouldn't be surprised if we all haven't had our faith shaken in ourselves sometime. I have never had my faith *shaken in Jesus Christ* and the *blood* and the *merits of Jesus Christ*, never have. So, then a man can believe on Jesus Christ or fail to believe on Jesus Christ, that's God's remedy and if he doesn't do it he shall be condemned or damned, he that believeth on him is not condemned because he hath believed not in the name of the only begotten son of God, he that believeth not shall be damned or condemned, why? Because he has not believed in the name of the only begotten son of God, John 3:18. If a child of God cannot commit a single act of sin, please explain 1 John 1:8 and John 2-1. Well, we explained that this morning. Just explain it, one is the inner man and the other is the outer man, one is the flesh man and the other man that didn't sin was the spirit man. I don't feel like it is necessary for me to go over it and explain it again and again. You remember I told you this morning that God said plainly that in 1 John 3:9 that he that is born of God cannot commit sin, didn't I tell you which man was born of God said he that is born of God *cannot commit sin*. But he that is *born of a woman can commit sin*, and God said that the fellow that is born of God cannot sin because he is born of God, and which man was born of a woman, this man was born of a woman and God said he that is born of God *cannot commit sin*. But he that is *born of a woman can commit sin*, and God said that the fellow that is born of God cannot sin because, he is born of God and tells the reason he can't sin. This man says he cannot afford to keep practicing or continuing sin.

That is he did sin but cannot afford to keep on at it. That is what I think, that a child of God don't want to keep on sinning. We are agree there. One. thing about it, God said we didn't *start out sinning*. Oh, bless your life, all you fellows that are born of God doth not commit sin because the *seed remaineth in him* and he cannot sin because he is born of God. Oh, then he tells us now, that all of the descendants of Abraham were children of God. Isn't that amusing. Is under covenant relationship with the Lord. All children are in covenant relationship with God. I never knew every Jew was a child of God before. That is something new to me, that every *Jew was a child of God*. Let's see what John the Baptist said about it, and John certainly ought to know as much about it as my opponent. You know in the third chapter of John, there the Baptist God sent him down here to baptize with water there come some fellows unto John's baptism. You know what John said: John didn't baptize those fellows, this man would have, I am pretty sure, from the way he takes them in. And he would have baptized them and he wouldn't have asked any *church* about it, he wouldn't have asked any authority about it. But this man said to these people O ye generation of *vipers or snakes* who has warned you to flee from the wrath to come. The very idea of an inspired man telling a child of God he is a viper or calling him a snake or an old reptile. And yet John said "Ye generation of vipers, who hath warned you to flee from the wrath to come? He said they are children of God, old and young, all of them children of God. Putting them under the. covenant relationship with God, if that saved every one of them, then why not every human being in the world be *saved today*? Are not we in covenant relationship with God, and God promises to save the last one of them through Jesus Christ. And if that makes a man a child of God, then it ought to put all children of God with Israel hadn't it? No, sir, that never made them all children of God because they were all in covenant relationship with Abraham. Listen to what Galatians

5:4 said: "Justified by the law; are fallen from grace." That fellow justified by the law, that fellow I have argued all the time. If a man looked to the law he could fall, but if a man looks to a *bleeding Christ*; and *trusts in his merits* of the *bleeding Christ* he *can't fall from the merits of Christ*. Could fall from his own conduct and his own good deeds, but he can't fall from Christ Jesus. He said now if he fall away, trusts in the law is fallen from grace, that is just exactly what he is doing. He is trusting in the law of obedience, trusting in the same kinds of works and acts that his people does, and God says a man if justified by law, any kind of a law, why? Because Galatians 3:21 says: If there had been a law given whereby we could obtain life, righteousness would have come by the law, has got a law that saves, he has contradicted Galatians 3:21. So God says if he be justified by the works of the law, fallen from grace, fell back from grace, turned away from grace and turned back to the law. How much better would it be if a man tried to keep all the commandments in the Bible, how much better off would he be than the Jews were? Yet Jesus said in Matthew 5:20 except your righteousness *shall exceed the righteousness of the Pharisees* and the *Sadducees*, ye shall in no case enter into the kingdom of God. So, dear friend, Paul said in Ephesians 2:8, "By grace are ye saved through faith; and that not of yourselves; it is the *gift* of God." So, by grace are people saved, through faith; and that not of the *individual selves*. It is the unmerited favor of God. It is unmerited, we did not merit it, we didn't do something to bring God under obligation to do it. But the Lord God said it was a *gift*. Romans 2:26. The gift of God is eternal life, through Jesus Christ our Lord. Then he goes and talks again about Ezekiel 18:24. A man turns from *his righteousness*, and turns away from his righteousness all that he does won't he remember which he does, that shows the absolute absurdity and ridiculousness of a man going to do his own good does to get to heaven, the very minute you turn away from them you are gone—you are lost

—you have to *keep them up* to the end. If you commit one kind of a sin all these things are lost. But if you trust in the merits of Jesus, and his own power to save, you can't turn away from that, you can turn away from your own, God said his righteousness won't be remembered, no, our righteousness won't be remembered. But the *righteousness* of *Jesus Christ* the son of God, *will be remembered*. Now then he said take heed brethren lest ye fall. So what? Fall away from *your own righteousness*, fall away from the things you have trusted in, take heed lest ye fall, there is no temptation taken that is not common to men but that you are able to bear, but will with the temptation also make a way for your escape that you are able to bear. Now I want to turn to II Peter 1:2, I believe he quoted from II Peter 1:2, let's see what II Peter has to say. In the first chapter and the second verse. I think he went on to tell us some things there, that we have to find out exactly what kind of a fellow he is talking to. You always have to find out who's talking, who they are talking to and the subject under consideration. Now, in the first chapter and the second verse, now we are going to read what Peter has to say, beginning with the first verse: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us *through the righteousness of God, and our Saviour Jesus Christ*: Grace and peace be multiplied unto you through the knowledge of God, of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, *having escaped the corruption that is in the world.*" He. says, make the escape if you hold out faithful. Peter said you have *escaped* from the past sins, and you have escaped the corruption. Then he goes on, let's drop on down to the tenth verse, "Wherefore the rather, brethren, give diligence to make your *calling and election sure: for if ye do these*

things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the *everlasting kingdom of our Lord and Saviour Jesus Christ.*" The thing to do, *be sure you are right.* Peter said, make sure your calling and election is sure, if you do this you *will not fall.* What about the fellow that falls? It is the *fellow that is not sure.* These fellows did not make it sure, if you make it sure, Peter said, you will never fall. Let's read on: "Wherefore I will, not be negligent to put you always in remembrance of these things, though you know them, and is established in the present truth." Let's see further, that's all I believe of that. Alright, so he said: make your peace calling and make your election and your election sure, but if you don't do these things then, you might fall. And is he. sure, of course not if he is not on the sure foundation. Then he comes to 8:12 of Acts, sinner was saved—ah, let's see: Simon was saved. Alright. Let's go over there and read about Mr. Simon over there in the 8th chapter of Acts of the apostles: Here is the scripture he referred to, and he said Simon was a saved man. Why because he believed and was baptized. God never said in any place Simon was a saved man. This man says Simon was saved. Well, we are going to look at him a little bit and see what you think about it. In the eighth chapter beginning with the twelfth verse we read this statement: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent into them Peter and John: Who, when they were come down, prayed for them, that they might receive the Holy Ghost: (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost. And when Simon

saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." He had the wrong idea to start with thought he could buy his way into heaven. Thought he could buy it with money. "Thou hast neither part nor lot in this matter." Not that you had it and lost it, you haven't got it. That is what the apostle said. You have no part nor lot in this matter. How do you get it then? Repent and be baptized of course. What did inspiration tell him? He said, "repent therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee, for I perceive that thou art in the gall of bitterness, and the bonds of iniquity. Then answered Simon: and said, Pray ye to the Lord for me, that none of these things which thou hast spoken come upon me." And here is a man betrayed his heart was not right. A man's heart has got to be right to be a Christian. No man is a Christian who's heart is not right. And so he said your heart is not right. In the bonds of iniquity and in the gall of bitterness. What did he do about it? What would he tell him to do? He would tell a man whose heart is not right and was in the gall of bitterness and bonds of iniquity, you didn't get the magic gift. Go back and be dipped again. Let him go back and be baptized again. But inspiration said: Pray God, if perhaps the thought of thine heart may be forgiven thee. Here is one *sinner* God told to repent, *and God told him to pray* said that *will get your heart right*. If that will get Simon's heart right, why will it not get every sinner's *heart right*? God said you have got no part nor lot in this, therefore and your heart is not right in the sight of God. Now then, what kind of faith did he have? Simon believed, believed what? He believed God was as a fact, he believed God would reward those that diligently seek him. The devil believed and trembled. But Simon had never

