
THE

COGDILL - JACKSON

DEBATE

William Woodson
July 7/1955

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Lufkin, Texas**

The COGDILL-JACKSON Debate

ROY E. COGDILL

Church of Christ

D. N. JACKSON

Baptist

SECOND EDITION

Published By

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FOREWORD

The debate which follows in this book took place orally in Lufkin, Texas, in December, 1946. The speeches were recorded by Telediphone, transcribed, and have been put in print as they were delivered. The events and correspondence leading up to the debate and that which took place after the debate concerning its publication will be interesting to the readers.

In July, 1945, while engaged in a revival meeting with the church at Fourth and Groesbeck, Lufkin, Texas, I stated one night in a sermon that was delivered that the Baptist Church taught the doctrine of Total Depravity and had always done so. This statement went out over the radio since the sermons were being broadcast and some of the members of the congregation of Baptists known as "Landmark" or "Association" Baptists resented the charge and denied it. Out of the discussion that arose about this matter grew the debate between Mr. D. N. Jackson and myself which took place in December, 1946.

OPENING PRELIMINARY NEGOTIATIONS

The first communication concerning the matter was directed to me by Mr. Jackson himself. He had evidently been contacted by his brethren at Lufkin and wrote me concerning the matter as follows:

Mr. Roy E. Cogdill
701 Le Green St.
Houston 8, Texas

Dear Mr. Cogdill:

I have been informed that you have been selected to represent your people in a discussion with me at Lufkin, Texas.

Accordingly, I am enclosing propositions covering two subjects and divided into four sessions. They cover the ground of difference between us on the subjects.

The order of arrangements should be acceptable, allowing each speaker a nightly turn in the affirmative and negative.

My greatest worry is the time element. I cannot get to the debate before the first week in July, from the 2nd to the 5th, inclusive, of the month, and I am not absolutely positive at this time that I can get to it then. However, if the date suits your convenience and is acceptable to our people at Lufkin, I will make an effort to arrange my work schedule to that end. I feel now that I can do so.

Please let me hear from you at your convenience concerning the matter.

Yours very sincerely,

D. N. Jackson

PROPOSITIONS FOR DEBATE

(Mr. Jackson enclosed with his letter the propositions which follow)

No. 1. The Scriptures teach that the sinner is saved by grace through faith before water baptism.

_____ affirms;
D. N. Jackson

_____ denies.
Roy E. Cogdill

Dec. 1946

No. 2. The Scriptures teach that water baptism, to the penitent believer, is for (in order to obtain) the remission of sins.

_____ affirms;
Roy E. Cogdill

_____ denies.
D. N. Jackson

No. 3. The Scriptures teach that the child of God, one washed by the blood of Christ, is so saved that he is in a relationship to God beyond the possibility of ever afterwards being lost in hell.

_____ affirms;
D. N. Jackson

_____ denies.
Roy E. Cogdill

No. 4. The Scriptures teach that the child of God, one washed by the blood of Christ, may so apostatize as to be lost in hell.

_____ affirms;
Roy E. Cogdill

_____ denies.
D. N. Jackson

AGREEMENT

The speakers agree: (1) To discuss the propositions attached hereto in the order in which they are written, devoting two hours of one night equally divided into thirty minute speeches to each proposition; (2) to conduct themselves as Christian gentlemen.

(Signed)

D. N. Jackson

Roy E. Cogdill

It can readily be seen from the above propositions that according to the arrangement suggested by Mr. Jackson he was to have the opening affirmative speech and the last negative or both the opening and closing speeches of the debate. In order to avoid this obviously unfair arrangement it was suggested to Mr. Jackson that the propositions be discussed in the order that follows.

1. The Scriptures teach that water baptism, to the penitent believer, is for (in order to) the remission of sins.

_____ affirms.
Roy E. Cogdill

_____ denies.
D. N. Jackson

2. The Scriptures teach that the sinner is saved by grace through faith before water baptism.

_____ affirms.
D. N. Jackson

_____ denies.
Roy E. Cogdill

3. The Scriptures teach that the child of God, one washed by the blood of Christ, is so saved that he is in a relationship to God beyond the possibility of ever afterwards being lost in hell.

_____ affirms.
D. N. Jackson

_____ denies.
Roy E. Cogdill

4. The Scriptures teach that the child of God, one washed by the blood of Christ, may so apostatize as to be lost in hell.

_____ affirms.
Roy E. Cogdill

_____ denies.
D. N. Jackson

Mr. Jackson refused the propositions in this order and would not consent to any alteration of the original propositions as submitted by him either as to wording or order, with one exception which he finally proposed. That exception or alternative proposed by him was that he spend two nights in the affirmative on one subject, the plan of salvation, and that I spend two nights in the affirmative on the subject of apostasy. From this position he refused

to budge. I finally wrote him that since his people had challenged for a debate in Lufkin, I intended to see that they got one and so I would sign the propositions just as he had sent them in his original communication.

In addition to these propositions, however, a fifth proposition was submitted to Mr. Jackson which he chose to ignore both before the debate and during it. That proposition follows:

The Scriptures teach that man by inherited nature is totally depraved, and therefore unable without the direct and immediate enabling power of the Holy Spirit to render acceptable obedience to the Gospel of Christ.

D. N. Jackson affirms.

Roy E. Cogdill denies.

This proposition on Total Depravity was the real issue about which the debate arose as before stated. It has been affirmed many times in the past by men of Mr. Jackson's faith and he has debated propositions that were at least similar. He chose to ignore it entirely this time.

THE PUBLICATION OF THE DEBATE

A contract was submitted to Mr. Jackson before the debate started and was signed by him specifying that the debate should be recorded and put into print. This contract is set forth herein in order that all who read this book may see exactly what each party agreed to do relative to its publication, understand whose right it is to publish the speeches and material herein and to whom they belong.

CONTRACT FOR PUBLICATION OF DEBATE

**STATE OF TEXAS :
COUNTY OF ANGELINA:**

WHEREAS, Mr. D. N. Jackson, of Laurel, Mississippi, and Roy E. Cogdill, of Lufkin, Texas, are to be the principals in a religious discussion to be held from December 10th through the 13th, in the city of Lufkin, Angelina County, Texas, on propositions agreed upon between themselves, and it being the desire of both parties for said discussion to be recorded and published in book form, it is therefore agreed by and between these parties that:

1.

Roy E. Cogdill shall have the right to record by Tel-Ediphone System the debate and all of the speeches that are a part of it as it occurs.

2.

These recorded speeches shall be reduced to written manuscript form as soon as possible thereafter.

3.

Copies of the speeches made by each participant shall be furnished said participant.

4.

Each party agrees to edit and correct his own speeches as soon as possible after the copy is placed within his hands, or within a reasonable time thereafter.

5.

No new arguments shall be added, or new material injected into the edited speeches unless entirely agreeable to both parties.

6.

Roy E. Cogdill is to be the publisher of said discussion, bearing all expenses incidental to the publication of the debate in book form, and it is agreed by and between the parties that said discussion is to be the property of and solely owned by the Roy E. Cogdill Publishing Company.

7.

In compensation for the cooperation and assistance of Mr. D. N. Jackson, in the preparation of this debate for publication, it is agreed that out of each 1000 copies of said book published in the first edition, 100 copies will be delivered to him without cost, and that in addition thereto, he may have the right of purchasing any additional number of books that he may desire from the Roy E. Cogdill Publishing Company less 40% discount as long as the book remains in print.

These terms being agreeable to both parties concerned, we hereby so covenant and agree concerning the publication of said book, and relinquish all of our right, title and interest thereto to the Roy E. Cogdill Publishing Company, of Lufkin, Texas.

D. N. Jackson

Roy E. Cogdill

When the debate had been held (December 10 through 13th) the work of transcription was delayed because of the holiday period and the task of checking the records with the manuscripts submitted was not completed until about the first of May following or a little more than four months after the debate closed. The following correspondence will show the development of events concerning the publication of the debate and will explain to the reader some of the reasons for the delay in putting the debate into print.

April 17, 1947 ,

D. N. Jackson
Laurel, Mississippi

Dear Mr. Jackson:

I have intended to write you concerning the publication of the debate but have been so busy I have neglected doing so until reminded by your card. The transcribing work has been finished for some time. I wanted to check the manuscripts over by listening to the records as I read them myself before mailing you your copy as I believe this would save both of us a great deal of correcting work. I think I can get to this job within the next few days and then will get your copy to you immediately for editing. We have the paper and when the manuscripts are edited, we can go right ahead with the publication.

Sincerely yours,

ROY E. COGDILL PUBLISHING CO.

Roy E. Cogdill, President

—o—

Box 656, Laurel, Miss., June 21, 1947

Dear Bro. Cogdill:

The transcript of our debate in Lufkin has been received, and as soon as possible I shall return same to you. As you were about six months getting it to me, I am sure you will not object to my taking a few weeks in the midst of other duties to return it to you. It will be returned in a reasonable length of time.

Yours sincerely,

D. N. Jackson

November 5, 1947

Mr. D. N. Jackson
Laurel, Mississippi

Dear Mr. Jackson:

I have waited very patiently to receive from you your corrected speeches so that we could get started on the book. The manuscript has been in your hands now for almost six months. That certainly is more than just a reasonable amount of time to spend correcting your speeches.

From some sources I have understood that there was some suggestion in your paper that we had delayed publishing the debate purposely. I know that Mr. Bogard made such a statement in his paper. I do not care to become entangled in any wrangle about that part of the matter but I will not allow it to be misrepresented.

We have the paper on hand and are ready to go to work on the book just as soon as the manuscript is finished. Will you please help us to expedite getting the book into print?

Sincerely yours,

ROY E. COGDILL PUBLISHING CO.

Roy E. Cogdill, President

—o—

December 8, 1947

Mr. Roy E. Cogdill
P. O. Box 980
Lufkin, Texas

Dear Mr. Cogdill:

I write to explain that at the time I had planned to check our debate transcript I had to undergo a minor surgical operation, and hence have been unable to get to the matter. However, as I am now recovering, I shall be able to devote time to it in the near future.

With kindest personal regards, I remain

Yours sincerely,

D. N. Jackson

January 10, 1948

Mr. Roy E. Cogdill
P. O. Box 980
Lufkin, Texas

Dear Mr. Cogdill:

Enclosed is my first speech of our Lufkin debate corrected. There is a little change of verbiage in some places, but the arguments remain the same.

You may proceed setting up the type and we shall work together in getting out the book. Should you choose to make any change in your first speech, please let me have a copy of it before I send you my second affirmative. However, I do not suppose you will make any changes, as no change of arguments has been made in my first affirmative.

As I have explained before, had you submitted copy to me soon after our discussion, before April of 1947, I could have given immediate attention to it, and the book would already have been in print. We began our new church building program here in April, with my general supervision, and I have been tied down by it ever since. I had arranged to get on to it in November, then took sick from overwork and had to await my recovery. I am now in good physical condition and ready to finish the proposed book. So please let's work fast, as I have other work coming up in the near future.

With kindest personal regards, I remain

Yours sincerely,

D. N. Jackson

—o—

January 31, 1948

Mr. D. N. Jackson
Laurel, Mississippi

Dear Mr. Jackson:

We will be glad to receive the corrected copy on all your speeches as early as you can possibly get them to us. I appreciate the fact that our plans are sometimes interfered with but these speeches have been in your hands now for more than eight months and that

is a liberal length of time for editing and correcting a manuscript no longer than that. Of course, if you go to the trouble of re-writing all the speeches as fully as you did the first the work may never be finished for that will extend the preparation of the manuscript indefinitely. Restating all the arguments, adding new emphasis, and even additional passages of Scriptures into the arguments, as you have done in the first speech will make an endless job out of it and all this does not come within the agreement at all. I am suggesting therefore that we let the first speech stand as you have written it but that you limit the changes made in the speeches to follow. I do not have the time to engage in a written discussion at the present and see no need of it since we have the manuscripts of the debate held.

We will start setting the type just as soon as we can get enough of the book to justify starting the work on it with the assurance that we can go right on through with the job. We do not like to have too many jobs in process. We are working now on a three-hundred page book by Foy E. Wallace Jr. It will be out of the way by the time you get the rest of your manuscript back to us. We will furnish you galley proofs of your speeches just as fast as the type is set for your correction and approval.

I do not consider it either ethical or legal for you to publish in your paper any part of the manuscript which you have contracted with me to publish. I must ask you to refrain from any further printing of any part of it. We have put our money into the production of this manuscript and you agreed for us to have the rights to it in the contract signed.

Hoping that you will complete your part of the work without any further delay so that the book may be put in the hands of those who are wanting it at the earliest possible moment, I am

Sincerely yours,

ROY E. COGDILL PUBLISHING CO.

Roy E. Cogdill, President

January 30, 1948

Mr. Roy E. Cogdill
P. O. Box 980
Lufkin, Texas

Dear Mr. Cogdill:

Enclosed is copy for my second affirmative speech in our Lufkin debate. Before mailing it, I waited to see if you intended making any changes in any way in your first reply.

Please let me know immediately if you are making any changes in your second reply. I will wait a few days before mailing my first reply to your first affirmative the second night.

Of course I grant you the privilege of making minor changes that will not throw the discussion out of balance, that is, from its original setting and course of procedure. Where you failed to make an argument and I called attention to the failure, of course it should stand as originally given, as a change in this way would make my charge to appear groundless.

Yours sincerely,

D. N. Jackson

February 7, 1948

Mr. Roy E. Cogdill
P. O. Box 980
Lufkin, Texas

Dear Mr. Cogdill:

Answering your letter, wish to advise that I shall send corrected debate copy to you as rapidly as possible, hoping to get it all to you within a reasonable time.

With reference to my publishing my first speech in my paper, I advise that I have no intention of publishing the whole book in this manner. In fact I had not thought of publishing any more of it in

the paper, unless you desire your first reply to be published. My thought of arousing interest in the book has been justified by the publication of the first speech.

You say I have added Scripture verses in my first speech. If I did, I did so unintentionally. However, you will find that I followed my stated arguments in my arrangements. Remember, any privilege I have taken, you have my permission to take also.

I am sure you mean to submit proof to me before the book is printed.

Yours sincerely,

D. N. Jackson

June 30, 1948

Mr. D. N. Jackson
Laurel, Mississippi

Dear Mr. Jackson:

Some fourteen months ago (a year ago last May to be exact) we sent you a complete manuscript of the debate we had here in Lufkin, Texas. If you will consult your contract for the publication of this debate you will find that you were to have a reasonable length of time in which to make your corrections. To date we have received four of your speeches. I believe you will agree that you have already taken an unreasonable length of time to do half of the work.

The four speeches which you have returned are completely rewritten, arguments restated, emphasis changed and much new material added. Again if you will consult the written contract for the publication of the debate you will see that you were allowed the privilege of correcting and editing your speeches but certainly not granted the privilege of rewriting and restating your argument and adding new material. The course that you have pursued would necessitate the rewriting of the entire discussion. This, as I told you in a previous letter, I have neither the time nor disposition to do. I am perfectly satisfied with the debate as held. I would not

have been adverse to your adding new arguments on either proposition, introduced as additional argument with a reply privilege granted of course, but the speeches as they are cannot be accepted.

This letter therefore, is to notify you that we are proceeding to publish the debate exactly as the speeches came from the record. It will not be necessary therefore for you to rewrite the remaining speeches.

Yours truly,

Roy E. Cogdill



July 13, 1948

Mr. Roy E. Cogdill
P. O. Box 980
Lufkin, Texas

Dear Mr. Cogdill:

Answering your recent letter, I advise that I am expecting the publication of our Lufkin debate.

You say I have been somewhat slow in returning speeches, etc. That is true, but you will recall that I urged you to submit them by March 1st following the discussion in December, as on that date and following I would be overwhelmed with work in erecting a new church house. This work I have stuck with to the neglect of other work. However I have returned speeches faster than I have thought you were prepared to begin printing.

You complain about the revisions I have made, and say you are satisfied with your speeches as delivered. Then why have you made revisions? I have taken no liberty which I do not grant you, and I am sure you desire that the published debate be the very best. I shall return more copy as soon as possible. If you desire to begin setting up type, go to it. I do not think you will be held up to any painful extent.

Yours sincerely,

D. N. Jackson

STATE OF TEXAS |

COUNTY OF ANGELINA |

This is to certify that I, Sue Bruce, heard all of the speeches in the Cogdill-Jackson debate when it occurred, and transcribed all of the speeches from the records on which they were recorded by Tel-Eidphone Machine at the time they were made. These speeches were recorded exactly as they were made, and the speeches which appear in this book are the exact transcription of the records.

WITNESS my hand on this the 16 day of Feb., 1949.

Sue Bruce



SUBSCRIBED AND SWORN to before me on this 16 day of February,

Paul Pearson
Notary Public in and for Angelina
County, Texas

If the length of the speeches do not seem to compare favorably, it should be remembered that the rapidity with which one speaks determines the amount of material that can be put into a speech when the debate is oral. Since I spoke more rapidly than Mr. Jackson, my speeches in manuscript form were much longer. So it is also in the printed book. The above affidavit evidences that the speeches appear here exactly as they were delivered in the oral debate.

This discussion is sent forth with a fervent hope and prayer that it will arouse an earnest and careful study of the Word of God and what it teaches on these issues by all who read it and therefore be a blessing to the cause of truth.

Roy E. Cogdill,

August 7, 1948

Mr. D. N. Jackson
Box 656,
Laurel, Mississippi

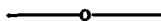
Dear Sir,

I advised you some time ago that it was my intention to begin setting the type on the discussion held in Lufkin from the manuscript as it came from the records. I have no intention of putting your rewritten speeches into the book as it was not in the agreement to print a written discussion. As I have said before I have neither time nor inclination to hold a written debate. I do have a written contract with you for the publication of the oral debate which we had and that is the one I intend to print.

As to your charge that I have revised my speeches, I will say that I have the best evidence in the world that this is not true. You may consider this letter therefore, as a final notice that the debate will be printed, since you have had more than reasonable time to correct your speeches and have not done so. When the book is finished I will send you the number of copies agreed on.

Yours truly,

Roy E. Cogdill



The above correspondence will reveal several things to the reader. It explains why some corrections were not made in the speeches that would have made them smoother reading and more correct grammatically. However there may be some interest added by the fact that they here appear as they were delivered. There can be no question about that.

Herewith we give you the affidavit of the stenographer who did the transcribing work.

COGDILL - JACKSON DEBATE

PROPOSITION

The Scriptures teach that the sinner is saved by grace through faith before water baptism."

JACKSON'S FIRST AFFIRMATIVE

Gentlemen Moderators, Honorable Opponent, Ladies and Gentlemen:

It is with profound gratitude to Almighty God that we come to this good hour. We realize the responsibility and the opportunities that are ours. We are speaking to three congregations, you who are here tonight compose this audience, then the radio audience, then the thousands that will read the book that will be published. Then there is another, and that is Almighty God. He is the one that we should desire to please. I shall seek to please him in presenting arguments in behalf of the proposition my moderator, Brother R. A. Courtney, has just read. I shall read this proposition again and define the terms thereof. "The Scriptures teach that the sinner is saved by grace through faith before water baptism."

By the Scriptures we mean the Bible, whether the Old or the New Testament. By the word teach we mean to impart information. The sinner refers to the man not saved. And the word saved means delivered or freed from condemnation. By Grace we mean the unmerited favor of God, and faith is the channel through which this favor comes to the heart of a man. Water baptism we understand to be immersion. And so, resolving this to its finality it means that I affirm, as Baptists teach, that we are saved by grace

through faith, without baptism being essential. Let it be understood that we do not under value baptism — we believe in baptism, but we believe in baptism coming after salvation. Saved first, and then baptized. We believe in blood before water. The issue will be fought out mainly with regard to this point. Do we reach the blood before we reach water, or do we reach water before we reach blood? I affirm that we reach the blood of Christ before we reach the water, that is scriptural order. It is therefore as we contend, the gospel in the blood for salvation, and not the gospel in water. As Mr. Alexander Campbell one time put it, Blood before water. Now to the arguments to substantiate the position that I have stated:

Young / Wilson

No. 1. Believers in Christ are declared to be children of God. Gal. 3:26-27. "For ye are all the children of God by faith in Christ Jesus." Then, "For as many of you as have been baptized into Christ have put on Christ." But Paul there states that they are children of God by faith in Christ Jesus. Notice these parallel statements: John 3:16 "God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." The word "eis" according to Young's Analytical Concordance, and Wilson's Emphatic Diaglot is "into", so here the word is the word into. John 3:18. "He that believeth on Him is not condemned" — believeth into Him. John 6:40 "Believeth into Him". John 6:47 "Believeth into Him", or into me. John 11:25-26 "Believeth on, or into me". Now this belief is before baptism, and now it is into Christ. We are all the children of God by faith in Christ, and so according to these two authorities, if they could be so considered, we believe into Christ. That statement I want you to remember. We believe into Christ.

No. 2. The believer is passed from death unto life. John 5:24. Jesus said, "Verily, verily I say unto you, he that heareth my words and believeth on him that sent me hath everlasting life, and shall not come into condemnation, for he is passed from death unto life." We believe before baptism, therefore we are passed from death unto life be-

fore baptism. Then the believer has everlasting life.

No. 3. John 5:24 again: "Verily, verily, I say unto you he that heareth my words and believeth on him that sent me hath everlasting life." We hear and we believe before baptism, therefore we have everlasting life before baptism. Then notice John 3:14-16: "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 not perish, but have everlasting or eternal life." The believer then has this life, and this life is Jesus Christ.

No. 4. The believer is justified and has peace with God. Rom. 5:1: "Therefore, being justified by faith, we have peace with our Lord Jesus Christ." Now, we are justified by faith. The word that is translated justified means to "make good, declare right." So the believer is declared right or just before God. We believe before we are baptized, therefore we are declared right or just before Almighty God. Notice Romans 3:24: "Being justified freely by his grace, through the redemption that is in Christ Jesus." Now if justification comes freely by his grace, and the believer is justified he is declared just or upright before God, and this takes place before the man is baptized. Not only is he justified, but he has peace with God. John 16:33: Jesus declared that "in me ye shall have peace." This peace comes before baptism, therefore we are in Christ before baptism. What kind of peace do we have? Philippians 4:7: "The peace that passeth all understanding shall keep your hearts and lives through Christ Jesus." Notice the next argument. That is:

No. 5. The believer is not condemned. John 3:18: "He that believeth is not condemned." We believe before baptism, therefore we are not condemned before baptism. Now if it takes water baptism in order to lick condemnation this could not be said. Now notice, it plainly says that "He that believeth is not condemned." We believe before baptism, therefore we are not condemned. A man who is not condemned cannot be sent to hell. If he can't get to

heaven until he is baptized and he can't go to hell because he is not condemned, where will that man go if he should die without baptism?

No. 6. The believer has a pure heart in the sight of God. Acts 15:9, the Apostle Peter said concerning the Jews and the Gentiles, this means the Gentiles now, "And put no difference between us and them, purifying their hearts by faith." The word that is translated purify means to make clean, or to purify. What about the man whose heart is purified? Matthew 5:8: "Blessed are the pure in heart for they shall see God." Not only is a man cleansed and purified before baptism, but he has the assurance before baptism that he shall see God. Therefore the assurance coming to him that he shall see God is definite proof of the fact that a man does not have to wait until he is baptized in order that he might have the divine assurance.

No. 7. The believer has the witness of the Spirit in his heart. I John 5:10: "He that believeth on the Son of God hath the witness in himself." What is that witness that he has? Romans 8:16: "The Spirit itself beareth witness with our spirit, that we are the children of God." It doesn't say that you may be after you are baptized, but that you are the children of God. That is right now, when you believe in him. If the believer has the witness of that fact, said he, if we are children, then heirs of God and joint heirs with the Lord Jesus Christ. Verse 17, of the 8th chapter of Romans. Notice also II Corinthians 1:22: "Who hath also sealed us and given the earnest of the Spirit in our hearts." Who is it that hath the earnest of the Spirit? It's the believer. When do we believe? Before baptism. What is the earnest of the Spirit? It is the pledge or the contract of that Spirit, and the witness of that Spirit is that you are a child of God. And this contract of the Spirit is the assurance that some day our bodies will be raised from the sleeping dust, made like unto the body of Jesus Christ. So we have the man with the witness. When is that witness? When he believes. When he truly trusts the Lord Jesus Christ. Now it will require my opponent a greater effort

on his part than to try to pick up one or two instances and say, "They believed and yet they didn't have these things." We'll see whether or not they did or did not and what significance these things have with regard to this discussion.

Argument No. 8. The believer has both his hunger and thirst satisfied. John 6:35. The Lord said: "He that cometh unto me shall not hunger. He that believeth on me shall never thirst." So the man that comes to Jesus Christ will never hunger. This man who comes through belief on Christ will never thirst. That thirst has been quenched. Remember the statement, it has been quenched. What thirst is that? It is the thirst for salvation. A man after he is saved may hunger and thirst after righteousness to do the will of the Master, to do greater things for the Master, to grow in grace, and to be stronger in the love and the mercy of God. That's so, but when it comes to a man obtaining salvation he thirsts and he hungers and that is satisfied for evermore. And it says he shall never thirst and he shall never hunger.

No. 9. We have a good conscience before baptism. Now notice if you please, I Peter 3:21: "Baptism is the answer of a good conscience." My opponent has this theology in reverse. He says that a good conscience is the answer to baptism. In other words that you must be baptized in order to have a good conscience. But the Apostle Peter says that baptism is the answer of a good conscience. What is a good conscience? Hebrews 9:14: "Your conscience purged to serve the living God." So a man's conscience is purged from the old dead works to serve the living God. Now the Apostle Peter affirms that baptism will answer a good conscience. That's number one. Number two is that the good conscience is made so, as Paul said, by that conscience being purged by the blood of Jesus Christ. And in the third place it's purged from the dead works. And in the fourth place it's purged to serve the living God. We serve God when we are baptized, therefore the conscience is made good in order to be baptized, and not by being baptized. There is the reverse.

No. 10. The believer is assured that he shall receive remission of sins. Acts 10:43: "To him give all the prophets witness that through his name whosoever believeth in him shall receive the remission of sins." Now, "shall receive the remission of sins" is connected directly with belief here. Not a word said about baptism here. I challenge my opponent right now, we'll get started on this tonight, I challenge my honorable opponent to show in the word of God where "shall receive remission of sins" is connected with baptism. Oh, he'll quote Acts 2:38 and other passages but notice the statement now, "he shall receive remission of sins." That's connected with belief, and I ask him to show one connected with baptism, and making baptism a condition of it. So I state the proposition again, and it is, that whosoever believeth in him shall receive the remission of sins.

Argument Number 11. The fact that the Holy Spirit is received by believers before baptism proves one is saved before baptism. I give you a clear cut case where a man received the spirit of God before he was baptized. Acts 10:47. The Apostle Peter is the preacher. He is before Cornelius and his household and preaching to them. The Holy Spirit comes upon them. They received the Spirit of God before they were baptized. Then Peter said, "Who can forbid water that these should not be baptized, seeing that they have received the Holy Ghost as well as we." The effort will be made to tell you or show you that the Holy Spirit came before they believed, but that is preposterous. Notice, they magnified God, in the second place, they talked with tongues, and in the third place, Acts 10:37, they knew the word, they had already heard about Jesus Christ, and Acts 10:37 said, "the word ye know, which was published throughout Judea." They knew the word, that is, they heard the word. They had known concerning the preaching of the word but when Peter came, as we read in the 44th verse while Peter was preaching the Holy Spirit came upon them. In the 11th chapter of Acts, and the 15th verse it says, "As Peter began to speak," so when you put the two of them together, "As Peter began to speak," and "while Peter was

speaking," it simply means that he heard the word, received it in the sense of hearing it there, and the Holy Spirit came in the early part of his sermon. So here was the preaching of the word and the Holy Spirit came, and notice if you please that the Holy Spirit came before baptism. Now what about the Holy Spirit coming before baptism. John 14:17: "The Spirit of truth the world cannot receive." The world cannot receive the Spirit of truth in the sense of possessing it now. The Spirit of God may come to the sinner all right but when the sinner accepts the word then you'll find that the Holy Spirit takes possession. So we read in Acts 2:41: "They that gladly received the word were baptized." My opponent and his people teach that the Holy Spirit is in the word. Now since the Holy Spirit is in the word, if they are correct about it, then how can you receive the word without receiving the Holy Spirit, and they received the word gladly and they were baptized. I suppose that, according to his position, while the Holy Spirit came with the word up to the time of the sinner receiving it, when the sinner received the word, then the Holy Spirit said, as he jumped out of the word, and said "I'll meet you in the creek." But that is not the way of it. We receive the word, that's true enough, but here's a man who receives the Holy Spirit and he did that before he was baptized. Gal. 4:6: "Because ye are sons, God has sent forth his Spirit in your hearts crying, Abba, Father." There is sonship declared, if you please. Romans 8:6 states, "The Spirit itself beareth witness with our spirit that we are the children of God," and II Cor. 3:27: "the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." And so here is a man that was a son of God, here is a man that was set at liberty from the bondage of sin, and here is a man that received the Holy Spirit as a son of God now, and this took place before baptism. Therefore Cornelius and his household were saved people before they were baptized.

No. 12. The fact that we are created or made anew in Christ Jesus unto good works proves we are saved before baptism and baptism is a good work. Eph. 2:8-10. "Not

by works of righteousness that we have done but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Spirit." That's Titus 3:5. Now notice, you connect that with Eph. 2:8-10: "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God: Not of works, lest any man should boast. We are his workmanship, created in Christ Jesus unto good works." Notice that we are in Christ Jesus, created in Christ Jesus, unto good works. And so in Romans 11:6 Paul says it can't be by works and by faith combined, and if so, which one must be eliminated. And so Titus 3:5 eliminates the one. Which one is that? "Not by works of righteousness that we have done, but according to his mercy hath saved us by the washing of regeneration and the renewing of the Holy Spirit." So it is, we are created in Christ Jesus, not by our good works, we believe in good works, but good works to come after we have been created in Christ Jesus our Lord.

No. 13. Salvation is obtained before baptism for the reason one is freed from the law of condemnation before baptism. Read Romans 10:4: "Christ is the end of law for righteousness to everyone that believeth." Who is the end of law? Christ. Who makes us free from that law of condemnation? Romans 8:2: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." So Christ is the end of law. We put here Christ. The cross to represent Christ, then we put before that baptism. According to my opponent's position. Now if we are made free when we come to baptism then baptism is the end of the law and not Christ, because if we come to baptism first and have the end of the law and we don't reach Christ for that. Therefore, we find that the end of the law would be baptism and not Christ, but Paul says that Christ is the end of the law for righteousness to everyone that believeth. Notice that, if you please. Then salvation is before baptism for the reason one comes under the blood before baptism. We come to the blood of Christ before baptism. My opponent tells you that you come to the water first

and then we come to the blood. We get the analogy of this in the 12th chapter of Exodus. The Israelites came under the blood of the lamb before they came to the baptism at the Red Sea. Reached the blood first and then the baptism later. That's my position, we reach the blood first and then the baptism later. Now the scripture that speaks of the deliverance of the Israelites at the Red Sea only means that they were delivered from the pursuing Egyptians. But they were delivered, in fact, from the bondage of Egypt the night that the blood was sprinkled on the doorposts and lintels of the houses and they came under that before they came to the Red Sea. The picture is that they reached the blood before they reached the Red Sea.

Well, coming under the benefit of the blood of Jesus Christ, Christ who is our passover sacrifice for us, I Corinthians 5:7, what blessings do we get? Here they are, hurriedly given to you. First, we have peace. "Having made peace through the blood of his cross." Col. 1:20. Second, redemption and forgiveness. "In whom we have redemption through his blood, even the forgiveness of sin." Col. 1:14. Third, justification and salvation. "Much more then, being now justified by his blood, we shall be saved from the wrath through him." Romans 5:9. Fourth, propitiation. "Whom God hath sent forth to be the propitiation through faith in his blood." Romans 4:25. Fifth, cleansing. "The blood of Jesus Christ his Son cleanses from all sin." I John 1:7. Sixth, the washing from sin. "Unto him that loved us and washed us from our sins in his own blood." Revelation 1:5. Seven, a purging from the dead works. Hebrews 9:14. What do we mean? We mean these blessings come to the person who comes to Christ, and he comes to Christ before he comes to the water, therefore, what does he have? Peace, redemption, justification, propitiation, a cleansing and a washing and a purging all take place before baptism. Thank you, my time is up.

COGDILL'S FIRST NEGATIVE

Gentlemen Moderators, Mr. Jackson, Ladies and Gentlemen:

I want to assure you that it is a genuine pleasure to me to come before this fine audience of interested people, in the negative of the proposition that has been read to you and upon which Mr. Jackson has just spent thirty minutes of time in the affirmative: *The scriptures teach that the sinner is saved by grace through faith before water baptism.*

He has defined the terms and has stipulated that before baptism means without water baptism. His position, therefore, is if a man were to believe in the Lord Jesus Christ and *never be baptized*, he would be saved just the same. We want in the very beginning tonight to understand that while Mr. Jackson says he believes in baptism and that in some sense it ought to be accomplished, yet his proposition is *without baptism*, whether a man ever obeyed God in the act of baptism or not, he would be saved just the same. If baptism is God's will and the word of God teaches it, then the man that doesn't do it is disobedient to the will of God. And yet disobedience to that act that God has commanded and that God's divine authority has authorized, and that the word of God teaches; disobedience to that act, disrespect for that authority, irreverence for the word that teaches it, can, according to Mr. Jackson and his doctrine, characterize the man who believes unto the saving of his soul.

In this proposition tonight we want to find out exactly who believes in salvation by faith and we want to learn, if we may be able, exactly what believer is saved. Mr. Jackson has used a number of passages that say nothing at all with reference to baptism. Only one or two did he refer to that even mention the subject. A number of them mentioned faith, a number of them mentioned blood, a number of them mentioned a number of other things that the word of God talks about. By these passages that say nothing at

all with reference to baptism, his effort is to prove that a man is saved before and without it. He has testimony that does not testify on his proposition — evidence that is not competent. If you were to grant practically everything said in his speech tonight, it still would not touch side, edge or bottom of the thing that he is under obligation to prove. The thing that he is under obligation to prove is that the Bible puts salvation before baptism.

I want it understood in the very beginning of my part of this discussion tonight that I am not denying for one moment that faith is essential to salvation, nor am I denying the proposition of grace, nor do I deny anything that the Bible teaches with reference to the blood of Christ. I believe with all my heart that the sinner is saved by grace. I believe that the sinner is saved by faith. If the proposition tonight read, "The Scriptures teach that the sinner is saved by grace through faith" — and stopped there, I would not have signed it in the negative. I wouldn't deny that proposition. My brethren have never denied it. To be put in a position of denying that a sinner is saved by grace through faith would be altogether an unreasonable and an unsavory position for me. I simply would not occupy it. I believe everything that he has said and every passage that he has used with reference to the sinner being saved by faith. Not a single part of the teaching of the word of God on that point would I deny, and I preach it, and preach it with just as much earnestness and with just as much emphasis as I possess, and so do my brethren. That is not the issue. That is not the question. That is not the thing that he is under obligation to prove. The thing that he must prove is that salvation by the blood of Christ, the salvation that comes by the grace of God, the salvation that is appropriated by the faith of the sinner comes, is received, and can be enjoyed before and without water baptism. That is Mr. Jackson's proposition, and we want him in his next speech to walk right up to the issue and give us some evidence on that point. He is wasting his time, so far as his proposition is concerned, trying to prove that the

sinner is saved by faith, as we'll show you before this speech is over.

He would prove baptism unnecessary by proving that faith is necessary. His evidence simply does not warrant his conclusions. The necessity of faith is not the issue in the proposition. Proving what the Bible teaches on the subject of baptism false by proving that faith is important and essential in the salvation of the soul is a peculiar method of reasoning and a mighty poor manner of teaching the word of God. We include faith, we preach it, we believe it, emphasize it. They exclude baptism. The Bible includes both faith and baptism. That is the position with reference to the proposition that we occupy tonight. Testimony that does not mention the point at issue in this discussion is a poor kind of evidence to offer. The fact that baptism is not mentioned in all of the passages that mention faith and salvation proves nothing at all with reference to baptism. These passages show only the relation of faith to the saving of the soul. Mr. Jackson's proof texts are lacking in evidence. He reminds us of the man who was on trial for stealing chickens. The prosecution in its presentation of the case presented two eye witnesses that saw him take the chickens. The man in his defense offered to present twenty who didn't see him take them to prove that he wasn't guilty. But you can't prove things that way. We are calling, and will continue to call, as we continue to discuss the matter of the plan of salvation, for evidence on the issue. We want some instance of a man under the gospel of Jesus Christ who was saved by the blood of Christ before he was baptized. That is what we are calling for. We are calling for some passage in the Bible that teaches us that the relation of baptism to the salvation of the soul is in the order in which Mr. Jackson presents it, that a man is first saved and then baptized. That is the kind of evidence that will support his proposition in this debate, and it is the only kind of evidence that will. We're calling upon him for it.

His whole argument on salvation before baptism assumes

that faith excludes baptism. He assumes, therefore, without proof, a proposition that denies every statement in the New Testament about the design of baptism. I want you to get that point. He reads and quotes the passages that say "saved by faith," that the sinner is saved by faith, and then assumes that faith in these passages excludes baptism. That it cannot and does not include obedience to the will of God. That it means by faith only, without any further act of obedience, and more especially without the act of baptism. And thus by testimony on the subject of faith and its relation to salvation, he would prove the proposition that he is under obligation to prove. Yet his passages and his evidence say not one word about his proposition. *Before baptism is the point.* He can figure and symbolize all he wants to with reference to what the New Testament says but these passages in the word of God at the same time rest exactly where God leaves them.

BIBLE BAPTISM

1. MARK 16:16 - BELIEVE - BAPTIZED - SAVED.
2. ACTS 2:38 - REPENT - BAPTIZED - REMISSION.
3. ACTS 22:16 - ARISE - BAPTIZED - WASH AWAY SINS.
4. ROM. 6:3-4 - BAPTIZED - BURIED - INTO CHRIST.
5. GAL. 3:27 - BAPTIZED - INTO C. - PUT ON C.
6. 1 PET. 3:21 - BAPTISM NOW SAVES US.

BAPTISM STANDS BETWEEN SINNER & SALVATION

I want by the means of this chart tonight to present to you the relationship of baptism to salvation as the Bible presents it. In Mark 16:16 Jesus said: "He that believeth and is baptized shall be saved." Now he asked for the passage that said baptism is to result in the remission of sins — where is the passage that says the man who is baptized shall receive the remission of his sins. Why, Mr. Jackson, your proposition says "shall be saved," that the sinner is

saved before he is baptized. Why limit it to the remission of sins? Don't you believe that the remission of sins is salvation? If you want the passage that says that the believer who is baptized shall receive the remission of his sins, I offer you Mark 16:16 and ask you whether or not that covers the point in issue. Your affirmation is "saved." Jesus said: "He that believeth and is baptized shall be saved." That ought to satisfy the gentlemen, that's what the Lord said about it.

In Acts 2:38, Peter said, "Repent and be baptized for (or unto) the remission of sins." That is the divine order — First baptism, then remission of sins. This is the order of all passages including baptism and salvation. Mr. Jackson cannot produce a passage in the word of God in which they occur in any other order. "Repent and be baptized for (the Revised Version says "unto") the remission of sins."

In Acts 22:16, "Arise and be baptized and wash away thy sins." Ananias thus commanded Saul. The blood of Christ washes away sin. Saul's sins had not been washed away. Saul had to be baptized in order to have them washed away, therefore Saul had to be baptized to reach the blood. This is always the case for we are baptized into the death of Christ.

In Romans 6:3-4, Paul said: "Know ye not, that so many of us as were baptized into Christ Jesus were baptized into his death; therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Baptized, buried into Christ; baptized into his death; that is the way the Bible reads on the subject of baptism and salvation.

In Galatians 3:26 Paul said: "We are all children of God by faith in Christ Jesus, for as many of you" Why are ye children of God by faith in Christ Jesus? Did you notice his dodge on that passage of scripture? He quoted it, but friends he quoted the first part of it. He didn't notice that word "for". "Gar" is the term in verse 27. Why

are we, and when are we the children of God by faith in Christ Jesus? We are the children of God by faith in Christ Jesus for those that have been baptized into Christ have put on Christ. *"For as many as have been baptized into Christ have put on Christ."*

He read a lot of passages about faith in or into Christ but how many passages on baptism *in or into* Christ did he offer you? Just how much emphasis did he give it? Does the fact that the Bible says "faith in Christ" deny and disprove baptism into Christ? Man puts his faith or his trust into Christ, if you want to express it that way, but *baptism puts the man into Christ*. The man does not get into Christ without baptism. That's what Paul said about it in Galatians 3:27.

Then in I Peter 3:21: "Baptism doth also now save us." Jackson says it doesn't. Peter by the Holy Spirit says it does — I'll take the Holy Spirit and Peter. So we find the relationship of baptism to salvation. The testimony on it in the word of God is that baptism stands between the sinner and the salvation of his soul in everyone of these passages.

1. Baptism stands between the sinner and salvation. Mark 16:15-16.
2. Baptism stands between the sinner and the remission of sins — Acts 2:38.
3. Baptism stands between the sinner and the washing away of his sins — Acts 22:16.
4. Baptism stands between the sinner and the saving power of the death of Christ — Romans 6:3-4.
5. Baptism stands between the sinner and getting into Christ — Romans 6:3, Gal. 3:26-27.
6. Baptism stands between the sinner and resurrection into newness of life — Romans 6:4.
7. Baptism stands between the sinner and being a child of God — Galatians 3:27.
8. Baptism stands between the sinner and being saved now — I Peter 3:21.

I am asking D. N. Jackson tonight to walk up to the issue that his proposition states and deal with these passages that show the relation of baptism to salvation, and show us that baptism and salvation ought to be in the reverse order and that is first salvation then baptism. God never once said it that way. That is his obligation, and his proposition simply cannot be sustained without it.

As we continue to look into the matter we find in Romans 6:3 Paul said: "*Baptized into Christ Jesus — baptized into his death.*" In verse four of the same sixth chapter he says, "Therefore, we are buried with him by baptism." That is, for the reason that we are baptized *into* the death of Christ; for the very reason that baptism puts us *into his death*, "we are buried with him by baptism *into death.*" That is, we are buried into a state of separation from sin, or death to sin; by this means we die to sin, that is, we are separated from sin, "that so we also" (that is in order to, or so that we) may be "raised up to walk in newness of life." In a comparative passage in Colossians 2:12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." That's it, friends, life after the resurrection. The resurrection after the burial. The burial in the act of baptism. And that's when the sinner gets his life, when he has been buried and raised. He is raised so that he might walk in newness of life. And Paul said that resurrection is conditioned upon faith in the fact that Jesus Christ was raised from the dead by the power of God. In these passages Paul emphasizes that our resurrection from the baptismal grave into a new life is conditioned upon that faith, the faith that we have in our hearts in God's work in the resurrection of Jesus from the dead. Verse 13, Colossians 2, declares that "those who were dead in sin have been quickened together with him, having been forgiven all our trespasses." Made alive in Christ Jesus, and Paul identifies that quickening, or that being made alive in Christ, in verse 13, as the time when we have our trespasses and our sins forgiven. When our

sins are forgiven we are made alive, we are made alive when we are raised, and we are raised when we have been buried, and the Bible teaches that we are buried in baptism. The relationship then of baptism to the new life is exactly the same as baptism to salvation in everyone of these passages to which we have referred.

