A Debate

ON THE SUBJECT OF

Eternal Salvation

ELDER G. E. GRIFFIN

Representing the
"Primitive Baptist Church of Christ"
Hobbs, New Mexico

VS.

GUY N. WOODS

Representing the
"Church of Christ"
Lovington, New Mexico

Held at the Fair Park in Lovington, New Mexico
July 15, 16, 17, 18, 1957

GOSPEL ADVOCATE CO.
Nashville, Tenn. 37202
1983

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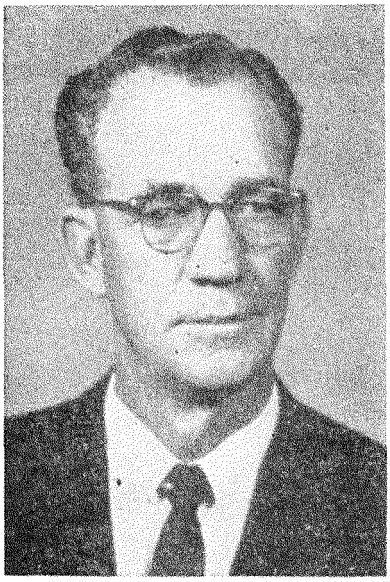

STATEMENT BY ELDER G. E. GRIFFIN

In regard to this book, entitled "Griffin-Woods Debate," I shall offer the following to those who may read it: Shall we say apology, as this seems to be customary. I shall not endeavor to impress you with the thought that I am a Star Debater, for it does not take a Solomon to defend the truth and expose error. One thing I am fearful of; some weak child of God may be offended at me, for the *way and means* employed by me in defending the truth, and exposing the doctrines of men; however, it is *effectually impossible* for any man to defend Bible Doctrine without proving all other doctrines gotten up by men in the name of religion are of Satan. Our eternal destiny hangs on "how alien sinners come into possession of eternal life." Yet it seems that more people are disagreed on this subject than any other subject in the Bible, Mr. Woods and I are not agreed on this important subject as you shall see; nevertheless, Brother Woods may count me among his friends, and in the glory

world, I hope to meet him some wonderful day, where all the redeemed will be agreed and worship together: "Out of every kindred and tongue and people and nation."

In full assurance of faith, and in gospel bonds,

G. E. GRIFFIN

GUY N. WOODS

STATEMENT BY MR. O. H. TABOR, MODERATOR

On the morning of February 7, 1957, after one of my regular radio broadcasts, Mr. R. L. Blevins, preacher for the local Primitive Baptist Church, challenged me for a public discussion on the doctrine taught by the Primitive Baptist Church and that taught by the people of the Church of Christ. We accepted the challenge gladly and considered it a great privilege to bring before the people of Lovington, New Mexico and the surrounding area the truth of God's word.

Brother Guy Woods, who is well known as a scholar, author and faithful gospel preacher was contacted by telephone in Memphis, Tennessee on February 14, and he gladly consented to handle the discussion for us. A few days later the propositions which are stated elsewhere in this book were worked out

and agreed upon in my study room and a copy was sent to Brother Woods which he signed and returned.

The discussion was held in Lovington, New Mexico for four nights—July 15-18, on the Lea County Fair Grounds, where a large shed was used along with a tent furnished by the Baptist people. It was a wonderful place for the discussion and the weather was the best. A great number of interested people from many places gathered each evening to hear God's word discussed. Peace and friendliness prevailed throughout the discussion and no ill will was left in the community following the debate. The truth stood out beautifully and strongly and we believe that much good was done.

Brother Woods did a wonderful work for the Central Avenue Church of Christ and endeared himself to the people of Lovington who love the truth. We are very happy that this discussion can go out to you in book form and we pray that much good will continue to follow this great effort.

O. H. TABOR, Moderator

GRIFFIN-WOODS DEBATE

Proposition for discussion the first and second nights as follows: Resolved that "The Scriptures teach that the alien sinner comes into possession of Spiritual or Eternal life, without any condition on his, the sinner's part."

Affirmative: G.E. Griffin

Negative: Guy N. Woods

This proposition was read to the congregation by Griffin's Moderator, Mr. Floyd Griffin, of Snyder, Oklahoma.

FIRST NIGHT

MR. GRIFFIN'S FIRST SPEECH

Mr. Woods, Gentlemen, Moderators, and Christian Friends: I am glad to be here. I am glad the God of heaven, through His kind providence, has enabled me to stand in defence of the truth.

Before entering into proof of the proposition you have heard read, as my affirmative, I desire to make a few preliminary remarks.

First, I would like to say to our people—I say my people, because I belong to you. If you learn, or any of you here—I am sincere about this—while Mr. Woods is talking and defending what he thinks is the truth, if you think he is right, I would join his church. On the other hand, and I ask you to have an open mind—listen—if any of you here of his people decide that you are wrong, that you do not have the truth of the Bible would advise you to change places and come to the church of God.

I want you to know that the doctrine that I shall contend for, and the doctrine that my opponent shall contend for are no kin. They're not even a thirty-second cousin. There is no compromise in the two doctrines. Enmity stands between them—I mean between the two doctrines. If Mr. Woods is right, I am completely wrong. And if I am right, Mr. Woods is completely wrong—all wrong. I want you to know that. Our doctrines do not favor in any sense, regardless of what you might think while we are talking. Did I not believe, or think that I have the testimony, and the example of my Lord, and the apostles who often engaged with the opponents of truth face to face, I would not appear as I have this evening.

If the object of Mr. Woods and myself on this occasion is to exhibit ourselves as gladiators, make a display of worldly wisdom, the whole thing is disgusting. But if our object is to find the truth, the truth as it is in Christ Jesus, and unite upon that truth in Christian love and fellowship, all is well. I have no personal quarrel to make with my friend, Mr. Woods. I have met him once before, not in debate, but personally, I have

no word of abuse for him. I want to emphasize that. Because during this discussion it may seem on both sides that we are digging at each other. But I promise you that I will not dig at the personality of Mr. Woods or his character. I promise you this. I would not if I could, and I could not if I would, say anything bad about him. I have no words of abuse for his church or his people. Among them I have many good, warm-hearted friends. They are just people like other people—no better, no worse.

But against his doctrine I have a quarrel. Earnestly believing with all the faculties of my being, that it is the doctrine of perdition. The doctrine that God hates. And I shall, with the help of God, wield every lawful weapon that God has put in my hands, to its overthrow.

I say to my friend that truth scorns to sue for favors and never cries for quarters. I will now address myself to the proposition:

Do the scriptures teach that the alien sinner comes into possession of spiritual or eternal life unconditionally on his, the sinner's part? Not does human reasoning or worldly wisdom, or human sympathy, but do the scriptures teach that the sinner comes into possession of eternal life without any acts on his, the sinner's part?

My first argument will be based on John (the apostle John) his first letter, Chapter 5, verse 12. (Moderator says: "Please define your proposition.") Thank you. I mean by the scriptures —the book of the Old and New Testament, the Bible, the divine oracles, the written word of God—that's what we mean by the scriptures. By the word alien we mean estranged, foreign to God and religion. That's what we mean by alien.

Now, back to my first argument. My first argument will be based on 1 John 5:12: "He that hath the Son hath life, and he that hath not the Son of God, hath not life." Eternal life is under consideration here. We know very little about natural life. Science knows that it exists, but life is something that is not in the hands of men. Mr. Einstein, one of the greatest scientists who ever lived, a few months ago passed this life.

All his money and wisdom and all the doctors couldn't save that life, nor can they start it.

Now I want to emphasize this: "*He that hath the Son hath life,* and he that hath not the Son of God *hath not life.*" The alien sinner doth not have life. I want to read verse 11 to prove what the life is under consideration. This is the record that God has given unto us. "Eternal life," that's the verse prior to the one I read, "and this life is in His Son." Then He said, "He that hath life—" he may be a great athlete, he may be a great man in every other respect, run a mile in less than four minutes and be without this life—"doth not have this life." The Book plainly states that he is *without this life.*

My next argument, my text will support this argument. It is based on the gospel according the St. John, 15:5: "Jesus said, Without Me ye can do *nothing.*" Is there a child here twelve years old that would question what the word, nothing means? "Without Me. . ." "Without Me," without Him—this text says "Without Him"—the alien sinner doth not have life, and "Without Me," the Savior said, "Ye can do nothing," N-O-T-H-I-N-G! So, my friends, the alien sinner is without Christ and can do nothing. Now, we know He is not talking about doing wrong. He's alive, and can't do evil. I'm going into that a little further, I want to turn and read. . .there are three or four verses here I want to read, and for fear I might read some of them wrong, I picked up my book. I want you to read with me now from the fourth chapter of Ephesians, beginning with verse 17: "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of your mind." Now the word "ye" here is a pronoun in the second person. The first person is speaking, "Ye" is in the second person, and the person spoken of is the third person. The third person, the person spoken of are aliens. Let's read it: "Having the understanding darkened. . . that ye walk not as other Gentiles walk, in the vanity of their mind. "Other Gentiles. The alien sinners. Having the understanding darkened, being alienated. These others, now, under consideration are alienated from the life of God, "Being alienated from the

life of God through the ignorance that is in them because of the blindness of their heart: Who being past feeling. . . " You know, that might get pretty interesting, that "feeling" business. Now, this is the description of an alien sinner, my friends, he doesn't have any feelings.

Now, if you are here and you do not believe in heart-felt religion, I'd be careful to tell no one about it, because that is the condition of an alien sinner, he is without feelings. (Someone in audience says "Amen.") That's what he said. Notice this now: "*Who being past feeling,* having given themselves over unto lasciviousness, to work all uncleanness with greediness, but ye have not so learned Christ; if so be that ye have heard of Him, *and have been taught by Him,* as the truth is in Christ." Notice this: ". . . but ye have not so learned Christ, but if so be that ye have heard of Him and have *been taught by Him,* as the truth is in Christ." Neither Mr. Woods nor I can do this. We can tell you about Christ, but He must teach you of Him. The words "by Him" mean that He is *the teacher.* He must do the teaching. There are some things that Jesus Himself teaches.

Now I want to read verse 24: "And that ye put on the new man, whom after God is created in righteousness and true holiness. . . " There is not a man in the world in the creative business. Einstein himself took ten feet from mother earth without any of God's creation can't make a toothpick, or couldn't have. Neither Mr. Woods nor I can do it. We are not creators, and this is a creative work. This new man who is in God's people is a creative work. I mean the inner man.

I want to go now to Corinthians 2:14. This is another reason why the alien sinner comes into possession of spiritual or eternal life unconditionally on his part. Let's read: He said, "The natural man. . . the natural man receiveth not the things of the Spirit of God; for they are foolishness unto Him; *neither can he know them,* because they are spiritually discerned."

Now to Jeremiah 13:23: "Can a leper change his spots?" I'm asking that question right now. Can he? "Can the leper change his spots, the Ethiopian his color? Then may he that

is evil turn and do good." If this can be done, the alien may turn and do good. That's exactly what Jeremiah said. Let's go on; I must hurry. The alien sinner can't hear.

I want you to turn with me (my Savior preached His own everlasting gospel) to John 8:43. Jesus asked the question, Why is it ye cannot understand My speech. It is because *ye cannot hear.* I want this clearly understood—*ye cannot hear My word."* Ye cannot! Any time a person hears it, he is not an alien sinner, because Jesus said, they cannot hear. How do we know they are alien sinners? Verse 45 states they were. "Ye are of your father, the devil, and the lusts of your father ye will do." (Someone in the audience said, "Amen.") I know they are not of God, and they cannot hear. That's exactly what the Savior said.

I want to go now to understanding. They are *without understanding.* Romans 2:31. They can't understand. They are haters of God! Please don't forget the word, hate, because that's going to be brought up again. .*They are haters of God,* they are without feeling, cannot see! (John 3:3). "Except a a man be born of God he cannot see." He can't see, can't *feel,* can't *hear.* Will you tell me what he can do? He can't hear! He can't undertand! He is without understanding!

My friends, in Hebrews 11:6 Paul said, "Without faith it is *impossible* to please God. For he that cometh to God must believe that He is.. ." "Without faith it is impossible to please Him."

Now go with me to 2 Thessalonians chapter 3, verse 2: "All men have not faith." Here's a man without faith, and he cannot *please God. Do you understand that? He cannot;* without faith it is impossible. The alien sinner is without faith. If he could exercise faith, it would please God. God is pleased with people who exercise faith, but this man cannot do it, because he cannot please God. That is exactly what he said in Heb. 11:6. Now I am going to read this and leave it with you. Romans 8:8: "So they that are in the flesh." I am sure that my opponent will tell you; I know he will not deny this, the alien sinner is in the flesh. They that are in the flesh, "*can-*

not please God.'' Rom. 8:8. Just cannot please God. If he can't please God; without faith it is impossible for him, I want you to tell me the shape that fellow is in and what he can do that will please God?

I want you to go with me now, I will read 2 Peter 2:14: ''Having eyes (here is your alien) full of adultery, and that cannot cease from sin.'' That's hard doctrine, I know, but that's exactly what the Apostle says. The Apostle Peter said that the alien sinner's eyes are full of adultery, and they cannot cease. Do I need to comment on that? They *cannot cease from sin.* They cannot please God; it is impossible for them to please Him; he is without God, and we find that in Ephesians 2:11: Paul said, they are aliens from the commonwealth of Israel, ''strangers from the covenant of promise, having no hope and without God in the world.''

I have proved that the alien is without God. Thank you.

MR. WOODS' FIRST SPEECH

Gentlemen, Moderators, Mr. Griffin, Ladies and Gentlemen: I rejoice that, in the providence of God and through the invitation of my brethren, I have been able to come to this area and to participate in this religious discussion. I join heartily in the comments tonight regarding the type of discussion we desire to have, and I would be ashamed of myself to allow Mr. Griffin to conduct himself in a more gentlemanly fashion than I. I promise you that so far as my part is concerned, this debate shall close on the same friendly basis that characterizes its beginning. I want us to conduct the discussion in such fashion that the stigma that attaches to religious debates in the minds of some people may be removed; that all of us may come to see that it is the finest possible way by which to propagate the truth of the gospel.

Now, it's good to have Mr. Griffin make his first affirmation, and (I might say for your information) there will be three twenty-minutes speeches by each speaker, each evening. Mr.

Griffin therefore will have two more speeches after this, as I will have two more after the present one.

I think it proper at this point to make a brief comment regarding the nature and purpose of the debate. It is Mr. Griffin's obligation to prove to you that God saves the sinner without the performance of any condition on the sinner's part; that is, the sinner has absolutely nothing to do; if he is of the elect, there is nothing that he *needs* do in order to be saved; if he is of the non-elect, there isn't anything he *can* do; that all of this was determined long, long ages ago and some will be saved, not because of anything good they did, and others will be damned not because of anything bad they did, but because God *willed* it before creation.

Now, I may say to you, friends, that if Mr. Griffin is right about that, this debate is a worthless, useless endeavor. There isn't any point in our even discussing it, because our teaching on the subject will not change the salvation of any soul, and we might as well be engaged in something else. But, if Mr. Griffin is wrong on this subject, then he is teaching you that you may neglect your duty on the basis of which God places the salvation of your soul. If a man must even *desire* salvation —even *want* it—have the least inclination for it, then Mr. Griffin's proposition is false.

As a matter of fact, he teaches that God takes a sinner who hates Him and forces salvation upon him against his will, and then after he has it, he couldn't possibly give it up if he wanted to! His doctrine makes a mockery out of many invitations of our Lord. It makes our Lord say, "Come unto Me all ye that labor," when some of them have not the slightest chance to come, not because they don't want to, but because God did not *will* it in the beginning. I challenge him to show where God has done anything for him that he hasn't done for everybody on exactly the same conditions. Now don't forget that, Mr. Griffin.

One other point before I take up this speech. There are two passages of scripture, one of them in the first book of the New Testament, the other in the last, that stand at opposite poles between hundreds of others that teach the falsity of his position.

Matthew 7:21: "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father in heaven." Revelation 22:13: "Blessed are they that do His commandments, that they may have right to the tree of life and enter in through the gates into the city." These, friends, are representative of the many passages that I shall present in this debate.

Now some questions: It's not necessary to write them; I have a copy for you.

1. Are there any saved people among the heathen who live and die without a knowledge of Christ?

2. May one be regenerated and born again without faith in Christ?

3. Do you teach the doctrine of eternal children? If no, does one receive eternal life, before he believes? When he believes? Or after he believes?

4. Is the sinner's damnation fixed from the foundation of the world? If not, when?

5. Did Jesus die for all the heathen? Did He die for all babies? Will all for whom Jesus died be saved?

6. Will the wicked be condemned for disobedience? If not, for what?

7. Did the love of God embrace all of the race when He sent His Son into the world, or only a portion?

8. For whom did the Lord become the author of eternal salvation?

9. Were any of the Israelites whom Moses led out of Egypt into the wilderness over twenty years of age in possession of eternal life?

Now friends, I shall take up his speech, item by item, passage by passage. He correctly told you that our positions are wholly opposed. I appreciate the fact that he made that crystal clear; because he's exactly right. There isn't any need, then, for me to tell you good Primitive Baptist people that if it follows that your position is false, you stand under the condemnation of God, because he agrees with me, that that's exactly right. He says that if it developes that I have the truth, he wants you to join my church. I don't want you to do that;

oh no. For, in the first place, I don't have one for you to join; and besides that, you can't join the church anyway. Acts 2:47: "The Lord added to the church daily such as were being saved." Then, on the other hand, he says that he would advise us to change churches if he's right; but why *should* we? If this matter was determined from before the foundation of the world, if we are of the elect, it doesn't make any difference what church we're in; and if we're not, we could join one hundred of them according to his doctrine, and we still wouldn't have a chance! Why should we make a change?

He says this is the doctrine of perdition that I am teaching. Perdition? Perdition means damnation. He says it's the doctrine of damnation; Mr. Griffin, will my preaching condemn people? Well, if it will, then if I didn't preach to them, they wouldn't be condemned, would they? And so he makes preaching a *condition* of damnation. You're in difficulty already on that point.

He says the alien is estranged. The word estranged means one who is gone away. When did he go away, Mr. Griffin? You are unfortunate in your definition, or in your usage of terms there. He speaks of an alien as one who has gone away; but according to him he has always been away. When he has reference to the alien sinner, he means the dead alien sinner. When did he go away, Mr. Griffin? Did he fall from grace? Again, I say you are in difficulty already.

His first argument, he says, is based upon 1 John 5:12: "He that hath the Son hath life." That, friends, is a marvellous statement. It emphasizes the fact that we must be saved by grace. What is the affirmation of the passage? He that hath the Son hath life. Where is life? Life is *in* the Son. How near the Son must one be to possess that life of which he speaks? I raise the simple question, How does one get into that life? or into Christ, who is the life? Will we let the Bible tell us? Galatians 3:26, 27: "For ye are all the children of God by faith in Christ Jesus. For as many of you as were baptized. . ." I-N-T-O, *into* Christ, did put on Christ. Where is the life? It is in Christ. 1 John 5:12. How do you get into Christ? You are baptized into Him. So friends, the very first passage

he introduces confirms our position. John says in verse 11 that the record is that "God gave us eternal life . . ." but that life is in the Son. *In the Son we must be.*

John 15:5: "Without Me ye can do nothing." He emphasizes the word, "nothing." I subscribe to that affirmation one hundred per cent, Mr. Griffin. Our Lord is the only way of salvation. John 14:6: "I am the way, the truth, and the life. No man cometh unto the Father but by Me." The way to the Father is through the Son. How do you get *into the Son?* In Ephesians 4:17-24, he called our attention to the fact that these people were past feeling. That's right. The reason was because of the proneness of sin characteristic of them; and, observe this, please, the Apostle Paul admonished them to put off that manner of life and to put on Christ. I ask you, Mr. Griffin, what would happen if they didn't obey the Apostle's admonition to put off *that manner* of life? Would they still get to heaven? Why were they past feeling? Because of their sinful conduct. What is it that he tells them to put on? To put on Christ.

Watch further; he says that "ye" (talking to these Ephesians who were children of God and faithful). "Ye have not so learned Christ." Why is it that they are contrasted with these who are past feeling? Because they *have learned* Christ. Learning Christ then, is the difference between living in lasciviousness, and living in purity; but learning Christ is a condition of the individual. John 6:45 the text says: "Every one that hath *learned* of the Father, cometh unto Me." What is the condition of coming? Learning. Learning of the Book. Where is that one a new creature? 2 Corinthians 5:17: "If any man be in Christ, he is a new creature."

His next passage was 1 Corinthians 2:14: "The natural man receiveth not the things of the Spirit of God for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Well, of course, the whole context there shows that Paul was talking about people who tried to solve the problems of the universe with their intellect. He says, "You see your calling brethren, how that not many wise, not many noble after the flesh are called." (1 Cor. 1:26). He says that the gospel is to the Greek foolishness and to the

Jews a stumbling-block, (verse 23). Why did they reject it? Because they tried to solve the problems of God by reason and it can't be done. It's not on the basis of the natural man, the natural man there being the so-called intellectual man. It's the person that's willing to receive the truth that can and will receive the blessing of salvation (John 7:17).

He cited us Jeremiah 13:23: "Can the leper change his spots? Then, may those who are accustomed to do evil, do good." What was the purpose of that passage? To show that these people were so far in sin that there was no more liklihood that they might change than there was that the leopard would change his spots.

Mr. Griffin, while we're on Jeremiah (hand me my Bible, please), just turn over a few more chapters, and let's look at a statement to see whether you have correctly interpreted him. I refer you to Jeremiah 18. Listen to this friends: "At what instant I shall speak concerning a nation and concerning a kingdom, to pluck up or pull down and destroy. If that nation against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them, and at what instant I shall speak concerning a nation, concerning a kingdom, to build and to plant, if it do evil in thy sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them." What is the condition? Doing good on the one hand, or continuing in the condemnation by doing evil on the other. Don't forget now to harmonize what you have said on Jeremiah 13:23 with that passage.

In John 8:43, why was it that they didn't hear? Why was it that they didn't receive His word? Because they couldn't hear it. But *why* couldn't they? Matthew 13:15, listen, Mr. Griffin: "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed lest they should see with their eyes and hear with their ears and understand with their hearts and be converted." Why is it that some do not hear? Because they have stopped their ears. The country is full of them. It's not because they *couldn't* hear if they would. Because they have *stopped* their ears! Romans 2:31, "They are without understanding." Certainly, for that

reason. John 3:3: "Except ye be born from above ye cannot see the kingdom." Well, now, how do you get into that kingdom? John 3:5: "Except a man be born of water and of the Spirit, he cannot enter the kingdom." A condition applicable to a man about which we will see a little later, further. Hebrews 11:6; faith is essential certainly. 2 Thessalonians 3:2: "All have not faith." But why not? Simply because they have rejected the testimony of the sacred writers. That's the reason, friends.

Romans 8:8: "They that are in the flesh cannot see God." No, but who is it that's in the flesh? It's the person who's living after the flesh. Paul in that same context said, "If ye live after the flesh, ye shall die; but if you through the Spirit do mortify the deeds of your body, you shall live." (Rom. 8:13). Who shall live? The person who doesn't live after the flesh. That shows you that you can live after the flesh if you choose to; you can live after the Spirit if you choose to. Deal with that, Mr. Griffin.

Then he cites us to 2 Peter 2:14: Some have "eyes full of adultery, and cannot cease from sin." It's amazing to me that Mr. Griffin would cite this particular passage; particularly in view of what's said in the first verse. I want you to see what kind of people they were: "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 (listen) even denying the Lord that bought them, and bring upon themselves swift destruction." Bought? Here are some people whom the Lord bought. Who are these people? These folks who had eyes full of adultery and could not cease from sin? The Lord bought them, but they brought upon themselves condemnation by their conduct. In Ephesians 2:11, he tells us of some without God and without hope. Why didn't he read the next verse? the very next verse says that "Ye who were sometimes afar off are made nigh by the blood of Christ." Here are people without God and without hope, whom he introduced as dead, alien sinners and in the very next verse it says that they were brought nigh, but of course through their obedience. Now, Mr. Griffin, in my final moment, here is

the passage that I insist you must notice. Hebrews 5:8 "who" (here is our statement) God does what? *Gives eternal life.* To whom? Now you answer this question, *to whom?* I insist, Mr. Griffin that you do so. Will you tell us?

MR. GRIFFIN'S SECOND SPEECH

I have just handed Mr. Woods some questions that I want him to notice. Please notice them in the next speech, if you can.

The first thing that is really amazing to me, he said, "Mr. Griffin believes in election." How do you know, Mr. Woods? You can't prove I believe in election to save your life from my proposition. Now, if you want to debate on election, I'll meet you and sign propositions as soon as we are through here. I may not believe in election. Why in the name of heaven would the man bring up election and I haven't said a word about election? I may believe like you. You haven't talked to me about election. How do you like that? (laughter).

My proposition doesn't have election in it. I'm not going to discuss election and you are not going to run me off into election. Election is in the Bible some one hundred times. I suppose every child of God here believes in election in some sense. (Amen.) I believe his brethren believe in it in some sense because it's in the Bible. Yes, his brethren believe in it in some sense, you dear people. . . . This whole congregation, Mr. Woods, I may not believe in election, and you can't prove that I do in this debate. Try and see. I will not answer any question pertaining to election, because my proposition doesn't mention election.

Now, he's got some questions he wants me to answer.

Are there any saved people among the heathen who live and die without the knowledge of Christ? Yes, that's easy to answer. He would not have asked such a question unless his doctrine or he believes that every last heathen that he or some of his brethren don't get to or someone of like faith are doomed for hell, every last one of them.

Let me tell you something about the heathen right now. There are at the present time some two thousand million people on the earth according to statistics, there are one thousand million who have never heard any kind of preaching. A thousand million! thousands are dying every day, doomed to an endless hell, because they can't hear him or some preacher. (laughter). How do you like it? I want that to soak in.

Now I'm going to prove by God's Book that the heathen will be saved whether I, Mr. Woods, or any other preacher gets there. I want you to turn with me first to Psalms, 2:7, 8. Here David is speaking as though he were Jesus Himself. He said: "I will declare the decree: the Lord hath said unto me, ask me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Mr. Woods no doubt believes that He did that, but they may never be in peace with God. I'm going to prove now how they get in peace with God. Turn with me to Zachariah 9:10: Here is the phophet's words. I want you to notice this. Please let it sink in. This is inspiration. Holy men of God spake as they were moved by the Holy Ghost. The prophet said: "He shall speak peace to the heathen." He—a personal pronoun in the singular. God is going to do this. This is what the prophet said. Do we believe He will? This is what He said about it. A man of God said that God "shall" speak peace to the heathen.

May one be regenerated, born again without faith in Christ? Yes. John 14:1: "Let not your heart be troubled; ye believe in God, believe also in Me." Jesus said there were some believers in God. Will the believers in God be lost in a devil's hell? Are the believers in God alien sinners? Would you call a believer in God an alien sinner?

Do you teach the doctrine of eternal children? If not, then when does one receive eternal life? Before he believes? After he believes? He asked three questions in one here, but the main question is when does one receive eternal life? I turn to Galatians 4:6. Paul said: "And because ye are sons (this is how he receives it) God hath sent forth the *Spirit of His Son* into your hearts, crying Abba, Father." (Amen from the crowd.)

That's how he gets it. That's exactly how he receives it. I can't spend all time answering questions. There are some other things I want to notice.

He read the eighteenth chapter of Jeremiah. I am not in the negative, but I do want to notice that. Mr. Woods said in that chapter God has commanded them to turn from their wicked ways. My text says they can't turn. This cannot be to the same people. Would God tell us that a person couldn't turn and then tell us they can? Why would God say a person can't quit something and then tell us he can quit? God doesn't contradict Himself.

I want to read Jeremiah 13, and I'm going to hold this under your nose as long as we are in debate (laughter) Listen! The prophet said, "Can the leper change his spots; can the Ethiopian change his color?" "If this be true, then ye that are accustomed to do evil may turn and do good." Can this be done? We are talking about alien sinners. God's children can turn; they walk away sometimes, and they can repent. We are talking about *alien sinners* repenting. . . alien sinners turning; those who are without life.

Baptized into Christ. He wants to know how we are going to get into Christ, how we come to Christ. Galatians 3:26. "You are all the children of God by faith in Christ Jesus." I want to read the next verse. Mr. Woods said, "Baptized into Christ." That's the way he gets man into Christ. "Know ye not that so many of you as have been baptized into Christ have put on Christ." Mr. Woods, I ask you a plain, simple question. Where is the proof text, where is the context, or where is any word that says anything about that being water baptism? Now there's plenty of scripture elsewhere, but I dare Mr. Woods to find water. (Laughter in crowd). What I am trying to say is, I dare him or any other man to find anywhere in the Bible where a man is baptized into Christ where water is connected (laughter and amens), anywhere in the Bible where water is connected with a text, where a man is baptized into Christ. I demand an answer!

1 Corinthians 12:13: "For by one Spirit are we all baptized into one body." There is not any water anywhere around this

text. He can't find it. There's no water anywhere connected with the text where we are baptized into Christ, for he says, "For by one Spirit we are all baptized." He looks very much like flesh to me; *not by one preacher!* not by one preacher are we baptized into Christ, but *by the Spirit* are we all baptized into Christ. The Spirit has neither flesh nor bones. Jesus said: man has flesh and bones; he just can't do the job. Mr. Woods said all a man has to do is just come to Christ. I'm going to prove that he can't come to Christ. He used the text where they had hardened their hearts. I'm going to read one where God hardened their hearts. Let's see how you like this one. I want you to go with me to the gospel according to St. John 12:39: Jesus said, "They could not believe because He (God) hath blinded their eyes and hardened their hearts." I know God's children can turn their backs and shut their eyes and harden their hearts, but will you tell me how in the world a person with a stony heart can get it any harder? They'd have to turn it into steel or something. For the dead alien sinner has a stony heart. Ezekiel 36:26. They couldn't harden a stony heart; it's already hard. The only way you can harden a heart is to have a soft one! Reading on in Ezekiel, God said: "I will take that stony heart out of the flesh." Ezekiel 36:26: "I will take that stony heart out of their flesh, and will give them a heart of flesh." I can't help the Lord do this. Neither can Mr. Woods. No doctor in the world can take a man's heart out and give him another that I know anything about. I am not up on medical science too well, but have never heard of a physician taking a person's heart completely out and putting another heart in. No one can assist God in this work. Let's go on.

My second argument is based on John 1:4: "In Him was life" speaking of the Son of God "and the life was the light of men." This light I want to talk about. "In Him was life, and the *life was the light of men.*

Now I want you to turn with me to 1 Timothy 6:15, 16: "Who in his times shall shew, who is the blessed, and the only Potentate, the King of kings. . . who only hath immortality dwelling in the light which no man can appoach unto." I dare

any man in the world to prove that man can do this. No man can,—man in nature of course. I feel sure Mr. Woods will not deny this.

Paul is speaking of man in his generic sense. I want to read that again: "which no man can approach unto; whom no man hath seen, nor can see." He can't see God. You can't show God to him. If I showed God to a man in that condition, I'd make God a liar. He said he can't see, which no man can see, living in the light which no man can approach unto. My proposition stands—a man can't act in order to get life.

My friends, this is it. This is life. Who ever heard of darkness coming to light? Let me tell you people out there—just a little logic. As long as these lights are burning, do you think darkness can approach? Darkness out there can't get one inch, or a fraction of an inch closer than it is. Darkness just cannot approach light. If my proposition is wrong, darkness can over come light. My friends, God is light, and man is darkness.

I'm going to prove that man is the very element of darkness. That's why he can't go to God. Let's turn to Eph. 5:8: "Ye" Paul is talking to the church at Ephesus; I want you to understand this, speaking of their condition in the past. "Ye were sometimes darkness." *Darkness!* Can darkness approach light? Darkness cannot see light, for He said no man can see it. God is light. The creature *is darkness,* and he cannot see light. He cannot approach light, and God is not the cause. God is no more the cause of the creature being darkness than the sun is the cause of darkness being on this side of the globe. God is not responsible for man's education. I want Mr. Woods to know this. Not in any sense responsible. The man is darkness. Let me tell you friends, when the sun begins to rise and show her brilliant rays in the eastern horizon, all the darkness and powers of darkness put together can't stop it. It must vanish it can't go to light. I have read a plain statement in God's word that a man is not only in darkness, but he is the very element of darkness.

Now, if my opponent's proposition is right, darkness must go to light. Common reasoning, logical reasoning teaches us this

can't be true. Darkness cannot approach light. How does darkness (man in nature) come into possession of the light? Let's read 2 Cor. 4:6: "God, who commanded the light to shine out of darkness, *hath shined in our hearts.*" Did you get that? "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." That's how man gets acquainted and in contact with God. Listen! I wasn't there to assist Jehovah when He said in that morning, in the infancy of time "Let there be light." Neither was Mr. Woods, nor was any living man, the same means that God used when He said, "Let there be light," He uses today in quickening dead, alien sinners.

MR. WOODS' SECOND SPEECH

Gentlemen Moderators, Mr. Griffin, Ladies and Gentlemen: Well, our good friend certainly took to the tall timbers on election, didn't he? He told us we won't have any discussion on *that.* I was aware of the extreme dread he had for that, but he cannot escape it, for this reason: it is in his proposition whether he wants to admit it or not; for if there is a certain group of people who will be saved, unconditionally, then somebody is responsible for that group. Who is it? Not the individual. Because he's told us, he hasn't a thing on earth to do with salvation. Who it it then? It's God. I challenge him to deny that. There's a good reason why he didn't want to discuss it, and that's because he's afraid of it!