trusted Jesus Christ because he had the wrong idea of salvation, he thought it could be bought with money. He walked up and offered money to buy his salvation. Therefore he had the incorrect idea about salvation. Was Simon saved? No, Simon was not saved then, I guess the old fellow, after Peter preached the gospel to him, I guess he repented and trusted in the Lord Jesus Christ. An so, yes, like the Jew in hell, 16 the 16th chapter of Luke. The rich man died and went to hell. Opened up his eyes in hell, he was a Jew and he was not a Christian, because he was a Jew that's his argument. Now, here is a Jew or a child of God in hell, yesterday he couldn't find a child of God in hell, but today he found him. He found a man that was a Jew. Was this Jew a *child of God* like the *children of God today*? He wouldn't claim that, but he said this fellow was a child of God, and this child of God went to hell and he was a Jew. I never knew before the law was a covenant of relationship, or under covenant of God were children of God, that's a new one to me. I thought; a fellow had to repent and be baptized to be a child of God. Now he has got a child of God that did not have any baptism, but he couldn't prove it to save his life that he believed in the Lord Jesus Christ. We have got every Jew saved from the days of Abraham on down. Everyone of them saved. *Jesus called* some of them *devils*, John called them *vipers and snakes*. Jesus asked them how they could escape the damnation of hell and yet they are children of God. How can the children of God escape the damnation of hell, gentlemen that's the best the man can do according to his negative arguments today, and he can't do any better than that. If he could do it he certainly would do it.

So, then, let's pass on again, we are running backwards on this thing. Listen now, I John 1:8, Well, this fellow says he has no sin. And says what does it mean? We have discussed that over and over, he tried to keep on practicing sin. We can't keep on living in sin, that's my argument exactly. A fellow won't live in sin. God will whip the fellow and make

the fellow repent and the fellow will turn back to God. But how in this world, if you can't keep on at it, how will he apostatize and fall from grace. No chance for him to apostatize. But the truth of it is; just like God said he can't sin for he is born of God. And the body part is not born of God, the *spirit is born of God*, the *soul is born of God*. The part we can't see is born of God. The body goes to the grave, if the body is born of God why does it go to the grave? If the body is born of God how could it sin and die, it takes sin to kill the body, and if the body is born of God, how could it sin? He said yesterday I think, the body of man was born of God, therefore the whole man was in Jesus Christ, and he said now because John says, That we know whosoever is born of God cannot commit sin. So, the man born of God can't sin and he says here that John's has contradicted himself. John 1:8 says: That if we say we have no sin we deceive ourselves and the truth is not in us. Who was John talking about there? We, these fellows living now. If Hopper were to tell me that I would say Hopper you are wrong. But if God says, the fellow that is born of God can't sin, I am going to stay with God, and say God is right. We know he that is born of God doth not commit sin, because, he cannot sin for he is born of God.

If ye seek the Lord he will be found of you, Solomon I Chronicles 28:9, if you seek the Lord he will be found of you, but if you forsake the Lord he will forsake you. That is if you seek the Lord in your reign, in your rule, or in your kingdom you will find God blessing your kingdom and your reign, or rule, but if you forsake him he will reject you and will reject your kingdom, which God did reject because he mixed up with strange women and strange wives and did the very thing that God said would reject him.

Now, I want him to show me this old fellow down in hell. If that sends him to hell, let him show me. (Time out.)

Guy N. Woods' Third Speech

Gentlemen Moderators, Mr. Nunnery, Ladies and Gentlemen:

It is a great pleasure to participate in this discussion. I shall now take up these matters Mr. Nunnery has presented and answer them item by item. I was a bit amused at him in the outset of his speech—it wasn't easy at first to get what he was driving at. He said he wished to rebuke his moderator—mildly rebuke him for whispering through my speech—he said it was customary for a sickroom to be quiet; and he therefore wanted Mr. Hopper to remain quiet while I was speaking! I think that is a fine suggestion; you will recall that much of the time during my affirmative speeches, Mr. Nunnery and Mr. Hopper have spent their time whispering to each other, indicating that they had no intention of getting the arguments I was making. Their attitude was such to indicate that they did not care what I said, because they did not intend to make reply to it anyway. Now, Mr. Nunnery is the sick man, and I am trying to give him the medicine! I think Mr. Hopper ought to let him alone while I am giving it to him! (Loud laughter.)

Some one came to me during the noon hour—a member of the Baptist church, incidentally—and admitted I had answered everything Mr. Nunnery had offered except one point. He said, "I am sure you think you have answered all, but there is one point you have overlooked; I would be glad to hear you on that." Now, I appreciate that. I appreciate the man coming to me and telling me this. The statement he says I overlooked is Heb. 10: 34: "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." He wanted attention directed to

the words, "In heaven a better and enduring substance." If we have a "better and enduring substance in heaven," will it not be impossible to lose it? Note the verse that follows: "Cast not away therefore your confidence, which hath great recompense of reward. *For ye have need of patience, that after ye have done the will of God, ye might receive the promise.*" Who is it that has in heaven "a better and enduring substance?" It is the man who does not cast away his confidence! Note further, "For ye have need of patience." How long? "AFTER THAT YE HAVE DONE THE WILL OF GOD YE MIGHT RECEIVE THE PROMISE!" Why do you have need of patience? If you become impatient, what will happen? According to Mr. Nunnery, it does not make any difference whether you exercise patience or not. But note further in the context: "For yet a little while, and he that shall come will come and shall not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." This shows us that a man *can draw back*. Such a statement would be foolish, if it were impossible to draw back. Then note the next: "But we are not of them that draw back unto perdition; but of them that believe unto the saving of the soul" (Heb. 10:34-39). One may draw back unto perdition; it follows then, that the doctrine of the impossibility of apostasy is false.

Now, friends, to the questions. No other term will suffice to describe Mr. Nunnery's effort to avoid the force of these questions than to say that he tried desperately to *dodge* them. "Can a child of God call his brother a fool?", I asked him. His answer was that the Lord did. Does he place himself on a par with the Lord? Does he mean by this that he can do anything Christ did? That is not answering the question. He knows he did not answer it; this audience knows he did not answer it. Here is the reason, friends, why he did not answer it: In Matt. 5:22, Jesus said that if a man calls his brother a fool *he is in danger of hell fire*. Mr. Nunnery thinks that a child of God is never in danger of hell fire, regardless

of what he does; hence, he dodged this question. A Baptist preacher present today called not one, but hundreds of people fools here yesterday; and he was angry when he said it, too. Did Mr. Nunnery come up to the question and meet it fairly? The next question I asked was this: "Can a child of God get drunk?" He could have answered this question, Yes; or, No. Some questions, it is true, cannot be answered that briefly; but this one can. Did he answer it fairly and squarely? Did he manifest a candid approach to it that indicates a desire to arrive at the truth on the matter? What did he say about it? He said, "I never saw one get drunk." Does he mean by this that he thinks if one gets drunk this is evidence that he was never a child of God? He doubtless wishes to leave that impression; and yet, it is not in harmony with what he believes is possible in the matter. The next question: "Can a child of God die drunk?" *He never saw one do so!* Now, I submit that Mr. Nunnery's wide (?) observation is not the basis on which this debate is conducted. I don't care whether he ever saw one or not; the question is; Is it in harmony with Baptist doctrine that it is possible for a child of God to get drunk, and die in a drunken condition? What do you suppose would be Mr. Nunnery's reply, were some member of the Baptist church to ask him, Is it possible for a child of God to get drunk? Do you think he would answer him as he did me? What do you think about it? Would he dodge the question in the miserable fashion that characterized his answer to me? He has one more speech. I call on Mr. Nunnery to answer in a forthright candid manner this question, May a child of God get drunk and die in that condition? The next question, "*What will happen to a child of God who dies drunk?*" He never saw one die in this condition! He knows that there are instances in the Bible of children of God becoming drunk. Why hasn't he the candor to meet the issue squarely? Ah, no one knows better than Mr. Nunnery the disastrous results that will follow to his cherished Baptist doctrine were he to do so!