1. Buried by baptism into death.
2. Raised in baptism into newness of life.
3. That newness of life is forgiveness of our trespasses.

Now he has talked to us about the believer having life in Christ, and I believe that, but what believer is it? Paul tells you. Galatians 3:26-27. It is the believer who is baptized into Christ. The life, John said in I John 5:11, is in his Son — Life is in Christ. What believer is it that has that life; that is "passed out of death unto life," that John 5:24 talks about? *It is the believer that has been baptized into Christ, where the life is. By faith baptized into Christ.* Paul said it in Galatians 3:26-27. *In Christ is where the life is. I John 5:11.* The believer that is passed out of death into life is the believer then that has been baptized into Christ Jesus. Mr. Jackson is under obligation to show us some other way of getting into Christ that is taught in the Bible. *His proposition obligates him to find an unbaptized believer who was in Christ.*

We have another chart or two here on that point, that we want to emphasize. *Who is the believer that is saved.* Now I am not going to take up every one of his passages on faith separately, they do not constitute a separate argument. The passages that Mr. Jackson has used on the theme of faith, that is, the believer being saved are: Galatians 3:26, John 3:16, 18, John 6:40-47, John 11:25-26, John 5:24, John 3:14, 16, and Romans 5:1, Romans 3:24, John 16:33, Acts 15:9, I John 5:10, John 6:35, and Acts 10:43. These are not separate arguments. They all constitute exactly the same argument. But I believe, and want him to know that I accept every passage on the believer being saved that he has mentioned, and any others that

can be mentioned. I believe them, they are not in question, they are not the issue in this debate. I am not denying that justification is by faith. I am denying that justification is by faith before and without baptism. That is our position. That is what we teach, and friends, that is exactly where we stand.

Baptism is by faith, and the believer that is saved is the baptized believer. Listen to me, before a single one of these passages on faith and salvation that he has introduced can support his proposition, he must show that that passage talking about the believer has in mind the unbaptized believer. I deny that he has used a single passage which means an unbaptized believer. Let him find one. Why, they don't sustain a single thing that he has preached or anything that he teaches until he shows that these believers that he is talking about are unbaptized believers. Mr. Jackson, that is the kind of evidence that you need.

THE SAVED BELIEVER.

I SALVATION IS PROMISED TO THE BELIEVER.

Jno. 3:16. Jno. 3:36. Jno. 5:24. Romans 5:1.

II WHO IS THE BELIEVER THAT IS PROMISED SALVATION?

Acts 22:19 Paul beat Believers - persecuted them.

Acts 9:13-14 Did evil to the Saints at Jerusalem.

Acts 9:1-2 Threatened Disciples of the Lord.
Authority to bind those of this way.

Acts 8:23 These Believers, Saints & Disciples,
were the Church persecuted by Paul.

THE CHURCH IS A BODY OF BAPTIZED BELIEVERS (Baptismal definition)

**THEREFORE THE BELIEVER REFERED TO IS A BAPTIZED BELIEVER -
SINCE HE WAS IN THE CHURCH.**

Who is the believer that is promised salvation? Why, in Acts 22:19, Paul beat *believers*, persecuted them. In Acts 9:13-14, he did so even to the *saints* in Jerusalem. The text so declares. In Acts 9:1, 2, he threatened *disciples of the Lord*, and sought authority to bind *those of this way*, the verse declares. Well, who were all of these people? These *believers* were *saints*; these *believers* and *saints* were *disciples*; these *believers* and *saints* that were *disciples* were *of this way*, who were they? In Acts 8:2, 3, these believers, saints and disciples were the church persecuted by Paul, for these verses say that Paul made havoc of the church. When he persecuted *believers*, they were the *believers that constituted the church* that he persecuted. When he persecuted the *church* he was persecuting *believers*, and even according to Baptist doctrine, the church is a baptized body of believers. When a man is in the church, even as Baptists teach, he is a baptized believer. When Paul persecuted believers that constituted the church of which he made havoc, then he was persecuting baptized believers, according even to the Baptist definition of it. *Therefore, the believer referred to in all these passages is a baptized believer, since that believer is in the church.*

Then there are other instances where the term believer is used to mean a baptized believer. In Acts 21:20, the Jews, "How many of the Jews have believed." The brethren talked to Paul when he came to Jerusalem about "The Gentiles that believed." Acts 21:25. And these Gentiles that believed were the ones to whom the letter from the Jerusalem conference went forth, in Acts 15. When the question of circumcision was raised, and the Jerusalem conference was held, and the decision by the apostles was rendered upon that occasion, you remember that they wrote that letter to the churches that had Gentiles in them, and here is a reference to that very thing "that the Gentiles believed." Well, who were they? They were the churches to whom that letter was written. But the church is a body of baptized believers, therefore, these believers were baptized believers. In Acts 10:43, "Whosoever believeth in him

Church composed of baptized believers

shall receive remission of sins." In the same sermon Peter said, "In every nation he that feareth him and worketh righteousness, is accepted with him." Acts 10:35. Is there a contradiction there? Certainly not. Then *believeth in verse 43 includes working righteousness in verse 35.*

In Titus 3:8, "That the believer in God might maintain good works." That he might *maintain* good works. When did they begin? He quoted Eph. 2:10, "that we are created in Christ Jesus unto good works." That my friends, is exactly the same kind of work that Paul is talking in Titus 3:8 about a man maintaining and in Titus 3:8 the believers were baptized believers. The good works of the believer is to do the service of God, but these were baptized believers. *In Titus 3:8 Paul referred to believers and they were baptized believers and Mr. Jackson won't deny it. They were believers that constituted and composed the church.*

In I Timothy 4:12, "Be thou an example unto the believers." Who were they? The Ephesian church. Paul writing to Timothy. Timothy laboring with the church at Ephesus. *These believers were baptized believers.*

But once again in Acts 2:44 we hear the record telling us that "all that believed were together and had all things common." I want to know who were these believers in Acts 2:44? They were the believers in verse 41 that had gladly received the word and had been baptized. The same believers mentioned in verse 44 were the believers that had gladly received the word of God and had been baptized in verse 41. These believers then constituted the Church in Jerusalem. But the church is a body of baptized believers. *Therefore these believers were baptized believers.*

But again, the same believers in Jerusalem, verse 44, were the ones added together in verse 41. "They gladly received the word of God and were baptized, and God added in that day three thousand souls." The believers in verse 44 were the baptized ones in verse 41. *The ones added together were the ones who had been baptized. These bap-*

tized persons added together were the same persons added to the church in verse 47 and called believers in verse 44.

"The believers were together and had all things common."

Who were they? Is the term being used in the sense of an unbaptized believer? Mr. Jackson, in every verse that says anything about the believer being saved, assumes that it is an unbaptized believer, and I deny tonight his right to make any such assumption as that. I challenge him to prove that a single one of them in any passage quoted was an unbaptized believer. That is what his proposition obligates him to do. All the evidence he offers, until he does that, is not even competent to begin to establish the thing that he is under obligation to prove to you in his discussion tonight.

Why, the believers added were the baptized believers. *The baptized were added and the believers were added.* Those believers added were the ones who had been baptized. Let's see. God added only the saved, verse 47. God added only the baptized, verse 41. Therefore, the baptized were the saved, and yet the Bible refers to them as believers. Now, I want to know how did Mr. Jackson find out that when Jesus said, "He that believeth on the Son hath everlasting life," and "The believer is passed out of death into life, and shall not come into condemnation," how does Mr. Jackson know, I want him to tell us how he finds out, that that believer that Jesus is talking about is not the same kind of a believer that the Bible talks about in Acts 2:44? And in all of the rest of these passages that he has offered to you, how does he know they are unbaptized believers? He is not entitled to that presumption because all of these other passages I have introduced show that the saved believer is always the baptized believer and there is no exception. He hasn't found one and won't find one.

One other case, that is the case of the jailor. Paul told the jailor to "believe in the Lord and thou shalt be saved." He would have you think that is all Paul told him to do but verse 32 says, "And they spake unto

him the word of the Lord." The jailor believed. Verse 34 says, he "returned into his house, having believed in God, rejoicing." Having believed in God. What kind of a believer was he? Why, verse 33 says "the same hour of the night he was baptized." He was a baptized believer, and therefore he rejoiced in God with all of his house. And that is the kind of a believer who has spiritual life. That's the kind of a believer that has passed out of death into life, in Christ.

Why, he pointed out to us that the believer has peace—peace before baptism he says. That of course he can't find in the word of God. We have only the benefit of his wisdom on that. Paul didn't have much peace before baptism, did he? For three days and nights so anxiously did he pray unto God that he did not even stop to eat or drink, but spent continually his time in prayer, without rest. There wasn't any peace until Ananias, an inspired preacher came, in the 16th verse of that 22nd chapter, and said to him, "Arise, and be baptized, and wash away thy sins." And verse 19 chapter 9, tells us he "arose and was baptized and when he had received meat he was strengthened." That is when Saul found peace.

III OTHER INSTANCES WHERE THE TERM BELIEVER IS USED TO MEAN A BAPTISED BELIEVER;
Acts 21:20, Acts 21:25, Titus 3:8, 1 Tim 4:12, Acts 2:44 & 16:34

II THE UNSAVED BELIEVER IS THE DISOBEDIENT BELIEVER
John 12:42 — BELIEVED EIS CHRIST —
THEY BELIEVED, BUT —
1. They did not repent. 2. They did not confess. 3. They did not love God.
THESE DISOBEDIENT BELIEVERS WERE CONDEMNED ON THREE COUNTS —
IN SPITE OF BELIEF.

Let us look at an example of *unsaved believers*. Here are some men in John 12:42 *that believed into (eis) Christ,*

Mr. Jackson. That's the kind of believing you have emphasized. They believed into Christ. They believed, but they didn't repent. They believed into Christ, but they did not confess him. They believed into Christ, but they did not love God. If they were saved because they believed into Christ, then they were saved in spite of being condemned on three different counts. Jesus said, "Except ye repent, ye shall all likewise perish." They *"would not"*. Jesus said "unless you confess me before men I will not confess you before the Father." They would not confess him. Can a man be saved when he doesn't love God? Surely not! They didn't and the verse so declares. They were condemned on three counts. They could not have been saved yet they believed into Christ. Here are your unbaptized believers, Mr. Jackson, but they are lost.

He tells us that the Holy Spirit is given before baptism as in the case of Cornelius and argues that he therefore was a child of God before baptism. But Paul said the Galatian Christians received the Spirit *"because they were Sons of God"* not in order to make them Sons of God. (Gal. 4:6) So again Mr. Jackson has the cart before the horse.

Imp-

WHEN IS THE SINNER SAVED?

HOLY SPIRIT	}	Repentance
REGENERATION		Belief
		Love God
		Confession
NEW BIRTH	}	Baptized
		into church or Kingdom

Baptists teach that after the Holy Spirit is received a man must repent, and after he repents, according to Baptist teaching, he must believe, and when he believes he can confess the Lord, and when he confesses the Lord, he loves the Lord. Now I want him to tell us when is the sinner saved? If he is a child of God when he receives the Holy Spirit and is regenerated, then he is saved before he either repents or believes. Why Jackson doesn't believe nearly so

much in salvation by faith as he would have you think, and his creeds teach exactly what I am telling you. They tell us that the sinner, wholly passive because of an inherited nature, and totally depraved, must be regenerated, born again by the power of the Holy Spirit, and that repentance and faith are the fruits of that regeneration. He says that faith saves and he stretches it back to embrace regeneration and repentance. Then he stretches faith forward to embrace confession and love, but he just can't stretch it far enough to embrace obedience to the will of God in the act of baptism. All he needs to do is just stretch his faith a little bit farther. If a man receives the Holy Spirit before baptism as Baptists teach and is regenerated and made a child of God thereby before being baptized as they contend, then he is also regenerated by the Holy Spirit before either repenting or believing and therefore a child of God without doing either. That proves too much for Mr. Jackson. Will he stay with it — we shall see.

He has a lot to say about the blood of the Lord Jesus Christ. He tells us about the Israelites being under the blood. He goes back to Exodus, chapter 12, and has much to say about the Israelites coming under the blood of the pass-over lamb. He states that when they came under the blood of that lamb that was slain because the death angel was coming over Egypt, that then they were delivered, the moment that they came under that blood, they were delivered from the Egyptians or from Egypt. Mr. Jackson, when he preaches on that theme, makes Egypt represent darkness and bondage and sin, that's what Egypt stands for, he says. While they are still in Egypt then they are in darkness and in bondage and in sin, but he has them saved from Egypt while they are still in Egypt and while they are in darkness and in bondage and in sin. That is Baptist doctrine. He argues that they came under the blood back in Egypt and that we come under the blood before we are baptized. The fact of the business is that the blood that was shed in Egypt, of the Passover lamb, applied only to the eldest child and saved that eldest child from physical

death. And the fact remains that Exodus 14:32 tells us that "God saved Israel that day." What day? Why, the day that they by faith marched through the Red Sea as on dry ground in obedience to the will of God, singing the song of deliverance on the other side. That is the day that Israel was saved.

Well, with reference to repentance and faith, let's look at another thing. The Baptists say that repentance precedes faith. The Bible talks about "repentance unto life." Acts 11:18. The Bible talks about "repentance and the remission of sins." Luke 24:47. Preached first in the name of Christ in Luke 24:47, in the city of Jerusalem on the Day of Pentecost, when the Spirit came. If repentance is unto life, and repentance precedes the remission of sins according to Jackson's argument the man who repents has life and the remission of sins *before he believes*. And so, according to his own argument, that is the way he applies the passages on faith; why they don't mention baptism he says, neither do these passages mention faith. "Repentance unto life," and "Repentance and remission of sins" do not mention faith therefore I suppose Jackson would say faith is unnecessary. The passage says that "God hath granted the Gentiles repentance unto life." Acts 11:18. "Repentance and the remission of sins," Luke 24:47. They don't mention faith, Mr. Jackson, and if your argument on baptism is worth one cent, then you can prove that a man is saved back here when he repents unto life, according to your own doctrine, before he believes.

With reference to the blood of Christ its purifying power, I believe in peace and in purity of heart by the blood of Christ. With reference to when it purifies, Paul tells us in Hebrews 10:22 that it cleanses our hearts from an evil conscience when our bodies are washed with pure water—that refers to baptism and Mr. Jackson will not deny it. There is the connection. When does the blood of Christ cleanse your heart from an evil conscience? Why that takes place when your body is washed with pure water, when the man by faith is baptized into Christ, when he is raised

to walk in newness of life, when he is baptized into the death of Christ, he comes forth from that death, having come in contact with the blood, by an obedient faith, he comes forth purified and cleansed. "Having our hearts sprinkled from an evil conscience." I Peter 3:21. "The like figure whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer (the Revised Version renders it "interrogation" or "inquiry") of a good conscience toward God." When does the answer of a good conscience come? Mr. Jackson, you picked the wrong proof text there. Every passage you use that mentions baptism disproves your proposition. This passage declares that the conscience is not cleansed by the blood of Christ until baptism. The answer of a cleansed or good conscience cannot be correctly sought from God until God has been obeyed by faith in the act of baptism.

I thank you.

JACKSON'S SECOND AFFIRMATIVE

Gentlemen Moderators, Ladies and Gentlemen :

My opponent kept reminding me to walk right up to the issue. Let me remind my opponent "Quit running from the issue". Now, if he touched my speech, I'm sure you failed to see it. Now, I'm expecting better things of my opponent during this debate. I appreciate his fire and his vim, but thunder doesn't kill. It takes lightning. He said, "Why not walk up to the issue, Jackson". How many of you heard him reply to Eph. 2:8-10, Titus 3:5, Romans 11:6. One argument I made. I don't have any other speech tonight. I suppose he saved his reply until I am off the floor when I can't reply. Is that the issue? "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast, for we are his workmanship, created in Christ Jesus unto good works." Did he reply? Where's the issue? Titus 3:5, "Not by works of righteousness that we have done, but according to his mercy saved us by the washing of regeneration and renewing of the Holy Spirit." I made an argument on that. Where's the issue? Friend, walk up to it. Romans 11:6, "If it's by grace, then it can't be by works, otherwise grace is no more grace." If by works no more grace, cannot be of grace otherwise work is no more work, there's the issue. Baptism is a work. And salvation can't be by baptism and grace combined, because we are created in Christ Jesus unto good works. Baptism is a good work, we are created unto it. That's the issue. Friend, don't run from the issue. Did you hear him say anything about the argument I made on Cornelius receiving the Spirit, magnifying God, speaking with tongues before baptism, and that he knew the word. I quoted to him Acts 10:44-47, and then also in Acts 10:37 and showed that they knew the word, and that while Peter was speaking the Holy Spirit fell upon them. Here's the Holy Spirit that came. You remember I have used the scripture in John 14:17 "Whom the world cannot receive" and in Gal. 4:6, "Because ye are sons God hath sent forth

his Spirit in your hearts, crying Abba, Father." And the Holy Spirit came upon them before baptism, therefore he was a son before baptism. That's the issue. Did you hear him reply? But he'll do better later. My friend is a promising young man. But, why wait until I can't say anymore tonight, when I introduced these in my first speech. You remember I made the argument Romans 10:4, "Christ is the end of law for righteousness to every one that believeth", and I indicated a cross here on the board, and over here baptism before, and I said my opponent says when you come to baptism then are ye made free from sin, therefore baptism or the creek is the end of the law and not Christ. I want him to put Baptism whether between law and Christ, or where is it? Where is it? That's what I said awhile ago, where's the issue.

I quoted Romans 8:2. We are freed from this law of condemnation by the law of the Spirit of Christ. And since that is so, we are freed from that law of condemnation, we come to Christ first, and when we come to Christ first then we are saved, and we're saved before we get to the creek. Thank God for that. I mentioned Acts 2:41. They that gladly received the word were baptized. And he said that the Spirit is in the word, and how can you receive the word if the Spirit is in the word, according to their position, without receiving the Spirit also, and they gladly received the word, and therefore they must have received the Spirit beforehand. Did he say anything about that? You remember I said the believer has the witness in his spirit. Did he say anything about that? Now, Mr. Cogdill, don't call on anybody to meet the issue unless you are willing to try at least. He said Jackson and the Baptist people teach faith that excludes baptism. I made that clear in my opening remarks. We don't teach faith that excludes baptism. We teach a faith that puts us into Christ and then we are prepared to be baptized. Just like we also teach that a child of God should take the Lord's Supper. You might say that Jackson teaches a doctrine of faith that excludes the Lord's Supper. Well, a person is supposed to

take the Lord's Supper, but not as an unsaved man. I'm going to ask him, should a sinner or a child of God take the Lord's Supper? We're created in Christ Jesus unto good works, and taking the Lord's Supper is a good work. You turn to 1 Cor. the 16th chapter, the first few verses, and we're told to lay by in store on the first day of the week as the Lord has prospered us. There's a good work, but do you have to lay by in store on the first day of the week in order to be saved? If so, then you are not saved when you are baptized, because that comes afterwards. Why, we don't teach a faith that excludes baptism anymore than it excludes support the ministry, or doing good to our enemies, being a good neighbor and many other things. We teach a faith that will lead us to do these things, and baptism is one of the things that our faith leads us to do, and we are saved before we get there. Now that's what Baptists teach, and when you come to tell us what Baptists teach, at least you know what we are teaching before you say it.

He said Jackson quoted many passages including faith, but didn't say a word about baptism. Thank God that's so. That is so. But the passages that I did quote did say something about salvation or eternal life. There you are. He cut his own throat right there when he said that. He said Jackson got up here and quoted a lot of passages about faith that didn't say a word about baptism. That's so. That's so. Amen. That's so. John 3:16 doesn't say a word about baptism, but everlasting life is there. John 6:40 says something about faith but not a word about baptism, but there is eternal life there. Do you see the point? That's exactly what Baptists have been teaching all these years, and so he has come right along and confirmed what I had to say about it. Thank you now, Mr. Cogdill. Thank you. That's so sweet of you.

He said he accepts the position that faith is essential to salvation, and that salvation is by faith. Now my opponent doesn't believe anything of the kind. My opponent doesn't believe that salvation is by faith. My opponent believes

that salvation is by works, and works are not faith. Now get it will you. Turn to Romans the 4th chapter and read several verses there. "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness". Him that worketh not, but believeth. Now, he may quote the verse in John 6 that says this is the work that we believe on him, and so on. Well, Jesus Christ is answering those people who thought something about work, and so he says now this is it. Believe and be saved. He gave an illustration about witnesses in the chicken thief case. Well, I'll tell you the witnesses that I have, Mr. Cogdill. I have all the prophets. I have Jesus Christ. I have Paul, Peter and the other apostles. Acts 10:43, "to him give all the prophets witness". How many of them? All of them. How many are there, I said, How many? All of the witnesses. There they are, I have all of the prophets. Now you can lower that to a chicken thief case if you want to. It might convict someone at a chicken thief trial, but it can't convict Jesus Christ, and the prophets. Here they are. He reminds me of the man who reasoned like this. He said here is a post and here is a post hole digger, therefore I know there is a hole in the ground. That's his way of reasoning tonight. Who are my witnesses? All of the prophets are. What did the prophets say? That whomsoever believeth in him shall receive the remission of sins. And I pressed him with it while ago, and I asked him and challenged him to tell you one passage where it says baptism into, or shall receive remission of sins in connection with baptism. He'll search until Gabriel blows his trumpet and he'll not find that in the Bible. Come on, but the prophets said it. The prophets said it. Then Jesus Christ said it, and Peter said it, and Paul said it, and you know I think that is a pretty good class of witnesses, don't you?

Now his chart. I got amused at my friend. I didn't know that he was going to try to take the affirmative tonight. But well and good. Well and good. All right. He's in the affirmative. Mark 16:16, he said if you want to know where the shall is, there it is. It doesn't say shall receive

remission of sins. I said show me the statement where it is connected with baptism, but I can show you the statement where it is connected with faith. That's what I said. Mark 16:16 "He that believeth and is baptized shall be saved. He that believeth not shall be damned." That shows that the pivot is faith. Try John 3:18 "He that believeth is not condemned, but he that believeth not is condemned already." There's the statement. Mark 16:16 he does not believe himself. It says that the believer shall be saved. He says he 'may' be saved. He is saved in the middle of the road and outruns the devil from the creek to heaven. Acts 2:38 He didn't make any arguments, he just put them up here and referred to them. "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." For. For. Matt. 3:11 "I indeed baptize you with water unto repentance". There's the little word that's translated "unto," the same word that is translated "for" in Acts 2:38. But did John baptize people in order to get them to repent? No, but with reference to their repentance, already repented, he baptized them. And so, remission of sins already obtained, then baptize them. There's the idea. Acts 22:16, "Arise, be baptized and wash away your sins, calling upon the name of the Lord". The blood of Jesus Christ actually washes away sins, water symbolically washes away sins. That manifests it in a symbolic way, and Alexander Campbell said in his debate with Mr. McCalla that it was the blood that washed away and the water symbolically washed away. Romans 6:3-4, "buried into Christ". Buried with Christ, and buried into his death. All right, let's take that for instance now. Paul says that we are baptized or buried with him, buried with Christ into baptism. We are buried with Christ. There is the little word "with". We are with him. Now don't come back and say well if I am with a thief, I'm a thief. That's not the idea. But Christ is with us in the forgiveness of sin. And Paul said he would never leave us nor forsake us, and that we are all new creatures in Christ Jesus. We are all one in Christ Jesus. Understand? And so, in II Cor. 5:17, Why, if we be

of Christ we are a new creature. Old things are passed away, things have become new, so we are in Christ Jesus. Now we are buried with Christ. We go down with Christ, and Christ goes with us. And we are with Christ before we get down there. Therefore, as we are with him, we are saved, before we get down there. Therefore, as we are with him, we are saved, before we get down to the creek. But, Mr. Cogdill, I'm going to ask you now. You used the little word "Eis" while ago. In Romans 6:4 — I'll put down "eis" here — Romans 6:4 "We are buried into death." "Eis" death. I'm going to ask him if that means that we are buried in order to get death, or because of death? "Eis" death. Are we buried in order to get death, or because we have died? And the person who is dead, then he is freed from sin and the Bible — Paul said that they that are dead are freed from sin, and therefore they are buried into death or they are freed from sin, and therefore, they are children of God before they go down into the water. You say well they are live people. They are alive to God, but they are dead to sin. Now notice that, and it is so symbolized in baptism. We are alive, we are, as Paul says, "If ye then be risen with Christ, seek those things which are above." There is a new life that is within us to be sure, but at the same time we have a new life within us, we are dead to sin, and so we are free from sin. Gal 3:27, I mentioned that in my first speech. But notice now in the 26th verse. "For ye are all the children of God by faith in Christ Jesus". By what? By faith. Then, "For as many of you as have been baptized into Christ have put on Christ". Many of whom. Those who were in Christ by faith. They were children of God first, and then baptized and put on Christ in baptism. I Peter 3:21, "Baptism doth also now save us". It says it is a like figure. What is it? Noah and his people entered the ark then the water came. We enter the place of safety, and then the water of baptism comes. Like figure. That's good doctrine, and I appreciate it. He says that the believer has life when he is baptized into Christ. Then is when he gets the life. He doesn't seem to know the differ-

ence between a burial and a birth. Baptism is a burial, not a birth. Get that. We are buried — buried with him. Now there are some peculiar ideas that he has advanced here. He mentioned Acts 22:19; 9:13-14, and Acts 9:1-2 and Acts 8:23 and Acts 2:21-25, Titus 3:8, I Tim. 4:12 and Acts 2:44 and 16:34, and said now these were all believers but they were in the churches. Well, granted that they were in the churches, but before they got in the churches they were believers, and the believer is promised everlasting life, and therefore they had everlasting life before they got into the churches. There we are. But he said there were some unsaved believers.

I want to stop here just a moment. Mr. Cogdill, listen, you said John 12:42 were unsaved believers because they did not confess the Lord Jesus Christ there. Well, let's see now. He has the word "eis" here, and he says that the people who believed into Christ were people who were in the church. He just said that didn't he, and used the word "eis", "eis". He has so much "eis" he's going to slip up and break his neck before it is over with. Now notice. "Eis". He said Jackson, you showed where they believed into Christ, and that means they were believers who were in the churches. Did he say that? Did he say that? He said it. Now he has "eis" up here. Were they in the church? I'm going to ask him can a person believe "eis" Christ and not be baptized? I challenge him to answer that question. I can't reply tonight, of course, I have no other speech, but tomorrow night I will have a speech, and I'm going to ask him. Now, Mr. Cogdill, put this down please. Can a person believe "eis" Christ and not be baptized? Now answer it. When he answers that well and good. I want you to hear that answer. I want him to tell us. I repeat the question, I repeat the question, can a person believe "eis" Christ and not be baptized? Well, if he can I want him to tell me. If he can't just say so. That's the issue, you know, now. All right. He said show me one passage, one passage, he emphasized the word "one", where a believer into Christ was unbaptized. I'll put it down right under that "eis", John

12:42. Mr. Cogdill, I'm going to ask you. Show me one place "eis" where they were not bap-tized. You asked. You remember that now. I wrote it down, John 12:42. Then right on the very end of that he emphasized with double vim, "show one passage where the believer was unbaptized". The man believes "eis" Christ. There it is. Well, I think we can show you where a believer was blessed, saved, had peace. Luke 7:10, Jesus said to a poor woman who came to him, he said to that woman, "Thy faith hath saved thee, go in peace." Not a word about baptism. Oh, but that is before Pentecost isn't it? All right, we'll get to the Pentecost business then. That's where the testator hasn't yet died. But I wonder if the testator had died when John was baptizing in order to get remission. Had the testator died when John the Baptist was baptizing in order to get remission of sins of the people? Not according to his decision. Of course, he didn't baptize in order to get remission of sins, they already had remission of sins, but I'm saying here he'll say "testator, testator". When you can't answer an argument, testator is always the answer. But I want to know if testator was living while John the Baptist was baptizing? It's a poor rule that won't work both ways isn't it? Why, he said they were all believers and they were baptized believers, Jackson. Then he quoted Acts 16:32. Why, he said there was that poor Philippian Jailor, and said he was baptized. They took him out there and baptized him. Yes, but you know what Paul told that man to do to be saved? Here came a poor trembling man, and he fell down before Paul and Silas and said, "Sirs, what must I do to be saved." And Paul said unto him, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house". That's what he said to that man. Not one single word did he say about baptism there. Afterwards he was baptized. That's exactly what I believe. That a person who is saved ought to be baptized. Certainly so. Saved first, baptism afterwards. My friend, won't let anybody get to heaven unless he subscribes to his peculiar doctrine. Remember that, and remember the issue. We teach blood

before water. He teaches water before the blood. He said Paul had no peace before he was baptized, but just as soon as he was baptized he had peace. Where did you find that scripture? "Arise and be baptized and wash away thy sins". I've already answered that, but where do you find that scripture, he had no peace until he was baptized? I'd just like for the verse to be quoted. Tell me right now. I'll give you a half a minute of my time if you'll tell me right now. Where is that verse? Then he said Paul prayed. Thank God. We've been debating all over the country and they tell us that a sinner can't pray, and now he's got Paul praying. Are you going to send Paul to hell for praying?

Now, the Israelites under the blood. He said, Jackson, just only the firstborn were delivered. I wonder if only the firstborn went out of Egypt. I've been thinking that all of them went out, but he said it just applied to them. The punishment was, the plague was that the firstborn would be killed unless the blood was there. And so, they had the deliverance when the blood was put there. I turn here now and read to you that passage. It just says so in so many words, and that is Exodus 12:27: "That ye shall say it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel and delivered our houses. And the people bowed to him and worshipped". When did they do it? When the passover was there they delivered the houses. But he said Jackson teaches that here are people who are saved and still in the bondage of darkness. I never said anything about it. Baptists don't teach it, Jackson doesn't teach it. It's just like this, Jesus said to his disciples, "Ye are in the world, but I have chosen you out of the world". They were in the land of Egypt, but they were not in bondage to Pharoah one minute of time after the passover. Not one. They were there, but they were delivered, and so we are in the world, but we are delivered from the world. And we are delivered from the bondage and the corruption of this world. Now he says Baptists teach that repentance and faith must come after regeneration. Now Baptists don't teach anything of the

kind. Now he's going to grab a little old manual over there and when he grabs a manual — about the fruits of regeneration. The fruits of regeneration. And he misunderstands that. That writer didn't say anything about that the regeneration coming before repentance and faith. Baptists don't teach it. I taught it, the Bible teaches it, that we must repent and believe in the Lord Jesus Christ to be saved. But the fruits of regeneration one thing and faith and repentance coming after regeneration, that's another. Now, ladies and gentlemen, I have covered everything, I have given to you some additional facts. I ask my opponent now to come to the issue, grapple with the issue. Why don't run around, don't go away and say I said this and I said that. D. N. Jackson says that a man repents of his sins, believes in the Lord Jesus Christ, and he is saved when he does that. When a man repents and believes he is saved. I've quoted the scripture to that effect.

New let me give you another argument in the closing one minute and half of my time. And so here is the argument. The fact that a true confession which is made before baptism signifies the presence of God in the confessor shows that salvation is obtained before baptism. Here it is, Acts 8:37 "Philip says, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God". Here is the Ethiopian officer telling the Evangelist Philip that he believed that Jesus Christ is the Son of God. They were going along and they came to a certain water and Philip said — the Eunuch said, "Here is water, what doth hinder me to be baptized". And you know what Philip said? He said, "If thou believest with all thine heart thou mayest", and he said, "I believe that Jesus Christ is the Son of God". Turn to I John 4:15, "Whomsoever confesseth that Jesus Christ is the Son of God, God dwells in him, and he dwells in God". Therefore, this person was in God and God was in him, and he was saved, and as he went down into the water he was a child of God, and said so before hand, and I Cor. 12:3 says, "No man can say that Jesus is the Christ but

by the Holy Ghost", and the Holy Spirit is there. I ask you friends, in the light of an eternity will you not give your hearts to God tonight. "Come unto me all ye that labor and are heavy laden and I will give you rest." Jesus promises to give you rest, and that's sweet rest, by believing, by trusting in Him.

COGDILL'S SECOND NEGATIVE

Mr. Jackson, Gentlemen Moderators, Ladies and Gentlemen:

I'm just as sorry as I can be that Mr. Jackson wasn't satisfied with my first speech, but I'm not in the least bit surprised. I didn't expect him to be, and I think he is going to be less satisfied with this one. I want to start right where the gentleman left off. He accused me of misrepresenting Baptists with reference to the matter of regeneration by the Holy Spirit preceding repentance and faith. We're going to find out about that the first thing. It isn't my business to misrepresent anybody, and I didn't misrepresent Baptist doctrine on that point, as I'll be abundantly able to show you. The first thing I want to do is to point out to you that Mr. Jackson in a book that he wrote, "Are We Missionary Baptists", when he was trying to prove that the particular group of Baptists with which he is associated are Missionary Baptists, and therefore just as Missionary as the Convention Baptists are, that they do not recognize, and that do not recognize them, when he was trying to prove their identity in that respect he quoted from Dr. W. A. Jarrell, the author of Baptist Church Perpetuity, writing in the American Baptist Flag, in June the 16th issue, 1898. At least on some points he recognizes Dr. Jarrell's authority, and I suppose he will be willing tonight to accept what Dr. Jarrell says with reference to what I said about Baptist doctrine. Therefore, I want to read to you what Dr. Jarrell says about the point in exactly the words he said it, and if anybody misrepresented Baptist doctrine, then Dr. Jarrell, the Baptist preacher and Baptist authority that Mr. Jackson quotes to prove some things by is the man that does the misrepresenting. Here it is, in Dr. Jarrell's book, "The Gospel in Water", I believe is the name of it, page 495, Section 4, the order of time in which regeneration, repentance and faith take place. *"From what has been said in this chapter on the origin and nature of repentance and faith, that they are the consequential ef-*

fects of regeneration is certain, hence we know that regeneration precedes them." Now, that is Dr. Jarrell, a Baptist authority, "*Hence we know that regeneration precedes them. Scripturally reads the New Hampshire Confession of faith: We believe the proper evidence of regeneration appears in the holy fruits of repentance and faith and newness of life. We believe that repentance and faith are sacred duties and inseparable graces wrought in our souls by the regenerating Spirit of God. Also Chapter 14, of the Philadelphia Confession of Faith of 1689.*" Now, friends, that's what a Baptist says about what Baptists teach, and you can read the statement that we believe that regeneration precedes — p r e c e d e s — that means go before, and if anybody has misrepresented Baptist doctrine, his own brother did it. I didn't do it. And it isn't a misrepresentation. I'll defend Jarrell on that. He's telling exactly what they do believe. And I want to call to your attention a statement or two on that very point. Baptists teach that a man is regenerated or born again by the influence and power of the Holy Spirit operating directly upon the soul of the sinner before he either repents or believes, and that such operation of the Spirit produces repentance and faith to state the matter in their own order. That is Baptist doctrine, and has always characterized their teaching. Now if Mr. Jackson wants to repudiate Baptist doctrine in this debate, that's his business, but I am talking about what Baptists teach and have always taught. This Confession of Faith, the Philadelphia Confession of Faith, and we have in this same little book (*Are We Missionary Baptists?*) his endorsement of that, Chapter 7, Paragraph 2: this confession of faith declares: "*It pleased the Lord to make a covenant of grace, promising to give unto all those who are ordained unto eternal life, his Holy Spirit, to make them willing and able to believe.*"

Chapter 20, paragraph 4: "*Yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual, insuperable work of the Holy Spirit upon the whole soul for the producing in*

them a new spiritual life, without which no other means will effect their conversion."

In the New Hampshire Confession of Faith, which articles are incorporated in Pendleton's Church Manual, and Mr. Jackson says that that is commonly accepted by Baptist Churches and we have his statement to that effect in this little book that we have: Article 7: "*We believe in order to be saved the sinner must be regenerated or born again. That regeneration consists in giving a holy disposition to the mind that it is affected in a manner above our comprehension by the power of the Holy Spirit in connection with divine truth, so as to secure their voluntary obedience to the gospel, and that its proper evidence appears in the holy fruits of repentance and faith and newness of life.*" Now what are repentance and faith? Evidences of regeneration. They couldn't be the cause of it if they are the evidences of it. Surely the man knows the difference between the cause of a thing and the evidence and the proof of it, the result of it. The fruit of regeneration is repentance and faith. They are the evidences that regeneration has taken place. Now if they didn't mean what they said, and if they don't believe that, then it ought to be repudiated. But it has gone down in history as Baptist doctrine, and until they repudiate it, it will stand that way. From these quotations, we can readily gather that Baptist doctrine teaches that regeneration or the new birth actually takes place by the power of the Holy Spirit before a man either repents or believes. We will apply Mr. Jackson's own argument on baptism to his own doctrine. His argument is: The sinner receives the Holy Spirit before Baptism; has the witness of the Spirit, confesses by the Spirit, etc., before baptism, therefore is saved before being baptized. Let us see. Baptists teach the regenerating influence of the Holy Spirit comes before repentance and faith, as I have abundantly shown you; but when the Holy Spirit is received one is already a child of God, since the world cannot receive the Holy Spirit. (Jno. 14:17) And since we are already the children of God when we receive it and

receive it "because we are Sons of God" (Gal 4:6) — you remember that he used these passages — Therefore, according to Jackson's argument and according to Baptist doctrine, a man is a child of God before he either repents or believes because he has received the Spirit to enable him to do both. To follow his reasoning out — one has already become a child of God even before receiving the Spirit and before regeneration. That would make him a child of God while he is still a depraved child of the devil I suppose.

Now you know he had a whole lot to say about what I didn't say, and said a whole lot for me that I didn't say, before he got through, as you'll see in just a moment. But what did he have to say about this matter up here on the board. Now, he couldn't forget that, it was right here in

WHEN IS THE SINNER SAVED?

HOLY SPIRIT	}	 Repentance
REGENERA-		 Belief
TION		 Love God
		 Confession
NEW BIRTH		 Baptized
		 into church or Kingdom

front of him. He didn't forget it. What did he say about this business of when the sinner is saved? Dr. Jackson, tell us, is the man saved when he is regenerated, born again by the Holy Spirit, before he repents and before he believes. Is a man saved then without either? You argued in John 14 and Gal. 4 that a man cannot receive the Holy Spirit until he is a child of God. I mentioned that, and that bore directly upon your case of Cornelius. His argument was that Cornelius received the Holy Ghost before he was baptized. That you can't receive the Holy Spirit without being a child of God. Take him at his word with reference to Cornelius. If a man is a child of God back here when by the Holy Spirit he is regenerated or born again, then repent-

ance and faith are not necessary in order to become a child of God. And if you can't see that, you don't need to worry about what it takes to be saved. No need to be bothered about that. If a man can receive the Holy Spirit and be regenerated by the Spirit and a new heart produced in him back here, by being born again by the Spirit, and their confession of faith says that regeneration is the new birth—regenerated or born again—they are used as identical, as twin terms, before he either repents and believes; and if a man can't receive the Holy Spirit until he is a child of God, and if he is a child of God when he receives the Holy Spirit, I want to know in what sense under heaven could repentance and believing be conditions of becoming a child of God. Why, he even gives up faith, and he gives up repentance. He not only doesn't believe in baptism, he doesn't believe that faith is essential to salvation. He is denying his own proposition that a sinner is saved by grace through faith. Then they stretch that thing out, and when you begin to press them they'll say, "No, salvation takes place over here at faith." Well, all right, what about regeneration or the new birth — can a man be regenerated or born again without being saved — regenerated when the Spirit comes but not saved until he believes?

His arguments on faith would prove that when a man repents because it is unto life and because it doesn't mention faith, therefore it eliminates faith, and excludes it because he is saved already. They come right on over here, and in his concluding argument, that minute and a half that he had left, he made an argument on the matter of confession. Well, must a man confess, does he confess the good confession that he talked about? Yes, made by the Spirit. Why, I believe that. By the testimony of the Spirit, faith is planted in the heart, and then the faith is confessed. But when does he confess his faith, Mr. Jackson? After he believes or before he believes? If a man confesses his faith before he believes he confesses something that he doesn't have, and therefore confesses a lie. Well, if he is saved at the moment of faith, and the confession is not

made until after faith, what does your argument prove for you. Your proposition does not affirm confession as a condition of salvation. Yet confession is unto salvation, Paul says. (Rom. 10:10) How could that be if he is already saved at the moment of faith? Why it would only prove that a man isn't saved back here when he does believe. If the confession is made by the Holy Spirit, and that proves that he is a child of God, it must take place after he believes, that only proves that the sinner is not saved when Mr. Jackson tries to tell us that he is.

But I've told you that he tries to stretch faith out back here to embrace the Holy Spirit and regeneration and the new birth, and he tries to make it embrace confession and the love of God, and all of that, but he just can't possibly stretch it far enough to include an act authorized by the authority of the Son of God who died to save our souls; taught in his word, and therefore the will of God and the revelation of the Holy Spirit. Faith just can't include that. Baptism is not an act of faith. Baptism is a work and that eliminates faith. Mr Jackson argues that faith and works just both can't enter into salvation. They can't exist together. He tries to prove that by a passage that teaches that justification by faith in Christ makes impossible justification by the works of the law of Moses — Romans 4:5. What about other kinds of works? Does faith eliminate every kind of work? Well, let's see. We want to look into this matter of works. He had a lot to say about me saving arguments until my last speech. This is not the last speech on this issue. It isn't and he knows that. I want this audience to witness now that he doesn't believe in saving arguments and the answers to arguments until his last speech. Before this debate is over we are going to remind him of that. Tomorrow night we are going to discuss the same issue that we are discussing tonight. He will have all the opportunity he wants, two thirty minute speeches tomorrow night, and he doesn't need to be crying about it now.

Salvation and works. What does the Bible teach about

SALVATION AND WORKS.

DIFFERENT KINDS OF WORKS IN NEW TESTAMENT.

1. *The Works of God.*—Jno. 6:28

2. *The Works of Faith.*—1st Thess. 1:3

3. *The Works of Righteousness, God's Righteousness.*
Acts 10:35—1 Jno. 2:29—1 Jno. 3:7—1 Jno. 3:10

4. *Good Works.*—Titus 3:8-14

5. *Works of the Law of Moses.*—Romans 3:28—Gal. 2:16

6. *Works of our own Righteousness.*—Romans 10:3—Titus 3:5

WHICH OF THESE CONFLICT WITH GRACE? WHERE DOES BAPTISM CLASSIFY?