My friends, I would like to say this, (laughter) a good way to decide whether he is afraid of it is to let him try his hand on it. Yes indeed, you'll hear more of it. I'd like to say this, friends, I think that unless we call a halt to the audience participation, it will get completely out of hand. These amen's are wholly out of order, as are all other demonstrations. The thing for us to do, is everybody to keep quit. Now, it will get a little hot in some of these seats once in awhile; just grin and

bear it, that's all you can do anyway.

I asked him the question, "Are there any saved among the heathen?" "Yes," He takes the position that it does no good to preach the gospel to save them. In fact, he says the preaching of the cross will not save anybody. Now that's Mr. Griffin's position. He stated it tonight plainly. I shall prove conclusively that this is his position: It doesn't do any good to preach to anybody, so far as their salvation is concerned. I want you to contrast that position with what the Bible says: 1 Corinthians 1:21: "It pleased God by the foolishness of preaching to save them that believe." *To save them* by the foolishness of preaching. But the preaching hasn't anything to do with it, according to this man. Romans 1:16: "I'm not ashamed of the gospel of Christ for it is the power of God unto salvation, to everyone that believeth." Hasn't a thing on earth to do with it, according to Mr. Griffin.

Galatians 3:8: "The scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." 1 Thess. 2:16: "Forbidding us to speak to the Gentiles that they might be saved." Now, that, friends, proves that he's not the kind of preacher that Paul was. Paul had to preach to them in order that they might be saved. His preaching, he says, won't save anybody.

Acts 11: 13, 14: "He shall tell thee words whereby thou and thy house shall be saved." But words haven't a thing on earth to do with it. It happened away back yonder, by that business he won't discuss in this debate. That's the way it started. He says you can't be saved without having one of the brethren around. Well I think I'm one of Paul's brothers. Paul thought that you had to have some preacher around, because he said it *pleased God* to do it that way. It doesn't please him, to do it that way. What pleased Paul, doesn't please him.

I asked him about the heathen. He cited us to the statement where the heathen would be in possession of the Lord, Psalms 2:7,8, in Zech. 9:10, where the Lord, or God, would bring them peace, or give them peace. How many of them, Mr. Griffin? Now then, if He gives one of them peace, why not two? What is the determining factor among the heathen? Are

all of the heathen saved? If not, why does God give *some* of them peace, and *not others?* I asked him the question, "May one be born without faith?" "Yes," he said. He cited John 14:1, which said not a word about it. That has to do with a person who does believe. "If you believe in God," then the admonition, also believe "in Me." These were already believers; I want you to see what the Bible says about those who do not believe. Griffin says that you can be saved without belief. John 8:24: "If you believe not that I am He, ye shall die in your sins." John 8:21—hear it Mr. Griffin, "If you die in your sins where I am, there you cannot come." What? If you don't believe, you will die in your sins. If you do die in your sins, you can't go where Jesus is. Griffin said it didn't make any difference whether you believe or not. He doesn't believe in the doctrine of eternal children. Then there was a time when these people were not unconditionally elected. What was it that got them unconditionally elected? Let him tell us.

He said these people in Jeremiah could not turn. That is the reference there in Jeremiah 13: "Can a leopard change his spots?" Why, of course, he can't. Hence it was God's way to indicate the extreme wickedness of these people. Now, he says the reason why they were in that shape is that they were dead alien sinners, and therefore they couldn't hear. Now, remember, these can't hear. Look what the Lord said, verse 15: "Hear ye, and give ear, be not proud, for the Lord has spoken." Yes sir, the Lord said for them to hear. Did He tell them to do that which they couldn't do? Now, the Lord thought they could hear, or else He was mocking them. One or the other.

He admits that there's water baptism in some places in the Bible. But he thinks it wasn't in Galatians 3:27. Just couldn't be. "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." Now that's just not water, says Mr. Griffin. He knows that's not water. Just knows it isn't. Of course he knows it isn't. He knows that it's buttermilk. (laughter).

1 Cor. 12: 13: "Baptized by one Spirit." Certainly that by one Spirit. That doesn't mean that it's in the Spirit that the Spirit is the element, that we're baptized in. It is the Spirit's

teaching that a person is taught to be baptized in water into Christ. That says "by" it, not *in* the element. The very idea. Now friends, he's in trouble on that for sure. This cannot be water baptism. He thinks its Holy Spirit baptism. Now in Eph. 4:4: The Bible says there is "one Lord, one faith, O-N-E *one* baptism." You know how that ought to read, according to this fellow? One Lord, one faith and two baptisms. He believes in water baptism. Actually, friends, when Paul wrote Ephesians, 4:4, it had been nearly twenty years since the last case of Holy Spirit baptism. There was but *one* baptism then. And that's in water, and it's for the remission of sins (Acts 2:38.

John 12:39: They could not hear, because God had hardened their hearts. We have seen the picture of Jehovah as He is believed to exist, by Primitive Baptists, tonight. A cruel, vindictive Being, that takes one man and hardens his heart so he can't ever be saved, not because of anything bad he did; He takes another man and saves him, not because of anything good he did. The Bible says we'll be judged according to our works (2 Cor. 5:10). What will works have to do with it, Mr. Griffin? Works will not be the basis upon which people are saved according to your doctrine. It will be because of an arbitrary decree of God. John 12:39 which he cited is the very passage of scripture which Jesus also quoted in Matthew 13:15—the very same. There it said that these had *closed* their eyes and *stopped* their ears. That's the reason they didn't receive the truth. He cites us to John 1:4: "In Him is life." I have shown you how to reach that life. (Rom. 6:3; Gal. 3:27). He cites us to 1 Tim. 6:13, where it says that God only has immortality. That is, that's all that He does have, and which no man can approach to. And he emphasized that *which no man can approach.* Then he saw that he was about to over-do the thing, and he came back and said, "Of course, that means no man in nature." Now, where did you get that? He was about to do the job too well. He was about to cut them all off. He's got to get these elect in there some way. He decided it didn't mean *every man* after all.

Mr. Griffin, I promise you that every passage of scripture you introduce in this debate, that touches the question at all I'll turn it against you. Let's look next: "Darkness cannot approach to light." He gave us quite a dissertation on that subject. There cannot be any light where there is darkness. That's his statement. Well, again, he's in direct conflict with what the Lord said. Turn over to the first chapter of John and see what the Lord said about this matter: "In Him was life and the life was the light of men, and the light shineth in darkness and the darkness comprehended it not." John 1:4, 5. Where was the light? It was in the darkness. What is the light there? It's the truth. Why do some refuse to receive the light? Not because they did not have any eyes, but because they shut 'em. That's the reason. Then he cites us to Eph. 5:8: "Sometimes darkness. . ." the rest of the verse says "Now are ye light in the Lord." They were sometimes darkness. I believe he said if you were once in darkness, you could never get out of it. But there can't be any conflict between the two; you are either in the light or in the dark. Here he quotes a passage of scripture that says they change from the light to the dark. Now what changes? 1 John 2:7: "If we walk in the light as He is in the light, we have fellowship one with another." *If* you walk in that light. What is the condition of walking in it? That's what puts us there. Man is not responsible for darkness, they say. We say that the reason that man is in darkness is because he refuses to accept the truth. Now, he doesn't have time to answer questions. I do have; that's my business here.

How was sin remitted from Adam to Moses? I just turn over to Hebrews the ninth chapter, I would like for him to note this statement: Heb. 9:15, here is the answer: "And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, that they which are called might receive the promise of the eternal inheritance." What accomplished it? The death of our Lord upon the cross. That's the answer to the next one. How was sin remitted from Moses to Christ? Do any possess eternal life in this present age? Mark 10:30: "Receive an hundred fold in this time, and in the time

to come eternal life." Titus 1:2: "In hope of eternal life, which God that cannot lie, promised before the world began." 1 John 2:29: "This is the promise which He has promised us, even eternal life." There's his answer.

Does the Spirit of God dwell in an unbaptized believer? So far as the spirit of adoption, it does not. Now one is led, directed, of course, by the teaching of the Holy Spirit, in obeying the gospel. That does not mean that the Spirit guides him as a Christian.

What is a heathen? A person who has never heard of Jesus Christ. A heathen is a person who is without faith. A man that Griffin says will be saved; that is, *some* of them. I haven't found out just how he is going to decide which ones will be and which won't.

Has God ever changed His way of saving sinners? So far as the fundamental principles? No. It has always been on the basis of faith and obedience.

Hebrews 11:6: "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. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." By which? by what? By which he obtained witness that he was righteous, God testifying of his gifts. That is the answer to your question, How did God save Abel.

Now my friends, I have presented a number of rebuttal arguments to Mr. Griffin's position, which, to this moment, remains unanswered. It may be that in his next speech he'll deal with them.

I cited you to Matthew 7:41. He made no reference to it whatsoever. I called your attention to Revelation 22:13. He passed it by. I introduced here on the board, and made an argument and put it right here, so he would have it before him, and insisted that he answer the question: (1) Who? God. (2) Does what? Gives eternal life. Now that's definitely on the subject. We're talking about to whom God gives eternal life. (4) To whom? Why was it Mr. Griffin didn't notice this? He's here for the purpose of trying to show that his position

harmonizes with the Bible. And, it's his obligation now, to answer that; and yet he allowed it to pass. In fact, he referred to nothing, scarcely nothing that I said, except to tell me he wasn't going to talk about the things mentioned. He wouldn't have had to tell me that; wouldn't have to tell me that!

Now I want to introduce some negative material because I have a right to do that. I have covered every point he has introduced. I want to make an argument, friends, upon Luke 19:10. This passage tells us that Jesus came "to seek and to save the lost." What did Jesus do? He came to save the lost. Now, I ask Mr. Griffin, were those whom he thinks were unconditionally elected unto salvation, or at least unconditionally possess it (he doesn't want us to talk about election), but those who possess salvation unconditionally, were they lost when the Lord came? If he says yes, then I ask him the question, did Jesus come to save all of the lost? He can't deny that He did, because the passage says He did. He came to save all the lost. He came to save that which was lost. Now the question arises, who must be included among the lost? I want him to take a passage of scripture. . . now Mr. Griffin, please deal with this. It's no use for us to debate, if you're not going to try to answer arguments. Not a bit of use of it. Not a bit of use of a man to get up and claim to be a debater, when he won't answer his opponent's arguments. I propose to take up everything you introduce, without exception.

Romans 3:9: "What, then, are we better than they? No, in no wise, we have before proved, both Jews and Gentiles that they are all under sin. As it is written, there is none righteous, no not one . . . they are all gone out of the way; they are all together become unprofitable. There is none that doeth good, no, not one." Now then, Jesus came to save the lost. But the Bible says that all were lost. Now then, if that means that Jesus came to save the lost unconditionally, then all men will be saved, because all were lost. . . all that are capable of doing wrong. It follows then, that if salvation is unconditional, universalism is true. But if, on the other hand, he denies that all will be saved, if he doesn't believe that all will be saved, then some of those whom Jesus came to save, will not

be saved. Why won't they? Not because they do not have a chance, but simply because they do not respond to the invitation. Mr. Griffin's position, friends, puts the Lord in the position of standing up and making an offer to people which they cannot accept. What would you think of a father who says to his child who is tied to a stake, "Here is a piece of candy, if you will come and get it?" When he knows the child can't come and get it. Now, he may say, "The Lord doesn't say that." Acts 17:30: "And the times of this ignorance God winked at, but now commandeth—*commandeth*—all men, everywhere to repent." Does He command men to do that which they cannot do?

Jesus said in Matthew 11:28: "Come unto Me all ye that labor and are heavy laden, and I will give you rest." Come unto Me all ye. . . That doesn't mean all are going unto Him. But the Lord extended it to all. He makes a mockery out of the invitations of God. May I say to you friends, that this presents a picture of God which I repudiate and reject. It represents man as wholly irresponsible; that nothing good which he does can accomplish his approval before God, and nothing bad will condemn him. (Time up.)

MR. GRIFFIN'S THIRD SPEECH

Mr. Woods said that he took up every argument, every text that I introduced. I must admit this, and re-read them; and then went over and tried to find some that would contradict them.

I want to say again they that are in the flesh cannot please God. *They that are in the flesh cannot please God!* Verse 9: "But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." The Spirit of God dwells in the man of God. I read Galatians 4:12: "He sent forth the Spirit of His Son into their hearts." That's how they get it. Now until God Almighty sends forth the Spirit of His Son into a person's heart, he cannot please God. That's plain English. That's what the Book states. *He can't please*

God, Mr. Woods! They that are in the flesh cannot please God. I dare you to say that an alien sinner is not in the flesh. Come on, and tell us what that text means. Don't hunt something to contradict it. Tell us what that text means. I promise you I'll tell you what your text means. I'll prove to you we believe every text you introduce, when you get in the affirmative. Saying he's meeting arguments, and just re-reading them, and hunting texts that seemingly contradict them. Is that meeting an argument? Tell us what Romans 8:8 means. Tell us what Jesus meant when He said in John 5:40, "Ye will not come unto Me that you might have life." My opponent's job is to prove that they will come, and can come. Jesus said that no man can come unto Me. John 6:44 ". . .unless My Father which hath sent Me draw him, and I will raise him up again at the last day." Yes, you talk about meeting arguments. I can re-read every argument that he makes, and just go on. You can read the Bible at home. It is Mr. Woods' responsibility to take this text, Romans 8:8 and the text, John 5:40 and prove by these texts in that language, in that grammar that the man can come to Christ. Not a text somewhere to contradict them. If you find a text that says a man can come, it can't be talking about this man, because this man can't come. Any time that Jesus invites a person to come, it's to those that can come. It can't be to this man. If so, we have a flat contradiction in the Bible. The alien can't please God. You are going to have to meet this or you're going to have to think about it all during this debate. They that are in the flesh cannot please God. The alien sinner is in the flesh, therefore the alien sinner cannot please God. Let's go on.

Preaching saves! For the life of me I don't know what in the world he wanted with 1 Corinthians 1:21. These people in 1 Corinthians 1:21 are not aliens. Alien sinners do not believe.

I am going to prove without the shadow of a doubt, dear friends, that believers are saved. . . I mean in possession of eternal life. I know heaven is after death. I mean by this, that they are in possession of it. My proposition reads, in possession of eternal life.

I don't know of a better place to go than Acts 13:38: "Be it known unto you therefore, men and brethren, that whosoever believeth in. . . that through this man, that whosoever believeth in Him, shall receive remission of sins." I read the wrong text. I'll give you chapter and verse for this. Acts 10:43: "To him give all the prophets witness that through this man (speaking of the Son of God) whosoever believeth in Him shall receive" —not maybe, He can't get a condition in here to save his life— "shall receive remission of sins." If he finds a text that says they might not, he's found a contradiction, for the text states, they shall receive it.

Now Acts 13:38: "Be it known unto you men and brethren, that through this man is preached unto you the forgiveness of sin and whosoever believeth, and by him"—let me read it just right—"and by him *all that believe in Him* are justified from all things."

Now, let's go to his text that says the gospel saves. I've got a man that shall have his sin remitted, his sins shall not be against him. Let's read it. "After that in the wisdom of God" (I'm reading the text he quoted for his proof text when he said the gospel saves). I want him to find the text where the gospel saves an alien. His proposition says aliens. I didn't write the Bible. We've got a believer. "After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believed." A believer is justified from all things. A believer's sins are remitted. Again, one more text on that. 1 John 5:1: "Whosoever believeth that Jesus is the Christ is"—not whosoever will believe, or will hear the preachers. . ."whosoever believeth that Jesus is the Christ is born of God." Not about to be, not fixing to be. I want to ask Mr. Woods again. My friend said that Galatians 3:27 meant water baptism; the burden of proof is on you. I deny it. Now it's up to him to prove it. I want him to find in Galatians the third chapter where water is connected with that baptism. My friends, there is not one text—I repeat *not one text,* in all the Bible where a man is baptized into Christ that water is named. Not one in the Bible where water is named—I want the word, water, and he hasn't

found it. I want him to find water.

I heard a little piece of poetry I want to give you in just a moment. It might do good to change it and read it this way for my opponent, the way he is teaching:

> "There is a fountain filled with water,
> Drawn from the city's main;
> Sinners plunged beneath that flood,
> Get all their sins remitted."

According to Mr. Woods, remission of sin is in water baptism; *not in the blood.* He said in order to the remission of sins.

He said something about me accusing his doctrine of being perditious. Do you know the only person in this world, I mean the only one in the Bible that ever warned people to stay out of hell? Who taught that aliens could obey God and stay out of hell? Do you know where that doctrine came from? It came from hell itself. In the 16th chapter of Luke, there was a rich man with his tongue as hot as fire; all he wanted was just a few drops of water. He was in hell itself, and this man said, Go tell my brethren about this bad place. I don't want them to come here. My position on this, Mr. Woods, this is eternal hell; and that doctrine warning sinners to stay out of hell, that they can perform conditions to stay out of hell, not only came from hell; but it is the most selfish doctrine I ever heard in my life. A man that just serves God to stay out of hell. What do you know about that? No love in his heart, just scared of hell. Let me tell you something, if you have to scare people to get them in the church, you will have to keep them scared if you keep them in. They will leave just as fast as they get unscared. (laughter).

I am glad this is not the truth. He asked me to whom God gave eternal life. He has on his board to whom God gave eternal life. That is not a thirty-second cousin to my proposition. It's *how* God gives eternal life. You are not going to drag me off on whom. If you'll ask me how I will answer. My proposition states, *how,* not *whom.* If you want to debate on that, when we get through, we can do so. (laughter). But my proposition says, how, not whom, and I am not going to

tell you who, I don't know, and besides that it would be unscriptural for me to do so. Did you know, Mr. Woods, brethren, sisters and friends that it's unscriptural to say who is going to ascend into heaven: Say not in thy heart who shall descend into hell. I would be afraid to do so. Mr. Woods may not be afraid of God's word. I am. God's word tells me not to answer it. He said: Say not in thy heart who shall descend into hell. You know this is Bible.

Mr. Woods said one baptism. He quoted a text and just rared down on baptism. I am going to prove and he will just have to admit there's more than one. This is talking about one faith, the faith before baptism. Faith came first in this text. There's one faith, one Lord, and one baptism. Of course, but I'm going to prove to you—I'm talking from a faith standpoint, that the church of my faith has the only baptism there is. I want to throw that in. We have the only baptism there is. Just one, and we have it.

Now I am going to prove—listen folks—it's on the record. Mr. Woods made a plain statement, and rared down on the text, there's one Lord, one faith, and one baptism. I want you to turn with me now to 1 Corinthians 10:1, and he said, "I would not have you ignorant." Mr. Woods, is there something wrong with this text? "I would not that you would be ignorant, how that our fathers passed under the clouds and through the sea, and were all *baptized unto Moses in the cloud, and in the sea.*" Mr. Woods, they didn't touch water. (somebody in the congregation said "on dry land.") They walked across on dry land. The Bible plainly states that they walked across on dry land. Not one drop of water touched those folks, and you say there is only one baptism. Well, he's proved by his own statement that water baptism is not the one; because they were all baptized—I want that to sink in deep. They were all baptized unto Moses in the cloud and in the sea, and were all made to drink of that spiritual Rock. So my friends, here is a baptism where people do not touch water—they do not touch water.

I want to go to another one. Go with me to the third chapter of the gospel according to St. Matthew. We find John the

Baptist preaching the gospel and he said, "I indeed baptize you with water, unto repentance, but there comes one after me, *who shall baptize you with the Holy Ghost and with fire.*" (Amen from the crowd). Is that water baptism? Is that another baptism? I have read of three. He said just one That's what I have been trying to tell you friends. He finds one text to try to contradict another.

I must go on with my argument.

I'm not through with that light yet. Time is of the essence. My fourth argument is based on Hebrews 1:3: "Who being the brightness, (speaking of the Lord), who being the brightness of His glory and the express image of His person, when He had by Himself" *when He had by Himself*—I want that to sink in friends—"when He had by Himself purged our sins, sat down on the right hand of God." When did He do that? When did He remit sins? What sins did Jesus bear anyway? "When He had by Himself purged our sins, sat down on the right hand of God." Now, friends, this is what Mr. Woods should do. He should take that text—this very text—and prove to you by this text that we help the Lord. Paul said that He did it by Himself. Purged our sins and sat down on the right hand of God. Do we believe He is at the right hand of God tonight? Is He? Is there a person here tonight that would question Jesus being at the right hand of His Father? Just as sure, my friends as Jesus is at the right hand of God, just that sure He purged our sins because He said He did it and sat down at the right hand of God.

Now let's read again. Hebrews 9:26: "He appeared once in the end of the world to put away sin by the sacrifice of Himself." You can't cram a preacher in this to save your life (laughter). No way in the world. I don't care if he is not an inch high, a midget. You can't get him in this work, because Jesus did it alone. If Mr. Woods finds another way that sins are remitted or purged, if he proves that it has been done, or is being done some other way, he proves that Jesus did not. The text states that He did. When He had by Himself purged our sins. Again Mr. Woods, Romans 8:8: "They that are in the flesh *cannot please God.*" Again, they that are

in the flesh cannot please God. "Ye will not come unto Me that ye might have life." Just will not come, and they can't hear, they can't understand, or see. Romans 2:31: "They are without understanding." Can you teach people that can't understand? Alien sinners are without understanding. I am up here tonight teaching you if you enjoy the gospel, you are not alien sinners. (Time.)

MR. WOODS' THIRD SPEECH

Gentlemen Moderators, Mr. Griffin, Ladies and Gentlemen:

I am before you now for the final speech of the session this evening. And I want to take up Mr. Griffin's speech, item by item, and I promise you that I shall answer it. The thing that he refuses, positively, to do with mine. The first thing that he said was that I get up here and try to make one passage of scripture contradict another. Oh no. On every argument that he has introduced, I first took the passage, and showed that he was wrong because other passages taught that what I had said about that passage was true. That's not arraying one passage against another. That's merely showing that the scriptures harmonize.

Now Mr. Griffin, you are entirely in error about that. Oh no, we do not have to array scriptures against each other. We believe all of them. No scripture contradicts another scripture. None of them is in conflict with my position here tonight. That was just thrown in unnecessarily. He said that I did take up the passages. Well, I did a lot more than he did, didn't I?

I mentioned to you, friends, a few moments ago, that I had introduced in my first speech Matthew 7:21, Rev. 22:13, and many, many other passages of scripture, that I cannot get him to notice. But he wants me to be sure to deal with Romans 8:8. And I am very happy to deal with that, because as I said, we believe all the Bible; no part of it contradicts itself. "So then they that are in the flesh cannot please God." But let us start a little earlier than that and read down to it, and see what it

says in the context: "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." What kind of a person is it that's in the flesh? It's one that's walking after the flesh. What is it that a person can do? He can decide whether he walks after the flesh or not. Now, look further here: To show you that the individual has the choice of determining whether he'll be in the flesh or not,—listen to verse 13: "For if ye"—now this was addressed to the Roman brethren, to the saints in Rome, to the church of God in Rome, who are undoubtedly elected unconditionally unto salvation—"Now if ye live after the flesh, ye shall die." These were not dead alien sinners, because they could live another kind of life. "But if ye through the Spirit do mortify the deeds of the body ye shall live." If—*if*, Mr. Griffin. On condition that you live—*not after the flesh!* Who is it then that's living in the flesh according to Paul's definition? It's not a person that's alive. Mr. Griffin thinks he's one of the unconditionally saved. But he's evidently in the flesh. It's a particular kind of person that's living a special type of life. And Paul tells us that it's the kind of a man that's living in sin. Now, a fellow who can't see that, couldn't see through a barrel with both ends knocked out.

John 5:40: "You cannot come to Me because you are a dead alien sinner." That's the way it reads isn't it? That was the purpose for which he introduced it. What does the passage say? It says: "You will not come, that you might have life." Why didn't they possess life? Because they wouldn't come. That was the reason, friends. All people have the choice of salvation; and some accept it and some do not. Some will come and some will not. That does not touch top side, edge or bottom of his proposition.

John 6:44: "No man comes unto Me except the Father which sent Me draw him." That's very true. The Father must draw, and no one comes unto Him except those who are drawn. But the only question is how does He draw? In the very next verse—(now I hope I am not arraying scripture against scripture when I just take the next verse and read): "They shall all be taught of God. Everyone therefore that hath learned

of the Father cometh unto Me." How does the Father draw? By His word. He's going to prove to us that it is foolish to think that it is necessary to preach the gospel. Well, I told you what pleased God didn't please him. It pleased God to save people by preaching, but not him. Now, I hate to say that what pleases God, doesn't please a Primitive Baptist preacher; but he just said it for me. I knew that before he said it. It pleased God to save by preaching. Oh, he said these people are already saved. Well, the Lord didn't know it. He thought they needed saving by preaching. Now, he comes up here and tells us they are already saved. Well, that makes that nonsensical, doesn't it? He saved people by preaching who were already saved, and didn't need saving in the first place, and besides that they couldn't be saved in the second place by preaching. I never heard a more absurd, ridiculous doctrine than that which he advocates.

Then he was going to prove to us that the believer is in possession of salvation. No one questions that. I believe that with all my heart. That is, if he uses the work *believer,* as it is used in these passages, or in the sense of an obedient believer. The only type of belief in the Bible that avails is the faith that works. Faith without works is dead (James 2:26). So then, any time there is a blessing that is conditioned on belief, it is always an obedient faith. He was unfortunate in the selection of his passages. He cites us to Acts 13:39, that says, "Through this man is preached unto you the forgiveness of sins." Preached unto whom? You. Then who were these people? They were, according to him, dead alien sinners. Because in the 46th verse that follows immediately, it says, "Paul and Barnabas waxed bold, and said, "It was necessary that the gospel first be preached to you, but seeing you have put it from you, and judged yourselves unworthy of everlasting life, lo, we turn to the Gentiles." First, he preached to them forgiveness; they wouldn't accept it, because they judged themselves unworthy, and then they turned to the Gentiles. That is the passage that he produces to show that the believer is saved—that the believer is saved. I believe he told us awhile ago that the Lord saves a person in unbelief, or without belief.

Those heathen that live and die without the knowledge of Christ—they are not believers. Then, he produces a number of passages of scripture to prove to us that God says that the believer has salvation.

What about those heathen, Mr. Griffin? Whom you said were saved without the knowledge of Christ? Ah, Mr. Griffin. Acts 10:43, which he misquoted: "To him give all the prophets witness, that *through his name (the passage says)* whosoever believeth on him, shall receive the remission of sins." That whosoever believeth *in Him.* That doesn't say whosoever was saved unconditionally without the performance of any conditions on their part. That says they *shall be.* Well, they were already believers. Now, if he's going to make the *shall* go beyond the time that they believed, (and that's what the passage said), then he doesn't even have them saved as believers there. Again his empahsis on the *shall* is unfortunate. But now he says that means no condition. Let's see. In John 3:15: "That whosoever believeth, *may,* in Him, have eternal life, or everlasting life." Where? John 5:1: Whosoever believeth that Jesus is the Christ, is born of God. There the word *believeth* is in its comprehensive sense, and makes believing essential. You are arguing that it's not essential. But these passages here establish the conditionality of salvation. He says that proves my point. Now friends, Mr. Griffin should produce a passage of scripture that says a person is saved without conditions. Where is it?

Now he wants me to prove that Galatians 3:27 is water baptism. Well, I am just happy to do it. It wouldn't be necessary for him to ask me to do it, because I would anyway. He turned right around and said we practice the only baptism there is; so according to him, there's only one baptism, whatever that baptism is. But you couldn't get into the Primitive Baptist Church to save you life without being baptized into it—*in water,* too! So he believes in water baptism. He says there's only one, but he turns around and gives us a dissertation on the fact that there is Holy Spirit baptism mentioned in the Bible, and that's right. And there's baptism in fire in the Bible, and that's right. And there's baptism of suffering mentioned in the Bible

and that's right. But listen friends, the Ephesian letter which was written in A. D. 62, says there is "one baptism." (Eph. 4:4, 5). Now whatever that one baptism is, it's a baptism that's to last to the end of the world:Matthew 20:18-20: "Go teach all nations, baptizing them in the name of the Father, and the Son, and of the Holy Ghost." And then in the last part it says: "And I will be with you alway, *even unto the end* of the world." So, that commission is to last to the end of the world. Now then, there isn't but one baptism. And that baptism is in water. A person can't be saved outside of Christ, and we are baptized into Christ (Rom. 6:3). So, whatever the baptism is that puts you into Christ, it's the one that you must have to the end of the world. That's the only way you can get into Christ. Of course though, since it doesn't say water baptism, it means buttermilk! Of course. ! Why don't you get up and prove it's not. You prove it's not buttermilk. Now, you just get up here and prove it sir.

He cites us to some poetry, making fun of the fact that we are baptized into Christ. *Making fun of the idea.*

In Romans 6:3, Paul said, "Know ye not that so many of us as were baptized into Christ, were baptized into His death?" Do you see that? *Into His death.* Now then, how do we get into His death? We are baptized into it. The blood was shed in His death. (John 19:34). And we are baptized into His death. Therefore we must be baptized to come into contact with the blood. That's not water baptism, he says. Ananias said to Paul in Acts 22:16: "Why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord." Was that water baptism?

1 Peter 3:21: "Wherein a few, that is, eight souls were saved by W-A-T-E-R, a like figure whereunto baptism doth also now S-A-V-E us." No, no water in it at all. Of course. No water there. (laughter).

He said that you can't do anything to stay out of hell. Hear that. That's their doctrine, friends. He said that this idea that you must obey the Lord originated in hell. The idea! Now, just how wild can a fellow get? When my Lord said (Mark 16:16): "He that believeth and is baptized shall be saved;"

when John said in 1 John 2:4: "He that saith I know Him and keepeth not His commandments is a liar, and the truth is not in him;" 2 Thess. 1:8: "Those who obey not the gospel shall be punished with everlasting destruction from the presence of the Lord and the glory of His power." The idea originated in hell?

He said you ought to do what the Lord said. He cites us to Luke 16. I am going to prove to you that Abraham wasn't a Primitive Baptist preacher. There's positive proof of that right in this text. When the rich man finally realized his own doom, and wanted to send a warning to his brothers who were in the same shape as he, mind you, they were dead alien sinners. They were just like him. Abraham said, "They have Moses and the prophets, let them hear them." H-E-A-R. Now then he should have been told that they can't hear anyting. The idea of trying to hear something, Abraham. It looks like Abraham was tainted with this doctrine that originated in hell too, according to you. He says that we teach people that they are to be scared of hell. He says that if you show any fear of punishment, he thinks that this shows that you do not love the Lord. If a person's children show fear of punishment, that proves they do not love their parents. The very idea.

Fear is used frequently as an example in the Bible, or as an incentive to obedience.

Now my friends, I ask you in kindness and in candor, did this man deal with this argument on the blackboard of mine? He says it is not of consideration *who* it is, I said so; because it gave the answer. I did that for him. He says we are not discusing *whom*. That's right. And so I put it on the board. But when I got down here to the *what*, I left it blank. Because that's what we are discussing, *the what*. I left it blank. No, Mr. Griffin, here's the who, God does it. Now the question is, what is it a person must do for God to give him eternal life? Ah friends, you'll see in a minute why this fellow dodged it. I say to you this, without hesitation, if I were to deal with a matter in this debate, like this man dealt with that tonight, my brethren would hang their heads in shame. They ought to put me out of the debate and put someone else in here. If I

should pass up a matter as pertinent to the issue as this is. Here's the reason, ladies and gentlemen, he didn't answer it. This says (Heb. 5:8, 9): "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 unto all them that *obey Him.*" Do you wonder why he didn't say anything about it? Do you wonder why he tried to dodge and ignore it? It says exactly what his proposition contradicts. It says that you must do what he is trying to prove that you can't do. It says that you must do that which he says you don't have to do. It says you must do that which he says you can't do, in order to be saved. I'll put it down there. To all them that O-B-E-Y, *obey* Him. If there were not another passage of scripture in the Bible save that, it settles this question, or else the Bible is false. That says that God *gives* eternal life. It's not talking about time salvation. He isn't talking about gospel salvation. He's talking about *eternal* salvation, and He conditioned it upon the man. Yes sir (Griffin says, Amen), and it's given unto all them that obey Him. Isn't it. Shake hands with me, sir. (They shake hands; crowd laughs). (Mr. Griffin says from chair: I'll answer it.) Now, Mr. Griffin's seat's getting a little hot. He had to do something with it. He didn't and so it'll still be there tomorrow night.

1 Cor. 10:1: Paul would not have them to be ignorant regarding the Israelites: According to Griffin, if they were dead alien sinners, they couldn't be otherwise. Why, they couldn't even hear or read, or understand what he was writing. Mr. Griffin said there wasn't any water over there. Well, they didn't eat of the literal rock either, did they? or drink of the literal rock. Now that's a figurative statement, but. . . when Philip and the Eunuch were riding along the way, and came to a certain water, that's not figurative water. That's very literal.

