



The
WARREN-FUQUA
DEBATE

A WRITTEN DISCUSSION of a vital issue which appeared in THE VINDICATOR, a monthly religious journal, from August, 1954, to December, 1954

BETWEEN

Thomas B. Warren and E. C. Fuqua

SUBJECT DISCUSSED: "Are Men out of the Church Amenable to the Law of Christ on DIVORCE and RE-MARRIAGE?"

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WARREN'S FIRST ARTICLE

For at least two reasons, it is a distinct pleasure to me to enter into this discussion. In the first place, there is a great need for this subject to be discussed. Secondly, my opponent is widely recognized as an able Bible scholar. If he cannot defend the position that the world (those not in the church) is under Civil Law exclusively, it is hardly likely that it can be defended. Let this be impressed upon the reader.

It has been agreed that what Brother Fuqua has previously written in *The Vindicator* will serve as his first affirmative. For that reason it will be necessary to quote from him rather freely in this article. That will force this first article to be somewhat introductory in its nature.

I. THE FUNDAMENTAL ELEMENTS OF BROTHER FUQUA'S THESIS ("PROPOSITION")

These will be determined from what has been previously stated in *The Vindicator*. Note carefully the following quotations. They will be referred to throughout this discussion. "While in the world, people cannot be with or without 'a Scriptural cause' for anything, seeing they are not under Christian law, but under Civil Law exclusively." (Oct. 1951, p. 6.) "All his law and legislation are exerted in the church, and over its members exclusively; so that the World is in no sense under any law of Christ." (Ibid., p. 5.) "God has placed the World as such under Civil Law exclusively." (Ibid.,) "Nor do I find where those in the World are given any law from God on any subject. Gentiles or other aliens

are without law to God; ..." (May, 1950, p. 12.) "Thus if a man marries a woman, then leaves her in destitution for another, he sins against Civil Law—God's only law in the world." (Feb. 1952, p. 6.) "Worldly people are judged solely by the law of the world." (Dec. 1951, p. 2.) "Baptism is the dividing line between the World and the Church (1 Cor. 12: 13.) Up till then, Civil laws control. After baptism, Christ's law takes over." (Dec. 1951, p. 2.) "That being true, nothing done in the world was looked upon as a sin, for it *transgressed no law from Him.*" (Oct. 1951, p. 4.) "Therefore, no specific sins, like fornication, could be levied against people in the world." (Ibid.) "They were not 'living in adultery' in the world, because *adultery* is a violation of God's specific law; and people in the world are not under any specific law from God. They are not therefore required to repent of any specific sins." (Aug. 1951, p. 3.)

In these statements, my brother has undertaken to defend the following positions: (1) The World is under Civil Law *exclusively* and will be judged *solely* by that law; (2) The World is *not* under *any* law from God or Christ on *any* subject, and so cannot violate any law or instruction of Christ; (3) The salvation of a man in the World does *not* involve his repenting of specific sins, and so he does *not* have to sever "sinful relationships" (as viewed by the law of Christ) which were entered while he is (or was) in the world.

II. BROTHER FUQUA'S TASK OF PROOF

1. To prove that the World is under Civil Law will not be proof of his position. His task is to prove that it is under such law *exclusively!* It is one thing to

prove that men are saved by faith and quite another thing to prove they are saved by faith only. So here. It is one thing to prove the world is under Civil Law and another thing to prove it is under civil law *only!* We await his proof on this point.

2. To say that the world is given no law from God or Christ on any subject, and to say that the law of Christ does not take over until after baptism, is to say that the law one obeys to become a child of God is no part of the law of Christ! But in Rom. 8: 2, Paul said, "For the law of the Spirit of life in Christ Jesus made me free from the law of sin and death." (To say that Christ merely offers His "invitation" to the world is not to avoid the obvious difficulty in which my brother finds himself at this point. The law one obeys in becoming a child of God is a part of the law of Christ, and the man in the world is amenable to it. This is out of harmony with brother Fuqua's idea that the man in the world is given no law from Christ on any subject.

3. To uphold point three, my brother will have to prove one of two things: (1) When men in the world are commanded to repent, they are commanded to repent of being alienated from God, never being guilty of any specific sins and so not commanded to repent of specific sins; or, (2) Prove that every instance of a man in the world being told to repent involved a violation of Civil Law only! If he succeeds in doing this he will have succeeded in proving that Christ died to save men from breaking the laws of Texas, etc., not the laws of God. As for me, I am persuaded that when Paul said all

had sinned (Rom. 3: 23), he meant all had broken the law of God.

III. BROTHER FUQUA'S TASK OF HARMONIZING

Truth is always consistent with itself. No position is true which is not consistent with truth. It is a part of my task to see that brother Fuqua does not espouse a premise on one point that he repudiates on another point. But he is now to be faced with that very task. Note Brother Fuqua's argument when writing on the question of marriage and divorce: (set up in syllogistic form): 1. Major Premise: "All men who are not subject to the law of Christ are men who cannot violate the law of Christ." 2. Minor Premise: "Men in the World are men who are not subject to the law of Christ." 3. Conclusion: "Men in the World are men who cannot violate the law of Christ." If the two premises are true, the conclusion is inevitable. But, if so, note the syllogism which would follow: 1. Major Premise: "Men in the world are men who cannot violate the law of Christ" (conclusion from first syllogism). 2. Minor Premise: "Baptists are men who are in the World." 3. Conclusion: "Baptists are men who cannot violate the law of Christ." This conclusion is inevitable unless one repudiates the Minor Premise in the first syllogism, *and in the debate with L. S. Ballard, Baptist, Brother Fuqua does just that! He rejects the minor premise he uses on the marriage and divorce question and says that men in the world sin when they enter Baptist churches by violating 2 John 9, and further says that they must dissolve this "sinful relationship" which they entered while in the world! In this debate, brother Fuqua affirmed that Baptist churches cannot be entered without sin—*

"all who enter them thereby commit sin." (Debate, p. 1.) Further, he said, "Such are the Baptists Churches of our proposition. They cannot be joined or entered without "going beyond the teaching of Jesus Christ," and all who do that, not only sin, but they lose God thereby. (2 John 9.) All Baptists have gone beyond 'the teaching of Christ' in entering any Baptist church." (Ibid. p. 3.) Note that he here has men in the world (Baptists) guilty of specific sin in violating 2 John 9, a part of the law of Christ. This accords with his statement that Protestants, in adopting instrumental music in the worship of God, are guilty of "flagrant change and violation of Divine law." He emphasizes that instrumental music is "not only *not* authorized, but is emphatically prohibited by the passages in Ephesians and Colossians." (Tract, p. 6.) Here he says the world is guilty of violation of *Divine law*, in this case Eph. 5: 19 and Col. 3: 16 (a part of the law of Christ)! How will brother Fuqua meet this difficulty? Will he repudiate the proposition which he affirmed with Ballard, and say, "Ballard, I was wrong. Men in the world are under Civil Law *exclusively*." Will he repudiate the proposition which he affirmed with Ballard, and say, "Ballard, I was wrong. Men in the world are under Civil Law *exclusively* and are not under any law from Christ on any subject?" Or, will he repudiate the premise on which his position on the present topic depends, and say, "I was wrong; the World is amenable to the law of Christ and must dissolve "sinful relationships" which are entered while in the world." I insist that he *must* repudiate one or the other. Surely all can see that he *cannot* hold to *both*! He says that Baptists must repent before they die or

they "will be lost," and that there "is no such thing as 'repentance' that does not involve the ceasing of the sin repented of. He then applies this to Baptists and says that unless "they dissolve that spiritual relationship and 'come out,' they will die in the sinful affiliation. They will die in sin." (Debate, p. 4.) Remember, it was brother Fuqua who said, "Nor do I find where those in the world are given any law from God on any subject." *Stick a pin there!* But, in the debate with Ballard, it is seen that brother Fuqua taught: (1) Men sin when they enter Baptist Churches; (2) Sinners must repent to be saved; (3) Repentance demands cessation of the sin repented of (*Question: Is it specific sin to enter a Baptist Church?*): (4) When people in the world enter a relationship which involves the law of Christ, they must dissolve that relationship and "come out" or else they will die in a "sinful affiliation." (*Question: Why does brother Fuqua accept this premise in the matter of entering Baptist Churches and Instrumental music but reject the same premise when he writes about adultery?*) Why is it that the same premise (which would demand the dissolving of sinful relationships entered while in the world) would not apply to marriage the same as to Baptist Churches? I challenge my brother to write a premise which allows one and condemns the other! So far he has not done so.

IV. TASK OF THE NEGATIVE

Having set forth my brother's task, it is well that I do so for myself. This will serve to focus the issue for the readers. It is my task to: (1) Meet every pertinent argument set forth by the affirmative; (2) Present negative arguments and questions.

V. QUESTIONS FOR BROTHER FUQUA

Brother Fuqua will please give us clear, concise answers to the following:

1. If a person in the world honestly believes that the Baptist church is the Lord's church and, in all good conscience, he enters the Baptist church, would he sin in so doing? If so, what law would he transgress?

2. When Protestants adopt instrumental music in the worship of God, do they sin in so doing? If so, what law do they violate? If so, is this specific sin?

3. Is it possible for one to enter the Baptist Church and violate neither Civil Law nor conscience? If so, would it not be possible for *some* to enter the Baptist Church without sin?

4. What causes one to enter "the World"? Violation of Civil Law? Law of God? Or just what?

5. Is it possible for one in the World to transgress the law of Christ?

6. Is idolatry (upon the part of one in the world) a sin? If so, what law is violated?

7. Is it possible for a man in the world to violate the instructions of Gal. 5: 19-21 and be guilty of a "work of the flesh"?

8. Does the word "sins" in Acts 2: 38 refer to specific sins, such as the crucifying of the Son of God"?

9. Is one allowed to abide in whatever marriage affiliation he finds himself at the time he is baptized, provided such affiliation is not a violation of the Civil Law he is under?

VI. NEGATIVE ARGUMENTS

To destroy a foundation is to destroy the building which rests upon it. The theory that salvation does

not depend upon the dissolving of "sinful relationships" (as viewed by the law of Christ) which were entered while the parties involved were in the world is founded upon the idea that the world, not being subject to the law of Christ, cannot violate the law of Christ. If it can be proved that *one* person in the world violated the law of Christ, this foundation is thereby destroyed. When the foundation is destroyed, the whole theory is destroyed. Baptists teach *all* believers are saved. To prove this false, one needs only to find *one* unsaved believer. Brother Fuqua knows that his position depends upon this world not being subject to the law of God on *any* subject (May, 1950, p. 12). To prove that false, I submit the following syllogisms.

1. Major Premise: All men who violate the law of Christ are men who are subject to the law of Christ. (Rom. 4: 15.)

(2) Minor Premise: Men in the world are men who have violated the law of Christ. (The Athenians were guilty of *idolatry*. (Acts 17: 23.) *Idolatry* is a violation of the law of Christ. (Gal. 5: 20.) The Corinthians were also guilty of *idolatry before* they were washed (baptized) and so while they were yet in the world. (1 Cor. 6: 9-11.)

(3) Conclusion: Men in the world are men who are subject to the law of Christ. (Unless my brother can show the premises to be false, the conclusion is inevitable!) When discussing with Baptists, etc., about "division" and "Denominationalism" and with "Protestants" about instrumental music, my brother agrees with the above syllogism. Note the following:

2. (1) Major Premise: All men who violate the law of Christ are men who are subject to the law of Christ. (Rom. 4: 15.)

(2) Minor Premise: Men in the world (Baptists, etc.), are men who violate the law of Christ. (According to E. C. Fuqua, they "go beyond" the teaching of Christ when they enter Baptist Churches, etc., and violate 2 John 9).

(3) Conclusion: Men in the world (Baptists, etc.), are men who are subject to the law of Christ.

Note: If both of the premises are true, the conclusion is inevitable! To avoid the conclusion that men in the world are subject to the law of Christ, my brother must deny one of the two premises. He *cannot* deny the first, for it is taught in Rom. 4: 15. He cannot deny the second without admitting to all Baptists (and Ballard in particular) that he was wrong in saying that men sin when they enter Baptist Churches. Will he do this? Or will he, accepting the truth of the two premises, accept the conclusion as being true?

3. (1) Major Premise: All men who violate specific laws of Christ are men who must repent of specific sins in order to be saved (axiomatic).

(2) Minor Premise: Men in the world (Baptists, etc.), are men who violate specific laws of Christ. (Fuqua insisted in Ballard Debate that they violate 2 John 9 when they enter a Baptist Church).

(3) Conclusion: Men in the world (Baptists, etc.), are men who must repent of specific sins in order to be saved.

4. (1) Major Premise: All men who are guilty of specific sins in violating the law of Christ are men

who must repent of specific sins, ceasing the sins repented of and dissolving the "sinful relationships" (which violate the law of Christ), which were entered while in the world. (Fuqua affirmed in Ballard Debate).

(2) Minor Premise: Men in the world (Baptists, etc.), are men who are guilty of specific sins in violating the law of Christ. (Fuqua insists with Ballard).

(3) Conclusion: Men in the world (Baptists, etc.), are men who must repent of specific sins, ceasing the sins repented of and dissolving the "sinful relationships" (which violate the law of Christ), which were entered while in the world.

VII. WHAT WILL BROTHER FUQUA DO?

If the world is not amenable to the law of Christ, men do not sin when they enter Baptist Churches and use instrumental music, *provided*: (1) they are yet in the *world* when the deeds are committed, and (2) no *Civil Law* is violated. Brother Fuqua believes that when men in the world enter a Baptist Church or use instrumental music in the worship of God, they *sin* in so doing. But he does not believe they sin when they violate Matt. 19: 9. I challenge my brother to write a premise which makes the world amenable to 2 John 9; Eph. 5: 19; Gal. 5: 19-21; and Rom. 16: 17, 18, but leaves the World *not* amenable to Matt. 19: 9. May it be impressed upon the reader that *such a premise* is just what he must look for in this discussion!

THOMAS B. WARREN

FUQUA'S FIRST REPLY

For the last ten years I have noted a distinct turn toward the danger confronting the churches on the relationship of the Church and the World. The two were becoming more and more inclined to entwine, with the World gaining over the Church. To meet and arrest that trend, I instituted the Studies through the Vindicator, designed to establish the fact that the Church and the World had nothing in common, but were arch-enemies and destined to finally separate for ever. I therefore boldly stated that World is in no sense under law to Christ but lives and breathes under self-made laws called Civil Law. My stand on that principle, though unmet through the years, is now challenged by Brother Warren, a most excellent Christian and a debator of no mean ability. It is therefore with a heart of appreciation that I am to have such a Brother for an opponent in the serious study of this question. We both look to God to enable us to clarify the subject and settle all minds on its import. While I am much inferior to my Brother Warren, I humbly appreciate the privilege of meeting a man I can justly look up to as more worthy than myself. Brother Warren is a young man; I am perhaps the oldest man active in the Work today, but I am well aware of my weaknesses in the presence of a man much my superior in many ways; and I hope to so conduct myself as to manifest my humility all through this discussion.

MY UTTER SURPRISE

I expected Brother Warren to take my statements

in the *Vindicator* and *reply to them*, showing, if possible, that they are erroneous. I have said that they cannot be met by any living man. But when I read Brother Warren's article I saw that his one purpose, apparently, was to so employ the terms "*exclusively*" and "*specific sins*" as to make out a case against me of inconsistency; and to make this stand out, he carries the reader back to my debate with L. S. Ballard and my strictures against "Baptists, etc." Thus he tries to weaken my position and rather hold it up to ridicule. For if I have been guilty of the reasoning he fastens upon me, I had as well retire from this discussion. But, while I am under no necessity of deflecting to defend myself against the "conclusions" he has formulated, I shall digress in this one matter: To lay before Brother Warren a fact which, had he known it, would have saved him more than half his article. That fact is this: While we are discussing *the World*, those *non-church members* indifferent to Christianity, we are *not* discussing people, like L. S. Ballard, who are under *Church law* exclusively. I do not mean that they are under the law of the true Church of Christ, for they are not; but they have renounced the World and "accepted Christ" (as they profess), and that removes them from the *World-class* we are discussing. I'm sorry, therefore, that he wasted so much of his space in trying to tangle me with Sectarianism, when we are discussing *World* characters exclusively. Introducing "Baptists, etc." into this discussion of *the World*, (when all Baptists are under *Church law*), has rendered nearly *three-fourths* of Brother Warren's article not germane to the

subject we are discussing. Therefore I am not attempting a reply to that part of his article; for all his questions and syllogisms are based upon the idea that Secretarians are under World law, when in fact they have renounced the World and have entered what they conceive to be the service of Christ; and that is why I convict them of *sin*; for if they *are* the servants of Christ they profess to be, then they sin against Christ because they do not come up to His Law. That in no way involves me with inconsistency, for I am concerned alone with *the World*.