BAPTISM IS A WORK OF GOD'S RIGHTIOUSNESS BROUGHT BY FAITH IN OUR HEARTS.
IT IS THEREFORE A WORK OF GOD—ORIGINATING WITH HIM AND ORDAINED BY HIM.

salvation and works? Well, let's see. There are different kinds of works in the New Testament. (1) *The works of God.* John 6:32 "What may we do," they raised the question with Jesus, "that we may do *the works of God.*" Jesus said in verse 29: "This is the work of God that ye believe". That ye do what? That ye believe. A work that God produces? No, a work that they do. God produces it through the revelation of truth, faith produced in the heart by the Holy Spirit, certainly so, but who does the believing? Why *you* must do the believing Jesus said, it is the work of God. (2) Then we read about the works of faith. Paul talked about the work of faith and the labor of love. Does faith work? Why James says in three different verses, 14, 17, 20, that "faith without works is dead, being alone," in Chapter 2. "Faith without works is dead, being alone." In James 2: We hear faith only — faith without works, described as "dead", "barren", "vain", "imperfect" and in verse 24 — the only passage in the Bible that mentions justification by faith only, James declares "you see how a man is justified by works and *not* by faith only." Faith must work in

order to be alive. And if faith does not work it is dead, and there are works that belong to faith, that grow out of faith, that are identified with faith, and in that same second chapter of James, James says that the faith of Abraham worked with his works. There are the works of faith. (3) Then there are the works of righteousness, God's righteousness. Why, you remember that Peter said "He that feareth God and worketh righteousness." Acts 10:35. Now he has a lot to say about Acts 10:43, and he said "I've got a lot of witnesses, and I claim all the prophets because all the prophets say that we are to receive the remission of sins through faith, in his name." I wonder why he didn't underscore that. "In his name". The prophets said in the name of the Lord Jesus Christ you will receive remission of sins through faith. Jesus said in Luke 24:47 that remission of sins *in my name* will begin in Jerusalem. And in Acts 2:38 it began in Jerusalem when the Spirit came, and Peter by the Holy Spirit answered those people who cried out "Men, and brethren what shall we do?", by saying "Repent and be baptized in the name of Jesus Christ for (or Unto) the remission of sins." There's remission of sins in the name of Jesus Christ. Peter fulfilled what the prophets and the Lord had taught when he preached "Repent and be baptized unto the remission of sins." In that statement repentance and baptism are for the same thing, too, and ~~Mr. Jackson can't get away from that.~~ That's what the prophets bear witness to, and they are not your witnesses at all. None of them ever witness to anything with reference to being saved before baptism. Paul didn't teach it. Not one time. Jesus Christ didn't teach it. He challenged me for the statement that said that he that is baptized shall receive remission of sins. Did you notice what he did with that? And did you notice how he said "*Mark 16:16.*" You know they despise that passage. You could see that Jackson does by the very tone of his voice. I would be ashamed of such an attitude toward the word of God. The Son of God said it. It's in his word. He won't deny it. Jesus said, "He that believeth and is baptized shall be saved." Mr. Jackson do you believe that passage refers to salvation

from past sins or eternal salvation? Now which one. It makes baptism necessary to some kind of salvation, a condition of being saved in some sense, and if it is necessary to eternal salvation then you'll lose your point on apostasy, for then a child of God can't go to heaven without being baptized. Where do you stand? Just as sure as you live, it is necessary to salvation one time or another. Jesus said "He that believeth and is baptized shall be saved". When does it mean remission of sins, when does it mean salvation eternally? Why, there is the passage, the very passage he asked for, and still he accused me of not producing it. Is he going to deny that salvation and the remission of sins are identical. Surely not.

Well, let's look again at this matter of faith and works. I John 2:28, "He that doeth righteousness is born of God." What kind of righteousness is that, Mr. Jackson? Is that man's righteousness or God's righteousness? He that doeth not righteousness is born of God, Mr. Jackson says. He that worketh not righteousness is not born of God is what the Bible says. Then in I John 3:7, "Let no one deceive you, he that doeth righteousness, is righteous." Then the man is not righteous who does not do righteousness. Then I hear another passage, Titus 3:8-14 — Good works — and you know he talked about created in Christ Jesus unto good works — that we are created in Christ, Eph. 2:10, unto good works. Well, I don't deny that, but I do deny that baptism is among those good works. Mr. Jackson, baptism is not the works of the Christian life, baptism isn't even the first work of a Christian life. Baptism stands right squarely in front of the works of a Christian life. Jesus said in Matt. 28:19-20: "Go ye therefore and teach all nations, baptizing them into the name of the Father, of the Son and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and I will be with you unto the end of the world". There are the good works toward which or into which we are created in Christ Jesus, but you don't even believe in them and you'll deny them in the proposition on apostasy, You don't believe the child

of God must do good works to be saved eternally. Why, of course he will. He doesn't believe that those good works into which he is trying to classify baptism are essential and necessary. He believes that the believer is saved, and he'll tell us, and you know he nearly got on the question of apostasy in this last speech; better save that Mr. Jackson, we're going to have two nights on that before this debate is over; the believer is saved and saved eternally — he's going to be affirming before this debate is over and admitting that the unbeliever is eternally saved if he is not careful — you just wait and see. What believer is it that's saved? Why, it's the believer that is baptized, and that believer thus created in Christ Jesus, a new creature in Christ because he has been buried with Christ, buried into death, that's the man, and he has been raised into newness of life. *Into newness of life* — a new creature in Christ Jesus, baptized into Christ. That's where we are a new creature, and that's where the life is, and he is raised into that newness of life, and then it is his obligation to perform those good works.

(4) But we have the works of the law of Moses, and he went to Rom. 4, where Paul talks about being saved by faith and not of works. Why, Paul was talking about the case of Abraham. His argument in Romans 4, is that Abraham was saved by faith 430 years before the law of Moses was given, therefore without the works of the law of Moses. Then if Abraham could be justified before the law of Moses was given, we can be justified since the law of Moses has been taken away. He talked about Christ, in Romans 10:4 being the end of the law. Why, that means "aim". The very aim of the law of Moses was to bring us unto Christ, and Christ isn't the end of all law, Mr. Jackson. I Corinthians 9:21, Paul said "We are under law to Christ." If you are going to try to make Romans 10:4 mean that Christ has done away with all law, we are not under law to Christ. Note that down. I Cor. 9:21. All law has not been abolished in Christ Jesus; that isn't it.

(5) Well, then we have another kind of works, and that's

the works of our own righteousness. Titus 3:5. He said I didn't refer to it. Why I did. I talked about Titus 3:8 and 14, and told him there were the works, there are the works up there that he was talking about — good works. Down here are the works which we ourselves did. Paul talks about the works of his own righteousness, in Romans 10:3. The works that they undertook to perform through their traditions and additions to the law of Moses, and upon which they stood. Now I want Mr. Jackson to tell us which of these, which of these works that the Bible talks about conflict with grace. Does the work of God conflict with grace? Does the work of faith conflict with grace? Does the work of God's righteousness conflict with grace? I ask him to come on and say it if he believes it. Where does baptism classify in the premises? As the good works of the Christian life? Why, if it does, it is the only good work that a Christian can perform just one time. There isn't another good work that he can mention, not another single one, the Lord's Supper, contributing on the Lord's Day, and all the rest to which he referred, that isn't continuous in its nature. You can't just give one Sunday and never give any more, and do what God teaches. You can't just observe the Lord's Supper one time and never do it anymore. But a man does not continue in baptism. The very nature of it distinguishes it from all the good works of the Christian life that he had so much to say about. Now where does baptism classify in these premises here? Why, it is a work of God's righteousness, wrought by faith in our hearts. It is therefore a work of God. Originating with God, taught in his word, established by his divine authority, ordained by him, and performed by faith in the heart of the individual. Baptism isn't *included* in the works of the law that nullify grace. Romans 11. No, it isn't the works of the law that would nullify faith. Romans 4. But it is the works of faith, the works of God's righteousness. The man can't even be baptized until and unless he does believe. It is the act of faith. That's the reason why an inspired preacher said until you believe with all your heart you can't be baptized. Baptism unto remission of sins is justi-

fication by grace through faith.

Well, let's notice another thing. He said that my witnesses back there with reference to the chicken thief — and you know he tried to turn that to mean that I was comparing stealing chickens with something in connection with Christ. Now, Mr. Jackson, that is unworthy of you. I had no such thought as that in mind, and you missed the point that I did have in mind, or else you ignored it. My point was that all of your passages on faith that say nothing about baptism prove nothing with reference to baptism. You can't prove a thing by a man that didn't see it. You know what constitutes evidence. A man that didn't see can't prove anything, and a man that doesn't say anything about a thing, his witness wouldn't be any good, and your passages say nothing with reference to baptism.

Let's get this chart back over here, on the believer. We want to look at that matter again. *The saved believer, who*

THE SAVED BELIEVER.

I SALVATION IS PROMISED TO THE BELIEVER.

Jno. 3:16. Jno. 3:36. Jno. 5:24, Romans 5:1.

II WHO IS THE BELIEVER THAT IS PROMISED SALVATION?

Acts 22:19 Paul beat Believers — persecuted them.

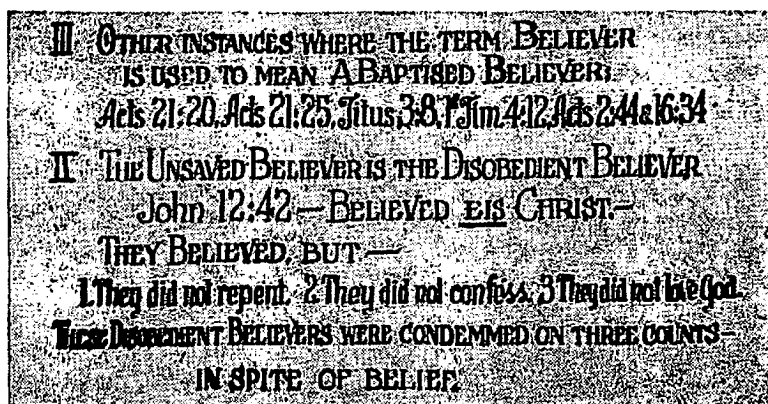
Acts 9:13-14 Did evil to the Saints at Jerusalem.

Acts 9:1-2 Threatened Disciples of the Lord.
Authority to bind those of this way.

Acts 8:2-3 These Believers, Saints & Disciples,
were the Church persecuted by Paul.

THE CHURCH IS A BODY OF BAPTIZED BELIEVERS <sup>(Bapt. at
conversion)</sup>

THEREFORE THE BELIEVER REFERRED TO IS A BAPTIZED BELIEVER
SINCE HE WAS IN THE CHURCH.



is he? Why, he's the man that is in the church. He didn't deny that. He just frankly admitted it. He frankly admitted that these believers were the believers that were in the church, and if they were in the church, then according to Baptists they were baptized believers. Well, then Mr. Jackson, your passages on faith don't mean faith without baptism. Then you know he said that I said *produce just one* passage that talks about a believer in Christ without being baptized. I didn't say that or anything that sounded like it. In fact, I showed him some men who believed "into" Christ, Jno. 12:42—who weren't baptized, or didn't do anything else they were commanded to do. I challenged him to tell us whether or not they were saved. He was silent as the grave about it. No, you didn't listen carefully. I said a saved believer, Mr. Jackson. That's the kind of a believer I asked for and I'm still asking you to produce one instance of a saved believer under the gospel of Christ who wasn't a baptized believer. You know what he did on that. Why, he came to Luke 7, the sinful woman, "Thy faith hath saved thee". How do you know she wasn't baptized? Now how do you know it? We are not willing to take your presumptions—they are too wild. John preached baptism. "There was a man sent of God and his name was John." What was he sent for? To preach to the Jew. What did he preach to them? "*Repentance and baptism unto the remission of*

sins," for the remission of sins. What did it mean to reject him. Luke 7:30. They that rejected John's baptism rejected the counsel of God against themselves, and verse 29, those who accepted it justified God. I want to know, was that woman one who had believed and had rejected John's baptism? If she had rejected John's baptism, she had rejected the counsel of God against herself. Can a believer reject the counsel of God against himself and still be saved? Tell us, Mr. Jackson. If this is the kind of believer she was, then you have established what I have charged you with, preaching salvation by faith only and excluding baptism. Oh, he said, that isn't Baptist doctrine. *His proposition says before and he said without baptism.* The word without excludes doesn't it? Doesn't it? If a man can be saved by believing, through believing, without ever being baptized, Mr. Jackson, you believe that don't you, then a man can be saved, become a child of God and go home to heaven when he dies without ever being baptized? If that doesn't exclude baptism, I want somebody to tell me how you would leave it out. How are you going to exclude it? He doesn't believe in baptism. His doctrine excludes it and his practice of it is inconsistent. If the creek is such an unnecessary and contemptible thing to him — where would the Baptist church classify? You can't get into the Baptist church without going to the creek. Why, we believe in faith, and I told him that we accepted all of the passages that declare that the believer that is saved, but believe that the saved believer is the believer that has been baptized, and these passages were offered in proof of the fact that the Bible often uses the word believer in that very sense. The believer that is baptized is the saved believer. In this instance of the believer that was not saved, John 12:42, can a man believe in Christ and not be baptized? Certainly, but he won't be saved and these weren't. I didn't use the word "eis". Somebody else slipped up on the "eis". I didn't even pronounce the word, and that record will show it. You saw it on the chart and got excited about it evidently. You're the one that slipped on the "eis" Mr. Jackson. Can a man believe in Christ — *into* Christ and not be saved? Can he?

Were these saved in Jno. 12:42 when they wouldn't confess Jesus? Can he believe *into Christ* and not be baptized? Were these believers in the church, Mr. Jackson? Were they? Can a man get into the Baptist church who loves the praise of men more than he does the glory of God? Why you wouldn't even accept him into your church would you? They did not confess Jesus Christ. They did not repent of their sins, yet they believed "eis" Christ. Now you tell me whether they were in the church or not. Believers in these other passages were, and you admitted that. They were in the church. But I want to call your attention — he talked about being buried — buried into Christ. Buried into death. Why the Bible says we are baptized into Christ, and we are baptized or buried into death. Into the death of Christ, Romans 6:3 says. Into death, Romans 6:4. And Romans 6:4 also says that in baptism we are raised up. Now what I want to know is what about the resurrection? You didn't say anything about that. What about the resurrection, Mr. Jackson. Baptism isn't just a burial. He says baptism is a burial, but Paul says it is more than a burial. Baptism is a resurrection. Paul said in Col. 2:12: "Wherein" — buried with him now by baptism — "Wherein" — in baptism — in where? — in baptism — "Wherein we are raised with him through faith in the working of God that raised him from the dead". When is that? Why that, Mr. Jackson, is in the forgiveness of our sins that makes us alive. He said that I got a resurrection and a birth confused. No, you are the man that is confused. Paul is not talking about a birth in Col. 2 — he's talking about a death, a burial and a resurrection into a newness of life. That's what he's talking about in Col. 2. The subject is a different figure entirely. When is the resurrection? When our sins are forgiven. When are our sins forgiven? When we are raised into a new life. When are we raised? Now just leave the question of who it is that is buried and what it is that is buried, and what I want to know is does the resurrection precede the burial? That's what I want to know. Does the resurrection precede the burial? Paul said the burial is in baptism. The resurrection comes after the burial.

Any resurrection would. Anybody knows that. Mr. Jackson even knows that. The new life comes after the resurrection. The resurrection is into new life and it is into the forgiveness of sins, and Paul said "If ye have been raised with Christ, then set your heart on things that are above." The affections of your heart are to be centered on things that are above because ye have been raised into Christ. You know, Mr. Jackson buries the man that is eternally alive already. That's the man that he buries. He gets the resurrection before the burial and he won't straighten that out tomorrow night. Raised into a new life in Christ Jesus after we have been buried. That's it.

Well, what about Egypt and the blood. Why, I showed you that in the blood they had only salvation from physical death, and that was only the eldest child. Now, what did they receive in the houses where they didn't sprinkle the blood. They received death. Who received death? The eldest child received death. Why, that is not the deliverance of Israel. When was all of Israel delivered from Egypt? Why, Mr. Jackson, they were delivered from the bondage of Egypt — and I heard you preach down in Houston, that Egypt represented bondage and sin — yes I did — I heard you preach that very thing — and they were delivered from Egypt, which represents bondage and sin when they were by faith able to march through as on dry ground, and God saved Israel that day.

We are going to find out before this discussion on the plan of salvation is over just exactly who it is that believes in the blood of the Lord Jesus Christ. I believe in the blood of Christ but I believe that a man comes into the blood through obedience rendered by faith. I believe with Paul when he said "That he might sanctify and cleanse us with the washing of water by the word". Eph. 5:26. And I believe with Ananias when he said to Paul "Arise and be baptized and wash away your sins". Baptism stood between him and the washing away of his sins. It isn't a question of what washed them away, it was the blood of Christ

that washed them away, but baptism stood between Paul and the washing away of his sins. Paul was not saved on the road to Damascus. He had not reached the blood of Christ for his sins had not been washed away. If he had reached the blood his sin would have been washed away. He had to be baptized in order to reach the blood and have his sins washed away. That is what he meant when he said "Baptized into his death," that is, into the death or blood of Christ. Rom. 6:3. Yes, the blood actually cleanses but you do not reach the blood until you obey Christ in baptism. It is not water before blood but blood and water the Bible talks about. The one an agent of redemption — the other a means of reaching it. Baptism is into the death of the Lord Jesus Christ (Rom. 6:3). "And we have our hearts cleansed from an evil conscience when we have our bodies washed with pure water." (Heb. 10:22) And baptism is not the putting away of the filth of the flesh but the answer (the inquiry) of a good conscience toward God, (I Peter 3:21) and only the blood of Christ can cleanse the conscience. (Heb. 9:13-14) And if baptism is for the answer of a good conscience toward God, then it is for the purpose of bringing us into contact with the blood of the Lord Jesus Christ. Mr. Jackson doesn't believe in the blood, he thinks the sinner is saved by the Holy Spirit before he reaches the blood.

I thank you.

PLAN OF SALVATION

PROPOSITION

The Scriptures teach that water baptism to the penitent believer is for (in order to obtain) the remission of sins.

COGDILL'S FIRST AFFIRMATIVE

Gentlemen Moderators, Ladies and Gentlemen :

By the good providence of God we are permitted to gather tonight to continue our investigation of his word. The question tonight is the same as that discussed last night except that I am in the affirmative tonight and the proposition is stated differently. We have it stated in these words, *"The scriptures teach that water baptism to the penitent believer is for (in order to obtain) the remission of sins."*

Definitions for the terms of this proposition will not need to be at all lengthy for the reason that they are clear. By "The Scriptures" we simply mean the word of God—Divine truth as it has been revealed in God's word—the Bible. By "teach" we mean that it instructs, that it tells us in words plain enough to understand, and for us to believe. By "water baptism," we mean the act of being baptized or immersed in water, in the name of the Lord Jesus Christ, into the name of the Father and the Son and the Holy Spirit. The same kind of baptism that Peter had in mind when he said to those present with him in the household of Cornelius in Acts 10:47: "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." That's the kind of baptism that we are affirming tonight. God has condescended to place his name on it. It is a divine ordinance, originating with God himself, taught in God's word, and therefore deserves all the consideration that our hearts can give to it. It is to be administered by the authority of Jesus Christ, in the name of the Father and of the Son and of the Holy

Spirit. Matthew 28:18-20. So far as the word of God teaches, baptism is the *only act* that God has ever authorized anybody to perform *in the name of the Father and the Son and the Holy Spirit*. Nothing else has God ever told men to do in which they shall call upon God the Father, God the Son, and God the Holy Spirit as witnesses, save the act of baptism in the name of Jesus Christ. The institution then of baptism is as sacred as the name it wears.

The proposition further says that water baptism to the "believing penitent", or "penitent believer", to a man who has believed; to one who has been persuaded that Jesus is the Christ; to one who by faith accepts him in implicit trust as his Savior; who, therefore, is a believing penitent. Believing in the same sense in which the word is used in John 20:30-31: "And many other signs truly did Jesus in the presence of his disciples that are not written in this book; but these are written that you might believe that Jesus is the Christ, the Son of God; and believing you might have life through his name." Not a mere assent to a truth or fact, but belief with all of the heart. A man asked an inspired preacher one time, "Why can't I be baptized?" That inspired preacher, by the name of Philip replied: "If you believe with all of your heart you may be." Acts 8:36, 37. We are affirming tonight then, immersion in water as an act of faith—immersion in water upon the part of one who has accepted Jesus Christ as Lord, and has placed in him implicit trust, who has believed, in the sense that Paul used the term when he said, "For with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Romans 10:10.

To further define the kind of believer that we are talking about I call your attention to Hebrews 11:1. In that passage we hear Paul defining faith. He tells us that faith is constituted of two elements. That it is *conviction in things unseen* and it is *confidence in things hoped for*. Faith, genuine faith, saving faith is made up of two elements: conviction in unseen things, confidence or trust in things hoped for. A man then does not believe in the sense

of believing unto righteousness or unto the saving of his soul, simply when he is convinced with reference to a thing. It is more than mere conviction in things unseen. Faith is confidence or trust placed in the Lord Jesus Christ in complete reliance of the heart of the individual in the Lord based upon the promises of his divine word. In that sense we have two or three other expressions that are kindred expressions. On the day of Pentecost in the city of Jerusalem when Peter had preached Christ to those nations of the Jews who were assembled upon that occasion the record says that "when they heard this they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of the Lord Jesus Christ for (unto) remission of your sins and ye shall receive the gift of the Holy Spirit." In verse 36, just before that reading, Peter had concluded that gospel sermon on Christ by saying: "Let all of Israel therefore know assuredly, (or believe beyond a doubt) that this Jesus hath been made both Lord and Christ." Here Peter commanded faith—full faith, saving faith, faith with the whole heart and therefore obedient faith. He told them how to exercise that faith or be exercised by it in repenting and being baptized and he gave them a promise in which to trust when he said the result of repenting and being baptized would be the remission of their sins. They exercised such faith in Acts 2:41, when the record tells us "They then that gladly received the word of the Lord were baptized, and God added in that day three thousand souls." We are talking about faith that is conviction in Jesus Christ as God's son as both Lord and Christ, and confidence or trust that is imposed in him. That's the kind of believer that can be baptized. No other kind of believer could be baptized. Baptism is an act of that kind of faith on the part of any individual, and without that kind of faith it would not be baptism in the sight of God.

But we are affirming water baptism, to a *penitent* believer. The word repent simply means to change the mind or the purpose, it carries the idea of another mind, a change

of mind or determination. The proposition does not call for mere baptism, and Mr. Jackson shall not succeed in making you think that I am affirming water, merely water, for any purpose at all. Water is only the element God has specified as the means of expressing our faith in obedience. It calls for the baptism of a *believer*, of one who has been convicted with reference to Christ as the Son of God, and has placed his confidence in him, but not the mere baptism of a believer; the baptism of a *penitent* believer. One whose sense of guilt has caused him to resolve that he will abandon all sin, and that he will live as God directs. One whose will has been changed and whose attitude of mind is another mind. In the sense Peter used it when he said: "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of your sins." And in the sense in which he used it a second time in Acts 3:19, when reaching the conclusion of that second sermon recorded in the city of Jerusalem, he commanded the people who were hearing him to "repent and be converted, that your sins may be blotted out, so that there may come seasons of refreshing from the presence of the Lord." These two passages are exact parallels. That is the kind of an individual who can be baptized and that we are discussing in this proposition. Not a mere immersion in water, not simply the act of putting the body of the individual under water without faith and without penitence, but water baptism in the name of Jesus Christ, into the name of the Father and of the Son and of the Holy Spirit, upon the part of an individual who has placed his trust in the Lord and who has believed with all of his heart in Jesus Christ, as both Lord and Christ, and who has determined and decided to turn away from sin and to live as God wants him to live.

Baptism to that kind of an individual is for (and the definition of the word "for" is included in the terms of the proposition itself, for—in order to or as stated in the proposition, in order to obtain—not obtaining in the sense that he earns it—not obtaining in the sense that he has wrought some work of his own power and of his own will that he is able to earn such a consideration for, but obtaining in

the sense of laying hold upon the promise that has been made in connection with it—in order simply to realize, to appropriate, to lay hold upon the provision of God's grace and the promise of God's word. That such baptism to such an individual is a necessary condition in God's law of pardon, that it is a command to be obeyed, equally related with faith and repentance. That it is commanded by the same Lord, taught in the same word, carrying exactly the same obligation that faith and repentance carry, because it is the will of God, and such baptism precedes, that it goes before salvation, for salvation has been promised as a result of such obedience. The means of appropriating the cleansing power of the blood of Christ has been couched in such an act of obedience. So, my friends, it is a question of divine law. It isn't a question of clemency, it isn't a question of contingencies. It isn't a question of clemency being promised by Mr. Jackson or by myself. It is a question only of what God's law is, and clemency is in the hands of the judge, distributed according to his will, and certainly to be governed by his promises, and not by ours. We are not the judge in the matter. We have no right to promise.

Contingencies exist with reference to other conditions of salvation exactly as they exist with reference to baptism. There are contingencies with reference to faith. Faith comes by hearing the word of God. Until a man is taught the truth, he does not believe the truth. There are contingencies therefore with reference to faith, and contingencies with reference to other things. And I want to leave impressed upon your minds in the beginning of my part of this discussion tonight that we are not discussing what the contingencies are, or what clemency God might extend under certain circumstances, and that is not properly a part of this discussion. We are talking about divine law. What is the law? What is God's law with reference to pardon? God has offered pardon, the remission of sins or salvation, and certainly those terms are kindred terms.

Last night the question was raised with reference to remission of sins and salvation, and whether or not Jesus

used the term saved in Mark 16:16 in exactly the same sense in which remission of sins is used in the New Testament. I am saying to you tonight that you'll find these expressions parallel in the records of the Great Commission. In Luke 24:47, "Thus it behooved the Christ to suffer and to rise from the dead on the third day, that repentance and remission of sins might be preached in his name among all nations." That is Luke's record of the commission. Now listen to Mark's. Jesus said, "Go ye therefore into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." The term saved in Mark 16:16 is parallel to the term remission of sins in Luke 24:47. Will Mr. Jackson deny that? Surely not. So when I say that baptism is a condition of salvation I mean that it is a term of pardon in God's divine law, upon which the promise of the discharge of the debt of sin through the blood of the Lord Jesus Christ has been offered to the soul of the individual who believes, who repents, and who thus obeys God in this divinely ordained act, in the same sense that salvation is promised in Mark 16:16. Saved in the sense of sins blotted out. Saved in the sense of sins remitted. Saved in the sense of being justified from sin. Not saved from sins that are in the future Not a remission of sins that are not yet committed, but a remission of sins and salvation from sins that have already been committed. When Jesus said, "He that believeth and is baptized shall be saved," he did not mean that the individual who believes and is baptized shall surely and positively go to Heaven. He was not promising salvation in the eternal sense and naming baptism as a condition thereof. Mr. Jackson doesn't believe that. But he was promising salvation in some sense as the result of such action. "He that believeth and is baptized shall be saved"—from what? saved in what sense? Mr. Jackson doesn't believe it is the remission of sins—he denied that last night. He will not affirm that it is eternal salvation and thus teach that an individual saved by faith must be baptized in order to go to heaven. Then in what sense is Jesus promising salvation in Mark 16:16? Tell us Mr. Jackson.

I say to you tonight that it is not a question of what does the saving. God must do that. It is not a question of how we are saved. By the blood, through grace, by the mercy of God. These are not the issues. I believe in salvation by all of them, and in all the rest that the Bible affirms that has any part to do, or any place in the salvation of the soul, but we are discussing the issue tonight whether a man is saved before or after baptism. Is he saved before and without it? Can he enjoy the pardon of his soul from the guilt of sin, blessings that are in Christ, and the hope of eternal life and heaven after awhile, and never be baptized? That's the issue. Does he reach the blood of the Lord Jesus Christ before he is baptized, or does he reach it in the act of obedience that he renders in being baptized?

Self-consciousness cannot determine the question. Pardon cannot be determined upon the basis of self-consciousness. We can know of pardon only as God speaks it, or as God declares it. Based upon the promises of God's word it is the offer of pardon. No man has any right to promise salvation upon any other terms or upon any other conditions than those stipulated in the word of God. I cannot bind, and Mr. Jackson cannot bind, one single condition upon you for the saving of your soul that God has not stipulated. Nor can I excuse, nor can any other man excuse you from a single term or condition that God has bound. When the Governor pardons a man in the penitentiary, pardon is not realized as a result of the consciousness that is in the heart of that man. It is not realized as a result of some inward feeling that he has, but pardon becomes a reality only when the law of pardon has been kept, and the word of the Governor or the Board of Pardons has been given to the Warden of that penitentiary that allows the man to be released. So baptism is a part of God's law of pardon, hence pardon or remission is conditioned upon a man being baptized, and he does not receive it until he is baptized.

Well, let's see, with reference to some of the things in the discussion last night. We pointed out to you in the discussion last night that Baptists teach that in the plan of

salvation, which is under discussion, that a man receives the Holy Spirit, that his soul or heart is operated upon by the Holy Spirit, that by such operation of the Holy Spirit, regeneration or the new birth is produced and that after such occurs man repents or believes. They believe that the Holy Spirit operates upon the heart of the sinner, and that as a result of that he is regenerated. They identify that as the new birth. And I read it to you from their Confessions of Faith. These are not mere assertions with reference to their doctrine. I read it not only from the Confessions of Faith but from a great scholar that they have recognized and that Dr. Jackson even quotes from in his own book. Then as a result of this regeneration, the fruit or the evidences of it, the Baptist Manual and the Baptist Creeds tell us, is repentance. It's a fruit of the regeneration; and then belief, arranging it in their order. Now then, they say further that confession belongs somewhere in this arrangement. And he himself used the good confession as a reason—that a man cannot make it except by the Spirit, and that's the way the Word of God teaches the matter, that it must be revealed that Jesus Christ is the Lord before we can confess it, and that confession is made before baptism and thus a man according to Dr. Jackson has the Holy Spirit before he is baptized and is therefore saved. Paul tells us in Romans 10:10 that the *confession is unto salvation therefore comes before salvation*. Mr. Jackson said that if a man makes that good confession, he makes it by the Spirit, and he cannot make it without the Spirit, and if he makes it by the Spirit, that is evidence that he is already a child of God, even before he is baptized. I pointed out to him last night that confessing has to follow faith, that it must follow faith—that a man cannot confess unless he does believe, without confessing a lie. Then, if his argument on confession is of any evidence at all with reference to baptism, it would prove that salvation does not take place at the time of faith, but it takes place after faith for the *confession is unto salvation*. Mr. Jackson has trouble telling us when the sinner is saved. If at the point of faith, then confession is not unto salvation, unless confession can

be made before faith. Mr. Jackson, when is a man saved? Is he saved when the Holy Spirit comes upon him? Is he saved when he repents? Is he saved at the point of faith? Or must he confess Christ and love God before he can be saved? You cannot tell by Baptist doctrine.

Then again, they put the love of God in here, and refer to the fact that a man who loves God is born of God, and frequently make the argument from I John that he that loveth God is born of God, a child of God, before he is baptized. But friends, the idea is, when is a man saved? At what point? Will Mr. Jackson tell us tonight when the sinner is saved? I called upon him last night to do it. Surely he wouldn't affirm "before baptism," and leave it at that. That isn't sufficient. Sometime before baptism, but what time? What time does he mean? Will he tell us tonight? Will he tell us whether or not the man is saved when he is regenerated and born again by the power of the Spirit, before he repents and believes? Will he tell us that he is saved over here when he repents? Why the Bible says "repentance unto life." And we pointed that out to him last night.

The passages that Mr. Jackson used on the believer being saved, all of them, simply were used for the purpose of excluding baptism. Faith and salvation, with baptism left out. That was the argument, and we turn back here to the chart in order to get that before you again. *The Saved Believer*. He has referred to John 5:24, John 3:16, Rom. 5:1, and a number of other passages. Those passages did not constitute each one an argument. Oh, no. Oh, he numbered the arguments, but the arguments on all those passages were just one argument. He used different passages, but the different passages were on the one argument, and that one argument is the believer is saved. I raised the question in all of these passages in which the Bible says that the believer is saved—"what kind of a believer is it that is saved? I showed you last night that where salvation is promised to the believer, it is always promised to an obedient believer, a baptized believer. And there isn't

THE SAVED BELIEVER.

I SALVATION IS PROMISED TO THE BELIEVER.

Jno. 3:16. Jno. 3:36. Jno. 5:24. Romans 5:1.

II WHO IS THE BELIEVER THAT IS PROMISED SALVATION?

Acts 22:19 Paul beat Believers - persecuted them.

Acts 9:13-14 Did evil to the Saints at Jerusalem.

Acts 9:1-2 Threatened Disciples of the Lord.

Authority to bind those of this way.

Acts 8:23 These Believers, Saints & Disciples
were the Church persecuted by Paul.

THE CHURCH IS A BODY OF BAPTIZED BELIEVERS ^(Baptized Believers)

THEREFORE THE BELIEVER REFERRED TO IS A BAPTIZED BELIEVER
SINCE HE WAS IN THE CHURCH.

III OTHER INSTANCES WHERE THE TERM BELIEVER IS USED TO MEAN A BAPTIZED BELIEVER:

Acts 21:20. Acts 21:25. Titus 3:8. 1 Tim. 4:12. Acts 24:16, 34

II THE UNSAVED BELIEVER IS THE DISOBEDIENT BELIEVER

John 12:42 — BELIEVED EIS CHRIST —

THEY BELIEVED, BUT —

1 They did not repent. 2 They did not confess. 3 They did not love God.

**THESE DISOBEDIENT BELIEVERS WERE CONDEMNED ON THREE COUNTS —
IN SPITE OF BELIEF.**

any exception to that. The baptized believer, the obedient believer, is the saved believer, under the gospel of the Lord Jesus Christ. That is it. I called upon him for evidence of the fact that a single one of these passages was talking about an unbaptized believer. What did he do about it?

Why, he went to the sinful woman in Luke 7 and tried to say that she was saved by faith without being baptized. I want to know where is his evidence of it? Where is his evidence that she was not baptized by John? I pointed out Luke 7:29-30, in which the Bible teaches that the man who obeyed John's baptism, a baptism commanded of God for the remission of sins; the man who obeyed John's baptism justified God. The man that disobeyed it rejected the counsel of God against himself. Could that woman be saved by faith, a faith that rejected God's counsel in refusing to be baptized? Why, if you are going to make any inference at all in the matter, the inference must be in favor of her baptism. Surely a saving faith included accepting and obeying the counsel of God, and therefore justifying God in obedience to his will.

But now, I want to know something else on this point right back here with reference to the time at which a man is saved. If a man is saved back here before he believes, when the Holy Spirit comes upon him, I'm raising the question tonight, is he in the kingdom of God or in the kingdom of the Devil? Which one is he in when he is saved back there? Why, Mr. Jackson says that a man can't get into the Baptist church unless he is baptized by the hands of a regularly ordained Baptist preacher. That's the only thing that can put him into the Baptist church. Well, is the Baptist church in any sense the kingdom of God? Is it? Is the Baptist church in any sense the kingdom of God? If it isn't, whose kingdom is it? There are only two. Just two. If the Baptist church is in any sense the kingdom of God, and a man is saved before baptism and isn't in the church until he is baptized, then you have a saved, born again, justified child of God who has to stay in the kingdom of the devil until a Baptist preacher baptizes him. Now that's exactly the situation if the Baptist church is in any sense God's kingdom, and I want Mr. Jackson to tell us about that. Of course he won't but let us see if he will try. I'm predicting that when this debate is over he will not have told you whether or not the Baptist church is the kingdom of God. That is just another one of the difficulties that

Baptist doctrine gets him into. Think about a regenerated—born again—child of God—having to remain in the kingdom of the Devil until a Baptist preacher can be given permission by the Baptist Church to baptize him. You talk about putting dependence in the man—giving him power over the soul—that makes God helpless to claim one of his own children and make him a citizen in His kingdom and get him out of the kingdom of the Devil unless a Baptist preacher is found and the Baptist church is willing.

You know they have a difficult time on another matter, telling us just when the sinner is saved, because they teach that salvation is wholly of grace, unconditional, that the sinner is wholly passive and inactive in his conversion because of an inherent nature that is totally depraved. His regeneration must therefore be due to the fact that he is one of the elect of God, predestined unto salvation by the choice and purpose of God, and must be wrought miraculously upon his soul by the power of God through the Holy Spirit. Now again, let's see whether or not that is what they teach.

In the New Hampshire Confession of Faith, Article 7, *"That in order to be saved, we must be regenerated or born again. That regeneration consists in giving a holy disposition to that mind, and is effected in a manner above our comprehension or calculation, by the power of the Holy Spirit in connection with divine truth."*

In the Philadelphia Confession of Faith, Chapter 9, Paragraph 3: *"Man by his fall into a state of sin hath wholly lost all ability of will to any spiritual good accompanying salvation."*

In Chapter 10, Paragraph 1: *"Those whom God hath predestinated unto life, he is pleased in his appointed and accepted time effectually to call by his word and Spirit."*

Paragraph 2: *"This effectual call is by God's free and special grace alone, not from anything at all foreseen in man, not from any power or agency in the creature co-working with his special grace, the creature being wholly*

passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit."

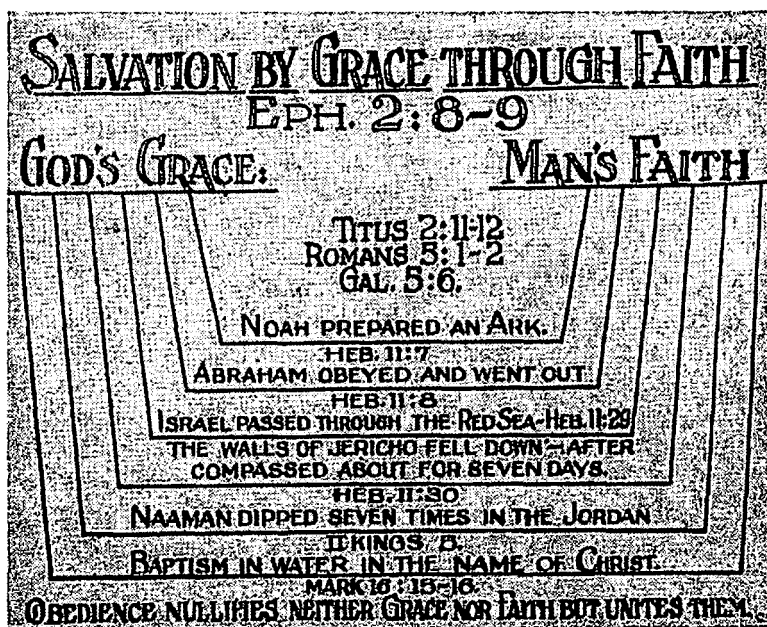
Paragraph 4: "*Others not elected—(listen now)—“Others not elected although they may be called by the ministry of the word and may have some common operation of the Spirit, yet not being effectually drawn, by the Father, they neither will nor can come to Christ, and therefore cannot be saved.”*

In these quotations we find the doctrine of *total depravity*. That man is totally depraved and therefore cannot even make a choice, but must be wholly passive until he is regenerated. They say that takes place back here, that God has chosen those whom he will regenerate and such are called the elect: that those so elected and predestinated unto salvation will in God's own good time, and by his own power, be redeemed and regenerated by the Holy Spirit. The non-elect will not, cannot come, and therefore cannot be saved. Now friends, total depravity is wholly irreconcilable with man's free moral agency and independent choice. It relieves man of any responsibility for sin. Baptist doctrine can get around the difficulty that man is wholly incapable and unable to do anything only by teaching and by saying that he must be regenerated by the miraculous power of the Holy Spirit. If salvation is wholly of grace and unconditionally wrought by the Holy Spirit directly upon the soul of the sinner when he is unable to make a choice for himself, *how can it be conditioned upon faith or repentance or any other requirement?* All of this evidences that Mr. Jackson and those who believe Baptist doctrine do not reject baptism—and I want you to get the point—they do not reject baptism as a condition of salvation because they believe in faith, that isn't the reason; or because they believe in grace — but *they reject baptism as a condition of salvation because they believe in unconditional salvation.*

Well, who is the man that is saved? Why, he's the saved believer. We read last night to you and we point out to you again that these believers were in the church. That because they were in the church they were baptized believers, and

he didn't question that. He did not deny it. We pointed out to you that the unsaved believer was the believer that had believed into Christ, but had not repented and was therefore condemned because he had not repented; that had not confessed, and was therefore not saved because he would not confess Christ; that did not love God because they loved the praise of men more than they loved the glory of God.

I want in the last few minutes of this speech tonight to call your attention to another passage. Eph. 2:8-9. Here is a chart on it. Titus 2:11-12: "The grace of God has ap-



peared bringing salvation to all men, teaching us that denying ungodliness and worldly lusts we should live soberly, righteously, and godly in this present world." Romans 5:1-2: "Justified by faith," and through faith Paul says we have access into God's grace, but Galatians 5:6 says that it is a *faith that works by love*—that

avails—only the faith that works by love, neither circumcision or uncircumcision, but a faith that works by love. The Bible says, “By grace are ye saved, through faith, and that not of yourselves, it is the gift of God. Not of works lest any man should boast.” What’s he talking about? God’s grace. Man’s faith. Does that mean that man does not have anything to do? Or that if a man does do anything that he nullifies grace? And that he cancels out faith? That’s the impression that Mr. Jackson would leave. That if you are baptized in obedience to the will of God, that nullifies grace, and that cancels out faith, but I am saying tonight that baptism in obedience to the will of God doesn’t nullify grace, or cancel out faith. It ties them together. Let’s see.

By faith Noah prepared an ark. How was it? God’s grace told him about it. Noah believed it. By faith Noah prepared. Hebrews 11:7, not by faith only, but by a faith that moved and prepared. Man’s faith united with God’s grace, unto the saving of Noah and his family.

By grace God called Abraham. By faith Abraham obeyed and went out. By faith Abraham obeyed. Jesus Christ is the author of eternal salvation unto all them that obey him. Hebrews 5:8-9. By faith Abraham obeyed. Obedience is an act in addition to the mere act of believing. That’s the point. By faith Abraham obeyed and went out. Man’s faith plus God’s grace—tying the two together in the act of obedience. That’s the point.

Not only that, Israel passed through the Red Sea—God’s grace that opened up the water and provided the way, Israel’s faith that marched through as on dry ground. Hebrews 11:29.

Naaman dipped—II Kings 5—seven times. By the grace of God he was sent to the prophet—by the grace of God he was told how to cure his leprosy, by faith Naaman went down and dipped and when he had dipped, he was cured.

Did the preparing of the ark on the part of Noah nullify grace? Who would say so? Did Abraham’s obedience nullify grace or faith? Why it was faith working. Did Israel

passing through nullify grace or faith? Certainly not. Did Naaman's dipping nullify grace or faith? Certainly not. Neither, my friends, does baptism nullify grace or faith.

And I thank you.

JACKSON'S FIRST NEGATIVE

Gentlemen Moderators, Ladies and Gentlemen:

We have listened to a very nice little speech, and I hate to have to spoil it, but we are going to have to spoil it by the truth of the Lord. I want you to notice that the issue is clearly defined. Is it blood before water, or is it water before blood? I maintain that it is the blood of Christ before water. My opponent says that it is water before blood. Now which one is right? Do we get to the creek before we get to the blood of Christ, or must we come to the blood of Christ before we can come to the creek. Now before I begin to follow him, I have a few questions that I have to ask, and I expect him to answer these questions.

1. Can one believe into "eis" Christ without being baptized?
2. Did the Israelites come under the blood of the lamb before they reached the Red Sea, or in the Red Sea?
3. Did the Israelites go from the night of the Passover to the Red Sea as free men or as slaves, still in bondage?
4. Does Acts 2:38 reveal the complete plan of salvation?
5. As you teach works are essential to salvation how much works must one do to be saved?
6. Should one be baptized with a dead faith or with a live faith?
7. If a person is baptized with a live faith, is he dead or alive to God before baptism?
8. Do you baptize a child of God or a child of the devil?
9. What kind of relationship does a man with a live faith sustain to God before baptism?
10. Does the penitent believer love God or the devil?
11. If a penitent believer goes to baptism by a live faith can he not also go to heaven by the same faith should he die before baptism?
12. Is the sinner begotten of God before baptism or in the act of baptism? If before is he an embryo until baptism?