Heb. 1:3: "Jesus purged our sins." Certainly. Let me tell you this, friends: Man is lost in a sense in which he cannot save himself; in a sense in which only God can save him; in a sense in which no other man could save him. In that sense man must depend wholly upon God. But, in another sense, man is responsible to God. Man must hear His word, he must be-

lieve it, he must obey it. Remember that when Jesus was here upon the earth He demonstrated His power among men by the performance of miracles, evidencing His marvellous mission from God. Near the close of His life, He showed His disciples that He must go to Jerusalem to suffer many things, and be put to death, and rise the third day. After that He had been in the tomb three days He came forth a triumpant Victor. He appeared unto His disciples, and taught them for forty days, regarding the kingdom soon to come. He met His disciples just outside the city of Jerusalem, and ascended on high. But, just before He ascended, He gave them the great commission. In this commission He said "Go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, he that believeth not shall be damned" (Mark 16: 16,16) Some days later, Peter, when preaching on the same subject and in response to the query, "Men and brethren, what shall we do," answered: "Repent and be baptized everyone of you in the name of Jesus Christ *for the remission of sins.* (Acts 2:38). Those who thus did the Lord added to the church (Acts 2:47). Two thousand years have slipped by, the gospel is still God's power to save. Sinners are still in the same condition as they were when they said: "Men and brethren, what shall we do?" And the answer is still applicable: "Repent and be baptized everyone of you in the name of Jesus for remission of sins, and you shall receive the gift of the Holy Spirit." Those who thus did the Lord added to the church (Acts 2:47). They were added to the church of Christ. Romans 16: 16: "The churches of Christ salute you." They were called Christians. Acts 11:26: "The disciples were called Christians first at Antioch." They met upon every first day of the week. 1 Cor. 16:2. They met thus regularly for the purpose of partaking of the Lord's Supper (Acts 20:7).

Ladies and gentlemen, the New Testament church taught faith, confession and baptism in water for remission of sins. Those who did that the Lord added to the church. Its called in its collective capacity the churches of Christ. The members thereof were called Christians. (Time.)

SECOND NIGHT

MR. GRIFFIN'S FIRST SPEECH

Mr. Woods, Gentlemen, Moderators and Christian friends:

I am glad to be here again in defense of the gospel of the Son of God. I say again that truth scorns to sue for favors and never cries for quarters. Does the alien sinner come into possession of spiritual (I want you to definitely notice the word spiritual or eternal—don't forget this, please). Spiritual or eternal life unconditionally on his, the sinner's part, or without any acts upon his, the sinner's part. Nor does human reasoning (that which might be reasoned out from the human standpoint) worldly wisdom or human sympathy, but what do the scriptures teach?

Mr. Woods asked me or handed me a sheet with several questions on it last evening. I have a few more that I want to give him tonight. He handed me several all at one time, so I'll give him these. Some of the questions did not pertain in any sense to my affirmative proposition, but the questions which do pertain to my proposition I am going to answer.

Is the sinner's damnation fixed from the foundation of the world? If not, when? That is not a fair question, I am going to ask Mr. Woods a question. Do you mean alien sinner? Or do you mean a sinner after he has his sins remitted? I say there are more than one kind of sinner and this question is not fair.

Question No. 2—Will all for whom Christ died be saved? Yes. YES, I'd be ashamed to say no.

Will the wicked be condemned for disobedience? Yes, they are condemned because of sin. For whom did the Lord become the author of eternal salvation? Sinners! You asked me for whom Jesus became the author of eternal salvation. Turn to Eph.2:4 5. "But God who is rich in mercy for his great love wherewith he loved us, even when we were dead in sin." Remember,—He loved us even when we were dead in sin—"hath quickened us together with Christ." "By grace are ye saved. (5:8)—"God loved us while we were sinners, Christ died for us." Christ died for sinners, Mr. Woods.

(I don't know just where to stand so you can see this board).

The alien sinner (Rom. 8:8)—"So they that are in the flesh cannot please God." My opponent said he answered this question. I want you to definitely get this, congregation. He has started with the first: This is the 8th verse. He read up above it, just exactly what I accused him of doing and then went to the 13th verse and read *it.*

I'd like to ask Mr. Woods a question right here. When you were taught to analyze and diagram sentences, were you taught to analyze one with another? I dare you to take this statement and analyze and diagram it—this sentence. And tell the people what the word "cannot" means. I mean, diagram this—if you can get a college boy in this congregation—I'm honest about this—and he will diagram this sentence. Any are welcome to do so.

Mr. Woods, I am challenging you to get up here and analyze *this sentence!* I don't mean some other sentence, but I want you to take this sentence and analyze it and tell this congregation that the man in the flesh can please God. *This verse, not some other!*

John 3:3 "Except a man be born again"—NOT except a man will get born again,—"be born" is not in the future tense. You can't get future out of *be born* to save your life. "Except a man be born" —how are you reading future into this? Until he is born he can't see. The alien sinner *can't* see until he has been born. How long must I preach to a person who can't see to show him the kingdom? Now, let's go to John 8:43. Mr. Woods must think he is a greater preacher than our Lord—that his preaching is more moving and more powerful than of our Lord—Hear our Lord. Jesus speaking in John 8:43 "Why is it you cannot understand my speech?" And then gave us the answer: "*Ye cannot hear my word.*" Jesus preaching His word: He didn't say they would not, that they refused to hear, that they stopped their ears. The Savior said: *Ye cannot!* Mr. Woods, take this one. This is going to stay on the board during this debate and you are going to answer it, or give it up. He's going to have to analyze these verses. He can't do it! That's fair enough. Again, these are the five stones—one of

them is enough. But David had five, I have five.

2 Peter 2:14: "Having eyes full of adultery, and cannot cease from sin." Mr. Woods made a great display out of this: "Denying the only true God that bought them." Many of God's children who are bought are still alien sinners. Many of God's children who were paid for by the blood of Christ are still alien sinners. They haven't all been born again. I know you don't like this—careful brother. The word is "cannot"—impossible! Is there a school child here that would tell me that you don't understand what impossible means? "Without faith it is impossible to please God." I have proven by 2 Thess. 3:2 that all men have not faith. Can a person who is without faith please God? Paul said it is impossible! Will you take this sentence and diagram it (analyze it). That is what we want.

Now, let's go a little further. Rom. I want to read. Mr. Woods began with verse 1 then to verse 13. He read verse 13: "*If ye* live after the flesh ye shall die." I want you to notice the pronoun "ye"—the second person, Mr. Woods! Paul is writing to the church at Rome. "Ye" is the second person; Paul is the first, he is writing to "ye". In Romans 8:8: "So they"— the third person—the persons spoken of—not those spoken to. *You* know better than this—anyone should know better. Now, to the first verse—this is where he stopped. I'm going right where he did. "There is therefore now no condemnation to them which are in Christ Jesus," (comma) "who walk not after the flesh, (comma) but after the spirit." Here is a clause that is set off by commas. This is an independent clause, Mr. Woods. You know this. Where there is a dependent clause, the sentence is depending on the clause. But when the clause is independent, the sentence is not depending on it. I dare you to find one word in the verse which implies a condition. "Who walked not after the flesh, but after the spirit." Not one word enters a condition. It doesn't read: Who walk or whom you get to walk or if the walk. There's not a word in this text that implies a condition.

Now let's go ahead. I want to say a little something about election. He keeps harping on election—keeps harping on election and when this debate is over, he will not know but what I

am a universalist. We are not on election, if he means (I'm going to state right now, kindly)—if he means to challenge me on election. If you mean this, Mr. Woods, I will sign a proposition with you. If we are disagreed—I don't know what you believe and you don't know what I believe. Maybe we agree. But if you will write out a proposition, I will tell you then whether we are disagreed or not. I mean, if you mean to challenge me on the doctrine of election.

I have talked to some about election, but you do not know what I believe on election. Every Bible reader believes in some way. It is in the Bible, choice, elects, over one hundred times, but the sense in which I believe it, Mr. Woods, you do not know, nor can you prove by proposition what I believe about election.

This I would say to you kind friends: There have been some ugly things said about the Church of Jesus Christ, which is the church of my faith—concerning election. Mr. Woods mentioned the baby. That we teach babies—that some of them will be lost. *This is a false accusation!* (Woods: "I never said that.") Well, O K, thank you. I want you to know that the church of which I am a member, and I don't believe that there is an organization here tonight, there is not a faith here tonight that believes that babies will be lost. I don't believe you even believe it Mr. Woods. I can take your doctrine and prove that you teach it, but I don't think that you actually believe it. Mr. Woods said according to our doctrine, I want you to hear this, that God fixed it some way—that no matter how much a person wants to go to heaven, he cannot, regardless. I want you to know, God's predestination did not cover our acts. God did not fix or predestinate the wicked acts of man. Now, don't tell me and don't get up here and tell this congregation that I believe God predestinated the acts of men. I must go on now.

There are some accusations—Mr. Wood made last night (they are on tape) that I am sure he will not deny which are false—all against me. Mr. Woods said that I argue belief is not essential. Now, that's a false accusation and we agreed the other night to go by Hedge's Rules of honorable debate. I am telling you—*unbelievers will never live in heaven!* He actually

said on the tape that I believe and that I teach that my doctrine teaches belief is not essential. Now I'm going to tell you how and what I believe. This is where Woods and I disagree. I'm going to Eph. 1:18. Paul said: "The eyes of your understanding being enlightened that ye may know what is the hope of his calling and what is the exceeding greatness of His power to usward, *who believe* according to the working of His mighty power." "Which He wrought in Christ, when He raised Him from the dead." I wonder if God had Mr. Woods there to help Him raise Christ from the dead. The same power that raised Christ from the dead, by the same means, Paul says here: (We believe according to this.) We believe according to the working of His mighty power. I do say sinners must believe, and how they believe is in the hands of God. He works it in alien sinners. I am sure that you can understand me. This text proves without doubt how lost sinners come into possession of faith. The last thing, or about the last thing that Mr. Woods said last night; he mentioned it twice in his discussion: "buttermilk!" I want you to know through the rest of this debate he is going to drink some buttermilk. I didn't bring buttermilk into this. Mr. Woods brought buttermilk in. I had just as soon believe that buttermilk can remit sin as water! And there is going to be more said about "buttermilk!" There is going to be some churning done. You just sit tight and be as quiet as you possibly can. I'm going to see that he gets a good, big drink. He must like "buttermilk!" Remember, he brought buttermilk into this. I don't know what he meant when he mentioned it, I was describing the blood, stating that the blood of Christ put away our sins. I may have to change that little poetry I mentioned last night and say it like this: "There is a fountain filled with buttermilk, drawn from a Jersey Cow, and sinners plunged into that milk, wash all their sins away." You brought buttermilk into is, Mr. Woods, and you're going to drink some buttermilk.

I want you to know, Mr. Woods, water, buttermilk, and all things you have on your chart will not remit sins or assist in the salvation of sinners. God only does the saving and before this debate is over, I will prove this. I will be in the negative

tomorrow night. I am going to handle this when I am in the negative. I want you to remember, you are going to be very sorry that you brought buttermilk into this discussion. You surely will. I never would have thought you would have done this, but you have.

Another statement. I am going to quote you verbatim. You said last night: Actually (time.)

SECOND NIGHT

MR. WOODS' FIRST SPEECH

Mr. Griffin, gentlemen moderators, ladies and gentlemen. Again I am thankful that in the providence of God I am privileged to appear before you tonight in the negative of this proposition this man allegedly attempts to affirm in this discussion. Every point that he has made tonight we answered on last evening. We are very happy indeed to go over these matters again, and to deal with them further.

But, before I proceed with the reply to his speech, not withstanding the fact he refused to answer most of my questions last evening, I have some more for him tonight.

1. Did Jesus purge the sins of all for whom He died? If any are lost, will it be because they willed it or because God willed it?

2. Is it possible for any man by his preaching to change people from a state of darkness to a state of life?

3. Does God give the sinner eternal life, when he does not want it? Or does the alien sinner at least want it before God gives it to him?

4. Is there any more power to save in the New Testament than in the almanac?

5. Were those who were baptized for the remission of sins on the day of pentecost saved and in possession of eternal life before they were baptized? If yes, when were they saved?

6. For whom did Christ die? 7. Was Judas saved or lost?

8. Is the individual who is unconditionally saved baptized into Christ by water or by spirit baptism?

9. Is such an individual saved or lost before he is baptized into Christ? There is a copy for Mr. Griffin and we sincerely hope that he will do better with the questions tonight than he did on the questions last evening.

Now Mr. Griffin is beside himself with reference to what was said on last evening. He said that when he was talking about blood I referred to buttermilk. His memory is exceedingly short. Not one single thing was said by him regarding blood in connection with which I made the observation with reference to buttermilk! I had called attention to the fact that in Gallations 3:27 the Bible says we are baptized into Christ. In his reply, he said that is not water baptism. I said, of course, he knows that it is not water baptism; he knows that it was buttermilk in which they were baptized! Now that is exactly what was said and the connection in which it was said. And when he seeks to leave the impression with you that I am trying to substitute buttermilk for blood it is simply because he is in a difficult place in this debate and had to have something to say.

He said that I made the false statement that belief was not essential to salvation; that I had attributed that to him. I I propose to prove to you that is exactly his position.

I asked him the question last night. "Must one believe in order to be born again?" His answer was, "No." And he gave John 14 as proof thereof. I pointed out that there was nothing in that passage (John 14:1) that supported his view, and then I asked him the question, "Will any among the heathen be saved?" And he asked me who I meant by heathen and I said a person who died without a knowledge of Christ. And he said "yes," and tried to prove that there are millions and millions of people among the heathen, many of whom will be saved; that they are saved without a knowledge of Christ; they *couldn't* believe in Christ if they *do not know* about him. Therefore, he must take back his statement that there will be people who are saved among the heathen or admit that this is right. Now which are you going to do? (Griffin says, "I'll prove it.") Prove what?

(Griffin says: "Wait until my time.") Now Mr. Griffin you are in conflict with yourself; you said that people will be saved who cannot possibly believe because *they do not even know Christ.*

You asked me to define the word *heathen.* I said a person who doesn't know about Christ. You said, "yes." Well, how on earth can a person be a believer in Christ if he doesn't even know about Him? How many of those will be saved? Hence, I said, "he believes that faith is not essential to salvation" and he charges me with making a statement that is false.

I caught him on another. He said that I had charged him with believing that some babies dying in infancy will be lost. I said not a single solitary thing about it! I know they claim that all babies who die in infancy are elect babies but now according to that theory it *makes God take the lives of the best generation of people who ever lived!* Because, of course, all who died in the flood were elect babies! Because he teaches that that is the only kind of baby that dies, if the Lord had just let them grow up he wouldn't have had to destroy the world. He would have a righteous one to start with. Now that is the absurdity of his doctrine.

He says I am not going to lead him into discussion of election. It seems that I am not going to lead him into discussion of *anything,* that pertains to this issue. He can't escape the fact that it is involved in this proposition, because if there is a certain number of people who are unconditionally saved then it is because that was done for them by the Lord; and that is election, whether he likes it or not. I know you are scared of it. You run like a scared rabbit from it; you did it from the very first moment. But it is here and you'll answer it.

He says that 2 Thess. 3:2 tells us that some are without faith. Yes, many of them. But why? Not because they can't believe, but because they won't. In Acts 13:46, a passage that I insisted that he reply to last night, and to which no notice was given. Paul said to those people in the 39th verse that "through this man is preached to you the forgiveness of sin" and they rejected his preaching. He said that it was necessary that "this

gospel first be preached to you. But seeing you put it from you and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles." Why didn't they believe? Because they rejected the word. Unbelief will condemn (Mark 16:16).

Friends, of all the absurdities that I have heard in debates, I've never heard one that transcends this! These people in 2 Peter 2 had "eyes full of adultery and could not cease from *sin." That they were God's children; but, yet they were alien sinners!* Alien sinners and yet God's children. Now if there was ever a more palpable contradiction of terms. I never heard it in my life. What do the scriptures say with reference to these? In the first verse the text says they were "bought" by the Lord. In that same passage, it says they *denied* the Lord that *bought them.* And who are they?? They're children—they've been cleansed—been bought by the blood of Christ. And in the 20th verse the Apostle says that their present state is worse than it was at the beginning. Saved people and yet in complete apostasy. That is the type of person that he claims is a dead alien sinner. He admitted that they were children of God, yet alien sinners. Last night they were dead aliens, therefore couldn't understand.

Now friends, with reference to the board, I answered everyone of these in detail last evening, and I would just as soon to answer them again tonight, but let me, before I should possibly forget his questions be sure and answer them, because I am going to expect as much of him! 1. "Can an effect be of a higher than the cause producing it?" No 2. "Has the alien sinner believed with his heart?" Yes. Rom. 10:10. 3. "What were the sins that were borne by the Savior on the cross?" Jesus died for the sins of the world. Last night I showed you how we come into contact with His blood. Rom. 6:3. We are "baptized into Christ;" "baptized " into His death." But His blood He shed at His death; therefore we come into contact with His blood when we get into His death. But we're baptized into His death. 4. Are sinners forgiven of all past sins in regeneration?" Yes. Now if I had that many more I would answer them too. That is all you gave me. Is that all you gave me? I wish you would put them on one sheet. That is no way of pre-

senting questions. I can't keep up with them that way. Give me more than that if you want to.

Now let me have your pointer. Now, let's take these passages one by one. And I want you to notice now, my friends, the difference in the way that I replied to his statements, and the way that he replies to me. Rom. 8:8: "So then they that are in the flesh cannot please God." He wants me to analyze that. Why should I go into grammatical analysis? I affirm that that's just as true as he does. I accept that. I told you last night, that "they that are in the flesh cannot please God!" Somehow he gets the idea that I think a person in the flesh can please God. I affirm, sir, that they that are in the flesh cannot please God. But the question arises, who is it that is in the flesh? Obviously it is not just talking about a person that's living! The word *flesh* there is used in a sence that designates a person that is displeasing to God. Who is it? In the first verse the apostle says "There is therefore, now no condemnation to them that are in Christ Jesus." Now watch—"who walk not after the flesh, but after the Spirit." Who? Well, who's embraced in the who? I ask you to tell us what part of speech *who* is and to what it refers when you get back up here. *Who* walks after the flesh and not after the Spirit? That is the person, if you please, that is in the flesh, the one that is walking after the flesh. But man has the choice of determining; for he says in the 13th verse: "If you walk after the flesh you shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live." To be "carnally minded is death, but to be spiritually minded is life and peace."

There are two roads that one may take; one is after the flesh; the other is after the Spirit. The person that walks after the flesh cannot please God. We are not talking about that fellow; we are talking about a fellow that wants to quit walking after the flesh and walk after the Spirit. I say he can. He says he can't.

John 3:3: "Except a man be born again, he cannot see the kingdom of God." Well, certainly not, that is what Jesus said and I believe it with all of my heart. But the question arises, how is one born again, by what process?

1 Peter 1:22: "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Now watch, Mr. Griffin. Listen now. Verse 25 of that passage says "And this is the word *by which the gospel is preached* unto you." Born by what? By the word. So there, if you please, is the condition of hearing the word by which you are born. How is a man born by the word? You answer that. Quit winking and answer that. (laughter). A wink is not much of a reply to an argument. I tell you it isn't. That is the best he can do, just wait! I see no edification in winking. That's right. But I would like for him to be a little more dignified in replying to my questions.

And while I am on the subject, remember that those *Amens* last night started in his first speech. Remember that. All right friends, John 7:43: "Why do ye not understand my speech?" "Because you cannot hear my word." Now let's just take that context and see in which it occurs. He tries to leave the impression that this passage teaches that these people, had they wanted to, were unable to respond to our Lord's teaching. Let's just look at what he said here. John 8:40: "Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet. Others said, This is the Christ." Let me change over one chapter, verse 40 of this 8th chapter. "But now ye seek to kill me." That is the kind of people they were. "A man that has told you the truth, which I have heard of God: This did not Abraham. Ye do the deeds of your father. Then they said to Him: we be not born of fornication; we have one Father, even God." When the Lord pointed out to them that they were opposed to Abraham, manifested of the same disposition that was characteristic of the people of Satan, then they became insulted. Now, look here, verse 30: (of the same people) as He spake these words, "Many believed on Him," but of these same people that believed on Him, He said in verse 43: "Why do ye not understand My speech? Even because you cannot hear My word." These were said to be believers and yet they did not and would not hear it. By which it is not meant, that they couldn't understand, could not hear His voice; He just means that they wouldn't heed what He was saying.

That's what it meant.

Hebrews 11:6: "But without faith it is impossible to please Him." I am going to let him straighten that out.

Remember this, friends: Just remember that he must answer his argument last night about the heathen. Can a heathen believe? He admitted that. The heathen is a person who does not know of the existence of Christ. Now let him tell us. If without faith it is impossible to please God. He tells us that Christ died for sinners; and that all for whom He died will be saved. Now the question arises, for whom did Christ die?

Listen friends, I want you to get this: Now here are some sixteen passages of scripture that I intend that this man shall reply to if it is humanly possible to get him to do so. For whom has Christ died? That is the question. He said that all will be saved for whom Christ died. 1 John 2:2. That is the first one. Now get them down please.

"And He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." (three minutes) Thank you. Mark 16: 15, 16: "Go ye into all the world, and preach the gospel to every creature." *Every creature!* "He that beieveth and is baptized shall be saved; but he that believeth not shall be damned."

John 3:16: "God so loved the world, that He gave His only begotten Son." John 3:17: "Jesus came not into the world to condemn the world, but that the world through Him might be saved."

Heb. 2:9: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God, should taste death for every man." For whom did Jesus die? For every man. Hence if all men are saved unconditionally there is unconditional salvation for all men. Universalism!

1 Tim. 2:4: "Who would have all men to be saved;" and, in the same passage, "who gave Himself for all." Luke 2:10: "I bring you good tidings of great joy, which will be to all people."

Gen. 28:14: "In thy seed shall all the families of the earth be blessed." Acts 10: 34, 35: "Of a thuth I perceive that

God is no respector of persons: But in every nation he that feareth Him and worketh righteousness, is accepted with Him." 1 John 4:14: "We have seen and do testify that the Father sent the Son," listen, "to be the Savior of the world." Luke 19:10: "The Son of Man is come to seek and to save that which was lost." 2 Cor. 5:14: "We judge, that if one died for all, then were all dead." 1 Tim. 2:6: "Who gave Himself a ramsom for all." Rom. 11:32: "For God hath concluded them all in unbelief, that He might have mercy upon all." Acts 17:30: "Now commandeth all men everywhere to repent." Now watch, friends, Rom. 14:15: "Destroy not him with thy meat for whom Christ died." If one, who can be destroyed, is of those who are not unconditionally elected, then Christ died for those who are not elected to salvation. And if one of the elect can be destroyed then the possibility is shown and some of the elect will not be saved. Let him deal with that.

"Destroy him not with thy meat, for whom Christ died." One for whom Christ died can be destroyed. Then finally, Titus 2:11, 12: "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world." I thank you.

MR. GRIFFIN'S SECOND SPEECH

Kind frineds, I am before you in my second speech tonight. I am completely dissatisfied with his answers. Mr. Woods said "they would not"—the Bible says "they *cannot.*" It's on tape. "They wouldn't" are the words he used. "They just wouldn't." Can you see anything about would not, in cannot? You are going to have to face this, Mr. Woods. You are going to have to tell us how a person who *cannot* do a thing, *can* do it.

He did the same things that he did before, go to the top and jump somewhere else and run in a circle like a cow—maybe he's trying to find more buttermilk. He made a great display about a man being a child of God before he is born again.

Mr. Woods, please notice this text: Gal. 4:6: "Made under the law, to redeem that that were under the law, that we might receive the adoption of sons.. And because *ye are sons,* God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." Because ye are sons. What kind of sons?

Now, I want you to go with me to Rom. 9:8: 'These are not the children of God, but are children of the promise." "Children of the promise and are counted for the seed." I have proven my statement, that a person can be bought and yet an alien sinner. Now, there are a few questions that he handed me, wherever they are—here they are. In some of these, he is still trying to get me off the track—lead me in the circle he's in, running around and around, but he is not going to get it done. Don't be expecting this—or even hopeful. Did Jesus purge the sins for all whom He died? "Yes." You have asked this question. Straight answer. I answered this straight out—"Yes." If any are lost, will it be because they willed it, or because God willed it? "Because man willed it." Adam willfully and willingly walked away from God. I want to read now Rom. 5:15: "But not as the offense so also is the free gift, for if through the offense, death reigned by one, much more the grace of God and the gift by grace is by one Man, Jesus Christ." So my friends, my opponent says that man walked away from God, now he must walk back to God. But the apostle said it's not that way. Man cannot get back to God as he walked away. It's not that way. The apostle Paul said: "Not as the offense so also is the free gift." That's what Paul said.

I'm going to prove now that you have been charging consequences and my brethren are my witnesses. He said that I believed, and it's on tape, that people were baptized into the church. I do not. *I do not!* Now, smoke that a little while. Now that's charging consequences and I have all my brethren here as witnesses. None have ever heard me preach. So, don't accuse me of things I don't believe.

He also accused me of something else. He stated that I didn't believe the gospel saved at all. *I do!* The gospel saves the believer. I want you to find one text—I demand an

answer to this. ONE—just one little text where the gospel saves an unbeliever. Find it! It's not in God's Book! Where the gospel saves unbeliever. I want the text, not something that infers it. Let's get on the gospel just a moment. Paul said, 1 Cor. 1:18: "The preaching of the cross is to them that perish *foolishness.*" Will the preaching of the cross which is foolishness to the unsaved, save? Can foolishness save a man? "It is foolishness to those who perish." To those that perish the preaching of the cross is foolishness, "but unto us which are saved, it is the power of God." Don't accuse me of saying the gospel doesn't save. It saves the believer, but not the unbeliever. I have quoted John 14:1 and proved that a man could be a believer in God and yet an unbeliever in Christ. "Let not your hearts be troubled, ye believe in God (Jesus said) believe also in Me." Here are some people who believed in God but did not believe in Jesus. 1 John 5:13: "These things have I written unto you that believe on the name of the Son of God that ye may know ye have eternal life and that you may believe on the name of the Son of God." Explain these two beliefs, Mr. Woods. "These things have I written unto you that believe on the name of the Son of God that ye may know you have eternal life and that ye (the same *ye*) may believe on the the name of the Son of God." They were believers and uunbelievers at the same time. That same ye, who believe, may believe.

Now let's go a little further. I said that Mr. Woods' doctrine would damn more than it saves, according to his system and I'm going to prove it. I want him to turn with me to John 15:22, Jesus talking: "If I had not come and spoken unto them, they had not had sin." Now, according to his theology, should he go to the heathen and preach? He will damn more than he will save. They have no sin, if he doesn't go. Will you please explain this text? "If I had not gone and spoken unto them they had no sin, but now they have no cloak for their sin." There is more than one kind of sin. More than one kind of sinner—I've explained that tonight. More than one kind of sin, and more than one kind of sinner. There are people who are dead in sin and some dead to sin. So, my

friends, the gospel according to his own theology will damn more than it saves.

If he is the only one—if he and those of his faith are the only people under heaven that preach and remit the sins of those who obey them—remit the sins of an alien sinner through baptism, for a sinner can't baptize himself—I feel sorry for this world, and I will tell you this: If you are right, there will not be a preacher in heaven. How many hours a night do you sleep, Mr. Woods? Suppose somebody dies and goes to hell whom you could have saved? Who is responsible, you or the sinner?

Who did Paul preach to? I want you to hear. Why preach says Mr. Woods—He has been romping on this a great deal. Paul said: "Finally brethren, pray for me, "maybe I'd better give you the reference to this first Rom. 15:30, 31. Paul began to ask the brethren to pray for him—he said in verse 31: "that I may be delivered from them that do not believe in Judea. Listen to the great chief apostle. "That I may be delivered from them that do not believe. Do you feel just like he did? Do you have the same faith? Do you pray God that you may be delivered from the unbeliever? I ask you to find a text in the Bible that states: "The gospel is the power of God to the unbeliever." It is not in God's word—you will never find it. He may find one that he thinks means it, but he speaks where the book speaks and is silent where the book is silent. I want to mention this right here since you said: Actually, friends, I'm quoting Mr. Woods, "When Paul wrote the Ephesians 4:4, it had been nearly twenty years since the last case of Holy Spirit baptism." I didn't know you believed in Holy Spirit baptism. These are your words verbatim. This statement proves you believe in Holy Spirit baptism.

Let's read the next verse, your next words, these are your words: "There was but one baptism and that in water." Kind friends, I can't make heads or tails of this. He first said that it had been twenty years since Holy Spirit baptism, and then said at that time only water baptism. This is on the tape. How do you like it? I don't know how anyone can understand you. Now you say there is just one baptism. One Lord, one faith, and one baptism. You say this is all there is in the Bible. I

read about two other baptisms last night. John said: "I baptize you with water." I know that was water baptism and I also know there is a baptism of the Holy Spirit, for John also said: "There comes one after me, who shall (after this baptism) baptize you with the Holy Ghost and with fire." And you say there was only one then. That's what you said, Mr. Woods! Don't forget this. A flat contradiction here. You are in a dilemma. I want you to come out if you can. I guarantee you are in a dilemma.

So he jumped on time salvation. I don't understand you at all, Mr. Woods. How do you know that I believe in time salvation? You are charging consequences. I may not believe in time salvation—what do you mean by time salvation? Is it "buttermilk" salvation? Will you explain? My brethren, several of them, have asked me what you meant by time salvation. What do you mean by it? I don't know what you mean! You mentioned time salvation, you brought it into the argument. I don't know! I want to know what you mean by time salvation. Please explain what you mean, for we don't know what you mean. Stop charging consequences!

Back to my fourth argument. You will find this is just like the others. A dead blow, no man on earth can answer who is an unbeliever in salvation by sovereign grace. Rom. 5:10: "And if while we were enemies." (Man's condition before the new birth). Paul said: "We were reconciled to God by the death of His Son, much more being reconciled we shall be"—future tense—"shall be" always points forward. "We shall be saved by His life." By whose life? The sinners' life or the Son of God's life? Any time a man gets up here and tells you that men are saved by their own acts he is contradicting the Bible. This is a plain statement by our Lord. Reconciled by His death, saved by His life—by the life of Jesus!

I shall go to another text. Go with me to Isa. 53:5—He was bruised for our iniquities, the chastisement of our peace was upon Him and with His stripes we are healed. You tell us that the God of heaven whipped Jesus for what we do and is going to whip us too? What kind of a father would that be? God punished Jesus for what you do and then is going to

punish you too! You talk about injustice—God said: "With His stripes we are healed." God stripes His Son for our sins, and now man must pay or suffer later. Would you fathers to this? This is not even logical, much less scriptural. Not even honest. It's not good manners. There is nothing good about it! Let's turn to 1 Peter 2:24: "Who His own self bore our sins in His own body on the cross." I want to ask Mr. Woods—and I demand an answer—Since Jesus bore our sins in His own body, *tell me what sins we bear?* You say our past sins are remitted in baptism, and may yet go to hell after we are if we do any more sinning. Would you tell me which sins? What sins *did Jesus take care of?* Since we must be baptized to get them remitted and then die and go to hell after we are baptized, if we sin anymore, tell us please! Which sins did Jesus bear?

He didn't bear any according to such dogma. The sinner must pay for them all! But this text says that he—the Son of God—"Who his own self bare our sins in his own body on the cross." Revelation 1:5: "Washed us from our sins with his own blood." Now I want you to bring up, if you please, Acts 22:16—"Washed us from our sins with his own blood." This is past tense. When were Paul's sins washed away? When he was baptised? No, No. They were washed away before he had a being in the world. He washed us from our sins with his own blood. Now then, can baptism wash away our sins? I demand an answer! Did Jesus wash them away or did Paul wash them away? Mr. Woods has a great job. He must prove that Jesus did not wash them away, if baptism does. Acts 22:16: "Why tarriest thou, arise and be baptised and wash away thy sins calling on the name of the Lord." I want you to take this sentence, analyze it, diagram it and tell us what this verse means. Without any reference to other verses. Mr. Woods, will you diagram this sentence? You haven't as yet.

My friends, the Son of God—thank God for His holy Son. Let us not rob God or try to rob him. You can't, so why try? I am not going to stand up here and try to rob him of his glory and tell you that salvation is in my hands and unless you submit to my preaching, my faith—the faith I preach, you are doomed to an endless hell.

MR. WOODS' SECOND SPEECH

Mr. Griffin, ladies and gentlemen. I am made to wonder just what the intelligent people of this audience think about the effort to which you have just listened. I presented this man with ten questions—he started in on them and got down to about the second and then quit the questions. I introduced sixteen passages of scripture, and I hoped that he would at least take up three or four of them, but to which he made no mention whatsoever. I took his own arguments here and asked him some questions on these matters; and particularly, put one word on his board here—asked him to deal with it and he is as silent as the grave. I just wonder what you good Primitive Baptist people think about such efforts in debate? Is that your concept of what it takes to meet the position? Do you think this man is answering the things I am presenting to him in this debate? You don't think so? I don't think so, either.

Now friends, this man has miserably failed thus far tonight in handling these matters. Now, I don't know how he has the gaul to ask me to answer anything he presents. He takes my questions and starts, answers two or three of them and then *quits.* Now Mr. Griffin the responsibility is yours to try to defend your position. It is the legitimate practice of negative speakers, after they have covered the material, to present matters that re-but what has been said. That is a legitimate practice and all of you know it. Why doesn't he deal with it? Honorable debators do. I know Primitive Baptist preachers that try to. This fellow is the first one I have met that doesn't even try to. I would like to see him make some attempt along that line.

He said that I said on 2 Pet. 2:14, that they "would not." I said they *cannot,* but showed that that passage is in conflict with his own argument, because he introduced this to show that these are dead alien sinners who cannot even hear the word; and yet, I showed that these were people who were *bought* by the blood of Christ and had *denied* the Lord that had *bought* them and were called children, *cursed childen.* To which no reply was made.

He thinks that Galatians 4:6 proves that a person becomes a son and then is a child of God while he is yet an alien sinner.