He finally admits that the Lord will forsake men as a kingdom and a nation, but insists that he will not do so as individuals. He has never explained how God could forsake the people of a nation, and not forsake the people themselves. He became wonderfully confused on 2 Chron. 15:2; and 1 Chron. 28:9, attempted to quote them, got them mixed, and finally dropped the matter. 1 Chron. 28:9 says, "If ye seek the Lord he will be found of thee; but if you forsake him—" Listen now: "*He will cast thee off forever.*" He is talking about neither a kingdom nor nation in that passage. He is addressing a man—Solomon. How long is *forever*, Mr. Nunnery? I asked him that this morning, but no reply. That is what the Lord says he will do to those who forsake him: HE WILL CAST THEM OFF FOREVER! Now, Ladies and Gentlemen, that settles the question. To those of this audience who are sincerely desirous of knowing the will of God, and who have respect for His Word that is the end of controversy on this matter. If you seek the Lord he will be found of you; if you forsake him, what will he do? Whip you, chastise you, take your innocent babies as Baptist believe and teach? What does the record say? "I WILL CAST THEE OFF FOREVER" (1 Chron. 28:9).

I inquired of Mr. Nunnery regarding David, a man who committed adultery, took a man's wife away from him, had the man murdered. I asked, Would David have been saved if he had not repented? Mr. Nunnery answers that he did repent! Indeed so; that is not the point. What would have happened to him, had he failed to do so? Nunnery's doctrine requires him to take the position that David would have been saved whether he repented or not. He does not, however, have the candor and forthrightness to admit it; hence, dodges the question. Friends, Mr. Nunnery has not met the issue. You know that he hasn't answered these questions; Mr. Hopper, his moderator, knows it. He is obligated to have him answer them; he promised that he would see to it that Nunnery did answer them. He has thus far failed. I asked if

David could have refused to repent. He answered that God will whip, chastise, a man, and make him repent. These gentlemen believe that God will take their innocent babies out of their homes as punishment for the wickedness of the father or mother—an innocent babe guilty of no wrong made to die for the sins of another! Talk about representing God as a cruel, inhuman being! The laws of man do not punish the innocent for the crimes of the guilty! Such is the picture Baptist doctrine, represents God to be. Mr. Nunnery says that God will whip a man and force him to repent. Suppose in spite of his whipping, he still does not repent? Do you know, friends, what Mr. Nunnery has done? He has shown us how to live forever! Commit sin; refuse to repent; the Lord will not allow you to die until you do repent; you won't repent; therefore, you can live forever! Mr. Nunnery knows that a man can die in an impenitent condition; the truth is, he thinks it does not make any difference how you die; if you have believed in Christ your salvation is assured; that, regardless of what you do you can't possibly fall from grace. Such is the Baptist doctrine of the impossibility of apostasy.

I asked, What happens to a weak brother who has been destroyed. He answers that to be destroyed, does not mean that one goes to hell! I would be pleased to know what he thinks is the significance of the word "destroy." That which has been destroyed has been rendered unfit for further use. That which is destroyed is useless, worthless, cast off. Paul tells us that it is possible for a brother to be destroyed (Rom. 14:15). Mr. Nunnery skipped completely the next question: "What happens to a weak brother who perishes?" The next dealt with Judas. On him Mr. Nunnery gets into a difficulty, as Baptist preachers always do. I never heard one speak twenty minutes in my life who did not contradict both himself and the Bible during that period. Earlier, in this debate, Mr. Nunnery took the position that a disciple is a child of God. This was in connection with John 4:1ff. His argument, erroneous as usual, was this: You make disciples, and baptize

them. Disciples are Christians; therefore, one may be a Christian before baptism. The Bible says Judas was a disciple (Matt. 10:1-4). On the basis that a disciple is a child, of God, as Mr. Nunnery contends, he must admit that Judas was a child of God. But Judas fell from grace (Acts 1:25). Therefore a child of God can fall from grace. Now, Mr. Nunnery must do one of two things: He must either admit that he was in error in arguing that a disciple is a child of God; or he must concede that a child of God can fall from grace. Which will he do? It will not suffice to say that Judas was a devil from the beginning. He was not a devil from the beginning, and the passages cited by Mr. Nunnery—John 6:40, John 17:12, and Psalms 109:6 do not say so. Jesus said, "He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. *And after the sop Satan entered into him.* Then said Jesus unto him, That thou doest, do quickly" (John 13:26, 27). Satan entered Judas; he was not in him before this; it follows, therefore that Judas was not always a devil! Moreover, Judas had power to cast out devils (Mark 3:15). *Satan cannot cast himself out* (Mark 3:23). If Judas had a demon in him, and did not cast it out, having the power to do so, he was certainly a foolish individual! No, Judas was not a devil from the beginning. He was a disciple; fell and went to his own place.

Mr. Nunnery affects surprise at my statement that he Jews were children of God. He need not be so amazed as this; the Bible says so. Deut. 14:1: "*Ye are the children of the Lord your God.*" He tells us that some of them were described as vipers. Certainly so; but because they had become evil. A time or two he has called our attention to the fact that our Lord said unless our righteousness exceeded the righteousness of the Scribes and Pharisees we shall "in no case enter into the kingdom of heaven" (Matt. 5:20). I shall engage to show that Baptists in their teaching, are far more like the Pharisees than we are. John had two classes

of people to come out to his baptism. One group "Justified God, being baptized with the baptism of John" (Luke 7:29). The others however, refused to be baptized: "But the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:30). The first class admitted they were sinners and were baptized, *confessing their sins*, (Matt. 3:6). *The others, claiming to have Abraham as their father, in covenant relationship already, and therefore already saved, rejected the counsel of God against themselves, being not baptized!* Like Mr. Nunnery, and all Baptists, they claimed they did not need baptism, being already saved, hence, refused it. They treated with contempt John's plea, being highly insulted that he would imply that until they were baptized they were unsaved! John charged them with being a generation of vipers, and demanded that they bring forth fruit meet for repentance. Whose righteousness, friends, resembles the Pharisees most, that of my brethren or that of Mr. Nunnery and his brethren? I leave it to you to say!

Mr. Nunnery is correct in saying we must not rely on the righteousness of the law of Moses for salvation. On that we are agreed; but I have shown again and again that there are two kinds of righteousness—man's righteousness, and God's righteousness. In Rom. 10:1ff Paul speaks of those who have a zeal of God but not according to knowledge; and being ignorant of God's righteousness, and going about to establish *their own righteousness*, have not submitted themselves to *the righteousness of God*. I have shown that we must work God's righteousness (Acts 10:34; Psalm 119:172), passages I have been unable to get Mr. Nunnery to notice. The righteousness which is of man consists of meritorious works; certainly man could never work in order to merit his salvation. But, when we keep God's commandments, we are doing his righteousness (Psalm 119:172) and only those who so do are accepted (Acts 10:34). Works *excluded* are human, or meritorious works; works *included* make faith perfect (James

2:20-22). Yes; the "Gift of God is eternal life through Jesus Christ our Lord," (Rom. 6:23), but eternal life is merely a promise here (1 John 2:25), and is received in the world to come (Mark 10:30).