The following system is what the Bible calls the World, and is the "world" that I am concerned with in this discussion. Note the following:

What Is The World Status?

Let us take a look at the world. It is represented in the Bible as a realm of spiritual darkness (to say nothing of its moral turpitude) wholly irreconcilible with God's Kingdom of Light and Santification. The two have nothing in common: they do not even touch each other! They are so antipodal that Christians are commanded, "Handle not, nor taste, nor touch." (Col 2: 21) Any "touch" of the world by the church is fatal: "Ye adulteresses know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God." (James 4: 4:) Nothing could be further apart than the world and God and all godly men.

That untouchableness is strongly marked in the New Testament. Consider the following: "Be not unequally yoked with unbelievers: for what fellowship have right-

eousness and iniquity? or what communion hath light with darkness? What concord hath Christ with Belial? what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and I will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." (2 Cor. 6: 14-18)

Here we see that Christianity begins where the world leaves off. The line between them is astonishingly sharp. One is either in the world or in church. His disciples were so distinct from the world, that Christ would "pray not for the world" (John 17: 9); for discipleship was created by a complete separation from the world: "They are not of the world, even as I am not of the world" (Verse 14.) "If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you" (John 15: 19.) The church, then, consists of only those who have been *chosen out of the world*; those who have "escaped from the corruption that is in the world by lust" (2 Peter 1: 4.) All else is corruption.

THE WORLD AS GOD PICTURES IT:
DOES CHRIST RULE OVER THIS?

The world has its "god." (2 Cor. 4: 4.) The world has its "prince." (John 12: 31.) The world has its

"spirit." (1 Cor. 2:12.) Has its "wisdom." (1 Cor. 1: 20.) The world has its "kingdoms." (Matt. 4: 8; Luke 4: 5.) The world has its "care." (Matt. 13: 22.) The world has its "children." (Luke 16: 8.) The world has its "fashion." (1 Cor. 7: 31.) The world has its "conversation." (2 Cor. 1: 12.) The world has its "sorrow" (2 Cor. 7: 10.) The world has its "course." (Eph. 1: 2.) The world has its "rulers." (Eph. 6: 12.) The world has its "rudiments." (Col. 2: 20.) The world has its "friendships." (James 4:4.) "All that is in the world, the lust of the flesh and the lust of the eyes and vainglory of life, is not of the Father, but is of the world." (1 John 2: 16.) *The World* is nothing more than that, says John.

I cite the above to show the utter dissimilarity of the two kingdoms (as for perspicuity I shall call them hereafter), that my readers may grasp at once the incongruity of attempting to mix the two, as has been done by some. And my paramount—yea, my only—aim in this discussion is to set forth and maintain the rigid incompatibility of the world and the church. The man who does not comprehend the distinction between the world and the church is not qualified to preach the Gospel to the world. He cannot preach to *save* the lost, until he knows who the lost are, and where to find them. Hence I draw the line unmistakably between the two kingdoms.

"FUNDAMENTAL ELEMENTS" OVERLOOKED

I note that Brother Warren has made 10 quotations from the *Vindicator*, under the head, "The Fundamental Elements of Brother Fuqua's Thesis;" but I

not depend upon the dissolving of "sinful relationships" (as viewed by the law of Christ) which were entered while the parties involved were in the world is founded upon the idea that the world, not being subject to the law of Christ, cannot violate the law of Christ. If it can be proved that *one* person in the world violated the law of Christ, this foundation is thereby destroyed. When the foundation is destroyed, the whole theory is destroyed. Baptists teach *all* believers are saved. To prove this false, one needs only to find *one* unsaved believer. Brother Fuqua knows that his position depends upon this world not being subject to the law of God on *any* subject (May, 1950, p. 12). To prove that false, I submit the following syllogisms.

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Note: If both of the premises are true, the conclusion is inevitable! To avoid the conclusion that men in the world are subject to the law of Christ, my brother must deny one of the two premises. He *cannot* deny the first, for it is taught in Rom. 4: 15. He cannot deny the second without admitting to all Baptists (and Ballard in particular) that he was wrong in saying that men sin when they enter Baptist Churches. Will he do this? Or will he, accepting the truth of the two premises, accept the conclusion as being true?

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(2) Minor Premise: Men in the world (Baptists, etc.), are men who violate specific laws of Christ. (Fuqua insisted in Ballard Debate that they violate 2 John 9 when they enter a Baptist Church).

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THOMAS B. WARREN

FUQUA'S FIRST REPLY

For the last ten years I have noted a distinct turn toward the danger confronting the churches on the relationship of the Church and the World. The two were becoming more and more inclined to entwine, with the World gaining over the Church. To meet and arrest that trend, I instituted the Studies through the Vindicator, designed to establish the fact that the Church and the World had nothing in common, but were arch-enemies and destined to finally separate for ever. I therefore boldly stated that World is in no sense under law to Christ but lives and breathes under self-made laws called Civil Law. My stand on that principle, though unmet through the years, is now challenged by Brother Warren, a most excellent Christian and a debator of no mean ability. It is therefore with a heart of appreciation that I am to have such a Brother for an opponent in the serious study of this question. We both look to God to enable us to clarify the subject and settle all minds on its import. While I am much inferior to my Brother Warren, I humbly appreciate the privilege of meeting a man I can justly look up to as more worthy than myself. Brother Warren is a young man; I am perhaps the oldest man active in the Work today, but I am well aware of my weaknesses in the presence of a man much my superior in many ways; and I hope to so conduct myself as to manifest my humility all through this discussion.

MY UTTER SURPRISE

I expected Brother Warren to take my statements

in the *Vindicator* and *reply to them*, showing, if possible, that they are erroneous. I have said that they cannot be met by any living man. But when I read Brother Warren's article I saw that his one purpose, apparently, was to so employ the terms "*exclusively*" and "*specific sins*" as to make out a case against me of inconsistency; and to make this stand out, he carries the reader back to my debate with L. S. Ballard and my strictures against "Baptists, etc." Thus he tries to weaken my position and rather hold it up to ridicule. For if I have been guilty of the reasoning he fastens upon me, I had as well retire from this discussion. But, while I am under no necessity of deflecting to defend myself against the "conclusions" he has formulated, I shall digress in this one matter: To lay before Brother Warren a fact which, had he known it, would have saved him more than half his article. That fact is this: While we are discussing *the World*, those *non-church members* indifferent to Christianity, we are *not* discussing people, like L. S. Ballard, who are under *Church law* exclusively. I do not mean that they are under the law of the true Church of Christ, for they are not; but they have renounced the World and "accepted Christ" (as they profess), and that removes them from the *World-class* we are discussing. I'm sorry, therefore, that he wasted so much of his space in trying to tangle me with Sectarianism, when we are discussing *World* characters exclusively. Introducing "Baptists, etc." into this discussion of *the World*, (when all Baptists are under *Church law*), has rendered nearly *three-fourths* of Brother Warren's article not germane to the

subject we are discussing. Therefore I am not attempting a reply to that part of his article; for all his questions and syllogisms are based upon the idea that Secularians are under World law, when in fact they have renounced the World and have entered what they conceive to be the service of Christ; and that is why I convict them of *sin*; for if they *are* the servants of Christ they profess to be, then they sin against Christ because they do not come up to His Law. That in no way involves me with inconsistency, for I am concerned alone with *the World*.

The following system is what the Bible calls the World, and is the "world" that I am concerned with in this discussion. Note the following:

What Is The World Status?

Let us take a look at the world. It is represented in the Bible as a realm of spiritual darkness (to say nothing of its moral turpitude) wholly irreconcilible with God's Kingdom of Light and Sanctification. The two have nothing in common: they do not even touch each other! They are so antipodal that Christians are commanded, "Handle not, nor taste, nor touch." (Col 2: 21) Any "touch" of the world by the church is fatal: "Ye adulteresses know ye not that the friendship of the world is enmity with God? Whosoever therefore would be a friend of the world maketh himself an enemy of God." (James 4: 4:) Nothing could be further apart than the world and God and all godly men.

That untouchableness is strongly marked in the New Testament. Consider the following: "Be not unequally yoked with unbelievers: for what fellowship have right-

eousness and iniquity? or what communion hath light with darkness? What concord hath Christ with Belial? what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, Come ye out from among them, and be ye separate, saith the Lord, and touch no unclean thing; and I will receive you, and I will be to you a Father, and ye shall be to me sons and daughters, saith the Lord Almighty." (2 Cor. 6: 14-18)

Here we see that Christianity begins where the world leaves off. The line between them is astonishingly sharp. One is either in the world or in church. His disciples were so distinct from the world, that Christ would "pray not for the world" (John 17: 9); for discipleship was created by a complete separation from the world: "They are not of the world, even as I am not of the world" (Verse 14.) "If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you" (John 15: 19.) The church, then, consists of only those who have been *chosen out of the world*; those who have "escaped from the corruption that is in the world by lust" (2 Peter 1: 4.) All else is corruption.

THE WORLD AS GOD PICTURES IT:
DOES CHRIST RULE OVER THIS?

The world has its "god." (2 Cor. 4: 4.) The world has its "prince." (John 12: 31.) The world has its

"spirit." (1 Cor. 2:12.) Has its "wisdom." (1 Cor. 1: 20.) The world has its "kingdoms." (Matt. 4: 8; Luke 4: 5.) The world has its "care." (Matt. 13: 22.) The world has its "children." (Luke 16: 8.) The world has its "fashion." (1 Cor. 7: 31.) The world has its "conversation." (2 Cor. 1: 12.) The world has its "sorrow" (2 Cor. 7: 10.) The world has its "course." (Eph. 1: 2.) The world has its "rulers." (Eph. 6: 12.) The world has its "rudiments." (Col. 2: 20.) The world has its "friendships." (James 4:4.) "All that is in the world, the lust of the flesh and the lust of the eyes and vainglory of life, is not of the Father, but is of the world." (1 John 2: 16.) *The World* is nothing more than that, says John.

I cite the above to show the utter dissimilarity of the two kingdoms (as for perspicuity I shall call them hereafter), that my readers may grasp at once the incongruity of attempting to mix the two, as has been done by some. And my paramount—yea, my only—aim in this discussion is to set forth and maintain the rigid incompatibility of the world and the church. The man who does not comprehend the distinction between the world and the church is not qualified to preach the Gospel to the world. He cannot preach to *save* the lost, until he knows who the lost are, and where to find them. Hence I draw the line unmistakably between the two kingdoms.

"FUNDAMENTAL ELEMENTS" OVERLOOKED

I note that Brother Warren has made 10 quotations from the *Vindicator*, under the head, "The Fundamental Elements of Brother Fuqua's Thesis;" but I

am puzzled as to why he did not *attempt* to *answer* those "Elements?" They are the very questions we are supposed to be discussing. They represent my first affirmative and should have been answered the very first thing; but he seemed too anxious to get me involved in *conclusions*, so that the whole 10 quotations were left unanswered. I shall continue to press those quotations till they *are answered*, and I refuse to be sidestepped in the meanwhile. I maintain, that those quotations, in the connection in which I used them, *be answered* before going any further in this discussion. For example, my statement,—“While in the World, people cannot be *with* or *without* ‘a Scriptural cause’ for anything, seeing they are *not under Christian law*, but are not under *civil law* exclusively.” That statement nails the subject we are to discuss in this investigation; and so long as it goes *unanswered*, so long will it be in vain to discuss conclusions. I challenge Brother Warren to take up those 10 “fundamental elements,” one by one, and show that they do not represent Scriptural teaching. Had he done that, three-fourths of his present article could have been saved. Brother Warren will not be permitted to go further in this discussion, until he endeavors to prove that those 10 statements of mine are not in perfect harmony with the Scriptures. *And the one business of the Negative is to prove by the Bible that my statements are not true*; seeing I have affirmed a *negative* proposition, which fact obligates my opponent to show that the World *is under law to Christ*. I say it is *not*. Where is the proof that I am in error?

Referring to those quotations, Brother Warren says: "My brother has undertaken to defend the following positions: (1) The World is under Civil Law *exclusively* and will be judged solely by that law; (2) The World is *not* under *any* law from God or Christ on *any* subject, and so cannot violate any law or instruction of Christ." Why did he not attempt to show that those statements of mine are not in harmony with the Scriptures? Speaking of "*tasks*," here is Brother Warren's. Nor will he escape it! My method of debating is to hold my opponent to the subject till it is thoroughly refuted, or established. This warning I serve notice of and trust we shall discuss the issue between us.

AN UNREASONABLE ARGUMENT

Again Brother Warren says: "2. To say that the World is given no law from God or Christ on *any* subject, and to say that the law of Christ does not take over until after baptism, is to say that the law one obeys to *become* a child of God is *no part of the law of Christ!* But in Rom. 8: 2, Paul said, "For the law of the Spirit of life in Christ made me free from the law of sin and death."

The alien sinner who accepts Christ's invitation to "come unto me," is not under law to Christ in taking the essential steps (belief, repentance, baptism), but is only taking steps necessary to *naturalization* in the New Kingdom. Strange that Brother Warren does not see that! A citizen of Great Britain, for example, is invited to become an American citizen, and the essential steps are laid before him. While taking those steps the Britisher is *not under American law, and will not*

be until the final step has been taken. When the last paper has been signed, under oath, then—and not till then—is the former subject of Great Britain a citizen of the United States of America. At that juncture the transition is complete: the former subject of Great Britain has now become an American citizen, subject to American law. Do I have to digress to show Brother Warren such simple “fundamentals” as that? Let him not think that he is *playing with me*, and can hold my position up to ridicule or contempt. This subject is serious and must be so investigated. So away goes that “fundamental” argument of Brother Warren’s. And so will go the rest he may make against my affirmations.

Paul’s statement in Rom. 8: 2 plainly says that the law of the Spirit of life, by which we were made free from the law of sin and death, is “*IN Christ Jesus.*” No man is freed from the “law of sin and death” *OUT* of Christ Jesus. See that? The *freedom* takes place *when the former sinner enters into Christ Jesus*; for until freed he is still a servant of Satan. The *steps* of *naturalization* but *lead* to the Law of Christ; and that Law takes effect the minute the former alien is “baptized into Christ.” Why does not my esteemed opponent show that that is erroneous. That is the very subject we are supposed to be discussing. To get me against myself, involved in inconsistency, so far appears to be Brother Warren’s chief intention. That will come out in future arguments.

It is true that the subject of Great Britain, in taking the essential steps leading to American citizenship, is meeting American law; but he does not come under

that law as an American citizen until he has finally been *naturalized*. Without that final step he cannot vote or hold office in the American government. The steps taken by him were, therefore, *initiatory steps only*. Subjection to the Kingdom Law must always *follow* the initiatory steps. That places the *freedom* from past citizenship "*IN Christ*." That is what Rom. 8: 2 teaches. Men *become* children of God *in Christ Jesus*. But "as many as received Him, to them gave He the *right to become* children of God." (John 1: 12.) That "right" is vouchsafed the believer *when he is baptized into Christ*; showing that the believer does not come *under* the Law of Christ until he enters into Christ and Christ becomes his Head and Savior. Holding only the "*right to become*" subject to Christ, the alien sinner cannot be *under Christ*; for no man is *under Christ* until Christ becomes his *Head*; and Christ is the Head of *the Church only*. See that?

LAYING A FALSE PREMISE

In laying out the "task" for me Brother Warren tries to set up a syllogism, a minor premise of which is, "Baptists are men who are in the World," and he adds the "conclusion," that "Baptists are men who cannot violate the law of Christ."

That is a *non sequitur*. It does not follow from anything I have taught; for in affirming that the men of the World are under Civil Law *exclusively*, I did not refer to Sectarians; for Sectarians have in belief renounced the World and have placed themselves under *Ecclesiastical (Church) law*; and no man of ordinary sense would affirm that those who are under *Church*

law are under "Civil Law exclusively." In fact, we are not discussing the *status* of Sectarians. We are discussing only the World, those under Civil Law *exclusively*. *Why can't we discuss that?*

This effort to get me "mixed" over the term "exclusively" has nullified most of Brother Warren's article; for this idea that the Sectarians are "men in the World" in the same sense that those non-church or indifferent to Christianity constitute the World, has spoilt all his reasoning from here on. Though they are in error, and will perish with the World, we cannot classify Sectarians with those under Civil Law *exclusively*. The effort to do so, has rendered most of the rest of Brother Warren's article un-germane to the subject before us. That annuls all nine of his "Questions For Brother Fuqua;" for they are all based upon the idea that the Denominations are men of the World, occupying the same status that the World occupies. Upon that false premise all his Questions and Arguments from here on in his article are based. I cast them aside for that reason. I will answer any question he may ask—*upon the subject before us*, which is the relationship of the World to the Church. When Brother Warren fully *answers* my statements quoted by him above all his nine Questions will be found out of place. His present purpose, it appears, is to run forward and bring in consequences—before the statements I have made are proved untrue. He must leave consequences till in the discussion we legitimately face them. He is too eager to involve me in some absurdity or inconsistency. *I stand upon the very quotations he has made from my pen.* To me it matters

not what consequences may follow, I shall meet them when we reach that phase of our discussion; but I will not be led to the final result until that result has been legitimately reached.