There is nothing in that passage that hints of that. "Because ye are sons—God has sent forth the Spirit of His Son into your hearts crying Abba, Father," Now that says that the Lord gives His Spirit to some people. The question is to whom does He do it? And is it unconditional? Acts 5:32: "And we are witnesses of these things, and so also is the Holy Ghost which God has given to them that obey Him." Now, who is it that God gives the Spirit to? To them that are unconditionally elected from the foundation of the world? No. Well to whom? To them that obey Him!

He introduces Rom. 9:8 and makes mention of the children of promise and says "Here are children who are alien sinners, and yet children." Now, does he mean that all the children of promise were children of God? If he does, then all of Isaac's descendants were children of the promise. Were all of the Israelites saved? If they were then those that fell in the wilderness fell from grace. Here are some of God's children falling from grace! Furthermore, they were all the children of God. Deut. 14:1: "Ye are the children of the Lord your God." Now Mr. Griffin, that passage doesn't help you, because you either have to say that all of the Israelites were saved, in order to use the passage, in which case that is universal salvation; or else the passage doesn't fit your argument.

He said that I misrepresented him when I charged that he teaches you are baptized in water into the church. Can you get into the Primitive Baptist Church without water baptism? You can be a member of the Baptist Church without water baptism? Is that correct? (Mr. Griffin says: "I answered that question").

No, you didn't answer it, you just said I misrepresented you when I said that you are baptized into the church. Can you be a Baptist without being baptized in water? That's what I am asking you. ("Yes, you can"—Griffin). Never be baptized in water and be a Primitive Baptist? Now you answered *one.* Now you were a little quick on the trigger there for once. Just one more time. Can you live forever and be a Primitive Baptist and never be baptized by water? (Griffin: "That's none of your business.") Thank you sir. (laughter). Friends, one

time he tells the truth! I have not the slightest interest in knowing what I should do in order to get into the Primitive Baptist Church!

He says he wants me to find a passage that says the gospel saves the unbeliever. I don't believe the gospel saves the unbeliever. I will find him plenty of passages of scripture that say the gospel is to be preached to the unbeliever so that he may have a chance to believe it. Mark 16:15, 16: "Go into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved; he that believeth not shall be damned." For what purpose is it to be preached? To give them a chance to *believe*. He says it doesn't make any difference whether it is preached to them or not. The preaching of it doesn't do them any good at all. He says you don't preach the gospel to the people in order to help them to be saved.

Then next he commented that I had said it was foolish preaching that saved people. I didn't say that. That is not what the passage says that I introduced. 1 Cor. 1:21: The passage says it pleased God to save them that believe; it pleased God to do it that way. It doesn't please Mr, Griffin to do it that way. What would please God wouldn't be expected to please *him* any way. I have found that out. He says that I misrepresent him when I say that he teaches that the gospel doesn't save. What about those heathen, Mr. Griffin? I obligate myself to prove that you believe the teaching of the truth won't help any body to be saved. I obligate myself to prove that you believe that—you deny it? Put it down! Say something about it when you get back up here. I propose to show you that Mr. Griffin thinks you just as well read out of the almanac as the New Testament so far as learning your duty to God is concerned; that there is just as much instruction for you with reference to salvation in the almanac as there is in the New Testament. Let him deny it. I will prove it; in fact, I challenge you to deny it, Mr. Griffin.

He cites us to John's statement that some believed in order that they might be saved. Well that doesn't fit his case; because what he needs is a passage of scripture that teaches God accepts a person who is an unbeliever and then forces belief upon him;

gives him belief. That's what he needs to find, and then he said that according to the position I hold, I ought to be busy preaching gospel all the time. Well, I think I should. I try to do as much of it as I can. I do as much as any man on earth. I have held three hundred meetings in the last twelve years. I would like to know how you could hold any more than that. I try to do my part. It is true that I can't get around all over the world; but I am trying to get people to do what the Lord said do; and you know, friends, why so many don't? It is because of fellows like Mr. Griffin. He's the fellow that keeps people from obeying the gospel. That's the reason. It wouldn't be nearly so hard for us, if it wasn't for fellows like him, who have dedicated themselves to the infamous purpose of teaching people that you don't have to do what the Lord says you must do in order to be saved.

He says that, according to my position, my preaching condemns people and cites us to John 15:22; and said that if the Lord hadn't spoken to them they hadn't sinned. The Lord said that; you have an argument with the Lord. You settle your argument with Jesus. He is the one who said that. He is the one who created responsibility by the presentation of the truth in that passage. Don't charge me with it. He cites us to Rom. 15:30, 31: Paul prayed that he might be delivered from them that did not believe. These were people who were seeking his destruction; but Paul kept trying to get them to obey the gospel every time he had a chance. In fact, when he was before the mob in Jerusalem and when people were trying to destroy him, instead of trying to defend himself, he preached the gospel to them.

This man last night said you couldn't be turned from darkness to light. That if you were darkness there was no power by which you could receive the light; yet the apostle Paul said in the 26th chapter of Acts, 18th verse, that he was selected and the Lord told him that he was selected and sent to the Gentiles that he might turn them from darkness into light. Yes sir, that's what the gospel will do when it is believed.

He thinks that somebody is in a dilemma. He is, on the question of baptism. If there ever was a fellow more bewildered

and confused, I never did see one in my life. Here is the argument I made last night: There are several baptisms mentioned in the Bible, including Holy Spirit baptism; but the apostle Paul says in Eph. 4:4, that there is "one baptism." Now, if there were more than one baptism applicable at that time, then the apostle Paul's statement is not true. There was but *one* baptism when Paul wrote that, whatever that one baptism is. But the question arises, "What was that one baptism?" It was the baptism that was to last to the end of the age, or world. Matt. 28:18-20: "Go teach all nations, baptizing them," and then He said, "and lo, I will be with you always, even unto the end of the world," hence, whatever the baptism is, it is to last unto the end of the world. What baptism was that? That was baptism that was to be administered into the name of the Father, and of the Son, and the Holy Spirit, and he believes that is water baptism.

Well, somebody might say, how do you explain then that the apostle says "one baptism," when we read of Holy Spirit baptism? The last case of the Holy Spirit baptism that is recorded, occurred about A. D. 44 at the house of Cornelius. Acts 10. Paul wrote the Ephesian letter A. D. 62. It had been then about eighteen or twenty years since the last case of Holy Spirit baptism when he said "There is one baptism," and that one baptism is in water. It is for the remission of sins. (Acts 2:38.)

He says I charge this consequence upon him. He doesn't know what charging consequence is. He needs to read upon what that means. It is a fact that I point out to him some matters that he does not want to admit; one of them is *time* salvation. I have been meeting Primitive Baptists for a good many years and I know their dodge on these passages. Here is the reason I introduced that, or mentioned that. Any time that you produce a passage of scripture that mentions conditional salvation some of them I have debated will say, "Oh, that's time salvation!" Well, to avoid that dodge I cited Heb. 5:8, 9: "Though He were a Son, yet learned He obedience by the things He suffered, and being made perfect, He became the Author of eternal salvation unto all them that obey Him." Now that

says that it was eternal salvation, so he couldn't dodge it by saying it is time salvation.

He cites the apostle's statement that we were "reconciled to His Son by His life." Well, sir, but where is that reconciliation? Nobody questions the reconciliation. Where is it to be found? 2 Cor. 5:20: "Now then, we are ambassadors for Christ. . . we pray in Christ's stead, be ye reconciled unto Christ." Where is that reconciliation? Eph. 2:14: "He is our peace, who hath made both one 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; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Where is the reconciliation? It is "in Christ." How did we get into Christ? Gal. 3:27: "For as many of ye as were baptized into Christ did put on Christ." He cites us to Isa. 53:5, and the record says "with His stripes we are healed." No one questions that. The only question is, Is it a conditional or an unconditional blessing? If it is an unconditional one, then since Jesus died for all men, then by His stripes all men are saved. That is Universalism. He denies that. Yet, according to his argument it makes universalism true. Truly Jesus died for us, but we must appropriate the benefits of His death by our obedience to Him.

He wants to know if the Lord will whip Christ and will whip us? Now he will whip us for any personal transgression of which we rae guilty if he means by whipping, punishing us. If we die in sin, then we too, will suffer as a result of it. Jesus died in order that we might have an opportunity to be saved; that we might avail ourselves of the plan.

1 Pet. 2:24: "He bore our sins on the cross." Jesus did that in our stead, in our behalf; He died in our place. He obtained salvation for us. We obtain it from Him by our obedience to Him. (Heb. 5:9).

Rev. 1:5: "Washed us from our sins in His own blood." He says that was done when Jesus died. Well, then, it wasn't done when he believed! This says, and you said that it was when we were washed from our sins. Now when do you think

a person is really saved? If you say you are not saved till you believe, then you weren't saved when you were washed. If you say that you were saved when you were washed, then you are saved before you believe, so again I prove that you teach that a person can be saved without faith. What are you going to do about it? You will do nothing about it just like you have the rest of the arguments I have made. (Three minutes). Thank you.

Now again, he wants me to diagram this. I wonder why? Why does he want me to give him a lesson in English grammar. If he wouldn't take it any better than he would take lessons from the New Testament, it wouldn't do him any good. I am not up here to teach you English grammar. I am trying to get you to believe what the Bible says. I asked you the question, "What part of speech is 'who,' when I said to you this, in us who is embraced in that. To which you made no reply of course.

Now then friends, in the last moments here, this is a negative argument. This is not for affirmation. This is a negative argument, your obligation to answer. We are chosen in Christ, (Eph. 1:4). 2 Thess. 2:13 tells us how it is that we are chosen. We are chosen "through sanctification of the Spirit and belief of the truth," and "he called us by the gospel." The gospel is to all. We have free grace in Christ. I have already introduced these passages. Titus 2: 11, 12: "The grace of God has appeared to all men," we are created anew in Christ. 2 Cor. 5:17: "If any man be in Christ he is a new creature." We are established in Christ. Col. 2:6: "As ye have therefore received Christ Jesus the Lord, so walk in Him." We are proved in Him, Rom. 16:10, we are made mature, Col. 1:28, perfected and we are asleep in Him 1 Thess 4:14. Now, these blessings are affirmed to be in Christ. The question comes, how do you get into Him? In Rom. 4:12 Paul speaks of the steps of the faith our Father Abraham. Here are those steps: First we must *believe*. Rom. 10:10: With a heart man believeth unto righteousness." We must repent Acts 11:18: "God granted unto the Gentiles repentance unto life;" We must confess Him, Rom. 10:10: "with the mouth confession is made unto

salvation;" and Gal. 3:27: "we are baptized into Christ." The preposition unto carries with it the suggestion to reach an unreached end. We believe *unto,* we confess unto, and the direction of toward; we repent *unto,* we confess *unto,* in the direction of, but when we come to baptism, the passage says we are baptized *into* Christ. Where are the blessings? They are in Christ. How do we get into Christ? Gal. 3:27. What does it mean to be in Christ? It means to be in a spiritual body. What is this body? Eph. 1:19-23: God made Him to be head over all things unto the church which is His body, the fulness of Him that filleth all in all.

These blessings are in the body of Christ, but the body of Christ is the church, therefore these blessings are in the church. Jesus owns the church because He bought it with His blood. I thank you.

MR. GRIFFIN'S THIRD SPEECH

This is my last speech tonight. My last speech in the affirmative.

Now, I could say a lot of things about Mr. Woods' failures. He has talked about my weaknesses and my failures and how poor I am. You know, I could light in right now and spend twenty minutes, Mr. Woods, talking about your failures but I had rather not. This is not debating. This will not help your people, my people, or anyone else—to talk about the weakness of each other. I don't think it becomes any man to talk about the weakness of others, do you? Personally calling him a failure. Mr. Woods did a fairly good job. I am not going to call him a failure. (laughter).

I shall go now to a quotation made by my friends last night (it's on the tape) and read this quotation, he quoted it and added the word, "buttermilk." Now, remember he is supposed to speak where the Bible speaks and keep silent where the Bible is silent. That's his theme, you know—"his long suit." Now let's see if he did: Of course, since it doesn't say "water,"

baptism (now I want you to particularly notice this: Gal. 3:27) of course, it doesn't say water baptism. He admits it doesn't say water baptism. Mr. Woods, you admit water is not there. You say (we've got it on tape, Mr. Woods) of course since it doesn't say "water baptism"—he is referring to Gal. 3:27—I kept pushing him and kept asking him to give me a text that states this is water baptism. And when he did answer he said: "Of course, though since it doesn't say 'water baptism' it means buttermilk." These are your words. Of course he had reference to me, but I said nothing about "buttermilk." The only thing I can think about—he is in a tight! He was burning up to find *"water"* in Gal. 3:27. I am still asking you to find it. I want you to find water here. Pleace find WATER.

I can prove that baptism is by water. In the third chapter of Matthew, John said: "I indeed baptize you with water unto repentance." But I want you to find water in Gal. 3:27. You speak where the Bible speaks—don't add to God's word—no water in this. If there is, show me! Read it to us. I want the word, "water!" It's not there; you are adding to God's Book. No water there—nowhere in Galatians. The word water is not in the third chapter of Galatians. Mr. Woods, please find the word, "water" in Gal. 3! Water is not named anywhere in the Bible where men are baptized into Christ. I ask you again to find the word "water" connected where the phrase, baptized into Christ, is used. He makes a display on my not answering a question. He has been trying ever since the debate started to get me off my proposition. The question he asks is trying to lead be away from my proposition. You are not going to get the job done.

May we go to the gospel again? He had a lot to say about the gospel. 2 Tim. 1:9: (We are going to find out what the gospel is for.) "Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ before the world began." Not according to our works. I ask you, are these works? Congregation, are these works he has up here in the board? Well, I read from Timothy where God said it's NOT this way! That's what God said. "Who hath saved us

and called us with an holy calling, NOT according to our works." Not according to our works, but according to His own purpose and grace which was given us in Christ before the world began." (Verse 10). "But now is made manifest by the appearing of our Lord Jesus Christ who abolished death and brought life and immortality. (Mr. Woods would love to say through the gospel.) Oh, wouldn't this have been a good place to take from—if only two words had been left out. It certainly would have fit your doctrine, but Paul didn't leave them out.

The doctrine of men leave them out. Mr. Woods' theology leaves them out. Paul said: "But now is made manifest by the appearing of our Lord Jesus Christ who abolished death and brought life and immortality "*to light* through the gospel." Immortality does not come through the gospel. The gospel light tells you where it is, but Mr. Woods is going to tell you the next two nights that it is water baptism and through things on his chart—but he is going to be sick before this is over. I'm in the affirmative tonight.

He has been asking me questions while at my seat trying to get me to answer. Can a person be a Primitive Baptist—I want to explain the word "Primitive." We have used this term since 1832, or close to that time. We are the church of Jesus Christ, the very one that Jesus set up. Now since you have jumped everywhere, I know this is a little outside our proposition, but you have been everywhere, and turned every corner, so I thought I would throw this in. He may jump on me about it, but surely I have the right to jump over once. I do not believe people are baptized into my home church, the church of my faith, the church of Jesus Christ. He has made a false accusation. If this is not charging consequences, what is it? It's a false accusation. That's all I know to call it, Mr. Woods. (Mr. Woods says: "You haven't answered the question.") I do not believe people are baptized into my church. You got up here and said that I believed the only way into the Primitive Baptist Church is to be baptized into it. I do not believe this. (This is on the record). He accused me of believing this while he was in this stand or in this pulpit, and I do not believe it.

I want you to know plainly, I do not believe this. Also, this congregation. (Griffin's moderator: "Go ahead with your proposition, George.")

You know he bragged about the many meetings he had held. Paul said in Rom. 3:27: "Where is boasting?" Mr. Woods, it's excluded—by what law? Of works, nay, but by the law of faith. No man has a right to boast. I remember Jesus spoke something about this in Matthew in His Sermon on the Mount. Matt. 7:22: "Many shall come in that day and say, Lord, we have prophesied in your name, in your name have cast out devils, in your name have done many wonderful works." But hear the answer from the Lord: "Depart, I never knew you." This cannot be a description of the church of my faith; we don't brag, or boast about saving souls or doing great works for the Lord. So all that come with this lie in their mouths will be turned away. Jesus said: "I never knew you."

Now to my fifth argument. It will be based on Tit. 3:5. The work of the Holy Spirit, Paul says: "By the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly, through Jesus Christ our Lord." Not through these things on his board—"for we ourselves were sometimes disobedient, hateful and hating one another, after that, while in that condition, not after we repented, not after we believed, not after we confessed. Or after baptism. The kindness and love of God our Savior toward man appears, not by works of righteousness, which we have done, but according to His mercy." He saves us by washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Lord. If you can cram a preacher into this, you are welcome to do so. No room for a preacher in THIS. It takes a little work to preach the gospel, but this is not by works. My friends, I want to say in connection with this now: maybe I better cover this again. He tried to cover this up, I am going back to Eph. 2:18: "The eyes of your understanding being enlightened, that you may know what is the hope of His calling and what is the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe according to the working of His mighty power. You can't

cram a preacher into this either. You may find another text and dodge this one that seemingly contradicts, but there is no contradiction in the Bible. It's all in harmony. You are trying to cover up those scriptures, tried since we have been here to cover these scriptures up. I read a plain statement where God speaks peace to the heathen. I mean the prophet said "He shall speak peace to the heathen." Zach. 9:10. This is what the prophet said. We don't have to worry about the heathen. I have answered your question, but he said I didn't notice the question. I fail to understand you. Friends, let's go a little farther. Ezek. 3626: God removes the stony heart.—Jer. 17:9. I want to read that first: "The heart in man is deceitful above all things and desperately wicked." Can faith come from this kind of heart? Now, let's notice Ezek. 36:26: How does man get rid of this kind of heart? How does it happen? God said: "I will take that stony heart out of your flesh and I will give you a heart of flesh, and I will put My Spirit within you." This is the way it is done.

I want you to go with me now to Luke 11:20-22: "But if I with the finger of God cast out devils no doubt the kingdom of God is come unto you." Mr. Woods, are you the finger of God? This is the Savior's language. He said: "If I with the finger of God." If I with the finger of God, cast out devils no doubt the kingdom is come unto you. He said again, a strong man armed (here's your alien sinner) "A strong man armed keeps his palace and his goods are in peace." I will promise you this: Mr. Woods can't squall loud enough to get such men out of peace with themselves. They are in peace. "A strong man armed keeps his palace and his goods are in peace until a stronger than he comes upon him and he takes away all his armor in which he trusted and divides the spoils." This is God's work—the way God comes into a sinner's life. You asked me when sinners are saved, made a big blow about when sinners are saved. Maybe I better answer that right now: Jesus Christ, by His precious blood, death, burial and resurrection, legally. Get this, Mr. Woods! Legally put away sin. Salvation comes to the sinners here in time. He legally saved on the cross.

It comes to the sinner here in time by the Spirit. I John 5:13: "These things have I written unto you that you may know that you have eternal life." These things are written unto you that you may know you have it. That's what the text says. Don't tell this congregation that people don't have eternal life in this life. They have it here. Surely all believe this. I have asked him a dozen questions, folks, that he hasn't answered. "These things have I written unto you, that believe on the name of the Son of God, that you may know you have eternal life, and that you may believe on the name of the Son of God." (Woods from chair: "What is the question?") That's it. What kind of belief? Two kinds of belief. Explain these two beliefs! They have eternal life in this life, but Jesus legally took care of it on the cross over nineteen hundred years ago. The blessed Lamb of God, He was whipped, by His stripes, with stripes are we healed. This is what God said about it. Now if Jesus legally (listen friends) if Jesus accomplished what the Book states plainly He did, then baptism, faith and repentance cannot remit sin. Remember, the Book says Jesus put away sin by Himself. I read in Revelation where "He washed us from our sins with His own blood."

I answered his question about the heathen—quoted the scripture where God would speak peace to them.

Back to the board: "cannot," cannot, cannot impossible—no wonder you don't want to make a display of your grammar. Do you blame him? He doesn't want to display his grammar by diagramming and analyzing these verses here on the board. It's easy to jump over somewhere else and find something that seemingly contradicts and blind God's childrens' minds. 2 Cor. 4:4: "If our gospel be hid, it is hid to them that are lost, whom the gods of this world have blinded the minds of them least the light of the glorious gospel would shines unto them." I will tell you what I am going to do. (time.)

MR. WOOD'S THIRD SPEECH

Mr. Griffin, ladies and gentlemen, I have the very definite feeling that my distinguished opponent was very happy when his time was called on that occasion! (laughter). I am glad to know that he thinks I am not a failure. That convinces me that he is a truthful man, and I appreciate his feeling along that line.

Now Mr. Griffin didn't want to tell you a falsehood and he knows that he hasn't met the issue here tonight and therefore he didn't tell you that I hadn't presented these matters as I claimed. He said that in connection with his quotation that he read from me.

I was referring to what he had said on last evening about Gal. 3:27. I quoted it and said that there was no water mentioned there. I was doing that ironically in calling his attention to the fact it was bound to be buttermilk—it was an ironical statement. And now we have it from him that you can't say it is water baptism because it is not mentioned. We must never say that Galtaians 3:27 is water because water is not mentioned; but it says just as much about water as it does about the Holy Spirit, doesn't it? Doesn't mention Holy Spirit baptism either, does it? Now, Mr. Griffin, don't you dare say that's Holy Spirit baptism because if it doesn't mention it, we can't say it! I can't know that it is water baptism because it doesn't mention it, therefore you haven't the slighest idea that it is Holy Spirit baptism. You remember that now. We have two more nights. (laughter).

The next time he brings up this question of what kind of baptism puts you into Christ, he can't ever say that it is not something or it is something unless it mentions it in the passage. But Gal. 3:27 doesn't mention Holy Spirit baptism, therefore, he can't tell you any more that that's what it is. Now Mr. Griffin, what kind is it? What is it?

You said that my questions were off the subject. Hand me the questions there, please. I will let you be the judge. You decide whether these questions are off the subject. Here's one I asked him: "Is it possible for any man by his preaching

to change people from a state of darkness to a state of life?" He says that is not on the subject. I asked him: "Does God give the sinner eternal life when he does not want it, or does the alien sinner want it before God gives it to him?" The subject of eternal life is not what we are talking about, he tells you. I asked him if there is any more power to save in the New Testament than the almanac. That's not on the subject! I asked him: "Was Judas saved or lost?" Salvation is not on the subject? I asked him if "the individual that is unconditionally saved is baptized into Christ by water, or by Spirit baptism." He never answered, "Is such an individual saved or lost before he is baptized into Christ?" He gave no reply. Now you decide, ladies and gentlemen, whether those questions are on the subject or not.

1 Tim. 1:19: "Not according to our works," he said, therefore it's not according to this, then the Bible contradicts itself, because it says it is according to this, we are "chosen in Him." We have "free grace in Him." We are "created anew in Him." We are "established in Him." We are "proved in Him." We are "baptized into Him." He said if it is not according to our works, it is not according to this (indicating). The trouble with him is he doesn't know the difference between our works and the works which the Lord gave us to do.

Obviously, we are not saved by human righteousness, but when we do what God tells us to do, on the basis of a promise, then we are not doing our work, it is His. For example, in Acts 10, the apostle Peter said this: "I perceive of a truth that God is no respecter of persons, that in every nation he that heareth Him and worketh righteousness is accepted of Him" (Acts 10:34). What must we do—we must work righteousness. What is righteousness? Psa. 119:172: "All of thy commandments are righteousness." What must we do to be accepted? We must work righteousness, that is, we must keep His commandments.

There are two words left out there (in that passage) that ought to be in it that teaches my position: He brought life and immortality to light through the gospel. That doesn't say they came through the gospel. It says in so many words, that He

brought life and immortality to light through the gospel. The gospel was the agency through which He brought it, and by the means of such we appropriate it to ourselves.

Now of course, he never talks about matters that are off the subject but he did find time to give us a little dissertation on the Primitive Baptist Church—informing us that it is the church of Jesus Christ. Mr. Griffin, if your life depended upon it, you couldn't find mention of a Baptist church of any kind, Primitive or otherwise, before the year 1607, in any creditable history. I challenge you to do it! It's not there. Benedict's history of the Baptists say that the first Baptist church of which we possess any account was started in London in 1607. You are just a little more than fifteen hundred years too late to be the church of Jesus Christ. In the first place, you don't teach what the church of Jesus Christ taught. The brethren back then taught faith, repentance, confession and baptism in water for remission of sins. You have been fighting that tonight. Besides that, you don't call yourself by the proper name.

He chided me awhile ago, friends, for not preaching the gospel when I am asleep. Said I ought to be out preaching when I am asleep; and then when I told him how much I was trying to do, he said I was boasting of it! Well, I can't please him anyway. If I am not doing it, he chides me, and if I do it, it doesn't please him. He criticises me. Well, I am not particularly disturbed about that. I think I will sleep pretty well tonight, Mr. Griffin whether that pleases you or not.

Titus 3:5: "Not by works of righteousness which we have done, but by His mercy hath He saved us." (laughter). Now if that were all it said, it still wouldn't teach his doctrine because nobody contends that we are saved by works of righteousness which we do. That is, our own righteousness. Nobody claims that and so it still wouldn't teach that. It teaches exactly what I am contending for. "Not by works of righteousness which we have done, but by His mercy hath He saved us, through the washing of regeneration;" "by the washing of regeneration and by the renewing of the Holy Spirit." How does He save us? Through the washing of regeneration—not of regeneration, but it is the washing that goes along with regener-

ation. In what connection is there washing associated with regeneration? Acts 22:16: "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Several Primitive Baptists laugh.) That's funny, isn't it, very funny, that the Holy Spirit said that. Very funny. I just quoted what the Holy Spirit said. I tell you ladies and gentlemen, these men do not need instruction, they need faith in the Lord and what the New Testament says. When men will make fun of and laugh at a quotation of scripture, what they need is not teaching, *but respect for God's word.* I am not the one that said "Now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." That is what the Holy Spirit said. I believe it, do you? Yes sir, I am mighty glad I do. You can't believe Primitive Baptist doctrine and believe it.

Well, Eph. 2:8, 9: I observed a few moments ago that he quoted just part of that. Here's how he quoted it: "By grace he is saved," and stopped. Now why didn't he quote the rest of it? Because the rest of it is exactly what his doctrine says is not true. That says: "It is by grace through faith." Faith is an act of the creature. Hence it makes salvation conditional upon something the creature does, and he has tried twice to introduce a passage from Ephesians here that "Eyes of your understanding being enlightened, that you may know," etc. He misquoted both times and gave the wrong reference both times. He said once that it was Eph. 1:18, and the next time he gave it he said it was 2:18, and it is actually 4:18. (laughter). And the way the eyes are enlightened is through the gospel. Now, I have to correct his misquotations as well as to make his argument.

Now on this word, heathen, here, he knows he dodged this. He took the position that some of the heathen would be saved. I said, "Would they be saved without faith?" He said. "Yes." Then he challenged me, and said he didn't say that. Said he didn't claim that anybody would be saved without faith. I put the word, heathen, up here and he cites us to a statement from Isaiah where it is said that God will "speak peace to the heathen." Well no one questions that. But the way God

speaks peace to the heathen is to present to them that which gives them peace. But how do we get peace? Rom. 5:1: "Being justified by faith, we have peace with God." You have to have faith to have peace with God, but how do you get faith? Rom. 10:17: "Faith cometh by hearing God's word." Now what he needs to do is to produce a passage of scripture where they hadn't heard the word. That's what I asked for. That's what he said he would do. Oh no, you didn't answer it and you couldn't if you lived a million years.

He cites us to Jer. 17:9, where some of them had a deceitful heart and were desperately wicked. Well, of course, no question but what there were men who were so depraved that they will not be saved. That isn't an issue at all. He said then, well here is what must happen in a case like that. God will take out their stony heart and give them a heart of flesh. Ezek. 36:6. Well, I believe that, without any doubt, but the question is, how does God give a man a new heart? That's the question. Is it conditional or is it unconditional? Does He take a man that hates Him and forces upon him a heart of flesh? That is his doctrine. Here's how he gets a pure heart. Acts 15:9: "And put no difference between us and them, purifying their hearts *by faith.*" Rom. 10:17: "Faith comes by hearing God's word." Rom. 10:13: "How can they hear without a preacher?" Now let him chew on that a little while.

Luke 11:19: He wants to know if I am the finger of God. No, not in that passage. That is not talking about preaching the gospel. That is talking about healing people. "If I, by the finger of God cast out devils, no doubt the kingdom of God has come upon you." That has nothing to do with the question of salvation. That is about miracles; and it says in the same context, that a strong man keeps his goods; yes, no one is able to pluck those out of the Lord's hands who follow Him; and incidentally, why don't you hake your "sheep" argument in this debate? That is about the only one you have left.

Now, friends, he lets us know why it is that he will not talk about election. It is because he doesn't believe the Primitive Baptist doctrine of election. I just found that out in his last speech. I tried to get him on election, but we can't discuss

it, and I found out why. It is because he doesn't believe it. He doesn't believe what the Primitive Baptists teach on election. I have been on your trail a good long while. Here is the reason why. Here is the reason. This man teaches, that is, the creed does, (the London Confession of Faith teaches) that men were chosen unconditionally in Christ before the foundation of the world. That is what their creed teaches. And that is what their other preachers teach; that is what they teach when they are not in debate with us. But you listen, friends, he comes up here tonight and says that all that was accomplished on the cross was legal salvation, and that a man is not actually saved until he believes. Now that is what the Missionaries believe. You fellows are about to turn into Missionaries. That's exacty what the Missionary Baptists teach; that's not your doctrine. Do I have to tell you what you believe? (laughter). I do. No wonder the fellow doesn't want to discuss election. He doesn't believe it.

Now he says he has asked me question after question I haven't answered. I answered the questions this man asked. I dealt with this passage in my argument. He wants to know what kind of faith is involved. I pointed out to him it wasn't a question of what kind of faith. There isn't but one kind of faith. Here is what he said: "This is the record." To you that believe that you may believe. Of course, to those that believe the record that was given them enabled them to believe; but there is but one type or kind of faith involved there. They were believers and the record was given then in order that they might believe. That is, continue that belief. I challenge you to stand upon your feet and raise one question that I haven't answered. You can't do it to save your life.

He says that faith, repentance and baptism do not remit sin. That is, he means by that no person submitting to these commands apart from the death of Christ receives salvation. None of us believes that. We never argued that. We all believe that it is through the shed blood of Christ that we are saved. But the question is, "When does one appropriate to himself the benefits of that blood?" Is it conditional or unconditional? That is the question. It is not a question of does the blood save.

It does. Faith saves, repentance saves, baptism saves, but they don't all save in the same sense. Yet the Bible affirms that they save. Now it is through the death of Christ upon the cross that it is possisble for us to be saved, and as a result of His death; then we must comply with His conditions.

He seems to think that if a person did anything at all in order to his salvation that would somehow, in some fashion, interfere with the grace of God. But not at all. Suppose, friends, that I am a starving man and I walk alone out there and you have prepared here under this tabernacle a bountiful feast and you invite me to come from the road out there to it. Does the fact that I come from out there in here obligate you to pay me off with that food and that I earn it by coming? Of course not; it is still a free gift, but by my coming I simply avail myself of the benefits that are mine by the taking it. Jesus makes salvation possible. I must receive it.

John 1:11, 12: "He came unto His own, and His own received Him not, but to as many as received Him, to them gave He power to become the sons of God, even to as many as believe on His name." That doesn't say that the believer there has it. It says he has the right of power, authority to become a child of God.

The final passage of scripture that he introduced was with reference to 2 Cor. 4: "The minds are blinded. If the gospel be hid, it is hid to them that are lost, whose minds are blinded." But why were they lost? Because they would not and could not, in their blinded, wicked state, receive the gospel of Christ.

I pointed out to you last night that there is prerequisite to the acceptance of the gospel; there must be respect for truth. I cited him to John 7:17: "If any man willeth to know His will, he shall know of the doctrine." There must first be the will to receive it. Some people "receive not the love of the truth that they may be saved." 2 Thess 2. And because they do not have the love, God sends them a strong delusion that they may believe a lie and be damned, because they have pleasure in unrighteousness. *Pleasure in unrighteousness.* Unrighteousness is a refusal to do what God says. Some people enjoy refusing to do what God says!

Now friends, I have taken up every argument, every passage introduced pertinent to the question, and all the questions asked me, and I have shown you clearly that this man's position is false. Salvation is not unconditional in its nature; on the contrary, it is conditional. Matt. 7:21: "Not everyone that saith unto Me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of My Father in heaven." Rev. 22:13: "Blessed are they that do His commandments that they may have right to the tree of life and may enter in through the gates into the city."

I told you last night that those two, one in the first book of the New Testament, and the other in the last, were representative of literally hundreds of others between them, many of which I have presented, that teach the conditionality of salvation. Our Lord Himself made it very clear when in the commission He said, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized, shall be saved; he that believeth not shall be damned" (Mark 16:16). When men obey Him,—have believed, repented and confessed and have been baptized unto the name of the Father, and the Son and the Holy Spirit—the Lord adds them to the church of the New Testament.

"They were called Christians." Acts 11:26. "They met upon every first day of the week." 1 Cor. 16:2. They met regularly for the purpose of partaking of the Lord's Supper--anything more than that which was characteristic of the apostolis church is not right. Anything less than that which characterized it is not enough. Such constitutes the pattern and model tonight. It is the plea of the churches of Christ that you must do what the Lord said you must do in order to be saved. If we are wrong about it, then the Bible is wrong, but surely you do not prejudice your case by doing what the Lord said do. But if the Bible be true, friends, then it is true that you must obey the Lord, and a failure to do so will result in the damnation of your soul. I thank you.