13. Where is a man born of God? In or out of the water?
14. If one has heard the word, repented of his sins, believed in Christ, confessed him to be the Son of God, and desires to be baptized, will he be lost in hell should he die before baptism?
15. Can one be saved unless he is a member of the church to which you belong?
16. Did John the Baptist and the disciples of Christ during his personal ministry on earth baptize people for, in order to obtain remission of sins? If so, when were they saved? I will thank my friend very heartily for answers to those questions.

My opponent has misrepresented what we teach. He purports to prove by a manual, and here is what he undertakes to prove: that Baptists teach that a person is regenerated before he has faith and repentance. Now that is foreign to Baptist teaching, as we are maintaining it, and then he also says that we believe in unconditional salvation, when I spent last night showing you that people must repent and believe, and gave you a number of scriptures proving that, and yet he comes back with the audacity and tells you that we say that it is unconditional. Is it not conditional when he have faith and repentance? And now he quotes from a manual. Let me now expose him in his misrepresentations. Speaking about regeneration. "Men must be regenerated or born again. That regeneration consists in giving a holy disposition to the mind — that it is effected in a manner above our comprehension by the Holy Spirit in connection with divine truth." Now is that not conditional? "In connection with divine truth," and here it is. Not only in connection with divine truth, but we showed you that a man must repent and that he must believe the Lord Jesus Christ and those are the two conditions of a man's redemption. Notice also, "So as to secure our voluntary obedience to the gospel, and that its proper evidence appears in the holy fruits of repentance, faith and newness of life." Now he says that the fruits of repentance and faith showing that regeneration resulted in those two things. But he's

not talking about obtaining regeneration or that obtaining faith and repentance by the regeneration, but notice that he said that the evidence — the evidence — the evidence of regeneration is manifested in the fruits of repentance and faith and a newness of life. In other words, how do we know that we are regenerated? It's through the fruits of repentance and faith and newness of life. That's the evidence of it, you see. There is the evidence of it. What is the evidence? That a person, a person has been regenerated, and through repentance and faith and newness of life is manifest to the world that that soul has been saved.

Now he's been talking about Baptist authorities. I hold in my hand here a debate by Campbell and McCalla. Mr. Campbell should be heard by my friend because he stands at the head of the organization. Now here is what Mr. Campbell says: "The blood of Christ then really washes or cleanses us who believe from all sin. Behold the goodness of God has given us a formal proof and token of it by ordaining a baptism expressly for the remission of sins. The water of baptism then formally washes away our sins. Paul's sins were really pardoned when he believed, yet he had no solemn pledge to the fact, no formal acquittal, no formal forgiveness of his sins until he washes them away in the water of baptism." Now what does Mr. Campbell say? He says that the blood of Jesus Christ really washes away sins but the water symbolically, or as he puts it here, formally washes away sins. Now, Mr. Cogdill, do you accept what Mr. Campbell says? Do you accept that or do you not? Now you want me to say whether or not I accept what the manual, and I have quoted what the manual says, right here it is, right here it is, now do you accept what your Mr. Campbell has to say about it?

Now Mr. Cogdill asked if Mark 16:16 denotes salvation from past sins? Yes, and condemnation of sins which insures his freedom now and forever more. Mr. Cogdill admitted that baptism is a good work, and he said that it stands at the head of all good works. Well, it matters not where it stands, if it is a good work, then Eph. 2:8-10 says

that we are "created in Christ Jesus unto good works," therefore as we are created unto good works, and baptism is a good work, therefore we are created unto it, and we are in Christ Jesus before we are baptized. Thank you, Mr. Cogdill, for that admission. I think now I'll get to baptize you.

Romans 10:4, "Christ is the end of law for righteousness to everyone that believeth." And he said last night the "end" here meant the aim—that the aim of the law was to bring us to Christ. Well, I know that the law pointed us to Christ, but I have here in my possession Westcott and Hort's Greek New Testament. You will not find the definite article "the" before law in Romans 10:4. Christ is the end of law for righteousness. Now when you turn to Romans 8:2 you find there are two laws, one is the law of the Spirit of life in Jesus Christ, and the other is the law of condemnation. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Now, when he says that Christ is the end of law for righteousness to everyone that believeth, it simply means that Jesus Christ is the end, and that he gives us deliverance from condemnation, and the law that takes effect then is the law of the Spirit of life in Christ Jesus our Lord. Notice that we are made free from the law of condemnation, and who is the end of it? Jesus Christ is the end of it. To whom is he the end of it? To those that believe. And he says to everyone that believeth. And last night you remember, those who were present, that I drew a cross on the board, and I put baptism, mentally so, here before the cross, and then I said since Jesus Christ is the end of law for righteousness to everyone that believeth, and if we are saved when we are baptized, and if we come to baptism first, therefore, we, according to his position, are saved by baptism, and baptism is the end of the law and not Christ. Therefore it's the baptism, it's the creek, and it's not Christ. No wonder they preach the creek so much. That's where they get life, so we are told.

I was amused at his statement—I made it last night, and he referred to it tonight—that the woman in Luke

7:50—Jesus said to that woman, “Thy faith hath saved thee: go in peace.” I said there is a case where a woman was saved by faith and that without any baptism. He comes back and says how do I know that woman was not baptized. ^{7 week} Well, it is not my problem to say that she was not—there is not one single word mentioned about it. And besides all of that, she was there on the spot and he said to the woman there in the house that night, “Thy faith hath saved thee: go in peace.” Now you are reasoning like some people who try to prove that there evidently were some infants in the household of the woman, Lydia, the household of Lydia, because how could you have a household without infants. And they try to prove it by baptism, just like he tried to prove that this woman must have been baptized. Now, I’m asking you, my friend, to show me where she was baptized. Not one word said about it. If I were to go into your house and there I’d preach and then said you would be saved—in other words—if you would believe on him, I’ve the authority to say unto you go in peace, your faith has saved thee, why I wouldn’t mention anything about baptism whatsoever—why mention anything about baptism, when baptism is not essential to it? It’s not there. It’s not in the scriptures. The Bible doesn’t say it, and therefore, my friend has to prove that she was baptized. There is not one word said concerning it. Not one.

There is a thing I want my friend to explain. Here I draw on the board, maybe that you will not see it so plainly—here is a line. We’re told that the conditions of salvation—hearing then believing, then repenting and then being baptized, then you are saved. My friend will tell you that person who is saved, and he is on the road to heaven, that same person may apostatize and go deeper in sin than he was over here. Now, this man is recovered so to speak. This man is restored, and this man that is restored is on the way to heaven now. I want to ask my friend why is it that he eliminates baptism on his road to heaven now. This man he tells us is in a worse shape than he was over here. If you fall away then you are still worse than you were on this side, and yet when we hear this man must repent, this

man must believe, and then of course he is on his road to heaven now, but must not be baptized. Now, if repentance and faith and baptism are conditions for salvation, why not over here, since this man has apostatized and in a worse condition than he was on that side. Now, the question is why not baptize him the second time. Why not? Why not?

Now I shall follow his speech, argument for argument, if you call them arguments. And I will allow him the privilege of thinking they are anyhow. But we'll see. Last night he got lost between his chart and his notes and went rambling. I want to notice his proposition: The scriptures teach that the penitent believer must be baptized for (in order to obtain) the remission of sins. Now think a moment—a penitent believer. He is penitent, and he is a believer, and this penitent believer must be baptized now in order to be saved. This penitent believer dying without being baptized. Will this penitent believer go to heaven or go to hell? Now notice it will you. And he says in order to obtain—I challenge him to show in the word of God where it says that it is in order to obtain. One passage, not two. One passage. Oh, he quoted Acts 2:38, Mark 16:16. The fact of the business is he got excited last night and introduced his affirmative arguments last night and he had nothing for tonight. What kind of a believer does he baptize? All right, here is what he says. Hebrews 11:1, I baptize one that has the conviction in his heart. He said that. Well, let's notice Hebrews 11:1: "Faith is the assurance of things hoped for and the conviction of things not seen," and I am reading it because the word that is translated where it says, "Now faith is the substance," it is the assurance,—now notice that the man has faith, and the man that has the faith has the assurance, and when does he have faith before or after baptism? He has faith before baptism, and therefore the person who has faith before baptism, has the assurance of things hoped for. Thank you, my friend, that's my passage, and it's a good one.

Again, Acts 2:38—he didn't make his argument on that. He mentioned it—ran—he's afraid of Acts 2:38: "Repent and be baptized everyone of you in the name of Jesus

Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." Does for mean in order to obtain? Does it? No. You will notice the same little word used in Matthew 3:11. John said, "I indeed baptize you with water unto repentance." There is the little word that is translated for in Acts 2:38. Did John the Baptist mean that he baptized people in order to obtain repentance? No, because he said bring forth therefore fruits meet for repentance. You repent first and then I'll baptize you. Well, there is the little word "for"—it's translated "for" in Acts 2:38. Now notice will you again in Matt. 12:41: "The Ninevites repented at the preaching of Jonah." The little word that is translated "at" there is "for" in Acts 2:38. Well, did they repent in order to get the Ninevites—or to get Jonah to preach? No, Jonah had preached. Jonah had already preached, and they had repented because he had preached, and with reference to his preaching. Notice again if you please, the statement in Romans 6:4. "We are buried by baptism into death." There is the little word again that is translated "for" in Acts 2:38. Were they buried in order to get them to die? Or were they buried because they had died? Now answer that question in your own mind. We are buried by baptism into death. There is the same little word. So then since we are buried by baptism into death, and the death existed and we went into it, and since they had repented at the preaching of Jonah, and Jonah preached it and they repented with reference to his preaching, and so then John the Baptist demanded repentance before hand, and he said I indeed baptize you with water unto repentance, therefore we find for the remission of sins is with reference to the remission of your sins, and since your sins have been remitted therefore you should be baptized. There is the idea. Carries it on through. And so, in Acts 2:41, "They that gladly received the word were baptized." He said that's the kind that he baptized. Very well.

My friend tells you that the Spirit is in the word. If the Spirit is in the word, when they received the word they received the Spirit, according to his position now. Here is a little purse, and there are some bills in it. I pass it on

translated wrong?

to you. You receive the bills, you receive the contents. My opponent's position would have it, that the Holy Spirit would go with a person up to the point where he was to be baptized, and then jump out of the word and say "I'll meet you in the creek, because I'll not go with you into the water." I won't do that. I'll come to you, and here it is in the word, and the person received the word, and he received the word before baptism, therefore the Spirit of God must be in the word according to his own position.

Notice again Mark 16:16. He says Mark 16:16 is the same promise of remission as we find in Luke 24:47. That is the point of dispute. He didn't prove it. The remission of sins never conditioned upon baptism. I challenged him last night to show me one passage in the Bible that said "shall receive remission of sins" as connected with baptism. I asked him to do that. Shall receive. Now notice Acts 10:43, "To him give all the prophets witness that through his name whosoever that believeth in Him shall obtain," or shall receive, "the remission of their sins." There's the words "shall receive," and I challenged him to show where "shall receive" is connected with baptism. But it's connected with faith, and the person that believed in Him shall receive—shall receive—the remission of their sins.

He says that we cannot change God's law of pardon. I am not trying to change any law of pardon, if such a thing exists. But baptism is not implied, baptism is not stated, and a person does not have to be baptized in order that he might be forgiven, but the person who is saved should be baptized.

He said I preached repentance and faith last night to the exclusion of baptism, and that we'd left baptism out entirely. I didn't do it. I preached that we are to have faith in the Lord Jesus Christ, and that faith would lead us to do the will of the Master. I said there is a faith, by faith the elders obtained a good report. It does exclude baptism as a condition of salvation, but it does not exclude baptism as one of the acts of a Christian man, in the walk and the service of our Master.

Notice the good confession that he mentioned. In Acts 8:37. Philip and the Eunuch going along—Eunuch said, "here is water, what doth hinder me to be baptized? Philip said, If thou believest with all thy heart thou mayest." Now what did he say? He said, "I believe that Jesus Christ is the Son of God." He commanded the chariot to stand still and they went down into the water, both Philip and the Eunuch, and he baptized him. Now notice, please, before the Eunuch was baptized, he said that I believe that Jesus Christ is the Son of God. You turn to I Cor. 12:3: "No one can say Jesus Christ is the Lord but by the Holy Ghost." This man so confessed to this truth, and therefore he had the presence of the Spirit of God with him, and if he had the Spirit—the presence of the Spirit of God with him, what do we find? Romans 8:16. The Spirit itself beareth witness with our spirit that we are the children of God. And now notice I John 4:15: "Whosoever confesseth that Jesus Christ is the Son of God, God dwells in him and he dwells in God." So this man before he went down into the water said, "I believe that Jesus Christ is the Son of God" and therefore when he said it, the Bible says whosoever says that Jesus Christ is the Son of God, God dwells in him and he dwells in God.

He said he that loveth is born of God. Yes, indeed. A man who loves is born of God. And the person—as he spoke—back here, back here—we're not regenerated back here until we repent of our sins and believe on the Lord Jesus Christ. And when we repent of our sins and believe on the Lord Jesus Christ then it is that we are saved, and then we become fit subjects to be members of the church. Now notice that if you please. In the fifth chapter of Matthew we are told to put the light on the candlestick. Rev. 1:20 says that the church is a candlestick, but we can't put something on the candlestick unless that something exists, and we must have the light before we can put it on there. I couldn't set the light in the house unless I had a light to set in the house. And so I must have the light first, and what is that light? We find in John 1:4, we are told plainly by John that in him was light, that is, in Jesus

Christ was life, and the life was the light of men. In Jesus Christ there is life, and that is the light that I have, and I put that on the candlestick, and therefore I'm saved.

Well, again, he said all of my scripture verses on believers were but one argument. If so, he didn't even get to the argument, much less the rest of them. Now I've answered, he says, and I mentioned while ago the statement that Baptists believe in election. Yes, they believe in election, but they don't believe in election like he tries to make us teach. We believe that the gospel is for everybody. God so loved the world that he gave his only begotten Son, and then "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 not perish but have everlasting life." There it is, "whosoever."

Then he said that faith that works by love. Yes, we believe in loving God, and that the faith works by love, certainly, it's a loving faith. And then he mentioned Naaman, and he mentioned Abraham, and he mentioned Noah, and he said Abraham was moved by faith, and Naaman was moved, and Naaman was baptized, or he was dipped rather, and after he was dipped so many times he was healed. Now it doesn't specify any condition of the kind for us to be baptized to be saved. Certainly they were moved by faith. Abraham was moved by faith. By faith the elders obtained a good report, they had faith, and they were moved by that faith. And we believe in working for the Lord Jesus Christ because we are created in Christ Jesus unto good works. Notice that, and we are not created by good works.

Hebrews 8:9, he says that all those who obeyed him are the ones who were blessed. Certainly so, but what about obedience? What about obedience? How far must this obedience go before he is saved? Must one partake of the Lord's Supper, must one lay by in store on the first day of the week before he can be saved? How far must that go? Tell me, how far must that go? A man who repents of his sins obeys the Lord. You turn to John 6:40: "This is the will of him that sent me that you

believe on him." There is the will, and when a person believes on him, then there is the person that is saved. He does obey him. Here is a man that is going to be arrested, and I say, submit yourself to arrest, and he obeys. Tell me what all he does to obey? He obeys, he submits. We obey the Lord Jesus Christ, certainly so, and after we are saved, why then we obey him and follow him whithersoever he bids us to go. The thief on the cross, up a pole, above the high water mark, there's the man that obeyed him. Was he baptized? There he was. What law of pardon did he obey so far as physical acts were concerned? There he was, and he was a saved man. "This day shalt thou be with me in paradise." Then you turn to Luke 8:42, the blind man—received his sight, "Thy faith hath saved thee." Here we find are conditions of salvation. And he said Repent—Repent—Repent and then he said, "Believe on the Lord Jesus Christ."

And then notice I Cor. 4:15 "In Christ Jesus I have begotten you through the gospel." The word "begotten" is from the Greek word _____, meaning "to bring to life." Paul said I have begotten you through the gospel, and yet Paul said that I baptized none of you but Crispus and Gaius. I baptized also the household of Stephanas, besides I know not whether I baptized any other. Paul brought them into life, and yet he did not baptize them. He'll say well, somebody else did, but Paul said I brought you into life—I have begotten you through the gospel, and since he did it, and yet he didn't baptize them, therefore baptism is not essential to being brought into life.

I thank you.

COGDILL'S SECOND AFFIRMATIVE

Mr. Jackson, Gentlemen Moderators, Ladies and Gentlemen:

I am pretty well convinced that the gentleman just doesn't like any speech that I have made or am going to make. He keeps repeatedly telling us that I just don't make them to suit him. I didn't expect to do that to begin with. The fact of the business is that I am just sure that won't happen during this debate. The first point I want to deal with tonight in this speech is the matter of misrepresenting Baptist doctrine. I am surprised at Mr. Jackson. Ordinarily a man who is willing to come out in defense of what he teaches, like Mr. Jackson is, whenever he is called upon to do so, or has a good reason or excuse for doing so, is willing to walk right up and meet the issue, and when you really press him on what he does teach, is willing to try to defend it. I appreciate the fact that Mr. Jackson is a man of a disposition to want to make a defense of what he teaches. There are a lot of preachers, even a lot of preachers in his church, that won't do that, but I am surprised in the fact that even though he is willing to try to put up some kind of a defense, he will deny that he teaches what his creed says, and what the creed that he endorses says that he teaches. Now he says we just don't teach unconditional salvation. And he says that Cogdill just misrepresented us when he said that we teach unconditional salvation. Now, Mr. Jackson, I want to know, are you going to deny that you believe what the Philadelphia Confession of Faith has in it? Why don't you tell this crowd whether you endorse the Philadelphia Confession of Faith? I've referred to it repeatedly, and you never have said, you never have said that it isn't Baptist doctrine. You never have said that what it says never was Baptist doctrine, and that it isn't. Do you endorse it, or don't you? Do you believe what it teaches or not? Are you going to deny it and repudiate Baptist doctrine or not? Suppose you tell this crowd in your last speech what about it? Of course he can't repudiate it for he has declared in one of his little booklets

that it is the basis of Baptist Faith. He is caught in his own trap.

Now do they teach unconditional salvation? You listen to this. On Page 32, of the Philadelphia Confession of Faith, Chapter 8, Article 8: *"To all of those for whom Christ obtained eternal redemption, he doth certainly and effectually apply and communicate the same, making intercession for them, uniting them to himself by his Spirit, revealing unto them in and by the word the mystery of salvation, persuading them to believe and obey, governing their hearts by his word and spirit, overcoming all their enemies, by his almighty power and wisdom, in such manner and ways as are more consonant to his wonderful and absolute grace—(listen to this)—without any conditions foreseen in them to procure it."* Now does that teach unconditional salvation? Or conditional salvation? "Without any conditions foreseen in them to procure it." Who is doing the misrepresenting? He accused me last night of misrepresenting Baptist doctrine when I said that they taught that "regeneration" and they use the word "born again" in apposition with it in their creeds, that it took place by the power of the Holy Spirit, and that it precedes repentance and faith. He said Cogdill misrepresented our doctrine. I'm persuaded he doesn't know what his doctrine is any better than he knows what the Bible teaches. He studied his creeds about like he has the word of God. I read to him the express fact, and he got up here tonight and shouted *evidence, evidence, they are the evidence of regeneration.*" Well, how is a thing going to be evidence of something that doesn't exist? How can you evidence a thing you don't have? If you don't have regeneration, how can repentance and faith be the evidence of it, Mr. Jackson? And if they are the evidence of it, then it exists before it evidences itself, and if it exists before, then it precedes. And when a man is regenerated or born again before he repents and believes, then he isn't regenerated or born again by repentance and faith. And what have you said about it? Your reply was, "they are the evidence of regeneration." Well, that is just exactly what I've been telling

you that you teach. Are you denying it or affirming it? Just saying, "evidence of regeneration" doesn't reply to it. Why, that's a mere repetition of it, and an emphasis of it that I am much obliged to you for. *They are the evidence of regeneration*, and regeneration takes place where, Mr. Jackson? Why haven't you walked up here and marked the time when the sinner is saved among these conditions? I'm asking you to do it.

Of course, he doesn't believe in saving things until his last speech, so that his opponent won't have a chance to reply to them. He told us that last night. And the speech that he has after this one is going to be the last speech on this theme. He accused me last night of saving some of my arguments until my last speech, so he wouldn't have a chance to reply. He has had a chance tonight, and still he hasn't replied to a number of them. Why, you know that that's true. Come right over here for example to the chart, that we pointed out to you time and time again with reference to works. I asked him last night to tell us where does

SALVATION AND WORKS.

DIFFERENT KINDS OF WORKS IN NEW TESTAMENT:

- 1 *The Works of God*—Jno 6:28
- 2 *The Works of Faith*—1st Thess 1:3
- 3 *The Works of Righteousness—God's Righteousness*
Acts 10:35 Jno 2:29 1 Jno 3:7 1 Jno 3:10
- 4 *Good Works*—Titus 3:8-14
- 5 *Works of the Law of Moses*—Romans 3:28 Gal 2:16
- 6 *Works of our own Righteousness*—Romans 10:3 Titus 3:5

Which of these conflict with Grace? Where does BAPTISM classify?

BAPTISM is a work of GOD'S RIGHTEOUSNESS wrought by FAITH in our hearts.
It is therefore a work of GOD—ORIGINATING WITH HIM AND OBTAINED BY HIM.

baptism classify in the matter of works. The Bible mentions the works of God, the works of righteousness, and I begged him to tell us. I suppose he saved that for his last speech. He hasn't said anything about it so far. He's had two fine opportunities and he hasn't said anything about it whatever.

Why, he says we are created in Christ Jesus unto good works, and baptism is a good work. He tried to give me credit for that statement. I didn't say baptism was one of the good works unto which we are created in Christ Jesus. Eph. 2:8, 9. I said "Baptism stood at the very beginning of a life of good works." I pointed out to you that good works belong to the Christian life and that they are continuous in their nature and baptism is not. He does not believe the good works of the Christian life to be essential to the salvation of the soul. He doesn't believe that they have anything to do with salvation. None whatsoever. What is the matter? Hold my time. (Turning to Mr. Jackson) What do you want?

Mr. Jackson: "I want that little book from which you were reading."

Mr. Cogdill: "Which one?"

Mr. Jackson: "The little book—the one you were reading from."

Mr. Cogdill: "Here is a book by McGlothlin that has all the Baptist confessions of faith in one volume—will it do? The little book is about torn up."

Mr. Jackson: "No, I want to see the little book from which you read The Philadelphia Confession of Faith."

Mr. Cogdill: "Very well, here it is."

The good works that he refers to are to be maintained. Baptism he says is a good work. Now, I asked him last night if baptism is a good work wrought in the Christian life, if it is a good work that a Christian is to do, the kind that Titus refers to here, then why is it the only good work—the only good work—that isn't continuous in its nature? Then I pointed out to him Matthew 28:18-20, that it stands

right at the beginning of all of the good works. Jesus said teach and baptize them, and teach them to observe whatsoever I have commanded you, and he left the whole matter severely alone.

I challenged him repeatedly with reference to producing for us ~~one single saved believer who was unbaptized~~. What was his reply to that? Why he came back and said Luke 7:50, the woman Jesus told "thy faith hath saved thee." Then he said in his last speech, "I am not under obligation to prove that she wasn't baptized." Why, you signed the proposition, and agreed to prove it. You said you would. Now, whose business is it prove she wasn't baptized if it isn't yours? Why, talk about somebody that's rattled, he doesn't even know what he affirmed last night in two of his speeches. He's having so much trouble unravelling and trying to straighten out what his Baptist creed says, that he can't keep straight in his arguments. And he's replied to several that I haven't even made. He came with preparation for them, I suppose, and he's left a good number that I have made severely alone.

Now, with reference to his questions, lest we forget. You know this business of asking questions is an old time trick in a debate. Why didn't he write these questions out last night and present them? Why wait until tonight when the only chance that I have to say anything about them is in this speech and he'll come back in his last speech and reply, and I'll have no chance for rebuttal. I never would cry about anybody else taking advantage of the last speech if I were you, Mr. Jackson. No, I wouldn't.

|. Can one believe into "eis" Christ without being baptized? John 3:36; "He that believeth on the Son "eis," yes, that's the word, the Greek preposition that means into, in, on, upon, unto, and so translated—and you know he's done a lot of "eising" around. I didn't say anything about it, he's the one that's been "eising." Repentance "eis" remission of sins—Acts 2:38. Why don't you tell us whether that is unto remission or not Mr. Jackson. *What repentance is for in that passage, baptism is for.* I won't run from that,

Mr. Jackson. We're going to give him a little "eis" before this speech is over if we can possibly get to it. But in John 3:36, He that believeth "eis" the son hath everlasting life. Now listen, "But he that obeyeth not the Son shall not see life." Why there it is. I pointed out to him also John 12:42: "Believed 'eis' Christ." Yes, that's the preposition. Were they baptized? Were they? Were they members of the Baptist church? They didn't confess Jesus Christ. *They didn't confess him. They had not repented. They did not love God.* I asked you last night were they baptized and saved believers, Mr. Jackson. He has saved that for his last speech also.

And over here on the chart, what attention did he pay to that? Why, he came along and just ran the reference. Noah prepared, and Israel crossed, and Abraham obeyed—by faith. What answer did he give to it. None whatsoever. He simply referred to it so as to say that he had referred to it, and I asked him did baptism nullify the grace of God? Does it nullify man's faith? Is it contrary and opposed to, and out of harmony with faith, and out of harmony with grace, anymore than Naaman's dipping, anymore than Israel's marching around the walls of Jericho, and more than Israel marching through the Red Sea by faith, any more than Abraham obeying God, any more than Noah preparing an ark? Why, Noah's preparation, Abraham's obedience by faith, and Israel's passing through the Red Sea, and the walls of Jericho being compassed about, and Naaman's dipping, and our baptism in water in obedience to the command of the Lord Jesus Christ ties faith and grace together. They are not contrary to grace. They are not contrary to faith. And, Mr. Jackson, I want you, even if it is your last speech, and the last one on the proposition, to tell this audience tonight, how the action, the obedience upon the part of these who believed, and who did all of these things by faith—how is it contrary to grace? How is it contrary to faith? You have argued that grace and faith eliminate the work of obedience to God's will. Did it do so in these instances? Why don't you deal with it? I'm predicting we will not hear any more from him about it. Why, it is

grace providing, and faith accepting in every instance, and it is through faith that thus expressed itself that these men had access into the grace of God.

2 Well, did all the Israelites come under the blood of the lamb before they reached the Red Sea? All of the Israelites never were under the blood of the passover lamb. I told him that last night. What was the blood of the lamb for? Why didn't he say something about that? The blood of the lamb was to keep the eldest child in the household from dying. That's what it was for, and all that it was for. That's what the passover was in Egypt. And he tries to confuse that with escaping from the Egyptians, and getting them out of Egypt. Why, Exodus 14:30 says that *God saved Israel that day.* From what? From Egypt. Oh, he says, that was just from the Egyptians. Well, now I want you to tell us what difference is there between saving Israel from the Egyptians and saving them from Egypt? That's just about the most ridiculous dodge that the gentleman has made. Saved from the Egyptians that day, but not from Egypt. Who was in Egypt besides the Egyptians anyway?

Did the Israelites go from the Passover to the Red Sea as free men or as slaves still in bondage? God saved Israel that day. Ex. 14:30. *That day—when they crossed the Red Sea.*

Does Acts 2:38 reveal the complete plan of salvation? Just as much as John 5:24 does. There are not very many passages in the New Testament that name every condition that is essential to the salvation of the soul.

As you teach that works are essential to salvation, how much work must a man do in order to be saved? The works of faith. That's how much work he must do in order to be saved. James said "faith without works is dead, being alone." The only passage in the Bible that mentions justification by faith only, James 2:24, says that it is not so. Mr. Jackson says that it is. I'll take James.

Should one be baptized with a dead or a live faith? When he is baptized his faith is alive because it works. Now let

me ask you one—Will you be fair enough to answer it—if he isn't baptized, Mr. Jackson, and doesn't do the work that God has commanded, is his faith dead or alive? Faith without works is dead, being alone. It is faith that works by love that avails, Gal. 5:6, and Jesus said "if ye love me ye will keep my commandments." Baptism is one of them. What kind of a faith does he have if he isn't baptized? A live faith, or a dead faith?

Well, do you baptize a child of God, or a child of the devil? I baptize a penitent believer. That's the man I baptize. A penitent believer. (Dodge)

Well, then again, if a person is baptized with a live faith, is he dead or alive to God before baptism? The Bible teaches that we are made alive in Christ Jesus. I John 5:11: that life is in his Son—not out of his Son. How do we get into him. Gal. 3:26-27: "We are all the children of God by faith in Christ Jesus; for as many as have been baptized into Christ." Oh, he says, it's faith into Christ. Yes, but that doesn't deny that it is baptism into Christ. *Does a man get into Christ twice?* Does he get into Christ by faith, then get into Christ again when he is baptized? Why, he would prove that baptism *isn't* into Christ because faith *is* into Christ. That's the kind of argument he's been giving us ever since this debate started. Baptism doesn't mean *into Christ*. Oh, it says that—he won't deny that, but it doesn't actually mean *into Christ*, because it says faith *into Christ*. What would you think if I got up here and said the Bible says baptism into Christ, therefore it isn't faith into Christ. Nothing but Baptist doctrine will make a man act like that. Why, that's a funny way to prove things. It doesn't prove anything. All right, Number 9, what kind of a relationship does a man with a live faith sustain to God before baptism? Hebrews 11:6 will answer your question, "Without faith it is impossible to please him: for he that cometh to God must believe that, and that he is a rewarder of them that diligently seek him." He is coming to God. Mr. Jackson.

Does the penitent believer love God or the devil? Let me turn that thing around and ask you one? When a man

repents before he believes, does he love God or hate God? Now when you get up here and reply to this question when I won't have a chance to reply to your answer; when you get up here, you tell these people Mr. Jackson, when a man repents before believing, does he love God or hate God? If he loves God is he born of God without faith? Does a man who repents, and who hasn't believed love God when he repents. If he does, he is born of God and a child of God. Tell these people when you come back in your last speech on this proposition, when you think a man is saved. I've been begging you to do that for two nights.

Well, number 10. If a penitent believer goes to baptism by a live faith, can he not also go to heaven by the same faith should he die before baptism? If a man is not baptized in obedience to the will of God, faith is without the works of obedience, without the works of God's righteousness, and therefore a dead faith. That's it exactly. What about a man who starts to hear the gospel preached, and dies before he gets to the meeting, Mr. Jackson? What's going to happen if a tree falls on him, or he stumbles and falls into the creek and drowns? On his way to hear the gospel preached—good intentions in his heart. When you answer that you'll answer the other one. I told you to begin with that we are not talking about contingencies.

Number 11. Is the sinner begotten of God before baptism, or in the act of baptism? If before, is he an embryo until baptism. Well, that depends upon the sense in which you are using "begotten". You have to define that term. Jesus said John 3:5, that a man is born of the water and of the Spirit when he becomes a child of God. Faith is begotten by the gospel in the heart of the individual, but he is not born into God's family until by the agency of water. Now, he'll come back in his next speech and tell you water doesn't mean water. Well, what could Christ have said that Jackson would have thought meant water, that's what I want to know? You just tell us how he could have said it and meant water. Baptism stands between the believer and the new birth.

Where is a man born of God in or out of the water of baptism? He's born of God in obedience. I John 2:29.

If one has heard the word and repented of his sins, believed on Christ and confessed him to be the Son of God, and desires to be baptized, will he be lost in hell should he die before baptism? What about the man who starts to hear somebody preach — and hasn't heard the gospel — well, what about him? You could make the same argument about the man who doesn't believe. They're simply trying to arouse some prejudice in the heart of some individual along that line. Contingencies are in the hands of God. You don't have any right to promise him anything—and besides that has never happened to you. You haven't died before doing the will of the Lord. You are still alive and can do it. You have rejected the will of the Lord and the Lord tells you what will happen to you.

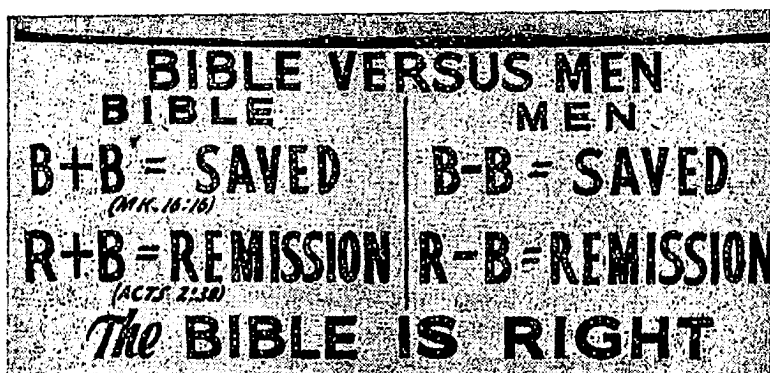
Can one be saved unless he is a member of the church to which you belong? Salvation is in Christ, in the body of Christ. One cannot be saved without being in Christ, in the body of Christ, and if I am in the body of Christ, then, friends, the conclusion would be that a man cannot be saved without being where I am. Yes, I believe I am in the body of Christ. And it's the body purchased by his blood. It's the body made up of saved men and women added together. And if I didn't think I was in the body of Christ I'd be hunting for it.

Oh, he said, I'm going to baptize Cogdill. For what? Now for what? What would you baptize me for? To get me into the Baptist church? Why, I can get everything in Christ outside of the Baptist church, according to your doctrine, that any man ought to want. There isn't any blessing in the Baptist church for anybody that can't be enjoyed in Christ outside of it. What do I want to be baptized by you for?

Did John the Baptist and the disciples of Christ during his personal ministry, baptize people for (in order to obtain) remission of sins? If so, when and where? Were they saved? Read Hebrews 10:4, Hebrews 9:22 to this

crowd when you answer that question, and you'll find the answer in it. But I want to call your attention now to some other things.

I have pointed out to you the believer that is saved, and emphasized the fact that faith works—the works of obedience to the will of God and now Brother Thompson, let's just throw this right over here and get to another chart—Here it is—a thing that I want to get before you. *The Bible versus men*. We are going to be able to identify Mr.



Jackson's position in this matter. The Bible says in Mark 16:16, "He that believeth and is baptized shall be saved." He asked me last night to produce the passage of scripture that promised the baptized shall receive remission of his sins. I read him Mark 16:16. I asked him what is the difference between remission of sins and salvation? Can a man be saved without the remission of sins? He said I didn't give him a passage. Yes, I did. I gave him Mark 16:16. I asked him if this salvation promised by Christ meant salvation from past sins and he said, "Yes." Thank you for that admission, Mr. Jackson. Maybe we are helping him a little, he denied it last night and wanted it to mean eternal salvation. Then he turned around in the same speech and denied salvation from past sins as in Luke 24:47 is the same as salvation in Mark 16:16. Now Mr. Jackson, tell us what is the difference between salvation

from past sins and the remission of sins? Talk about somebody confused and rattled. All of the passages that can be read in the Bible will not disprove what Jesus said in Mark 16:16, when he said the believer who is saved is the baptized believer. That is what Christ said about it. But Mr. Jackson says faith minus baptism equals salvation. Jesus said believe plus baptism equals salvation. Mr. Jackson says believe minus baptism equals salvation. Christ and Jackson are disagreed. Baptist doctrine and Christ do not agree. Friends, it is Christ that is right and Jackson and Baptist doctrine are wrong.

Peter said in Acts 2:38—repent plus baptism equals the remission of sins. Jackson says repent minus baptism equals the remission of sins. He attempted to give us a little dissertation on "eis" which I am sure even he did not understand. There is one thing in this passage of scripture that needs no explaining—It takes repentance and baptism both to equal salvation. Not repentance for one thing and baptism for another but repentance and baptism both for the same thing. I ask Mr. Jackson again—What does repent "eis" remission of sins mean—because of—or in order to?

Well, he wanted me to point out last night the time when Paul found peace. I told him. Mr. Jackson you will find the answer to that in the verse that says "and he arose and was baptized and when he had received meat, he was strengthened." Acts 9:18-19. Why, he found peace friends when his sins were washed away. What were they washed by? The blood of the Lord Jesus Christ. When did he reach it? He reached it when he was baptized into the death of Jesus Christ where that blood was shed. That's when he reached it. And he found peace when he had been baptized. Let's just look at it. Back here in Acts 9 we read about Saul, and it says that he prayed for three days and nights without stopping to eat or drink. Did he have peace when he wouldn't stop and take food? Then anxiety filled his heart and he wouldn't even eat. Read verse 18. "And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was bap-

tized. And when he had received meat, he was strengthened." When did he eat? Why, when he had been baptized, when he arose and was baptized. When he did what Ananias told him to do. "Arise and be baptized and wash away thy sins." That is it, and when he had done that, and had the promise that his sins had been washed away in the blood of Christ, then and then only did he find the peace that allowed him to take of refreshment and to eat meat and be strengthened. "And he entered straightway into the synagogue and declared Jesus to be the Christ" Acts 9:20.

But he said you know Paul begot the Corinthians, and Paul begot them by preaching the gospel, and he said in I Corinthians 1—"I thank God that I baptized none of you except Crispus and Gaius," and he inferred that none of them were baptized when Paul preached to them and when they were begotten, because Paul didn't baptize them. You remember now that according to Mr. Jackson they couldn't become Baptists without being baptized. He should read Acts 18:8. When Paul was preaching at Corinth, the record says: "And many of the Corinthians hearing, believed, and were baptized." They believed and were baptized.

Then he said Cogdill believes in water before the blood. Cogdill doesn't believe any such thing. Now you talk about misrepresentations, Sir, you are an expert at it. Cogdill believes in "water and blood"—I John 5:6. Cogdill believes in reaching the blood in the only way that God ever told anybody to reach it—Romans 6:3—"baptized into his death." Mr. Jackson has left that passage severely alone. I have fed it to him in every speech and he has yet to say anything about it. I wouldn't have to preach the creek so much if you didn't teach so much error. But you preach the creek as much as I do, Mr. Jackson. I try to get people to be baptized into Christ and you try to get them to go to the creek in order to get into the Baptist church. The Bible teaches baptism into Christ—but the Bible teaches neither the Baptist church nor baptism into it.

He asked does Cogdill endorse Campbell—only so far

as Campbell endorses Christ. Cogdill doesn't have a human creed to embarrass him, thank God. Cogdill wasn't baptized into Campbell's name. Campbell didn't die for Cogdill. Cogdill does not recognize Campbell as the head of the church. You know that. And every inference to such effect is misrepresentation. Only Jesus Christ died for the redemption of my soul from the guilt of sin. I've been baptized into his name, and Paul said that's the reason I should wear it. John the Baptist didn't die for me. I wasn't baptized into his name — either one of them. That's the reason I don't wear either one of them. For the same reason that I don't wear Campbell's.

With reference to the blood of Christ, I pointed out to you that we are baptized into his death, Romans 6:3. That's where the blood is, and I pointed out also to Mr. Jackson, and here's another argument that he passed by — what did he say to you about the resurrection? Why, friends, you remember the emphasis that was given to it. Paul said *baptized into Christ Jesus*. We are therefore *baptized into his death*. Buried with him by baptism into death. Where is the death? It is in baptism. Where do we get into death? In baptism. That is what Paul said. Without baptism there is no death. There is no getting into death without baptism, neither into the death of Christ, nor into death from sin—separation from it. Certainly not. Well, when we have been buried into that death, then what? Why, we are raised, and Paul said raised so that (*in order to*) *walk in newness of life*, Romans 6:4, and he hasn't touched that argument until now. Another one that he has saved until his last speech.

Mr. Jackson, why did you cry last night when you had two more speeches on this same question, and then pass by deliberately, the argument on *repentance unto life*, the argument on *works*, and a half dozen others that you haven't made any reference to whatsoever. He'll get up here now and talk about his questions that he wouldn't present last night, so that I might have a fair chance at a rebuttal to them. Where is the resurrection? *Resurrection into a new*

life. Resurrection as a new creature in Christ Jesus. Why, it's just after we have gone into death by baptism—after we have been buried into death—then we are raised, that's the idea, into a new life. Here it is, friends, and it stands untouched.

1. We are baptized into the death of Christ, Romans 6:3.
2. We are therefore buried by baptism into our death to sin, verse 4.
3. When we have been thus buried, we are raised by faith—to walk in newness of life. *No new life until we are raised in baptism.* Col. 2:12 *No raising until we are buried. No burying without baptism.* He has made no attempt to tell us how the resurrection into a newness of life can take place before we are buried into death by baptism and he won't do so.

Salvation is attributed to the blood of the Lord Jesus Christ, it's the remedy from sin, but there is another part of that remedy, and that's the law of the spirit of life in Christ Jesus, and I suggested to you in the speech last night that we reach the blood which is the remedy through the directions of the gospel of Jesus Christ. The blood is the remedy. The Gospel contains the directions and Paul says Christ cleansed the church "by the washing of water in accordance with the word," Eph. 5:25. That is another part of the argument that he didn't pay any attention to. Rather he comes back and says we believe in water before blood. What did he say about Hebrews 10:22? Eph. 5:25? Not one solitary thing. His only reply was a misrepresentation. I believe in water and the blood. Not in blood without water—not in water without blood — but in water and blood. And that is the way your Bible talks about it, Mr. Jackson. The directions are in the law of the spirit of life in Christ Jesus.

We have redemption, even the remission of our sins, in Christ Jesus, through his blood. In Christ Jesus we have redemption, that is where it is, *in Christ*. How do we get

into him? *Baptized into him.* Gal. 3:26-27. By faith baptized into Christ, where redemption by the blood of Christ is found. That is where it is, Mr. Jackson. That is where you reach the blood. Remission of sins, but when? When you repent, when you are baptized, Acts 2:38. There are the directions. That is how to reach the blood of Christ that is able to remit your sins.

Cleansing. Hebrews 9:13-14. "Cleansed from an evil conscience to serve the living God." By the blood of Christ, but when? Hebrew 10:19-22: "Our hearts are cleansed or sprinkled from an evil conscience and our bodies washed with pure water." That is another he has saved until his last speech. He hasn't even mentioned it. He has said not one word in the world about it.

And in Romans 5:9 that we are justified by the blood of the Lord Jesus Christ, but we are justified when we are sanctified and washed. I Cor. 6:11. The directions are that we reach the blood by the washing—justified by the blood when we are washed—Eph. 5:25—cleansed by the washing of water in accordance with the word; in accordance with the directions of the word of God. Why, I believe in the blood of Christ, and I believe that the blood of Christ is reached through obedience to the will of the Lord Jesus Christ. It is reached when you get into Christ by doing what the Lord tells you will put you into Christ. This man talks about the blood of Christ, and faith in Christ, and yet denies the importance and the necessity of doing what the Lord commands him to do in order to reach it. He is talking about something that he doesn't mean. It doesn't do any good to talk about believing in the blood when you don't believe in the thing that Jesus tells you will put you into the blood. Where is the blood of Christ, Mr. Jackson? In his death. How do you get into it? Baptized into it. By faith. Why don't you deal with it? That's the way to reach the blood. That's it exactly. And friends, I'm pleading with you if you haven't done it to do it—it's the will of God. The word of God teaches it. Mr. Jackson has no right to excuse you from it. And all that God tells you to do with

reference to faith, or anything else, does not in any way invalidate it.

And I thank you.