UNWARRANTED SYLLOGISMS

We are now treated to a number of Syllogisms. The *minor* premise he lays down is *the very point that has not been proved*; viz., "Men of the World are men who have violated the law of Christ." That is given as his "minor premise;" but where has he proven that "men of the World have violated the law of Christ"? I say such a thing is impossible because the World is not under the law of Christ. That is the first "task" in this discussion, and it is the task of Brother Warren; and my only "task" is to examine whatever proofs he can summon to his aid. Until he assumes his "task" I shall not bother to examine his syllogisms. They have no foundation.

So long as Mr. L. S. Ballard can be cited in lieu of *meeting my statements* (which Brother Warren has not attempted to do), I do not propose to waste the reader's time in extraneous matters; and since the rest of his article is consumed with the premise that mis-states the point at issue, I am asking that he first *answer my statements* quoted from the Vindicator, then *build his Questions and Syllogiosoms upon the result*. Then I will meet every one. He can't build a syllogism or ask a question that will embarrass me in the least; for I have not made reckless statements.

Now, since he has taken the Vindicator's statements as my affirmative (as we agreed), I shall lay before him a few questions and arguments, all upon *the very*

question we are discussing, and demand he answer them. Some of these are as follows, and may be found on page 9, October, 1952.

APPROPRIATE AND VITAL QUESTIONS

A FORMIDABLE TASK FOR BROTHER WARREN

1. Are World laws made by the Apostles of Christ guided by the Holy Spirit? If not, how is the World amenable to Christ as Head? for all Christ's laws are given through Spirit-guided Apostles.

2. Are the laws of the World made by Jehovah as the World's Lawgiver? If not, to what extent is the World subject to Him? Has he laws for the World that differ from those that control the Church.

3. Are the laws of the World made by the World through its own legislatures? If so, is not the World under its own laws exclusively? In that case, how could the World be governed by its own laws, and at the same time be governed by the law of Christ? If the World's laws are not God—or Christ-given, in what sense do God and Christ rule in the World? If they do rule in the world, has the world the right to make the laws for itself? Christ rules the Church; therefore the Church has no right to make laws for itself. If God or Christ rules over the World, what system of law is employed in that rule?

4. Does Christ make part of the World's laws, leaving the World to make the other part? Does Christ rule anything that way? Is it not a fact, that if Christ makes laws for the World, He makes *them all*? and if He makes all laws for the World, does not the World for that reason become *Christ's Kingdom*?

5. If the World is ruled by Christ through His laws,

as He rules the Church, are the World and the Church *one Kingdom* of Christ's? or does Christ exercise His rule over *two Kingdoms*? Can He rule *two Kingdoms* at the same time by one set of laws? Would not this require *two systems of law*? or one system of law embracing the rule of *two distinct Kingdoms*?

6. If Christ rules over the World, is the World thus ruled a *Spiritual* or a *carnal Kingdom*? If a *Spiritual*, is it not ruled by the *same laws* that govern the Church? If a *carnal Kingdom*, does Christ employ *carnal weapons* in His rule (?) over it? Paul says the weapons of our warfare are not carnal. (2 Cor. 10: 4.) Paul also speaks of "*THE* law of the Spirit of life in Christ Jesus." (Rom. 8: 1.) Does that not mean that He has but **ONE LAW** for men? and if only one law, and He rules the Church by that law; where is the difference between the World and the Church? seeing (?) He rules both by one law?

7. The Church is said to be the Body of Christ, over which He rules as Head. That makes the Church "subject to Christ." (Eph. 5: 24.) If, then, the World is "subject to Christ," is it not because Christ is the Head of it? and if He is the Head of the World as He is of the Church, is He not Head over **TWO** bodies? A monstrosity, is it not?

8. Are those two bodies ruled (?) **AS ONE**, or ruled as **TWO** separate bodies? In either case, just where does the *Church* begin, and the *World* end, in Christ's administration? Where can we find the line of demarkation between the two? Will Brother Warren point it out to us? If professing members of the Church cannot be distinguished from the World and

the Church, how can we expect the World to draw that line? and if it cannot, is it not due of our confusing and muddling contentions which seek to have the World subject to Christ?

9. Either Christ has TWO Kingdoms ruled by *one law*, or He has ONE Kingdom ruled by *two laws*, according to Brother Warren's contention. Which is it—OR He has nothing to do with ruling the World. The latter I unhesitatingly affirm.

10. Only one logical conclusion can be drawn from the above reasoning; and that is: *The World makes its own laws without interference from God or Christ*; hence it is "the Kingdom of MEN" (Dan. 4: 17.)

THE CARNAL VS. THE SPIRITUAL SYSTEM

The "kingdom of men" is a *carnal* government, to be ruled and defended by *carnal weapons*. That is the exact opposite of the Kingdom of Christ. "The weapons" of Christ's Kingdom are *not carnal*, but "mighty before God to the casting down of strongholds." (2 Cor. 10: 4.) This fact places the two governments under *two antipodal* systems of government. Christ rules His Kingdom (the Church) by "the Law of the Spirit of life." The kingdom of *men* must be ruled by "*the sword*," that is, by carnal means exclusively. The two can no more be mixed than can *Spirit* and *flesh*. Christ never uses *force* in His Administration. His Kingdom is *not carnal*. The carnal kingdom can be ruled by no other means than *the sword* (carnal means). Officers of the carnal government *carry arms*. The subjects of Christ's Kingdom are commanded to *not carry arms*: "*Avenge not yourselves, beloved*." (Rom. 12: 19.) "My Kingdom is not of this

world: if my Kingdom were of this world, then would my servants *fight*; but now is my Kingdom *not from hence*." (John 18: 36.) Nothing is further apart than the Kingdom of Christ and the kingdom of men.

E. C. FUQUA

WARREN'S SECOND ARTICLE

AN UNEXPECTED SHOW OF WEAKNESS —

“WAVE-OF-THE HAND” DEBATING

Sectarians usually use the style of debating in which one merely “Waves-the-hand” at the arguments and questions of his opponent. This I usually expect of them, but little did I expect it of brother Fuqua. Of the nine questions which I asked him in my first negative, he answered *not one*, saying, “. . . I cast them aside.” Of the five syllogisms I offered him, not one did he even attempt to answer!

This show of weakness is *very significant!*

Brother Fuqua *cannot* answer the questions without involving himself in hopeless self-contradiction. The candid readers of the Vindicator know that if *both* disputants adopted this method of crying, “*Irrelevant,*” to questions and arguments, *no* questions and *no* arguments would be answered. In short, there would be *no debate*, in the true sense of the word. I give brother Fuqua credit for thinking that it is good to do as he has done. But let him be informed that it is his duty to answer questions and let his opponent make application of those answers. I must now write this article *without* his answers to my questions, when, by every right standard, I should have them.

BROTHER FUQUA CONFUSES “QUOTATION” FOR
“ELEMENT” AND “ASSERTION” FOR “PROOF”

Since we are using what Brother Fuqua had previously written in the Vindicator as his first affirmative, it was necessary for me to quote him a number of times so that all might see what he had taught. To show

plainly the *three* fundamental "*elements*" of his thesis, I gave ten such quotations and pointed out that from these quotations the fundamental *elements* would be determined. I *did not say* that each of the quotations was *an element!* Brother Fuqua has "diverted the issue" by confusing "quotation" for "element." A re-reading of that paragraph will show this to be true.

Brother Fuqua then asks why I did not answer those "quotations." In doing so, he has confused his "assertion" for "proof." There is *not one shred of proof in any of those quotations nor in any issue of the Vindicator that the world is under civil law exclusively! . . . I challenge him to produce it!* His assertions will not be accepted as *proof* in this discussion. I showed plainly what this task of proof was, I urge the re-reading of that in my first article. So far, he has given no proof that *the world is under civil law exclusively and not under law from Christ in any sense!*

Also, he "overlooked" the facts that, in negative argument to his three "fundamental *elements*," I gave *four syllogisms!* These Brother Fuqua chose to ignore completely. By these syllogisms, I proved that the three elements of his thesis *could not* be true. So far, he has offered no proof at all for his theory and has allowed all *negative* argument to stand untouched.

ANOTHER INSTANCE OF "DIVERTING THE ISSUE"

"Diverting the issue" is the name given by logicians to the fallacy of saying that "A" is true because "B" is true, when "B" being true does not prove "A" to be true. Here is an example. "Members of the Church are narrow-minded in a bad sense." Why? What proof do you offer? "Because they believe water baptism is essen-

tial to salvation." You see, the second statement is true, but it does not prove the *first* statement. So with Fuqua's efforts at showing that the World has its "god," its "prince," etc. This I readily grant, but it *does not prove that the world does not sin when it violates the law of Christ!* If so, will Brother Fuqua tell why Paul commanded the Athenians to repent *idolatry* (a violation of the law of Christ, Gal. 5:20).

BROTHER FUQUA CONFUSED AND INCONSISTENT—
CREATES A NEW REALM FOR SECTARIANS AND
THOSE WHO "ACCEPT CHRIST"

In all our correspondence relative to propositions for this debate, both Brother Fuqua and I always defined the World as "meaning all out of the church." I still have all of those propositions *signed* by Brother Fuqua! That was the only thing either of us meant by "the World" until Brother Fuqua received my first article and saw his absolute contradiction. But brother Fuqua now seeks to justify himself in "casting aside" my questions and syllogisms by saying that *Baptists and others who have "accepted Christ" are not in the world!* Never did I think I would *ever* see such statement from the pen of brother Fuqua! Possibly the most powerful articles against sectarianism now in existence have flowed from the pen of brother Fuqua! Is he now to repudiate those articles in order that he might hold his theory about marriage? Such seems to be the course which he has chosen for himself.

I urge the re-reading, in my first article, of the paragraph headed "Brother Fuqua's Task of Harmonizing." There I pointed out that, in his debate with L. S. Ballard (Baptist), brother Fuqua taught:

(1) Men sin when they enter Baptist churches; (2) Sinners must repent to be saved; (3) Repentance demands the cessation of the sin repented of; when people in the world enter a relationship which violates the law of Christ, they must dissolve that relationship and "come out" or else they will die in "sinful affiliation." He accepts these premises when he is writing on men entering Baptist churches. He repudiates the *same premise*, however, when he writes on the marriage and divorce question. In his debate with Ballard, he properly taught that men *out* of the Kingdom of Christ were guilty of violating the law of Christ, and so were amenable to the law of Christ (Rom. 4: 15). Yet, on the marriage question, he has insisted all along that men *out* of the Kingdom of Christ *cannot* violate the law of Christ, because they are *not* amenable to the law of Christ.

NOT FOR RIDICULE

I pointed out this inconsistency, not to ridicule what he has taught against sectarianism, but to try to help him to see the inconsistency of his two positions. I wondered just what he would do about this inconsistency, *but I did not expect him to escape by denying that men remain in "the World" until they are baptized into Christ, into the church, the Kingdom!* Let every reader be fully aware of the *Bible-denying*, "Fuqua-denying" position into which 'brother Fuqua has now thrown himself! He *now* says that men have *left the World* who have *not yet* been *baptized into Christ!* Vindicator readers who are members of the church will be "flabbergasted" at this!

"SECTARIANS NOT IN THE WORLD"—A New Position

FOR BROTHER FUQUA

Perhaps the reader is asking, "Has brother Fuqua *always* held the position that one leaves the World when he "accepts Christ"? NO! Rather, he has *fought* that very idea! He has taught over and over that men remain in the world *until they are baptized into Christ!* (Dec., 1951, p. 2.) Brother Fuqua has "invented" a new "middle ground" to try to bolster his theory. To prove that I quote from the Vindicator: (1) "All men are in the world—or in the Church." (Nov., 1953, p. 1); (2) So long as a man is out of the church, just so long is he *in the world—and a part of the world;* for the world cannot be left until the church is entered. There is no middle ground." (Ibid. p. 2.) Many other quotations *could* be given, but these will suffice to show that he taught: (1) There is "no middle ground;" (2) So long as one is *not* in the true church, he is yet in the world and a part of the world; (3) *Baptism* is the dividing line between the world and the church. But, he now repudiates that and says that men leave the World when they "accept Christ."

But then, *unbelievably*, in the *same article*, he flies in the face of his own "*new position*" by saying, ". . . Christianity begins where the world leaves off." (Then he must believe sectarians are *Christians!*) "The line between them is astonishingly sharp. One is either in the world or in the church." (If so, since he now says Baptists are *not* in the world, he puts them into the church). How can a man contradict himself so *completely* so *quickly*? "A man who does not comprehend the distinction between the world and the church is not qualified to preach the Gospel to the

world." Let the reader decide for himself who in this discussion is able to comprehend the distinction between the world and the church! Brother Fuqua has now defined the "World" to be those "non-church members indifferent to Christianity." Remember that definition when you read his answers to my questions (if he gives us an answer!).

ROM. 8:2 AND "AN ILLUSTRATION"

In an attempt to avoid his dilemma on the fact that the alien sinner obeys the law of Christ in entering Christ, he has treated us to an illustration involving a Briton becoming an American Citizen. This helps him not one bit for the following reasons: (1) Brother Fuqua forgets that the Gospel is the law of Christ, and that faith, repentance, confession, and baptism are a part of that law, and that the alien sinner is amenable to that law and *must obey it* to enter Christ. Any "illustration" or analogy which voids that is *false!* (2) His illustration is a false analogy in that the U.S.A. does not have a "Gospel" which if rejected, will damn the rejector or involve him in punishment! This alone "ruins" his illustration. Compare 2 Thess. 1: 7-9; Acts 17: 30, 31. (3) He, like a Baptist, giving an "illustration" of Mark 16: 16, cannot stay with his own illustration. Note that he admits that the Briton, in taking the essential steps leading to American citizenship "*is meeting American Law.*" This is opposite to brother Fuqua's theory, for he gave the illustration to try to prove that one *did not obey the law of Christ* in entering Christ. Again note that he says that the Briton does not become an American until the *last paper* is signed. He then compares this to baptism. If so, his illustration

proves that Baptists are in the world until they are baptized into Christ. Again he contradicts himself! There is just no way he can fix it up to convict men out of the church of sin on sectarianism and yet leave them free on marriage! In Rom. 1: 16, Paul had already said that men are saved by *the Gospel*. It is clear therefore that "the law of the Spirit of life" is the Gospel. Alien sinners are made free by obedience to that law. If not, they can enter the kingdom any way they choose. Brother Fuqua fixes it so baptism is no part of the Gospel! Shades of Baptists!

"NON SEQUITUR"

The syllogism to which he here refers is one which I was showing the logical conclusion to brother Fuqua's argument! Here it is: "1. Major Premise: 'Men in the world are men who cannot violate the law of Christ.' (Position taken by my brother when writing on "Marriage.") 2. Minor Premise: Baptists are men who are in the world. (Position taken by brother Fuqua in Nov. 1953 when he said that one remains in the world until he is baptized into Christ). 3. Conclusion: Baptists are men who cannot violate the law of Christ." (Logical conclusion to the two premises which brother Fuqua himself laid down). Why does brother Fuqua say this conclusion does not follow? Because it contradicts the proposition which he affirmed in his debate with Ballard. But he is wrong in saying this is a *non-sequitur*, for here is the form of it. "All A is B. All C is A. Therefore, All C is B." Anyone can draw three circles and prove it for himself.

This hurts my brother because he knows Baptists

can violate the law of Christ, yet the premise he espouses on Marriage forces the above "conclusion." When he renounces his false premise on this question, he will be out of his self-contradictory position.

ANSWERS TO BROTHER FUQUA'S QUESTIONS

After "casting aside by questions, brother Fuqua treats us to some questions and "demands" that I answer them. This put him in a poor position to "demand" the answering of *any* questions! I could "cast aside" his questions as "irrelevant," for almost all of his questions involve a misunderstanding of the fundamental issue.

However, I am in this discussion that *truth* may come to light! That aim will be best served by never "dodging" any question or argument. I will refer to his questions by number not repeating the question.

1. The apostles and prophets wrote the Gospel (Eph. 3:5). The World (meaning those not in the church) is amenable to that law. (Acts 17: 30, 31).

2. God's providence works in the world. Legislatures make civil laws. The Gospel is not Civil law, but Divine law. However, the world is amenable to Divine law as well as to civil law. It is violation of Divine law that causes men to enter the "world" in the first place!

3. Of course, the world can be amenable to civil law and Divine law at the same time. (Note: The *Church* is amenable to civil and Divine Law at the same time. (Rom. 13: 1.)