THIRD NIGHT

Prosposition under discussion third and fourth nights. Resolved that: "The Scriptures teach that faith, repentance, confession and baptism by immersion in water are necessary conditions for, in order to, remission of past sins, to the alien sinner." Affirmative: Guy N. Woods

Negative: G. E. Griffin

This proposition was read to the congregation by Woods' Moderator, Mr. O. H Tabor, of Loving, New Mexico.

MR. WOOD'S FIRST SPEECH

Gentlemen Moderators, Mr. Griffin, and Ladies and Gentlemen. I am made to rejoice that, in the divine providence of our heavenly Father, I am privileged to appear here before you tonight to discuss these vital and fundamental matters.

If I know my heart, I have no other purpose in mind in being here, than simply to contend earnestly for that which I believe, with all my heart, to be taught in God's word; with the recognition of the fact that it is my obligation to teach it, and that our eternal salvation depends on our acceptance of the same.

I would like to say, before I define the terms of the proposition and begin its affirmation, that hundreds of us were amazed and shocked last night by that wild and intemperate statement made by Mr. Griffin at the close. I have been associated with, in this capacity, Primitive Baptists for a good many years, and that is the first time I ever saw that happen among their people. I cannot believe that is representative of their attitude toward us, and I sincerely hope that Mr. Griffin will improve his conduct in that respect hereafter. If he does not, it will simply evidence to you the difference between what Primitive Baptists believe, and what their ethics can be in debate, and those who claim to be Christians only. I shall not at any time descend to those depths. And the reason that I shall not, is that I try to be a Christian in debate as well as out of it.

The Proposition reads as follows: "The Scriptures teach that faith, repentance, confession, and baptism by immersion

in water, are necessary conditions for, or in order to, remission of past sins, to the alien sinner."

By the scriptures, I mean the Bible; by the word teach, "to say so in so many word, or to impart such information;" by faith "belief;" repentance, a change of one's mind; "confession" an acknowledgement of Christ as the Son of God;" by baptism, it is explained by the phrase that follows, "by immersion in water;" and I might add, into the name of the Father, and of the Son, and of the Holy Spirit; by the words *are necessary conditions,* that is essential, and that is explained in the next phrase, for, or in order to, the remission, that is, the forgiveness, of past sins, to the alien sinner; the individual that has never made any profession of faith with regard to Christ.

Now, briefly, it is my obligation to show that the scriptures teach that faith, repentance, confession and baptism in water are conditions essential to salvation from past, or alien sins. Before I begin the affirmation, again I have some questions. Some have been already asked, but they still remain unanswered. These go into the record and the answers will be apparent, or the failure to answer, likewise, just as he sees fit.

"Is there any more power to save in the New Testament than there is in an almanac?" "Were those who were baptized for the remission of sins on the day of Pentecost, saved and in possession of eternal life before they were baptized? If yes, when were they saved?" Last evening you said that the sinner was legally saved when Jesus died on the cross, and came into possession of eternal life when he believed. "Does this mean you think such a person is a condemned sinner until he believes?" "Must the person who comes into possession of eternal life when he believes, desire salvation in order to receive it, or does God give salvation to an unwilling sinner?" "What will happen to a person who is an alien sinner, one of those whom you claim is a child of God, who does not believe in God or Christ, and dies in this condition?" "Is there ever a time in a child of God's life (one of these whom you call an alien sinner) yet a child of God, when he is not saved?" If yes, what must he do to be saved? 'May one be eternally saved, who knows that Jesus commanded water baptism, and who nevertheless

willfully refuses to obey Him in this command?" "Is Jesus the author of salvation to any who do not obey Him?" "From what does baptism now save?" (1 Pet. 3:21). I sincerely hope that Mr. Griffin will make a better effort on tonight than has been characteristic of him regarding these questions prior to this.

Now (may I borrow your stick please), I call your attention please, to some matters I have on the board in order that the issue may be clearly set out before you. It is my obligation tonight to prove to you that there are a number of conditions essential to salvation.

Now friends, let me point out to you what our position is with reference to salvation: It is our contention that there are four conditions essential to salvation and that these must me complied with in order to forgiveness. This is not, in any fashion, to disparage the value of the death of Jesus Christ upon the cross, His shed blood, or that marvelous grace which has been manifested toward us all. I want to make that crystal clear lest anybody should think that we place undue emphasis on water baptism. It is our conviction that water baptism is essential to salvation. But not more so than is confession, or repentance or faith. It is our confirmed conviction and my obligation to prove that water baptism is simply one of these conditions, that it is equally important simply because the Lord made it so.

May I direct your attention please to this statement: salvation is dependent on, first: *grace*. By grace, I mean unmerited favor, that is, God in His goodness, when man had sinned against Him, through thousands of years evolved a plan that was consumated on Calvary, by which man might have the opportunity of appropriating to Himself salvation. That, friends, is a manifestation of grace. Titus 2:11, 12: "The grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously,and godly, in this present world," and in Rom. 5:2, it tells us that we have "access *by faith* unto this grace." That grace is available but we must have access to it. And it tells us that faith is the key that unlocks the door by which we reach that grace. Watch it please: we have accesss

by faith into that grace. Suppose that you are in need of food, and food is behind the locked door—now in spite of the availability of that food you must be able to reach it, and hence the key to unlock the door becomes essential in order to the reception of the food. Paul tells us that faith is the key that gives us access to that grace.

Secondly, faith is essential—we have just seen it—from the fact that it is that which gives us access. Rom. 5:1: "Being justified by faith, we have peace with God through our Lord Jesus Christ." Before one is justified, he is in a state of condemnation. He must then be justified—this is said to be by faith. Now that faith is, of course, a comprehensive thing that involves obedience. For, in James 2:24, James says, "Ye see then how that by works man is justified and not by faith only." Further, in Acts 10:43 we are told, "To him give all the prophets witness that through His name whosoever believeth in Him should, or shall receive remission of sins." What is the condition please? *Belief* is there made essential. Repentance also is a necessary condition for, in Acts 11:18, we are told "God granted to the Gentiles repentance unto life." The preposition "unto" means to reach an unreached end. Hence "repentance" is for the purpose of reaching an unreached end. Life is that unreached end. Acts 17:30: "God commandeth *all* men everywhere to repent." I cannot believe that my heavenly Father will command a man to do something which is not within his power to do so. But He commands all men everywhere to repent. Luke 13:3: Jesus said, "But tell you nay, except you repent you shall all likewise perish."

Then, *confession* is essential. Rom. 10:10: "With the mouth confession is made unto salvation." The preposition "unto" means to reach an unreached end. Hence, it is for the purpose of reaching salvation. 1 John 4:5: "Whosoever confesseth that Jesus is the Christ, God dwells in him." May I call your attention, please, to the fact that is not merely saying, "Lord, Lord," for in Matthew 7:21, Jesus said, "Not everyone that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father in heaven."

Then *baptism* is essential—Acts 2:38: In response to the

query, "Men and brethren, what shall we do?" Peter answered and said, "Repent and be baptized, everyone of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit." Acts 22:16: "Ananias found a penitent man who had believed; who had repented of his sins, who had acknowledged Jesus when he said, "Lord, what would thou have me to do?" But he was still in his sins for Ananias said to him, "and now why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord." He was a believer, he had repented, he had confessed, but he was still in his sins. Hence Ananias said to Paul, "Arise and be baptized and wash away thy sins." In 1 Pet. 3:21, Peter says, ". . . whereunto baptism doth also now save us." Not to put away the filth of the flesh, that is, it doesn't wash sin off the flesh. Sin doesn't attach to the flesh; but baptism *saves* us. I asked him the question, "From what does baptism save?" The blood of Christ is likewise a condition to salvation. Rom. 5:9, "We are justified by His blood," as also 1 John 2:2; and then we are saved by His life. (Rom. 5:10).

We are saved by hope. Rom. 8:24. For we are saved by hope and by work. Not human works of righteousness, but by working the work of God. Acts 10:34: "I perceive of the truth that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted of Him." Now that, by way of introduction, simply to suggest to you what our position is with reference to what one must do to be saved.

I now wish to introduce my first argument: As a matter of fact, this is the only argument that I shall make in this speech. I need not make another in the debate, because this is absolutely invincible. The passage is Gal. 3:26, 27: Here is what the text says: "For ye are all sons of God through faith in Christ Jesus, for as many of you as were baptized into Christ did put on Christ." (American Standard Version). I want to analyze that. Now Mr. Griffin, last night, wanted us to analyze and diagram. Well, I am going to accomodate him tonight.—I want to call his attention first to the fact that verse 26 of this passage is in the present tense "for ye are," present tense. Note the antecendent of "ye." Those to whom Paul was writing,

the Galatians, "For ye are" (present tense) "the children of God through faith in Christ Jesus." Notice friends, he didn't say that you are children of God by faith and stop with that. He didn't say that you are children by faith alone. He did not say you are children of God by faith only, and of course, he didn't say that you are children of God by faith out of Christ Jesus. What he did say: "You are all the children of God by faith in Christ Jesus (King James Version). "In Christ Jesus," locates it, tells us *where* we are children of God by faith. It is not by faith and no more; it is not by faith only. It is not by faith alone; and it is certainly not by faith out of Christ. The affirmation of the passage is that we are all children of God by faith *in Christ Jesus!* Now that locates it; tells us where it is. *It is in Christ Jesus.*

Now ladies and gentlemen, having told us *where* it is, that is, in Christ Jesus—do not think it would be the expected things that which would follow in natural sequence—he would then proceed to tell us how we got there. He has told us where it is in verse 26. It is in Christ Jesus; that we are children of God by faith. It seems to follow naturally, that he would then tell us how to get there. May I say to you that such is precisely what it does do, and in the very next verse! "For," watch it: verse 27 is tied to verse 26 with this word "for." Mr. Griffin, that word "for" is not a preposition; it is a conjunction. The force of that conjunction is "to introduce the reason." Ye are all the children of God by faith in Christ Jesus, "for"—that is, to introduce the reason, "as many of you as have been baptized into Christ have put on Christ." Where must you be to be a child of God by faith? You must be in Christ. But how do you get into Christ? "As many of you as were baptized into Christ did put on Christ." Now friends, note that the verb in verse 26 is in the present tense; in verse 27, it is in the past tense. Why does he change the verb here? I submit to you that it is very significant—I want you to get it. Paul said, "Ye are" (present tense) "children of God" at the time he wrote; but, when he comes to this verse, he changes the verb and puts it in the past, and says "as many of you as were baptized into Christ, did put on Christ." Why the change? Here is

the reason, and you get it please; the only way that you can say you "are" (present tense) a child of God by faith in Christ Jesus, is that it can also be said that you were baptized (past tense) for you can't be in Christ (present tense) without having been (past tense) baptized *into Him.* You "are" because you "were"—you are what? Children of God. Why? Because you have been—have been what? Have been baptized into Christ. Somebody might say, "Maybe what that means is that you are children of God by faith in Christ with Christ as the object of faith. No; for if that were so, "in Christ" then would have to be in the case of the object, the accusative case. It is not in the accusative case; it is in the locative case, the case of sphere, or location. The force of that construction is "ye are the children of God by faith within the sphere of Christ." That tells where it is.

But Paul, how do you get into the sphere of Christ? "For as many of you as have been baptized into Christ have put on Christ."

Last evening, Mr. Griffin took the position that verse doesn't state the element of baptism, you can't say what is the element. Therefore don't you dare get up here and say it is Holy Spirit baptism. It doesn't say a word about it. Don't you dare do it. He has for evermore stopped himself from saying that that is Holy Spirit baptism.

Now look at the consequence, friends, if a man is baptized he is in Christ, he is a child of God by faith. But if he is not baptized, he is not in Christ. If he has not been baptized, he is not a child of God by faith. I thank you.

MR. GRIFFIN'S FIRST SPEECH

Mr. Woods, Gentlemen, Moderator, and Christian Friends. I am glad to stand where I stand tonight, exposing error and setting up the truth. You know, "error no longer hides her hateful head, but struts about like a turkey gobbler even defying the army of God the advocators of sovereign grace." Mr. Woods made a statement last night that I want to notice. He

shall read another. Eph. 1:4: "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love." Do you believe this? What the apostle said about election? Look at me! (Woods says: "Do you want me to make my speech now?") You jumped on me over there last night and I have the same right to ask you a question. (Woods says: "Mr. Griffin, I believe all of the Bible. I believe that we were chosen in Christ before the foundation of the world, do you?") "Yes." (Woods says: "But you believe that they were children of God then, back before they were in Christ!") I believe just what the Bible says. (Suppose you just go on with your speech," Woods) I believe just exactly what the Bible says, no more or no less.

Now this is what has hurt our people. This has hurt the church of the Master. Men like Mr. Woods accusing us of believing that God fixed some for hell and some to live in heaven—that God fixed it this way and have caused many to believe God fixed it this way. The church of God does not believe this. And all of you here who teach that our people believe this—it is a false accusation.

I read two texts in God's book: the church believes in election as read—no more—just what the Book states about it. Paul said in Eph. 1:11: "In whom we have obtained an inheritance being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." We believe this statement—no more, no less. The church believes in election and predestination as recorded in the Bible, regardless of what you hear about the church of my faith. We do not believe any more than this. Rom. 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, them He also did predestinate to be conformed to the image of His Son; moreover whom He did predestinate, them He also called." I have read predestination in the Bible and that is what we believe—on more, no less. Don't let anybody tell you otherwise. I know men tell many things on our people that are not true, but this is all we believe. Any time that Mr. Woods or anyone—if you hear men say we believe more—tell

them you know that they are falsely accusing the church of my faith. That's enough on this.

Baptism an ordinance. I want to say more about this. Baptized into the church—he brought this in. Baptism, Mr. Woods, is an ordinance in the the church of God the same as communion. This is my position. It is an ordinance in the house of God. A person must be in before he can get to baptism—before he can be baptized. You have to be in the house before you can get to the ordinance.

Mr. Woods, I have debated with other brethren of your faith. In California and Idaho. I say to your people, the people of your group. Up to now (I'm honest about this) I know that God is looking right into my heart. Mr. Woods is the poorest scriptorian that I have ever met. Now I'm saying that from my heart, but I will say this much about him. When it comes to dodging, distortion, prevarication, evidently, he excells them all. He said he had to correct me. I want to make mention of that right here. He made a big fuss correcting me last night on a text, said he had to tell me where my scriptures are. I am going to quote his exact words from the tape. I am going to quote his words: "I have to correct his quotations." That is exactly what you said—that you help me out on this. Notice where you said this text is. "It is Eph. 4:18." That's where you say it is. I want you to turn to 4:18 Mr. Woods, and see if you can find one word about the eyes there. "Eyes"—I was quoting about the eyes of your enlightening—not a word about eyes in 4:18. Don't try to correct me unless you know what you are talking about. Turn to it—it's not there. When a teacher, any kind of teacher corrects someone, they had better be sure they are right. Mr. Woods was altogether wrong last night when he jumped me and told me where my scripture was—actually, he was completely wrong.

My friends, Mr. Woods said last night: "Faith is the act of a creature.' ' Mr. Woods, you surely know better than this. You surely know better, because faith is a noun. Faith is a noun and I challenge you to make it a verb. Faith is a noun and you said plainly that it is the act of a creature. These are your words. He claims to be a scholar. I'm surprised.

You mentioned Gal. 3:27 again tonight. You know Paul said: "After the manner of men I have fought with beasts at Ephesus." Gal. 3:27, I will read it again. He made a great blow about this not being Spirit baptism. If the Spirit is not mentioned, it's not spiritual baptism and yet contending that it's *water baptism! Water is not mentioned!* Mr. Woods, I do not say, if it's on the tape, I'm sorry—because it was a slip of the tongue. I don't know whether it is on the tape or not, but to my knowledge I have not said during this debate that Gal. 3:27 is Spirit baptism. If it is on the tape, I'll apologize for the statement. I'm not sure, but if I have—it was a slip of the tongue. I cannot prove Galatians 3:27 is spirit baptism but I can come nearer proving it is than Mr. Woods can that it is water. I am going to 1 Cor. Here is a text to prove spirit baptism. You can't find a text anywhere, where people are baptized into Christ that the word water is connected. It's not there. I'm going to find you one with the word spirit connected. Go with me to 1 Cor. 12:13: "For by one spirit you are baptized into one body." Mr. Woods, I've found the spirit here, the word "spirit" and I'm challenging you to find the word "water." I've found the word spirit *connected with baptism!* My friends, this is the word of God! I'm going to read. Turn to Acts 2:38. He has this on the board. He has quoted this text—I don't know how many times, in fact, what he has said tonight he has said over and over again in this debate. I'm going to ask Mr. Woods right now and give him a chance to answer when he gets up here. The reason, friends, why I ask him that question while he was sitting is: he did me that way last night. I'm just following him. I mean I'm following him now. I'm going everywhere he goes and root up everything that he tries to establish. You can count on this. Acts 2:38 "Is the word "for" "in order to" in Acts 2:38? I want you to answer this and I'll get on Acts 2:38. Does the word "for" mean in order to, in Acts 2:38? Don't forget this question, please! *I demand an answer!*

Now, before I get to Acts 2:38 I'm going to the first part of that glorious meeting on the day of pentecost. I'm going to dig right in the middle of this. The reason I'm going ahead now is to prove to you who Peter commanded to repent. "There

were dwelling at Jerusalem Jews, devout men." *Are there any devout devils?* "There were dwelling at Jerusalem Jews, devout men." *Are alien sinners devout?* Jews—devout men out of every nation under heaven. Now to the 26th verse. Let's study it carefully! Peter said: "Be this known unto you *O house of Israel.*" Would you call the house of Israel dead sinners' "Be this known unto you, O house of Israel, that same Jesus whom you crucified, God has made both Lord and Christ." (He was pointing them to Christ) God has made both Lord and Christ," "and when they." What is the antecedent of the pronoun "they"? "The house of Israel." You called these alien sinners. Now, what you must do is to prove that the house of Israel are alien sinners. Peter said: "Be this known unto you and when they, the house of Israel, heard this." Alien sinners can't hear! These people heard. Alien sinners can't hear! These were the house of Israel is why they heard.

THIRD NIGHT

MR. WOODS' SECOND SPEECH

Gentlemen, Moderator, Mr. Griffin, Ladies and Gentlemen. I cannot find it in my heart to censor this bewildered and confused man. If I were in his shape, I probably would do worse than he does. But if he has answered my speech tonight, I am a total stranger to what debating is. I have presented here a very simple and clear outline of what the plan of salvation is; and I gave, perhaps, twenty or twenty-five passages of scripture, to which he made no reply whatsoever. Now, he had the excuse the first two nights that he was in the affirmative, and it wasn't his duty to reply to me. But now, he is in negative. It is his duty to reply. Not one single effort has he made to answer my speech. He complains that I had gone into history; that I had left the Bible. I was merely answering him—he said the Primitive Baptist Church is the Church of Jesus Christ. I have showed him that the Primitive Baptist Church couldn't be the church of Christ, because it didn't come into existence until

hundreds of years after the Apostolic Age. And he charges me with being the one who left the Bible. He is the follow who has left it!

He cites us to a statement from Alexander Campbell. I am not responsible for anything Alexander Campbell said. (Applause). Now, let's not do that friends. That is the truth and let me tell you this, Mr. Griffin, you may think that you make an impression on our people when you bring such things up—all you do is just disgust them. You hurt your case when you do that. For we do not believe and teach anything that Alexander Campbell taught, that we can't read out of the Bible, that was in existence hundreds of years before Alexander Campbell was ever heard of. I challenge you to produce one single thing that I teach that I don't read directly out of the Bible—you couldn't do it if your life depended on it! You said Alexander Campbell said that Baptists can trace their history to the Apostolic Age. Alexander Campbell meant by the word "Baptist," people who practice immersion. He had no reference to the Baptist Church as such, because there wasn't any such prior to 1607.

He said, "Where are the words "Church of Christ" in the Bible? Evidently he thinks that if you have a plural number that you couldn't have a singular. I would like for him to tell me how you can have churches of Christ without isolating one of those groups and it being a church of Christ. Now you explain this.

I thought he said he wasn't going to discuss election. Didn't he tell us that we were not to have election in this debate? That under no circumstances would I lead him into discussion of election, but he got so scared at this that he decided that as bad as election is he would do better with it than he would with this, so he went to election.

He tells you what a poor "scriptorian" I am. Well, as poor as I am, if I can do to him what I am doing to him, if one of our real scriptorians got a-hold of him, it would be a sight to see, wouldn't it? (Applause). Now Mr. Griffin, you had better stay with the issue. You had better try to answer some of the scriptures that I have put before you here. So far this election business is concerned, Primitive Baptists subscribe to

the London Confession of Faith. The London Confession of Faith teaches that God and Christ, before the foundation of the world, elected a certain number to salvation; and that number is so fixed that it cannot be increased, nor diminished; yet, he comes up here tonight and tries to tell you that he believes no such. I wonder what you men, who are acquainted with Primitive Baptist doctrine, think about this statement! I just wonder what you think about it. Some of those gentlemen over there (pointing) know some things about it. They know what Primitive Baptists teach, and you are not going to get away with that.

Eph. 1:4-11 does not teach that one is unconditionally elected in Christ before the foundation of the world. It is true that one is chosen in Christ but the question comes, when does one get into Christ? This passage says that God predestinated these people to be holy and without blame before Him. But what people? These that are *in Christ.* And now the question comes When does one get into Christ? If he takes the position that one gets into Christ from before the foundation of the world, then Paul is not correct when he says we are baptized into Christ. And, in Rom. 16:7, Paul speaks of some people that were in Christ *before* him. Now how could they be in Christ before him, if all are elected at the same time in Christ? The reason he said that some are in Christ before him, was that some were baptized before He was. 1 Pet. 1:12 says we are elect. All of us believe in election. But the difference between what the Bible teaches and what Mr. Griffin teaches is, that he thinks it is unconditional election. 2 Thess. 2:13 says that we are chosen by the gospel and the gospel is that which calls us.

Then, next, he says of Gal. 3:27, that he hadn't said that that is Holy Spirit baptism. He surely hinted at it, I'll tell you! He tried his best to leave that impression. I ask you the plain, simple question—What kind of baptism is it? Now what is it? Just tell us in your next speech so we will know what kind you think it is. It is not Holy Spirit baptism, because a man can't administer Holy Spirit baptism. It is that which is a condition of salvation (Acts 2:38). Baptism in water is a condition of salvation. He admits that Acts 2:38 is baptism.

In Eph. 4:4, Paul says there is *one* baptism—that statement was made some twenty years, approximately so, after the last case recorded of Holy Spirit baptism. How many baptisms. After the house of Cornelius—*one* baptism. What was that baptism? It is in water; and it is for the remission of sins.

1 Cor. 12:13: "By one Spirit." That doesn't say that the baptism in which you are baptized is the Spirit. That says "by one Spirit," that is, the teaching of the Spirit. "Were ye all baptized into one body." But what is the process by which one is baptized into one body? By submitting unto the baptism of the great commission, which is into the name of the Father, the Son and the Holy Spirit. With reference to Acts 2:38, he wants me to answer if the word "for" there means "in order to." It means exactly the same thing in Acts 2:38 that it means in Matthew 26:28. The phrase is exactly the same in Greek and English. Christ's blood was shed "for many—for the remission of sins—in both statements the phrase is exactly the same. Now did Jesus shed His blood because our sins already are forgiven? He shed His blood in order that they might be. Hence, baptism in Acts 2:38 is "for" "in order to" the remission of sins. That is, Jesus shed His blood, in His death (John 19:34, 35). We come into contact with that blood when we are baptized. Rom. 6:3, 4: "Baptized into His death."

Now he says these men in Acts 10, were devout, therefore they couldn't have been alien sinners. In Acts 10 we have Cornelius, a man who was a devout man, who had later to hear words whereby he would be saved. Devout? Yet had to hear words whereby he would be saved. So you can be devout, and not be saved, can't you? Secondly, he says these were the house of Israel. Does he take the position that because they were the house of Israel, therefore all of them had been saved? A lot of those house of Israel folks fell over there in the wilderness, didn't they? (1 Cor. 10:1-11). And this same house of Israel were these people you said couldn't hear His word. They were part of the house of Israel. Now all of them must be saved, when he gets on Acts 2. Ah, Mr. Griffin, such a mess!

Now let's note my next argument. That one remains untouched; but, I just want you to see how invincible and im-

mutable our position is. In Mark 16:15, 16, Jesus said, "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not shall be damned." Watch it, please, the statement says, "He that believeth and is baptized shall be saved." Now that doesn't say, "He that is baptized shall be saved." It doesn't say, "He that believes shall be saved." It says, "He that believeth *and* is baptized shall be saved." Watch it. Believe (item No. 1), Baptism (item No. 2), Salvation (item No. 3).

Had our Lord simply said, "He shall be saved," then universal salvation would be the result. This principal statement, "He shall be saved," is modified by a limiting or descriptive clause, "He shall be saved." What shall be saved, Lord? He that believeth shall be saved? No. He that is baptized shall be saved? No. Well, who then? He that believeth (item No. 1) and is baptized (item No. 2) shall be saved (item No. 3).

Watch please that these two statements are joined by a co-ordinating conjunction. It is the force of the co-ordinating conjunction to serve as a copulative. Take the "and." It has the force of the plus sign. When Jesus said, "He that believeth and is baptized shall be saved," that the same thing as saying, "Belief plus baptism equals salvation." If I say "This pointer and this Testament"—I mean the Testament plus the pointer—the two of them together. Hence, when Jesus said, "He that believeth and is baptized shall be saved," that is the same as saying that belief plus baptism equals salvation! Mr. Griffin teaches that belief *minus* baptism equals salvation. This man teaches that in spite of the fact Jesus said, "He that believeth and is baptized shall be saved," that he that believes and is *not* baptized shall be saved; that is what he teaches. In fact, he teaches that he that is saved should then believe and then be baptized! That is what he teaches. But, now look, Jesus put it like this: "He that believeth and is baptized shall be saved." That is the same thing as saying belief *plus* baptism equals salvation.

You look at this simple equasion: I want to get it so that even such a great scriptorian as my friend, Mr. Griffin, can't fail to see it. Look at it please! Two plus two equals four. Mr.

Griffin, what is this, please? Two plus two equals four. ("Right!" says Mr. Griffin from his seat). That's right isn't it? Belief plus baptism equals salvation ("No!" says Mr. Griffin). Oh, that's not right, huh? Then belief minus salvation equals salvation doesn't it? *Doesn't it?* Now you answer, "Belief minus baptism equals salvation," doesn't it? Subtract baptism and belief and you have just about as much as you had to start with don't you? I told you that is what he believed. I told you he didn't believe what the Lord said here. Actually, the truth is, "He that believeth and is not baptized shall be saved," isn't it? That's what you said a moment ago. But the Lord said "He that believeth and is baptized shall be saved." Now I don't know what is the use of arguing with a fellow who doesn't believe the Book.

Now watch this equasion, please. Two plus two equals four. Belief plus baptism equals salvation. But, two minus two equals nothing. Therefore, belief minus baptism equals nothing! It doesn't take a Solomon to see that, even Mr. Griffin can see that. What does this passage teach? Here are two conditions essential to salvation. Who is it that made them essential? Our Lord. What? Belief and baptism.

Now you might say, "Well, the passage doesn't say that 'he that is not baptized' shall be damned." No, it doesn't say that. It doesn't condition damnation on a refusal to be baptized, and for a very good reason. For friends, get it, damnation is at the point of disbelief. One does not have to add additional acts of disobedience to reach condemnation. Let me give you a simple illustration: "He that diggeth a cistern and walleth it up with brick, shall receive $150." "He that diggeth it not, shall receive nothing." Now wouldn't it be silly to add, "He that diggeth it not and does not wall it up?" Obviously, if you don't dig it, you can't wall it up. Obviously, if you don't believe, you can't refuse to be baptized, because baptism is not a condition to the unbeliever.

So friends, the great commission established beyond controversy the essentiality of baptism as a condition of salvation.

Furthermore, watch this: it was that which was to constitute the marching orders of the disciples. Our Lord intended for

this message to be preached all over the world unto every creature. "Go into all the world and preach the gospel to every creature." Now watch it—"He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Believeth not what? That which Mr. Griffin said he didn't believe! That "He that believeth and is baptized shall be saved." He said that he didn't believe that. Therefore, that is what Jesus said constitutes condemnation. He that believeth not—believeth not what? Well, at least a part of that which He had just said was a part of that which men must believe.

He mentioned Acts 2:38. Tried to leave the impression that this was addressed to people who are already saved. Yet, they crucified the Lord of glory; from their hands dripped the innocent blood of the Son of God. "This same Jesus whom you crucified, God hath made Him both Lord and Christ. When they heard this, they were pricked in their hearts and they cried unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" Do for what? Well, not to be saved so Mr. Griffin thinks, because they were already elect and saved people; of course that wasn't what they wanted. But Peter misunderstood them. Peter didn't know that was the way it was. Peter thought that they were trying to find out what to do to get remission of sins, because that is what he told them. He said to these same people, according to this fellow, "repent" (saved and already saved, and yet they have rot repented—saved people but they haven't repented yet!) "Repent and be baptized everyone of you in the name of Jesus Christ," F-O-R, "for the remission of sins." They didn't even have remission of sins, saved people, without the remission of sin! It's too bad how bad a scriptorian Peter was, isn't it? This inspired man thought that they were not saved, thought they needed remission and told them what to do. They were already believers. For he said, "Let all the house of Israel know assuredly," which is belief. And hence, they were already believers. Therefore he said, "Repent." Had baptism not been essential he would have said, "Repent for the remission of sins." Had repentance not been essential, he would have said, "Be

baptized for remission of sins." But since both repentance and baptism are essential, he said, "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." So these men were not saved before they were baptized; if they were, they were saved without repentance. If they were saved before that point, they were still in their sins. If they were saved before they were baptized then Peter's instructions were wrong. If they were saved when they said "Men and brethren what shall we do?" Peter, an inspired apostle was deceived. Peter was an inspired man. What he says is the truth. The error is with this poor confused, bewildered man who is trying to oppose it here tonight.

I tell you ladies and gentlemen, it stands as secure as the rock of Gibralter; and it is to be preached today because in 2 Tim. 2:2, Paul said, "The things that thou hast heard of me among many witnesses the same commit thou unto faithful men who shall be able to teach others also." So the same message that was handed down by the apostles comes down to you and to me tonight. And, as a result of this obedience, the record says in Acts 2:41, that "they that gladly received His word were baptized." And the Lord added unto them that day about three thousand souls. (Acts 2:41, 47). I thank you.

MR. GRIFFIN'S SECOND SPEECH

Well, we have at least learned one thing. I've always heard since I've been large enough to learn, that boys outgrow their daddies and I've found out that Mr. Woods has outgrown his daddy. He knows a lot more than his daddy. I don't agree with him at all. Mr. Woods you know without a doubt, Mr. Campbell meant the Baptist as it exists today. *You know this!* I don't know why you say he meant they were baptizers. He meant the Baptist church as it exists today. Mr. Campbell said: "The Baptists can trace their origin back to the apostolic age." *That's the Baptists!*

I want to quote Moshiem before I leave this, another great

historian. (Mr. Woods introduced other men). Moshiem said: "The origin of the Baptists is hid in the remote depths of antiquity."

I will go to Cornelius. He made a great display on Cornelius which I want to notice. Turning to the 10th chapter of the Acts of the Apostles we read: "There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, *a devout man, and one that feared God* with all his house, which gave much alms to the people and prayed to God always"! Mr. Woods says he was a *dead alien sinner!* Let us go a little further. "He saw in a vision evidently about the ninth hour of the day an angel of God coming unto him, and saying unto him, Cornelius. And when he looked on him he was afraid, and said, What is it Lord? And he said unto him, *thy prayers and thine alms are come up for a memorial before God."* I want you to turn now to John 9:31. "We know that God heareth not sinners"! God heard Cornelius. Yet, he was an alien, says Mr. Woods. There's no guess work about this. 9:31 of St. John: *"We know that God heareth not sinners."* And the angel of God said of his prayers—God heard them. "I want a dead alien sinner"! I use the word dead because it is connected with alien. It seems that Mr. Woods thinks that the sinner is not as dead as God think, is not as dead as God thinks he is, and as the church of God thinks he is. That all he needs is a gospel sandwich and a water poultice and he's well again. You talk about a man being in a tight, he has read Acts 2:38 in this debate some forty times, I mean more or less over and over again.

I want to ask him another question before I go farther. I asked him about "for." He answered and I thank him for it. I told you he'd be sorry if he answered it wrong and he is going to be sorry. Can a man be saved without you or a man of your faith? You had better answer this or you're going to wish you had!

I want to answer his questions again. "Is there any more power of saving in the New Testament than there is in an almanac?" Yes! John 1:10-12 "To them gave he power to become the sons of God." The context says "which were born of

God." The gospel according to St. John 1:10-13. Please read it. This is my answer. "Were those who are baptised for the remission of sins on the day of pentecost (Acts 2) saved and in possession of eternal life before they were baptized? If yes, when were they saved?" Yes, they were saved! (Woods: "When were they saved?—that's the rest of the question") When God spoke to them. (Woods from his chair: "When did God speak to them?") When did God speak to them? Ask God! (laughter) I don't know all the ways of God but this is one thing I do know Mr. Woods. Jesus said "A corrupt tree cannot bring forth good fruit." Matt. 7—they brought forth good fruit so I know they were not corrupt trees. Jesus said a corrupt tree cannot bring forth good fruit! "Cannot." We only know the tree by its fruit. For a man to put his finger on the very instant and the very second that men are regenerated or born of the Spirit is impossible. This is my position. John said in the third chapter you know when Nicodemus came to him: "The wind blows where it listeth and you hear the sound thereof and can't tell from whence it comes or whence it goes." So is everyone that is born of the Spirit. Like the wind. By their fruit I know they were the children of God. By their fruits—does that satisfy you?