I was amused at the desperate effort that characterized Mr. Nunnery's attempt to overthrow the force of my argument on the case of Simon the Sorcerer. Mr. Nunnery said too much for his own purpose on that. I would like for you to note this: He said, "The Bible doesn't say that Simon was a Child of God." Neither does it say that the Samaritans were children of God, except by implication. They did just what Simon did to be saved. "But when they," that is, the Samaritans, "believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). It doesn't say they were saved; it just says they believed and were baptized. In Mark 16:16, Jesus said, "He that believeth and is baptized shall be saved." They believed and were baptized, therefore, they were saved. Now, let's see if there was any difference in Simon's case: "Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done" (Acts 8:13). What did Simon do. He believed and was baptized. Jesus said "He that believeth and is baptized shall be saved." Did he tell the truth, Mr. Nunnery? If he spoke the truth, Simon was saved, because he did what the Lord said one must do in order to be saved. Moreover, the record says that following his baptism, Simon continued with Philip, he even went around with the preacher. However, when he saw that through the laying on of hands the Holy Spirit was given, he offered money, saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." But Peter said to him, "The money perish with thee because thou hast thought that the gift of God may be purchased with money" (Acts 8:18). Mr. Nunnery attempted to make it appear that Simon was trying to buy his way to heaven, a

thing not remotely connected with the incident. Simon was simply trying to acquire with money the powers of the apostles in the impartation of the Holy Spirit. Peter said to him, "Thou has neither part nor lot in this matter, for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee" (Acts 8:31, 22). A saved man through obedience to the gospel, his avariciousness and greediness led him into sin. His heart was not right in the sight of God. Peter admonished him to repent and pray. Mr. Nunnery wishes to know what I would have said to him. Precisely what Peter said. He was an erring child; the terms of restoration to an erring child are repentance and prayer. That is what all gospel preachers admonish the fallen to do. Mr. Nunnery said he guessed I would have had him baptized again. Not at all; he was a saved man; but apostatized; hence, needed to be restored. There are two plans of salvation in the New Testament; one to the alien sinner; Peter set it forth on the day of Pentecost (Acts 2:1-47), when he admonished them to Repent and be baptized for the remission of sins. They were already believers, as evidenced by their query, Men and Brethren what shall we do? The *second* plan—the one to an erring, or apostate child—is that found in this instance, and consists of repentance and prayer. The case of Simon is, therefore, a clear-cut example of a child of God sinning and falling from grace.

I asked Mr. Nunnery if the statement in 1 Tim. 5:12, where Paul said that certain ones have damnation "because they have cast off their first faith," did not really mean that they will be damned, does "He that believeth not shall be damned" in Mark 16:16, mean eternal damnation? I repeated the question this morning, and he ignored it. I now ask it again. If, when the Lord said that certain one will have "damnation," does not really mean they will have damnation; if he really intended to say that they will have damna-

tion what and how would he say it? I would like to know. Put it down, Mr. Nunnery, and answer it.

That covers Mr. Nunnery's speech item by item, without exception. Because this is the last speech in which I can introduce new argument, I wish to do so right here. I wish to call attention to a series of passages which reveal the possibility of children of God falling away: 2 Thess. 2:3: "Except there come a falling away first and the man of sin be revealed." Note: A falling away predicted. Heb. 12:15: "Let us look diligently, lest any man fail of the grace of God." What's the use of looking diligently, if you cannot fail? Note, too, the statement, "lest ye fail," which suggests the possibility of failing. James 5:12: "Let your yea, be yea; and your nay, nay; lest ye fall into condemnation." It is therefore possible to fall into condemnation. 2 Peter 3:14: "Be diligent that ye may be found without blame." 2 Peter 3:17: "Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." James 5:19: "Brethren, if any of you err from the truth, and one convert him, let him know that he which converteth a brother from the error of his way shall save a soul from death, and shall hide a multitude of sins." Here is a case where a brother may err, and suffer spiritual death (all will die physically, whether they err or not). 1 Tim. 5:15: "For some have already turned aside after Satan." (Mr. Nunnery thinks this is impossible; or if possible, will not cause one to suffer the loss of his soul. 2 Peter 2:20: "For it had been better for them not to have known the way of righteousness, than, after having known it, to turn from the holy commandment delivered unto them." 1 Peter 5:8: "The devil as a roaring lion, walketh about, seeking whom he may devour." *If it is impossible for a child of God to fall, when does the devil keeping trying to get them?*

The angels can sin: "God spared not the angels that sinned but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment" (2 Peter 2:4). God is no respecter of persons; if the angels sinned and fell; so

also may his own children. 2 Cor. 11:3: "For I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." It is possible then for children of God to fall, just as Adam and Eve fell. Paul expresses a fear that we may do the very same thing. Hence, the admonition is given that we remain faithful. Matt. 24:12; "Because iniquity shall abound the love of many shall wax cold. But he that shall endure to the end, the same shall be saved." Rev. 2:10: "Be thou faithful unto death, and I will give thee a crown of life." Rom. 8:13: "If ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live." James 1:13: "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust and enticed; then lust when it hath conceived, bringeth forth sin; and sin when it is finished, bringeth forth death." Note the progression of sin, friends: (1) Tempted; (2) drawn away; (3) conception of lust; (4) the sin finished; (5) death. Here, if you please, is outlined step by step, man's fall, when he succumbs to temptation and sin. Heb. 4:11: "Lest any man fall after the same example of unbelief." 1 Tim. 4:1: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy and having their conscience seared with a hot iron." 1 Peter 1:9: "Receiving the end of your faith, even the salvation of your souls. 1 Cor. 15:1: "Moreover brethren I declare unto you the gospel which I preached unto you, which also ye received, and wherein ye stand, and by which ye are saved," listen now, "If ye keep in memory what I preached unto you, unless you have believed in vain." In 2 Peter 2:14, 15, the apostle Peter tells of "*cursed children*, who have *forsaken* the *right way*, and have *gone astray*." It is, therefore, possible for a child to become "cursed," "for-sake the right way," *and go astray*. (Time.) Thank you.

A. U. Nunnery's Fourth Speech

Gentlemen Moderators, Ladies and Gentlemen: I am glad to be before you for the last speech that I am to make in this discussion. My proposition says that a child of God cannot so live and act to be finally lost in hell. I say he cannot according to the word of God, my distinguished opponent says he can. He said here one time in his speech that the children of God could commit lots of sins, and a brother could convert him from the err of his way and save him. He has got water saving him. (Mr. Nunnery laughing) he has got his brother saving him and I don't know whether the Lord could have anything to do with it because he has got too many saving here. He has got his brother saving him, and then he has got the Lord saving him.

Well, Christ had sent the angels down to the regions of despair. He said now if the angels can sin, is he any better than a child of God? Or is a child of God any better off than an angel? And the angel sins, there is difference between angel could and would sin and the child of God cannot sin. a child of God and an angel of God he's talking about; the I John 5:18 now there is the difference. If the angel he is talking about is a child of God, what are angels anyhow? He assumes the fact the angels are children of God. The scriptures didn't say it. Does he mean to say that he can prove these angels were angels of God in heaven? Or were they angels on earth? Maybe he will explain it in his last speech. He refers to the metaphors and we can't tell exactly what this does mean to teach. Well, he just steps over any way to befuddle and hinder and take up time in explaining. Now listen, angels that sinned, were cast down, and angels are servants, I know one was not serving the Lord God, it must have been a servant of the devil. He was cast down in chains to ever-

lasting destruction. But the child of God, and I have argued that, a child of God doesn't sin, *cannot sin* for he is born of God. These angels did sin and were cast down because they *were sinners*. That is what I argued. If a child of God could *sin he would fall every time he sinned*. He couldn't sin a single time without falling. Every time he sinned he would fall. And every time he fell he would have to be renewed into repentance again, Hebrews 6, and about the 4th verse then if he should fall away it would be impossible to renew him to repentance. Again, seeing he is crucified to himself, he is put to an open shame. In other words, if he ever falls he can't renew him again. He gets himself renewed perhaps every day because he did wrong. He has been renewed several times, I guess, since God saved him. Yet God said it was impossible to renew him unto repentance again since he had crucified Christ and put him to an open shame. No, that scripture does not teach the possibility of apostasy and it teaches the absolutely and absurdity of it. Because if a man sins or falls away, and if he fell away, got to renew him to repentance again, then you would have to have a new Christ and crucify that Christ every time he restored him. He says there are two laws of pardon. You have the law of pardon for the sinner, the law of pardon for the Christian. One way of saving before he is baptized and the other way of saving him after he is baptized. Now let's look at that fellow. Here is a fellow that is carried to the creek and is baptized I guess that is the kind of works God burns up, God will burn up that kind of works, if he doesn't burn up baptism I guess. Burn up the whole thing. So this man becomes a child of the devil. Here is a child of the devil now that can be restored back. Made a child of God, you have to be a child of God first without being born again, he said that, here is a child of God got to be born again. A child of God by being born a child of God, now he ceases to be a child of God because he fell from grace. Now then he wants to be restored back to being a child of God again, Hebrews says it is impossible, and note:

this man says it is possible. But how do you do it Mr. Woods? Now come the. second law of pardon, this man repents. Can you become a child of God again by repentance. First time he became a child of God by the preacher and the creek; and the next time he. will become a child of God by repentance. A fellow don't know just how he was a child of God the last time. How did he become a child of God the last time? And he repented and is restored back as a child of God? Oh, my dear brother, God doesn't do such foolish things as that, when God saves a man, and he said what the Lord does it is done forever that is an everlasting covenant, as I have shown you in Jeremiah 32:38 to 40. That it is an everlasting covenant, that God makes with his people, he won't turn away from it, and they *shall not depart from him*. And this man says they do turn away, that they can turn away and passes that scripture, and shows some will depart from the faith, and he takes that to mean they went down to hell because they departed from system of doctrine that had been taught to them and they became weak in the faith they had been established in, that means that they went to hell. No it is the faith in Jesus Christ that saves and that faith cannot be shaken until Jesus does something to shake a man's faith. You can't shake a man's faith in Christ until Christ does something.