4. The principle here has been answered. World legislatures make civil laws; Christ the Gospel. Note: Brother Fuqua "convicted sectarians of sin" in en-

tering Baptist churches, and so made them amenable to the Law of Christ. Did he make *them* a part of the Kingdom of Christ? If not, neither, have I when I say the world is amenable to the law of Christ.)

5. A man can be amenable to the Gospel without being in the Kingdom. (Acts 17: 30, 31.) (Note: He convicts "Protestants" of sin in using instrumental music. Does this have Christ ruling over *two* kingdoms with *one* set of *laws*? Would this not require *two* sets? Brother Fuqua's "invention" of sectarians being under "Ecclesiastical Law" will not do away with the fact that he has convicted them of sin in violating the *Law of Christ!* Really, he *now* has all men, except those indifferent non-church members, amenable to Christ's law of marriage!

6. The fact that a man is amenable to the Gospel does *not* mean that he is a part of the Spiritual Kingdom of Christ. The Gospel is addressed to every creature (Mark 16: 15, 16). Every creature to whom a law is addressed is amenable to that law. (Note: my brother has "Protestants" amenable to the law of Christ in violating Eph. 5: 19. Does this make *them* a part of the Kingdom of Christ? My brother does *not* think so! And he is right! Let him apply the same principle to what I have said.

7. No, the conclusion he offers does not follow. If it did, it would involve him in a hopeless dilemma, for if being amenable to the law of Christ makes Christ one's Head, then he would have Christ the Head of "Protestants," since they violate Eph. 5: 19! This would make Him Head over *many bodies*. That would be a *monstrosity!* "See that?"

8. In pointing out the dividing line between the world and the church, I will use the words of E. C. Fuqua: "As long as a man is out of the church, just so long is he in the world—and a part of the world." (Nov. 1953, p. 2.) Brother Fuqua, did you forget that you had written this? Did you forget that you had said that *Baptism* (not "accepting Christ") is the *dividing line* between the *world* and the *church*? (Dec. 1951, p. 2.) Did you forget that you had defined the "world" as "meaning all out of the church?" You see, my brother, there *is no middle ground* in which to put "sectarians." "All men are in the world—or in the church." Since you *now* say that Baptists are *not* in the world, your present position would demand that they be in the church!

9. Christ has *one* law, the Gospel. That law is addressed to *every creature* and all men everywhere are commanded to repent of having broken it. (Acts 17: 30, 31. (Note: Does brother Fuqua, in saying that "Protestants" violate the law of Christ, have *two* kingdoms ruled by *one* law, or does he have *one* kingdom ruled by *two* laws?))

10. No question here. Point made already answered.

YET UNANSWERED AND UNASSAILED

I here urge the reader to re-read, in my first article, the paragraph headed, "Negative Arguments." Note that my brother paid no attention to the syllogisms there. *They yet stand untouched!* For the sake of *emphasis* I repeat *one* of those syllogisms: (1) Major Premise: All men who violate the law of Christ are men who are subject to the law of Christ. (One cannot break a law to which he is not amenable. Rom. 4: 15).

(3) Minor Premise: Men in the world are men who have violated the law of Christ. (The *Athenians* were guilty of *idolatry*. Acts 17: 23.) *Idolatry* is violation of the *Law of Christ* (Gal. 5: 20). The *Corinthians* were also guilty of *idolatry* *before* they were *washed* (baptized) and so while yet in the world. (1 Cor. 6: 9-11; 12: 13.)

(3) Conclusion: Men in the world are men who are subject to the law of Christ. If the two premises are true (*and they are*) then the *conclusion is inevitable!*

Reader, here is the argument which my brother *must* meet to sustain his contention! He cannot even use his "sectarians under 'ecclesiastical law' theory here, for the Athenians were not *sectarians*; they had not "*accepted Christ.*" *I challenge him to write a premise which makes the Athenians and Corinthians amenable to the law of Christ on "idolatry" but not amenable to the law of Christ on the relationship of the sexes.* In my first article I challenged him to write a premise which makes the World amenable to Eph. 5: 19 and *not* amenable to *Matt. 19:9.* *He left it strictly alone!* See if he does the same with this challenge!

WHAT PUTS A MAN INTO THE "WORLD" IN THE FIRST PLACE?

In my article, I asked, "What causes one to enter the World?" Violation of Civil Law? Law of God? Or just what? He did not answer, because he *cannot* and hold onto his theory. *Sin* separates from God. (Isa. 59: 1, 2.) *Sin* is the transgression of law. (1 John 3: 4.) When man *sinned*, he broke *Divine Law*. (Rom. 3: 23; Acts 17: 30, 31; Acts 2: 38.) Brother Fuqua's position would have a man guilty of violating only civil law and have Christ saving men from being guilty

of perhaps nothing greater than a traffic violation! Let my brother explain just how a man gets into the world in the first place.

MY "NEW" QUESTIONS TO BROTHER FUQUA

1. Do you now repudiate the following statements which you have previously made: (1) "... the world cannot be left until the church is entered." (2) "There is no middle ground." (3) "Baptism is the dividing line between the world and the church. (1 Cor. 12: 13)." (4) "Such characters compose what the Scriptures call the World; by which is meant those out of Christ, out of the church over which He is Head?" (5) "The world (meaning all out of the church)."

2. Is there a "middle ground" between the world and the church into which sectarians go when they "accept Christ"?

3. Since you have made Baptists amenable to the law of Christ in "convicting them of sin," do you say that Christ rules over *two* Kingdoms with *one* law, or over *one* Kingdom with *two* laws?

4. Can one leave the world without entering the true church, the Kingdom of Christ, without being baptized into Christ?

5. When Paul commanded the Athenians to repent (Acts 17: 30, 31), of what sin or sins had they been guilty? What law had they violated? Were they amenable to the law of Christ?

6. Were the Corinthians in "the World" until they were baptized into Christ, into the *body*, the church?

7. When the Corinthians were guilty of idolatry, fornication, etc., *before* they were *washed* (baptized),

what law did they violate in becoming guilty of those sins?

8. Since you say that "Christianity begins where the World leaves off, and you further say that Baptists are not in the World, are you not thereby saying that Baptists are Christians?

9. Are Baptists and other sectarian who "have accepted Christ" amenable to the law of Christ on marriage and divorce?

10. Are "indifferent, non-church members" (as you styled it) the *only* ones who are *not* amenable to the law of Christ? Are "Protestants"? Please explain.

11. Will one die in sin if he does not dissolve the sinful relationships (those which violate the law of Christ) which are entered before one is baptized into Christ?

WHAT WILL BROTHER FUQUA DO?

"To be *in* the World is to be *out* of Christ—out of the family of God. To be in the church is to be *out* of the World—saved from the destiny of the World. The line of demarkation is crossed in baptism, for we are 'baptized into' the Church (which is the body of Christ); and baptism has the significance of taking a person *out* of one condition and *into* another. In baptism we die to the world; are then 'buried in baptism;' and from that burial raised to walk in the new life in Christ. (Rom. 6: 1-5; Col. 2: 14.) Therefore, until one is 'baptized into Christ' he is still in the World—and lost." So said E. C. Fuqua in Nov. 1953, p. 2.) Except for the wrong reference in *Colossians*, no one could have said it any better. Further he said, "There is no middle ground."

Yet, in his effort to avoid having the World amenable to the law of Christ on marriage, brother Fuqua has "invented" a "middle ground" in which he puts sectarians. *He had* to do this because he has previously convicted Baptists of sin, and further said that they had to sever their sinful relationship which violated the law of Christ and "come out"—in spite of the fact that this relationship was entered while they were yet *out* of the Kingdom of Christ.

When my brother will accept the same premise on the marriage question he uses to convict Baptists of sin (and that Paul used in Acts 17: 30, 31; 1 Cor. 6: 9-11), this debate will close in the favor of truth. Why not do that, my brother?

WE ARE GAINING GROUND

When this debate began, brother Fuqua advanced the idea that *no one out of the church was amenable to the law of Christ*. Now, by taking sectarians out of the World, while still "convicting them of sin," he has made all but "indifferent, non-church members" amenable to His law. Now if brother Fuqua will just look at Acts 17: 30, 31 and 1 Cor. 6: 9-11 along with Gal. 5: 20., perhaps he will see that *all* men are amenable to the law of Christ.

MY "OLD" QUESTIONS

Although I cannot *force* my brother to answer these questions, since he "cast them aside" from my first article, I here repeat them. I will repeat them in every article until he at last *attempts* to answer them.

1. If a person in the World honestly believes that the Baptist Church is the Lord's church and, in all good conscience, he enters the Baptist church, would

he sin in so doing? If so, what law would he transgress?

2. When Protestants adopt instrumental music in the worship of God, do they sin in so doing? If so, what law do they violate? If so, is this specific sin?

3. Is it possible for one to enter the Baptist Church and violate neither Civil Law nor conscience? If so, would it not be possible for one to enter the Baptist Church without sin?

4. What causes one to enter "the World?" Violation of Civil Law? Law of God? Or just what?

5. Is it possible for one in the world to transgress the law of Christ?

6. Is idolatry (upon the part of one in the World) a sin? If so, what law is violated?

7. Is it possible for a man in the World to violate the instructions of Gal. 5: 19-21 and be guilty of a "work of the flesh"?

8. Does the word "sins" in Act 2: 38 refer to specific sins, such as the crucifying of the Son of God?

9. Is one allowed to abide in whatever marriage affiliation he finds himself at the time he is baptized, provided such affiliation is not a violation of the Civil Law he is under?

Reader, he cannot answer the questions in this article without giving up this debate!

THOMAS B. WARREN

FUQUA'S SECOND REPLY

SUBJECT AGAIN DEFINED

Remember, the one subject we are discussing now is, *Is the World under the law of Christ?* I say it is *not*. Brother Warren says it *is*. His one business, then, is to *produce that law*. Mine, to examine and test it. Brother Warren has more than once mentioned the Marriage question. That will automatically take care of itself, once we settle the above subject. This question is now fundamental. That is why I am trying so hard to *hold the discussion to this subject* till it is settled. I'm side-tracking all else till this is concluded. I therefore again beg of him to *bring forward the Scriptures that tell us that the World is under the law of Christ*. And by "World" I mean the World that I have said is under Civil Law *exclusively*.

MERELY A REPETITION

Again we are treated to virtually a repetition of Brother Warren's last article, and I'm afraid this article will receive much the same treatment the other received. It was no "weakness" on my part that refused to follow his Questions and "Syllogisms," but it is only *good debating*—the refusal to be drawn away from the *subject* while matters not directly concerning the subject be given first place. Remember, as to debating, I was debating when Brother Warren was born! His "wave-of-the-hand" charge is only my refusal to let the *subject* be lost to *irrelevancy*. I rejected his "syllogisms" because the central idea around which every one of them was built, was the claim that in my debate with Mr. Ballard

I had contradicted my present arguments. *I did nothing of the kind.*

After reading and rereading him, so far as I have followed Brother Warren this is what I discover: He has no intention of *tackling the subject before us*; his one motive seems to be to appeal to prejudice and fanaticism by trying to get me in a "tight squeeze," and thus holding me up to ridicule. If it were otherwise, we would have *settled* this subject ere now; but all he has done (or can do) is to hopelessly *confuse the subject*; for I'm sure the readers know *less* of it now than when Warren wrote his first article. If he would join me in trying to get to the bottom of this subject we would reach it immediately. But he always leaves *all Bible proof up to me*, and all he does is labor hard to get me against myself. Suppose he proves that E. C. Fuqua has made contradictory utterances. What does that *prove* for or against the proposition we are supposed to discuss.

ANOTHER SOPHISTRY

Brother Warren offers this piece of sophistry. He says the Athenians were guilty of idolatry, and that idolatry is a violation of the Law of Christ. Why did he single out *idolatry*? Christ has condemned *every sin* in the catalogue, and warned every disciple of His that He will judge every disobedient soul. But the Athenians were Gentiles, and Gentiles "*have not the Law.*" (Rom. 2: 14.) The Athenians were "*a law unto themselves.*" Brother Warren's passage in Acts 17: 23 contains no point in his favor.

I rejected that series because it brings up a subject that shows clearly that Brother Warren *does not*

understand the subject we are discussing. In this connection, also, that "Brother Fuqua . . . creates a new realm for sectarians and those who 'accept Christ.'" He would not have said that had he known his Bible and the subject before us. I only referred to a "realm" that Christ "created." Here it is:

THAT "NEW REALM"

"But in vain do they worship me, teaching as their doctrines the precepts of men." (Matt. 15: 9.) Does Brother Warren arise to tell us that those who so believe on Christ as to "worship" Him, are in a class with the world element who are calloused against Him and His religion? Yet he charges me with the *creation* of that class! Again: "Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6: 46.) Who *created* that class? Brother Warren knows better than to try to class such folks with the ungodly world of unbelievers. Again we hear Paul: "Ye were running well; who hindered you that you should not obey the truth?" (Gal. 5: 7.) I can cite other cases. But do I have to instruct my brother in such fundamental matters? When, therefore, I mentioned what he calls "*a new realm*," I followed Inspiration. Had he known that, he could have saved much of his energy in trying to convict me of error.

What he calls "a new realm" (though it is as *old* as the New Testament), which is a *worshipping class* according to Christ and Paul, must be kept distinct from the world because it has *renounced the world*. But it is still of the World, and will ultimately *perish with the world*. It is hard to believe that he can't see that! So all his "fuss" energizing over that "new realm"

"created" by me is every particlue due to his not understanding the Bible. Why does he look to me to state Bible teachings? Why does not Brother Warren tell us the relation of the religious denominations to the world? He is careful to *not* commit himself to any position, but to reserve himself for the "task" of trying to get me to contradict myself—teaching one thing in the debate with Ballard and another in this present discussion.

THREE LAWS OPERATING OVER MEN

Can't Brother Warren see that there are three laws operating over men? (1) Civil Law. (2) Ecclesiastical or Sectarian law. (3) The Law of Christ to His Church. Each is in a class by itself. Brother Warren however, unacquainted with this fact, hauls up his "cement mixer" and proceeds to grind them all into a sort of "sausage," which he tries to cram into the minds of his readers. The existence of these three law operations (a fact undeniable) he calls my "theory." That is his way of meeting facts against his position. In his utter confusion over this plain situation he *imagines* that I am confused! Let him step forth and *meet* this division of law as I have started it. Then let him tell us *where to place* Sectarian Babylon. Here is his herculean task.

One thing can be depended on: Brother Warren will NEVER put his finger on the text that shows just where the world *ends* and the church *begins!* At present he has the two interlocked and amalgamated until Warren himself cannot tell us the distinction. I am forced to believe that such teachers as Brother Warren *do not know the church from the world.* Let him tell us where the *world ends* and the *church begins.* I'm not expecting him to try to locate that distinction, for

his every argument in this discussion proves that *he does not know the difference*. See if you can find, from his articles, just what he does believe. He leaves all *proofs* to me.

MY NEGATIVES UNMET

Now back to my statements copied in his first article from the *Vindicator*. He says those statements were my "assertions," and he will take only "*proof*." Here again he shows his inability as a debater. My statements there made are *negative only*, for when I stated that the world has no law from Christ, that statement, being *negative*, threw the *burden of proof* upon Brother Warren. Why, then, has he failed to produce a clear Bible statement that the World *is under the law of Christ*? It is that teaching that I called for—which Brother Warren *will never give*. While laying out my 'task' he has never sensed his! He can't discern the negative and affirmative points. Suppose I should make the statement,, there are not 27 books in the New Testament. That is not an affirmative proposition, but a negative. The duty of the affirmative is to *produce the whole 27 books*, thus settling the question. In like manner I have said that the World is under no law from Christ. The task of Brother Warren is to *produce the passage* that says the world *is under* the law of Christ. But has he attempted that? No! Nor will he. Then think of him saying that, in those statements of mine, I did not give a particle of proof! I stand ready to dissect every passage he might bring on that subject, and I am only waiting till he undertakes the task.

HE SHIES A FORMIDABLE ANALOGY

He shies my illustration of an Englishman seeking

citizenship in the American nation. He can't see the force of it, hence he shies it by saying that in that transition there is no "Gospel" to be obeyed! Did I dream that "answer"? No, Brother Warren really said it! Why try to *reason* with a man who cannot discern reason? The analogy is complete; hence it completely answers his claim that those who believe, repent, etc., are under law to Christ in so doing. I showed, that while certain steps are necessary in coming to America, the party so coming does not come under American law until he takes *the very last step—signs the last document*. So with sinners desiring to come under the Law of Christ: they must die to sin, and be buried as dead men before they are qualified to serve under Christ's Law; for *dead men* cannot serve the *Living* Christ; and they *are dead until resurrected in Christ Jesus*. Do I have to instruct Brother Warren in the Plan of Salvation?