JACKSON'S SECOND NEGATIVE

Gentlemen Moderators, Ladies and Gentlemen :

I have not felt better since Christmas. My honorable opponent asked me why would I want to baptize him. Well, frankly, I would like for him to have the same kind of baptism that his father Campbell had. And if he is saved, I'd be glad to baptize him. Alexander Campbell was baptized by a Baptist preacher, and then he could have the same kind of baptism that father Campbell had. Now that would be a pretty good reason for you, Mr. Cogdill. He says Jackson does not like his speeches. I appreciate his effort, and the windwork, but it doesn't go far. Neither does Jesus Christ like the speeches that he has made as to what he has presented, because it is contrary to the truth that Jesus Christ presented in the Bible. Now I come to the question of whether or not he misrepresented Baptist doctrine. I hold in my hand a church manual. I read it while ago. He tells you that Baptists teach that we are saved unconditionally. That is, we are saved without any conditions whatsoever. When I've proved to you that repentance and faith are conditions, and I've read from the church manual right here. Here it is, "*Above our comprehension by the Holy Spirit, in connection with divine truth.*" Mr. Cogdill can you read? Look here! Look! You have a mighty good forger. "*In connection with divine truth.*" Is that a condition? Now, he says we must have regeneration first according to Baptist doctrine, and then repentance and faith later. And I read to him that regeneration consists in giving a holy disposition to the mind that it is affected in a manner above our comprehension by the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel, and that is proper evidence—now notice that, not _____ that its proper evidence appears in the holy fruits of repentance, faith and newness of life. In other words, the evidence of regeneration is seen through the fruits of repentance and faith and newness of life. In other words, we have faith,

and we manifest in our fruits that we are children of God, and that we are saved, that we have been regenerated. Now a one-eyed mule could see that. Here it is. Cogdill, why sit there—here it is—the fruits of repentance and faith—by their fruits ye shall know them. I repent and I believe. As we're told in Hebrews 11 that by faith the elders obtained a good report. Their good report didn't produce their faith, but their faith produced the good report, and the faith and repentance produced the fruits, and by that we know we are saved. Here it is. You misrepresented Baptists and you know it. Now when you get forgiveness for all of that I'll baptize you. Now he comes to the Philadelphia Confession of Faith, and he says Jackson don't take this one, it's about torn up. Yes, and your argument is torn up too, Brother. We turn to page 28, and listen, "life and salvation by Jesus Christ requiring of them faith in Him that they might be saved." Here it is, sweetheart. There it is. Requiring in them faith that they might be saved. In them faith that they might be saved. There is a condition of faith. And your own little confession that you introduced knocks all sand out from under your number elevens. There we are. Cogdill, what did you try to put that thing over on these people for? Didn't you know I'd expose you in it? Say. Now I came back and I said will you accept Father Campbell. He says I'll take Campbell so far as he goes along with Jesus Christ. Well, I want to know did Campbell go along with Jesus Christ when he said this. That's what I'm trying to get you to say. Say, Mr. Cogdill. Listen here now—don't get tied up with something else now. I want to read to you something that your father Campbell said: "The blood of Christ then really cleanses us—I know it hurts.

Mr. Cogdill: "Just a minute, Mr. Jackson, I rise to a point of order."

Mr. Jackson: "I have my speech now, Mr. Cogdill."

Mr. Cogdill: "You had one a while ago too and I asked you to notice this quotation I read from - - -

Mr. Jackson: "You just sit down now, I have my speech now

Mr. Arceneaux: "Mr. Moderator, can't you get your man to behave and be quiet for this point of order to be made."

Mr. Jackson: "He is on fire, friends he's on fire."

Mr. Cogdill: "No, I'll tell you who is on fire—you are the one that is hurting or you wouldn't accuse me of misrepresenting you when I read from one of your own men, a scholar, recognized and quoted from by you in your book. You wouldn't notice the quotation—here it is—I'll read it to you again and then your time can start. (To the audience). He said I misrepresented Baptist doctrine—that is why I am calling his hand. Here is the quotation, "Hence we know that regeneration preceded them." That is Dr. Jarrell, and he was talking about repentance and faith and said because they were the fruits of regeneration that regeneration therefore preceded them. That is my point exactly. Is Dr. Jarrell misrepresenting Baptist doctrine? Do you endorse him or not? If anybody is misrepresenting your doctrine, it is your own dear brother. But friends, it isn't misrepresentation, it is just hurting because it is the truth about Baptist doctrine and he is trying to dodge it."

Mr. Jackson: "All right, be quiet."

Mr. Cogdill: "Start his time again."

It's hurting—but we're going to lay the lash on just a bit more. You say this is Dr. Jarrell?

Mr. Cogdill: "Yes, Sir."

Mr. Jackson: "Well, what's that?"

Mr. Cogdill: "That is your creed, The Philadelphia Confession of Faith and this is what your Dr. Jarrell said about what it teaches."

Mr. Jackson: "Well, why are you running from the Philadelphia Confession of Faith?"

Mr. Cogdill: "Your Dr. Jarrell quotes from it and tells

you what it teaches—you should study it.”

Mr. Jackson: You see, ladies and gentlemen, where the poor brother is in a mix-up. You keep your seat now. If I was hurting as much as he is, I'd go to the hospital. Now I'm coming back to you, and with regard to Dr. Jarrell, and with regard to others, that misrepresent what Baptists actually teach. There are some who teach concerning election, and they tell us it depends upon the foreknowledge of God. And God foreknows everybody. Now for instance like this. God knows who is going into the door of life. He knew it from the foundation of the world, and since he knew it from the foundation of the world, it was reckoned as if it had already taken place, and you misrepresent what Baptists teach with regard to that, because we teach that salvation depends upon repentance and upon faith, and that a person must repent, and that confession of faith there so states, and I read to him, and now he is trying to jump off on something else. But now, Mr. Cogdill, do you accept Mr. Alexander Campbell? That water baptism then formally washes away our sins—the blood of Christ really washes away our sins. You say I take Campbell where he takes the Bible. Now does Mr. Campbell take the Bible there, Mr. Cogdill? Now answer this. Shake or nod. Does he? Mr Campbell says that the blood of Christ really washes away sin, and the water—how—representatively, symbolically so, not really so, but we are washed by the blood of Jesus Christ, and if that is so, we're saved and not by water. Get that. Get that will you. That's what father Campbell said to you. Don't go back on daddy.

Again, why doesn't Jackson tell us when a person is saved? I've been doing that ever since the first speech last night, and he closed his ears to everything I said about it. I read your case, “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit as your fathers did, so do ye.” There you have it. Open your ears, Mr. Cogdill. Open your ears if you want to know what I said about it. I told you when a person is saved. When is a person saved? A man is saved when he repents of his sins

and believes in Christ. That's what I've been telling you all the time. I've quoted many passages showing that.

He said Jackson didn't get to his verses. I got to every verse that he quoted. Last night I referred to his chart. I gave all of those verses, and then I told you exactly what they meant. Why, in Luke 7:47, he says Jackson affirms that we are saved without baptism, and therefore that woman I must prove was not baptized. Well, there wasn't any act of baptism there. She was right there in Simon's house, and Simon was an unsaved man. Do you suppose they had a place of baptism arranged there in Simon's house? Say? The woman came there in Simon's house, and the woman in Simon's house was told that she had peace—"Thy faith hath saved thee, go in peace." Where? Go where? To be baptized? But she had peace already. That's what we affirm, that a person has peace first.

John 3:5: "Born of water." He says water means water. Well, if born of the water means baptism, then born of the Spirit means baptism, then you must be baptized by the Spirit to be saved. And then if born there means baptism, then you can put born wherever it is mentioned, or baptism wherever it mentions born. Things that are equal to the same thing are equal to each other. And so now "A man of the Pharisees, named Nicodemus, a ruler of the Jews, the same came to Jesus by night, and said unto him, Rabbi we know that thou art a teacher come from God, no man can do the miracles that thou doest except God be with him." Now what did Jesus say about him? "Verily, verily, I say unto you except a man be baptized he cannot see the kingdom of God." Does he use the word "baptize" there? No, born — born. Now Nicodemus said how can it be? Can a man when he is old enter again into his Mother's womb and be baptized? No, born. See there. And then Jesus said unto him, "Verily, verily I say unto you except a man be baptized again he cannot see the kingdom of God." Cannot enter into the kingdom of God, and so you must be baptized, and again, he can't prove ———. If born is baptism, then you can read born or baptized all the way through there, but he is not talking about literal

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water except using the literal water as a symbol. Born of water and the Spirit. For instance in Gal. 1:4, God and our Father, not two, but God explained in the light of Father. So born of the water and the Spirit, that is, water explained in the light of the Spirit of God. Not two, but one. And so Jesus said to the woman at the well, in the next chapter, if you knew who it is that talked with you, ye would ask him, and he would give you water that would spring up anew unto everlasting life. There's the water, that's what we want you to drink, and if you'll drink it and come, we'll baptize you. See the point if you please. And so there is the water of life that he is talking about. Well, if we are born of God, begotten of God, and born then in the water, the water becomes his mother. Baptize him in a red river and he'll have a red mammy, baptize him in a black river and he'll have a black mammy, baptize him in a white one and he'll have a white mammy. His mother is the water, that's his teaching. The mother in water, water in the mother. That's what he teaches.

Now, he says his chart is going to show me up. What did he show up? Tell me, just what did he prove by up here? B plus B — remission. Repentance and faith — remission. Baptism and faith — remission. I've already challenged him time and time again to show me where it says that remission—or shall receive remission of sins, is connected with baptism. And he's looking until this day, and he cannot find it. But we do find remission of sins—or shall receive remission of sins connected with faith, and that's the only place that it is connected. Right there it is. Why didn't he tell us?

He said Paul had peace—when did he have peace? When his sins were washed away. That's right, but his sins were washed away in the blood of Christ, then they were symbolically washed away in water, as his father Campbell says.

Well, he said the Corinthians believed and were baptized. They did believe, and they were baptized, and I have been baptized, but I was saved before I was baptized, and

they were saved before they were baptized.

So then, he says that he does not believe that we get to the water before we get to the blood. And he stood here and told you while ago that Cogdill doesn't believe it—that we come to the water before we come to the blood, well, then he turned right around and said that we are baptized into Christ. How can you be baptized into Christ unless you come to the water before you get to the blood. Tell me that now? Now tell me? How can we?

Well, we're baptized into Christ, but in what sense are we baptized into Christ? Just as the fact that a person gets into Christ, we believe into Jesus Christ, and as we believe into Jesus Christ, then we are symbolically inducted into him—as there is the leadership, and we rise to walk in newness of life. There is a burial and a resurrection certainly—we find baptism does speak of a burial and a resurrection, that's so enough, and so as we go down, we come up, we rise to walk in newness of life, but we go down with, we're buried with Christ in baptism—we're with Christ before we go down, and if we're with him, we're saved first, and as we're saved first, then we rise with him. But Jesus Christ was crucified before he was buried, and I must be crucified before I am buried, and if so I'm saved before I'm buried with him, and then I rise to walk in a newness of life. There we have it. I want to ask you, was Jesus Christ buried before he was crucified? Was he crucified before he was buried? Tell us so. And so we are crucified before we are buried, and if we are crucified before we are buried, we are saved.

He says Jackson didn't say anything about washing by water. Yes, I did. I told you all along how that water has its effect. And I told you that baptism is an answer of a good conscience, and that as it is an answer of a good conscience, a good conscience is one made so by the blood of Christ. In Hebrews 9:14: We are purged from our old dead works to serve the living God. Baptism is an answer of a good conscience, therefore we have good conscience that is purged by the blood of Christ to serve the living

God, and as we are purged to serve the living God, then we are purged to be baptized. And I made that argument last night, and those of you present will remember that I made that argument. Did he notice it? Why certainly he did not.

Now I want you to notice the questions that I asked him, and he complains, he says Jackson why did you wait until the last when I didn't have any reply. Mr. Curtis Porter and I have debated a lot. Mr. Curtis Porter instituted this system that I am using right here with regard to questions. Now, if he thinks that I am not fair with him, if he thinks that, I regret it, because I don't take any unfair holds in a fight like this. I'm not doing that understand, and these questions that I asked him are questions that pertain to the issues already covered—the points already covered—not new ones, but it is to clarify and to show to you the position that he takes. So now, let us refer to these questions. The questions that I asked, and then we'll give you his answers. Can one believe into "eis" Christ without being baptized? He quoted John 3:36, and that is: "Whosoever believeth on him hath everlasting life, but if you obey him not"—obey him not—now that is not what I asked you. I asked you can a person believe "eis" Christ without being baptized? You know last night, he said Jackson you're the one that pronounced "eis," said I hadn't even pronounced "eis." Well, you had it on your board. Where is that board that you had "eis" on? Can't you pronounce it? You had it — it was on the board. I wonder if he made the board, or who made it? "Eis" was on it, and he said he didn't even pronounce it. I wonder if he can pronounce it? I wonder if he can pronounce it? But now notice the question. Listen carefully. Can a person believe into Christ without being baptized? John 12:42: These rulers believed "eis" Christ and did not confess him, now, were they baptized? Say.

All right, did the Israelites come under the blood of the lamb before they reached the Red Sea or in the sea? He says all of the Israelites were not under the blood. Well, of course, there is where he is wrong, but tell me, Mr. Cogdill,

those who were under it, were they under the blood before they reached the Red Sea? Tell me. You said just the firstborn, only the firstborn. Well, were the firstborn under the blood before they reached the Red Sea? Tell me. Tell me. Were the firstborn—well, were the firstborn under the blood before they reached the Red Sea? Were they? Mr. Cogdill, listen to me, were they? Were the firstborn—were the firstborn under the blood before they reached the Red Sea? Why, of course he knows it. Since he knows it, he is closing his eyes to the truth tonight. I am sorry for this man. I am sorry for this man.

Did the Israelites go from the night of the Passover to the Red Sea as free men or slaves still in bondage? Here is what he said, "God saved Israel that day." Were they slaves, saved, were they still in bondage to the Israelites—to the Egyptians? No, those Israelites were not in bondage because the Bible says Exodus 12:30—as I quoted last night—that night Pharaoh told Moses to take the children of Israel and go, and they were free men. While they were in the land, they were chosen out of the land.

Again, does Acts 2:38 reveal the complete plan of salvation. He says just as much as John 5:24. Thank you, Mr. Cogdill. Does John 5:24 reveal the plan of salvation? Tell me. Tell me. There you are. Just as John 5:24. Well, what does John 5:24 say? "Verily, verily, I say unto you he that heareth my words and believeth on Him that sent me hath everlasting life and shall not come into condemnation, but is passed from death unto life." So then, John 5:24 stands out just as good as Acts 2:38 on the plan of salvation.

How much work must one do to be saved? Well, he says the works of faith. Must do them all. Man then must eat the Lord's Supper before he is saved? How about I Cor. 16:1: "Lay by in store on the first day of the week as the Lord has prospered you." How many of you do that now? How many of you do that? You lay by in store on the first day of the week. How many of you do that? Hold up your hands. How many of you do that? Lay by in store on the first day of the week—there is a command, and of course,

by his position a man would have to lay by his pennies on the first day of the week in order to get to heaven. I told you salvation is not by grace, it is by giving your money on the first day of the week. See, we're created in Christ Jesus unto good works. Salvation first and then good works, if you please.

Should one be baptized with a dead faith or a live faith? Well, he says when he is baptized his faith is alive. But listen, what about that faith before he is baptized? I asked him plainly should one be baptized with a dead faith or a live faith, but he refused to answer that. Refuses. Why? Why he says when he is baptized his faith is alive. Do you mean to say his faith is made alive in baptism? Is that what he means? Well, then you must have a faith before that faith can work. You must have faith first.

If a person is baptized with a live faith, is he dead or alive to God before baptism? And that one he skipped. Man is dead or alive. Is he dead or alive before he is baptized? Why, certainly if a man has a live faith, that man is a live man, and that before baptism, and therefore, you baptize a man who is dead to sin but alive to Jesus Christ, and that is before baptism.

Do you baptize a child of God or a child of the devil? And here is his answer. I baptize a penitent believer. Now, Mr. Cogdill, is a penitent believer a child of God or a child of the devil? Now there you are. There you are. He has a good forgetter or overlooker one.

What kind of a relationship does a man with a live faith sustain to God before baptism? And this he quoted Hebrews 11:6: "Must believe that he is and that he is the rewarder of them that diligently seek him." A person that has a live faith has connection with God, has a live faith, because he can't have a live faith and be dead at the same time. That's an impossibility if you please. Does the penitent believer love God or the devil? Well, he says, when one repents before faith, does he love God before faith. He says, now Jackson, answer that. I asked him the question does the penitent believer love God or the devil? Tell me, Mr. Cog-

dill. Tell me. He jumped up here like a rubber ball while ago. Now come on up and tell me right now. Does the penitent believer love God or the devil? I'll give you some time now. Come on up here. You've got a good jumper-upper, and so, come on, and stand before the mike, and tell the people whether or not the penitent believer loves God or whether he loves the devil. You baptize a penitent believer—and so he says to me—does he love God when he repents. Listen, repentance and faith are inseparable. No man ever repented truly without believing, they are inseparable, and they go together, and the very moment, the very second, that a man repents of his sins, he believes in the Lord Jesus Christ. There you are. And when he does repent and he believes, he's a saved man, right on the start. That's what I've told you all the time. But, now let me ask you, does the penitent believer love God or the devil? Here is the mike, come on Cogdill. Answer that question now. I'll give you half a minute of my time to get up here now. Now, you jumped up while ago—now, come on up here and do it again. You say you don't want me to misrepresent you—no, I'm not misrepresenting anybody, but I don't want you to misrepresent Jesus Christ. Come on. Come on sweet-heart, stand up here and tell these folks—does the penitent believer love God or the devil? He won't tell you.

If a penitent believer goes to baptism by a live faith can he not also go to heaven by the same faith should he die before baptism. He says, Jackson, listen, a man starts out to hear a gospel sermon and never hears it, will he go to hell or will he go to heaven? He'll go to hell. He'll go to hell. I'm not going to dodge it. But, listen I'm talking about the man who has already heard the gospel sermon—I'm talking about the man who has repented of his sins, who has believed on the Lord Jesus Christ, and this man has made the good confession, and this man desires to be baptized, and then he dies before you baptize him, will he go to hell, or will he go to heaven? He says he'll go to hell. That's what he says. The penitent believer who desires to go to heaven—he makes the preacher the savior. The preacher can keep you out of heaven. That's Catholicism

and originated with the priests. Begotten in the second century and born in the third. And now listen. Here is the man who can keep you out of heaven. If you repent and believe, confess and want to be baptized, this man right here can keep you out of heaven. Behold your savior sitting right here.

Is the sinner begotten of God before baptism or in the act of baptism. If before, is he an embryo until baptism? And he says it depends—that he's begotten before baptism, but says now it depends—it depends on what you mean. Well, I mean exactly what the Bible says—that's what I mean. That's what I mean. Now, he is begotten before baptism, therefore, he is an embryo, and an embryo has life, and this life is before baptism, and therefore the person lives with life before baptism. There you are.

Where is a man born of God in or out of the water? He says he is born in obedience. Well, is he born in the water—then the water becomes your Mother if you please.

If one heard the word, repented of his sins, believed on Christ, confessed Christ to be the Son of God, desires to be baptized, will he be lost in hell if he dies before baptism? And he answers, now notice again, can one be saved unless he is a member of the church to which you belong? Here is his answer. Can one be saved unless he belongs to the church to which you belong, Mr. Cogdill. And he says he must be in the body. Is that the body you belong to? Now, ladies and gentlemen, the teaching of Mr. Cogdill and his people is, that you must be a member of the church to which they belong or you are going straight to hell. All Baptists, all Presbyterians, all Methodists, all everybody else. Nobody can be saved except the group which they constitute themselves, and that is the only church that will ever get to heaven. Baptists better watch out for the hot place is for you, according to his teaching, and Methodists and Presbyterians, and Episcopalians, and everybody else has to go to hell because they are not a member of the church to which he belongs. That's his doctrine—it's the gospel in water according to his own father Campbell. So then, ladies and gentlemen, I am pleading with you this

night that you give your heart to Jesus Christ. I've shown that we believe into Christ, and I've quoted you the verse of Scripture. John 3:6, "God so loved the world that he gave his only begotten Son that whosoever believeth on Him should not perish, but have everlasting life." And the believer is not condemned, John 3:18, and so in John 6:40 the believer has everlasting life. And so it is in John 6:47, and I quoted last night Jesus said: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, for I am meek and lowly in heart and ye shall find rest unto your souls. My yoke is easy and my burden is light." Mr. Cogdill will you not accept the Lord Jesus Christ, won't you give him your heart, won't you be saved without trusting the creek, will you not come to him tonight and be saved, and will you not also who are not saved in the congregation—if you are not—will you not give your heart to him, trust him tonight, believe on him, and you will be as the penitent jailor—saved. When he said unto Paul and Silas, "Sirs what must I do to be saved," and they said: "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." There's the plan of salvation, plain and simply, and God so loved you that he asked you to come, and he'll save you when you trust in him. This is all for tonight. May God bless you. Thank you.

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IMPOSSIBILITY OF APOSTASY

PROPOSITION

The Scriptures teach that the child of God, one washed by the blood of Christ, is so saved that he is in a relationship to God beyond the possibility of ever afterwards being lost in hell.

JACKSON'S FIRST AFFIRMATIVE

Gentlemen Moderators, Honorable Opponent, Ladies and Gentlemen:

It is with gratitude to Almighty God that we return tonight for further investigation of the Word of God. I desire to congratulate you for your conduct as an audience. We appreciate the good spirit that has prevailed. We are expecting that this same good spirit shall prevail until the the last word of this discussion shall have been said. My moderator read to you the proposition under discussion tonight: *The scriptures teach that the child of God, one washed by the blood of Christ, is so saved that he is in a relationship to God beyond the possibility of ever afterwards being lost in hell.*

By the "scriptures" we mean the Old and the New Testament. By the word "teach" we mean to impart information. The child of God is defined here as one washed by the blood of the Lord Jesus Christ. He is so saved that he is in a relationship to God, in other words, his relationship to God is of such nature that it puts him beyond the possibility of ever afterwards being lost in hell. In other words it means when we are saved, we are saved for all time and eternity. It means that we are saved by the grace of God, and kept by the grace of God. Now get the issue please. Will God in his boundless mercy and love send his blood-washed children to an eternal burning hell? Would even a loving earthly father do his children that way in a temporal sense?

Now, Mr. Cogdill cannot pick out any present day case

about the Baptists, Methodists, Presbyterians and others, for he teaches all are going to torment except those who are members of the church to which he belongs. So, in his estimation, we are all bound for eternal ruin now, and therefore, he cannot make an example of them. My opponent cannot go before the first Pentecost after the resurrection of Jesus Christ for a supposed proof in the Bible of his doctrine, for the reason, he tells us that nobody was washed by the blood of Christ until that day. Now here is a little question that I raise, and I would like for my opponent to answer it. Mr. Cogdill, have you been born of God? If so, do you have the life of God in you now? Now, he may talk much about drunkenness and the like, about the inner man and the outer man, which one being in the church, and which one being baptized, but let's stick to the issue. You might say that I believe the doctrine of the security of the believer. I would say it all I want to. One that says that brands himself as not having a heart fixed already. The doctrine of the security of the believer is no license to sin. We have such passages as "Kept by the power of God unto salvation," then "in the world to come eternal life", referring to the consummation of God's redemptive scheme in the hearts and thus the blood is _____

Notice the divine record in I John 5:10-11: "He that believeth on the Son of God hath the witness in himself. He that believeth not God hath made him a liar because he believes not the record that God gave of his Son, and this is the record, that God hath given to us eternal life and this life is in his Son." This record is in heaven, and the record is that he hath given to us—hath given to us—not will give to us. but hath given to us eternal life, and this life is in his Son. So the life that we have is the life that is in the Son of God. Now for the arguments.

Number 1. There is one way to God and that is through Jesus Christ, and everybody who enters must go through Christ. John 14:6 Jesus said: "I am the way, the truth and the light, no man cometh unto the Father but by"—or through—"me." We read in Col. 3:3, "Ye are dead and

your life is hid with Christ in God." Our radio audience doesn't see the board back of me, of course, but I'll try to picture it mentally to them that they might see, and I hope those in the congregation here can see it plainly. I have here indicated a cross, and Christ and God are one. "I and my Father are one." Jesus Christ says, "I am the way." The way to whom? The way to God the Father, and he says no man can come unto the Father but by me. You must go through him. And when we are with him, then we are hid, and our life is hid with Christ in God. Now if the devil touches that life he'll have to go through Christ in order to touch it, and when he does he'll be saved himself, and will not want to get us when he gets there. I could more easily prove the salvation of the devil than he can prove apostasy according to his doctrine. Notice if you please. You must go through Jesus Christ. I'm asking my opponent to explain how the devil can touch the new life that is hid with Christ in God? All such passages as, "I'll spew you out of my mouth," or "I'll leave you," or "I'll forsake you," etc., well, we'll see whether or not those passages will help him at all. What is it that causes a person whose life is hid with Christ in God to want to get out? And the life is hidden there, and it's hidden there behind the blood of Jesus Christ. That new life is a divine life in God. I John 4:15: "Whosoever confesseth that Jesus Christ is the Son of God, God dwelleth in him, and he dwelleth in God." Gal. 2:20: "It is no more I that liveth, but Christ that liveth in me." II Peter 1:4: "Whereby is given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature." And then Col. 3:4: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." I John 5:12: "He that hath the Son hath life." So then we are in Jesus Christ, and Jesus Christ is with God, and we go through Jesus Christ, and we get to the Father, and our life is hid with Christ in God. How are we going to touch that life that is hid with Christ in God?

Now just suppose—I say suppose—that a person in Christ gets out of Christ, and is on his road to hell, what

steps must take place for that person to go to hell. Now don't misunderstand me, I'm saying suppose that. Well, here are the steps that will have to be taken. First, he'll have to violate the law that would condemn him. We find

Psa. 37:23-24

1.	2.	3.	4.	5.
Violation	Indictment	Trial	Conviction	Sentence
Rom. 8:2	Rom. 8:33	Rom. 4:8	Rom. 8:34	Heb. 13:5
Rom. 6:14		Ps. 32:2		Jer. 6:37

in the Bible two laws—one is the law of the Spirit of Life in Christ Jesus, Romans 8:2, that law hath made us free from the law of sin and death.

There is the other law. So we have two laws. And so we read in Romans 6:14: "Ye are not under law, but under grace." It doesn't say under the law—it might be so translated here, but in the original the definite article is not. And what does it say? "Ye are not under the law but under grace." So the law that we are not under is the law of condemnation, because it is in contrast to the law of Grace. So we are not under that law, and since we are not under that law, we cannot violate that law, we'll certainly not be sent to hell. We're made free from that law. So we read again, therefore—"There is therefore now no condemnation to them who are in Christ Jesus." Now my opponent will emphasize "who walk not after the flesh but after the Spirit." But who are the ones that walk after the flesh? And the word "flesh" there means the carnal life, and it means the unsaved person if you please. And it says, who walks not after that kind of life, but it's the person who has the life in Jesus Christ, and so he doesn't take the first step, and if he should take the first step, what would be the second step for him to take? And that's an indictment that would have to be made against that person. Well, we read in Romans 8:33: "Who

can lay any thing to the charge of God's elect? It is God that justifieth." Who can lay anything to the charge of God's elect? It is God that justifieth. Who is man, who is the devil that can charge and indict the people of God. The devil may try to destroy, but at the same time it is God that justifieth. Who can lay anything to the charge of God's elect? Then we find the third step will be the trial. Will that trial be effective? Romans 4:8: "Blessed is the man to whom the Lord imputeth not sin." Psalms 32:2: "Blessed is the man unto whom the Lord imputeth not sin, and in whose spirit there is no guile." And so that's the person. Who is the person to whom the Lord does not impute the sin? It's the person who has come to Jesus Christ, and in II Cor. 5:21: "he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." And so indication is that Christ is our advocate and our intercessor, and he stands for us. Notice the fourth if—it's an "if" proposition. If he should violate that law that would condemn him, and then the indictment comes, and the trial is given, and then conviction comes. How does the conviction—read Romans 8:34 if you please. "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Who is he that condemneth? The question is if God justifieth, who is he that condemneth? Well, he says that it's Christ that died, it's Christ that makes the intercession, and instead of the conviction being brought to that person from the court of heaven, Jesus Christ steps up and says I am the one that intercedes. Then the awful sentence will have to be pronounced. Will it be pronounced against God's people? Who are his children—washed—I'm talking about by the blood of Jesus Christ? See whether or not it will be. Hebrews 13:5, Jesus said, and Paul quotes him there: "I'll never forsake thee, nor will I leave thee." And then in John 6:37, Jesus Christ said: "He that cometh unto me I will in no wise cast out." Notice if you please, as I write the words "no wise." I will no wise cast out. No wise cast out. So then if in no wise he'll cast out,

there is not the sentence that will be brought to pass upon him. Then the sentence will be to hell. Now, when the person stands yonder in the judgment, you know what Jesus Christ is going to say? Matthew 7:23: "Depart from me, ye workers of iniquity, I never"—put the emphasis on the word "never"—"knew you." Well, that person has been saved, we'll say, and so that person has gone these steps, and now he appears in that day, and so Jesus says to him "I never knew you." That man can say, "Now listen Lord, you remember that I met you in the creek back down there somewhere, and I was saved, and I did know you, and you say I never knew you, why certainly you knew me because I was saved, and you knew me one time." But Jesus Christ will say to him, "I never, never, never knew you." There you are.

Again, we are partakers of our Father's life. We are partakers of God's life. II Cor. 5:17: "Therefore, if any be in Christ, he is a new creature." Then there is the new life with Christ in God that is protected. I quote again Col. 3:3: "ye are dead, and your life is hid with Christ in God." I John 5:7 says the wicked one cannot touch you. John 6:37 says Jesus Christ will not cast them a way. Psalm 94:14 says that the Father won't cast them away. Jeremiah 32:40 says I will put my fear in their hearts and they will not depart, and Romans 8:26 says that the Holy Spirit helpeth our infirmities, so we have a life that is hid with Christ in God, and the wicked one cannot touch it, and Jesus Christ won't cast it out, and the Father won't do it, and the life will not depart from Jesus Christ, and then the Holy Spirit helps our infirmities. My question is don't you think that person is saved forever. And so we have in I John 5:11: "This is the record that God hath given to us eternal life, and this life is in his Son." And so this is the life that we have and we're in the Son of God. So Jesus said in John 14:19: "Because I live ye shall live also." Jesus Christ went down into the grave. He was the Son of God before he went there, of course. Jesus Christ came up out of the grave. He conquered death and the grave. On the lonely isle of Patmos when Jesus Christ

appeared to John, you remember that John wept, and Jesus Christ laid his right hand upon his head and said, "John don't weep, I am the one that's alive and was dead, but behold I am alive forevermore." Jesus Christ said, "Because I live ye shall live also." And the Son of God conquered death and conquered the grave. Jesus Christ overcame the temptations of Satan, "Because I live ye shall live also." My life is in Jesus Christ, and *as long as Jesus Christ lives, I live*. That's my life, and that's an eternal life secured by the blood of the cross. So we have the eternal security. Jesus said, "Because I live ye shall live also."

Then we find in Luke 10:20, our names are written in heaven. "Rejoice not because the devils are subject unto you; but rather rejoice, because your names are written in heaven." The people of God have their names written in heaven, and Revelation 2:17 says, "I'll give you white stones and in that stone a new name written, which no man knoweth saving he that receiveth it." So we have a new name, the new name is written in heaven, and the new name is a name that the world doesn't know anything about, and Satan himself doesn't know, and so when he comes to try to get the child of God, the old fool will not know what to ask for. The name is a new name, and the Devil doesn't know what that name is. Only God and the one that possesses it knows.

Well there is a sealing that takes place. Ephesians 1:13-14, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." How long? How long? Unto the praise of his glory. II Cor. 1:22: "Who hath also sealed us, and given the earnest of the Spirit in our hearts." In other words, we are saved; there is a new life that is within us. This new life is within this tabernacle of clay. This is the house in which we live—this house is going to be dissolved sometime, but we have the earnest or the pledge, the con-

tract of the Spirit of God when this life is given to us that the body itself shall be raised, and the purchased possession shall be redeemed. And when we are saved there is the promise that this body is going to be redeemed some day and made like unto the glorious body of Jesus Christ. Eph. 4:30, sealed by the Holy Spirit of promise unto the day of redemption. There's how long it is. There is the assurance that we get, and assurance is in Jesus Christ our Lord. And so our life is hid with Christ in God. What can separate that life now? Rom. 8:38-39: "For I am persuaded, that neither death, nor life, nor angels nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Separate us. What is the antecedent of "us." Children of God. Now he is not talking about the love generic, that God so loved the world, loved the human race, but he is talking about that love that God has for us in Jesus Christ, and the person who is saved. For we read in II Corinthians 5:17: "Therefore if any man be in Christ he is a new creature." That's the love that he has for us as a new creature. And being a new creature in Christ, nothing shall separate us from the love of God, and there's nothing that's present, nor anything that can come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Why is that so? Because there is the strong man present, Matthew 12:29: "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house." Who is the strong man? I John 4:4: "And this is the victory that overcometh the world, even our faith." So then, who is the strong man that's in us? It's Jesus Christ. And so the Bible says that no one can enter into a strong man's house and spoil his goods unless he first bind the strong man? Who is in us? Jesus Christ. And if the devil conquers the life, then he has to bind Jesus Christ, and be greater, and have greater power over Christ than Christ has over Satan.

Then, we have everlasting life. John 5:24: "Verily, verily, I say unto you he that heareth my words and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." There is the past present and the future all rolled together. The great circle becomes eternal now, and so as that is so, we have everlasting life and we pass from death to life, and we shall not come into condemnation. And so the eternal is also expressed in John 3:16: "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." Then again John 6:47: "Verily, verily, I say unto you, he that believeth on me hath everlasting life." "Hath" is present tense, not future. And we believe now, and therefore we have eternal life, or everlasting life now. What does the word "everlasting" mean? Without end. So we read—Thayer defines the word "aionion", without end, never to cease, Everlasting. And so does Wescott and Hort's Greek New Testament so give it, the word "aionion", and so the dictionary and the lexicon and define it as everlasting—without end.

When do we get everlasting life? When is it now? John 17:3: "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent." When do we know God? Do we have to wait until we get to Heaven to know him? No, we know him now. When? When we're saved. This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I'm proving by the scripture that we have life now in Christ, and that life is eternal life. It's the same life that Jesus Christ had. John 10:27: "My sheep hear my voice, and I know them, and they follow me." My sheep hear my voice, and he says that no man is able to pluck them out of my hand. "My Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." Beneath the hand of dripping blood, beneath the hand of omnipotence, the hand that rolled the universe into

its place, and the hands that hold every passing planet in its orbit, and the hands that hold together this universe of ours, these same hands wrapped about the fold of the children of God, and therefore, he says, no man is able to pluck them out of my hand, and my Father that gave to me is greater than all; no man is able to pluck them out of my Father's hand. If they are not able to do it, and then Jesus Christ lets it be done, and God the Father lets it be done, then it's because they don't want us to be saved. Notice it will you. He said no man is able to pluck them out of my hand. No one is able to do it.

So we have no condemnation. Romans 8:1: "There is therefore now no condemnation to them which are in Christ Jesus." Notice that if you please, and since that is so, we can sing the marvelous song, as we are said not to be under the law or of the law, but under grace. "Amazing grace, how sweet the sound, that saved a wretch like me. I once was lost but now I'm found, was blind but now I see. This grace has brought us safe thus far, and Thank God, grace will take us home." And there is the marvelous grace that we have, and we can sing it. Why? Because we have an anchor of the soul. Hebrews 6:19-20: "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." That means that the anchor does not fail. Both sure and stedfast. Hebrews 7:25: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." How far are you saving us Lord? To the uttermost. How far is the uttermost? Can you limit it? How far? And what does he say. Seeing he ever liveth to make intercession for them. Saved to the uttermost, intercession made for them. Jesus Christ is on the job every minute of the time. Never gets off the job. That shows then that we come back to the fact that we are born again. John 3:6-7: "That which is born of the

flesh is flesh, that which is born of the Spirit is Spirit. Marvel not that I have said unto thee you must be born again." So we are born of God. As I was born of my parents, I partook of the life of my parents. I am born of God, I partake of the life of God. Notice that will you? My faith is in God, and my faith in God will never fail. Why? Because God will not disappoint me. If I believe in you, I will not lose faith in you until you do something to disappoint my faith. My faith is in him, I am born again, I am his child, and therefore I am saved for all time and eternity. Thank you, my time is expired.

COGDILL'S FIRST NEGATIVE

Mr. Jackson, Gentlemen Moderators, Ladies and Gentlemen:

It is with a great deal of pleasure that I appear before you tonight in denial of the proposition that you have heard read. I will spend no time in defining the terms because we understand what Mr. Jackson is affirming, and tomorrow night will be the time for me to define the terms of my affirmation on this same question. We have two nights on this question, tonight and tomorrow night. His whole affirmation amounts to this, and we will see it before we are through, this is his doctrine, we want it to stand out before you, *that salvation in Christ, eternal, everlasting is unconditional.*

Every argument that he has made will prove universal salvation as well as it proves his contention. He has emphasized the power of God. Is not God powerful enough to save everybody? Then everybody will be saved. He has talked about the love of God. Does not God love the soul of every man enough to give Christ to die for all? Then all will be saved. Mr. Jackson, do you believe the Baptist doctrine of partial atonement that Christ died only for a chosen few—the elect—and they are the only ones whom God loves? If God loves all, will not all be saved? Then the grace of God, to whom does it apply? Only to a chosen few or to all? Has the grace of God appeared to bring salvation to every man? If so and your point is any good, then every man will be saved. There isn't an argument that the gentleman can make on the impossibility of apostasy that will not prove universal salvation. Let him try it. Mr. Jackson, will the power, love, and grace of God allow anybody to be condemned? Tell us about it.

I told you last night that Baptists teach *unconditional salvation* from the viewpoint of getting into Christ. He denied that, but it is so, and we'll have occasion to refer to it again in connection with this proposition. They deny the responsibility of man at any time. Baptist theological

twins, in their doctrine—total depravity to begin with, and the eternal security of the believer to end with—rob men of any agency, choice or will. And that is exactly what he has affirmed in his speech tonight. With reference to the saved individual, the man that is in Christ, there is no condition, there isn't anything that he can do that affects his salvation at any time. It is all in the hands of God, and the power of God and the love of God, and that is the only side there is to it. A man is totally depraved to begin with and cannot exercise any choice or do one thing that affects his salvation or becoming a Christian, according to Baptist doctrine, as we have seen in this discussion, and when he becomes one he is so sealed up and bottled up that he can't choose, exercise any agency or will, change his mind or alter his relationship in any way but is helpless and powerless, impotent, and sealed.

Now with that initial statement with reference to the speech that he has made, he asked me the question, are you born of God? Is the life of God in you now? Which life that comes from God, Mr. Jackson? In I Timothy 4:8, the apostle Paul said to Timothy, "Exercise thyself unto godliness, bodily exercise is profitable for a little, but godliness is profitable for all things, having the promise of the *life that now is and of that which is to come.*" Mr. Jackson, if you have all of the life that you are ever going to get from a spiritual point of view, then I want to know what is the life which is to come that Paul referred to in I Timothy 4:8? I enjoy, as a child of God, the spiritual life—made alive in Christ—freedom from sin; whereas I was dead in sin. But the question is, if you have spiritual life in Christ Jesus now and eternal life as well, what are the two different kinds of life that Paul was talking about in I Timothy 4:8?

And then in his speech he threw out a little plea for sympathy, trying to arouse some sympathy upon the part of people who are not members of the Baptist church. Why, he told you repeatedly that I condemn every man who is not a member of the church to which I belong; that I say that everybody that is not a member of the church of which

I am a part is going to Hell. You haven't heard me say that, in those terms. I say to you that the man who is in Christ is the saved individual, that the church of the Lord Jesus Christ is the body of Christ, purchased with his blood. Friends, if I am a member of that, then the saved of this earth are in it. They're in it, because God adds the saved to his church. The saved are the church, the church is the saved. Acts 2:47. Salvation is in the church of the Lord Jesus Christ. The church to which I belong is the church of the Lord Jesus Christ only to the extent that it measures up to the divine standard in the word of God. And the reason that Mr. Jackson doesn't belong to it is because he has defied the will of God and has denied the word of God and refused to do it, and still refuses. That's the whole proposition. It isn't a question of me sending anybody to hell—I have no right but to preach the promises that God has made upon exactly the terms and conditions that God has given. Do not for one minute let him deceive you into thinking that he thinks you are all right. Why, Methodists don't agree with him on this proposition. Is it vital to the salvation of a man's soul to believe what Mr. Jackson believes, that a child of God cannot apostatize? If so, the Methodists are lost. What do they have in common with the Methodists? Methodists believe that a man can be lost after once being saved. Why, you are condemning them by the very doctrine that you preach, Mr. Jackson. And the same things that you have to say on this proposition that condemns me, condemns the Methodists. Why, of course it does. And they know that. People are not fools, Mr. Jackson, they are not going to be deceived by the things that you throw out to them in any such regard or respect as that. You know the peculiar position that he occupies is that while he would have you think that he thinks everybody is saved, which, of course, he doesn't, yet he doesn't think any of you are good enough to eat with him. You can't sit down to the table of the Lord and eat with him. You are good enough to go to heaven, but you are not good enough to have fellowship with D. N. Jackson. You are good enough to go to heaven, but you are not good enough to eat with him at the

table of the Lord. Certainly not. You are fit for heaven but just not fit for Baptist fellowship. You are good enough to go to heaven, he would have you think, but you are not married to Christ. You are not going to be the bride of Christ. That will consist only of the Baptist church in eternity. That is his position. That is what he teaches. That is it exactly. And all others, if they get there at all, will simply be guests—mere guests. That is the idea. He is on record and cannot deny that is his position. So his plea for sympathy falls by the way.

He says that a man's heart is fixed. That means, I presume, that a man cannot change his mind. That his decision cannot be in any manner altered, is that it, Mr. Jackson? Do you mean you could not change your mind and quit trying to do right and go to heaven? Why he says that we are kept by the power of God, but that passage says through faith. I Pet. 1:3-5. Through faith we are kept by the power of God. Why, Mr. Jackson, the power of God isn't the only condition. And I would like for him to tell us right now if the power of God, and the grace of God, and the mercy of God, and the love of God is the only thing upon which the salvation of the child of God in eternity depends—if that is the case, then I—you and I—need not worry for one minute about anything that God has laid upon us. *That makes it entirely unconditional.* Entirely so. It denies man of any agency or any choice. Do you mean by a man's heart being fixed that he cannot change his mind, that he has no decision any further, that faithfulness upon his part is not required? Jesus said, "Be thou faithful unto death, and I will give thee a crown of life" Rev. 2:10. What about I John 3:5 in that connection? "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." He is talking about men, John was writing to Christians, to men in Christ, and he said if a man in Christ, if a child of God hates his brother, and that is not a sin of the flesh, that is a sin of the heart, that if he hates his brother that he is a murderer, and no murderer has eternal life abiding in him. Now, Mr. Jackson, there is a child of God that doesn't

have eternal life abiding in him. You say that all the children of God do. Will you deny that a child of God can hate his brother? You must either deny that a child of God can hate his brother or admit that he does not have eternal life, if he does. Which will you take? Will you deny that a child of God in that sense can be guilty of murder? You either have to deny it or lose your point.