Can a man that errors from the faith, commit a multitude of sins? Yes, a man that errs from the faith can commit a multitude of sins. Here is a fellow that committed sins before he was baptized, he committed sin and then he had them washed away. Washed how? By baptism. *How did this next man get them washed away?* He doesn't get baptized How does he get them washed away the first time? The first time he got it in baptism, depending on a preacher. God in heaven, the host of heaven and all of heaven couldn't save one man, but the preacher could. Now if the preacher saves him, he will apostatize and fall from grace. "For if there had been a law given which could have given life." Galatians 3:21. But this man says this law of baptism can save a man, and

does save a man, and this saved man is not saved only on promise and can fall and fall away. And the next time we don't baptize him into Jesus Christ, we will put him in there by some other process. A little different process to the first process that we put him in there. God has got another way of doing it (Mr. Nunnery laughing) don't make any difference which way it is and fall away. He comes to Hebrews 12:15, I didn't get exactly what he did say on it. Hebrews 12:15 I will turn and see if I can find out about the arguments on this statement. The apostle Paul is talking to the Hebrew church and 12th chapter and the 15th verse says: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears." Now what have we got? Here is a man that he says is looking for God and indignation against God. Because he had roots of bitterness in him. Wonder if the man's got a pure heart with roots of bitterness in him. Now is that a real child of God? No, sir! I say that is not a real child of God, if that fellow is in that condition. And God said they were fornicators. Is a fornicator a Christian? No, sir; a fornicator is not a Christian. He wanted to know if a child of God could die a murderer? And die a drunkard and so on. I wished you would tell me how a child of God can sin. I want him to tell me that. God says he cannot sin. And if drunkenness is sin, God says a child of God can't commit it. And if lying is sin, God says a child of God can't commit it. And God says a child of God cannot sin. This man says if he does sin, what will happen to him? Well he will die if he sins for he quoted the scripture that says: "The soul that sinneth it shall die." And if it is possible for God's child to commit one sin, he would die every time he sinned. I have argued that all the way through this

debate. Has the gentleman ever noticed it? No. He comes up and shows where they can do the thing God says they couldn't do. They can do it. Now then if he does it, what is going to happen to him? That is the reason *God put him where he couldn't sin*. That is the reason *God hid him in Christ*. That is why the apostle Peter said we are hid, and our lives are hid in Christ in God. My argument was yesterday: If you have money and don't want the thief to get it you would hide it and put it where he couldn't get it. That is why we are hid in Christ, because the *devil can't get in Christ*. And there is *no sin in Christ*. And the devil has got to get a child of God to sin before that child of God can fall and that child of God cannot sin, he's in Christ where there is no sin. I John 3:5. Therefore he doesn't sin, he can't sin and the devil can't get him, and listen, I John 5:18. "We know that whosoever is born of God sinneth not;" for his seed remaineth in him. Cannot sin. I John 5:18 says, now then he says "but he that is born of God keepeth himself, and that *wicked one toucheth him not*." I wonder how a man can be denied by the devil, if the devil couldn't touch him. John says of child of God: I'm going to hide him away in Christ Jesus, and the devil can't touch him. And the devil, my brother, *never does touch that child of God* any more. He touches the body, he touches the flesh. I told you Paul said: I with my mind serve the Lord and with the flesh serve sin. He makes the argument that the flesh sins, and the spirit and the soul has nothing to do with it and yet God's word plainly says: I serve the Lord with my mind, and with the flesh I serve sin. And he said: "Oh wretched man, that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." That is I am looking for deliverance through Jesus Christ, God's son, so I thank God, through the Lord Jesus, and I serve the Lord with my mind, but I serve sin with my flesh. Now then he wants to come up again, and befuddle the brothers and say well a man's flesh can't sin. Nunnery said it could, but he can't sin. Paul said

it can sin. God's word said it can sin, but God doesn't mean what he said there in the 7th chapter of Romans. If God didn't mean exactly what he said, then what did he mean? And he says now that two persons, no, two salvations. Two salvations but I don't know of but one. You know the reason why? I know because Acts 4:12 says "None other name given under heaven among men, only in and through the name of Jesus. That means by the authority of Jesus. There is only one way for people to be saved. I don't know any other way. This man knows two ways; one is by the law of baptism and the other is by the law of repentance. God did not know anything about but one, Saviour, Jesus Christ, God's son saving men, washing their sins away in his own blood and saving him. Then he comes to Heb. 10:34 and he said they had taken the spoil of goods patiently and in heaven they had better and enduring substance. I asked this morning what became of *that substance in heaven*, they knew they had it. If it fell what became of it? What became of the mansion when Jesus said: "In my Father's house are many mansions." John 14:2: "I go to prepare a place for you, and if I prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Jesus Christ was coming back to receive his child, he had a place made ready, he had a mansion for him and if that child of God falls and never goes to that mansion, what will *become of the mansion* in the *house of God* the Father and all the children that get there? He knew there would be found a mansion prepared for the child of God. That child of God would live, with him. He found one child of God in hell, that was the rich man in the 16th chapter of Luke. In hell he lifted up his eyes being in torment, and he talked to Lazarus, the beggar in Abraham's bosom; and yet he was a child of God. Child because he was born in the covenant of Abraham? I though people were children of God by faith. I didn't know a man could be born a Jew, and that would make a child of God. He said this morning, it did, being born a Jew made him a child of God.

He didn't have to be born of God, he just had to be a Jew. And yet these Jews were unbelievers, many of them were children of the devil and many of them went to hell. Peter said in Acts 10:34: God put no difference between us and them, no, Peter said "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him." He indicates that's the fellow that is a sinner, a child of the devil. He has to go out here with righteousness, in order to (become a child of the devil). He has to prove himself. I would like to know how it is done. Now Jesus said "in every nation he that feareth him, and worketh righteousness, is accepted with him." He calls man's works righteousness when God works in him, to will and to do his good pleasure. Now, you listen, he said we are created in Christ Jesus. Ephesians 2:10, we are created in Christ Jesus *unto good works*" for it is him that works in us. It is his will and good pleasure. God works in us, *the things we work out*. God created us in Christ. He baptizes his man in Christ and every man he can put in Christ, the devil can put out. But the man God puts in here, *the devil can't put out*. God puts his child in there by *birth, and by creation* and therefore we get in Christ by creation. How did we get into this world? We got into this world by birth, by creation. We get into heaven by birth and by creation. And that *is not done by man's hands*, according to John 1:12, 13, not according to the will of man, nor the flesh, he is not born of men by letting men baptize him. He is born of a new birth because he repented of his sins and trusted in the Lord and Saviour Jesus Christ. So, my dear friends, another thing, I will notice further and that is this, he had this to say in his last speech. The Jews are called the children of God because in the sense of the nation and the posterity of Abraham, they were called the children of God, but until they are born of the spirit of God they are children like we are today, why certainly so. We had to be born again, and we are in relationship with God, under the covenant of grace and salvation