WHAT FORMS "THE WORLD"

He asks me this question: "What causes one to enter the world? Violation of Civil Law? Law of God? Or just what?" He errs not knowing the Scriptures; for Paul says of the world: "For God hath shut up all unto disobedience, that he might have mercy upon all." (Rom. 11: 32.) Then the World consists of all those *un-reborn*, those born of natural birth only, those "having no hope and without God in the world;" those whose law is self-made, and whose "god" is the Devil; hence those "judged already" (John 3: 18) as under condemnation. Such persons have "violated" no law because they "have not the law" but are "the law unto themselves"— that is, they can "violate" only their

conscientious convictions of right or wrong. To such guidance "God gave them up" as a mass (Rom. 1: 26), because "there is none that doeth good, no, not so much as one." (Rom. 3: 12.) That is "the World."

The three answers I have given cover every particle of his article, showing that his imaginary error in me is due solely to his lack of Scripture knowledge. I assert again: *Brother Warren does not know the difference between the World and the Church.* He will not undertake to put his finger upon the passage that shows where the world and the church divide. It is this lack of Biblical information that induces Brother Warren to believe that I am in error. Neither Brother Warren nor any other man will ever show from the Bible that I have contradicted myself or the Bible on this subject. It will be undertaken only by false reasoning. Now, I have a few *lessons* for my brother that, if studied, will lead him out of his predicament forever. First I call for the Scriptures at Rom. 6: 17, 18. We have seen where the world *begins*, and how, and now we raise the question, How long does it last? when does the world lose its grip over its former servants? Be seated, Brother Warren. Let the Bible speak first:

AN IMPENETRABLE BARRIER

"But thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being then made free from sin, ye became servants of righteousness." (Rom, 6; 17, 18.)

<i>SERVANTS OF SIN</i>	B A P T I S M	<i>SERVANTS OF RIGHTEOUSNESS</i>
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Here we learn that men are "servants of sin" (or Satan) up to the instant they obey the "form of doctrine" (*Baptism*); after which they immediately become "servants of righteousness" (Christ). By that standard all Sectarians and those still in the unbelieving World may be traced and identified. And this answers all Brother Warren has to say about Baptists, etc., being (according to his misrepresentation of me) Christians. All are "*servants of sin*" up to the point of baptism. Now let Brother Warren fit into that his servants of *Christ* before baptism! If men are servants of *Christ* before baptism, then *Christ is Sin*, for men are servants of sin until baptism. I need no other passage to prove my position correct. There is no use in Brother Warren going any further in this discussion; for here is his "*Waterloo!*" He has men under CHRIST who are actually under SIN (Satan)! It is upon this passage that I argued that "there is no middle ground" for men to occupy: they are either *in the church* or they are *in the world*. And did you see how Brother Warren harped on what he in error thought was another (?) *confusion* of my "creation!"

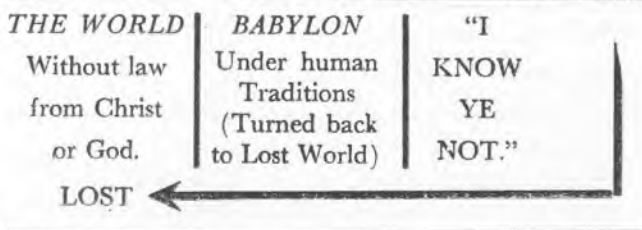
THE PICTURE ACCURATELY DRAWN

<i>THE WORLD</i>	Penitent believers	BAPTISM	<i>THE CHURCH</i>
Without law from Christ	Drawn by the Love of God		Under law to Christ

To make plainer still this subject we are supposed to be discussing, I append the accompanying diagram, showing the true situation of the World and Church, and the steps necessary to translate one from the one into the other. It must be emphatically understood, that the World is *without law* from God or Christ: the Church alone is *under* Christ's law. This is due to *baptism*, before which all are *under sin*, as we have shown in Rom. 6: 17. Persons leaving the World to enter the Church, are not in the interval *erving God*, but are only being *drawn by Divine Love* after hearing the Gospel in the World. "No man," says Christ, "can come to me, except the Father that sent me draw him." This *drawing* involves belief and repentance, both of which, are virtually voluntary on the sinner's part. Tired of the service of sin, the alien seeks to be under the service of Christ and His law. Hence the penitent believer is *not under* the law of Christ because he is still *a servant of sin*—until he obeys that form of doctrine (baptism). No man can be a *servant of sin* and a *servant of Christ* at the same time. (Brother Warren to the contrary, notwithstanding). I have shown, in a preceding diagram, that men are servants of sin until baptism.

Now, that Brother Warren may get a glimpse of

the real truth regarding that "middle class," I am offering the following diagram:



BABYLON LOCATED

Here we have *The World* without law from Christ or God, lost in that condition. But through false doctrine many are led, after hearing a perverted "Gospel," to "seek salvation" they have heard Christ offers men. Accordingly, they fall victims to human traditions, which creates "*Babylon*." This locates Babylon in its only proper or possible place in religion. It cannot be placed in *the World*, for those people have renounced the World through belief in Christ as Lord. It cannot be located in the *Church of Christ*, for that Church is the arch-enemy of Babylon. The only place, therefore for the location of Sectarianism or Babylon is exactly where I have placed it in the diagram. How fitting it would have been had Brother Warren told us his idea of the position of Babylon. But no; he never commits himself: all that he leaves up to me, then searches to find, if possible, some place where he imagines I can be placed against myself! This convinces me that Brother Warren is not seeking *the truth* on this subject, but only a *flaw*, if possible, in state-

ments by me. If he would let *me* alone long enough to examine with me the Scriptures, we would have settled this subject already. But he is determined to keep up the *confusion* by diligently applying his misty *search-light* upon me, and in every instance of that illogical effort he *has entirely missed his object* and misrepresented me. A candid look at this diagram will convince any *student* that all we have had from Brother Warren, so far, is "syllogisms" and "questions" based wholly upon his own misunderstanding of the truth on the subject: Let him, if he dare, attack this diagram and locate *Sectarianism* or *Babylon* at some other place! Until he does find another place for Babylon, it stands where I have placed it—in that "new realm" as he calls it. The use of that term proves he is getting his first lesson! When he learns the Bible better, he will entirely change his idea of this subject. I challenge Brother Warren to try his hand at fixing a place for Babylon! Forget *me* and *Ballard* long enough to give us some Scripture, Brother Warren. That is what the readers will expect of you. At what point would you locate *Sectarianism*; in the World; in the Church; or between the two?—as I have done. I dare you find any other place for *Sectarianism*! *Sectarianism* being where I have placed it, renders all your article in vain, for you built every particle of it upon the mistaken idea that *Sectarianism* and the World are one and the same thing; and that is why I must again "pass up" your questions and syllogisms—they are all based upon a misconception of the proper place of *Sectarianism* or *Babylon*. So it is Brother Warren who is "confused," not me. *I know my ground.*

In the above diagram we have the same World without law from Christ, and lost. Out of that condition springs *Babylon* with its human traditions or creeds. They are allowed to operate for some time, but in the end Sectarianism will be *turned back* into the *lost World*—and be lost with it. “Every plant which my heavenly Father planted not, shall be rooted up.” (Matt. 15: 13.) I convict *Babylon* of sin because in asserting that it has followed Christ, it has rather reproached Him by calling Him, Lord, Lord, while refusing to do His will. That is a sin and needs the rebuke I have administered it in my Vindicator Proposition.

1 CORINTHIANS 6: 11

“And such were some of you,” Paul said to the Corinthian Christians. The sins named (all of which are sins common to the World under Civil Law) are sins correctly imputed to the people under that Law. It is true, also, that Christ condemns the same sins among His people, who are under His Law. But the only sins that can be imputed to the World are sins against their own Law, and Paul names no sins but those which we know are legislated against in the laws of all civilized countries. The existence of such sins in the World, offers no proof that those sinners were sinning against Christ, but only against the laws under which they lived and which could, therefore, be *imputed to them*. And Paul does so impute to them those sins: “Such were some of you.” When people become Christians, then Christ imputes sin to all who violate His Law. Up till that time sin in these specifications can be imputed to the World only. Forcing this

passage to teach (?) that the World, while transgressing *their own laws*, were sinning against the Law of Christ, shows a pitiful lack of Bible knowledge. "Sin is not imputed where there is no law." *The World is not under the Law of God or Christ.* This has already been made plain in this discussion. *Let the Truth prevail!*

A WARNING

Brother Warren, relative to the following my advice to you is, "*Touch not, taste not, handle not;*" for you will perish with the using:

On Rom. 6: 17, 18:—

1. Men cannot be subject to Christ who are servants of sin;
2. But men are servants of sin till baptized;
3. Therefore, men cannot be subject to Christ until they are baptized.

On Rom. 8: 7:—

1. The mind of the flesh is not subject to the law of God (Rom. 8: 7);
2. But the World possesses the mind of the flesh;
3. Therefore, the World is not subject to the law of God.

On Rom. 3: 19:—

1. Law speaks to those only who are under the law (Rom. 3: 19);
2. But the World, with its "mind of the flesh," is not under the law of God;
3. Therefore, the law of God does not operate in the World. (Read Rom. 2: 12.)

On Eph. 5: 23, 24:—

1. Christ is Head of all who are subject to Him;

2. But Christ is the Head of the Church only;
 3. Therefore, the Church only is subject to Christ.
- Again on Eph. 5: 23—(2nd premise Warren's):—
1. They are *saved* who are subject to Christ (Eph. 5: 23);
 2. But *the World is subject to Christ*—Warren;
 3. Therefore, the World is saved!
- Again on Eph. 5: 23—(2nd premise Warren's):—
1. Those subject to Christ are those who have been *cleansed* by the washing of water with the Word;
 2. But *the World is subject to Christ*—Warren;
 3. Therefore, the World is cleansed.
- On Matt. 22: 32—
1. "God is not the God of the *dead* but of the *living*;"
 2. But the World is *dead*. (Eph. 2:1);
 3. Therefore, God is not the God of the World.
- No man holding Brother Warren's position is able to prove the above arguments illogical. They will stand any honest test: they are *inevitable*.

E. C. FUQUA

WARREN'S THIRD NEGATIVE

"WAVE-OF-THE-HAND" DEBATING CONTINUES

Brother Fuqua should hang his head in shame over the way he has refused to answer questions and arguments. He is crouching in deadly fear in a little house he calls "Irrelevant," and is afraid to stick his head out long enough to answer questions as is required in honorable controversy. He *knows* that he cannot answer the questions which I have asked him without exposing himself to be a false teacher, even more than he already has. "This convinces me that he is not interested in truth" but is protecting a pet theory—a theory which, if allowed to go unopposed, can be a deadly enemy to the purity of the church. Brother Fuqua underestimates his readers if he believes that they do not know *why* he refuses to answer questions.

A NEEDED CORRECTION

Brother Fuqua and I agreed that what he had previously written in the *Vindicator* would serve as his first *Affirmative*, with my first article serving as my first *Negative*. Facing the fact that he is unable to offer the least semblance of any proof of his assertions that all out of the church are under civil law exclusively, he tried to put *me* in the affirmative. This is an old device which sectarians use when they are "cornered" beyond escape. I have written to him urging him to correctly label his articles as "affirmative" and mine as "negative." He not only has refused to do this, as he agreed, but has not even honored my letter with a reply. He told me that we would need no written agreement; that he "would treat me right." I am ready for him to prove it on this point. If he persists in this course, I will insist that a photo-

static copy of his letter be printed in the *Vindicator*.

My brother knows this: (1) I have shown that nothing he has offered as "proof" has sustained his contention, (2) I have offered *Negative* arguments which prove his theory false, (3) even if I were in the affirmative, I have proved that men out of the church are amenable to the law of Christ.

ANOTHER LOGICAL FALLACY—"BEGGING THE QUESTION"

Brother F. continues his "wave-of-the-hand" debating and pays not the least attention to my questions and arguments, but he passes them by while saying, "If brother Warren knew the Bible he would agree with me." This is pure sophistry—the using of the device whereby one *assumes* his own position to be true and his opponent's false. I myself could just as well say, "If brother Fuqua knew the Bible, he would agree with me." I prefer, however, logical evidence to logical fallacy and so present *evidence*, not *assertion*, which my brother is so fond of giving.

SUBJECT AGAIN DEFINED

In my first negative, I showed that Fuqua had the task of proving: (1) all out of the church are under civil law *exclusively*; (2) the world is not under law from Christ on any subject; (3) when one out of the church violates the law of Christ, he must repent of no specific sins and does not have to sever sinful relationships to be saved.

This debate arose over Fuqua's theory that a man outside of the church is not amenable to the marriage law of Christ, and, that so long as he obeys *civil law* (while out of the church) he does not have to sever a marriage which violates Matt. 19:9. I have showed that if a man cannot violate the law of Christ on *marriage* (before he enters the church), he cannot

violate the law of Christ on *division* and *worship* before he enters the church. But Fuqua teaches that one out of the church violates the law of Christ when he enters the Baptist church or uses instrumental music in worship. This debate will close and he will not have "fixed up" this glaring inconsistency.

A TERRIBLE BLUNDER ON ACTS 17. 23-31 AND
ROM. 2: 14

Brother F. may have been debating when I was born, but he still has not learned that when Rom. 2: 14 says that the Gentiles ". . . have not the law" that it refers to their not having *the law of Moses!* Fuqua *unbelievably* refers it to the *law of Christ!* Did I "dream" that answer? No, he *really* said it. *Question:* Do the *Jews* now have the law referred to in that expression? Speaking of someone needing a Bible lesson—need we look further?

Fuqua says that the *World* (and even with his "*ecclesiastical law*" quibble he cannot deny that the *Athenians* were in the *World*) is under *civil law exclusively*.

This puts him into the absurd position of saying that the Athenians had a *civil law* against the worshipping of idols. This is ridiculous. The Athenians were under Roman law, which not only *allowed* idolatry but in some instances *commanded* it. These men had violated *no civil law*, and likely few (if any) had violated their conscience, in worshipping idols. Rather, they had violated *Divine law*. My argument here stands untouched: (1) men who violate the law of Christ are men who are subject to the law of Christ (Rom. 4: 15); Men in the world are men who have violated the law of Christ (Acts 17: 23-31), guilty of idolatry); (3) Therefore, men in the world are men who are subject to the law of Christ.

THAT "NEW REALM"—FUQUA VERSUS FUQUA

Fuqua would like to have his readers believe that he has always taught that there is a middle ground between the *world* and the *Church*. That this is a falsehood is easily seen from the following sets of quotations, *all from Fuqua*:

E. C. Fuqua said:

1. "All men are in the world or in the church" "Christianity begins where the world leaves off."
2. "So long as a man is out of the church, just so long is he *in the world*—and a part of the world; for the world cannot be left until the church is entered."
3. "There is no middle ground."
4. ". . . the *W o r l d* (meaning all out of the church) . . ."
5. "Such characters compose what the Scriptures call the world; by which is meant those out of Christ, out of the church over which He is head."
6. "Baptism is the dividing line between the world and the church."

E. C. Fuqua also said:

1. "At what point would you locate *Sectarianism*: in the *World*; in the church; or between the two?—as I have done?"
2. ". . . Which is a worshipping class . . . must be kept distinct from the world because it has renounced the world."
3. "Babylon . . . cannot be placed in the world. . . ."
4. "The only place there fore, for the location of Babylon is exactly where I have placed it in my diagram." (separate from the world, TBW.)

I suppose that if I "understood the Bible" (in the same way Fuqua does) I would be able to see that the sets are in harmony (?) with one another?? I will leave it up to the intelligence of the readers to decide whether our brother has crossed himself. Just give up your false premise on *marriage* (which you said this discussion would embrace, June, 1954, p. 2), and you will be out of your dilemma, for you have correctly taught on division and worship that men out of the church are amenable to the law of Christ.

A GROSS MISREPRESENTATION OF HIS OPPONENT

Not only has he refused to be fair about correctly labeling our articles, but he now misrepresents me in saying that I did not tell where sectarianism belongs—in the world, in the church, or in between. A re-reading of my last article will convince one this is *false*. Not only did I make it clear that *all* out of church are in the *world*, but I used the statements of Fuqua with which to do it! I here repeat only a part of the long paragraph headed, "What Will Brother Fuqua Do?" "Therefore, until one is 'baptized into Christ' he is still in the World—and lost." I quoted that from Fuqua and said that no one could have said it better. *Get this straight: all men are in the world or in the church—there is no middle ground. One remains in the world until he is baptized into Christ.* Fuqua believed the same thing before he was trapped into being exposed as a false teacher in this debate!