"Must a person who comes into possession of eternal life desire salvation in order to receive it, or does God give it to an unwilling sinner." God makes him willing in the day of His power. Psa. 110:3. God has never saved anyone against their will, He *makes* them willing. "My people shall be a willing people in the day of My power." (Woods says from chair: "You skipped No. 1 and No. 2; you skipped those first ones.") There are some questions which are like asking a man if he has quit beating his wife. You know—tricky questions. I understand Mr. Woods is capable of this. I can ask him questions he can't say yes or no to. If you ask a man if he has quit beating his wife, what is he going to say? If he says, "Yes," that means he has been beating her. (laughter). I am not going to get into those kind of questions. If you will ask me a fair question, I will answer it. Every fair question you ask me.

"What would happen to a person who is an alien sinner and

is one of those who claim to be a child of God who has not believed in God or Christ and dies in this condition?" This cannot be.

"Is there ever a period of time in the life of a child of God (one of those who you call an alien sinner, yet a child of God) when he is not saved? If yes, what must he do to be saved?" Yes, Christ saved. Christ did the saving. This is a tricky question, but Christ did the saving.

"May one be eternally saved who knows that Jesus commanded water baptism and who nevertheless wilfully refused to obey Him in His command?" Yes! There is not a spark of remission of sin in water baptism, Mr. Woods. Not a spark of it. I am going to prove before this debate is over that every last one of our boys that died on the battlefields are suffering in hell, if you or someone of your faith failed to baptize them. This is what you believe. I want you people to know what he believes and you're going to know before this debate is over. Everyone here is going to know. If you want to know what this man believes, I am going to undress his doctrine and turn a spot light on it so you will not have to guess at it. You're going to know exactly what he believes.

"In order to"—I must get to this right now. He answered my question "in order to" (Woods says from the chair: "There's some more questions there you lack yet"). I want to refer you, Mr. Woods, to every place in the New Testament where the word "for" follows baptism. Every place that the word "for" is used following baptism—it is never "in order to." Not one place in the New Testament. I am going to read them all. Matt.3:11: "Unto" repentance, (not in order to). Matt. 18:29: "Baptized in the name of" (not in order to the name). Acts 2:38: "For the remission" (not in order to remission). Acts 19:3: "Unto John's baptism" (not in order to John's baptism). 1 Cor. 1:15: "In Mine own name" (not to get the name). 1 Cor. 1:13: "In the name of Paul" (not in order to the name of Paul)—baptized in the name of Paul, not to procure the name of Paul, not in order to the name of Paul. We are not through yet. Rom. 6:4: "Baptized into death" (not in order to death). 1 Cor. 12:13: "By one Spirit

you are all baptized into one body." Not in order to one body. I dare you to find it and I have material to prove it. Not one place in the New Testament where the word "for" follows baptism—means in order to. You know this! Not one place. This is going in the book, Mr. Woods. You know there is not one place where the word "for" is in order to. This is going on the record. I thank you for answering this question.

These people were pricked in their hearts. I want you to turn to Acts 7:51. There were some people there when Stephen was preaching: "They were cut to the hearts." And they stoned poor Stephen to death. There is a different effect. When the gospel is preached to aliens, Jesus said: "You are of your father the devil and the lust of your father you will do." When the gospel is preached to such men, it makes them mad. They are haters of God. Rom. 1:31: "They are haters of God." My friends, I want you to notice this: They were cut to the heart and killed Stephen. The people in Acts 2:38 were pricked in their hearts, proving they had a soft heart. God had taken out of them the stony heart and had given them a heart of flesh and had put His Spirit in them. Friends, these were not alien sinners. They could not have been. The word "for" is not in order to. I dare you to deny this. It means "with a view to." I am giving you the answer to this. When Peter preached Jesus and told them about the Son of God—His great power and His saving authority—please notice—they had faith in Him. They trusted Him, they certainly did. They heard Peter's preaching—they couldn't have been dead alien sinners because the alien sinners could not even hear Jesus, the Savior's preaching. Do you think that Peter could out-preach Jesus? Mr. Woods, Peter wasn't a better preacher than Jesus! Jesus said (John 8:43): "Why is it ye cannot understand My speech? Even because ye cannot hear My word." They could not hear the Savior's preaching, my friends, so we know those in Acts 2:38 were not aliens. When alien sinners are preached to, they get mad. That's what the apostle said. My friends, you love God. Let's read the next verse. John said: "He that loveth not, knoweth not God." The alien sinner does not know God; he hates God. He can't see. He can't hear. It is im-

possible for him to please Him. Now let us turn to the Savior and get Him before you. I want you to see Him. I shall not point you to a water hole! Nor shall I point you to Mr. Woods, nor Griffin, nor his brethren. I love my brethren here with all the power I possess and the church of my faith, but they can't save lost souls. This is in the hands of God. He must go in! He must take out the heart—stony heart—He must put His Spirit in lost sinners if they ever possess eternal life. He is light. There is no darkness in Him. It is said in 1 Tim. 6:16: "He is Lord of lords and King of kings, dwells in the light which no man can approach unto."

So my friends, the only way in the world a man can get to God is for God to come to him. How does God come to the man? Please go with me to Romans 10:21. God said: "I was found of them that sought Me not." This is how the sinner finds Him. The sinners are lost. Who ever heard of God being lost? The sinner having to find God. The sinner is lost, Mr. Woods. It is the man that is lost. God said: "I was found." "I was found of them that sought Me not." "I was made manifest unto them that asked not after Me." My friends, they didn't ask for Him. "I was made manifest unto them that asked not after Me." Unto Israel He said: (Let's look to Israel for a moment).

Turn with me to Isa 43:26. He said: "This People have I formed for Myself, they shall show forth My praises, but you have not called upon Me, O Jacob." God said they hadn't called upon Him. Mr. Woods said you must. But "you haven't called upon Me, O Jacob, you haven't been weary of Me, O Israel, you have brought Me no sweet cane with money." What did they do? "You caused Me to serve with your sins, you have wearied Me with your iniquities." (Verse 25). "I, even I, am He that blotteth out your transgressions for My own sake will not remember your sins." My friends, if you ever get your sins blotted it will be by the blood of Christ with no assistance from man. I am going to go now to another text of scripture and prove this. I want you to go with me now to Isaiah 63:5. God said: (God is talking.) "I looked, and there was none to help." It's a pity God failed to see you, Mr. Woods. "I looked and

there was none to help." I can see Mr. Woods now wondering why God didn't see him. I am going to prove how far God did look. Listen, this is God's word. This is not Griffin. "I looked and there was none to help; therefore Mine own arm brought salvation unto Me and My fury, it upheld Me." This is what God said. How far did He see? Go with me to Job (Chapter 28, verse 24: "He looketh to the ends of the" (ends) "of the earth" (plural) (both ends) "and seeth unto the whole heavens." Mr. Woods, He completely missed you and all your brethren. I ask you, can a sinner be saved without you or a man of your faith? Will you please answer? Can a man be saved without you or a man of your faith? Mr. Woods, this is going to get tighter and tighter I promise you. You can rehearse these scriptures all you like. Cornelius was a child of God—I'm asking you again to find alien sinner! (Time was called.)

THIRD NIGHT

MR. WOOD'S THIRD SPEECH

Mr. Griffin, Ladies and Gentlemen. The first thing that our worthy opponent said was that Mr. Mosheim, the historian, said that the Baptists were hid in antiquity. Well I agree that they were hid, because you sure can't find them in the New Testament! That was a splendid reference to produce.

He thinks that Cornelius is not a good example for me to produce because at one time Cornelius prayed and God heard his prayer. Cornelius was in covenant relationship with God, until the angel appeared to him. When the angel appeared to him, he became answerable to God under another dispensation, that is, under the Christian dispensation, and then had to "hear words whereby he would be saved." You can't say of Cornelius—"he wasn't lost." I would like for him to explain to me why it was that he had to hear words *to be saved,* if at the time that he was to hear those words, he was already a saved man.

John 9:31, has no value upon this question because at the time

that Cornelius praying he was praying under the Patriarchal Age. But when the angel appeared unto him he became answerable to God under the Christian age and he had to hear words to save him.

He says that I have read these scriptures over and over again. Well, they still read just like they did. They still say just what they said and what they have been saying for nineteen hundred years. But it is surely a significant fact that he has not been reading them over, isn't it? I have presented in this speech tonight perhaps thirty of forty passages of scripture which haven't been mentioned. He asked me, and he was very insistent,—he said "I'm going to demand that you answer." He asked a lot more of me than he does for me, doesn't he? He will not answer my questions; but then when he asks any question he wants me to come right back up and answer it. Well that is what I am here for. I am just happy to do it.

"Can a man be saved without me, or without my faith, or a man of my faith?" Why certainly so. Listen, ladies and gentlemen, if even Griffin, a Primitive Baptist preacher, preached what Jesus said to them, and baptized them, they would be saved. Yes, if a man is doing what the New Testament says do, even you could do it right.

Now he intended to convey and to build up some prejudice here tonight with that question. That was his idea. Introduced it purely for prejudicial purposes. What does the battlefield have to do with this? In so far as the battlefield is concerned, and people who die on it,—he takes the position that there are some people who will be lost, not because they desired condemnation or willed it on their own part, but simply because God made no provision for them in the beginning—that Jesus didn't die for all men. Now I challenge him to deny it. I think that I will just prove it anyway without him having to get up here and deny it. I have here a paper which has very good standing with Mr. Griffin and his people. Did you ever live in Albuqurque, New Mexico? Did you ever live in Albuquerque? Well I thought so. That proves that you are the author. It says that G. E. Griffin, 1508 Virginia Blvd., Albuquerque—is that where you lived? I don't want to use this if it

not you. ("That's me, I guess.") Yes sir, I thought it was. "Jesus died for the sheep only. The Bible clearly teaches that the sheep and the goats are both coming out of the grave." It goes on to say here that "the goats will suffer eternal punishment" and that suffering will be as long as the sheeps' happiness is." Now, I am not happy that this is true, but since it is I must teach the truth not in order to save someone"—he doesn't teach it in order to save anybody because teaching the truth will not save anybody, according to his position. Yet, I read this to you to prove to you that he believes that the Lord didn't die for all men and that some people will be lost simply because the Lord didn't make any provision for them.

I refuse to accept or even to recognize that he worships the God of the New Testament, because the Bible teaches us that Jesus tasted death for every man (Heb. 2:9). "We see Jesus made a little lower than the angels for the suffering of death, that by the grace of God tasted death for every man." He says He didn't—that He died for only some. Some of those people out on the battlefield may have been goats so far as you know. Do you take the position that only sheep die on the battlefield? Answer that.

Now friends, the questions. Last evening you said that "the sinner was legally saved, when Jesus died on the cross and came into possession of eternal life when he believed." Does this mean that you think that such a person can be a condemned sinner until he believes? He refused to answer that. Now why I don't know, I didn't ask him to say *yes* or *no*. I just asked him to answer it in his own words.

I asked him this question: "Is there any more power to save in the New Testament than an almanac?" He said, yes, but he believes there isn't. He believes you can be saved if you never heard of the New Testament. He believes that there will be millions saved among the heathen who never heard of the New Testament. That is his doctrine. I tell you, ladies and gentlemen, this man is not dealing fairly with these questions. He said the New Testament *is* essential. He doesn't believe it, and his brethren don't believe it is.

You know that it is the position of the Primitive Baptist

Church that there is no more power to save in the New Testament than there is in an almanac. If there is, then you have to have the New Testament in order to be saved. You couldn't be saved without it, if it has power to save. That would make salvation conditioned upon getting the New Testament. Can't you see that? Yet it teaches salvation is unconditional. He said John 1:10 and 13 makes it so. Well, that is right. That is not his doctrine. John 1:11, 12: "He came unto His own, and His own received Him not. But to as many as received Him, to them gave He power to become the sons of God." They weren't sons of God simply because they received Him. They were made sons because they believed and they were not sons when they believed. They merely had the right, or the *power*. He says they were born of God. The context says it, yes, but how? James 1:18: "Of His own will begat us with a word of truth." 1 Pet. 1:22: "Being born again, not of corruptible seed, but of incorruptible, by the word of God that liveth and abideth forever." That, my friends, is the reason why you must have the New Testament.

Now he made a determined effort to deny Acts 2:38. He said the preposition "for" does not mean "in order to." It means that in every instance that he cited. Matt. 3:11 has reference to baptism into a state of repentance or with a view to, or with a reference to it in order to it, to get into that state. Rom. 6:4 is the same. 1 Cor. 10:2, "was baptized unto Moses," that is, into the leadership of Moses. 1 Cor. 12:13: "into one body." In every instance that he cites it means exactly what it does in Acts 2:38 as it does in Matt. 26:28, to which I received no answer.

"Must the person who comes into the possession of eternal life, when he believes, desire salvation?" He says, "Yes," he has to desire salvation; but it is God who makes him desire it. Why doesn't God make all people desire it? Why does He pick out a few and make them desire it, and pass up others? Why, Mr. Griffin?

Now you say we misrepresent you when we teach that according to you, some people were elected and others passed by. I tell you, ladies and gentlemen, it is the position of these

people. That is it. It is the logical consequence of their position that a man might just as well curse as pray, might just as well go to a saloon as to church, so far as his salvation is concerned. I challenge him to deny it. I challenge him to deny that is true, that a man might just as well curse as to pray, might just as well go to a saloon as to church, *so far as his eternal salvation is concerned.* Now I am saying that is his position. If he says that that is not true, then he makes going to church a condition of salvation. If he says that is not true, he makes praying a condition of salvation. Now you wait and see what he does. If he denies what I say he denies his doctrine because he thus makes salvation conditional.

I asked him next what would happen to a person who is an alien sinner, (one of those whom you claim is a child of God) who does not believe; he said that can't ever happen. But, he said it could with reference to the heathen. He said that could happen. He said millions of them could die that had never heard of Christ. Now, how are you going to harmonize that? He says here that it can't happen; but he said it can happen with the heathen. I ask him, "Can they live and die without a knowledge of Christ in heathenism?" He said, "Yes." But then he comes up here tonight and says, "No," the Lord won't let them die in that state. Well, he has shown us how to live forever! If you refuse to believe Christ, the Lord won't let you die until you do believe and you won't believe, so you can perpetuate your existence forever upon this earth, according to such a doctrine!

Now friends, I want you to note here: In 1 John 4:4, John said that "whosoever loveth is born of God," and somebody said *Amen.* Well, I say Amen, but who is it that loves God? Who is it? 1 John 5:3: "For this is the love of God, that we keep His commandments." Does a man love Him who does not keep them? *now* shake! (Mr. Griffin nods.) He says he does. John says he doesn't. Certainly the man that loves is born, but who is the man that loves? John says it is the one who keeps His commandments. Griffin says that you love if you don't keep them. John said in 1 John 2:4: "He that saith, I know Him, and keepeth not His commandments is a

liar." No *I* didn't say you were a liar.

They have taken the position here that it is an impossibility for a dead, alien sinner to hear. I have shown you over and over again, friends, why this man could not hear or see. The truth of the business is that he had closed his ears. Well, obviously a person who has stopped his ears, can't hear. That is the kind of person that cannot hear His words. Now let me prove it to you. In Matt. 13:15, Jesus said, " This peoples' heart is waxed gross, their ears are dull of hearing, and their eyes they have closed, lest they should see with their eyes, hear with their ears, understand with their heart, and be converted and I should heal them." Why weren't they converted? Because they had stopped up their ears. Why is it that they cannot hear? Because they had stopped their ears. Now let's see if they could unstop them. Isa. 55:3—I have no idea that he will pay any attention to this—"Incline your ear and come unto Me and hear and your soul shall live." Hear and you shall live. They could hear if they would.

Luke 11:28: "Blessed are they that hear the word of God and keep it." Acts 15:7: "God made choice among us, that the Gentiles by My mouth should hear the word of the gospel and believe." Acts 3:22 and 23: "The Lord your God shall raise up unto you a prophet like unto me and him you shall hear in all things and it shall come to pass that every soul that will not hear that prophet shall be cut off from among My people." They could hear but they wouldn't. John 5:40: "You will not come unto Me that ye might have life." Some refuse to hear, now get this—Jer. 11:10—"They are turned back to the iniquities of their forefathers, which refused to hear My words." *Refused to hear!* They could, but they refused, and they went after other gods to serve them. "The house of Israel and Judah have broken My covenant which I made with their fathers." Now they were the house of Israel and they refused to hear. Some hear and do not believe. John 12:47: "And if any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." A person that can hear, but wouldn't believe. But without foith it is impossible to please Him, here is a fellow that can hear.

He gets up here and makes a blanket application and is perverting the scripture when he says that this applies to any sinners and that is the reason the sinner cannot hear is because God did't elect him to salvation from before the foundation of the world. He is flatly contradicting all of these passages that I have read. Why is it that the sinner can't hear? He stopped his ears, and he can't because he stopped them; but he could unstop them if he would. Now again I say a fellow that can't see that can't see through a barrel with the ends knocked out.

Isa. 63:5: "There was none to help." Too bad he said, that I wasn't there. Now it is too bad that the Lord didn't know that he didn't need anybody to help, because he said in Matt. 28:19: "Go teach all nations." He thought that the nations ought to be taught. What are your around for if the Lord doesn't need any help? Why did Paul say in 1 Cor. 1:21:: "It pleased God by the foolishness of preaching to save them that believe." Isa. 63:5 doesn't touch top side, edge or bottom of salvation. Besides that, he is talking to the house of Israel who are already saved. He told us that awhile ago. Who produced the passage of scripture that already refers to the saved people? Of course, the Lord didn't need any help to save the saved; but He thought that He needed some help to save the world, because He sent the disciples out into the world. Wonder why Mr. Griffin preaches that way? It isn't for the purpose of saving people, because he can't save them. He might claim that it is for the purpose of feeding the sheep, but they won't starve if he doesn't feed them because they can't fall from grace! If you are once elected you couldn't possibly fall and therefore there is no need for him to feed the sheep. By his own testimony, he does that which he admits is the most useless thing in the world! I don't know why on earth that he preaches anyway.

Then he cites us to Job 28:24. "And look to the ends of the earth." What is that to do, unless it means that that is as far as the Lord wanted the disciples to carry the gospel. He said, "Go into all the world and preach the gospel to every creature." That is the same as going to the ends of the earth, isn't it? And He wanted the disciples to carry it; and He made it con-

ditional, and of course He was wasting time talking about this? ? ?

Now friends, that covers what he said item by item argument by argument. I have dealt with everything that he has introduced without exception; and yet I have here perhaps forty passages of scriptures first and last that the man has not noticed. It is useless to try to debate with a fellow who can't or won't debate. I wish to spend the remaining time that is available to me (three minutes) in calling your attention that when man sinned against God he offended His holiness. If I were to ask you tonight what do you regard as the first attribute of Jehovah you might say that it is *power*. Somebody else might say *love*. I would say, no, it is *holiness*.. You cannot conceive of such a being as the Bible represents God to be save as a sinless and holy being. Hab. 1:13: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." When man sinned against Him, he offended God's holiness. Justice is the second attribute of God. Justice is that quality that says "the law has been broken, execute the penalty." The penalty was spiritual death. Mercy is the third attribute of God. Mercy is the quality of God that would give man another chance. But mercy was helpless before the demands of the broken law. Justice says the law is broken and execute the penalty. It was then that the fourth attribute of Jehovah came into force and that is love. Love found the way because it provided a substitute. 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." What did the Lord do? He took your place and mine on the cross, shed His blood in order that the penalty of condemnation might not be upon us. Now where did He make that blessing available? He said in John 3:14: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in Him have everlasting life; for God sent His Son into the world that man might be saved." What was the purpose then of the Lords' coming? In order that a plan might be provided. Where is that plan available? Listen to it please; "God so loved the world that He gave His only begotten Son

that whosoever believeth in Him" not out of Him, mind you, but in Him, "should not perish but have everlasting life." That is the blessing available to the believer through the death of Christ. It is in Christ, but how do you get into Christ? Will you let the apostle Paul tell? Gal. 3:27: "For," (that is to introduce the reason) "as many of you as have been baptized into Christ have put on Christ." Where is the promise to the believer? It is not out of Christ; it is in Him. Watch how the context correlates that view: Reading from the American Standard Version in the 15th verse of John 3 the text says this: "That whosoever believeth may in him have eternal life." It doesn't say that whosoever believes has eternal life. It says whosoever believeth may *in Him* have life. That is the conditional phrase, *in Him.* That is where the believer has the promise. But how does he get into Him? We have seen where he must be. He must be in Him. How does he get into Him? Gal. 3:27: "For as many of you as were baptized into Christ did put on Christ." I thank you.

MR. GRIFFIN'S THIRD SPEECH

Kind friends, one and all, I am before you to make the last speech that will be made tonight. I hope you will pay close attention. I will try to make it as instructive as possible, for I am going to talk to you about the Bible.

I would like you to know why it is that Mr. Woods ean say that he has noticed all my scriptures and that I have not noticed all of his. He is trying to make a display on that. He re-reads the text that I have quoted and that is all. Now I can read every one that he had on the board, and not say anything about them and cover them very easily. No trouble at all. Just read them and go on. But I am going right into the essence of these texts he has introduced, as many as I can, and prove to you they won't hold shucks, let alone water or coal oil—as far as his doctrine is concerned. I will say to you before I go farther—I am not a preacher of your faith. I ask you the question: Can anyone be saved without a preacher of your

faith?—Without being baptized for the remission of sins?—As you teach it? Without a preacher, who claims to be. I want to emphasize. *Must a person be a member of the church of your faith?* Is that clear enough? Please answer that question. Let the people know!

I shall make an accusation, and dare you to deny it. First, let me say this—I stood right here and asked, and you looked right straight up at me—If you believed in election! I quoted two texts. You said you did—that you believed the Bible. If you do, we are agreed. Election is in the Bible. (Woods says "Let's shake hands on that.") Fine and dandy! (Amen) Yes Sir, I'll sure shake hands with you on this. (they shake hands) I believe just exactly what the Book states about election, no more, no less—we are agreed. I read election in the Bible. I'm sure there's not a person here who loves God but what believes in election. I read it in the Bible and that's all I believe. I want you people here to know that's all I believe about it. Now anything he accuses me which is not in the Bible is false, because this is all I believe.

You know he brought up the *Banner of Love.* I was surprised at that. You know after I brought up Mr. Campbell, who established the gentleman's church and was baptized by a Baptist preacher—never had any other kind of baptism, and was excluded from the Baptists. Mr. Woods, you don't know but what I have changed my mind. (Mr. Woods says: "Have you?") You don't know. *Wouldn't you like to know?* You sure would like to know! You can't prove anything by that. Not a thing in the world. No proof there at all. Now, let's go a little further. I want to say to every denomination here, all you good Methodists, hear me—Mr. Woods, hear me! hear me! All you good Methodist people, all you Missionary Baptists, or any kind of Baptists, all you Holiness— all you people who love God who are not members of any church. Mr. Woods says, his doctrine says—hear it — Mothers and Fathers — your sons are *"frying in hell who died on the battle fields"*—unless they were baptized into the church of his faith! (Woods arises and says: "Mr. Griffin, may I say that you are violating the rules of honorable controversy by charging the consequences of a

doctrine.") "I'll give you five minutes of my time." Will you get up here and say some are saved who were not members of the Church of Christ? (Woods says: "You'd better answer the argument.") Wait a minute, I'm giving you five minutes "now!" Mr. Woods, get up here and tell this congregation how one can be saved who is not a member of the Church of Christ! (Woods says: "May I say that he is pressing the consequence of a doctrine which is a violation of the rules in honorable controversy.") I knew this was going to get awfully hot. *I dare you,* Mr. Woods, to say that a person who was not a member of the Church of Christ who died on the battlefields is in heaven! The rules—let me get the Robert's Rules of Order. Robert's Rules of Order state plainly: I have a perfect right to reduce his doctrine to an absurdity and show the fallacy of it by logical reasoning. His proposition says that faith, repentance, confession and baptism in water is "for" "in order to" the remission of past sins and that a man can't live in heaven without obeying these. He must meet these conditions according to the faith of Mr. Woods. *A man must be a member of the church of your faith if he lives in heaven!* This is not charging consequences *You know you believe this!*

I ask again where in the Bible is the phrase "Church of Christ." These words—(I see it everywhere)—"The Church of Christ." It's not in the Bible. The phrase "Church of Christ" *is not in the Bible.* Do you members know this? Well, it's not there. There may be some of you who don't know this. I want everyone of you to know how it is and it's going to get hotter. This, I promise you.

Mr. Woods has been talking about being saved before the foundation of the world, talks about charging consequences against a man's doctrine. I want to re-read and make this so plain anyone can understand. Mr. Woods may not, but everyone else can. Let me read Second Timothy 1:9: "Who hath saved us and called us with an holy calling not according to our works." This salvation is in the past tense. Let's notice how it reads. This is the way I believe it: "Who hath saved us"—*"hath saved us"*— and called us with an holy calling—*not according to our works."* You know what Mr. Woods said about

this last night? He said we did God's works. According to him, we have no work at all. "Not according to our works but according to his own purpose and grace." Listen, my friends, we are saved in time. This, I told him last night. We are saved in time according to God's arrangements. By the grace which was in Christ. We were not in Christ before the world began. I do not say, I deny believing or ever stating that we were in Christ before the world began. I say that grace was put in Christ before the world began and we are saved according to God's purpose and grace, here in time. This is what I teach and I'm sure that all of you here tonight can understand me.

Let's go a little further. I can't understand a doctrine so unreasonable that robs God of His glory, that says God needs help in salvation. Mark 16:15. I want to notice this again: "He that believeth and is baptized shall be saved." I challenge you to find one word in this text that *implies* a condition! You put the condition in this statement. Will you diagram it and tell us which word in the sentence implies a condition? *Stymied!* Listen, let me tell you—Jesus tells me that good fruit is evidence of a good tree. When I see a man with faith in God I remember reading in Romans 12:3 where God deals faith to man. "Even as God hath dealt to every man the measure of faith." Mr. Woods, *this is how a man gets faith; God deals it to him!* Rom. 12:3. "Even as God has dealt to every *man* the measure of faith." When I see a man with faith, when I see a man with faith in God and he proves it by obeying God and following him in baptism, that's evidence to me that he will some day live in heaven. *"He shall be saved." But I doubt if* Mr. Woods will have the "shall" in this text. He thinks that a man can believe, be baptized and damned at the end. Yes, he does, but the text says: *"He shall be saved."* One question there, Mr. Woods. What about the unbaptized believer? What is his condition?

Mark 16:15—There is not a word in this verse that infers his condition! You will have to find another text with a condition for there is no condition here. He reaches over in some other text to find a condition, puts it over here where there is no condition and calls it conditional. No plainer words could

be spoken. "He that believeth and is baptized shall be saved." No plainer text in all the Bible and the strongest one to prove a man cannot fall from grace. "He shall be saved." This is the meaning of the text—there is not a condition in it! So, my friends, we go on.

Mr. Woods asked why God did not make *all* willing. I don't know why God doesn't make them all willing. You answer that for me please. He asked why I preach. I am going to the scriptures and I want you to know, the word sheep is not in these. I love God's sheep, don't misunderstand me, but he said last night (his last words)—something concerning me and—about sheep. Mr. Woods, you are badly mistaken. But I can stand here, not bragging, for an hour and quote scriptures, giving you book, chapter and verse, but that would not be debating. I am going to tell Mr. Woods, right now, why I preach. I preach for the same reason Paul and Peter preached. I am going to two witnesses and if these don't satisfy, I don't know what will. The apostle Paul said in 2 Cor. 13:1: "In the mouth of two or three witnesses every word should be established." I am going to the apostle Peter first. He said in 5:1: "To the elders which are among you I exhort." Peter said: "To the elders which are among you I exhort, who am also an elder, and a witness of the suffering Christ, feed the flock of God." "Feed the flock of God, which are among you." My friends, if you want to know why I preach, I am feeding the flock of God, but evidently, Mr. Woods thinks he can actually create the flock of God. He can bring them unto life by feeding them. Who ever heard of a person feeding a person to give him life. I say again, he must think a gospel sandwich and a water poultice will certainly fix an alien. Peter said: "Feed the flock of God which are among you, taking the oversight not by constraint, nor for filthy lucre, but of a ready mind." Now let's go again to Acts 20:28. Take heed, Paul called the elders of the church at Ephesus together. He was talking to the elders of the church at Ephesus. He said: "Take heed unto yourselves and to all the flock over which the Holy Ghost has made you overseer to feed the church of God." Have you ever done this kind of preaching? I wonder!

Friends, this is why I preach the gospel. Mr. Woods keeps quoting me as saying the gospel doesn't save, that I don't believe the gospel saves, that the sinner can't save himself in any sense. I am going to read again and prove by God's Book what I do believe. (Another accusation that is not true!) I want you to go with me to Phil. 2:12, 13: "Beloved as you have obeyed." I dare you to call these alien sinners. Notice this—beloved. Beloved—alien sinners are not beloved, and I am going to prove they are not. Please go with me to Psalm 139 and read verses 21, 22. God said: "Do not I hate them." (Jesus speaking.) "Do not I hate them, O Lord, that hate thee? I hate them with a perfect hatred." God almighty said He hated them! "Beloved, as ye have been obedient not in my presence only, but much more in my absence, work out your own salvation." O my friends, after God almighty works salvation in—not until He works it in are we to work it out. In fact, how in the world can a man work salvation out who does not have it in? Mr. Woods, tell us how. If a man is to work salvation out, he must first have it in.

Again Jesus said to His disciples, the apostles, His preachers, in His Sermon on the Mount Matt. 5:14): "Ye are the light of the world, a city that is set on a hill cannot be hid." He also said: "Let your light so shine before men that others may see your good works and glorify your Father which is in heaven." Now, the thing I want you to notice, Mr. Woods, I challenge you to get darkness to shine! The preachers in Ephesians 2:8 said: "Ye were sometimes darkness." Will you tell us and explain how darkness can shine? Eph. 2:8: "Ye were sometimes darkness." Jesus is talking to people who have the light, which is life. I read where Jesus is the light—He said: "Let your light shine." He is talking to disciples. He is talking to men who have eternal life—who had the light to let shine, not to alien sinners. "Let your light shine before men that others may see your good works and glorify your father."

Back to the gospel. I am going back to the tenth verse of 2 Timothy 1. "But now is made manifest." I want to get this over again—the gospel. He wants to know why I preach. "But now is made manifest by the appearing of the Lord Jesus

Christ." We preach Jesus, the Way, the Truth, and the Life.

Should Jesus walk in at that door right now or walk under that curtain right here and I was teaching you that He had to have me, that I had to baptize a sinner before he could get to Jesus, I would run out of here so quick it would make your head swim. I would be ashamed! Speak of the power of God. Poor Jesus needs the help of a grasshopper. Did you ever read the 21st verse of Isa. 40? In the 21st verse God said: "Have you not known" (asked four questions) "Have you not known, have you not heard, has it not been told you, have you not understood from the beginning that it is He that sits upon the circle of the earth and all the habitation thereof as grasshoppers." Mr. Woods, you and I, when it comes to helping God save souls, are no more than grasshoppers. God said we were. (Laughter). Do you think God needs a grasshopper to help by baptizing sinners in order to remission of sin? God said this: (Isa. 40:22): "It is He that sitteth upon the circle of the earth and all the habitations grasshoppers." He may have missed Mr. Woods, didn't see you, but He looked to the ends of the earth and said: "All the inhabitants thereof are as grasshoppers." Did you ever see a grasshopper? Handle one? You get hold of one, especially hold one leg, he will turn it loose and leave. I mean you can't hold a hopper by his leg——(time was called.)

FOURTH NIGHT

MR. WOOD'S FIRST SPEECH

Gentlemen, Moderators, Friends: Again I am thankful that in God's divine providence I am privileged to be before you tonight for the affirmation of the proposition which I defended on last evening. At that time I gave a detailed definition of the terms of the proposition and inasmuch as Mr. Griffin found no fault therewith, but apparently accepted the definition as then presented, I do not deem it necessary to repeat that definition and I shall therefore waive that formality this evening.

Suffice it to say that it is my obligation to prove by the Bible that faith and repentance and confession and baptism in water are essential conditions in order to the salvation of the alien sinner. Now that proposition was abundantly sustained on last evening. Mr. Griffin made not the slightest effort to oppose it. He spent his time in a rambling discussion of matters, much of which had nothing to do with the subject at hand. But we are glad of the opportunity tonight to continue our affirmation to show how abundantly our position is taught in the Bible.

Before I proceed with this affirmation I should like to present him with some questions, though what good it does, I know not. 1. "Since you will no longer admit that Jesus died for the sheep only, do you agree that He tasted death for every man?" 2. "Inasmuch as baptism is not essential to membership in the Primitive Baptist Church, as you testified a night or two ago, why do you practice water baptism at all?" 3. What puts one into Christ? Water or Holy Spirit baptism?" 4. From what does baptism now save? (1 Pet. 3:21)" 5. When did the Primitive Baptist group with which you are identified begin to repudiate the London Confession of Faith which teaches that God unconditionally elected in Christ those who are saved?"

There are just five questions and I sincerely hope that Mr. Griffin will make some effort to reply thereto.