through Jesus Christ to day, but still we have got to repent of our sins and trust in the Lord and Saviour Jesus Christ. And listen my friends again: Luke 7:29: Repent and refused, they refused to be baptized of John. Many believed on Jesus and rejected his baptism. Refused to be baptized, why? Because they rejected the counsel of God, he said. Will a man go to hell if he rejects God's advice. I asked that yesterday, a man can reject God's advice, and if not, everything in the word of God he advises men to do, he has got to do, or he will go to hell. I ask him what about John 13:4 to 28, where Jesus said: If I washed your feet you ought to wash one another's feet, if he's not going to wash feet, hasn't he rejected the counsel of God, and if he can reject the counsel in one place is he not just as guilty if he rejected it in another place. Everything in the world God said a fellow has got to do, a fellow gets to heaven on works, don't you see. Titus 3:5: And God said it wasn't by works of righteousness which we have done, Eph. 2:9. But the calling of mercy. He saved us. How can God save a man, my friends, if you won't let him? How in this world could I give you a hundred dollars if you will not take it. How in the world could God give a man salvation and he will turn around and tell the man to do something that takes it away from him. When he makes it a matter of faith. If I should have a man to work for me for any amount of money, I wouldn't say I give that man anything for a gift isn't paid for a gift. God's gift is eternal life in Jesus Christ our Lord, Romans 6:23. So then my brother, the Lord saves men because they are born of God. Did you get that? A Jew was saved because he was borned of a Jew, but we are saved because we are borned of God. There is quite a difference isn't there? Well, the Jew was saved under the covenant relationship of Abraham. They were saved when they were born of a Jewish mother, well then all saved that's born in baptism, are born of the will of men, born of the will of the flesh. God says plainly that can't be done. John 1:13, and he says all that are born of God are Jews, born into the family

of God, because all Jews were Christians, I never heard a man say that in all the days of my life before. A man a child of God because he was a Jew. John you said you didn't know what you were talking about, when you said in the third chapter of Matthew to them publicans down there, that come to his baptism; who hath warned you of the wrath to come, you are already children of God. Wouldn't it be silly for John to be talking about a fellow to bring fruit meats of repentance, who had been born of a Jewish woman? And that made him a child of God. Why did he say you generation of snakes, bring forth fruits for repentance. No my dear brother, I tell you we are children of God, beloved, now are we the sons of God. I John 3:2: "Now are we the sons of God, and it doth not yet appear what we shall be, but we know we shall be like him for we shall see him like he. is." And if that is not a divine security, for a child of God then, my dear friends, we will not know anything about Christ, because there will be no assurance of anybody going to heaven. And if the devil could get one of God's children, could he not get two, and if he can get two couldn't he get three, if he could get three, couldn't he get four, if he could get four, couldn't he get five, and if he doesn't get them all the fellow that does get to heaven, won't that fellow be saved on the grace of the devil. No, my dear brother, the devil can't get one of God's children, and God said his sheep hear my voice and they follow me, and he says they might not follow him, they might follow a stranger; but God said they would follow him. If I tell you this very evening that this man's going to follow me home, and that man doesn't do it, and he gets down here, and he turns aside, he didn't follow me home did he? If God says his sheep is going to follow me, and you catch one out yonder following the devil, God is mistaken about it. God said my sheep hear my voice, and my sheep follow me. And he said positively, a *stranger they will not follow*, and tells the reason why. They will not follow a stranger *because they know not his voice*, so then he says again; One Baptist said to me there

is just one question I missed, well, I would love to see that Baptist, I would like to look at that Baptist. Now, yesterday he said: I don't care if Nunnery did say, that if Coleman said that the Lord had to cast a fellow out of Christ to reprove him to go to hell, I don't care of Nunnery did say it, I don't believe it. And I don't care who said it, I don't believe it. No Baptist can condemn one of you fellows and one of these fellows marry into your family, and you won't let him rest, sleep at night, for you keep dilly-dallying and dodging him trying to get him into your church. I lived by one of your fellows. I lived there about twelve months and this thing was for dinner, supper, breakfast and all the time. And there was a little fellow about as high (Mr. Nunnery placed his hand showing the height of a little tot) said the Bible said: "Do religion, not get religion, saith the Bible said do religion, or get religion." I heard that three times a day when I was about the house. My dear friends, Oh, I tell you right now I don't believe that any genuine Baptist said that he'd answered everything I've said as he said. Hebrews 10:34, how did he answer it? Answered like he referred to them, referred to them and jumped off and quoted something else, and never reached my arguments. And some of my arguments he never even referred to. You know that, Mr. Woods knows that. Some of them couldn't be answered, some not answered yet. Yet he found one Baptist on the ground that said he did a fine job. Except that one place. Well I find lots of Baptists on the ground that says you utterly failed. Did you ever see that happen? My brethren say they are highly pleased, and this thing has been a wonderful walkover. I want you to know that we have got a big bunch of Baptist that stand out against that one Baptist, and if you did say you answered that question, in heaven, you have got a better and an enduring substance. How did he answer it? Well it said something else over here. Well, what did God say now, that's the thing, what did he say? These folks have taken their destruction, destroying their property here during their temptation, but in

heaven they have an enduring substance. I said they have an inheritance there, it belongs to them and God said it belonged to them. He said that was in heaven and the inheritance was there, and therefore they have an inheritance in heaven and will have to go there to enjoy that inheritance. Hebrews 11th chapter and the last verses Where it said women were tormented, and the children were destroyed and the sons were sown asunder, yet Paul said *they endured*. Paul said many Christians in that day were *tormented* in many ways. I have read in history where young ladies' flesh was torn off their bodies, with red hot pinchers. I have read where Christian people were dragged to stakes by the tongue and nailed up to trees and yet the people went through it. Daniel *went through the lion's den*. The Hebrew children *went through the fiery furnace*. Old Job had his family and all his wealth taken from him *and yet he went right on down to the end* and in Job the second chapter, he went over strong except his old body and it was sore, there he was setting back scratching that body with an old piece of a pot. At last Job's wife came up and said the devil was using you. She looked at Old Job full of sores and property gone, children dead and everything gone and she said to Job, curse God and die, and Job said *you talk like one of the foolish women*. You talk about cursing God, turning away from God. If a man could have been turned away from God after losing property and in death Job could have been turned away. No wonder Paul said in Romans 8:35 "I am persuaded, who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" Can a child of God get naked? Can God's child have persecution? And all kinds of suffering? Will it separate him? *NO!* "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." But this man says Paul you are mistaken.

Paul said I wasn't mistaken, I was whipped, I was given up to be dead, I have been persecuted, I have the marks of Jesus on my body, and *Paul said nothing can do it*. How do you know Paul? *I have gone through with it*, that's how I know. I know you can't separate me from God, I know one thing you cannot persecute a child of God or you cannot heap punishment upon a child of God but what it drives him closer to the Lord. But you try that on a sinner and it will drive him to despair won't it? (Mr. Hopper tells the amount of time left.) I thank you brother moderator.

Now then we have been here these four days. We tried to be just as honest as we knew how. My conscience is clear that I have not shunned to do my best. I have not shunned any scripture that I had time to notice. No speaker can notice every passage that is quoted, he didn't do it nor I didn't do it. He comes up with his 50 passages of scripture, he counted and he says I didn't notice them or answer his argument. Some I would refer to over and over he would say I never noticed it. I did do it as far as I could notice. Every argument he made. I showed the arguments he made. If a child of God can't sin, and all the cases he found where people erred from the truth and turned away after this doctrine, if they could not sin, they either were not children of God or they did not sin in spirit and manner of life God did tell the truth, one or the other. God said they could not sin, for I will tell you my dear friends, there is a lot to decide this in one great big family and they disputed what God said that a child of God couldn't sin because every last one of them sinned. He said they could sin. That the angels sinned and yet God said his child cannot sin. Therefore my dear brethren, God's child has the promise of an eternal security. And God's child has the promise of an eternal inheritance yonder in heaven incorruptible and undefiled that fades not away reserved for them, for each and every saved person. He keeps us a place for us. I want to ask you will not God shield until we get there? Would not suffer us to depart from him? And he

would not depart from us. Jeremiah said God would not let us do it. And if God holds you and me, are we not as secure as the power of God. When our security fails the power of God fails. The premises of God fail and there are passages in the Bible that no man in this world can explain, they say well unless it contradicts something else. Look over where John says you can't sin, look over in I John 1:8 where you can sin. Look what John says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." The same John says: A man born of God can't sin. There is bound to be a distinction made there. John didn't lie. God's word doesn't cross itself. One is the flesh the other is the spirit. One is born of God one is born of a woman. The one born of his mother can sin and the one born of God can't sin. Paul explains that in the 7th chapter of Romans. There is no contradiction in God's word. There is contradiction in this man's interpretation of God's word. And therefore, with that kind of interpretation a man can stand all day and dispute what God says, and say yes, yes, yes, yes, yes it said that, yes it said plus, and plus, and plus. God said what he wanted to say. And God did not need any man to put words in his mouth. I said yesterday this man would never show you a case where God said he would save a sinner, where he would take it and take nothing from it and wouldn't add something to it. And he hasn't done it until this day. I take every place where God says he will save a sinner and add nothing to it, nor take anything from it. I'll say it just exactly like God says. And notice the case of the jailer in Acts 16:30, 31. He asked the direct question what to do to be saved. He was told to believe on the Lord Jesus Christ and thou shalt be saved. (Time.) Thank you.