How can a responsible man fly into the face of his statements without first renouncing the contradictory position? It is just as bitter for Fuqua as it was for sectarians when he used it on them to prove that one

remains in the world until he is baptized into Christ. Be a man now and take your "dose" like you expected *them* to do instead of whimpering that "Brother Warren is trying to prove me inconsistent." I not *only tried—I proved it!* You are at odds with yourself (and the Bible) when you say men out of the church are *not* amenable to the marriage law of Christ while at the same time saying (correctly) that they are amenable to the law of Christ on worship and division.

Yes, Sir! A man who cannot distinguish the world from the church is not a safe teacher. Before this debate started, Fuqua could make that distinction, making such statements as: "There is no middle ground;" — "The World (meaning all out of the church)." Now, faced with the destruction of his marriage theory, he is blinded to the truth he once saw! As Fuqua says, "Why try to reason with a man who cannot discern reason?"

"THREE LAWS"

He says there are three laws: civil, ecclesiastical, and, Christ's and puts all sectarians under ecclesiastical. In his tract on instrumental music, he correctly states that sectarians violate *Divine* law when they use instrumental music in the worship of God. Does he then mean to say that *Divine* law and *ecclesiastical* law are one and the *same*? Or, is he saying that they violate their own law in so doing? Friends, this is simply irresponsible writing. To be consistent (in the light of his assertion that the law of Christ is only to His Church) he must say either: (1) that he was wrong in convicting sectarians of sin, or (2) that sectarians are a part of the true church. *A prediction:* he won't

say either but will either (1) complain about my exposure of him, or (2) beg the question by saying, "If Warren knew the Bible, he would agree with me," "for I was debating when he was born." Which only proves that he *ought* to know more than he *does* know!

WE ARE GAINING GROUND

DIAGRAM NO. 1A - FUQUA'S MUDDLE

<p>THE WORLD ("All out of Church" - irreligious, Catholics, Protestants, "accepted Christ," etc.) (NO MIDDLE GROUND)</p> <ol style="list-style-type: none"> 1. Subject to Civil law exclusively 2. Subject to Law of Christ on "division" and "worship." 3. NOT subject to law of Christ on marriage. 	B A P T I S M	<p>THE CHURCH 1. Subject to Law of Christ.</p>
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FUQUA'S POSITION BEFORE THIS DEBATE.

No. 1B

<p>THE WORLD (Indifferent, non-church members")</p> <ol style="list-style-type: none"> 1. Subject to Civil Law <u>exclusively</u>. 	<p>BABYLON - ("renounces world" and "Accepted Christ," Catholics, Protestants)</p> <ol style="list-style-type: none"> 1. Subject to "Ecclesiastical Law" 2. Subject to Law of Christ - (Fuqua "convicts them of sin.") 	B A P T I S M	<p>THE CHURCH 1. Subject to Law of Christ</p>
<p>NOW, Fuqua has ALL of these subject to the marriage Law of Christ!!</p>			

FUQUA'S PRESENT POSITION.

In the August, 1951 *Vindicator*, Fuqua used the position set forth in Diagram No. 1A to try to show that *all* who had not obeyed the Gospel did *not* have to obey the marriage law of Christ because, as *he* said, no one out of the church is amenable to the law of Christ. He further taught that if before *one obeyed the Gospel*, he entered a marriage relationship which violated the law of Christ, he did *not* have to sever that relationship if the marriage did not violate *civil law*, the only law, he said, those out of the church were subject to.

But when I trapped him on his position with Ballard (bitter isn't it! But your complaining will not stop my "pinning on" you this inconsistency *until you renounce this false premise you have espoused in connection with marriage*, and instrumental music) he *created* (not Christ, but Fuqua), a *new realm* and made all who had "accepted Christ" out of the world and *amenable to the law of Christ!* (Remember, Fuqua convicts them all of "sin!") He started out to try to prove that *no one out of the church had to obey the marriage law of Christ*, but he has now admitted that all of sectarianism *is subject to that law!* Truly we are making progress, even if Fuqua did arrive at his conclusion *by an erroneous premise*. This will be quite a blow to all of the readers of the *Vindicator* who have looked upon brother F. as their champion to defend the theory that *only the church* was amenable to the marriage law of Christ. In my first negative, I challenged brother F. to write a premise which makes sectarians amenable to Eph. 5: 19 and *not* to Matt. 19: 9. He knows so well that he *cannot* do it, that he didn't even try! Another false theory has met its "Waterloo."

The above diagram shows plainly how "mixed" our brother is—and at the same time, shows how we are making progress by making him admit that sectarians are amenable to the marriage law of Christ.

FUQUA'S "NEGATIVES UNMET"

As I have shown, Fuqua is (according to his own agreement) *supposed* to be in the *affirmative*. In the next place, what he calls "negatives" are really only *assertions*—with no *proof*! He *asserts* that men out of the church are *not amenable* to the Gospel and expects his readers to accept his dogma (like a Pope) without any proof! Instead of complaining about my pressing for *proof* of his theory that men out of the church are under *civil law exclusively*, he ought to either try to prove it or else just admit that he was wrong about it! Fuqua, you stated an *affirmative*! If you can't prove it, just say so—but do not try to deny that you agreed that you had written in the *Vindicator* would serve as your first *affirmative*! Such child's play!

Besides that, I have given a number of arguments which prove that men out of the church are amenable to the law of Christ, *and you can't meet them!* These *could* well serve as an affirmative, *if* I were in the affirmative!

FUQUA'S "BRITON ANALOGY"

After my writing almost a full page on his "analogy" here, Fuqua has the audacity to say that I "shied it." What is the matter with the man? Must I come to his home and read aloud to him? The truth is, my answer was so potent that he himself had very little to say about it (just as he "forgot" my answers to his

questions) and quibble about my saying that the USA has no "gospel" which the rest of the world must obey to escape punishment and gain reward. Surely my brother knows that by putting "gospel" in quotation marks, I meant that the USA does not have a universal law, while the Gospel is a universal law, addressed to "every creature" (Mark 16: 16.) I used that to show that F. had used a *false analogy*—and it yet stands as a *false one!* But why didn't he pay some attention to the other things I had to say about his Britain analogy? I gave *four* reasons why his illustration failed. He "noted" only *one* and *misrepresented* that one! I invite readers to re-read my *four* points on that in my last article.

And, let me add another point where his "analogy" fails. *Question:* "If that Briton (*before* he became an American citizen) should, while *in this country*, murder our President, would you say that he had broken American law? Would he be held *accountable* for this crime? Could he be punished for it *before* he became a citizen?"

Dear readers, Rom. 8: 1, 2 shows plainly that, in becoming a child of God, one is amenable to the law of Christ and *must obey the law of Christ* to become a child of God. There is no way Fuqua can escape this, however many false analogies he may bring up.

"WHAT FORMS 'THE WORLD'?"

After quoting Rom. 11: 32 which shows that all have *disobeyed* (a parallel thought to Rom. 3: 23, which says that "all have *sinned* and fallen short of the glory of God"), Fuqua *unbelievably* says that men in the world have *violated* (disobeyed) *no law!* How can one be in *disobedience* without *disobeying some*

law? Sin is the *transgression* of law (1 Jno. 3: 4), and where there is no law there is no transgression (Rom. 4: 15). Further, men can violate only the laws to which they are amenable (Rom. 3: 19). Fuqua "hedges" toward the Baptist position of "total hereditary depravity." Friends, men are in the world, out of the church, out of fellowship with God, because they have violated divine law. Otherwise, there is no sense to the death of Christ, the shedding of His blood. Rom. 3: 23 does not refer to violation of civil law. Civil law is sometimes contrary to God's law. Men must obey *God* rather than men. Certain civil laws have tried to "sanctify" idolatry by enforcing it with civil power. Bro. F. knows (perhaps he would admit it if his theory were not in danger) that a man sins against Christ and God when he commits *idolatry*, even if the *civil power he is under permits idolatry!* Another "death-blow" to his theory.

WHO KNOWS THE DIFFERENCE BETWEEN THE "WORLD" AND "THE CHURCH"

Fuqua says, "Warren does not know the difference." It is not Warren that is confused. Anyone who has read the previous articles knows that I am not "mixed up" in any absurd idea about a "middle ground," "ecclesiastical law" (Scripture please) and other fanatical notions. In my last article, I used *Fuqua's very own argument* to show that one remains *in the World* until *baptized into Christ*. I will here repeat a part of that argument. Remember, I am quoting from *E. C. Fuqua* (and giving my "Amen" to it): "To be *in the World* is to be *out of Christ*—out of the family of God. To be *in the church* is to be *out of the World*

--saved from the destiny of the World. The line of demarkation is crossed in baptism for we are 'baptized *into*' the Church (which is the body of Christ); and baptism has the significance to taking a person *out* of one condition and *into* another. In baptism we die to the world; are then 'buried in baptism,' and from that burial raised to walk in the new life in Christ. (Rom. 6: 1-5; Col. 2: 12). Therefore, until one is 'baptized into Christ' he is still in the World—and lost." (Nov., 1953, p. 2 of the *Vindicator*). Now, Bro. Fuqua, you wrote the *truth* in November, 1953! It was a *bitter pill* then for sectarians on the plan of salvation and worship and it is a *bitter pill for you on "marriage."* Fuqua, you ought to be a "man" and renounce what you wrote here if you insist on holding your *present* position. *You cannot hold to both!* We are either in the world or in the church! I am confident that the readers will be able to see his irresponsible meanderings about the "yes" and "no" attitude of his. In the past, Fuqua was as interested in classifying sectarianism with the world as any preacher in the brotherhood. *Now* he says we must *not* classify sectarianism with the World. This is indicative of what a desperate man will do to salvage his theory.

Diagram No. 2 (below) correctly pictures where all false religions belong. On the front page of the Nov., 1953, issue of the *Vindicator*, Fuqua had a diagram which was almost exactly the same as this. In explanation of his diagram (after explaining that the church is "the called out"), Fuqua said: "All not called out, are still in the World . . ." He believed this diagram until I pointed out that the premise upon

which he convicted Protestants of sin made *all* men amenable to the law of Christ on marriage. This proved too much for him so he now tries to jump back and forth across a fence, putting sectarians in the world in one breath and out of the world in another breath. Candid, logical minds will not be misled by such "debating." "Babylon" (false religion) is in the "World"!

**DIAGRAM NO. 2—THE PICTURE ACCURATELY DRAWN
THE "WORLD" (Rom. 3:23) THE CHURCH**

Irreligious	"Non-Christian" religions: Buddhism, Mohammedanism, etc.	B A P T I S M	Only those who obeyed the Gospel (Rom. 6:1-18) (Rom. 8:1, 2) (I Cor. 12:13; Eph. 1:22, 23 Col. 1:13)
Sectarianism (those who "profess" to follow Christ.)			
Catholicism	Protestantism: Baptists, Methodists, Lutherans, etc.		

ALL THESE AMENABLE TO THE LAW OF CHRIST
(Acts 17:30, 31; Mk. 16:15, 16; Lk. 24:47)
"BABYLON" (FALSE RELIGIONS) IS A PART OF THE "WORLD"!

1 CORINTHIANS 6: 11

Even though Paul convicted the Corinthians on many sins *before* they obeyed the Gospel (while *yet in the world*), Fuqua denies it by saying that "Paul names no sins but those legislated against in the laws of all civilized countries." (Question: "What about the *uncivilized* countries? Do you put *them* in still another "middle ground"?) This shows a "pitiful lack

of Bible knowledge" and of *civil law*! Among the *sins* that Paul listed is "*covetousnes.*" "*Covetousness*" is *not* an overt act but is an attribute of the mind. Where is the nation that legislates against it? (Question: Where is the nation that makes *unbelief* of the Gospel a *crime* (sin)?) Friends, this is *absurd*! I have already proved that Acts 17: 23-31 teaches that men who have not obeyed the Gospel must repent of *idoltry* (a violation of the law of Christ) even though they lived under a *civil law* that permitted it. Fuqua has not yet *touched* this argument, and I predict that it will go untouched throughout this discussion.

And, readers, remember: Just as a man in the world can violate the law of Christ in the matter of *idoltry* and must repent of it to be saved, so can he violate the law of Christ in the matter of *adultery* and must repent of *that* to be saved. *All* who enter sinful marriage relationships (ones which violate Matt. 19: 9) must repent and "sever that sinful relationship" to be saved (Fuqua accepts this premise on sectarianism, Ballard Debate, p. 4.) Fuqua seems to feel that we can be under only *one* law at a time. This does not come from a study of the Bible. It is a figment of his imagination. The church is under both civil and divine law. (Rom. 13: 1ff.)

FUQUA'S WARNING—"TOUCH NOT, ETC."

When I ask questions or give warnings, Fuqua leaves them strictly alone and runs to his little house called "Irrelevant." When *he* asks questions or gives a warning, I deal with them. Why is that? Because *I* have the truth. I have no "fears" of his questions and arguments; I have no inconsistent position to *hide*! I here take up

his "arguments" in order—and I not only will "touch" them, I will *answer* them:

1. Rom. 6: 17, 18. Men are not *voluntarily* subject to Christ while they are servants of sin. But this is a far cry from saying they *cannot violate* the law of Christ. A criminal may *hate* the law of the land, but this does not mean that he cannot *break* the law. (This is also a further answer to his diagram on "Servants of Sin.")

2. Rom. 8: 7. Certainly, the fleshly mind is not bowing to the law of God. But Fuqua says that since the world possesses a mind of the flesh, the world is not amenable to the law of Christ. He does not know, I suppose, that it is possible for a member of the church to have a mind of the flesh (Rom. 8: 13.). His own logic, then, would say that the *church* is not amenable to the law of Christ. Again, this is simply irresponsible writing. (*Question: If a child of God made the god of this world his god (which Fuqua admits he can do) would that mean he was no longer amenable to the law of Christ?*) If Fuqua will forthrightly answer even this *one question*, it will *stop* a lot of his *quibbling!*

3. Rom. 3: 19. Here Fuqua has *assumed* his minor premise, which is *false* as he states it. Just because the fleshly mind does not *bow* to the law of God does not mean that those in the world cannot *break* the law of God. This is seen when it is remembered that members of the true church can fall back into having fleshly minds. (Rom. 8: 13). Or, does F. want to take the Baptist position that a child of God *cannot* sin, not being able to go back to having a "fleshly mind"? The logical conclusion to *Fuqua's argument* would be that the

church is *not* amenable to the law of Christ! For shame.

4. Eph. 5: 23, 24. Christ is the Head of the church in the sense that they have bowed their own will to *His* will (been "subject to"), but it is a logical fallacy to say, "It follows from this that they who do *not* submit to the law of Christ are not *amenable* to it." Acts 17: 30, 31 and Mk. 16: 15, 16 shows that all men are amenable to that law. Fuqua has drawn a universal conclusion from a premise which involves only a *part*. The truth is, Fuqua does not even know the parts of a syllogism. He draws universal conclusions from undistributed terms. He uses terms in *one* sense in *one* premise, and in *another* sense in the other premise. Perhaps it would be wise for him to learn these things before he attempts to write another "syllogism."

5. Eph. 5: 23 (again). Fuqua confuses two meanings of the word "subject." This word can mean that one has "submitted" to the will of Christ, or it can mean that one is "amenable to" the law of Christ, that he is *held accountable* for *breaking* the law even though he *hates* the law and *will not* submit to it. Fuqua's argument would have demons saved since they were subject to the disciples "in the name of" Christ. (Lk. 10: 17.) He "cannot see afar off" and anticipate the difficulties in which his *own* arguments will involve him. This is the usual predicament of one who espouses a false theory. The world is not "subject to" Christ in the sense that they are *obeying Him*, but the world is "*subject to*" Christ in the sense that it is amenable to the Gospel. (Mk. 16: 15.)

6. Eph. 5: 23 (again). This was answered in point

five (above) also. Those who reject the washing of water by the word are amenable to the command to do it.

7. Matt. 22: 32. This passage refers to *physical* death. Fuqua's argument would make God *not* the God of Moses, since in the June, 1954, *Vindicator*, he said that Moses was "dead." This shows his argument is false.

MORE NEGATIVE ARGUMENTS

1. (1) All laws which are addressed to all men are laws to which all men are amenable (Rom. 4: 15).

(2) The law of Christ (the Gospel) is a law which is addressed to all men. (Mk. 16: 15.)

(3) Conclusion: The law of Christ (the Gospel) is a law to which all men are amenable.

2. (1) All men who obey the law of Christ in becoming children of God are men who are amenable to the law of Christ. (Rom. 4: 15.)

(2) Men in the World (all out of the church) are men who obey the law of Christ in becoming children of God (being made free), Rom. 8: 1, 2.)

(3) Conclusion: Men in the world (all out of the church) are men who are amenable to the law of Christ.

3. (1) All men who must repent in order to gain remission of sins in the name of Christ are men who are amenable to the law of Christ. (Rom. 4: 15.)

(2) All the nations (every person in every nation) are men who must repent in order to gain remission of sins in the name of Christ. (Lk. 24: 47.)