May I spend just a few moments in reviewing what was presented last night? I put on the board a number of passages of scripture showing that we are saved by: *Grace* (Titus 2:11, 12) by *Faith* (Rom. 5:1) by *Repentance* (Acts 11:18) by *Confession* (Rom. 10:10) by *Baptism* (1 Pet. 3:21) by the *blood* of *Christ* (Rom. 5:9) by the *Life of Christ* (Rom. 5:10) by *Works*, (James 2:26) and by *Hope* (Rom. 8:24). These were matters presented on the board last evening to which not the slightest reply was made, but which alone sustained my proposition. I am not content to rest it there but to show you how abundantly it is set out in the New Testament.

I proceeded to give an argument on Mark 16:15, 16. In this passage we called attention to the fact that "he that believeth and is baptized shall be saved." Now Christ did not say

that he that believeth is saved, or that he that is baptized is, or shall be saved. But He affirmed that a certain *he* is to be saved. As a matter of fact, that is a complex declarative sentence. The principle statement of it is "He shall be saved." It is modified by a limiting , or restricted clause that designates just what "he" that it is. "He" shall be saved. Who shall be saved, Lord? He that believeth shall be saved? No.. He that is baptized shall be saved? No. Well, what "he" then? "He that *believeth* and is *baptized* shall be saved!"

We made a second argument, at some length, on Gal. 3:26, 27: "For ye are all the children of God by faith in Christ Jesus." We directed attention to the fact that the verb in that passage is in the present tense; that the antecendent of *ye* would be the Galatians; that at the time Paul wrote they were then children of God. That in the next verse he puts the verb in the past, "for as many of you as *were* baptized" (the King James Version says "have been baptized)" have put on Christ! There the verb is in the past tense and we emphasize that the reason is that the only way that it can be said that you are children, (present tense), is for it to be also said that you *were* baptized, (past tense). That is, *you are* because you *have been.* Now to that, no argument was made, no reply made.

We likewise called attention to Acts 2:38, where, in response to the pentecostian's query, "Men and brethren, what shall we do?" Peter answered "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins and you shall receive the gift of the Holy Spirit." We emphasized that the phrase there "for the remission of sins" is identical with that found in Matt. 26:28, where Jesus said that His blood was shed "for many for the remission of sins." Now if our Lord's blood was shed "in order to" the remission of sins, then that phrase means exactly the same thing in Acts 2:3. Jesus shed His blood in order that we might be saved. Acts 2:38 shows how we appropriate the benefits of that blood to ourselves. "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins." Now, that, friends, on last evening was unnoticed.

Tonight I wish to advance in my argument to John 3:16.

The record says "That God so loved the world that He gave His only begotten Son, that whosoever believeth in Him shall not perish but have everlasting life." In verse 17, the one that follows says, "that God sent not His Son into the world to condemn the world, but that the world through Him might be saved." Whom did Jesus come to save? Came to save the world. In 1 John 2:2, the text says that He is the propitiation for our sins, and not for ours only," but, hear Him please, "for the sins of the whole world." Whom did Jesus come to save? Came to save the world—the whole world! Well, does that mean every person in it?

Heb. 2:9: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor that He by the glory of God should taste death for every man." For whom? *For every man.* Jesus died for every man. Jesus shed His blood for the whole world.

Now ladies and gentlemen, salvation is either conditional or unconditional. If it is unconditional then all the world will be saved, for Jesus came to save the world. If the mere fact that He tasted death for every man means that provision for man was made by Him, it follows then that every man will be saved. I have shown you repeatedly that that is the divine side of it. There are two sides to salvation—there is the divine side. Man was lost in a sense in which he could not save himself; in a sense in which no other man could save him; and in a sense in which if he be saved at all, God does it. That is the divine side. My opponent emphasizes that and completely disregards and ignores the human side. But man is lost in a sense in which he can save himself! In a sense in which God won't save him, and in a sense in which no other man can save him. That is why the apostle Peter in Acts 2:40 said: "Save yourselves from this untoward generation." Now let us phrase this question. What is it that man must do as his part? We have in this very passage (John 3:14-16) an excellent demonstration, for, beginning with the 14th verse the text says, "As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up, that whosoever believeth in Him should have remission of sins." What does the passage say? There is an

allusion to an Old Testament incident. You are familiar with the time that the Israelites were smitten with a plague of serpents. What was the method which God provided for an escape from their plague? They had to look in order to live. Had, my friend, Mr. Griffin, been there, he would have argued with Moses. He would have insisted that there is no point in looking besides if you look, you are trying to do the thing yourself! Better let God do it. Can't God take care of the plague by Himself? This looking is human instrumentality. The very idea of trying to do God's work for Him! But, I ask you the question: How many of them were healed? Only those who looked! Now ladies and gentlemen there were two acts. There was the divine side God provided the method. There was the human side; there was the looking. In like fashion, we today accept with great gratitude the manifestation of divine grace that makes salvation possible. Were it not for that manifestation no salvation would be ours. Man is saved by grace. Those Israelites were healed by grace, but they had to look. There is the human side—in proof of that let me raise the question: Why was the Son given? To save the world. How is the world saved? Through Him. What is the condition of the unbeliever? John 3:18: "He that believeth not is condemned already." John 3:36: "He that obeyeth not the Son shall not see life," that is the American Standard. The King James says, "believeth." And in John 8:24: "If you believe not that I am He ye shall die in your sins." And, "if you die in your sins, where I am there ye cannot come." (John 8:21).

Now friends, let's see another demonstration of the human side In 1 Peter 3:20, 21, we have the familiar allusion of the salvation of the antediluvians, that is, the family of Noah by means of the ark. We read that while the ark was in preparation "eight souls were saved by water." Now you are going to see an effort put forth here tonight to prove that they were not saved by water. You are going to hear a man flatly deny what that passage says. He will insist that they were not saved by water. You wait and see if he doesn't. The Bible says that They were in the old world—the old world was under condemnaing will not escape the fact that the text says that they were

saved by water. Watch now. How were they saved by water? They were in the old world—the old world was under condemnation—it was about to be destroyed. As a result of the waters which came, they were carried to the new world so to safety. Now get it please—that's the type. The King James Version says, "A like figure." Some of the translations say "After a true likeness." After a true likeness. It is not a vague likeness, it is a *true likeness.* Just as these were saved *by water,* now get it please—the text says that a figure is not baptism. It was the flood. There is the figure, the type. Here is the anti-type. Don't get up here and tell me it is a figure. Here is what the Bible says: A 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 before God." That is, it doesn't wash it off the skin. It is not something that floats it away, because water does not float sin away; and sin is not on the flesh anyway. But in some way baptism saves you—S-A-V-E-S, Saves. And it says it does it *now.* Well, that is not sometime in the future. From what does baptism N-O-W save?

In all probability, he will attempt to reply by saying that the rest of the verse shows it doesn't put sin away. Well, then it doesn't save and that makes Peter contradict himself. Whatever the phrase "not putting away the filth of the flesh," means it doesn't mean that it is a false statement that "baptism saves." Whatever it means it doesn't contradict that. Obviously, it doesn't! Peter doesn't make a statement, turn right around and say, "What I said wasn't so." In some fashion or other, baptism *doth also now save!* Now it doesn't say from persecution. It doesn't save from sickness. It doesn't save from physical death, but it saves from something. I have asked this man repeatedly, in this debate "From what does baptism save?" and he is as silent as the tomb. Mr. Griffin, once again, From what does baptism NOW save? Will you tell us?

Don't forget, ladies and gentlemen, that it is after a true likeness. Here (pointing to a chart) was the old world, the flood came, Peter says they were saved by water. Now after a true likeness. Just as that was. There is the figure—here is

the reality. What happens? Baptism saves. Now that doesn't mean that it saves alone because baptism must be preceded by faith, repentance, and confession. It is worthless unless preceded by them. Why then does he say that baptism saves? Here is the reason. It is a figure of speech, known as the synecdoche, where a part is made to stand for the whole. All of the conditions of salvations are so used. Sometimes faith is—Rom. 5:1: "Being justified by faith we have peace with God." There *faith* implies the rest; but they are not mentioned there. Sometimes *repentance* is thus used: Acts 11:18: "God granted to the Gentiles repentance unto life," says nothing about faith. Faith is implied. Sometimes the *confession* is used. 1 John 5:15: "Whosoever confesseth that Jesus is the Christ God dwells in him." There confession is made to stand for all. Here baptism is made to stand for all the conditions under the figure of speech known as the synecdoche, where a part is known to stand for the whole. I would be as logical in saying that baptism alone saves as a man is to say that faith alone saves. Baptism alone doesn't save. This (indicating) doesn't say that baptism alone saves. Baptism when preceded by faith, repentance, and confession, is for the remission of sins. Mr. Griffin, from what does baptism now save?

FOURTH NIGHT

MR. GRIFFIN'S FIRST SPEECH

Mr. Woods, Gentemen Moderators and Christian Friends: I am glad to be here again, the last evening of this discussion in defense of the truth that we all love so dearly.

I am ready to answer Mr. Woods' question. The one he so hollered about. "From what does baptism save?" Saves to a good conscience. The answer of a good conscience, Mr. Woods. "The like figure whereunto baptism does also now save us." Not putting away the filth of the flesh, but the answer of a good conscience.

"Since you will no longer admit that Jesus died for the sheep

only, do you now agree that He tasted death for every man?" Yes. (Luke 16:16): "Inasmuch as baptism in water is not essential to membership in the Primitive Baptist Church as you testified a night or so ago, why do you practice water baptism at all?" Baptism is an ordinance *in* the church. I have gone over that, I think two or three times. Baptism is an ordinance in the church. I am sure you understand me. I answered this and the tape proves it. This is what I mean friends. As you know, Mr. Woods keeps asking me the same questions. That question has been answered. I don't know how many times—several times. I have said more than once, baptism is an ordinance in the church. This congregation knows I answered that question. He keeps asking. I don't know why in the world he just keeps asking the same questions. Don't you have some new ones?

John 3:16: "God so loved the world that He gave His only begotten Son that whosoever believeth in Him." Not whoever believeth in Him and is baptized, not whosoever believeth in Him and repents, not whosoever believeth in Him, and so on! "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." Mr. Woods made a great display on the *whole world.* I want you to turn to Psa. 139:21, 22 (Jesus speaking—for He just spoke of His covenant. David spoke as though it were Jesus). He said: "Do not I hate them, O Lord, that hate thee?" "I hate them" (a plural pronoun) "with a perfect hatred." "Them" (a personal, plural pronoun). Mr. Woods howled how that God loved the whole world—every Adam man.

Every time the whole world is used in the Bible and the phrase every man is used in the Bible or all men is used, they are used in a limited sense. I am going to give you two accounts and prove this statement. Please go with me to Luke 2:10: The angel said to the sheep herders who were watching their sheep by night: "Behold I bring you great joy which shall be to all people." Was this good news to Herod and his bunch? "Great joy which shall be to all people." (Luke 2:10). Herod killed every little baby two years old and under, trying to kill the Son of God. This was not good news to Herod. Luke 16:16:

"The law and the prophets were until John. Since that time the kingdom of heaven is preached and every man presseth into it." Is every man in the kingdom, Mr. Woods? Mr. Woods, you can't get by with this—"every man." I don't understand why you introduced it. You introduced John—notice now—John 12:47: "If any man hear My word and believe not." What will become of him, Mr. Woods? Please tell us. You introduced this text. "If any man hear My word and believe not." Hear Jesus. You all know ever since this debate started, Mr. Woods has been teaching this congregation unbelievers in Jesus will be lost in hell. He is a greater judge than the Son of God Himself. Jesus said "If any man hear My word and believe not, I judge him not." Why are you judging? I don't know why you introduced this text. Jesus says: "I judge him not," for I came not to judge the world, but to save the world." When Mr. Woods gets up here and tells you that unbelievers in the Lord's word will be lost in hell—remember the words of Jesus: "I judge him not."

I am going to Matt. 23:33, Jesus talking to a group of people said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" It's a pity he didn't have Woods there to tell how they could keep out of hell by repentance, faith and baptism. The Son of God asking the question: "How can ye escape the damnation of hell?" He never did tell them that they could stay out of hell by being baptized. I dare you to find it! I'm talking about these people He was talking to. He said, "How can ye escape the damnation of hell?" My friends, it is impossible. Unless, however, Woods comes along, who seems to be wiser than Jesus and tells them to escape by baptism.

Back to Gal. 3. He claims I haven't been noticing his arguments. I'm going to strike at the heart of his doctrine tonight and dig the heart completely out. There will be no life in the rest of it when the heart is gone. You might destroy a man's mind yet he could live. You might destroy his legs or most any other part of the body and he could live. You take his heart out and he is gone. Nothing can live without a heart. This is the heart of the doctrine that Mr. Woods and his brethren build

every argument around. You will never hear one of them preach any time—I have never heard one preach without quoting these three texts. Heb. 5:8, 9, Luke 16:15, 16, Acts 2:38. This is the heart of every argument you make and those of your faith. I am going to strike at the heart of it tonight. I am going to take those texts they build every argument around and prove they teach my faith. I could stand here and quote scripture as Mr. Woods has and never uproot his doctrine. I am going to the heart of his arguments and let you know what they teach before I get through tonight. Paul said: "For you are all the children of God by faith in Christ Jesus." I want you to notice: *In Christ Jesus.* Let us notice the context. Notice the word "for" because of the reason given above. Here is the context. "For as many of you as have been baptized into Christ." I ask Mr. Woods right now what about the man who is not in Christ? Can a man have faith in Christ who is not in Christ? I never have argued that a man in Christ does not have faith. I have always said, my friends, that a man in Christ can exercise faith, but I want you to find a man—I challenge you to find one who is out of Christ who has faith. I want you to find a man who is not in Christ with faith in Christ! Out of Christ—a man that's not in Christ. Now can a man have faith who is not in Christ?

How do we get into the Lord Jesus Christ? Go with me to 2 Cor. 5:17: "If any man be in Christ, he is a new creature." This is a creative work, my friends, a new creature. "If any man be in Christ he is a new creature." "Old things are passed away and behold all things have become new." Let me say to you one and all, do you have desires, spiritual desires? Does your soul hunger and thirst after righteousness? Jesus said you are a blessed character. In His Sermon on the Mount in Matt. 5: "Blessed are they that do hunger and thirst after righteousness." Let me tell you when a man is created in Christ, which is how you get in Christ, this is a creative work. Einstein and all his co-workers could not have created a tooth-pick ten feet from Mother Earth without God's creations. This is a creative work. Getting ino Christ is a creative work. When the gospel of the Son of God sinks into our hearts and when we

feel it in our souls, you are in Christ. Spiritual desires spring up.

Let us go now to Ephesians 2:10: Paul tells you in no uncertain terms how it is. Hear ye, Mr. Woods. "For we are His workmanship, created in Christ." Are you a creator? I challenge you again right now, Mr. Woods. Get up here and tell the Methodist folk or the Baptist folk, any of the Holiness, or anyone of others religious faith they can live in heaven without being a member of your church. All their children and all their friends are in hell. If you don't believe this, I will give you my time to prove it. Well, let's go ahead. My friends, when you see Mr. Woods or any of his ministers—I will say this as kind as I can—now listen: I'm not after the personality of Mr. Woods—I told you in the outset, I am going after his doctrine. I am not after you dear people who are members of his church. I believe you are children of God. I believe the church of your faith is filled with God's children. There are some bad ones anywhere. They are in all churches. I want you to know this. His doctrine is what I am after—not Mr. Woods. God hated his doctrine, and so do I. I have a perfect right to hate what my God hates. I am after ungodly doctrine. Let's go a little further. I shall get into this thing as quickly as possible and root it out—dig at the heart of the things Mr. Woods has tried to build. Everything he believes is built around these three texts. Let's get into them.

"Without faith it is impossible to please Him." I want to say here before I forget it, Mr. Woods, you or I one are a minister of Satan. There are only tow sets of ministers on earth. Satan's and the Lord's. I want this congregation to know I stated when I began, there is no compromise, there is enmity between the doctrine of Mr. Woods and that of myself. One of us is a minister of Satan. This is the truth—this is how it is. Faith—a man can't have faith without Christ. The alien sinner is not in Christ, therefore it is impossible for him to please God; moreover, he cannot have faith. I am going to read. This is not what I am telling you my friends, I am going to read John 12:39: "Therefore they could not believe." Could not! Is there a child here who does not know, who can't under-

stand what "could not" means? Now, any time Mr. Woods finds a person who can, he can't be talking about the same person, for these could not believe. "Therefore they could not." Here on the board I have "cannot" and "could not—" in all five texts. "They could not believe." How long would you have to preach to a person who could not believe? Let's go ahead with this. I want to get into this.

One other thing, I want to say something about confession. A man can't confess until he is in God. I am going to prove it. Go with me to 1 John 4:15: "Whosoever confesseth that Jesus is in Christ, God dwells in him." "Whosoever confesseth"—get this—"Whosoever confesseth" that Jesus is the Son of God, God dwells in him. (He didn't say whosoever will confess). A man must be in God before he can confess. To confess means to own. To confess Christ means He is yours and you are His.

The sinner is without God. If I am without God, and I confess Christ, I am confessing a lie in order to be in God. "Whosoever confesseth that Jesus is the Son of God, God dwells in him." Not whosoever will confess—get this, friends—not whosoever you get to confess, but whosoever confesses. When a man is created in the Lord Jesus Christ he has spiritual life and he begins to confess spiritual desires and others things which can only come from spiritual life. Go with me to 2 Cor. 7:10: "Godly sorrow worketh repentance." Godly sorrow worketh repentance. Mr. Woods, another question: (I know you are not going to answer). I want you to get this in your mind and all who are here. "Can ungodliness produce godliness? Can a corrupt heart produce good fruit? A man must have godly sorrow before he can repent. "Godly sorrow worketh repentance." The man who has godly sorrow is a child of God, not an alien sinner. "Godly sorrow worketh repentance." "To salvation not to be repented of, but the sorrows thereof worketh death." A man can't baptize himself. I want to get into baptism, but I am not through with repentance. I want one more text before I get into baptism. I want Mr. Woods to turn to Rom. 11:29. This is in the Bible—let's read it. Paul says: "The gifts and calling of God are without repentance." Is

there a child here who doesn't understand what the word "without" means? "The gifts and calling of God are without repentance." What is the gift of God? I am going to it right now. Rom. 6:23: "The gift of God is eternal life." The gift and call of God are without repentance. "Without repentance." My friends, how in the name of heaven can Mr. Woods get up here and tell you a man must repent? I want to say something else about repentance right now. Mr. Woods, repentance is a noun also. Do you know this? You are making it active on the sinner's part—active repentance. Repentance is a noun, don't forget that, please. I also want this congregation to know that repentance and faith are nouns. They are not verbs. I want you to understand this.

Let us go back to the text I quoted last night. As I look at Mr. Woods and to myself, and consider what God said—Isa. 20:22—You grasshoppers, I need you to help me by baptizing aliens in order to remission of sins. "Grasshoppers." I know no one likes to be called a grasshopper; however, God called you and me both grasshoppers. God employs grasshoppers to baptize. God's only way of saving sinners is for grasshoppers to baptize them. I dare you to say that we are not grasshoppers in the eyes of God. That sounds pretty hard, but God said it. "It is He that sits upon the circle of the earth and all the inhabitants thereof are as grasshoppers." Isa. 20:22. (Time.)

FOURTH NIGHT

MR. WOOD'S SECOND SPEECH

Ladies and Gentlemen, I should like to say that we all appreciate the fine interest you are manifesting; and let us all maintain just as much quiet and peace as we can and listen to what each one of us has to say, with reference to these vital and fundamental matters.

Of course, Mr. Griffin took up my arguments and replied to everyone of them, didnt' he? ? He spent a lot of time on Mark

16:15, 16, Gal. 3:27, Rom. 6:3, and 1 Pet. 3:21. He really gave us a fine dissertation of all these matters, didn't he, gentlemen? Wonderful reply to my argument! I am at a loss to understand how even his brethren can feel that he is justifying their position on this occasion. I just wish that he would make some effort to try to defend his position.

Now all he said with reference to this argument (on the board, (1 Pet. 3:21) was that baptism saves—let's see how did he put it—saves to a good conscience. The Bible says nothing like that. If that were true, if his answer were correct, then everyone who is not baptized has a bad conscience. Can you go to heaven with a bad conscience? "Can you go to heaven with a guilty conscience?" Put it down and answer it. Without baptism you have a bad conscience; but a bad conscience is a guilty conscience. Now that is not what the passage says and he knows it. The truth of the business is, friends, the person possesses the good conscience before he is baptized. That is the reason he is baptized, because he has a good conscience and is trying to do what God says. Now a good conscience is no guarantee of salvation either before or after. Paul had a good conscience while he was persecuting the church. Acts 23:1: "I have lived in all good conscience before God until this day." But it still remains, friends, that this passage says baptism doth also now save us, after a true likeness. These people before the flood were in the world that was under condemnation until they passed through the water. After a true likeness we are in the way of sinners until we are baptized. At which time we pass into the realm of the saved.

In a desperate effort to deal with John 3:16 he said that this reads, "God so loved the world that He gave His only begotten Son that whosoever *believeth in Him.*" Says that doesn't mention baptism. It doesn't mention repentance either. Do you take the position that a person can be saved and in Christ without repentance? The only argument he makes is: because baptism in that passage is not mentioned therefore it is not essential. Then repentance is not essential because it isn't mentioned either. The truth of the business is this specifies the place where salvation is. It is in Christ, but we are baptizel into Him

(Rom. 6:3).

Friends, I want you to notice a thing here that he did: In reply to my argument that the whole world has a part and share in the atonement of our Lord, he turned over to a passage of scripture that he thinks controverts that. Psa. 139:21, 22: "Do not I hate them, O Lord, that hate thee? And am I not grieved with those that rise up against thee? I hate them with a perfect hatred. I count them mine enemies." He cites that to prove that when the Bible says that the Lord tasted death for every man and that He died for all the world, that that doesn't mean all the world, every man. And he cites this. David hated some people that God hated. Let's see who those are. Just begin to read two verses before he did. I began ,friends, with verse 19, "Surely thou will slay the wicked, O God, depart from me ,wherefore ye bloody men, for they speak against thee wickedly and thine enemies take thy name in vain." What kind of men were these? Men engaged in active wickedness. Obviously, the Lord doesn't approve of that kind of man; but at the same time, He made it possible for even that kind of man to be saved if he turns from that kind of living. For in Isa. 55:7, 8: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Let him turn from that kind of living and God won't hate him. I tell you friends, you are in a bad business trying to deny the Bible.

He has taken the position that the world does not mean "all people." In fact he thinks that the word "world" just includes the saved. Let's see 1 John 2:2: "Sins of the whole world;" sins of the elect, the unconditionally saved? ? ? If you ask what is meant by the statement "and not for ours only, if the *also* is the elect, who is included in the "ours only?" He died for our sins and not for ours only. Now *ours only* include the saved but for the sins of the whole world. Who it the "ours only?" 1 John 2:2: "He is the propitiation for our sins: (that is, Christians) and not for ours only, but also for the sins of the whole world." Dosen't that take in all of them?

Look at another one. John 16:33: "I have overcome the

world'' (overcome the unconditionally saved?) John 17:9: ''I pray not for the world'' (Jesus then didn't pray for His own people!) John 7:7: ''The world cannot hate you; but Me it hateth'' (The world hates Christ but the world is the elect, therefore the elect hates Christ, according to him.) Now that's enough. I could give you passage after passage establishing that.

He cites us to a statement found in Luke 2. I refer to this not because it is pertinent to the issue, but because he introduced it. And also Luke 16:16 which doesn't remotely touch this. But Luke 2:10: The Lord's coming was ''joy to all people.'' Why? ''Because unto you this day is born in the city of David a Savior who is Christ the Lord.'' Isn't that an occasion for joy for all? Yet he thinks it was joy only for the elect.

Then he turns to John 12:48, and I want us to note this, because he has referred to it two or three times. I want you to see who is involved in this. John 12:47: ''And if any man hear My words and believe not, I judge him not.'' Now he made a great display about that; said I was trying to do what the Lord was doing; I was trying to judge that, but quit right in the middle of that verse. Why didn't he read the rest of it, in the next statement? Look at it! ''And if any man hear My words and believe not,'' now they heard but they didn't believe, so a sinner can hear and not believe. ''I judge him not for I came not to judge the world, but to save the world.'' Now listen, ''he that rejecteth Me and receiveth not My words hath one that judgeth him.'' So it looks like he does have a judge. He said even the Lord didn't judge him. In Matt. 23, he cites us to a statement that tells us about a generation of vipers, of whom it was said it is impossibe for them to escape the damnation of hell. Now that was because of their condition. I want to prove to you it is. I want to read what the Lord said about these same people. Put down Matt. 3:7: ''But when He saw many of the Pharisees and Sadducees come to His baptism, He said unto them, O generation of vipers,'' (now here are those same fellows) ''who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.'' So those generation of vipers could repent, couldn't they? Now then chew on that a little while, Mr. Griffin!

He said he was going to get right to the heart of Hebrews 5: 8, 9, Mark 16:16; and Acts 2:38. Right to the heart of it. He says, "What of a man who believes and who is yet out of Christ? I challenge you to show such a person." Well, I will just be glad to show him. John 8:30-32: "As He spake these words, many believed on Him. Then Jesus said to those Jews which believed on Him, if ye continue in My word" (saying this to believers, mind you, "if" what is the condition?) "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth and the truth shall make you free." This made them highly indignant and they called the Lord's attention to the fact that they were descended from Abraham, their father (verse 44). Jesus said, "Ye are of your father, the devil." What? What does this say? When Jesus spake these words many believed on Him. Yet Jesus said to them (verse 44), the same people now: "Ye are of your father the devil." A bunch of believers and yet of the devil. I told you I'd do it!

Look at another one. John 12:41, 42: "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 love the praise of men more than the praise of God." Now, get this please, first they believed, they refused to confess Christ because of a few of the Pharisees. "They love the praise of men more than the praise of God." Those who will not confess Christ, Christ will not confess them. Matt. 10:31. Now get it Mr. Griffin. Look up here sir, just a moment. Those who will not confess Christ, God will not confess. Now a wink won't answer it. Now get it please: Here it is. Those who do not confess Him are not in Him. No they are not in Him. 1 John 4:15: "Whosoever confesseth that Jesus is the Christ, God dwells in him, and he in God." Here were some people who were believers, but they wouldn't confess Him. John says if you don't confess Him you are not in Him. Now you asked me to produce a believer that was not in Christ. There you are, sir.

We continue with his alleged speech. "If any man be in Christ, he is a new creature." Yes. But how does one get into

Christ? (See Rom. 6:3, 4). That tells what we have when we get there, as also Eph. 2:10. He tried to make this appear as if a person were created into Christ. That is not what that says. That talks about a creation that exists after you are already there, and then it is not a creation that brings one into existence because he is already in existence. What the passage says is "created in Christ Jesus *unto good works.*" That was the purpose of it. Now then, you have to be in Christ in order to be in a place where you can be created unto good works. How do you get there? Rom. 6:3: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?"

He wants to know if a person must be a member of my church to be saved. A person can't be saved in a church that I had, that belonged to me, any more than he could in the Primitive Baptist Church because it would be just as human as the Primitive Baptist Church is. Does a person have to be in the Primitive Baptist Church to be saved? Mr. Griffin raised the question for the purpose of diverting your attention from the issue. I have never, nor did any preacher known to me ever take the position that a person had to belong to his church in order to be saved. What we try to tell you friends, is that the New Testament is right. It teaches that there is a church in the New Testament; that this church is the New Testament Church; that it is the body of Christ, and that all spiritual blessings are in it. Do you deny it, sir? We think that we belong to that church. If we do not, you show that we dont'! You call our attention to anything that this book says a person must do in order to be a member of it. We say that you must be in the New Testament Church to be saved. That's what we think. Is it dishonest to tell you that? Are we beside the point when we insist that a person do what the Lord says he must do? Is it wrong for us to claim that we belong to that? Now one or two things this fellow will have to do. He will have to show that there is no salvation in the church you read about in the Bible, or else he will have to show that we are not members of that church. I challenge him to do either one. Now get busy on it. There is a test for you, Mr. Griffin.

He said one of us is a minister of Satan. I didn't know that this was a debate to find out which one of us is the worst fellow. Besides that, I am not interested in a contest with him on that score at all. As a matter of fact, that is not the purpose of this debate. That is a strict violation of the rules of honorable controversy. Mr. Hedge's rules say that every man must regard his opponent as on an equal footing with him and also that he has the same honest desire for truth. That is what the rules say. You are violating the rules, Mr. Griffin.

He says that the apostle Paul says, Heb. 11:6: "Without faith it is impossible to please Him." So I affirm, because I believe what Paul said. He doesn't believe it. He doesn't believe that that is a true statement, because I asked him the question the other night—"Will there be those among the heathen who live and die without a knowledge of Christ?" Saved—he said, "millions of them." Now don't you let him come up here and deceive you and tell you that he means that the Lord will give them faith before they die. That is not what he said the other night. He said they will die without a knowledge of Christ but if you haven't got a knowledge of Christ you can't believe in Him. And if he says they must have a knowledge of Christ to be saved, he makes salvation conditional. (Three minutes). Thank you.

1 John 4:15: God dwells in us if we confess—I told him what kind of confession that is—not merely saying, Lord, Lord (Matt. 7:21). That is a figure of speech where a part is put for the whole. He wants to know and he said—"Now he won't answer this" though I have answered everything he has asked me. I will just prove to you he is wrong on that. If I prove he is wrong on that, you will see that he is wrong on something else. He said I wouldn't answer that and he would just ask you. Well, I am going to answer it. "Can ungodliness produce godliness?" No, but a man that is working the works of God in complying with the will of God in order to be saved is not working ungodliness. Unless he thinks faith, repentance and confession and baptism are ungodly acts! Peter in Acts 10:34, says, "I perceive of a truth that God is no respecter of persons, but in every nation he that feareth Him, and worketh righteous-

ness, is accepted of Him." We fear, we work, we are accepted. He says the gifts and callings of God are without repentance. That is Rom. 11:29. Insofar as God's part of it is concerned that is true. God doesn't repent, with reference to man today, but man must or else the Bible is mockery. Acts 17:30: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent." He cites a passage of scripture to prove that it is not necessary for you to repent, or else there is no argument at all.

He says repentance is a noun. He thinks that because repentance in that passage is a noun it is something you can't do. Well, it is not a noun in Acts 2:38, when Peter said "Repent." That's something they could do and had to do. When he said "be baptized," that's something they could do, and had to do, and when he said for remission of sins, he put it after both repentance and baptism, didn't he? Now shake. Yes sir, that's what he did. (Griffin refuses to shake). Alright then I will shake for him. It is awful hard to get some people to admit the truth, isn't it? (someone in the congregation said: Why don't you go fishing with him?) (laughter). Alright.

Now friends, may I call your attention to the fact that up to this very moment, no effort has been made to oppose my position, my argument on this proposition. I invited this man to deal with Heb. 5: 8, 9. He is going to get to the heart of it, he said. Well, maybe he will in the next speech. "Though He were a Son, yet learned He obedience by the things He suffered: And being made perfect, He became the author of eternal salvation unto all them that obey Nim." Unto how many? Unto all of them. (Time.)

MR. GRIFFIN'S SECOND SPEECH

Kind friends, I want you to turn, you who have notes, books or Bibles, to the fourth Chapter of Ephesians beginning with verse eight. The gentleman (my opponent) just got through making a great display, and said: "all were going to be lost in hell who are without the knowledge of Christ." Please read: I want to say first Mr. Woods, Are the saints of God going to be lost in hell? *Are the saints of God going to be lost in hell?*

Can the body of Christ go to hell? You're going to be sick of that last statement, I promise you. I thought you knew better. Let's read: Have you got a Bible? "Wherefore He saith, when he ascended upon high, he led captivity captive and gave gifts unto men." (Now that He ascended what is it that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things.) And He gave some apostles, and some prophets and some evangelists and some pastors and teachers; for the *perfecting of the saints,* for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God." "and unto the knowledge of the Son of God." What are you going to do with this? *Please deal with it!*

I want to ask you, Mr. Woods and I want this congregation to know you are not going to cover this up. I will ask you this question in a way you can't help but understand, you can't cover it up. Are all in hell who have died and were not members of the church known as the Church of Christ? Are all in hell that hove died in the last hundred years who were not members of the church known by you as The Church of Christ? I wonder why he is ashamed of his doctrine. Kind friends, I want you to know his doctrine. I am exposing it! I want you to know it damns every person in this world regardless of how much they prayed, regardless of how they repent, regardless of what they do, unless they are baptized, "baptized mind ye!" with faith in baptism for, or in order to the remission of sins, they are doomed for hell regardless of who they are! *"Now that's his faith."* (laughter) I don't know why he wants to deny it. Why don't you come clean and tell these people this is your faith, Mr. Woods? For you know it is! You know it's your faith.

I want you to notice with me just a moment now: Romans 2:30 "alien sinners are haters of God." An alien sinner starts to church Sunday morning hating God. Notice this. He is at church *hating God.* He hears the preacher *hating God.* He repents, *hating God.* then he confesses, *hating God.* I dare you to tell me that he loved God at such time! "A hater of God confessing." Mr. Woods takes him by the arm and starts to the water with him. He leads him into it up to his ankles: "he

still hates God." He gets into the water up to his knees and is yet a hater of God. He gets into it up to his waist, hating God! "I know that's a bitter pill; but it's your doctrine! You know the apostle Paul said they hate God! John 4:7: "Beloved, let us love one another for God is love and every one that loveth is born of God." Mr. Woods, will you say a man loves God before he is baptized? So all the steps he takes even up to his waist in water and Mr. Woods saying a ceremony, "yet he hates God." Can you imagine a scene like this?