With reference to a man's heart being fixed, and with reference to life dwelling within him, he cites us I John 5:10, 11, "that the witness is that we have life abiding within us, and this is the record that God has given to us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not the life." And do you know what Jesus said about that? In John 15:9, 10, we hear the Lord Jesus Christ saying, "As the Father hath loved me, so love I you. *Continue ye in my love. If ye keep my commandments.*" Why, it isn't unconditional, Mr. Jackson. *It is conditional. "If you keep my commandments ye shall abide in my love. Even as I have kept my Father's commandments and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be made full."* Why, Mr. Jackson, it is a conditional proposition in spite of all your contentions to the contrary. You say there are no commandments that have to be kept but Jesus said, "If ye keep my commandments." John tells us that life is in his Son. I John 5:11. Jesus said that ye "will not come unto me that ye may have life." John 5:40. *The man that will not come to Christ cannot have it, and the man that will not abide in him cannot keep it.* It is conditioned upon coming to Christ in order to obtain life and it is conditioned upon abiding in Christ in order to keep it. God has not promised that because you have come into possession of spiritual life in Christ once, you will be eternally saved without any further conditions, in any way at all.

But Mr. Jackson said there is but one way to God and that is through Christ. Nobody is denying that. "I am the way, the truth and the life." I believe it. The fact of the matter is that every passage on the power of God keeping

us, every passage on the love and the mercy of God, every passage that emphasizes God's part in the scheme of redemption, and God's part in keeping his children, and providing for them, every one of them, I believe with all of my heart, and not a one of them do I deny. I accept every passage along that line, and as many more as you can introduce, but the whole thing is that you have left out of your reasoning and out of your thinking, and Baptists leave out of their faith, every passage in the New Testament that names the terms and the conditions of the promises that are given and the duties that are outlined and laid upon the children of God.

In Col. 3:3 he talks about the life that we enjoy in and through the Lord Jesus Christ, and we turn to that passage. "For ye are dead, and your life is hid with Christ in God." Now he used Mr. Thayer, and began to tell us about the definition of some terms. Do you know what Mr. Thayer says about that verse? Look at him on your own proof text. Mr. Thayer says that that means the *life that is laid up with God*. Laid up where? With God. Peter said we have an "*inheritance, incorruptible and undefiled, that fadeth not away, reserved in heaven* for you who are kept by faith through the power of God unto the salvation ready to be revealed in the last day." I Peter 1:4-5. And it is conditioned upon what? *Kept by the power of God through faith*. God's part is power, and that power will not fail.

I PET. 1:3-5

COVENANT RELATIONSHIP

Kept	{	1. BY THE POWER OF GOD (GOD'S PART)	}	UNTIL	SALVATION INHERITANCE
		2. THROUGH FAITH (MAN'S PART)		UNDEFI- LED INCORRUPTIBLE RESERVED IN HEAVEN REVEALED IN LAST DAY	

I'll emphasize that with the same definite and positive assurance that Mr. Jackson has—I'll preach it with all the fervor of my soul. God's power will not fail, but we are in a covenant relationship with God. A covenant is a dual affair. Two parties to it. God is party of the first part, we are the party of the second part. God's power to preserve, yes, guard and keep, but our condition, our part of the covenant, the consideration that must be extended by us in the matter is faith—faithfulness—kept through faith. Faith is our keeper. Paul said, "I have kept the faith." II Timothy 4:7. You can't be kept by faith without keeping the faith. Now walk on up to that part of the question, Mr. Jackson, and we'll see where the issue lies. The power of God isn't the issue. Don't let him mislead you in that respect. God's power is not questioned. I am not appearing in the negative of the proposition that God's power does preserve and keep his children, but *I am denying that God's power keeps us unconditionally.*

Well, again, he said the devil would have to be saved in order to get into Christ and get one of his children. We could turn that thing around and hand him the other end of it. Why, when children are born into the world, Mr. Jackson says they are born as children of the devil. His brethren preach it, his creed teaches it, and I can read it to you, and did read it and let it represent itself. It says that. If you come into the world as a child of the devil, and you remain so until Christ saves you, or God saves you, and that must be by the direct operation of the Spirit upon your heart, and then regeneration takes place. All right, when you are a child of the devil in order to make you a child of God, then Christ has to come out into the kingdom of the devil and get you out of it. According to his reasoning the devil has to be saved in order to get you out of Christ, then you could turn it around and say that Christ would have to become a devil in order to get you out of the devil's family. Why, it would work one way just as well as the other. That's the kind of logic that he uses. *His trouble is he thinks the individual is helpless.* His idea

is that Christ must come after you to get you away from the devil and the devil must come after you to get you away from Christ. The individual can't do anything either time. That is where he is wrong.

But you know he has the child of God all bottled up. It is not a question of the devil having to get in and get you, it is a question of whether or not you can get out. Do you mean that he is sealed so that his own will cannot be expressed? Do you mean that he is sealed so that he cannot depart? What about Hebrews 3:12, "*My brethren take heed lest there should be in any of you an evil heart of unbelief in falling away (or departing) from the living God.*" Mr. Jackson I want to put the question to you now—I want you to answer it in your next speech—not in the last one tomorrow night, but in your next one. Can a believer become an unbeliever? Can he? Can he? Can a believer become an unbeliever? Is there any such thing as a man who has been saved by faith and who is in Christ, and who is to be kept by faith, is there any such thing as him departing from God through unbelief? Why, that is the thing that we are interested in. *If a believer can become an unbeliever and does, will he still be saved? An eternally saved unbeliever?*

But he said we are not under law—under the law of condemnation. There is no law to condemn us according to Romans 8:2. That the law of the spirit of life has made us free from the law of sin and death, and he gives us a little picture up here of a trial. There must be a violation. Well, Mr Jackson, can a child of God violate God's will? Mr. Jackson's doctrine obliges him to take one of two positions. Either a child of God cannot violate God's will and therefore cannot be charged with wrong doing, or if he can and does, God pays no attention to it but condones it. The first denies the agency of man, and the last insults the holiness of God. Where does he stand? Is there anything for a child of God to violate? His inference and his argument on those passages is that there isn't anything for him to violate. The whole argument is falling down. (The blackboard falls). That is a coincidence—the argu-

ment fell of its own weakness. There isn't any violation for the child of God to make, and there isn't any indictment because there can't be any violation. And you know he has tried to infer—I don't know whether he has the courage to just come out and say it or not—but he has tried to infer—by his course of argument in his first speech tonight—that a child of God cannot violate God's law. Turn with me to I John 1 again and read with me in the eighth and ninth verses of the first chapter: "*If we say that we have no sin, we deceive ourselves.*" John to whom are you writing? Why, he was writing to the elect, to the saved, to the children of God. "If we say that we have no sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children these things write I unto you that ye may not sin, and if any man sins, we have an advocate with the Father." The word "advocate" means attorney. Mr. Jackson says by this whole argument, "Jesus I don't need you for my attorney—there isn't any law for me to violate. There isn't any indictment that can be brought. There isn't any trial going on." Mr. Jackson, if there isn't any trial, and if there isn't any conviction, and if there can't be a sentence, what do you need an attorney for? Why, you are rejecting the advocacy of Jesus Christ. That's exactly what it amounts to.

Suppose a man does sin. Will you deny that he can? Can a child of God sin? You know Baptists try to ride two horses on this proposition. They try to tell us—and they travel in different directions—they try to tell us first that you can't sin. Yes, they use I John 3:9, and Mr. Jackson uses it. They say a child of God can't sin. Then they turn around and try to travel in the other direction and say, "if we do sin, God won't condemn us for it." That is the heart of this argument. A part of his argument is that there is no condemnation for the child of God. There can't be any violation, and there isn't any sentence. But the whole theory perishes when you take I John 2:1. I do not need the

cleansing power of the blood of Christ, Mr. Jackson says, I already have it. John said, "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses (keeps us clean) us from all sin." Mr. Jackson says, I do not need the cleansing power of the blood of Christ, I do not need the advocacy of the Son of God, I am already saved and saved eternally.

He uses then a number of passages: II Cor. 5:17, and I am just going to mention them—that's all he did with them. I John 5:7, Jeremiah 32:40, and you notice he quoted the wrong one there. You know what that says? It says "*will not depart*,"—why, Jackson, you say he cannot do it. Jeremiah was talking about one who would not depart, you say he can't do it, the devil has to come and get him. You say that he cannot do it. You slipped up on that one—you got the wrong proof-text that time. Romans 8:26, I John 5:11, and Luke 10:20. He tells us—all of these passages he uses with reference to life in Christ. John 15:9-10, Jesus said: "*If ye keep my commandments you will abide in my love*." Cannot depart from the love of God, cannot separate ourselves from the love of God, then Jesus Christ was talking foolishness, wasn't he? What did Jesus mean when he said: "If ye keep my commandments ye will abide in my love"? Jackson says there isn't any condition to it. It is not a matter of doing or keeping anything. It is a matter only of the fact that we have it. We got it and we cannot lose it—there isn't any question about it.

Then he talks about Ephesians 1:13, 14, and says that we are sealed, sealed. But a sealed covenant can be broken. Why, don't you know enough about law to know that? A sealed contract can be broken. Certainly it can. Do you know what is carried with it? It carries with it a heavier penalty. That is the idea. He denies a covenant or a contractual relationship with God at all. There isn't any consideration upon the part of man that must be extended. It simply carries a more severe penalty when a sealed contract is broken.

Then he talks about the strong man, and says the victory is our faith. Why, Mr. Jackson, that is what you are denying. A man doesn't have to keep on exercising faith. If he has exercised it to the point that he has eternal life already, then he can quit believing and God will save him, and save him eternally anyway, or else he cannot quit believing. Now which one are you going to take? Tell us when you come up here. Is it impossible for a child of God to quit believing, or if he quits believing, will God save him eternally anyhow?

He tried to emphasize "hath" everlasting life. Well, Jesus said in the judgment seat in Matthew 25: "These upon the right hand will go away into life everlasting." That's a peculiar expression in the light of his doctrine. In Hebrews 5:8-9: "*He (or Jesus,) is the author of eternal salvation unto all them that obey him.*"

Then you know he talks about John 17—"know God," and he says if we know God we have eternal life. All right, but what does it mean? Is it unconditional? Let's read. I John 4:6: "We are of God, he that knoweth God heareth us; he that is not of God heareth us not; Hereby know we the spirit of truth and the spirit of error." Mr. Jackson, can you quit hearing God? Can a man ever quit hearing God? Why, when he quits hearing God, he knows God no longer. That is the idea. I am not denying that there is a sense in which the child of God has eternal life. *I am denying that he has it in present possession.* I do not deny that he has it in prospect. I do not deny that he has it in promise. I do not deny that he has it in hope. But he talks about the hope which is the anchor of the soul. Why, Jackson, you do not have anything to hope for. Certainly not from the point of eternal salvation. You already have it, you say. Paul said, Romans 8:24: "How can a man hope for that which he possesseth." Now you tell us. If the child of God already has eternal life, then how can it be a matter of hope on his part?

We look again at one matter in his chart on the board. Romans 8:2: "There is therefore now no condemnation to them which are in Christ Jesus, for the law of the Spirit

of life in Christ Jesus hath made me free from the law of sin and death." Then it is not of law, but of grace, that those in Christ are free from condemnation—Romans 6:14. But your text says we are made free by law. You know last night he argued that Christ put an end to law—all law. Now he says that we have been freed from the law of condemnation by the law of the Spirit of life. We have been freed from condemnation, how? By the law of the spirit of life. Romans 8:2. Last night he said it isn't by law that we are made free, but it is by grace. I used Romans 8:2 last night to show him that the law of the spirit of life in Christ Jesus directs us as to how we can reach the blood of Jesus Christ. He replied to it with Romans 10:4: "Christ is the end of the law"—well, why don't you stay on your position? You are backtracking on yourself, Mr. Jackson. If Christ ended the law, and we are not under any law then I want to know, I want to know what did you mean last night by that statement in Romans 10:4? If it is the law of the spirit of life in Christ Jesus that makes us free tonight, it was last night.

Then he talks about Romans 6:14, and let us look at that passage. There is too much in the sixth chapter of the Roman letter for him. Paul said, "For sin shall not have dominion over you, for ye are not under the law but under grace. What then shall we say"—listen—"know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom you obey, whether of sin unto death." What death, Mr. Jackson? What death? "Whether of sin unto death or of obedience unto righteousness." Why, he said neither yield ye *your* members—do not yield *your* members as instruments of unrighteousness unto sin or the result will be death and he meant spiritual death. Romans 6 has too much in it for Mr. Jackson to have it.

But he said in Hebrews 13 that I'll never leave nor forsake thee, and he quoted several passages along that line. But listen, God said in I Chron. 28:29, "*If you forsake me, I will forsake you.*"

He talked about Psalms 87:23-24: but verse 40 says "take refuge in him"—*those who take refuge in him.* Sup-

pose a man leaves that refuge, Mr. Jackson? If he can, and if he does, I want to know what would God do about it?

All right, we want to look at some other matters. I am raising two questions. What can happen to a believer's faith?

In I Timothy 1:19, Paul said that certain men made *shipwreck of the faith*. They were not still believers. Were they still saved?

In I Timothy 4:1 the Holy Spirit said that some shall *depart from the faith*. Mr. Jackson says you cannot do it. He either says you cannot do it, or he says God will eternally save you in your unbelief.

In I Timothy 5:8 "*deny the faith—worse than an infidel*." I want to know if that man is still saved, Mr. Jackson? He isn't just an infidel, he is worse than an infidel.

In I Timothy 6:1 "*led astray from the faith*"—led astray from the faith. Is he keeping the faith when he is led astray from it? Is he kept by faith then?

I Timothy 6:21, "err"—or go astray—"from the faith." II Timothy 2:18 "overthrow the faith of some." *Can a man who is a believer become an unbeliever?*

Listen, Luke 8:13, "they believed for awhile." Psalms 106:12 and 24; the 12th verse says they believed his words. Verse 24 says they believed not his words, and he was talking about Israel. Paul uses Israel as an example in I Corinthians 10: how they were baptized unto Moses in the cloud and in the sea, started from the land of Canaan—Oh, he will say that is going back beyond the blood of Christ—didn't you go back to them last night? Didn't you Mr. Jackson? You used them back in Egypt under the Passover blood, and you made the argument, and I am going back to the same thing that you went back to. Yes. If your argument last night was any good, then you cannot object to this one. Paul uses them, and the fact that they fell in the wilderness and failed to enter into Canaan because of their unbelief as an example to us—to warn us of the fearful consequences of disobedience. Mr. Jackson tells us we do not need to heed the warning.

In Numbers 14 we learn that God swore that they would enter. In Hebrews 3, we learn that God swore that they would not enter because of their unbelief. And Paul said, "Take heed brethren, lest there be in any of you an evil heart of unbelief in falling away from the living God." Notice the text says, "In any one of you"—that means that it could happen to any one of these Christians and therefore can happen to any of us who are Christians now. What was he warning them against—*an evil heart of unbelief in falling away from the living God.*" Paul warns against it happening and Mr. Jackson says, "Never mind, it cannot happen and would not amount to anything if it did—Paul just had a hell-scared religion anyway, what he needed was to trust in God for his salvation."

I repeat to you that Baptists teach that a man is unconditionally saved—that is their doctrine; it is in their creeds, we have read it, and we can read it again. Just two statements, this time from page 33: Chapter IX Paragraph 3, Philadelphia Confession of Faith.

"Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation. So the natural man being altogether averse from that which is good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto."

There is the man now, who isn't a Christian. He can't do anything in order to become one, he is helpless. There isn't anything good that he can do in the sight of God. No part in conversion for him to perform. Now read about the one that is a child of God. Philadelphia Confession of Faith, Chapter XVII - Paragraph 1, page 45.

*"Those whom God hath accepted in the beloved, effectually called and sanctified by his spirit, and given the precious faith that of his elect unto, can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end, and be eternally saved, * * "This perseverance of the - - -"* Chapter XVII paragraph 2, page 46, Philadelphia Confession of Faith. *This perseverance of the saints depends not upon their*

own free will but upon the immutability of the decree of election."

Totally depraved, predestinated unto salvation, Jesus died only for the elect, and the elect will be saved—only the elect. The non-elect cannot and will not be saved. That is what they teach. The man who is elect will be saved without any will on his part being exercised either in wanting to become a child of God, or without any will on his part being exercised in wanting to stay a child of God after he becomes one. That is Baptist doctrine, and I am asking the gentleman to walk up here and tell us whether or not it is.

Do you believe the Philadelphia Confession of Faith, do you believe the Baptist doctrine of predestination—that it is God's decree, not man's will, but God's decree, and by God's effectual calling that a totally depraved man is unconditionally made a child of God, and unconditionally kept one? I thank you.

JACKSON'S SECOND AFFIRMATIVE

Ladies and Gentlemen:

I have met a lot of debaters, but in all of my debating I have never met a man who would deliberately overlook and refuse to reply to your arguments as he has done. All right. We'll see whether or not he has or has not. What did he say about Gal. 2:20, II Peter 1:4, I John 5:12, II Cor. 5:17, John 6:37, "Him that cometh to me I will no wise cast out." Didn't I put the "no wise" there? Did he reply to that? Psalms 94:14, Romans 8:26, I John 5:11, John 14:19, "Because I live ye shall live also." Luke 10:20.

(One sentence missed here)

But did he do so? I John 4:4, I John 5:4. Did he reply to John 5:24? "Verily, verily, I say unto you, he that heareth my words and believeth on him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Who heard him say anything about that? John 3:16, John 6:47. Did you hear him? Did you? You? You? You? Oh, well, he'll have a come back, but it will be when my speech is over tonight. Why does not this man abide by the rules of controversy in answering arguments? Why not? Mr. Cogdill, you are fighting against God. You are fighting against God's eternal truth. Last night we administered the wounds to him, and he is trying to lick them tonight. And that is unconditional salvation. He says that Baptists believe in unconditional salvation. Well, we exposed that last night, but let me ask this question, ladies and gentlemen, if Baptists do believe in unconditional salvation, does that make his position right?

Last night he was on the subject of baptism essential to salvation. Suppose Baptists do believe in unconditional salvation, does that prove his position? Does it? Suppose Baptists do believe in unconditional eternal life, does that prove that a man can apostatize? That's scuttlefish business, darkening the waters to escape, so that he thinks

nobody can catch him. But listen, Cogdill, I've caught you, and you are going to stay caught. He says the sinner does not have any choice. Man doesn't have any choice. Yes, he does. He can either accept the Lord, or he can reject the Lord, but when he is saved, he is saved for all time, because he is born of God. Now there is the reasoning of that.

I asked Mr. Cogdill a plain honest question. I said are you born of God, and is the life of God in you? He didn't answer that question. Here is what he gave. I Timothy 4:8, "Promise of life now and in the end that which is to come." Promise of life now—yes, we do have it now. Since we have the promise of life now, Mr. Cogdill, what kind of life is it now? That's what I've been trying to get him to explain. What kind of life is it? If you are born of God, do you have the life of God now? Now since you have the promise of life now, tell us what kind of life. He'll explain it of course when my speech is over. The second time, that's when. I ask him again, Mr. Cogdill, tell us what kind of life does a person get now? Tell us now. What kind? Certainly in the end we'll have eternal life. How is that? Well, I read to you while ago that we have the pledge of the spirit of God, and the person that is saved now, has the earnest or the contract that his body shall be raised from the sleeping dust. This is the tabernacle in which we live. It's called the vile body. It's called a tabernacle and so on, and so this body must be made like unto the glorious body of Jesus Christ. Philippians 3:20-21: "We look for the saviour, the Lord Jesus Christ; Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." Now notice that same scripture says our citizenship is in heaven, not will be, but is now. My citizenship is in heaven, and we look for the saviour, the Lord Jesus Christ; Who shall change our vile body, and fashion it like unto his glorious body, by the working whereby he is able even to subdue all things unto himself. Certainly we have the promise of life now, and then we'll have it when he comes, because our bodies will be redeemed, and made like unto the glorious body of Jesus Christ. There

it is Mr. Cogdill. Even Mr. Cogdill himself ought to be able to understand that. I know if he can you can.

Well, he said I've thrown out a little prejudice bait here tonight. No, I didn't. He said Jackson said, now everybody, according to Cogdill's position, everybody is going to be condemned, but the people who belong to the church to which he belongs. Why, he said that there is no use making any gesture for the Methodists. I am not doing that. I am not doing that. I love the souls of all men. Methodists and I don't agree. Presbyterians and I don't agree on these things, but there is one thing certain, I don't consign their souls to hell because they don't belong to the church to which I belong. They can be saved, and they are saved. Men of great fame, like William Jennings Bryan, a Presbyterian, and say because he didn't belong to a church like this he goes to hell. Now, Mr. Cogdill, don't try to slip around it. You and your people teach that unless you are a member of the church to which you belong, you are headed straight for hell. That's their doctrine. While they and I differ as to teachings of the doctrines at the same time, any person that repents of his sins and believes on Christ can be saved, and that applies even to a Campbellite.

I John, "Whosoever hateth his brother is a murderer." Well, that is descriptive of a man who is unsaved and has hate in his heart. It's the unsaved man. Not a child of God.

"If ye keep my commandments ye shall abide in my love." That has reference to abiding in his love in the fullness of his joy, and to keep his commandment simply means that you are walking along and the person who is obedient in keeping commandments is a child of God who will be a happy man, and a happy person to be sure, and have rejoicing in his heart because he is obeying the master, but at the same time, before he keeps the commandments, that person must be saved, and that person must have life in him, and that life is the life of Jesus Christ. And so we have eternal life before we can keep the commandments. Nobody can keep the commandments unless he is a child of God. So he is a child to start with.

I quoted Mr. Thayer. Listen. Mr. Thayer, I said, defined

the word "aioneous" to mean eternal, everlasting, without end. And he came back and said that Mr. Thayer says life that is laid up with God. Thank goodness for that good confession. Life that is laid up with God. That's the life that I have. It's a life that is not in my hands as a poor, puny, weak creature of the earth, it's a life that is laid up with God, and the life that I have now is laid up with God. And there is Thayer's Greek Lexicon right there, and it says endless, without end, and so this life that we have now is endless, without end, laid up with God. And thank God as it is laid up with him, we'll have it. We'll have it in its consummation some of these times understand.

He says we are kept by faith. Kept by faith. That's right. Kept by faith, through faith. And he said well, Paul said that he had kept the faith. Now there is a difference between the faith that Paul said he kept because that is a system of doctrine. I have kept the faith—that means the top doctrines, the teachings of the Lord. That's what he said, I've run a race, a good race, but we are kept by the faith, and that's faith that we have in the Son of God. I have faith in him as my saviour. We're kept by that. See? I gave you an illustration while ago, that a person who has faith in another, that faith will not be destroyed so long as the person in whom you have faith does not betray your faith. I have faith in you. Well, who betrays that faith? You do, not I. And so I have faith in God. Who betrays that faith? God will never betray it. I'll never betray it. Why? Because he himself cannot do anything that is wrong, therefore I'll never quit believing in the Lord Jesus Christ. But when he said we are kept by the faith, that simply means to say that we are kept through that faith—that is the saving channel of our souls.

He says Jackson said the devil would have to be saved if he enters Christ. Here is the board, and he said my argument was falling down while ago. You see it's still up here, isn't it? And now listen. The only thing that caused it to fall was windwork. Not argument. Not rebuttals, but windwork. Well all right, here is my board. Col. 3:3: "Ye are dead, and your life is hid with Christ in God." John

14:6: "I am the way, the truth and the life, no man cometh to the Father but by (or through) me." Now that's what I said. You'll never get to God unless you go through Jesus Christ. My life is hid with Christ in God, and I asked him to tell me how the devil could touch that life unless he went through Jesus Christ. I asked him that while ago, and I'm asking him that question now. Tell us how the devil can touch that life unless the devil goes through Jesus Christ. Well, he said all right then, according to Jackson's theology, when Jesus Christ saves a sinner, then he would have to go down and be like the sinner. Thank God, II Cor. 5:21: "He hath made him to be sin for me, who knew no sin, that we might be made the righteousness of God in him." Jesus Christ never had sin in him. He never did wrong, but he got right down in the ditch where D. N. Jackson was and lifted him up. Now has he gone down where you have been or are? Has he? That's a good one. Thank you, Mr. Cogdill. And that happened not to be windwork either. Now I am asking you to think for just a moment, Jesus Christ did get down with me and you, and lifted us up, and if the devil gets that life that has been saved by His grace, he'll have to go through the same channel that I went through to get to my Father. There it is. Did he meet that argument while ago?

Why, he said you must be careful lest you have an evil heart of departing or falling away. Why, certainly so. Heart of what? Unbelief. They had unbelief. Those Israelites, many of them, had unbelief, and said be careful, there is a heart of unbelief. Unbelief. Unbelief. In other words, search out among yourselves and see whether or not your election is sure, and your calling sure. See whether or not it is so. In other words, he is warning them they are to test themselves to see whether or not they are children of God. Examine themselves to see whether they were right with God. That challenge never hurts anybody.

Well, he says can a believer become a unbeliever? No siree! Never. Never. Never. Never. When a man believes in the Lord Jesus Christ, he is never going to quit believ-

ing in Jesus Christ. He is his forever and forever and forever.

Now, he says I John 1:8 says, 'If we say we have no sin, we deceive ourselves and the truth is not in us. All right, now notice that. The same writer said in I John 3:9: "That whosoever is born of God does not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God." Now did John contradict himself when he said one time if we say we have no sin, why the truth is not in us? And I'm going to ask him, does he have any sin in him? Does he? All right. If we say we have no sin, we deceive ourselves. But whosoever is born of God doth not commit sin. There are the two dangers if you please. There is the new life that's within us. Gal. 2:20 says "It is no more I that liveth, but Christ that liveth in me." I am in Christ, and Christ is in me. There is the new life, if you please, and this life does not commit sin. On the other hand (here the recorder missed approximately one minute of the speech.)

Well, he asks, do you receive the outer man, and do this and do that and the other thing, but here is the idea. That whenever a person is saved he has the new life that is within him, and this new life does not sin, but here is the carnal man that does sin, and so that does until we go down into the grave. And Paul you remember said in I Cor. 15, we are buried in corruption, and raised in incorruption. We are sown a natural body, we are raised a spiritual body. We are sown in weakness, we are raised in strength or in glory. And so here is the corruptible body that must put on incorruption, and there is the corruption in it, and so if we say we have no sin, we deceive ourselves, and the truth is not in us. Well, all right then. He asked the question, if that is so, if we don't have any charge made against us, etc., why is it—why is it, that you have an advocate with the Father. The reason for it is on account of the weakness of the flesh. And here is the man that doesn't commit sin, and he has an advocate with the Father, Jesus Christ the righteous. And now listen, this advocate is on the job forever and forever. He ever liveth to make inter-

cession for us. And I quoted you while ago Hebrews 7:25, "Wherefore he is able to save to the uttermost them that come unto him by faith, seeing that he ever liveth to make intercession for us. So, he ever liveth—ever liveth. There is the everliving intercessor, and that is Jesus Christ. He is never off the job one single moment of the time. Jesus Christ is there.

Well, you remember I made the argument that Jesus Christ said that no man is able to pluck them out of my hand. "My Father that gave to me is greater than all, no man is able to pluck them out of my Father's hand. I and my Father are one." I made that argument, and he refused to reply to that particular argument. And I said if Jesus Christ said he is able to do it, and he does not, it's because of the fact that he is not a loving savior that will guard us against the approaches of the devil.

Oh he says, Jeremiah 32:40 will not help me. Oh, yes it is. It is exactly what I wanted. "I'll put my fear in their hearts, and they will not depart." They will not. Who are the ones that depart? Read the 19th verse of Jude, "These be they that go away, sensual, having not the spirit." They are that do it, it is not the one who is a child of God.

Oh, here is a crack that he made while ago. When I said that we are sealed unto the day of redemption. You know what he came back and said. Jackson, don't you know that a sealed contract can be broken? Don't you know that? And he said don't you know enough about the law to know that? That a sealed contract can be broken? Well, it may be broken in the law of our country, but it is not broken in the law of God. Now get it will you, and let me read it to you. "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation, in whom also after that ye believed ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory." How long is that? How long is that? How long is that? Until the redemption of the purchased possession and that's the body, and the body shall be redeemed, and it shall be made like unto the body of Jesus Christ. That's

how long that sealing will take place, and will last.

Again, Hebrews 8:9: "author of eternal salvation to them that obey him." Certainly a man obeys him when he believes on the Lord Jesus Christ, and that's when he gets everlasting life. You turn to John 5:24, I've quoted that, but he has refused to reply to it. "Verily, verily I say unto you he that heareth my words, and believeth on him that sent me hath everlasting life." That's the present tense. "hath everlasting life." "And shall not come into condemnation, but is passed from death unto life."

Then I quoted John 17:3, which tells us plainly that to know him means life eternal and he said can you quit knowing him? I'm going to turn it back? Will you ever quit knowing God? I positively challenge him to show me an instance where that a person that's washed by the blood of Jesus Christ ever quit knowing God. Now get it if you please. He can't find it tonight, he'll not find it any-time while he's in this discussion.

Well, he says if a child of God has eternal life now, what does Jackson hope for because we hope for that which we do not have? That's true. That's true. But we have eternal life now. I don't hope for eternal life now to possess it now, but there is coming a time when eternal life will be applied to my body. I hope for that to be sure, and that will come to me in the end. There are many things for which I shall hope. Oh, thank God for the fact that we do have hope that is an anchor to the soul. You see he missed the argument, just like he missed every other argument that I made. I made the argument that the hope is an anchor of the soul—that the hope is an anchor of the soul, and it is both sure and steadfast, and I have a hope that's an anchor of my soul, and if that hope is an anchor of the soul it is both sure and steadfast. "It enters into that which is within the veil." Did he answer that? No. Thank God we shall some day come into full possession of the glories that are revealed that are given to us and will be revealed in the end. There are those who have gone on before, and those who have passed on to the great beyond. We have hope some day of seeing them again. I believe in seeing them again—that

we shall see them again, and so we have hope that we shall see the Savior face to face. I shall look upon his face. I shall look upon him whom the enemies crucified. I shall see him glorified. I have hope of seeing him as he stands supreme as the Shepherd of all men in the regions and the world beyond. I have hope of that, and the life that I have now leads me on, and I have hope of gaining those things, and the life begins now in us, and that is eternal life.

Why, he says that we have, he quotes Romans 6 "yield not your members as instruments of unrighteousness unto sin, but as instruments of righteousness unto God," and that is exactly what I believe, because here are the members, and these are the members that we are keeping under control, and these members as instruments of unrighteousness, or unto righteousness some day shall be raised and made like unto the body of Jesus Christ, but now they are not so.

Why, he says they made shipwreck of the faith. How? Some taught that the resurrection had already past. Not that they made shipwreck of their faith in the Lord Jesus Christ, but they had been mistaught concerning the doctrine of the resurrection, and that it had already passed. That's what they had been taught.

And he said some shall depart from the faith. I Timothy 4:1. What faith is that? That isn't the saving faith in the Lord Jesus Christ, but it is a system of doctrine. Some shall depart from that. And they departed from that system of teaching, and many ills have come into the world because they have departed from the faith.

And he said "led astray from the faith." People today may be led astray from the faith? I'm going to ask him, his brethren who teach the millennium, have they been led astray from the faith? You say, "yes." All right, will they go to hell? Will they go to hell? I want him to tell us if all who believe in the doctrine of the millenium among his faith will they go to hell or heaven? I want him to tell us whether or no.

Well, he says they believed for awhile, then they depart-

ed. Well, no word is said concerning their going into hell, or that they were lost, if they were true believers.

Now, he speaks concerning the Israelites. The Israelites. Let me turn to the third chapter of Hebrews. "Wherefore I was grieved with that generation, and said they do always err in their hearts, and they have not known my ways." That's the ones that fell in the wilderness if you please. Let me turn to Hebrews 4:1-2, "Let us therefore fear lest the promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them, but the word preached did not profit them, not being mixed with faith in them that heard it." So they did not have the faith, and therefore since they did not have the faith, they were not saved, to start with.

Now ladies, and gentlemen, I want to call your attention to this board, if you please, and here it is. We are one in Christ Jesus. Jesus Christ said that "No man can come to the Father except by (or through) me." We are in Jesus Christ. Now did he notice the arguments that I made right here. Did he notice them? I ask you, did he notice them? And so I said the first thing he would have to violate the law of condemnation. That's the law that he would have to violate, but he is not under it. You remember I told you that there are two laws. One law is the law of the spirit of life in Christ Jesus, and the other law is the law of condemnation, the law of sin and death. Now I said in Romans 6:14, "ye are not under the law, but under grace." And the little definite article is not there, ye are not under law—ye are not under law. Now which law, the law that is contrary to grace, and since you are not under that law, therefore you are under grace and the same grace that brought you out is the same grace will bear us home. And so here is the law that you are not under, and we are freed from the law of condemnation. I read to you Romans 8:2 and said "For the law of the spirit of life in Christ Jesus hath made you free from the law of sin and death." And then the second was the indictment, and I read to you Rom. 8:33, you remember. Paul said: "Who can lay anything to

the charge of God's elect?" Did he reply to that? Did he? And then the trial must come. Rom. 4:8 and he says "Blessed is the man to whom the Lord imputeth not sin." Did he reply to that? And in Psalms 32:2 and he says, "Blessed is the man to whom the Lord imputeth not sin, and in whose spirit there is no iniquity." What did he say about that? In Romans 8:34 and he says "Who condemns us?" Who? It is Christ that died, and he rose again, and so man cannot condemn him, God almighty won't do it, Jesus Christ is there on the stand for whenever his body does sin, why then this body as an instrument of sin, Jesus Christ is the intercessor for that, at that time. You remember I quoted Hebrews 13:5: "Never leave me, nor forsake me." That's what Jesus Christ said. What did he say about that? And in John 6:37 why "them that come unto me I will in no wise cast out." No wise. No wise. No wise cast out. What did he say about that? And then you remember I read to you Matthew 7:23, "I never knew you." I made the argument, you remember, that whenever the sinner comes before Christ, why then Jesus Christ will say to that person in the end, "Depart from me, ye workers of iniquity, I never knew you." You remember I said now "yes, I was saved back yonder, and then here I am and you are saying you never knew me—you never knew me. There you are. My friend is fighting against almighty God. Mr. Cogdill, don't do it. There are scriptures that you have failed to reply to. You know it, and this intelligent congregation knows that you have failed even to mention them, much less try to answer them. They are here, I'll give you a chance to reply to them now. That's all right when I don't have another speech tonight. Go ahead and make your reply. But in the meantime, ladies and gentlemen, give your hearts to the Lord Jesus Christ who is able to save to the uttermost all that come unto him by faith. He'll save to the uttermost and not only that, but he'll make intercession for you forever and forever and forever more. Thank you.

COGDILL'S SECOND NEGATIVE

Mr. Jackson, Gentlemen Moderators, Ladies and Gentlemen:

He gave a great deal of emphasis to Matt. 7:23: "I never knew you." I never knew you. That's a mighty long time, Mr. Jackson. Does that mean back to the time when a child is born into the world? I never knew you. That would include the babies wouldn't it? You know, if the babies are under the blood of Christ and any of them are ever lost—that is a clear case of apostasy and the proposition of the gentleman falls. If on the other hand, Christ *never* knew them and they were all lost all the time, then the old Calvinistic doctrine of infant damnation is true and your children are born into the world under the curse of Adam's sin and go to hell forever if they are not redeemed. Now, Mr. Jackson, where do you stand? Will you be man enough to come before this audience in your next speech and tell us whether or not you are willing to give up your proposition and admit that some babies that are saved under the blood of Christ afterward apostatize and are lost or do you believe in the old Baptist doctrine of total depravity and infant damnation—that all infants who die without being redeemed are lost and will spend eternity in hell? Now don't cry about not having a reply. You have two speeches tomorrow night on this same question. Two of them. And I am going to remind this audience again that the man who stood before you last night and shouted, "red mammy, white and black mammy" and a lot of other ungentlemanly things in his last speech is the same one who complains about someone not treating him fair. Mr. Jackson won't debate you on any kind of a proposition if he can't have the first affirmative and the last negative. That's right. He never has done it. Curtis Porter has had six debates with him. He refused to meet me on any other kind of arrangement, and I spent about six or eight months corresponding with him. He must have the opening affirmative and the last negative, or he won't debate my brethren on any question. And then he won't affirm all of his

doctrine, or debate it. I sent him a proposition in our correspondence on the question of total depravity. That's what this debate came up about. I charged the Baptists with teaching it, and some of them denied that they taught it. That's exactly the thing that it came up about. I sent him a proposition on it, and I have a copy of it in my grip. He ignored that. Said not one word about it in any letter that he wrote me and refused to alter any proposition that he sent the first time he wrote. But he wrote the first letter and sent his proposition, and he had the thing arranged so that he would have the first affirmative and the last negative, and he would not have it any other way. Now that's the man who cries about me having the last speech. Now you can just save that kind of a plea for sympathy, Mr. Jackson. These people in this audience remember how you used your last speech last night on the question of the plan of salvation. They remember that, and they are going to remember that pitiful little cry that you made at the close of your speech tonight, tomorrow night when you get up here and make the last speech in the debate. They'll remember it then too. If you use it like you usually use it, you'll lose that little plea that you made for sympathy. We will wait and see.

We are going to hear some more about this business of whether or not *God ever knew* any of those condemned. People who are lost in eternity, according to Mr. Jackson, Christ never knew them. They were never under his blood and never saved. That is his argument. Mr. Jackson, do not ever deny infant damnation. Did he know them when they were children, when they were born into the world? Were they lost and condemned and away from God then? If those condemned in the last day were never known by the Lord then he does not know them when they are babies and that is infant damnation. Infant damnation—is that your doctrine? Is that what you are trying to prove by Matthew 7:23? If Jesus ever knew them, when did he first know them, Mr. Jackson?

Now, what is your point on John 6:37? You know he walked up here and said that a believer cannot become an

unbeliever. You heard him say that. I knew he would have to say that. He either had to say it, or be put in a position of affirming that God has eternally saved a man who is an unbeliever. That's just about what it amounts to, because he has the thing all tied up, sealed, capped over—man can't do anything about it, and neither can God. God can't do anything about it. Did you notice that? God has that thing so eternally decided and sealed, according to Mr. Jackson, that he has to trust men. There isn't any trusting God required. Not according to his doctrine. Why what does man trust God for? He already has it. God has given it to him, God has rewarded him in advance. God is doing all of the trusting according to Baptist teaching on the question of apostasy. God has already given him his reward—eternal life, and God just has to depend on him to do right and can't do anything about it if he doesn't. That is the position you have him in in your illustration there on the board. He didn't get the point at all, in the reply that I made about this. My point was that after man is saved, in Christ, if, according to his argument, the devil has to get into Christ in order to get him, and therefore be saved in order to try to get a child of God to apostatize, then Christ in order to save a sinner in the kingdom of the devil would have to get into the kingdom of the devil and become a sinner in order to try to get the sinner out. He dodged that by saying, "Thank God that is just what Jesus did." Now did you mean that Mr. Jackson? Will you stay with it? Christ was made to be sin, that is to bear sin as a sacrifice for us, but did Christ become a sinner, guilty of sin himself, in order to save you? Shame on such an idea and doctrine.

You know he is a *great debater* too—and he ought not to be talking about rules. In the first place, he didn't sign any rules except to conduct himself as a Christian gentleman. That is the only rule he would have and he has broken that one. I will leave it to you whether or not he did that in his last speech last night. All of that sweetheart business, and a red mammy and a black mammy, and a white mammy, and Campbell is your daddy. Now if that is your idea of the rules of honorable debate, Mr. Jackson, you

ought to tell these people what you mean by the rules of debate. No, I didn't attempt to answer them, and I am not going to now for I do not intend to get down to that level with him. If you think that kind of stuff makes anything for your doctrine and your cause, Mr. Jackson, help yourself.

But the thing that I want to call your attention to in particular is, *if a believer cannot become an unbeliever*, then certainly there isn't any will, there isn't any choice upon his part to be exercised. When first he became a believer in Christ there wasn't any agency upon his part, and there isn't any after it happens. Not a thing he can do about it. Then everything the Bible teaches man about doing what is right, believing what is right, and not doing the thing that is wrong, and continuing faithful in the service of God, goes utterly for naught because *he can't do anything else anyway* according to Baptist doctrine. More than 200 passages in the New Testament in which God is put in the ridiculous light of warning the child of God against sin when he can't do anything about it.

Hebrews 3:12: "My brethren, take heed" — *my brethren*, who were they? Oh, he said Paul was exhorting them to search their hearts, lest any of them might not be in the faith. "Wherefore, *Holy Brethren*" he addressed them, verse 1, "*partakers of the heavenly calling*, consider the Apostle and High Priest of our profession, Jesus Christ," and then he said, "*whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.*" Then, in verse 12, to those brethren that were partakers of the heavenly calling, that would become the house of Christ if they held fast the beginning of their confidence firm unto the end, to them he said, "take heed brethren, *lest there be in any of you an evil heart of unbelief in departing from the living God.*" Why did Paul warn them against that? What would unbelief cause them to do? Depart from the living God. If they become unbelievers, what do they do? Depart from the living God. What did he say about that? Now he's a great fellow to answer arguments. He answers arguments that never have been made. He did

that all during the discussion on the plan of salvation, and he is doing it now, in this discussion on apostasy. I made the argument on Hebrews 3:12 that *Paul was warning them against unbelief in departing—unbelief in what—In departing.* What is the result of unbelief? Departing from the living God. But according to Mr. Jackson Paul was warning them not to do the thing that they could not do. Pleading with them not to do the thing that is impossible for them. He was not saying that the devil will have to get into Christ in order to get you and it will result in the devil being saved, so brethren don't you worry—that is what Jackson says.

But you know on the devil being saved, that is Baptist doctrine. I can prove that by his reasoning. James 2:19: "The devils believed and trembled." If faith only saves, devils are saved. Why, that would be a conclusion to the argument you made on faith all the way through. And so there wouldn't be a big problem about that. But, of course, the conclusion isn't so, because the premise isn't.

The devil does not have to get into Christ to get a man, that *man can depart.* He can get out of Christ *if he wills to do so.* How can he get out of Christ? *He can depart from the living God.* How can he depart? He can depart from the living God through unbelief. Jackson says that is impossible. Paul says it is possible. I believe Paul rather than D. N. Jackson. And I believe that you believe Paul rather than D. N. Jackson.

He said I don't hope for eternal life. Paul said he did. That's the difference again, between Jackson and Paul. Paul said Titus 1:3 that I am an apostle of Christ, I am in *hope of eternal life.* And he said in Romans 8:24-25: What you hope for you don't have. He meant in present possession, Mr. Jackson. Why, John said it is a promise, I John 2:25. Yes, it is in prospect. Peter says it is an inheritance that is laid up in heaven. I Peter 1:3-5. But he said, "Thank God it is *laid up in heaven, and I have it now.*" How do you have it now if it is laid up in heaven, Mr. Jackson? If it is reserved in heaven and will not be revealed until the last day, how do you actually possess it? Are you

in heaven now? You are as close to it as you will get if you do not give up your error. Why, you can see that it is an impossibility for it to be laid up in heaven and yet possessed here on this earth. We will possess it after awhile. It will be revealed in the last day.