(3) Conclusion: All the nations (every person in every nation) are men who are amenable to the law of Christ.

A SUMMARY

What has happened so far? A good number of *negative* arguments have been presented which brother Fuqua has left *untouched*. *Twenty-one* questions from me are yet *untouched* by him—he has chosen to “touch not, taste not, etc.,” for he knew that he would “perish with the using.” His position is already *ridiculous*, but it will be even *more ridiculous* if he will ever leave his hiding place of “irrelevant” and answer questions. *I would be ashamed, ashamed, ashamed*, to refuse to answer my opponent’s questions.

New negative arguments have been presented. I predict that they will receive the same “wave-of-the-hand” treatment in which Fuqua has “set aside” all of my other arguments and questions. Fuqua, don’t you know that the readers know *why* you won’t answer???

FINAL ARGUMENT

1. All men who are amenable to the law of Christ are men who are amenable to the marriage law of Christ (axiomatic).
2. All men (both in and out of the church) are men who are amenable to the law of Christ. (Acts 17: 30, 31; Mk. 16: 15, 16; Lk. 24: 47.) (Fuqua admits in debate with Ballard).
3. Therefore, all men (both in and out of the church) are men who are amenable to the marriage law of Christ.

Better not “touch,” brother Fuqua—but then I guess that you will be sure not to “touch” it without my “warning you.”

SOME NEW QUESTIONS FOR OUR BROTHER

It is not with the least hope that Fuqua will answer

these questions that they are put forth. Last time I asked questions which dealt specifically with his previous article *and he still called them irrelevant!* This causes me to believe no one can ask a question on this subject which he will say is "relevant"—at least not one that will endanger his theory. These questions are then given for the benefit of the reader, that they may have them for ready reference with anyone who may advance the theory which Fuqua advances. Perhaps they will answer *one or two of them* anyway:

1. Do men break the law of Christ when they *disbelieve?*
2. Do men who refuse to repent break the law of Christ?
3. If demons are subject to Christ, are they saved?
4. If authorities and powers are subject to Christ, are they saved?
5. When a man looks on a woman to lust after her, does he break civil law or the law of Christ?
6. If civil law permitted *idolatry*, would a man out of the church sin when he worships idols?

A REPETITION OF ONE QUESTION

(The following is from my second negative. Fuqua has—so far—*refused* to answer it. Can you guess *why?*)....

7. Will one die in sin if he does not dissolve the sinful relationships (those which violate the law of Christ) which are entered *before* one is *baptized* into Christ? (Friends, he won't "touch" that, for he will "perish with the using.")

THOMAS B. WARREN

FUQUA'S THIRD ARTICLE

HAS TRUTH NO VALUE?

Brother Warren opens his last article with his assertion, "Wave-of-the-hand debating," which readers of this paper know to be untrue. I have passed up most of his ramblings because they were designed, not as a study of this question, but simply and only to try to get me in contradictory statements, which he has not done, nor can he do. In casting all such matter aside I have only shown *good debating*. His is the pure Sectarian pattern: when unable to meet an argument, try to damage the influence of his opponent. That Warren has done throughout. Such wreckless and untrue statements as these prove that Sectarian characteristic. Hear him: "Couching in deadly fear"—"He should hang his head in shame"—"Exposed as a false teacher"—"For shame," etc. "Fuqua believed the same thing before he was trapped into being a false teacher in this debate." Eh! Does he think that *he changed* my teaching? The pitiful audacity of it!! "Upon what meat doth this our Caesar feed that he hath grown so great?" His *ego* outstrips a Mormon Elder. I have never met before with such a *bag of wind* in a brother. The pity is, he cannot see himself as he really is! Thomas B. Warren is the man that has been *trapped*, for he went into this discussion in perfect ignorance of the subject, and the *shock* he received has overbalanced him. He is confronted with facts he never knew existed, and they have overawed him. He'll grow up some day, provided his *ego* is fully punctured. "It is hard to kick against the goads."

THE GLARING SCORE

Here is the score to date:—

My first "article" used $3\frac{1}{2}$ column inches; Warren in reply to that used 32 column inches. That was in the August issue. In the September issue I used 58 column inches; Warren 64. In the October issue I used 57 column inches; Warren 84. Warren, in the three articles, exceeded the space I used by *50 inches!* And what did he do with it? Consumed it in slashing out at me in a desperate and futile determination to get me involved in inconsistency. If that is not a *Sectarian method*, I have never seen such. In such unbrotherly and illogical strokes he consumed at least *three-fourths* of his *four feet and two inches* of valuable space. While he was *fooling around* in that futile effort, the $3\frac{1}{2}$ inch space used by me in asserting that *The World has no Law from Christ*, stands like a Gibraltar—inviolable and unimpeachable. It is still unassailed and therefore beyond attack. With a space of *four feet and two inches*, at his command, Warren elected to *strictly avoid* my $3\frac{1}{2}$ inch opening "article." It has now gone to record. Warren thus escaped by Sectarian cunning. So mote it be!

Warren whines that I have not headed each article as "Affirmative," and "Negative," and intimates that I have wronged him. Will he please tell me how we can use such terms, when *we have no proposition?* Moreover, my statements of $3\frac{1}{2}$ inch space are still *Negative* statements, calling for *disproof*. He knows that, but to *avoid meeting them* he insists they are *Affirmative* arguments! Another Sectarian dodge. If

Warren *could have disproved* those few lines, he would have jumped at the opportunity.

“WILL-’O-THE-WISP” WABLINGS

Warren complains that I should have answered all his questions. I assured him that I would answer any question *on the subject before us*, but I would ignore his thrusts at me and “questions” concerning my conception of Sectarianism, and such like things. But he simply cannot discuss *the issue*. His only concern is to get me against myself—a pure Sectarian maneuver. So my 3½ inch “article” stands as I wrote it—unanswered and unanswerable.

Brother Warren takes exceptions to my charge, “If Brother Warren knew the Bible he would agree with me.” *That is absolutely true*. Let us see:

Warren keeps affirming that the World has been given Christ’s law. (He has never quoted any such “law”). That contention of his is due to pure error. Christ as the Lawgiver and Head of God’s Kingdom, cannot in the very nature of things be Lawgiver and Head in *another kingdom*. No Lawgiver in one organization or kingdom can possibly give laws and exercise Headship over *another and distinct* kingdom or organization. The World is under Satan as head. The Church is under Christ as Head. Warren does not know his Bible (or common law), or he would know better than to even suggest such an impossibility. *Two separate and antipodal governments cannot be under one Executive*. That is an axiom, so that, if Warren knew his Bible and common law, he would not be contending with me. The *absurdity* of the thing is nauseating to Bible students.

AMENABILITY

Doesn't Brother Warren know that a *Frenchman* is not amenable to the laws of *Great Britain*? His arguments (?) reveal that he thinks the citizens of one Government are "amenable" to the laws of another Government; for he says the World (Satan's Government) "is amenable to" the Head (Christ) of another Government (the Kingdom of God.) That absolutely proves that Warren *does not know what the Kingdom of God is*. Satan's servants "amenable to" the service of Christ! "Jehovah's Witnesses" know more than that! Is the Church of Christ at the mercy of a man like Warren? He needs to be catechised before being employed to preach the Gospel.

Let us continue: Warren has more than once invited me to Acts 17: 23-31. Here he argues that the Athenians were idolaters, and that idolatry is a sin against Christ! He is in gross error here. Athenians were, indeed, idolaters; but that does not prove that they were under *law to Christ*. That is pure assumption. In this connection, also, Warren argues that Sin is transgression of the law, and that, therefore (?), the World transgresses *Christ's Law* in its transgressions. I say kindly, That is due to pure ignorance of the Bible. While I do not need to call up other Bible teachers on this subject, I shall do so on this question,—that the reader can see that Warren is ignorant of the Bible. Note carefully:—

WARREN UNSCHOLARLY

From McGarvey-Pendleton Commentary on Romans 11: 32 I quote:

"For some two thousand years the Gentiles sinned

against God as revealed in nature, and broke His unwritten law found in their own conscience (Rom. 1: 19, 20; 2: 14-16), their sin being known generally as idolatry. And now, for about an equal length of time, the Jews have sinned against God as revealed in the Old Testament, their sin being practically the same as that of the Gentiles, though called infidelity."

Commenting on Rom. 2: 14, Moses E. Lard says: "*For when nations who have not law.* Not nations who have not THE law of Moses, but who have no WRITTEN law from God of any kind." That is precisely what I have taught. Warren will never be able to place the Vindicator against the leading teachers in the Brotherhood. If he knew his Bible he would not even try to!

As brethren McGarvey and Pendleton accurately stated, "*The Gentiles (the World) sinned against God as revealed in nature, and broke His unwritten law found in their conscience.*" They sinned against *no other law*, for sin is not imputed where there is no law. He may squirm amusingly, but Brother Warren's cause is *forever dead*: he has been fighting against both truth and reason. E. C. Fuqua will always be found on the side of the best Bible scholars.

I have ~~quoted~~ Moses E. Lard, than whom no more scholarly man has ever written on the Bible, to the effect that the World has "*no written law from God of any kind.*" Stop stalling, Warren, and *produce the written law* God (or Christ) has given the World—or admit your utter defeat on that subject. You will never reach Heaven while contending against Scripture facts—the only thing you have done so far in this

discussion. And why have you so fanatically argued against the truth? Simply that you may install at the door of the churches of Christ a *Papal Inquisitor* that is the shame of some so-called Gospel preachers in and around Fort Worth, Texas, whom you seem to be hobnobbing with in opposing me and the Word of God.

The World has no *written law from God*. I dare Warren to produce such a law. Moses E. Lard and McGarvey-Pendleton say the World *has no law from God or Christ*—exactly what I have contended. Now, who knows and follows the Bible? From the Commentators we here learn that the “idolatry” of Athens referred to the *general sin* of the whole World, known as IDOLATRY. That completely answers Warren on that oft-repeated case of the Athenians. Had he known his Bible he would have not have asked such a wild question. See? My only opponent in this question is *ignorance of Bible teaching*. The above is proof. The sin of the World is not a sin against Christ, but against the objects named by the Commentators. Any tyro in Bible understanding knows that Satan’s kingdom or government could not have over it the King or Governor of another distinct and antipodal government—the Church of God. The notion that teaches otherwise is a *crazy notion*, and is being insisted upon by *fanatical hobbyists* (such is Thomas B. Warren) who are struggling to upset couples who in the World have been *legally married*, by *denying them Christian baptism*. To get that heresy backed up they are arguing every ridiculous and absurd notion that will give (?) them the Papal power they covet. To stand in the

door of the Church of God and say to those who would enter: "You shall not enter here except by my word"—In fighting that I am fighting a veritable *Popery* in the Church of Christ. My enemies are those *lacking in Bible knowledge*.

WHERE SIN IS NOT IMPUTED

Rom. 5: 13 states an *axiom*:—"Sin is not imputed where there is no law." Sin is the violation of law, but where there is no law given to a people, those people cannot violate that law. Therefore, such a people cannot be judged *sinner*s in regard to such law. But we have forever settled the point, that the World has received no law from God on any subject. That includes *marriage*. The World, while possessing laws of their own enactment, and those due to their individual conscience, *have no law from Christ or God*; hence, sin against Christ and God is *not imputed* to the World. He who insists that such sin is imputed to the World, *is bound to produce that law* that was (?) violated by the World. Sin against Moses, for example, was not imputed to the nations of Canaan, for they did not have Moses' law. The proclamation of the Gospel to the lost; or observing the Lord's Supper (which is commanded of all the disciples of Christ), has not been commanded of the World; therefore, the World, in not observing those Christian duties, cannot sin against Christ regarding them. Even the stubbornness of Brother Warren ought to be able to see that! Now, if Christ has *some laws* (those just stated) that the World is not under, upon what ground does Brother Warren insist that Christ has placed the World under *other laws*? Has Christ *split His Kingdom laws*, giving some of them

to the World and others to His Church? Speak up, Brother Warren, here's your "Waterloo."

2 Cor. 5: 19—"God was in Christ reconciling the world unto Himself, not reckoning unto them their trespasses," etc. That is, they had *no law* the transgression of which could be imputed to them, although they did transgress all the law they had; namely, that law of nature, and that against conscience. The destruction of Sodom was due to transgression of the universal moral law—the law effecting the bodies of all men. They sinned "against their own bodies." (1 Cor. 6: 18.) But they did not sin against any law they had from God; hence Christians are not allowed to judge the World for any sin: "Them that are without God judgeth." (1 Cor. 5: 13.) The World is *already judged as already lost.* (John 3: 18.) We are to allow that judgment to stand. They are not judged for any *specific sin* against Christ: for God "hath shut up all unto disobedience, that He might have mercy upon all." (Rom. 11: 32.)

QUESTIONS ABSOLUTELY SETTLED

1. That the contention that an alien in coming to Christ by belief and repentance, is under Christ's law, is upset by my illustration of the Englishman transferring his allegiance from Great Britain to America. The illustration *perfectly fits the case*, shows that the alien does not come under American law until the last paper is signed under oath. Thus the alien in coming to Christ does not come under the law of Christ until he crosses the line where he is baptized out of the former kingdom of Satan into the Kingdom of Christ. *That question is Settled.*

2. The case of the Athenians and their idolatry is settled by the Commentaries quoted above. Christ has no written law for the World. I dare Warren to produce such a law. Really, Paul settles that in Rom. 2: 14-17, where he says the Gentiles "have not" the law. Bible scholars recognize the omission of the definite article here, by showing that Gentiles (the World) have *not law*; that is, written precepts from Christ to govern them. They have *no law* of any kind, save their own legislations *de facto* or *conscience*; and of course they do not have "*the law*," seeing they have *no law*. *That is settled.*

What
Law
moses?

3. Only one other begging notion has been so far advanced: that the alien, though without law from Christ, is "*amenable to Christ*." That is perhaps the most senseless notion of all that Warren has advanced. Get this plainly: *No man is amenable to a system of law he has never been placed under*, and I have just proved that the World *has no written law from Christ*. I say, "*written*," for Christ has no law for anybody that is *not written*. Then the World is *not under law to Christ*. Warren's last arguments are every one based upon his absurd notion that the alien is *amenable* to the law of Christ. He wants me to follow him in that foolishness, but I refuse to do so, because I have shown that his entire idea is due to a false premise. Thus I apply that "wave-of-the-hand debating" to nearly all his "arguments" and "questions." They are every one based upon a notion that the Scriptures oppose. Not boasting do I say this, but I say it in all candor: *Thomas B. Warren does not know his Bible*, hence he

imagines that I am in error. All Sectarrians "debate" that way!

WARREN LEFT WITH HIS "FUMBLINGS"

I have proved beyond all cavil that the World is *without law from Christ*. Warren is left to play with his "*fumbling*" to heart's content. Let him continue his Sectarrian tactics of *trying to incriminate me* while the *subject we are supposed to be discussing* is left to my mercy. To lead him to that vortex accounts for my letting him run loose and wild in his *egotism*. I gave him the "rope" with which to "hang" himself. And a thorough job he has done!

Having fully met the *three points* he has advanced, and found the World to be *without law from Christ*, we are ready to advance to the *Marriage question*.

But first I call attention to his "diagrams." He scratched these while my diagrams were before his very nose, and ignoring my statements he has again made a false case. I knew when I read them that they were a ridiculous "fumble," but he sinned against me when he *forged my name to them*. They most certainly *do not* represent what I teach, but are designed rather to *show me that he can draw pictures*. After preaching from a large blackboard chart, when the services ended a little boy came up to the board and began making marks with his crayon, and after making them he proudly turned to me and said: "See, I can make blackboard charts, too." Yes, and I know another little boy who has made some *marks* and thinks he has made a sensible diagram. But when read closely, they are a bag of wind: they *do not* represent anything I believe or teach. Moreover, he had my teaching in a

diagram right under his nose at the time he made his *marks*, and a reflection to my diagrams will prove that he has knowingly mis-stated me. Does Brother Warren have no regard for *veracity*? This applies to his other vain effort; that of his "parallel columns," for these state a positive falsehood, seeing I have never crossed myself in a single point. That "parallel" is just to show me that he can "make diagrams" too. Boiled down, *there is nothing sound or Scriptural in Warren's* entire writings in this discussion. He writes upon a subject as new to him as the moon's construction is to me. He jumped into something he will always regret he met up with. The illogical acumen of Warren is pitifully revealed in a letter to me just a few days ago. In that he said:

"I love you, brother Fuqua—I love your soul, and I want to see you saved, and the fact that I expose your teaching—which I *sincerely* believe to be *false*—does not lessen that one bit." I appreciate that, but I am confused by it. His "love" for me seems out of place, seeing he has done all in his power to *incriminate* me before all our readers, *accusing* me of *guile* and a *cringing to escape exposure*. His every move has been an effort to hold me up to *disdain* and *discredit*, *trampled in the dust at his feet*. My hope was that we could discuss *the subject*, leaving all personalities alone. How disabused I am now! And to further add to the intimation that I have "done him wrong," he threatens to have a photostat made of one of my letters! The Vindicator has published for about 20 years on the same lot in Fort Worth, and the man does not live that can truthfully say he has been ill

treated by the paper or by me personally. I say that without fear. But why should I have to thus bring such matters into this discussion? Just because Warren has indulged in such intimations instead of finding Scripture that says or teaches that the World is under law to Christ. With positive proof that the World *has no law from Christ*, I am inviting Brother Warren to a study of the Marriage question. I say, I invite him, but what I need in this study is *a man* who will truly go to the Scriptures with me until the *truth is obtained*. Past experience with Brother Warren warns me that he is incapable of taking any subject to the Scriptures, especially one in which he is *prejudiced* as I know him to be. But as I want the truth on this subject to be established in all clearness, I'm going into the subject anyway.