Guy N. Woods' Fourth Speech

Mr. Nunnery, Gentlemen Moderators, Ladies and Gentlemen:

I am before you for the last speech of this debate. I hope that the time will pass pleasantly and as rapidly as possible for you. You have now listened to Mr. Nunnery's final word on the proposition that a child of God cannot sin so as to be finally lost in hell. Mr. Nunnery was selected by his brethren to represent them on this occasion; and it is presumed that he has made the best effort of which his doctrine is capable. I have a good deal of respect for Mr. Nunnery as a man—for the fact that he has the courage of his convictions, and is neither ashamed nor afraid to defend them in public debate. Not always do men have the courage of their convictions these days; and Mr. Nunnery is to be commended for his willingness to allow his doctrine to be subjected to examination in the manner that has characterized this effort for the past few days.

When I tell you that he has failed utterly and completely to sustain his positions, I do not reflect on him as a man, nor on his ability as a debator; it is simply because his doctrine is not taught in the word of God. No man can achieve the impossible; and Mr. Nunnery was destined to fail from the beginning.

I shall not again inflict upon you further repetition of matters answered again and again. Mr. Nunnery's last speech contained nothing new; and the things offered have been replied to over and over in this debate. Just two or three things he mentioned deserve further notice, and after I have dealt with these, I shall make a summary of matters, and close the debate. Mr. Nunnery appears to have some difficulty with James 5: 19, being unable to see how one brother

could save another from death. In similar fashion he referred to 1 Peter 3:21 where Peter asserts that baptism saves us, and he thinks if these things are so, it makes man's salvation dependent on some other man. Now, friends, I am not the author of these statements. They are from the pen of inspired men, and have been in the Bible for nineteen centuries. If Mr. Nunnery has some difficulty with them, his difficulty is with the Scriptures and not with me. It doesn't take the wisdom of a Solomon to see that water does not save us in the same sense the Lord does; nor are we turned from the error of our way, and saved from death by a brother, as James asserts, in the same manner the Lord saves; but nevertheless and notwithstanding, "Baptism saves," and a brother may turn another from the error of his way and "save a soul from death" (James 5:19; 1 Peter 3:21). Baptism is a condition precedent to salvation. The Lord saves; but he does it on condition that we submit to his command to be baptized (Mark 16:16). When an erring brother is made to see the error of his way, and turned back into the right path, a soul is saved from death, and it is through the aid of a brother, and yet it is the Lord who does the actual saving. These facts are so obvious, it seems all should be willing to accept them without difficulty. Water is an instrument in the hands of God to save. These matters we discussed at length in the first proposition.

In my last speech I alluded to the angels who fell. Mr. Nunnery wonders if they were ever children of God. They were in heaven, to say the least of it! Luke 10:18: "I beheld Satan as lightening, fall from heaven." In Isaiah 14:12, it is said, "How art thou fallen from heaven, O Lucifer, Son of the morning." (Mr. Nunnery and his Moderator, Mr. Hopper, are whispering, and Mr. Woods turns aside to say: "Now the patient is mighty sick, Mr. Hopper; I wish you would be quiet during this last speech.") With reference to Hebrews 6, where it is said that when some fall away it is impossible to renew them again to repentance, Mr. Nunnery avers that if

apostasy is possible, it is impossible for those who fall to be restored. Well, it is certainly possible; this passage asserts it in plain words. These under consideration here are individuals who accepted Christ as the Savior of the world, then repudiated him, and look for another Savior, counting the blood of the covenant an unholy thing (Heb. 10:28). Such of course can never be saved. Those who in penitence return, may and can, be saved. Mr. Nunnery thinks that if children of God are hid with Christ in God (Col. 3:3, 4) the devil cannot get them. The responsibility of staying hid is ours! Jude 21: "Keep yourselves in the love of God," is the sacred writer's admonition to us. If we fail to keep ourselves in the sphere of his love, the devil will get us! Moreover, The Lord will "spue" out of his mouth those who do evil (Rev. 3:16). That's the way he will get them out of his mouth!

Again Mr. Nunnery is unwilling to concede that the Jews were children of God. But Deut. 14:1, asserts it, and Mr. Nunnery should accept it. Some of them—these children of God—apostatized and fell away. That is the character of those of whom we read in Matt. 3. Mr. Nunnery observes that if the devil can get one of God's children, he can get two; and if two, four; and so on, until he could get all if he wished; and therefore if we are saved it will be by the grace of the devil, and not of God. Not at all; the devil cannot get those who will not serve him; he gets only those who are willing for the devil to have them. But now note: Baptists teach that the enjoyment of the next life will be in proportion to the amount of buffeting children of God receive here; and since they believe it is the devil who does the buffeting, the more he buffets, the more they will enjoy heaven; hence, their enjoyment of heaven will be due in large measure, not to the Lord but to the devil! Such is Baptist doctrine.

Mr. Nunnery was greatly annoyed by the child who reminded him that we "do religion," not *get* it. Here is further evidence of the fact that Baptist preachers do not like the Bible as it is written. No one ever *got* religion; such is a

figment of Baptist imagination. The child was exactly right; and showed that she knows more about the Bible, on the religion question at least, than Mr. Nunnery! She could have taught him the truth on the matter; and it is regrettable that he was unwilling to learn.

Mr. Nunnery admits that he has not answered all of my arguments. More than fifty passages, pertinent to the subject, remain unnoticed. The arguments offered yesterday were scarcely noticed. He said no man could answer all that is said. Well, *I did*; and if there is a single passage I overlooked, if he will call my attention to it, I'll deal with it right now. There has not been presented a passage disregarded by me. Just name one, Mr. Nunnery, that I have not answered. (Mr. Nunnery talks too low to be heard. He finally says "Answered your way.") Well, you did not answer my arguments my way, your way, or anybody else's way! I have answered everything this man has offered; I have noted down every passage of Scripture offered; and you are thus enabled to see the difference in the manner in which Baptist preachers and gospel preachers deal with the Scriptures. My brethren asked me to come to this community to defend the truth; and if I allowed to pass unnoticed arguments offered by Mr. Nunnery as he has, they would hang their heads in shame. They would leave this place believing that I had made a miserable failure. He says his brethren are satisfied. *Well, if so, they are easily satisfied!* That is enough with reference to his speech.

May I sum up some things offered in this discussion. I wish first, to remind you that God's promises are often conditional in their nature, though the conditions may not be mentioned in the immediate context. I cited as illustrative of this, the case of Jonah (Jonah 3:4), where the prophet was instructed to sound a warning to Nineveh that in thirty days the city would be overthrown. The statement as thus made, is unconditional; but in the 10th verse of the same chapter, the record tells us that when God saw their works that they

repented of the evil they were doing, he repented of the evil he thought to do unto them. This shows us that God's promises are frequently conditional — conditioned on own behavior. Note, in this connection, Rom. 11:22: "Behold therefore the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness, otherwise, thou also shalt be cut off! To whom does God manifest good? to those who continue in his goodness. To whom does he show severity? toward them who do evil! I showed moreover that Jesus promised salvation only to those who endure to the end (Matt. 24:11, 12; Rev. 2:10). On reaching the years of accountability one falls into sin, and is lost. Through the redemption that is in Christ (Col. 1:13, 14), he is enabled to have forgiveness of sins. This however, does not guarantee him eternal salvation; such provides forgiveness from past, or alien, sins only. It is then necessary for him to conform to the principles of the doctrine of Christ set forth in the New Testament governing such. Peter said, "Give diligence to make your calling and election sure, for if you do these things ye shall never fall. For so an entrance shall be abundantly administered into the everlasting kingdom of our Lord and Savior Jesus Christ."