But you know, he makes these promises with reference to eternal life in the last day apply to the resurrection of the body. And, on that point, I want to ask him just this question. *Is the resurrection of the body conditional, Mr. Jackson, to anybody?* Now, he has the thing all hitched up wrong. According to him the resurrection of the body will have to be conditional, and the eternal salvation of the soul unconditional. He has it exactly in the reverse. The Bible teaches that the salvation of the soul of man is conditional—conditioned upon faithfulness. "Be thou faithful unto death."—Rev. 2:10—unto death—that means as long as you live. Even to the point of dying for the faith. "Be thou faithful unto death and I will give unto thee the crown of life." There is the condition for the salvation of the soul. The crown of life, the inheritance that is undefiled, and incorruptible and that fadeth not away. There it is, Mr. Jackson. But the resurrection of the body is not conditioned upon anything, but the power of God. Both the righteous and the wicked are going to be raised. The redemption of your body from the grave is not conditioned upon you believing and doing anything. Mr. Jackson would make the promise of the redemption of this body of ours from the grave applicable only to the saved and quoted Phil. 3:21 and applied it only to the saved. Do you believe in the resurrection of the wicked at all, Mr. Jackson? What kind of bodies will they have—mortal or immortal? Will they endure eternal punishment or are you a materialist? Talk about confusion, that is the climax. Live a reprobate unto every good work, and you will be raised up just the same. Jesus said the hour is coming in which all that are in their graves shall hear his voice and shall come forth. They that have done good unto the resurrection of life. They that have done evil unto the resurrection of condemnation—John 5:28-29. That condemnation that comes as

a result of the resurrection of the evil is just as long as the life that comes as a result of the resurrection of the righteous. Both of them are going to be raised to live eternally, one of them in punishment, and the other in heaven with God after awhile.

He said, in reply to Hebrews 5:8-9 which says Christ "is the author of eternal salvation unto all them that obey him," "Of course," he said, "that's right, because when a man believes he obeys." Abraham by faith obeyed God—Hebrews 11:8. He did something more than just believing. I used the passage last night, and he refused to say anything about it. Obedience is more than just the mere act of believing something. He didn't deal with it last night, he won't tomorrow night. "*Christ is the author of eternal salvation unto all them that obey him.*" Abraham by faith obeyed God. Obedience is rendered by faith, *but obedience is in addition to faith*, Mr. Jackson, and you cannot get away from that.

Well, in Rev. 21:8, John tells us that *all unbelievers will have their part in the lake of fire and brimstone that burneth forever, the second death, an eternal hell*. Who is going there? The unbeliever. Paul said do not become one. (Heb. 3:12) Jackson said don't worry you cannot become one.

In Ephesians 1:13: "in whom ye trusted." In whom ye trusted, and because ye once trusted you must trust forever. What are you trusting God for? What are you trusting God for? Oh, he said, the redemption of my body. You'll get that without trusting God. Yes, your body is going to be raised whether you trust God or not. Your part is to keep on trusting God. Kept by faith. I Peter 1:3-5: Now, you are so good at answering arguments, why don't you deal with that? Kept how? Kept by the power of God. That's all he knows that passage says. "Kept by the power of God *through faith*" unto eternal life, "unto an inheritance incorruptible and undefiled." *Two conditions to that keeping.*

But he said what about plucking the sheep out of my hands? John 10:28. No man—no, no man can, but it doesn't say the sheep can't wander off does it? What did Jesus teach when he taught the parable of the lost sheep? Did

he teach that that sheep was bound in the fold, and so bound and tied and locked that it couldn't stray away? How did it get lost, Mr. Jackson? How did that sheep get lost? I am not affirming that a man can take one away from God. Oh, no, but I am affirming that a man can depart from God if he decides within his own heart. Every man is tempted in his own heart, and lust when it hath conceived bringeth forth sin. James 2:13-15. It is your own heart that you need to worry about, not some man overpowering God. Sin begins in the heart of the individual. Jackson says he doesn't even have a n y agency, choice, or will; he cannot even withdraw his faith, he cannot cease his trust.

Did you notice what he said about keeping the faith? Oh, he said, that's a system of doctrine. Well, certainly. Certainly. But what if you quit believing the doctrine? What if a man quits believing the truth? Kept by the faith. Yes, by *my faith in the faith*. Mr. Jackson, can a man quit believing the doctrine of Christ, the truth and still have faith? If so, what would he believe? Why, Paul talks about from faith unto faith. Romans 1:17. The faith of the gospel unto faith in the heart of the individual. The faith once revealed. Paul said that's the faith that I have kept and henceforth there will be laid up for me the crown of righteousness. II Tim. 4:7-8. But suppose a man refuses to continue to believe in it. Suppose he withdraws his faith and departs from the faith? Falls away from the faith. I ask him is he kept by it? I gave him these passages from I Timothy 1:19, "shipwreck of the faith." I Timothy 5:9 "denied the faith and worse than an infidel." You heard his reply to that, did you? It is still ringing in this building. Yes sir, the silence of the building echoes it. But Mr. Jackson won't save an answer till his last speech. He just would not do anything like that. That's right. "Denied the faith and worse than an infidel." Is he just an unbeliever, and has always been an unbeliever? How did he get worse than an infidel, Mr. Jackson? By denying something that he never had? Oh, no, we can't say that. Surely he did not deny something that had never been his.

Well, he said Jeremiah said, "will not depart" what Jeremiah needed to say to support Baptist doctrine was "cannot depart". Oh, he can "deny the faith," and he can "shipwreck the faith," and he can "fall away from the faith," and the Spirit said some would, and they can "err concerning the faith," and "go astray from the faith," and can become in these respects unfaithful and no longer have the faith, and yet they are still believers according to Mr. Jackson. No longer do they have *the* faith, but they still are believers. They have been unfaithful, and they have departed from *the* faith, and shipwrecked *the* faith. I want to know what their faith is in if they are still believers—in God or the devil? In Christ or Satan? Truth or unrighteousness? Where is their faith when they depart from *the* faith? Why, of all of the ridiculous quibbles I ever heard anybody get off on a thing, I think that caps the climax. Yes, he said Paul is talking about *the* faith and not *your* faith. *But where is your faith if your faith is not in the faith?* That is what I want to know. *Paul said you could depart from the faith and in doing so you depart from the living God.* That is it.

Well, he said you know the sins that are committed—are the sins of the carnal man—the outer man—the inner man does not sin but the outer man does. God does not indict or charge the inner man with the sins of the outer man. I want to know where he has read that in the Bible. You know Baptist doctrine teaches a sort of Dr. Jekyll and Mr. Hyde business, and Dr. Jekyll dwells on the inside, and Mr. Hyde, the bad man, is on the outside. The child of God is all bottled up on the inside, and cannot get out, and there is only one way that the child of God on the inside can express himself, serve God, or obey God, and that is through the child of the devil. How does the inner man express himself, Mr. Jackson, except through the members of his body. Paul said in Romans 6, let the members of your body be the instruments of righteousness. "His servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness." Rom. 6:16. You serve whom you obey with the members of your body. Obey the

devil with the members of your body and you are serving the devil, and the wages of sin is death, in the last verse of that sixth chapter. Now when we turn from that to I Cor. chapter six on that point, listen to his: Verse 11, "And such were some of you." Thieves, covetous, drunkards, revilers, extortioners, and he said these shall not inherit the kingdom of God. "Such were some of you, but ye were washed, sanctified, justified in the name of the Lord Jesus by the Spirit of our God." "All things," he said, "are lawful unto me, but all things are not expedient. All things are lawful for me, but I will not be brought under the power of any. Meat is for the belly and belly for the meat, but God shall destroy both it and them. The body is not for fornication but for the Lord, and the Lord for the body." Oh, Mr. Jackson says the body remains the devil's till you die, and then Jesus redeems it. Paul said your body while you live is not to commit fornication, it is not to do wrong, it isn't to serve the devil, it belongs to Christ. Mr. Jackson says it is the devil's, but again I'll take Paul rather than Mr. Jackson. "And God hath both raised up the Lord and will also raise us up by his own power. *Know ye not that your bodies are the members of Christ.*" Verse 15. Not will be, but are, and after awhile those of you who control the body, do as Paul did, beat it down and bring it under subjection, I Cor. 9:27, and exercise self-control over your body, and walk after the spirit rather than after the flesh, (Gal. 5:25) you shall live both soul and body eternally in the presence of God.

He asked me what kind of life do you have, Mr. Cogdill? I replied to that and he charged that I didn't. That is just another one of the things that he did not hear. He closes his ears to a lot of these things and then gets up and says nothing was said about them. *I have the life that now is, and I have the promise and the hope of that which is to come* when I exercise myself unto godliness. It is not unconditional. "Exercise yourself unto godliness," Paul said, "and ye have the life that now is," *spiritual life in Christ, freedom from sin.* "The life which is to come" is eternal life in the world to come. Mark 10:30. Jackson says much

obliged Lord for the prospect, but I already have it. I already have it, and I am not even hoping for it.

Well, he talked about I John 3:9, and he said that means the inner individual, that means the inner man, that he cannot sin because he is born of God. Now, let John define his own terms. Who is it that is born of God? I John 2:29, "*he that doeth righteousness is born of God.*" Who is it that is born of God? "*He that loveth is born of God.*" I John 4:7. Who is it that is born of God? "*He that believeth is born of God.*" I John 5:1. As long as a man continues in the faith, continues in the love of God, and Jesus tells us how to do that—"If ye keep my commandments ye will abide in my love" John 15:10. As long as a man does righteousness, he is a partaker of the divine nature and will not continue in a course of sin, but you have only one definition to being born of God—just one, he refuses to regard "*he that doeth righteousness is born of God.*" Why don't you ever quote that when you are quoting the other? John is entitled to define his own terms.

The doctrine of the impossibility of apostasy denies the important Bible doctrine of self-control. Paul said, "If ye walk after the spirit ye shall live." Romans 8:13. Listen, writing to Christians, people who had been buried with Christ, and raised into a new life, but "*If ye walk after the flesh ye shall die.*" I want to know what kind of death is that? What kind of death is it? "If ye walk after the flesh ye shall die." It is used in contrast to life. Paul is talking about spiritual life and spiritual death in that passage. Walk after the spirit and live, walk after the flesh and die. What kind of death is it? Mr. Jackson tell us. Did Paul write that to Christians? Is it possible for a Christian to walk after the flesh? If he does, what kind of death will he die? Why, friends, it is eternal death, separation from God eternally. That is the idea.

Well, we hurry on to some other things. In Col. 3:3, and he makes a big play on the third verse, and utterly ignores what the rest of the passage has to say. "Ye are dead and your life is hid with Christ in God," and he means by hid—den with Christ in God that you already have eternal life,

but Thayer says it means that it is laid up with God in heaven. That is it. Then listen to Paul: "Mortify therefore your members which are upon the earth, for which things sake," he said—and he includes fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, and he said, "*for which things sake* cometh the wrath of God upon the sons of disobedience."

In John 6:37, we hear John discussing who it is that has life, and again he ignores some very plain passages in this same sixth chapter. Jesus said, "I say unto you, except you eat the flesh of the Son of Man, and drink his blood, you have no life in you. Whosoever eateth my flesh and drinketh my blood hath eternal life, and I will raise him up in the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Do the will of the Lord and you will abide in him. That is the idea.

And he said what about "I'll in no wise cast out." This passage is similar to John 5:24: "Shall not come into condemnation." Certainly not as long as saving or justifying faith is exercised but no such promise applies to one who turns away to unbelief. The promise is to the one who continues to exercise saving faith. Why, it is the man that eats his flesh, that drinks his blood, that does his will that God will not cast out. That is the man that will not be cast out.

Psalms 94:14 also in this connection. But I've replied by I Chron. 28:9 and God said: "Forsake me, and I will utterly forsake you." He utterly passes by this passage and instead of noticing it he just said, "He made no reply." That was the easiest.

I want to conclude this speech tonight, having dealt with these matters, and you know he said I didn't say anything about his argument on the board, you heard him say I didn't answer this, didn't you? Why, I was answering that when the board fell down. He remembers the board falling down, but he didn't remember what I was saying. He saw the board fall down, but he didn't remember what I was

saying. He saw the board fall down, but he couldn't hear well while the board was falling. Why, that is exactly what I was doing when the board fell, and I replied to everyone of them. Oh, I didn't recognize each one of them as a separate argument, because they aren't, I showed you that the whole argument is that there isn't any condition, that it is unconditional salvation eternally to the child of God. I pointed out to you that the whole thing from beginning to end denies that Jesus Christ is our advocate in any sense, or that he needs to plead our cause. Why would Christ need to be an advocate to the man that cannot violate the law? Why would he need to be an advocate for the man that cannot be indicted? Why would he need to be an advocate for the man that is not on trial? That cannot be tried? Why would he need to be an advocate for the man that cannot be convicted? Why would he need to be an advocate for the man that cannot be sentenced? Your argument is that none of these can happen because God loves man, and God is gracious, and God is merciful, and God has so tied himself up that he cannot do anything but recognize and reward his own children in eternity in spite of anything they do. But Jesus Christ is our advocate—if we confess our sins, he will forgive them. What if you do not confess your sins, Mr. Jackson? "If we confess our sins," and I read the passage to you. What did he say about it? Not one single thing.

I pointed out to you that eternal life is not in present possession. *Every passage that he quotes with reference to the believer having eternal life is talking about the man in the first place who is a believer, about the man who is in the faith, about a man who has faith in the faith of the gospel of Christ.* I do not deny that he has eternal life. I only deny that it is in present possession. It is in *promise*, it is in *hope*, it is like a child that has inherited a great fortune. He has it, but he has not come into the possession of it. *He must reach his majority, he must fulfill the terms or the conditions of the will.* It is his by right, it is his by law, it is his by inheritance, he cannot be deprived of it, but he can deprive himself of it. He must reach

his majority before it comes into his possession. He must comply with the terms of the will. You and I, if we believe in God unto the saving of our souls through obedience to his will, we have eternal life, not in actual possession, but *we have it in promise. I John 2:25. We have it in hope. Titus 1:3. We have it in prospect, in inheritance. I Peter 1:3-5.* And we do not have it in present possession, because you can't hope for the thing that you have. Jackson says he has it. Paul said he hoped for it. And tonight I am standing before you, pleading with you to "lay hold upon the hope of eternal life," that you may do the will of God by faith, as fully and as obediently as you can, and lay hold, by the mercy and through the grace of God, to which you will be entitled, by your obedience, upon eternal life in the sweet after awhile.

And I thank you.

IMPOSSIBILITY OF APOSTASY

PROPOSITION

The Scriptures teach that the child of God, one washed by the blood of Christ, may so apostatize as to be finally lost in hell."

COGDILL'S FIRST AFFIRMATIVE

I heartily concur in the things that have gone before in this service this evening, the comments that have been made, and the expression of appreciation for the presence of all the visitors that have been here, and I want to join in them heartily. So far as I have been personally concerned in the discussion of these propositions, I have not been interested, I can say, earnestly and honestly, in any kind of a personal victory. I have not been interested in a victory over Mr. Jackson personally in any way. I do not believe the doctrine that he teaches and preaches. I do not believe the Bible teaches what he preaches, and I have been endeavoring to get before you what I do believe the Bible teaches on these questions and to show that it is contrary to the positions occupied by him. That has been the attitude so far as I am concerned. I wish to say just this before discussing the proposition proper for tonight. If we have succeeded in nothing further in this debate, or shall succeed in doing nothing more, than simply prompting upon the part of everyone who has heard or has been reached by it in any sense, an earnest, honest investigation of the word of God for yourselves, that you might learn for yourself by reading God's word, and knowing what God's word says, what the truth is, then this discussion has rendered an immeasurable benefit to your soul, and for that I am grateful.

Now then, the proposition for tonight is: "*The Scriptures teach that the child of God, one washed by the blood of Christ, may so apostatize as to be finally lost in hell.*"

I do not affirm the possibility of apostasy upon the

grounds that salvation does not depend upon the power and the grace of God. I want that distinctly understood. I would like in the very beginning to say to you that I believe and I subscribe without any qualifications whatsoever, and without any reservations, to any passage of scripture that can be introduced from the Bible that tells us about God's grace and God's power, and it's provision for the salvation of our souls. I believe with Paul when he said, "we are saved by grace through faith." I believe with Peter when he said "we are kept by the power of God through faith unto salvation." I would not for one moment deny the necessity of God's power to provide, and God's grace to provide for the salvation of mankind.

Neither do I affirm the possibility of apostasy upon the grounds that God will fail in his love for us. I do not believe that. I preach the grace of God and God's power to provide for our keeping with all of the earnestness and sincerity of my soul, and any representation otherwise is a misrepresentation of the position that I occupy and the gospel that I preach, as well as the faith that I have in my heart. I want that distinctly understood.

I do not affirm the possibility of apostasy on the grounds of sinless perfection, for I do not believe that. I do not believe that the Bible teaches that God requires it, in order that men might be saved. I do believe the Bible teaches and that God requires the very best effort upon the part of every single individual who is earnestly interested in going to heaven eventually to overcome sin, and to lead a godly life in Christ Jesus.

I do not affirm apostasy upon the ground of salvation depending upon perfect obedience. I do affirm it, *first*, on the grounds that we are human beings with intelligence, will and choice, and that we therefore can err. *Second*, that God will not wink at our sins and has granted unto those who are his children no indulgences in sin, and, *third*, that when we err the cleansing power of the blood of Jesus Christ must be appropriated for our forgiveness through faith, repentance and prayer. That if we do not thus confess our sins and seek God's pardon and mercy,

their guilt will cut us off from God as really as any other sinner. And *fourth*, that it is only the individual who faithfully perseveres in his devotion and obedience to God, and his will, that will be entitled to the mercy and the grace of God that will make ultimate salvation possible.

Now with that much of an initial statement on the proposition tonight, I want to introduce to you first of all, a passage found in Paul's letter to the churches of Galatia; a letter that concerned itself with Christian liberty. In the fifth chapter of this Galatian letter, verse one, I hear the Apostle Paul saying, "Stand fast, therefore, in the liberty wherewith Christ hath made us free and be not entangled again in the yoke of bondage." Now you notice that he is writing to people who have been made free—free from a yoke of bondage—that enjoy liberty that is in Christ. They have been made free and are at liberty in Christ Jesus. I take it for granted that it cannot be successfully denied before people who respect the word of God that such a condition describes Christians, saved men and women, and that Paul, therefore, was writing to Christian men and women. But let us read on. "Behold, I, Paul, say unto you, that if ye be circumcised Christ shall profit you nothing, for I testify again to every man that is circumcised that he is a debtor to do the whole law. *Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen away from grace.*" Now note first of all that Paul was talking to Christians. People who had been made free in Christ Jesus. He was talking to the same people to whom he addressed the statement in Gal. 3:26-27, when he said: "For we are all the children of God by faith in Christ Jesus; for as many as have been baptized into Christ have put on Christ." We're agreed that these people in chapter three, verses 26, 27 were saved. They were saved because they had believed. Mr. Jackson says so. They were saved because by faith they had been baptized into Christ, and who enjoyed the liberty that is in Christ, Paul said, "*Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.*" That is the reading of the King James. Now note the read-

ing of the American Revision: "Ye are severed from Christ." "Ye who would be justified by the law, ye are fallen away from grace." *Severed from Christ*. Mr. Thayer, a recognized authority on New Testament Greek defines the term "fallen out of," "to fall down from." Mr. Thayer says that when Paul told these people that they were fallen from grace, that the very word that he used in New Testament Greek meant "fallen out of grace." A man cannot fall out of something that he hasn't been in. A man cannot fall down from something that he has not been on, from a position that he has not occupied. He cannot be cut off from something to which he has never been joined, or of which he has never been a part. These were people who had put on Christ, but they had been severed from Christ. They were people who had enjoyed the grace of God and its provisions, but they had fallen out of that grace. In other words, the very thing had occurred in this instance that Mr. Jackson tells us cannot occur in any instance. That is exactly it. Now, he cannot tell us that they never were saved, because Paul is writing to saved people, and described them. He cannot turn to the proposition that these people were individuals who never had enjoyed Christ. If he does, he involves himself in a difficulty that it would be hard for him to get out of. If he says that they were unsaved people; people who never had been saved, then according to his own doctrine, they were totally depraved, unsaved sinners. But these men had fallen from something. Now how can a man fall from a condition of total depravity. If he had not been lifted up out of total depravity, and had not enjoyed salvation in Christ, how could he fall? How would falling be possible? Why, you cannot get any worse than totally depraved. There isn't any way to do that. Te-total depravity would not be any more than total depravity. That is all of it, and a man cannot fall from that condition. So the Apostle Paul talks to people who are Christians, who have enjoyed the liberty that is in Christ Jesus, and he said that when you turn back from Christ to the law from which Christ has made you free, you have fallen away, you have fallen out of, you have fallen down

from the grace that you have enjoyed, and you are severed from Christ. Are they still saved? The thing that Paul says did happen, is the thing that Mr. Jackson teaches and tells us cannot happen. I stand with Paul. I believe Paul, and friends that is the position that I occupy.

Then the vine and the branches. In John, chapter 15, verses 1-8, Jesus is giving to us an illustrated warning. In this illustrated warning, he tells us that he is the vine—I read to you the passage—"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he cleanseth it, that it may bring forth more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same beareth much fruit; for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." Now, you notice an illustrated warning. *The relationship was affirmed.* Christ is the vine. Ye—he said to his disciples—are the branches. "I am the vine, ye are the branches." *Their status was affirmed.* "Already ye are made clean," he said, "through the word which I have spoken unto you." *An exhortation was given.* He said, "Abide in me," and if ye will abide in me, "I will abide in you." Then the *admonition or the warning.* First, the relationship—Christ said I am the vine ye are the branches. Their status—ye are clean. The exhortation—Abide in me, that ye may bring forth much fruit. Then the admonition — "Every branch in me that beareth not fruit, he taketh away." Now, Mr. Jackson comes along and says that this is certainly an illustration, that Jesus didn't say that men would be cast aside, cut off and died and burned, but he said the branch would. Listen, Jesus said, "Every branch in me that beareth not fruit he (God) taketh it away." If he replies that men gather up the branches, that it cannot be the picture

of souls that are condemned, because men gather them up, I will simply go back with him to second verse of the reading, in which Jesus said, "he,"—"my Father is the husbandman, and he taketh away the branch that is in me that does not bear fruit." Who takes it away? God takes it away. And to illustrate what happens to that branch that is taken away, Jesus said that branch is cast aside. When God takes that branch of the true vine (Christ) away because it does not bear fruit, it is cast aside like the branch that is cut off from the vine, and that branch that God takes away dies spiritually, it is cast into eternal torment—separated from God forever, in a devil's hell because fruit was not borne in obedience to the will of God and in devotion to the word of God. Just like the branch that is cut off dies, withers, is gathered up, cast into the fire, so Jesus said shall be every branch in me that beareth not fruit. Now, I want to ask you, is that a picture of a man going to heaven? Is that a picture of a soul that is eternally redeemed? Oh, he might come along, as sometimes they do, and say that that is just a lesson on fruit bearing. No, it is more than that. *It is a lesson on the consequences of failing to bear fruit in Christ.* It is a lesson further than that—a *lesson on the consequence of failing to abide in Christ.* "If ye abide in me, ye will bear fruit." If you do not bear fruit, it is because you do not abide in me. And Jesus said, "If ye keep my commandments, ye will abide in my love." Verses 9-10. When a man then through faith undertakes devotedly in his life to render obedience to the will of God, and to continue to abide in his love, by obeying his commandments, and doing his will as faithfully as it is possible for him to do so, Jesus said that man will bear fruit. But if you do not bear fruit in that manner, then what happens? Cut off, withered, gathered up, burned. What is that? It is a picture of the consequence of failing to abide in Christ. And I repeat to you that it is not a picture of a soul that is going to heaven in spite of that failure. The unfruitful were actually in Christ, therefore, it cannot be argued that those cut off were only water sprouts or suckers. A water sprout, or a

sucker, as sometimes they try to tell us these were, is not a branch of the vine, in reality. Jesus didn't say water sprouts. He said branches—a branch that is in me, that does not abide in me, and therefore bring forth fruit, shall be cut off. This is a branch that can be cut off. And the language is addressed alike to both classes. It is a lesson on the consequence of failing to bear fruit for Christ. A branch cannot be cut off from Christ that was not united with Christ. A branch actually in Christ that does not bear fruit will be cut off, and withered, and gathered up and burned.

But sometimes they say, well now find for us—find for us a case—just one case of actual apostasy. Where a man was ever once saved and then came into condemnation. All right, get your pencil ready. Here it is. Acts, chapter 8, the case of Simon. Well, what does it say about him. Well, Philip went down to Samaria and proclaimed unto them Christ, then what? Verse 12. "When they believed Philip preaching the things concerning the kingdom of God and the name of Christ Jesus, they were baptized both men and women." Then what? Verse 13: "And, Simon himself also believed and when he was baptized he continued with Philip." What is it? Listen. Here it is. Christ was preached. They heard the preaching. They believed it, and they were baptized. Jesus said: "He that believeth and is baptized shall be saved." Now, of course, Mr. Jackson told us the other night that that did not mean remission from sins already committed. He made it mean some kind of a future salvation—somewhere out yonder we will get the salvation that Jesus was talking about in Mark 16:16. Well, all right, just grant for the sake of the proposition tonight that he is right about that. Just grant that he is right about it, *that makes baptism essential to salvation in the future to be received*. If a man is not baptized, the conditions then for that future salvation and upon which it is promised are not fulfilled. But in whatever sense the word saved may be used, Jesus said, "He that believeth and is baptized shall be saved." Simon believed. Simon was baptized. Did the Lord save him? If he was not saved, whose

fault was it? He did what Jesus told him to do in order to be saved. Jesus said: "He that believeth and is baptized shall be saved." The Holy Spirit said Simon believed, and Simon was baptized. It does not stop there. Listen, it says "and *Simon himself* believed and was baptized." And it does not stop there, "and Simon himself *also*," just like the rest of the Samaritans. Simon believed and was baptized in the self same way that the rest of them were. Now you can't throw Simon's case out without challenging the integrity of Christ. If Simon was not saved, the Holy Spirit either did not record the truth in this verse of scripture, or Jesus Christ did not keep his promise. I wonder which Mr. Jackson will say. Which one will he take? If Christ kept his promise, and the Holy Spirit recorded the truth, Simon was baptized by faith into Christ, and saved just like the rest of these Samaritans were. What happened to him? The record says, "he *continued* with Philip." Then what? "Now when Simon saw"—when Peter and John came on down to Samaria, to impart unto them the gifts of the Spirit—the record says in verse 18 that when Simon "saw through the laying on of the Apostles hands, the Holy Spirit was given, he offered them money, saying, Give me also this power, that on whomsoever I may lay my hands, he may receive the Holy Spirit." But Peter said unto him, "Thy silver *perish with thee*." Was he going to heaven anyhow? "Thy silver perish with thee, because thou hast thought"—why was he in danger of perishing?—here it is—"because thou hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of *this* thy wickedness"—why don't you baptize him again if he must be forgiven? Because Jesus Christ didn't tell the erring child of God to be baptized again. That is the reason. Well, why not baptize Simon? Because Jesus through the authority of Peter said: "Repent and pray, if perhaps the thought of thine heart may be forgiven thee. For I perceive *thou art—thou art—in the gall of bitterness, and in the bond of iniquity*." That does not sound like a saved relationship, does it? And Simon answered and

said, "Pray ye for me to the Lord, that none of the things which ye have spoken come upon me." Now, if Simon did not repent and if he did not pray, and if he did not receive forgiveness, what happened to him? Was he in a saved condition when Peter was talking about it?

We leave that case for another one. And the next one we look at is the case of the Corinthian. I Corinthians 5:1, 2, Paul wrote to the Corinthian church and he said, "It is actually reported that there is fornication among you, and such fornication that is not even known among the Gentiles: that one of you has his father's wife. And ye are puffed up, and did not rather mourn that he that hath done this thing might be taken away from among you." In Acts 18:8 we find the record that Crispus, the ruler of the synagogue, "believed on the Lord with all of his house; and many of the Corinthians hearing believed, and were baptized." Here is the Corinthian church. That is the way they became members of the church of the Lord, the body of Christ, in Corinth. And here is a church that is harboring a sinner. A sinner who is in that church, "*One of you.*" There is fornication among you, and one of you hath taken his father's wife. Paul addressed these same people in I Corinthians 1:2 as saints, and yet we read in the Corinthian letter that they were guilty of dividing the body of Christ. They were guilty of fornication. They were guilty of going to law with one another. They were guilty of desecrating the Lord's Supper. Saints that were guilty of sins. In I Cor. 5:11 Paul said, "If a brother"—talking about a fornicator that is a brother — not one out in the world, he said, "If a brother" is guilty of it, and he tells them how to treat him, that you are to judge those within and not those without. It isn't a case of sin without the body of Christ. Paul said you are to condemn and judge those within when they sin. Then how is it to be done? In the name and by the authority of Christ; when you are gathered together, turn him over—deliver him to Satan. Turn him over to the devil—that is it. Cast him out. What is the purpose of it? "That the spirit may be saved in the day of judgment." In the day of our Lord Jesus Christ. Well, if

the spirit was already eternally saved, then I ask you what was the purpose of exercising that kind of discipline upon him? What will become of that man that is turned over to the devil if he does not repent? Why, the purpose of it is to cause him to repent. In II Cor. 2:4-8, Paul tells us that it did cause him to repent. That the punishment inflicted caused him to turn, and he instructed the church to forgive him and to comfort him. And I read again in II Corinthians 7:9-10, Paul said, "I made you sorry unto repentance, that ye were made sorry after a godly sort, that ye might suffer loss by us in nothing. For godly sorrow worketh repentance unto salvation." And so repentance was the case. But I read in II Corinthians 12:21: "Lest again, he said, when I come my God should humble me before you, and I should mourn for many of them that have sinned heretofore and *repented not* of the uncleanness and fornication and the lasciviousness which they have committed." If he repents, forgive him and comfort him, but there are some that were guilty that have repented not. What are you going to do for them? Mourn for them? Why? They've been turned over to the devil. That is it. Well, what about the man when he repents? Forgive him. What if he doesn't? Will he be saved anyhow? If so, why repent?

Bible discipline is nullified by the doctrine of apostasy. If he confesses, the church must forgive him. If he does not confess, they must withdraw from him. You can even read that in Pendleton's Baptist Manual. But if he confesses, then his conversion was genuine and he stays in the church. If he does not confess, then he is kicked out and turned over to the devil, and they say that he never was in. Voted him in as a saved man, but when they catch him in sin and he will not repent of it, then they vote him out and turn him over to the devil. According to this, the genuineness of a man's conversion depends upon the attitude he takes when the brethren catch up with him in his sins. If he can get by with his sins all of his life, then the genuineness of his conversion cannot be determined until the last sin that he commits is discovered. Of course, if the last sin is never discovered, he is all right anyway, because God doesn't

care. He is a child of God anyhow. We want the case of the Corinthians explained to us, and we want to know just how and when you can decide upon the genuineness of a man's conversion.

I come now to a case of type and anti-type. In I Corinthians 10, the Apostle Paul said, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual food; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." Mr. Jackson would not deny that these people were saved. We

FORGETTING GOD

(Isa. 63:8)

Ex. 4:31	V. 8	V. 9	V. 9
"And the people believed"	"Children"	"Redeemed"	"Saved them"
"They rebelled"	"Disbelieved"	"My people have forgotten me"	"God swore they would not enter"
V. 10	Rom. 11:20	Jer. 2:32	Heb. 3:18

"The wicked shall be turned back into sheol—even all the nations that forget God." Psalms 9:17

read back in Exodus the fourth chapter and about the 31st verse that *these people believed God*, but I turn to Isaiah 63:8 and I read in verse 8 *they were the children of God*, and in verse 9 God said, "I have *redeemed you, ye are my people*." My children, I have redeemed you. I have saved you in verse 9. But what happened to them? In verse 10, *they rebelled*, God says; and He said, "*I became their enemy because they rebelled*." Then what? *They disbelieved*. They became *unbelievers*. Why, in Psalms 106:12, they believed the word, but in the 24th verse they believed it

not. *They changed from believers to unbelievers.* In Romans 11:20, Paul said, "They were cut off—the natural branches—because of their unbelief. In Jer. 2:32, God said, "My people have forgotten me." Mr. Jackson says a redeemed man cannot do it. God said Israel was redeemed, and she has forgotten me. God swore in Hebrews 3:18, that *they would not enter into his rest.* Though he had sworn that they would, God repented of that promise that he made, and referred to it in Numbers 14:34 as a breach of promise. Literally that is the idea. What will happen to them? Mr. Jackson said they will go on to heaven anyway. Listen to Psalms 9, "*The wicked shall be turned back into Sheol, Even all the nations that forget God.*"

What about Israel? She believed. What happened to her? She started on the road to the land of Canaan. Paul said they committed idolatry, they committed fornication, they tempted Christ, and they murmured against God. What happened? They fell in the wilderness. Why? God was displeased with them because of their sins. Six hundred thousand souls that did not enter into the land of Canaan. Mr. Jackson said they were not believers. The Bible says they did believe. They did believe, but they perished in the wilderness. Stand with me, friends, at Kadesh-Barnea, and look back over the trackless wastes of that wilderness wandering, and you will see nearly a million graves, and the epitaph on the tombstone of everyone of them is that God became displeased with them and they perished in the wilderness. Why there it is. Nearly one million arguments against the impossibility of apostasy. We want the gentleman who tells us that salvation is unconditional, that you have it and can't lose it, to get up here and tell us about these Israelites. Paul said to Christians that you are to *take heed lest there be in any of you an evil heart of unbelief in falling away from the living God as they did.*

I thank you.

JACKSON'S FIRST NEGATIVE

Gentlemen Moderators, Ladies and Gentlemen:

It is too bad to spoil a nice little speech like this, but we are going to have to do it with the word of God. My friend seems to be quite delighted at the thought that he thinks he can prove that a man can go to hell after he is saved. It seems to me that it would be the greatest encouragement to the unsaved person to come to God if he knows after he gets to God he is saved forever. I have a few questions that I am going to ask my opponent, and then we will expect him to answer these questions.

1. Must one be wholly sinless in body, mind and soul at death for him to go to heaven?

2. Can one die short of obedience to all of the New Testament commandments and go to heaven? If so, which ones?

3. If one can lay by in store of his means, and can take the Lord's Supper on the first day of the week, but fails to do so, will he be lost in hell should he die before the next Lord's Day?

4. If one does not obey the command to love his neighbor as himself, can he go to heaven?

5. The Lord says be ye therefore perfect, even as your Father which is in heaven is perfect. Can one die short of this and go to heaven?

6. Are you, Mr. Cogdill, a sinlessly perfect man now?

7. If one dies without believing all the teachings and practices which you maintain can he go to heaven?

8. Can one die in doctrinal error and go to heaven?

9. Can one believe the premillennial doctrine and be saved?

10. Do you agree with a preacher brother of yours, Mr. Eugene Smith, that Harding College of Searcy, Arkansas, is conducted by people who have apostatized? I have that statement that was made by Mr. Smith and it is in writing, and don't let my opponent say that I am trying to

take advantage of him in the last speech, because that is in writing, and I am introducing it now, and I am asking him if he endorses that statement. You remember he has been quoting quite a number of Baptist writers, and so here is one of his own that we want to know if he endorses that.

11. You teach that one is first begotten of God and afterwards is born of God. Does the one begotten of God partake of the life of God?

12. Is the life of God everlasting?

13. Are you, Mr. Cogdill, born of God, and do you now partake of the life of God or the life of the devil?

14. Do I John 1:8 and I John 3:9 apply to the same person at the same time? If not, to whom do they apply and when?

15. Paul declares in Romans 7:20: "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Dying in this condition, would Paul go to heaven or hell?

I will thank you, Mr. Cogdill, for answers to these questions. Now last night in his last speech, he made some statements on the question and I direct your attention to them first. Then we will notice a few little things that he had to say tonight. I want you to notice, however, the issue. One washed by the blood of Jesus Christ—that's the issue—can that person who has been washed by the blood of Christ so apostatize so as to be lost in Hell? Will God in his boundless mercy and love send his blood-washed children to an eternal burning hell? Would even a loving earthly father do this to his children? Think of it, it is a serious matter for a man to labor as he has labored tonight, trying to show you that God would send one of his own blood-washed children to hell. I wouldn't believe it for anything that might be promised me in this world. He cannot go before the first Pentecost after the resurrection of Christ for the simple reason that he says nobody was washed by the blood until that day. Any example that he brings out before that time is irrelevant, because he doesn't

himself believe that those cases were washed by the blood of Jesus Christ. So we must cut him off right at Pentecost—goodbye to everybody on the other side, according to his own proposition. When you come back and talk about the Israelites, were they washed by the blood of Jesus Christ? When you talk about others, even in New Testament times, before Pentecost, were they washed by the blood of Jesus Christ? So, stick to your issue my friend, it is evident that he has a hell-scared religion. And he is in a race from the creek to heaven with the devil.

But I read in Deut. 33:27: "The eternal God is thy refuge and underneath are the everlasting arms." I read in Psalms 37:23-24: "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, and though he stumble, yet shall he not be cast down: for the Lord upholdeth him with his hand." He shall not be utterly cast down. You know according to our teaching that a man can stumble. We don't teach a man does not sin, that they do not stumble, but there is a new life within them that does not sin, and though the person does stumble, he shall not be cast out, for the Lord upholdeth him with his hand. And if that isn't eternal security, my friend, tell me what you can find on it.

Last night I used the argument Jesus will say to those in the day, "Depart from me ye workers of iniquity for I never knew you." Now I said if a person is saved and then lost, that he could say to the Lord in that day, "You didn't tell the truth Lord because you did know me back down yonder when I was saved." He says I never knew you. He comes back and he says well that will go back to the infant time. Well, John 17:3 tells us concerning how we know him. Now listen: "This is life eternal that they may know thee the only true God, and Jesus Christ, whom thou hast sent." To know him then simply means that we have everlasting life and that we are saved, and it is talking about people who have come to know him, who have heard the word. Since the infants don't hear, and since they don't believe, the infants are not involved. It involves those who are capable of understanding, and who have understood,

and who have accepted the gospel, and who have been saved. Then he said, "depart from me ye workers of iniquity, I never knew you." And then he says Jackson is trying to teach infant damnation. No. No.

He asked the question last night is the soul saved conditional, and then the assurance of the body being redeemed, is the body redeemed in the resurrection unconditional? No, the body in the resurrection is redeemed on condition that the spirit has been saved. And so if my soul is saved then that is the condition that my body will be redeemed then. My soul is saved on condition of repentance and faith, and the body is raised in Christ on condition of the soul being saved in this life. Now notice if you please. If one dies unsaved will his body be raised? Conditional or unconditional? Now you put that little question down. If a person dies unsaved his body will be raised too, will it be raised conditional or unconditional. Which one? And all that are in their graves will be raised—some to eternal life, he said. That's right, but the bodies will be raised, and the bodies then will be redeemed. Notice that if you please.

I've asked him this question, and you notice, if you please—he says that we don't get eternal life until we get to heaven. That is his position. Now suppose a person goes to heaven before the resurrection, and of course many people die before the resurrection, now do they get eternal life when they get there, before the resurrection? If so, when it said that their bodies are raised it doesn't mean the body is dead—shows that they haven't had eternal life before that time, but their bodies are raised to eternal life and the bodies are redeemed at that time.

Then he mentioned concerning being worse than an infidel. I Timothy 5:8. If one does not provide for his own, then he is worse than an infidel. He has denied the faith. Worse in what shape—in what way? Does he mean spiritually worse? And if a person in your church does not provide for the family, then that person is worse than an infidel spiritually, and he'll go to hell for not providing for the family. Is that what he means? Is that what my

opponent means? Well, in what way does he provide for him—in what way does it mean that he is worse? Worse materially! Here is the idea. That church was in the midst of critics. Here is a man that was claiming to be a child of God. If he didn't provide for his own family—here is the person out here who may do that—who is the outsider—he provides for his family, and this person is worse in what sense? In the sense that he doesn't provide while the other one will, and he will bring reproach upon the Cause for not having provided as they looked upon him with criticism.

Then he says that eternal life is only in promise, like the child who has inherited an estate. Well, let's notice now. The child that has inherited an estate is the child of the father before he inherits the estate. He has the life of his father there first. And in Romans 8:16: "The spirit itself beareth witness with our spirit that we are the children of God." Then he said, "If children, then heirs; heirs of God, and joint-heirs with Jesus Christ." So then we must be children first before we can inherit this thing, and we must be the children of God first, and if we are children of God first, then we have the life of God in us, and this is _____ that are provided for us in the end. Thank you for that, that is a good position, and I appreciate it so much.

Now I asked him last night how was it that a person got out of Jesus Christ. Right here is the cross and now Jesus Christ says, "I am the way, the truth and the life, no man cometh unto the Father but by—or through—me." Since we must go through Christ to get to the Father, and Col. 3:3 says that "Ye are dead and your life is hid with Christ in God," I asked him how would that life get out, and how would the devil touch that life unless the devil went through Jesus Christ. I asked him that. Here was his answer. He says the man just walks off. I'll ask him, What makes this new life want to walk off? It's hid with Christ in God—how does this new life decide to walk off—what makes it? Jesus Christ doesn't want it to walk off. Jesus Christ will not tell it to walk off. The devil has to get in there in order

to get it to walk off. Well, we are born of God. Here is a person that is born of his father. He just walks off, and he says now I am going to unborn myself. And that's his position. I think I'll unborn myself now—here I'll just walk off. Is that the way you unborn yourself?

There is a body and there is a soul. The body is not redeemed in this life. When he said that I teach that this body belongs to the devil, now, he didn't tell the truth. I don't teach it. The body is an instrument. There is a warfare between the good and the bad, and there is the new life that is within this tabernacle. I want to give you some scriptures concerning the two—the body that is now, and the soul that is saved in that body. What about this body? First, it is an earthly house. II Corinthians 5:1. What about the life that is in us? I John 3:9: "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." And it is a tabernacle, the body is. I Corinthians 15:3. And there is the hidden life within Jesus Christ that is within us. Col. 3:3. "Ye are dead and your life is hid with Christ in God." This body is mortal. I Corinthians 15:54. And we find the divine life is within us. II Peter 1:4. And then there is sin that dwells within this body. Romans 7:17 and I John 1:8. "For if we say we have no sin, we deceive ourselves, and the truth is not in us." And this life is sealed. II Corinthians 1:22: "Who has sealed us and given us the earnest of the Spirit in our hearts." And this body is vile, Philippians 3:21 Paul said, "This vile body shall be changed." When shall it be changed? When the Lord Jesus Christ shall come. "For we look for the Savior, the Lord Jesus Christ." He said our citizenship is in heaven, and I made the argument last night, he failed to pay any attention to it." Our citizenship is in heaven, from which we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, and fashion it like unto his glorious body." And so this body is an instrument. Romans 6:32. But there is the assurance of the body's resurrection given it. Ephesians 1:13: "In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation, in

whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." There is the redemption of this purchased possession, and so this body must die. Why? The sting of death is sin. The sting of death is sin. I Corinthians 15:57. And then, "It is appointed unto man once to die, and after that the judgment." Notice if you please, in Romans 8:23, "lest we groan within ourselves, waiting for the adoption, to wit, the redemption of our body." So the body is not redeemed now, and the body will not be redeemed until Jesus Christ shall come again.

I challenge my friend to show one case in the Bible where a person was washed by the blood of Jesus Christ, and then that person fell away and that he is in a state to go to hell. Notice I John 2:19: "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not of us." Now there is a plain declaration.