Time—you know I greed with Mr. Woods to take twenty minutes—I am sorry I did this, I'll never do it again. I don't have enough time in twenty minutes.

I want you to notice the text he harped on so much. Mr. Woods knows and you know I have dealt with Acts 2:38 and have challenged Mr. Woods to find where the word "eis" following baptism, where *eis* ever means "in order to." Mr. Woods, "I still dare you to find it! Where the word *eis* following baptism is "in order to"—my friends, it's not in God's book. Don't let Mr. Woods or anyone else tell you it is. The word *eis* following baptism never means "in order to." It never means in order to! It means "with a view to." What do you view? The death, burial and resurrection of the Lord Jesus Christ. That's what baptism does. It's an ordinace in the church, pointing to the death, burial and resurrection of Jesus Christ.

Now, my friends, Peter said: "with many other words did he exhort and testified saying, save yourselves from this" (save yourself from hell). I know you'd like to read this way but this isn't what he said! Why in the world do people add to the Bible? You know men say "I speak where the Bible speaks and stop where the Bible stops." Peter said "save yourself from from this untoward generation." I'll guarantee you this wasn't translated from the word hell! You know it wasn't! Has he been teaching you that the untoward generation means hell? I will tell you right now. If he has, I'm not accusing him of it, but if he has been teaching you the "untoward generation" MEANS HELL, He is wrong!

Let's go a little further. "And as many as gladly received the word were baptized." Who can receive it? The lost sinner, the alien sinner cannot receive it! How do I know? 1 Cor. 2:14:

"The natural man receiveth not the things of the Spirit of God for they are foolishness unto him: neither can he know them because they are spiritually discerned." So my friends, these—in the second chapter of Acts—*could not have been alien sinners!* Listen, Peter spoke to the house of Israel. He said: "be this known unto you O house of Israel." Verse 26, the second chapter of Acts. Now what about the house of Israel? Go with me to Romans 11:26: "As it is written, all Israel shall be saved in the Lord with an everlasting salvation." *Shall be saved!* For out of Zion will go forth the deliverer and turn ungodliness from Jacob for this is my covenant unto them when I shall take away their sins." Mr. Woods says they must be baptized to have their sins put away! The text says they were the house of Israel! Paul said: "*they shall be saved* ." Mr. Woods says they must be baptized to be saved. Which would you rather believe? I am reading from God's book. Paul says: "All Israel shall be saved." —repent and be baptized. They could not have been alien sinners because they the house of Israel. They received the word; the natural man cannot. My friends, this is God's eternal truth.

Let us go to Hebrew 5:8-9. I want you to notice this: "Though he were a Son, yet learned he obedience by the things which he suffered; *and being made perfect.*" Do you know what the word "perfect" carries with it, Mr. Woods? "completion" And it is past tense—completion! Being made perfect he became "the author of eternal salvation to all them that obey." Is the word obey in the past tense? "Is obey in the past tense?" Will you, Mr. Woods, get up here and tell us when Jesus became the author?—in your next speech. I want you to put your finger on the time he became the author. Jesus became the author of eternal salvation over nineteen hundred years ago. Our obedience here in time cannot be in any sense the cause of him being the author! This text within itself proves it. He became (retrospective)—"became" the author unto all them that obey him! He became the author before they obeyed him. The obedience cannot be the author before they obeyed Him. Obedience cannot be the cause of it. Obey (present tense) He became (past tense).

Listen! Jesus died and became the author of eternal salvation nineteen hundred years ago—years later a man obeys Him. How can obedience be the cause of Jesus being the author? "He

became the author nineteen hundred years ago! The obedience cannot be the cause of it, Mr. Woods—you know this! The obedience cannot be the cause! When you see a man obeying the Lord today, you see a man with salvation, we also know that Jesus became the author of what you now see—*nineteen hundred years ago!* I dare any man in the world to punch a hole in this. You can't stick a pin in this. No one on earth can touch this! I've struck the heart. I have challenged you Mr. Woods as kind as I can—I ask you to find one word that implies a condition in Mark 16:15-16? I want you to analyze Mark 16:15-16 without going to another text trying to bring it here, putting it in this one. You have been in the habit of doing this. Quoting a scripture somewhere else, trying to make it fit in another. I want you to find it in this one. Mark 16:15-16. I've asked you over and over again to find a condition in Mark. *Don't go somewhere else. now!* What he's going to do it (watch him)—he'll jump somewhere else and try to bring it over in Mark. I want you to diagram and analyze Mark 16:15-16—find a word that implies a condition.

Notice! Notice! "He that believeth"—"He that believeth and is baptized shall be saved." Here is a declarative sentence, not one word—not "if" they will be baptized. If you can get them to be baptized or willing to be baptized. Jesus is stating a fact! I dare you to find a condition in this text! You will have to go somewhere else to find a condition.

So, my friends, I have dealt with the heart of his doctrine. Also Acts 2:38, Heb. 5:8-9. Obedience cannot be the cause of salvation. The cause of salvation is in the Lamb of God. I want you to go with me to Timothy 2:5, Paul said: "there is one God and one mediator between God and man. "The man Christ Jesus." I do not claim to be a mediator. I am not here to tell you that I mediate between God and man, for the Bible plainly states: "there is one God and one mediator between God and man, the man Christ Jesus.." Ministers, all of you here tonight, let's stand on this text! I would to God the ministry, whoever you are, would stand on this scripture. "There is one God and one mediator between God and man, the man Jesus Christ. O-N-E, Mr. Woods! Mr. Woods will tell you that no man can be saved without (a man) preacher! God has turned

all his saving power over to preachers! A boy in a fox hole, regardless of how much he prayed, regardless of how much he loved God, regardless of how desirous he might be to live in heaven, God and the boy both are stranded! They must have a man of your faith to baptize him!

My friends, I want you to know there is one mediator, just one between man and God, "the man Jesus Christ"! We see him the chiefest among ten thousand and all together lovely. I can only preach Jesus to you. Do you know anyone you can trust in? Preachers go to sleep. Let's go to that a moment.

Jesus, just before the time of his death, told his disciples to "watch while I go yonder and pray." When he got back everyone of those preachers were asleep! All of the preachers asleep! I doubt very much if we have any ministers more faithful today. What if your salvation depended upon a preacher. Oh would not faith be a flimsy thing—they might go to sleep at the wrong time, they might fall by the wayside at the wrong time. Preachers wrong, yes—Jesus said they all were asleep! Sweet Jesus was faithful. Friends, why would God turn all his salvation, all of his regenerating power over to men? If he has done this—as the preachers increase, the power of God to save would increase, and as the preachers decrease, the power of God to save would decrease. "Kill all the preachers and God could never save another sinner. If so, how? Oh, how flimsy!

May I lead your mind to Calvary. I want you to see the one God—*the one mediator*. The man that gave up his home in glory and said: "It is finished" on the rugged cross.

I want you to go with me now to Romans 3 beginning with 23. Paul said: "For all have sinned and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be the propitiation through faith in his blood, for the remission of sins that are past." I'll tell you, there's no blood where Mr. Woods has baptized his members. "Without the shedding of blood there's no remission!" Paul said: "for the remission of sins that are past by the blood of Jesus." This is past tense. Your proposition says past sins.

Now go with me to Luke 1:67, prophesying of John, lets look here a moment. He said: "thy child shall be called the son of

the highest to go before the face of the Lord to prepare his way to give knowledge of salvation! This is why I am here to-night. Mr. Woods has asked me several times why I preach. "To give knowledge of salvation!" This is the first preacher that God ever called. What is your job, preacher? John came from God to give knowledge of salvation unto God's people! How do you like this? My friends, this is God's word. John was to give knowledge of salvation unto his people. Tell them how their sins were remitted. Through the tender mercies of our God! Will you tell me how God could have mercy on a person who is obedient? Will you tell me how God can suffer with a person who is obeying him?

Satan came along in the morning of time and said: "Ye shall not surely die." Men have been teaching Satan's doctrine since then,—that men are not dead. I want you to know this is what Satan said in the morning of time. He may be a star on the baseball team, but let me tell you something—man is dead in sin until the God of heaven quickens him! The poor heathen, the poor child of God who does not know. I read the text in the 4th chapter of Ephesians—ministers are to go to the house of God, the body of Christ, to the saints of God and preach Jesus. Tell them Jesus is their salvation that it is no where else! There is no remission of sin anywhere else, *only in the blood of Jesus!* Men do not obey in order to have their sins remitted. They obey in this life because they have spiritual life! because God has shed his love into their heart, because of the fire in our bones, men serve God. (time)

FOURTH NIGHT

MR. WOODS' THIRD SPEECH

Brethren, Mr. Griffin, Ladies and Gentlemen: I am before you for the final affirmation of this proposition this evening and I should like to say that we appreciate greatly the fine interest that you are exhibiting in this debate and I think I have never seen a finer discussion so far as the audience is concerned, and I think there must have been more than a thousand people here at each session of this debate. That evidences the interest that you feel in what we are doing here and I sincerely hope

it is proving to be edifying and instructive to you.

Now the first thing this man did was to introduce a passage of scripture found in Eph. 4:8 which he thinks proves that a knowledge of salvation was made available to all who are saved, regardless of whether they are among those who have received the gospel or not. Let him take notice of the fact that this simply teaches that the purpose of our Lord's death and His resurrection was in order that He might come forth and that His church might be established and that it might be a medium through which and by which men would be edified, and the saints would come to a unity of the faith. That, if you please, is the result of the activity of the church, And that, of course, is the reason why preaching is done today. That touches not the question of those who die without a knowledge of salvation or without a knowledge of Jesus Christ our Lord.

He woefully misrepresents our position when he says that an alien sinner hates God when he believes, when he repents and when he confesses and when he is baptized. That, friends, is a misrepresentation. A person has regard for God which prompts him to believe, to repent, and to be baptized. He thinks that because in 1 John 4:7 the text says, "That whosoever loveth is born of God," if you admit that a person loves when he believes, or when he repents that he is already born of God.

May I call your attention to the fact, please that this contemplates the person who is already saved, looking back at salvation. As a matter of fact that doesn't deal with the question of love for God by an individual in order to salvation. As a matter of fact, in 1 John 5:3 the text says, "This is the love of God that we keep His commandments." One can't keep His commandments without loving Him. One who does not keep His commandments, does not love Him. Yet this man teaches that you can refuse to keep His commandments and still the Lord will save him.

He says he doesn't have sufficient time in twenty minutes—well, he has just as long a twenty-minute period as I have. Did he think that his twenty minutes is shorter than my twenty? (Mr. Griffin said: No! Someone in the audience said: "You talk faster than he does.") Do I really? Well! Fine! Maybe he ought to speed up a little bit himself. I would suggest to

you that it is not lack of speed that he needs or that is characteristic of him, it is lack of argmuent!

He says that the sinner cannot receive the word. That it is impossible for a sinner to receive the word. Yet these people on the day of Pentecost, were told: "Let all of the house of Israel know assuredly that this same Jesus whom you crucified God hath made him both Lord and Christ." And, to these same people He said: "Repent and be baptized," they were sinners; they had to be baptized "for remission of sins." There is a bunch of sinners who could receive the word!

He cites us to Rom. 11:26:" All Israel shall be saved." He didn't quote the passage correctly, he inserted a complete pharse that is not in the passage; besides that, the 22nd verse of this context makes it conditional, because it says: "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 shall be cut off." Cut off, like whom? Like the Gentlies.

Then he cites us to Heb. 5:8, 9. Finally, attempts to make some reply to my argument on that. "Though He were a Son, yet learned He obedience by the things which He suffered: And being made perfect," (that is He brought to maturity His plan) "He became the author of eternal salvation." His argument is that that means that it was all accomplished when Jesus Christ died upon the cross. That is his attempt now to meet this argument, that Jesus became the author of eternal salvation *then.* I do not question that. I believe that to be the truth. That is exactly what we are contending for. Jesus then became the author of eternal salvation to somebody. Now, behold, to the unconditional elect? Is that what it says? It is to somebody. that's right, and it was done by our Lord. That is, He became the author of eternal salvation. But it is to somebody. Now to whom? He says to the man that doesn't do anything. What does the text say? *Unto all them that obey Him;* and that is in the present tense, Mr. Griffin—that is not in the past tense. That is in the present. Our Lord became the author of eternal salvation to some people. To everybody? No. To nobody? No. Well, to whom? Unto all them that obey Him.

I give you this parallel—a teacher by his book became the in-

structor of all that read him. When did he instruct them? When he wrote the book? No. That made it possible for them to be instructed. But the instruction came when they read the book. He became the instructor to all them that read him. First the book was written. Then they read the book. He became the author of eternal salvation. When, and to whom? To them that obey Him. Mr. Griffin says to them who do not obey Him. That is Primitive Baptist doctrine.

He wants me to analyze Mark 16:16. Well, it is a complex declarative sentence, the principle statement of it is "He shall be saved." It is modified by a limiting or restrictive clause that designates what "he" shall be saved. He shall be saved. Who shall be saved? What is the limiting or qualifying phrase? "That believeth and is baptized." He shall receive one hundred dollars. Who shall receive one hundred dollars? He that believeth and is baptized, shall receive one hundred dollars. If I would make him a proposition of that kind he wouldn't argue around about what the conditions are. He says I can't find a condition in that statement.

He that diggeth a cistern and walleth it up with brick shall receive one hundred and fifty dollars. He says there is not anything in that to do in order to receive one hundred and fifty dolars, no condition there. Now, how ridiculous can a fellow get? How ridiculous can a fellow really get? I wonder.

1 Tim. 2:5: "There is one God and one Mediator;" yes, and we rejoice that it is so. Jesus Christ our Lord is our Mediator; as a matter of fact, it is through His death that it is possible for us to be reconciled to God.

2 Cor. 5:20: "Now then," said Paul, "we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled unto God." Christ is our Mediator. It is the function of a mediator to set out the conditions upon which alienated parties can be reconciled. That is exactly what a mediator is. An arbiter, a mediator is an arbiter. This gentleman and I have a difficulty. We agree to select this man to settle it. We agree that we would abide by his decision. He points out what we are to do to be reconciled. We have already agreed to accept what he says. When are we reconciled? When we do what he says. There are two parties to

this difficulty. God is one of them and men is the other, Christ stands between as the Mediator. To man, Christ says believe for without faith it is impossible to please Him. Repent, "Except ye repent ye perish." Confess—if you won't confess Me I won't confess you. Be baptized—Mark 16:16. There's the function of the mediator. That is axactly right, my friends.

Mr. Griffin in a wild, intemperate statement, said that our position was that we turned the power over to man. Does it sound like we do friends? Do you honestly and really think that this man believes that, after listening to what I said about the grace of God? That we deny the efficacy of the blood of Christ. That we think that all there is to it is to get somebody to put you under the water in order to be saved. Because I contend that you must do what Jesus says you must do to be saved. Who is it that puts faith in the doctor? The fellow that is willing to take his medicine or says he will be healed without the medicine? I ask you who has faith in him. He says that our position is that all of the regenerating power is in the man. Again I say how ridiculous can a man get? Is this what it takes to defend Primitive Baptist doctrine, gentlemen? I again say, I say it because candor requires it: the Primitive Baptists deserve a better defender on this account.

Rom. 3:23: "All have sinned and have come short of the glory of God." Yes. Now the question, "Whom did Jesus come to save?" Luke 19:10. A passage of scripture that I have used repeatedly to which no reply has been made. Jesus "came to seek and save the lost." All men are lost. Now if the work that Jesus did is all that is necessary and man has no responsibility, then all men will be saved, because he came to save the lost, and all are lost. The dividing line, friends, is between the obedient and disobedient. Jesus came and made it possible for all to be saved. But all will not be saved—there will be two classes, and the distinguishing factor between them is that some obey Him and some disobey Him. 2 Thess. 1:8: "Those who obey not the gospel shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power."

He said there is no blood in the plan that I preached to you. No blood! I tell you that were it not for the fact that Jesus shed His blood upon the cross none of us could be saved. It is the

blood of Jesus Christ that cleanses us of our sin. He tasted death for every man. Will every man be saved? No, because that blood will not be applied to every man. Why? Because every man will not avail himself of the benefits of it. Where was the blood shed? (John 19:34). It was shed in His death. But how do you get into His death? Will we let the Bible tell? Rom. 6:3, 4: "Know ye not, that so many of us as were baptized into Christ were baptized into His death? We were buried with Him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life." When does the new life come? After we come forth from the watery grave. What is it that produces it? It is because of the efficacy of the cleansing blood. There is no power in water to literally wash away sin. God forgives sin, but He does it when we do what He said do on the condition on which He bases it. That is when we receive it.

Luke 1:66, 67: "To give a knowledge of salvation." Well, that is exactly right. Without the knowledge on which salvation is based, you can't have salvation. That is the reason why the gospel is to be preached. That is why Paul said in 1 Cor. 1:22: "It pleased God by the foolishness of preaching to save them that believe." Of course, all of those preachers are just "grass-hoppers." Of course, when the apostle Peter in response to this question, "Men and brethren what shall we do?" ought to have said: "*Do you think I want to be a grasshopper?* Again I say, friends, how badly can a man pervert the scriptures?

He tells us that it is God who quickens and to that I agree; but how does God quicken the sinner? Psa. 119:50: "Thy word is my comfort and my affliction. For with it thou hath quickened me." Psa. 119:93: "I will never forget thy precepts: for with them thou hast quickened me." That is why the gospel must be preached.

Now ladies and gentlemen, that covers his speech. Item by item, statement by statement. I have dealt with everything that he has introduced. Mr. Griffin, is there anything, is there a single passage of scripture that you have introduced that I have not dealt with? (Mr. Griffin says: "Yes, not a one of these—pointing to board—You haven't touched a single one.") (laughter).

Now ladies and gentlemen, in every speech that I have made, up until tonight, I have gone over these arguments without exception. How much time do I have? (Reply: "four minutes.") I showed you here that the statement says that they are in the flesh cannot please God. But that a person is not in the flesh who is obeying His will. It is a person living in sin. I have showed that these who cannot see the kingdom of God are those who will not be born again, but we are born by the word. The word must be preached. I have shown you that these which cannot hear His words are those who have stopped their ears. Jesus said so—to which he has made no reply. I showed you here in 2 Pet. 2:14, that these were ones who were bought by the blood of Jesus Christ and yet he said that they were dead alien sinners, to which he made no reply. Never even mentioned it. I showed you here that he doesn't believe a word of this, because he said that the heathen could live and die without a knowledge of Christ and be saved. Then he has the unmitigated gall to tell you that I haven't dealt with that.

Now my friends, the issue is before you. You are intlelligent people. You are capable of weighing these matters. Please remember that we are rapid passengers from time to eternity. We are all in a rapid march to the eternal shore. One of these days—it will be very soon for some—it can't be long for any—the things that claim our attention here will have faded into complete insignificance. It will be of little consequence what kind of house you lived in here, what kind of business you followed or profession you choose. Such things will have faded into complete insignificance; but the question that will loom large will be this: Have you lived in such fashion that when that day of accounts comes and the books are opened, and the book of life, and you are judged from the things written in the book—will you be among that number that will be turned away because of your failure to obey Him, or will you be received because He will be able to say: "Well done, good and faithful servant, thou hast been faithful over a few things, I will make you ruler over many."

In that day there will be but two classes, the good and the bad. The bad will be those who were disobedient; the good will be those who walked in harmony with His will. The good will

be those who heard and did; the bad will be those who heard and did not.

Jesus in the graphic illustration of the two builders likens us to a man that hears and does, to one who builds on a rock; He likens the one who hears and does not to the man who builds on the sand. Remembers this friends:

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.

It will be no justification in the judgment day to say: "Lord, I didn't think I had to do what you said. Mr. Griffin tried to tell me that I didn't have to do it." Jesus will say, "Did ye not know that I said to you—'not everyone that saith unto Me, Lord, Lord shall enter into the kingdom of heaven, but he that doeth the will of My Father.' " (Matt. 7:21).

Someone might say, Why, Lord, I thought you took care of it from the foundation of the world, but He will say, "Didn't you read Rev. 22:13: 'Blessed are they that do His commandments that they may have a right to the tree of life and may enter into the gates of the city.' " (Time.) I thank you.

MR. GRIFFIN'S THIRD SPEECH

This will be the last speech that will be made. I'll try to make it as entertaining as possible; and as quickly as possible.

I'd like to state just now. I have repeatedly asked—Again, Mr. Woods, will you call a doctor, a distinterested doctor of any school (I've begged you repeatedly) to diagram this text say that the "they" in this text can please God. Will you do it? I'll give you my time to do it. (pointing to board—Rom. 8:8) (laughter) (Mr. Woods rising to his feet: "Gentlemen, he wants a lesson in English grammar. He wants me to analyze this sentence. Just what that has to do with this question I do not know, but I am very happy to please him. "So then"—is an adverb, "then" is a participle having logical force. "They" is the subject of the sentence; "cannot please God" is the verb. "Cannot" is a term that expresses impossibility; "in the flesh" is a limiting or descriptive phrase, modifying the subject indicating those who cannot please God! Who is it that cannot please God? It's the fellow that's in the flesh. Who is it that's in the

flesh? It's the fellow that's walking "not after the spirit." Who it that walks after the spirit? The person who follows the New Testament! Who is the fellow who walks after the flesh? The man who refuses to do what he says. Griffin says you don't have to do anything in order to be saved." Got any more sentences you want analyzed?"

Mr. Griffin says "they can do what God says they cannot do." He says these people can do what God says they cannot do. If that's diagraming the sentence, I don't know what diagramming is. Mr. Woods is an intelligent man, a school teacher. You know you're wrong! You know this. You know you didn't diagram that sentence right. You did not diagram it at all, this is a plain declarative sentence. "They that are in the flesh cannot please God."

Now, I want to get to something he said about elect. We shook hands on election and he made a big play of it. I want something else right here. He said those people did not hate God, that they regarded God. I dare you to find where they regarded God. Mr. Woods, we wonder why you are adding to the book? I know you turn a little red once in you adding to the book? I know you turn a little red once in awhile but the word "regard" is not there, Mr. Woods! Why are you adding to God's word; are you trying to fool God's children by adding words that are not there? You said they regarded God. There's only two terms, my friends, in the Bible and they are hate and love. He said regarded. He did that for one purpose and that's to blind God's children.

I stated awhile ago that he or I one is a minister of Satan. Now, I am going to tell you who the ministers of Satan are. I'm going to let you be the judge. I'm not saying. John 8:47, Jesus said: "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." I John 4:5 states: "He that is of God heareth us. He that is not of God heareth us not." Jesus said: "Ye are of your father the devil." They couldn't hear Jesus! Now if such devils can hear a man's preaching, you know what kind of minister he is. When John began preaching, Matt. 3, he said: "Who has warned you to flee the wrath to come?" The Pharisees came to John and thought they could be baptized in water and get

saved. These folks came to John and wanted to be baptized (the first preacher that God ever sent into the world)—and he refused to baptize them! They thought they could get their sins remitted in water! They thought just what you do, Mr. Woods. But that first preacher refused to baptize them. I want you to know John said: "Who hath warned you to flee the wrath to come?"

Does this man—I want to ask this congregation right now, Does Mr. Woods warn you to flee the wrath to come? Does he? Well you know what he is then. If you'll turn and read the 2nd chapter of Corinthians, verse 14-15 you will find that Satan has preachers. He certainly does. Now, let me say to you —a dead alien sinner can hear Satan's preachers! This they can do. "The world heareth them." We're of God, John says. "He that knoweth God heareth us; he that knoweth not God heareth us not." That is what John said.

Acts 2:38—Mr. Woods said the house of Israel were alien sinners. I don't know why he added sinners! There's not one word,—let's read it. You talk about a man adding to God's word to cover up! He's the keenest one I've ever met. He means to fool God's children by adding words to the Bible. Peter said: "Be this known unto you, O house of Israel." "The same Jesus whom ye crucified God has made both Lord and Christ, and when "they" heard this they were pricked in "their hearts" and said, Men and brethren, what shall we do?" Not a word about being alien sinners, Mr. Woods! PLEASE don't add to God's book! The word sinner is not there. He said (Mr. Woods said) they were alien sinners.

So my friends, Mr. Woods has been adding words—putting in his words since this debate started. My friends, there is not a more unfair, more——, I don't know. I can't find a word bad enough. You know he knows he didn't diagram this sentence. He hasn't answered one text on my board, not one! I think all the people in this congregation know this.

I love all of you and let me tell you something. I want to say again—when you see him or one of his ministers walking down the street you may know they are preaching that all are in hell, all our boys who fell in battle—if they were not baptized by them or one of their faith. They're telling the people that

none have any chance. Those on the battlefields are frying in hell unless he or someone baptized them for the remission of sin. That's what you teach. (Moderator says: ten minutes.)

I want to say in the last part of this debate, I have met several other men of this man's faith. He has quoted twelve or fifteen scriptures—maybe fifteen, partly right. He hasn't quoted near all the scriptures right. We have it on the tape. You folks are laughing. It's on the tape. I mean he did not quote them verbatim. He is the weakest scriptorian I have ever met. He is the greatest dodger I have ever met. I'll admit this. I want to say, Mr. Woods is a debater. I'll say this, but he is not a scriptorian. I have met several of his faith.

Now, I want you to know more about the church of God, known as the Primitive Baptists. There is a church at Hobbs. The night wiil not get dark—you people who are members of this man's faith—the night will not be too dark—they will come to your rescue if you need them. I promise you this. If you're hungry, they'll divide their last crumb with you. If you're sick, they'll go to your bedside. They are not selfish. They don't do this to live in heaven when they die. They do it because of the love of God in their souls. They do it because the love of God is bubbling up—not afraid they'll go to hell if they don't. If you need help they'll help you! I will set these people up beside any people on earth in following the Lord, obeying the Lord to the best of their ability. They do not these things to keep out of hell, which is a selfish motive but because the love of the Lord is bubbling up in their souls. God has shed his love in their hearts. If you don't believe they will do for you as stated call on them. See for yourselves.

I say now, in conclusion of this debate, I love everyone who loves God, I want you to believe this. In Rom. 5, Paul said: "The love of God shed abroad in our heart by the Holy Ghost which is given unto us." This is how the love of God enters our souls. It comes from heaven.

The pastor of the church, Elder Blevins, will help you spiritually or if you need anything from a natural standpoint. He will do what he can. I''l say of him—the night will not get too dark—he'll do everything he can for all in this town anywhere or anywhere else.

My friends, this is the church of my faith. This is why we are here tonight. I am here as the first preacher that God ever sent —to tell you where your salvation lies. We love you. Things have been said here, no doubt, that may not have sounded gool to you. I told you in the outset that I was going after his doctrine. It is the doctrine of perdition. I'm not saying this about you dear people. I am not saying this about Mr. Woods—only his doctrine. "God hates it." I've stated this over and over. I said this in the outset. I want you to know many of God's children's minds are blinded! Many of them! But, their hearts are the same. In fact, every child of God in this world, whether he be a member of the church of my faith or of any other faith, if he is right inside, if God almighty has taken out of him that stony heart and given him a soft heart, he is a child of God and I love him. I want you to know—we love them!

My friends, I came here to give you the knowledge of salvation. Go with me now to Malachi 3:16—let's read: "They that fear the Lord spake often one to another and a book of remembrance was written before Him for them that fear God and that thought upon his name and they shall be mine in that day when I go to make up my jewels, I'll spare them as a father spareth his son that serves him." Yes, friends, I am here to give you the knowledge of salvation. Pointing you to Calvary's rugged cross; telling you that your salvation is there. *Nowhere else.* By the blood of the Lamb of God, you will live in heaven.

I think we should labor in this world, work, but not selfishly. If you have a son and he walked up to you and said—father, I want to serve you, I want to get what you have when you die, what would you think about that son? Well, what do you think about a child of God saying I want to serve God so I can get what he has when I die. That would be selfish. The church of my faith serves God because we love him. That's why—not to keep out of hell! That's not our motive but because we love God, not from a selfish standpoint.

Now friends, I want to invite all of you to the church at Hobbs. I want you to know that our faith is in God and we give Him the thanks for it. I want to read again the second chapter of Ephesians where Paul said: "For by grace are ye saved through

faith and that not of yourselves." "And that not of yourselves." "And that not of yourselves." Can you get self in this? And that what?—Grace and faith, not of yourself. It is the gift of God, not of works. If this is the creature's faith it's without works—not of works. Given without works. "By grace are ye saved through faith"—the grace of God and faith comes to sinners here in this world and "that not of yourself, it is the gift of God." So if you have faith in God tonight, God gave it to you. If you love God tonight, God shed it in your heart. Grace, faith, and love are not things you accepted, or things you reject. They are the gifts of God. I don't know why—I can't understand why, ment can't see this, "gift of God, not of works."

Love is not something we just turn on and off, you know this. *Love is always special!* I tell you I love my wife and then tell you I love your wife also. What would you think of me? Love is always special. You can't love everybody and genuinely love anyone. You can't do it! If there is a man in this house that says he loves his wife and he loves the other women—you know he doesn't love his wife. Love is always special; it is outsanding, it's something we donot turn on and off like a light globe. It's a gift of God. All spiritual blessings—"Who hath blessed us with all spiritual blessings."

Let's go to 2 Peter Chapter 1 and begin with one. "Peter an apostle of Jesus Christ to them that have obtained like precious faith"—notice this: faith is precious. "To them that have obtained like precious faith with us through the righteousness of God." This is how faith comes "through the righteousness of God and our Savior Jesus Christ." No preacher in this. There is a gospel faith, but this is saving faith—the same kind Abel had. God hasn't changed. He said: "I am God, I change not." Abel had faith! His parents were driven from the garden of Eden his brother was a murderer, how did he get faith? Who taught him to have faith? Kind friends, faith is a gift of God. All who have the faith of Abel, receive it just like Abel did. If God doesn't change. The Bible plainly states that he does not change. "I am God, I change not." Since God doesn't change, Abel didn't get his faith by the preaching of the gospel. All who have saving faith—the kind that Abel had. If this faith comes through preaching the gospel, God must have changed. This faith comes directly from heaven! (time) Thank you.

made a big burst and display last night that he is not going to get by with. Mr. Woods said, and I quote: "You can't find a Baptist church of any kind prior to 1607 by any authentic history."

I first want to mention this fact, as kindly as I know how, I feel sure that you understand how my proposition reads. So does Mr. Woods. "The scriptures teach." Mr. Woods has departed from the scriptures. He has not stayed with the proposition, for he quoted from Benedict and talked about Benedict and the London Confession of Faith. Now since he has departed from the scriptures and his moderator did not call him down, I'm going to follow him. The only way to follow a man is to go right where he goes. Mr. Woods left the Bible. I know when a man gets in a hot place he sometimes has to leave the Bible and get on something else. He left the Bible and went to Benedict and other books outside the Bible; therefore, permit me to follow him a little while.

First, I have a book here entitled "Walker-Campbell Debate." This is the father of my opponent's church. I want to read from this. Remember, Mr. Woods left the Bible. I want to read from Mr. Campbell, the daddy of your church (his debate with Walker). This is Mr. Alexander Campbell, the *late* Mr. Alexander Campbell. "The Baptists can trace their origin to apostolic times" (how do you like this?) "The Baptists can trace their origin to apostolic times and produce unequivocal testimony of their existence in every century down to the present time." The father of your church. Friends, I know this is very bitter medicine but I happen to be the physician in this case and I am going to give him a good dose.

I wonder if Mr. Woods happens to know this: Mr. Woods, the body of people now called "The Church of Christ" has been registered in the Halls of Congress since 1926. I want to read from the World's Encyclopedia. (Mr. Woods, you left the Bible and went to man). "The Disciples of Christ, also called Christian Church, and Churches of Christ, is a religious body founded in western Pennsylvania in 1810." (Here it is in the World's Encyclopedia) "by Thomas and Alexander Campbell." (The daddy of your church said the origin of the Baptists can

be traced to the apostolic age. "Father and son, remember, sometimes called Campbellites."

I have refrained from calling Mr. Woods a Campbellite. But the World's Encyclopedia states they are called Campbellites. I read: "Its purpose is following and regarding the New Testament as its guide, baptized by immersion and holds weekly observance of the Lord's Supper." "For awhile the disciples allied with the Baptists."

I want to stop here and challenge Mr. Woods to deny this. Alexander Campbell, the founder of your church, was baptized by Elder Luce, Methias Luce, a Baptist minister and never had any other baptism. I dare you to find where he did. Alexander Campbell was baptized by Elder Methias Luce, a Baptist minister, and never had any other baptism. I know this is bitter medicine.

Now friends, these are unquestionable, unshakeable facts. This, our people did not put out—neither did his.

Where in the Bible—I am asking you a question, Mr Woods!—and I demand proof. He doesn't seem to like the way I ask him questions. I will ask him: Where in the Bible do we find the words "Church of Christ?" I know "Churches of Christ" are mentioned, but "The Church of Christ." I dare him to find it. It is not in God's Book. It did not exist prior to 1810. A little too late to be the Church of Christ.

As far as Congress is concerned, you have existed about 31 years. This is how long you have existed as far as Congress is concerned. *You* left the Bible. I tried to be nice. I haven't introduced one thing but Bible into this discussion. I am only following you—you left the Bible.

Mr. Woods introduced into this discussion "election." I want to quote now from 1 Peter 1:2: "Peter the apostle of Jesus Christ to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, elect according to the foreknowledge of God." Mr. Woods, look at me! Do you believe this text? I do also and this is all I believe. Don't get up here and tell these people that I believe any more, if you do, you are falsifying. This is all I believe. I believe just exactly what Peter said about it, and you do too, we are agreed. I