An argument was presented from Luke 12:43, the case of the unprofitable servant. Mr. Nunnery chose to pass it unnoticed. I labored desperately to get him to say what was the portion of the unprofitable servant when he was cut asunder and given his portion with the unbelievers. I emphasized that he was *appointed* to the place of unbelievers; the word *appointment* suggesting that his portion was not with the unbelievers until his conduct led him to be appointed to such.

We have shown that the graces which adorn the Christian's character must be added; and that in their absence, one is blind, unable to see afar off; and has forgotten that he was once purged from his old sins (2 Pet. 2: 5-11). It was pointed out that the Lord's people have their names in the book of life; that, through sin they will be blotted out; and that those

not in the book will be cast into the Lake of Fire. We have seen that a child of God can die in his sins (Ezek. 18:20); and that those who so do cannot go where Jesus is (John 8:21, 24). We have labored throughout the debate to show you the conditionality of God's promises, and the necessity of man's compliance therewith, in order to appropriate the blessings dependent thereon. I started out, the first day of the debate, emphasizing the fact that God has a law governing the sinner's approach to him; that the sinner cannot be saved until he has complied with the law, conditions of which both for the alien sinner and the erring child have been mentioned again and again. All of these facts are well known to you; and to them you have for four days listened attentively. Before my time is gone, I should like to call your attention to the following matters of the most vital import: Isaiah said, "Behold, the Lord's hand is not shortened, that it cannot save; neither is his ear heavy that he cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you so that he will not hear" (Isa. 59:1, 2). That, friends, is the condition characteristic of every unsaved, unregenerated, accountable person in this world—alienated from God, separated from him, and therefore without God and without hope in the world. Our Lord came into the world for the purpose of effecting a plan, and evolving a system through which and by which man, despite his sinful state, might be saved. His coming was not undesigned; he came to save his people from their sins (Matt. 1:21), and it was in fulfillment of prophetic utterance, being anticipated by the ancient prophets, and foretold by the sages of Israel. Marvelous in birth, life, work, teaching, and death, he lived on the earth about a third of a century, in matchless demonstrations of power in confirmation of his divine sonship. Finally, through no fault of his own, he was seized by wicked hands, crucified and slain, suffering a felon's death on the tree of the cross. While his body lay in a borrowed tomb, his soul was in Paradise. As Peter explained on Pentecost, it was not

possible that death should beholden of him; and three days later, he broke the bars of death and emerged victorious over death, hades and the grave. Up from the grave he arose, having demonstrated his superiority over the powers of the unseen realm. From his tree of pain, he had passed through dead to life, guaranteeing for you and me equal triumph over it when we too shall have passed into its confines. Appearing to his disciples, he talked with them for a period of forty days regarding the kingdom soon to come. Among other things, he said to them, "All authority hath been given unto me both in heaven and on earth: Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo, I will be with you, always, even unto the end of the world." (Matt. 28:1-20). Mark's account of the same event runs: "Go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; but he that believeth not shall be damned (Mark 16:16). Luke has it thus: "Thus it is written, and thus it behooved the Christ to suffer and rise from the dead the third day; that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:46, 47).

Before allowing them to go forth with such a message, the Lord bade them tarry in Jerusalem until the inducement from on high; their message was fraught with such far-reaching consequences, it was necessary for them to have the Holy Spirit to guard them against the possibility of error; and, thus he said "But tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Thus protected against the possibility of error, the apostles were to be able, at the appointed time, to preach the gospel in ever widening circles through Judaea, Galilee, Asia Minor, across the Aegean Sea and onto European soil, and finally to the uttermost parts of the earth. Having delivered to them their marching orders, Jesus in their midst suddenly rose on the

clouds of heaven and took his journey to the skies. David, in prophetic view, pictures his entrance into the heavenly city. As the Lord drew near, the announcement was made, "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the king of glory shall come in." Those on the inside inquire, "Who is this King of glory?" The answer comes, "The Lord strong and mighty, the Lord mighty in Battle. Lift up your heads, O ye gates, and be ye lift up ye everlasting doors; and the king of glory shall come in" (Psalm 24). There, amid the assembled powers and principalities of the heavenly world, on the first Pentecost after the resurrection, our Lord was crowned king of kings and Lord of Lords; he took his seat on David's throne at God's right hand; he led captivity captive and gave gifts unto men.

On earth in pursuance with his command to assemble in Jerusalem, the apostles were waiting for the promise of the Spirit. When the day of Pentecost was fully come the Spirit fell in vitalizing power, enabling Peter, the spokesman of the occasion, to preach the gospel for the first time in the name of the Risen Lord. Clearing away some misapprehensions regarding the occasion, Peter preached the gospel with such power and effect that he brought conviction to the hearts of his hearers. Convinced that they had indeed crucified the Lord of glory and that from their hands dripped his innocent blood they cried out, saying, "Men and Brethren, what shall we do?" Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:37, 38). Already believers, as evidenced by the fact that they accepted Peter's conclusions regarding their guilt, they were bidden to follow their faith with repentance and baptism for the remission of sins.

Continuing to exhort, Peter warned them to save themselves for the wicked generation about them. The result was that "They that gladly received his word were baptized," and the record of the events of that day closes with the observation

that the Lord added to the church such as were being saved (Acts 2:47). I should like for you to notice friends, whom it was the Lord added. "Those who were being saved" (R. V.) only those who believed, repented and were baptized for remission of sins were saved; therefore, the Lord added only those who believed, repented and were baptized! Moreover, they were *added* to the church *by the Lord*; nothing is said of their *joining the church*; no one in Bible times ever joined the church; such phraseology is not to be found in the Bible. To what institution did the Lord add them? "The churches of Christ salute you" (Rom. 16:16). Jesus said, "Upon this rock I will build my church, and the gates of hades shall not prevail against it" (Matt. 16:18). It is therefore, Christ's church; or, more euphoniously, "the churches of Christ" (Rom. 16:16) as Paul puts it. In further identification of that church note this: They met on the first day of the week (1 Cor. 16:2), and they met thus regularly for the purpose of observing the Lord's Supper. Note, then these characteristics: The church of the New Testament taught faith, repentance and baptism on confession of faith in Christ for remission of sins; it is referred to in the Scriptures as the churches of Christ; it met regularly on the first day of the week for the purpose of observing the Lord's Supper; and its members were called Christians: "If any man suffer as a Christian let him not be ashamed, but let him glorify God in this name" (R. V.) (1 Peter 4:17). Obviously, if one belongs to an institution lacking these distinguishing characteristics, he does not belong to the church about which we read in the Bible. Finally, friends, be impressed with this fact: Though the years have passed, and the centuries have slipped by like staggering drunkards in the rain; though nations rise and fall and war-mad dictators in their lust for power frequently turn the world into chaos and ruin, these are things that cannot be shaken and evermore remain. Conformity to it assures your salvation; refusal to do so will lead inevitably to condemnation. He is your worst enemy who seeks to lead you to think

that you can be saved short of compliance with the conditions here set forth. We are rapid passengers from time to eternity; it will soon be ours to walk on the eternal shores. I submit that when that time shall come, the matters that now claim our attention and dissipate our energy will fade into insignificance. Then, it will matter little what kind of house we lived in here, what type of clothes we wore, or what make of automobile we drove. The all-important question will be: Are we prepared to meet the Judge of all the earth in peace? When the excitement and feeling of the debate have subsided; when you weigh these matters in calm, quiet places; ask yourself these questions: Can I reasonably hope to be saved short of compliance with the "Lord's commands? Though he has said through his inspired penmen that baptism is for remission of sins, may I safely accept the view that baptism is not for remission of sins? Am I safe in the conviction and can I be content to subscribe to that which is contradictory to the sacred writings? Shall I trust a man who has labored desperately to convince me that though the Lord said, "He that believeth *and is baptized* shall be saved," the truth is, "He that believeth and is *not* baptized shall be saved?" Let me beg you to remember the graphic picture of the two builders—the one who built on the rock, representative of those who hear and *do*; and the man who built on the sand—representative of those who hear and *do not*.

"Hearing and doing, we build on the rock,
Hearing alone, we build on the sand;
Both shall be tried by the storm and the flood,
Only the rock the trials will stand."

(Time up.) I thank you.