Notice now two classes of scripture that he uses. One referring, if you please to people not saved and the other referring to people saved, who are exhorted to live a faithful life for the Master. Those are the classes of scriptures that he refers to, and he cannot prove his doctrine by either one of them. He says he believes in salvation by grace. No he does not. He believes in salvation by works, and this doctrine is based upon the system of salvation by works. He says he does not believe in sinless perfection, but after awhile we'll see something about that.

Now, he comes to some cases, and they are easy to explain to you. I am not going to do like he has been doing me. Just run around and refuse to reply to the arguments that I used—I'll show you that he is wrong in the interpretation of the scriptures that he uses tonight. Galatians 5:4: "fallen from grace." Who are the ones that are fallen from grace? We read the Bible, "Christ is become of none effect unto you whomsoever of you are justified by law, ye are fallen from grace." Or as he puts it here, fallen

away from grace. In other words, the person who seeks to be justified by the Mosaic law gets farther and farther and farther away from the grace of Almighty God. The plan of salvation is by the grace of God, and the person that undertakes to save himself by the law that person gets farther away. It is the unsaved man and not the saved man to start with. The Bible says, "For by law no flesh shall be justified in my sight." And so, he gets farther away from it, and therefore he is an unsaved person to start with. Why, he says, they were children of God because they had been baptized, but you remember a lot of people are in churches, and so we read in Galatians 2:4 concerning some of those in the church that are just as I said, "and that because of false brethren unawares brought in, who came in privily to spy out our liberty"—there were unsaved people, false teachers that had come into that church to spy out their liberty. Right here they were. In that church, and they were teaching them to be justified by the law instead of justified by the grace of God.

Then, John 15, "I am the vine, ye are the branches." Now, he says that vine was in Christ. The vine was in Christ in the sense that your heart may be in a thing sometimes. How is that? You'll say my heart is with you, and yet it may be just a profession. Professionally so, and there are people who are in Christ professionally, but not actually so. He says every branch that bringeth forth fruit, he purgeth it that it bring forth fruit. So the branch that brings forth fruit will bring forth more because he said "I'll purge it," but the ones that bring not forth fruit is cast away, and what does the Lord say, "Every plant which the Father hath not planted shall be plucked up," and people are in Christ professionally when they are not in Christ by salvation.

Then he said here is a plain case of apostasy. Acts 8, and that's Simon. He also believed and was baptized. Well, we'll see whether or not this man was saved. Now, let us read concerning this man. This man said unto Peter, "Give me also this power that on whomsoever I lay hands, he may receive the Holy Ghost. But, Peter said unto him, T h y

money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter." And if you will look up the word that is translated matter, it is word—"You have no part nor lot in this word." That man had no part nor lot in the word. Why was that so? "For thy heart is not right in the sight of God." "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." Simon was not a saved man, this Simon Magnus was a man who came and thought that he could purchase the power of God with money, and by doing so, he was exposed by the Apostle Peter. And he said you have no part nor lot in this matter.

Well, he comes now to I Cor. 5:1-2, and he says there were fornicators in that church. That's true, but were all of them fornicators? Were all of them saved? Or all of them unsaved? I think we'll explain that right here, I Corinthians 6:11—I'll read the 10th verse first: "No thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you"—get that will you—"such were some of you." "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus." In other words he is talking to the church, and the church was sanctified, but he says there are some of you who are not saved. Some of you were of that type, some of you—some of you—some of you. It didn't say all of them were but understand, he told them to repent and truly repentance is in order. Now, in I John 2:19, as I read to you while ago, "they were not of us; for if they had been of us, no doubt they would have continued with us." If Simon Magnus had been of them, John would here say no doubt he would have continued, but he went out that it might manifest that he was not of us. And that was the fruit of his labors.

I Corinthians 10. Were those Israelites washed by the blood of Christ, according to his doctrine were they? He said nobody was washed before the day of Pentecost, but there were some of those people who were not actually saved.

Now let us turn to Hebrews the third chapter and read concerning those people. Turn to I Corinthians 10 and it says some of you—some of you. All right now notice will you. "Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways." Turn to Hebrews, "Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." So they were cut off because of unbelief, and they never did believe, they were not saved to start with, if you please. But he says in Jer. 2:32, "My people have forgotten me." Well, people as a nation—remember this—people as a nation they went away from God doesn't mean the nation itself saved individually so. But let me read you a scripture. Isaiah 49:14, "But Zion said, the Lord hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet I will not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me." Notice another statement, if you please, and that is in Isaiah 54:10, "For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." And then, if you please, I turn to the 89th Psalm: "If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." There is the eternal promise that God Almighty has given unto us, and so you can read it in the word of God, and Jesus Christ tells us that he will be with us. Hebrews 13:5, he says, "I will never forsake thee, nor will I leave thee." And in John 6:36, "Him that cometh to me, I will in no wise cast out." And there is the

little word no wise. I write them again on the board—no wise—no wise—and so I ask my opponent to pay attention to those words, "Him that cometh to me, I will in no wise cast out." I plead with the sinner at this time, won't you come to the Lord Jesus Christ and since you will come, if you do come, he will save you. 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 not perish but have everlasting life. So Jesus promises you eternal life if you will and that life is in his Son. And Jesus says, "Because I live ye shall live also." As Jesus lives forevermore, then I'll live forevermore in the same Christ that saved my soul..

Thank you.

COGDILL'S SECOND AFFIRMATIVE

Mr. Jackson, Gentlemen Moderators, Ladies and Gentlemen:

The very first thing that I want to do in this speech at this time, is to give you a little bit more information concerning the thing that has already been introduced, and therefore perfectly in order to be referred to again. It has been impossible the last two nights to get Mr. Jackson to say anything about it. And that is with reference to the basis of the doctrine of the impossibility of apostasy, the doctrine of total depravity. The doctrine of total depravity and the doctrine of election, predestination, and even the doctrine of limited atonement, the old Calvinistic theological quintuplets, are the basis of Baptist teaching, and have always been. There are a lot of good Baptists that do not know that—that resent even being told sometimes that it is their doctrine. And a lot of Baptist preachers that will not walk up to the issue and face squarely what they do teach. So I am going to call your attention to just an article or two here tonight in the beginning of this speech, and I will do it hurriedly. I will simply read it to you, because Mr. Jackson is going to accuse me in his last speech—I know that already—of misrepresenting what this says. He did that the other night, and he tried to find one passage in it that contradicted another passage in it that I had read. But he did not read all of the passage that he read. Now, if there are contradictions in it, I am not responsible for that. I have known a long time that Baptist doctrine was contradictory. That they cannot speak or preach on the same thing for thirty minutes without contradicting themselves, and he has done that tonight in this thirty minute speech that he has made—more times than one, and I will show you before I get through with this speech. But the first passage that I call to your attention is Chapter 3, of this Philadelphia Confession of Faith, and he has not repudiated it. Let us see what it says.

"God hath decreed in himself from all eternity by the most wise and holy counsel of his own will freely and

unchangeable, all things whatsoever comes to pass."

Now read on with me. "*By the decree of God (Paragraph 3 of the same chapter) for the manifestation of his glory, some men and angels are predestinated or foreordained to eternal life through Jesus Christ to the praise of his glorious grace.*"

Some men and angels are, what about the rest of them? Listen. "*Others being left to act in their sin to their just condemnation to the praise of his glorious justice.*" Some predestinated, others left. God deliberately passing them by.

"*These angels and men thus predestinated and foreordained are particularly and unchangeably designed and their number so certain and definite that it cannot be either increased or diminished. Those of mankind that are predestinated to life God before the foundation of the world was laid, according to his eternal and immutable purpose and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any other thing in the creature as a condition or cause moving him thereunto.*"

Then I turn from this passage to another, and this time to Chapter 10 and page 34: "Those whom God hath predestinated unto life"—now listen to it, I am reading Baptist doctrine—that is right—he will not repudiate the Philadelphia Confession of Faith. If he does, I have a book that he wrote in which he endorses it as the basis and talks about it being commonly accepted and proved that the Landmark Baptist Association of which he is a part is the same in missionary spirit or as much Missionary Baptists as the Convention Baptists are because they accept the same creeds, and mentioned this one in particular. I have it in black and white from Mr. Jackson. It cannot be repudiated by him.

"*Those whom God had predestinated unto life, he is pleased in his appointed and accepted time effectually to call by his word and spirit out of that state of sin and death in which they were by nature to grace of salvation by Jesus Christ enlightening their minds spiritually and sav-*

ingly to understand the things of God, taking away their heart of stone, and giving unto them a heart of flesh, renewing their wills, and by his almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ. Yet so as they come most freely being made willing by his grace. This effectual call is of God's free and special grace alone, not from anything at all foreseen in man nor from any power or agency in the creature co-working with his special grace, the creature being wholly passive therein, being dead in sins and trespasses until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less power than that which raised up Christ from the dead." Now listen. *"Elect infants dying in infancy, are regenerated and saved by Christ through the Spirit."*

What about the non-elect ones, Dr. Jackson? It has to be an *elect dead baby in order to be saved*. That is the reason, I suppose, that Jesus in Matthew 7:20 said, "depart from me, *I never—never—*" why didn't you emphasize that and answer it like you did a lot of other things? You know when he comes up here and gets hold of a passage of scripture and an argument that he doesn't know what to do about, he just stands there and shouts one word, or two words of it, and tries to answer it simply by shouting it down. You talk about the wind tearing an argument down—why, if wind and shouting would do it, and thunder would do it, Mr. Jackson, you wouldn't have to do much more than just breathe.

But listen—"Elect infants dying in infancy are regenerated and saved by Christ through the spirit, who worketh when and where and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the word." Others—get it now—Others not elected, although they may be called by the ministry of the word, and may have some common operation of the Spirit, yet not being "effectually drawn by the Father, they neither will, nor can truly come to Christ, and therefore cannot be saved."

There it is. But let us read again. This time from the sixth chapter of this same Philadelphia Confession of Faith; and I repeat, if this is misrepresenting Baptist teaching, their own creed does it. I am not responsible for what it says. Listen, "Our first parents" (here's Baptist doctrine on total depravity) "*Our first parents by this sin fell from their original righteousness and communion with God, and we in them, whereby death came upon all; all becoming dead in sin, and wholly defiled in all the faculties, and parts of soul, and body.*" And he gets up here and talks about a fellow like that falling from grace. How totally depraved is he? Why, he has become dead in sin, and wholly defiled in all the faculties and parts of soul and body. That is *total* depravity. But when he comes to Galatians 5:4, and wants to try to cover up the argument that has been made on it, and confuse your minds with reference to it, he says those people never had believed, and they never were saved. All right, then, they are totally depraved men. I want you to tell this audience in your next speech, Mr. Jackson, how can a man that is wholly defiled in all of the parts of both his soul and body fall anywhere? How can he get any worse than that? How can he fall farther away from grace than that, Mr. Jackson? Now, do not just get up here and shout, "*sweetheart*" when you get to that one, because that will not answer it, and this audience knows that it will not answer it.

"They being the root, and by God's appointment, standing in the room, and stead of all mankind, the guilt of sin was imputed, and corrupted nature conveyed (not just the consequence of sin as the result of Adam's transgression but the guilt of sin—that is Baptist doctrine) conveyed to all their posterity descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death and all other miseries, spiritual, temporal and eternal, unless the Lord Jesus set them free."

Then he gets up here and preaches a sermon on the grace and the mercy of God. Why, if I believed that kind of teaching, I never would open my mouth about the grace and the

mercy and the love of God to anybody. And all that you say about the grace and the mercy and the love of God, if it proves anything at all on your proposition, Mr. Jackson, proves universal salvation. "The grace of God has appeared bringing salvation unto all men." Titus 2:11-12. Can they refuse it? Can they? Tell us about it. Are all men saved because God's grace has provided salvation for all? Why, every argument you make on the impossibility of apostasy proves universal salvation. It moves in that very direction.

Listen. *"From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions."* That statement says it comes from the original corruption and imputed nature, the inherited nature of man that God gave him, and he cannot do anything to get rid of it, and therefore God has to do it all. That is it. God saves him unconditionally to make him a child of God, and keeps him unconditionally saved after he becomes a child of God. There isn't anything that he can do that will effect the salvation of his soul before he becomes a child of God, and there isn't anything that he can do that will condemn his soul after he becomes one. That is it. That is their doctrine.

He goes to Psalms 89, and reads us a long passage from Psalms 89 about how God is going to chastise his people for their sins. But wait a minute—wait just a minute. You are riding those two horses again, Mr. Jackson. Why, you quote I John 3:9 that whosoever is born of God cannot sin; then you turn right over to Psalms 89 that says that God will chastise his people for their sins. Now which time do you mean what you say? You explain it to us. He has his horses going in opposite directions. The child of God, redeemed and saved, cannot sin, and he proves it by I John 3:9, or thinks he does—it does not even begin to look like it wants to teach what he tries to make it teach.

II Peter 2:14 says that there were evil men who cannot *"cease from sin."* I guess they are the non-elect and could not be saved, and God did not want them to be saved to

begin with. *Cannot cease*. If *cannot sin* (I Jno. 3:9) means that it is *impossible to sin*, then the idea is that the man who is in sin and cannot cease from sin, it is impossible for him to be saved. Why wouldn't it be? It would work one way just as well as the other. Cannot sin. Does that mean, Mr. Jackson, that he has partaken, because he has become a child of God, that he has partaken of the life of God, and you know how much he has had to say about the life of God that dwells within us. That we have partaken of the life of God. He raises a question about it. Then he comes back and tells us that because we have partaken of the life of God we cannot sin, and he puts that construction on I John 3:9. I suppose that when a man becomes a child of God by faith through his obedience to the truth that he partakes of *diety*. That makes a little God out of him, doesn't it? It is impossible for God to lie, and I am a child of God, and I have partaken of the nature of God, therefore it is impossible for me to lie. Why don't you come out and preach it, Mr. Jackson, instead of just inferring? If a man born of God cannot sin, in the sense that it is impossible for him to sin because he has partaken of God's divine nature, then when God has the nature that makes it impossible for God to lie, and I become one of God's children, according to Mr. Jackson it is impossible for me to tell one. Why wouldn't it be?

He said, you know, Jeremiah's passage where God talked about "If ye forget me," that meant the nation. Well, I said there were 600,000 of them. That is a pretty good nation. But you cannot have a nation without individuals. 600,000 of them that came up out of Egypt. You made the argument yourself, that those Hebrews that came up out of Egypt were under the blood. Why these people remember about how you shouted about the blood in the proposition on the plan of salvation. They were under the blood, and they were saved before they ever marched through the Red Sea by faith, and were baptized unto Moses. Blood before water. Now he says they were not under the blood at all. Mr. Jackson, just when do you mean what you say? Oh, he cannot go back there he says, because they were

not under the blood of the Lord Jesus Christ. What did you mean by your argument on the plan of salvation? What was the point you were making? You were discussing being saved by the blood of Christ in the plan of salvation weren't you, Mr. Jackson? Why, you use an argument and then come up here and tell us it is no good on this proposition because we are talking now about the blood of Christ. Why, we have been talking about it all the time. But he missed the point in the argument entirely and, of course, intentionally. I am sure he sees it. He has been along the road too far not to see it.

Turn with me to Hebrews 3. You know what he said about Hebrews 3—about the same kind of a statement that he made about Galatians 5. Why, he said those people in Hebrews 3, were people who had never believed. Wait a minute. Were they totally depraved men and women? If they had never believed, they were, according to your doctrine. If they were, how could they depart from the living God? How could a totally depraved man go in any direction except toward God, Mr. Jackson? If he is depraved by nature, by inherited nature, at the time of his birth, and goes anywhere, he would have to travel toward God. Paul talked to these men about departing from the living God through unbelief. Now when you come back in your last speech, instead of making love to me and crying, "Sweetheart," why don't you tell these people out here in this audience how a totally depraved man can depart from the living God. If they were not redeemed and saved, Mr. Jackson, I want to know in what direction could they travel, if they were totally depraved, except toward God. And so, according to Mr. Jackson's doctrine, those men who were departing from God, and in falling away from God were actually going toward God. Now that is something. He meets himself coming back. First a child of God cannot sin, and then he quotes a passage that he will fall, and "though he fall, I will not utterly cast him down." Well, what does that mean? Oh, he says, that means that God will not condemn him. But you said that a child of God could not even sin. If he cannot sin, I want to know how can he fall? Why,

you just cannot get the thing hitched up in twin harness. It just will not work that way. It just has to be single harness for it to work. Paul said in Hebrews 3:12: "Take heed brethren lest haply there shall be in any one of you an evil heart of unbelief." Oh, he said, there were some of them. No, wait a minute. "Lest there shall be *in any one of you*"—that means that could have been the case—or could be the case with *any one of them*. Now why don't you get up here and read it right? "*Any one of you*," instead of "some of you." Paul said, "*in any one of you an evil heart of unbelief*." Well, if they have in them an evil heart of unbelief, what were they to begin with? "Wherefore, *holy brethren, partakers of the heavenly calling*." They are the people to whom Paul was writing. Do you see what he does? These letters were written to Christian people—Paul wrote to Christians.

In Galatians 5:4, he wrote to people who believed and had been baptized into Christ. Galatians 3:26-27. Mr. Jackson says the believer is saved, and Paul was writing to people who had believed and moreover had been baptized. He comes up here and says that means they were unbelievers. He even goes back on the proposition that a man who believes—just forget about the baptism, Mr. Jackson, that excites you on the passage—leave baptism out of it. Just admit that a man is saved by faith. The record says they believed — and they were saved, according to your own doctrine. Suppose that is all they did, they were still saved men and women according to your teaching. Paul said, "If ye seek to justify yourselves by the law, you are *severed from Christ*, and fallen away from grace."

He comes to Simon, and he says well that means you have neither part nor lot in this matter—in this word. Yes, but that is not explaining "thou art in the gall of bitterness and the bond of iniquity." He didn't have either part or lot in the work that Peter was performing, Mr. Jackson, that is all true, but the fact that he did not have any part or lot in the distribution of spiritual gifts did not have anything at all to do with the fact that he had sinned. "Repent therefore of *this*" —(I want you to notice

it) — "*this* thy wickedness." What was his wickedness? He had thought to purchase the gift of God with money. That is the only sin of which he was guilty. Right at that time it was the thing that condemned him. That is the mistake that he made. "Repent therefore of *this* thy wickedness." And did you notice that he actually said that repentance was certainly in order. Oh, it is in order, but it is not necessary, according to your doctrine. It is in order all right, because God has commanded it, but according to your doctrine it is not necessary, it is optional. The Spirit says that *Simon believed*—that's what the Holy Spirit says about it. Mr. Jackson says he just professed. Now I am going to take what the Holy Spirit said and not what Mr. Jackson says. The Holy Spirit said, "And *Simon himself* also"—"Simon himself also"—God used three words to emphasize the fact that Simon did exactly the same thing that all the rest of them did—"Simon, himself, also believed." I could have understood it if God had simply said that Simon believed, but Mr. Jackson cannot understand it when God says, "*Simon, himself, also believed.*" and he comes up here and says he never was saved. Don't you believe faith saves? Don't you, Mr. Jackson? The Spirit says he believed. Are you denying what the Spirit of God says that man did? Are you saying that the Spirit was wrong about it, and the Bible is wrong. Why don't you tear the case of Simon out of your Bible if you don't believe it? No, he did not just profess. That is what you say about it. The Spirit says, "Simon, himself, also believed," and I will stand with the Spirit of God.

What did he do with John 15? Why, he came to the vine and the branches and said, "you know what that was talking about? That means those who are *professionally* in Christ—those who are professionally in Christ." Now you know he pulled a right cute stunt, he thought, the other night, when he tried to substitute baptism for the new birth, and he would have led you to believe that I believe that *baptism only* constitutes the new birth. No, no, that was not it. That was not it, and the prank he pulled on that just simply muddled up the water on it. Now sup-

pose you get up here and read to these people where Jesus Christ talks about abiding professionally in me. "I am the vine and ye are professionally the branches." No, no. That will not do it, Mr. Jackson. "I am the vine and ye *are* the branches"—"ye *are* the branches." "Every branch *in me* that beareth not fruit, he (my Father, the Husbandman) taketh it away." What? The branch. What branch? The branch that professionally is in me? Oh, no. That is not what the Holy Spirit said about it. Now you just leave the word out that Mr. Jackson supplied, the word that he would put into the mouth of the Spirit of God, just leave it out, and take what God actually says about the matter, and see where you stand. "Every branch *in me* that beareth not fruit," Jesus said, "the Father, (he who is the husbandman) taketh it away." What becomes of it? Cast aside, like a branch that is cut off of the grape vine when it is unfruitful and it dies. So a branch in Christ that is unfruitful is cast aside where spiritually it dies, because it is severed from Christ. When it dies spiritually it is subject to the judgment, and to eternal condemnation. "Cast into the fire," that is it.

But I want to notice another thing. You know I think I have never seen in all of my life a man worse mixed up on the resurrection and the judgment than Mr. Jackson. Why, he gets the redemption of the body from the grave, the body raised in incorruption in I Corinthians 15:—he gets the resurrection of that body from the grave, and the judgment where the righteous will be rewarded and the wicked condemned all mixed up. He cannot separate between them at all. Paul said in I Corinthians 15:42-43, "that it is sown in corruption and raised incorruptible," but that is the resurrection. Now what about the judgment? Why Paul said in Romans, chapter 2, that God will render "in the day of wrath and the revelation of the righteous judgment of God"—he will "*render unto every man according to his works.*" To them that "patiently continue in well doing, seek for glory and honor and incorruption, eternal life." There it is. What is God going to render? Even Dr. A. T. Robertson, your own Baptist scholar, says that

that word "*eternal life*" is the object of the verb *will render*. God will render eternal life to whom? To them that patiently continue in well doing, and seek for glory and honor and incorruption. When will he render that eternal life? *In the day of the wrath and the revelation of the righteous judgment of God*, that is when he will render it. To whom? To them that patiently continue in well doing. But you say they already have it. They get eternal life for the spirit now, and get redemption for the body in the resurrection. I want to know what are they going to get in the day of wrath and the revelation of the righteous judgment of God? That is what I want to know. You know, I asked him last night if he believed that the redemption of our body from the grave was conditional? You know what he did tonight. He came right out here in his speech and took the position that the wicked will not be raised—their bodies will not be redeemed from the grave. He said it. Do not get up here and say you didn't say it. These people heard you, and I know what your practice is with reference to your last speech, and I am warning you now that if you make any kind of a denial of what you said, and you will be called on it. These people can remember, and they know you said that the resurrection of the body is conditional upon being saved, and that the wicked body will not be redeemed—will not be brought forth from the grave. Jesus said in John 5:28-29, that "the hour is coming when *all* which are in their graves shall come forth. They that have done good unto the resurrection of life"—spiritual life in the presence of God, that is eternal—"and they that have done evil unto the resurrection of condemnation." The condemnation for the wicked, Mr. Jackson, lasts just as long as the life for the righteous. Jesus said, "These shall go away into everlasting life, and these into everlasting punishment." The same word describes both. The wicked are going to be brought up from the grave, too. Now on what is their resurrection conditioned? Suppose you tell us that?

He talks about life in Christ, and I pressed him to answer Romans 8:13. He came back up here to his illustration on the board, and said how are you going to get out—

how are you going to get out of there? Why, the devil stands right out here on the outside and offers you something that you want, and you walk after the flesh and step out there and get it. Paul said, "If ye walk after the flesh you die." That is the way you do it, Mr. Jackson. "For if we walk after the flesh, we shall die." That is what Paul said about it. What has Jackson said about it? You will not die. You cannot die. You will not die, and you cannot die.

Well, I told him about the life that is an inheritance, and he does not know the difference between an inheritance and a present possession. He attempted a reply to that argument on the inheritance. In inheriting eternal life—and the inheritance that it is undefiled and incorruptible and reserved in heaven to be revealed in the last day. Do you remember what he had to say about that? He said that just proves you are a child of God. Well, nobody is denying that. Nobody is denying that he was talking about a child of God, Mr. Jackson. Of course, if he had been talking about one falling into eternal condemnation, then he would not have been talking to children of God, according to you. But certainly he was talking to God's children, and warning them of death as a consequence of walking after the flesh. Mr. Jackson says we already have our inheritance, but Peter said it is *reserved in heaven*. There are two conditions to that inheritance and I want this aud-

1 PET. 1:3-5

COVENANT RELATIONSHIP

Kept	{	1. BY THE POWER OF GOD (GOD'S PART)	}	UNTO	SALVATION INHERITANCE
		2. THROUGH FAITH (MAN'S PART)			UNDEFILED INCORRUPTIBLE RESERVED IN HEAVEN REVEALED IN LAST DAY

ience to go away from this debate with the everlasting impression upon their minds to this very effect. That we are in covenant relationship with God. *Kept*, yes sir, that is it. *Kept unto a salvation—a salvation ready to be revealed in the last day.* One that has not yet been revealed. Kept unto that salvation. An inheritance that is “undefiled and incorruptible, that fadeth not away, reserved in heaven for you, who are kept by”—how are we kept? Two conditions to the keeping—the power of God is one of them. *God’s power—what else—man’s faith.* And Jesus said, “*Be thou faithful unto death and I will give unto thee the crown of life.*” What has Mr. Jackson said about that? Nothing at all.

Thank you.

JACKSON'S SECOND NEGATIVE—ON APOSTASY

Gentlemen Moderators, Ladies and Gentlemen:

My friend has a good forgettor. He has practiced his forgettor during this debate. Now, ladies and gentlemen, whither he goes, I will go, and where he dies, there will I bury him. He spoke about Jackson having a lot of wind. Is this a breeze? He believes in water, and has a lot of wind, but it is the first time in my life ever to see a wind-mill run by water. I shall be fair to my honorable opponent, and I hope he doesn't lose his head like he did the second night, and jump up like he has rubber in his boots. He got so confused, he didn't know which way he was going. And talk about Jackson riding two ways, he was too dead to rise that night. He said last night, our friends, you will remember my last speech. I hope you do. My opponent will never forget it. He said now don't make love to him—well, if I have ever made love to you, I apologize. Now, when I go to making love, I am going to look out something that I want to love—outside of the truth to be sure. I love him—God bless him. I think he is a good boy. He has learned a lot in this debate. I'm praying for him. I'd like to see him saved if he's not, and I hope this will lead him to the Lord Jesus Christ, and not look too much to the creek. Look to the Lord. Blood before water, if you please. Of course I love him. He's a darling.

He said last night that I wouldn't debate unless I had the last speech—now that one he will have to get forgiveness of. I've debated a lot of times with the other man in the last speech. Even the last speech for the last three days of a six day debate. Say I won't do it.

His doctrine damns everybody but the crowd in his own church. If you don't believe like he does, you are going straight to hell. Remember that. That's his teaching. There are evils connected with the doctrine that he has put forth tonight. It is based on a system of salvation by works, as I have already told you. It gives the devil more power to destroy than God has to save. Glorifies the devil's

power, and if we can outrun the devil from the creek to heaven, according to his doctrine, we'll have to sing praises to the grace of the devil instead of the power and goodness and mercy of God. That's his doctrine. I'll make love to you, but not that damnable doctrine. It makes one's salvation depend upon the grace of the devil instead of the grace of God.

It denies everlasting life to the believer in the Lord Jesus Christ. Believe all he wants to and repent all he wants to, but he can't get it until he dies, then he'll have to outrun the devil to the heavenly gate to get it then. That makes void the mediatorial work of Jesus Christ, and it makes a mockery of the grace of God. That is what this man's doctrine teaches, or implies.

Now he spent thirteen minutes a while ago with a Baptist manual. If I were afraid of a Baptist manual or a creed like that I'd be ashamed to appear before a congregation trying to expose anybody's doctrine. Thirteen minutes of his thirty minutes time he spent reading from the Philadelphia Confession of Faith. I've already answered him. Suppose he is right, does that mean salvation is by water? Suppose he is right in that particular that we believe like he says it—we don't believe it like he says we do, but suppose he is right in that, does that mean that we are not eternally secure? That's the scuttle-fish idea—darkening the water and run off before he can get caught, but I've caught him, and he is still caught. But you remember I read to him from his Father Campbell's work, and I pressed and I pressed him. What did he say about Daddy Campbell? Alexander Campbell said that we are—that the blood of Jesus Christ really washes away sins, but the other formally washes away sins. I quoted Campbell and I pressed him for an answer about Campbell. What did he say? As silent as a tombstone.

I've asked him here his position concerning Mr. Smith, and what he said about Harding College. Always quoting somebody else, but refusing to reply. Listen, here is what Smith said concerning Harding College at Searcy, Arkansas—"I don't even recognize that school as a school be-

ing conducted by members of the church because they have apostatized. They have taught false doctrine there—they have gone away from the way of the Lord, and they have forsaken the old paths and the ancient landmarks. They have brought into it teachers that teach things contrary to the word of God. We don't recognize them, we don't support it. We fight against it." Listen here, Mr. Cogdill. Listen to me. Do you endorse that? (Walking over to Mr. Cogdill and holding up a book)

Mr. Cogdill: (Holding up the Philadelphia Confession of Faith)—Do you endorse this?

Mr. Jackson: "I ask you do you endorse this?"

Mr. Cogdill: "I am asking you do you endorse *this*? I have asked you for four nights to tell us—do you endorse this?"

Mr. Jackson: I've already replied to that. I have done it. Here he comes again. Come on. Night before last he got in a ———. They had to put him in a tub of water, he was hot. Here he comes again. He can't stand it when we begin to pour it on him. Listen, friend, do you endorse this? I've already said whether or not I endorse it. Already said so. I read to you out of that book the other night. Didn't I read that? I read it, and now, sweetheart, do you endorse this? All right, there we are. He's long and loud on quoting the other fellow, but never said a word about that. Why doesn't he?

Again, how can one totally depraved fall anywhere? A man who is in sin can get deeper and deeper and deeper in sin. But to fall away here means that he is going from the grace of God. He is seeking to be saved by the law of Moses and in doing so, he gets farther from the grace of God. That's the totally depraved man.

Psalms 89:7, and I read the statement where the Lord said, "I'll chastise them, but my lovingkindness will I not take from them." He said how can the Lord chastise us if we don't sin?

I'll explain that scripture in I John 3:9, "Whosoever is born of God does not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." That's the new life that is in us, and that new life does not sin.

But Paul said I delight in the law of God after the inward man. So there is the inward man, and there is the outward man. And so the outward man does stumble and God does chastise the outward man. There we have it. Now anybody can understand that, and even Mr. Cogdill ought to be able to understand it.

He said if we have the life of God, then we are little Gods. That is next to blasphemy against the Holy Spirit. If we have the life of God, then we are little Gods. I ask you, are we born of God? If we are born of God, do we partake of the nature or the life of God? II Peter 1:4 says, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." Don't we partake of God's divine nature, and are we little Gods? There the Bible says so, and then blasphemes against God like that. Says if we partake of God's nature, then we cannot lie, if we have his life. Well, we do have the life of God in us, and notice Galations 2:20, Paul says, "It is no more I that liveth, but Christ that liveth in me." I have the life of God in me. It is the life of Jesus Christ in me, and the life does not lie. The lying part of it is not the new life, that's Christ's life. That's the outward that does the sinning. There we have it. I John 1:7-8, "If we say we have no sin, we deceive ourselves, and the truth is not in us." But the same man said that, "Whosoever is born of God doth not commit sin." The Israelites were under the blood—now the Israelites fell. The Israelites were delivered as a nation. That was so with the infants and everybody else in the nation. They were delivered, but only those who actually believed in Christ or in God were the ones who were saved. There is the difference now. Certainly they came under the blood, and the whole nation was delivered, and it was through a power of God that they were delivered. Understand? But as an individual they had to believe in God, personally and not as a nation. And those fell in the wilderness who were not saved. Paul said though that the gospel was preached unto them as well as unto us, but the word is not profitable unto them because it was not mixed with faith.

And there is our verdict.

Then we notice, he said Jackson said the child of God cannot ever sin. I said that the new life that is within us cannot sin, but the outward man does yield to sin. There is the difference if you please.

Hebrews 3:10-12, I wish to turn and read the statement. I've read it, and explained it two or three times, "Wherefore I was grieved with that generation, and said, they do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." That's a statement that can be made to any congregation on earth. I'll say, "Take heed, brethren, lest there be anyone among you not actually saved by his grace." It is a challenge to you. It doesn't say that there were people who are not saved—and who are saved, but it simply means that you challenge for yourself and see whether or not you are saved. Take heed. Take heed, and be careful. Make your election and your calling sure, as the Bible says.

Now he came to Simon again. Simon also believed, and he said what was Simon's wickedness? Well, the wickedness that he was then talking about was the fact that he was commercializing the religion, and tried to purchase the power of the Spirit of God with money. That's true enough. But he said Simon also believed—Simon also believed and Simon was baptized, but listen, it doesn't say that Simon believed into Jesus Christ. He believed. What did he believe? Simon believed. Simon believed the things that were spoken. All right now. Now since you cackled out loud (addressing someone in the audience) you tell me where it is. You tell me where it is. I'll let sweetheart tell me. I'll let anyone tell me.

Simon believed. Certainly Simon believed. What did he believe? He believed the things that were spoken concerning the Christian religion as preached by this evangelist. He believed them, but you remember last night he said the devils believed and trembled. The devils believed. Well, this man believed. Simon believed. Simon believed. Yes,

but it doesn't say that Simon was saved any more than anybody else is saved for that matter. But it says that he believed, yes he did believe. He accepted it, but he did not trust the Lord Jesus Christ for his salvation. He didn't do that. But notice this man's heart was not right in the sight of God. He said you repent therefore of this thy wickedness and pray the Lord that the thing might be forgiven thee. But now notice what he says. You have neither part nor lot in this matter. In what—in this word.

Now, I am the vine, ye are the branches. I have already explained that. In other words, here is the vine that is in Christ. In what sense are we in a thing? In what sense are we in it? We read that the kingdom is a net that is spread and gathers in both the good and the bad. The kingdom of heaven is like that, and the bad were taken out, separated out, you see. All right there were the bad that got in, they were bad when they got in, but they were in it just the same. Now were they in it? They were not actually in it in their hearts, they were in it only in a professional sense. That is the only way that they were in it at that time.

He says Jackson gets his resurrection and redemption of the body and the judgment all mixed up. No, I don't. The redemption of the body comes at the resurrection. The judgment comes at the resurrection. Now get that will you. The resurrection of the body comes when Jesus comes again, and this body is preserved, taken care of, so to speak, raised from the sleeping dust, and is made like unto the body of Jesus Christ.

Now here is a little argument that he thought he made. I shall reply to it now. In Romans 2:7, "To them who by patience continue in well doing seek for glory and honor and immortality, eternal life." And he said Jackson if they were seeking for eternal life, did they already have it? Well, the same verse says they seek for immortality, do you have immortality now? Say, answer that. Do you have immortality now? And yet they seek for it. Seek for immortality, and says they seek for honor. Do you have any honor now? Do you have it now? And yet they

seek for honor. And yet they seek for immortality, and they seek for eternal life. Certainly immortality as it will be applied to our bodies when we are raised from the dead. Certainly we seek for immortality and yet we find that we are immortal in our spirits now. We have immortality now, and then we have eternal life now in the spirit, but as the body will be immortalized when it is raised from the sleeping dust, and then we'll find that the body shall be given the life, that is eternal life at that time, and it shall be given honor, because we are sown in corruption and we are raised in incorruption. There we are. And we seek eternal life, and that means you don't have it until you die, seeking for immortality that will mean you don't have it until you die. So you see the point there. It cuts both ways.

He said Jackson said that the wicked will not be raised. Now I didn't say that. I never said that. He said if a man is saved conditionally, how about the body of that saved man that is raised? Is it conditional or unconditional. I said it is conditioned on the fact that the person is saved in this life. Didn't I say that? Then I turned right around and I said, Mr. Cogdill, tell me whether or not the body of the unsaved man is raised conditionally or unconditionally. That's what I asked him, and the book will show you that I asked him that question. Now certainly I believe the resurrection of the wicked. And I never one time said that the wicked would not be raised from the dead.

In Romans 8:13, "We walk after the flesh"—he said that's exactly how they get out of this—out of God. (Pointing to illustration on board) I pressed him hard on this. Jesus said. "I am the way, the truth and the life, no man cometh unto the Father but by me." And he said the way they get out is they walk after the flesh. Now, Mr. Cogdill, I'll give you a minute of my time if you will tell me who it is that enters here to make that one want to walk out. Who is it that enters here? "I am the way, the truth and the life, no man cometh unto the Father but by me," and you must get in where that life is in order for that life to want

to walk away from God. Tell me who is it that causes that? Only Satan would do it, and if Satan would do it then the devil himself would be saved, and if the devil himself would be saved then he wouldn't want us when he got there. I can prove the salvation of the devil quicker than I can prove his doctrine.

Now he says we are kept by the power of God unto salvation ready to be revealed in the last time. That's so. Thank you sir. We are kept by what? By the power of God. His doctrine makes it appear that we are kept by our own faithfulness and not by the power of God. It says we are kept by the power of God to be revealed in the last time, and it is through faith that we have in him, it is faith through which we are saved, and so it is by the same grace and by the same faith that we are led safely home sometime.

Now I asked my friend some questions a while ago. He sat there and he said I forgot to answer those questions. I forgot. I'd be ashamed. (Mr. Cogdill rises: "Mr. Jackson you have the answer to your questions right there in your pocket where you put them when I gave them to you.) All right. All right. Here we have them. Now we find them. All right.

Must one be wholly sinless in body, mind and soul at death for him to go to heaven?—Rev. 21:8, I John 1:9-10, 2:1-2. There is his answer. There is his answer. Listen, when I stood here and read these questions, it was his business to get up here and read them and answer these questions. He has not been fair to me in dodging to answer my questions. He has not. All right, the second thing is; can one die short of obedience to all the New Testament commandments and go to heaven? And he says he cannot render perfect obedience but he can strive to obey all. He can't render perfect obedience.

All right, in the third place. If one can lay by in store of his means and can take the Lord's Supper on the first day of the week, but fails to do so, will he be lost in hell should he die before the next Lord's day? Don't you think a man can get forgiveness on the week days? Oh-h-h-h!

There you are, get forgiveness of what? Get forgiveness of what? Now here is the Lord's day and you fail to take the Lord's supper and you fail to pay your penny in on the Lord's day. Now during the week you can get forgiveness for not doing that. That is a command that you have violated and you can get forgiveness of it without ever keeping it again. There you are. Well, if you can get forgiveness of that, why can't you get forgiveness for not being baptized? Huh? Huh? There is your question. Tell me that—get forgiveness during the week. Don't you think you can get forgiveness during the week days? He can get forgiveness without coming back and paying his dollar the next time. Curtis Porter said up in St. Louis when I asked him a similar question, he said no, said if you don't do it you'll die and go to hell. That is what Curtis Porter said. He is fair in what he answered.

All right again, if one does not obey the command to love his neighbor as himself can he go to heaven? Don't you think—and here it is—that he can get forgiveness—he has got his questions and answers all mixed up. He got answer to four by number three. But he says above here for three. Now, Mr. Cogdill, if I were mixed up like that I'd quit debating.

The Lord said, "Be ye therefore perfect even as your Father in heaven is perfect." Can one die short of this and go to heaven? Are you going to evade answering that one? Read answer to number two. Is that an answer? There you are. That's your sweetheart.

Are you, Mr. Cogdill, a sinlessly perfect man now? Human perfection is relative, Paul said he was not perfect, but was pressing. He commands that we go on toward perfection—that we go on to it—all right then, my friend, you have always insisted that you, Baptists hear you say, that you can sin and get to heaven. I want to ask you now, since you say that you are not perfect, and if you died, not being perfect, then aren't you imperfect when you die? And therefore as an imperfect man you'll get to heaven too, as you say.

All right, if one dies without believing all the teachings

and practices which you maintain, can he get to heaven? No. Notice this. No. Thank God for that noble confession. Shake hands with me, Cogdill. A man must believe all you teach and practice to get to heaven. I've been telling you all the time that his doctrine said that everybody in the world is going to hell but his own little group. Every Baptist, Methodist, Presbyterian must die in hell—or die and go to hell, because not a member of the church to which he belongs. And he says no, unless you believe everything I teach and everything I believe, therefore you are going to hell. That is what Mr. Cogdill teaches. Can one die in doctrinal error and go to heaven? He cannot go without believing and obeying God to the best of his ability. In other words, he is in ignorance part of the time, and ignorance will save him. If that is so, why don't be afraid, friend.

Can one believe the premillennial doctrine and be saved? Get his answer. II Thess. 2:8-12, Mark 16:16, Gal. 1:6-9. What has that to do with the premillennial doctrine that a man has to believe? Dodge! He is a wonderful dodger, isn't he.

Now again, do you agree with a preacher brother of yours, Mr. Eugene Smith, that Harding College, of Searcy, Arkansas, is conducted by people who have apostatized? Notice what he says. Premillennialism says Judaism will be restored. See what is said of the judged, etc. Now, that is his answer. I am going to ask him to please tell me—you've been asking concerning this other book—do you endorse Smith when he says that that college has apostatized and is on the road to hell? He refused to answer that as you well see that he has.

You teach that one is first begotten of God and afterwards is born of God. Does the one begotten of God partake of the life of God? And the answer is irrelevant.

Mr. Cogdill: No, that is the answer to number 4, Mr. Jackson.

Mr. Jackson: Well, you got yourself all mixed up here, then.

Mr. Cogdill: No, I am not, you're the one that is mixed up.

Mr. Jackson: No, I'm not. You teach that one is first begotten of God and afterwards is born of God. Does the one begotten of God partake of the life of God? And here is number 11, irrelevant.

Mr. Cogdill: That is with reference to Smith—now read the next one.

Oh, well, you are trying to answer Smith when I am trying to ask you something else. See there how he is all messed up. Come on up here, I'll let you stand up here and we'll see whether or not you said that.

All right, number 12 then. Since he is all messed up. James 2:20-22. And is the life of God everlasting? James 2:20-22. What an answer. Do you have the life of God? Are you, Mr. Cogdill, born of God, and do you now partake of the life of God or the life of the devil? Now which one is this? The man begotten of God—spiritually—I Corinthians 4:15, I Peter 1:22. He is not a god. Do you think that if death—if death as in Romans 8:13 occurred, that God would be dead? Now get the answer. Get it. Are you, Mr. Cogdill, born of God, and do you partake of the life of God or the life of the devil? I'll give you a half a minute of my time to answer that. Come on up here. Now you've got some springs in your shoes tonight too. Come on up here. Stand right up here and answer that, if you please. Will he do it? No. He tells us that the one that is begotten of God certainly is an embryo, and the one that is begotten of God is begotten of God before he is even baptized, as for that matter, therefore he has the life of God in him, and the person that has the life of God in him has eternal life because that life is eternal. What did he say? He didn't say one word about it, only just gave that scripture reference. Paul declares in Romans 7:20, "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Dying in this condition would Paul go to heaven, or would he go to hell? And he says "yes." All right, Paul says when I would do right sin is present with me and Paul would be consigned

to hell forever and forever and forevermore.

Now, ladies and gentlemen, this brings us to the conclusion. I appeal to you in the name of Jesus Christ give your hearts to the Lord. Will you not trust him for everlasting life? Will you not give him the very best of your service tonight, and some day, after awhile, after awhile, we will give it all up. May God bless you, and lead you and help you in the days that are to come.

Thank you.

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