MARRIAGE

OCCASION FOR THIS QUESTION

Elders of churches have visited me, and numerous couples have contacted me in my home, regarding a practice that is the shame of Christianity. Said parties have related to me the following conduct:

(I shall use only one couple as typical of others—several others). This couple came to see me, and this is the story: We have never been Christians because we had never heard the true Gospel; and upon hearing it, we went forward and asked for baptism. To our surprise the preacher asked if we had been previously married. We told him, Yes, but we were legally divorced and have children which we want trained in the Church of Christ. When we told him that, he said: I cannot baptize you for you are living in adultery

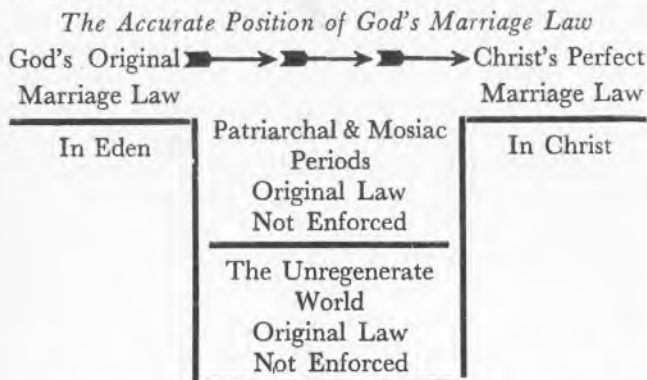
and your loving children are illegitimate or are bastards. We don't want such people in our church. With that we were sent back home to face our "illegitimate" children. We know, said they, of other couples who want to be members of the Church of Christ, but they are not willing be called "adulterers" and their children "bastards." So they are going to stay in the World, or go to a Denomination. All parties, at present, are turned back to the World with their "illegitimate" children. That, briefly, is the story of a number of couples.

I was asked if that was Scriptural, and I promptly answered *No*. It is a form of Popery, for no other character will block entrance to the Kingdom of God upon mere *human dictation*. Then was poured out upon me *wrath*. One enthusiastic fanatic published a tract against me, relegating me to the place of rank *heretics!* And why all this *persecution?* Because I had stood up to purge the Church of Papal arrogance in meddling with Divine matters. I showed that in all the New Testament there is not one example of such a caper. Then I challenged all parties to Scripturally deny such couples entrance into the Body of Christ. I called for proof that such tactics are according to the Scriptures. No one was directly heard of to accept my challenge. I'm now giving Warren the chance; but I'm warning him that if he shies the subject and attempts his tacts further in this discussion, I will close the discussion. I mean business and will brook no *Tom-foolery*.

I'll fully *answer* any question on this subject, and analyze any syllogism aimed at *eliciting the truth*. But I shall not go to *Liliputia* with him.

GOD'S ORIGINAL MARRIAGE LAW SET FORTH

In February, 1952, I published the accompanying Diagram, challenging criticism; but till this day I have not had a critic. (Don't expect any now!) I plainly stated the law of God and traced it through 4000 years, till the Day of Pentecost, A. D. 33. To that Diagram I now invite attention:



God's original (the perfect) marriage law was interfered with when sin entered the world. It was never enforced till Christ incorporated it in His Institution, the Church of Christ. I gave as proof of that the following:

1. Lamech had two wives. (Gen. 4: 19.) Was this man "living in adultery?" If not, why not?
2. Abraham had a wife and had a child by another woman in the same house with his wife. Was our father Abraham "living in adultery?" If not why not? Did he violate the Edenic Law on marriage?

3. Jacob had children by *four women*, all living with him in the same house. Was Jacob "living in adultery?" If not, why not?

4. Esther was married to Ahasuerus of the Persians, while Vashti, his lawful wife, was living and divorced by him for an "unscriptural" cause. Was the Jewess, Esther, "living in adultery" with king Ahasuerus? If not, why not?

5. David married Saul's daughter. Later on, and while that wife was living with him, David married several other women. God says *He gave* David his master's house and *wives*. (2 Sam. 12: 8.) Did God make David an "adulterer?" If not, why not?

6. Solomon had 700 wives and 300 concubines, all at one time. Was Solomon an "adulterer?" If not, why not?

7. Finally according to Christ many of the Jews in His day were "living in adultery," for they were putting away their wives "for every cause." Up till that time, did God ever condemn His people for plural marriage? Why not? These are *facts* and must be met as such. In this I have traced marriage down through God's people only. What about the World? Did God exempt His people from His original marriage law, while condemning the World for breaking it? Cite the case where the World was ever condemned for adultery because of plural marriages. I mean from Eden to Christ. No case being available, *when did God give His original marriage law to the World?* We know He never gave it to His people, either the Patriarch or the Jews. Why did He skip His own people, and give (?) that law to the World? Here's your *task*, Warren.

Herod's
marriage

OUR TIME NOW IS SHORT

Because we want this discussion complete in the 1954 Vindicator yearbook, it will be necessary to close the discussion with the December issue. That gives considerable time for Brother Warren to meet what I am saying on the marriage question—IF he will address himself to the task. No fooling from now on. One hundred thousand people are looking for this discussion to open their eyes. Let us make the next (the last) issue full of satisfying meat.

I close here, asking the reader to note Warren's *contortions* when he has to face the above. More is to come. Warren asked for it; now let him digest it. *Why did God not enforce His original marriage law among His own people, from Eden to Pentecost, but strictly enforced it (!) in the lost World? Give us a case where God DID enforce His original marriage law among the people of the lost World. Come on!*

E. C. FUQUA.

WARREN'S FOURTH NEGATIVE

As negative disputant, I have met every argument and answered every question which brother Fuqua has offered. In rebuttal, I have offered eight separate arguments in syllogistic form (in addition to other arguments), and a total of 27 questions. In "answer" Fuqua has "noted" one syllogism and answered *not one question!* He acts thusly in the face of these facts: (1) most of my questions have been based on statements from Fuqua, (2) he uses space to "add up inches," tell "stories," (3) quote commentators, etc. (4) He answered Ballard's questions even though he said they were "irrelevant," (5) he used three pages to answer queries of other people in the Sept. Vindicator. Questions "nail down" a false doctrine; that is why it is so difficult to get teachers of false theories to answer questions!

From my last article, F. also failed to answer (1) the proof that *he is supposed* to be in the *affirmative*, (2) his "mess" about "three laws," (3) his own statements that one remains in the World until baptized, (4) his "logic" which made all sectarianism amenable to the Gospel, (5) the argument on "covetousness" in 1 Cor. 6: 11, (6) his own teaching (in Ballard Debate) that sinful relationships (those which violate the law of Christ) which are entered *before* one is baptized into Christ must be severed or else one will "die in sin."

"EGO—RECKLESS STATEMENTS"

He did not give *one* instance of my claiming greatness, for he *cannot*. It is no source of pride to expose

error on *this* subject—it is too fundamental. To be unafraid to answer questions is no part of egotism—that is the *minimum* duty of *every disputant!* Brother F., in saying that he “never crosses himself,” is the guilty one. As to his hanging his head “in shame”—that is just what he *ought* to do! Imagine—a “debater” who will not answer questions! And he *has* been exposed as a false teacher on *this* subject, and he is couching in a house he calls “irrelevant.” Perhaps I should have said that the *evidence* points to his doing so “in deadly fear.”

OUR BROTHER SHOWS US HOW TO BE “NICE”

In October, Fuqua said of me: “. . . has no intention of tackling the subject;” “. . . His one motive seems to be to appeal to prejudice and fanaticism . . .” “. . . why try to reason with a man who cannot discern reason?” etc.

In his article above he continues: “such a bag of wind . . .” “. . . most senseless notion . . .” etc. In a previous debate, he abused his opponent so I am not totally surprised at this tirade.

“THE GLARING SCORE”

We are here treated to some “child’s play” in adding up how many column inches each has written. His memory serves him none too well and causes him to misrepresent the facts. In letters of May 30 and June 7, he stated that his previous writing on this subject in the *Vindicator* would serve as his first *affirmative!*—and then he has the audacity to say that 3½ inches of *my* first negative constitutes *his* first article. (A debater who thinks *his* article is contained within the article of his opponent! What next!) What he has

previously written exceeds several hundred inches—count it as three hundred. That would have him with 231 *more* inches than I through the first three articles. Such child's play—instead of answering questions and arguments! And he *did* wrong me when he tried to make it appear that *I* was in the affirmative. That's why I said I would insist on the photostat copy of the letter if he didn't label my articles as negative. I would have been glad to be in the affirmative—but since *he* agreed to be there, he is going to stay there, or else admit that he cannot produce *one* argument to prove men out of the church are “under civil law *exclusively*.”

HIS “BRITON” ANALOGY AGAIN

He repeats this, but never pays any attention to the arguments made *against it!* For a true analogy, he would need to find: (1) a government whose laws were addressed to “every creature” (as is the Gospel); (2) a government whose laws could be broken by a non-citizen under *any circumstances*; (3) a government whose law would not have to be met for a non-citizen to become a citizen. His “analogy” breaks down in all three points. (1) the laws of USA are not addressed to *every* creature: (2) Britons, while in this country, *can* break American laws even though they are not citizens. (3) Britons must meet American law to become citizens.

His “analogy” does not provide his escape from Rom. 8: 1, 2—in being made free men obey the gospel, which Paul said is “the power of God unto salvation” to both Jew and Gentile. (Rom. 1: 16)

Besides, if it be true that Christ can direct his laws *only* in the Church, why (in the Ballard Debate) did

Fuqua convict men of violating the law of Christ *while they were yet out of the Church?* He just cannot "fix" that!

FUQUA "ALWAYS STANDS WITH THE BEST SCHOLARS"

F. says that he proved "Warren is ignorant," because I disagree with Lard on one point. I suspect that he will soon sicken of his "his best scholars." Lard was a pre-millennialist (see Lard's Quarterly, Vol. IV, pp. 304-320). McGarvey was an ardent supporter of the Missionary Society (West, Search for the Ancient Order, p. 305); And Pendleton said that instrumental music and the Societies were matters of indifference (McGarvey-Pendleton Commentary, p. 525. Note: the same book from which Fuqua quoted!) How about it, my brother, do you *always* stand with "the best scholars?"

These were able men, but one is not *proven* ignorant just because he disagrees with them in some point. Commentators are to be used for the *evidence* they can produce—not as *Popes* to set forth dogmas.

But here is the "payoff:" He gave McGarvey-Pendleton (though McGarvey was dead when this was written) comments on Rom. 11: 32 in an effort to show that they did not believe that Rom. 2: 14 referred to the law of Moses. But note their comment on Rom. 2: 14: ". . . for when those who do not have the law of Moses do, by their inward promptings. . ." I wonder if F. couldn't find their comments on Rom. 2: 14?

It doesn't really matter *what* those commentators said, but I just wanted to show that even the ones he quoted "turned him a flip." He is cut off every way

he turns! McGarvey said that no one who respected the authority of Christ would take advantage of civil law which allows remarriage for reasons other than the one Christ assigned (*Fourfold Gospel*, p. 242).

ROMANS 2: 14

Fuqua here refers "Gentiles" to all out of the church (What happened to his "Babylon" argument?) and says they have "no written law." He further argues that since the Gospel is written, the Gospel is not addressed to those out of the church. Is the church at the mercy of such a teacher?" Our brother completely misunderstands the passage. I believe that the context shows that "have not the law" refers to the Gentiles not having the law of Moses. But Fuqua's argument avails him nothing, for I readily admit that they did not have a *written law!* The thing F. fails to see is: Rom. 2: 14 refers to the time *anterior* to the Gospel dispensation. *Now*, neither *Jew* nor *Gentile* has the law of Moses. Paul was not contrasting those *in* the church with those *out* of the *church*—he was contrasting the Jew and the non-Jew. I admit that the Gentiles did not *then* have a *written law*, but note: (1) the *Jews*, who *then* had a written law (the law of Moses) do not *now* have that *same written law* (it was nailed to the cross, Col. 2: 14)—but they *now* have another *written law* addressed to them—the Gospel. This law is the *same* one which the *Jews* have addressed to them, for there is *now* no distinction (Rom. 10: 12; Acts 15: 7-9; 17: 30, 31.)

Note the consequence of Fuqua's false reasoning: (1) the Gospel, a *written law*, is addressed to *no one* out of the church (then how did he convict Ballard of sin?) (2) but *baptism* is a part of the Gospel, (3)

therefore, *baptism* is addressed to the *church*. Not even *Baptists* blunder to such an extreme.

My brother challenges me to produce the written law which is addressed to *Gentiles*. Here it is: the *Gospel* is written, and it is addressed to "every creature"—that includes "*Gentiles*." Imagine having to teach *that* to a gospel preacher!

Fuqua forsakes the ASV and makes an argument on the absence of the article in Rom. 2:14. Rom. 5: 13 is a verse in which "law" has no article, yet verse 14 shows plainly that it refers to the law of Moses. Why don't you make an argument on the absence of the article with "God" in Jno. 1: 1 and make it read "a god"—as "Jehovah's Witnesses" do? Or why not make one on the *presence* of the article with "faith" (in Acts 15: 9) and make it read "the faith?" This would be a true argument!

ACTS 17: 23-31 STILL STANDS—UNASSAILED

At first Fuqua said that men out of the church were under civil law *exclusively*. But when it was pointed out that Athenian civil law did not forbid *idolatry*, he "switched" and said they had violated their conscience. Which time did he mean what he said—or is he affirming that *civil* law and *conscience* exactly *coincide*? I plead with him to answer that!

Note these facts relative to Acts 17: 23-31: (1) Paul convicted the Athenians of *sin*, (2) but sin is transgression of *law*, (3) what law did they transgress?—the law to which they were amenable (Rom. 4: 15) (4) to which law were they amenable?—the one which commands "all men that they should everywhere repent," (Acts 17: 30, 31) (5) which law does that?—

the law of the one by whom God will judge the world, (6) but who is the one by whom God will judge the world?—it is the Lord Jesus Christ. (7) but what is *His* law?—it is the *Gospel*, (Mk. 16:15, 16). Fuqua is in the unenviable position of having Paul to command the Athenians to repent under the commands of a law to which they were *not even amenable!* (?)

“FANATICAL HOBBYISM—POPERY”

The use of such terms does not advance his cause. Perhaps it does give evidence that our brother is seeing himself become more entangled with every move he makes.

He then represents me as doing something that I do not do. When men respond to the invitation to obey the gospel, I question them concerning their faith in Christ. This fits New Testament pattern. It also fits to teach men (*prior* to their being baptized) that (1) they must repent to be saved, and (2) there “is no such thing as repentance that does not involve the ceasing of the sin repented of,” and (3) that one must “come out of” sinful relationships (those which violate the law of Christ) which are entered *before* one is baptized. Do *you* believe that *now*, my brother? You did in the Ballard debate! Tell us, have you *changed* your mind?

“NO LAW FROM GOD ON ANY SUBJECT”

Again, he affirms this *Bible-denying* doctrine! Is the command to believe a “subject?” If so, then F. says that those out of the church are not even commanded to believe! In my last article, I asked this question: “Do men break the law of Christ when they *disbelieve?* He found it “irrelevant.” But the com-

mand to "believe" certainly is not *civil law*. And it is not "imbedded in the heart" of men to believe in Christ. But it is a part of the *Gospel*, and this command is given to *all* men, Mk. 16:15, 16. Why did F. ignore all of my syllogisms on this very point? Oh, "they were not 'revelant'"—you see?!

Again, he reasons: "(1) men out of the church are not to partake of the Lord's Supper, (2) therefore, those out of the church are not amenable to the law of Christ." But the conclusion does not follow from the premise. Let us see how far he will go with his *own* logic: (1) the unbeliever is not to be baptized, Mk. 16: 16; (2) therefore, the unbeliever is not amenable to the law of Christ on baptism. Oh, no—he won't accept that "logic" on that subject. Here is the *truth* of the matter: the fact that one must do certain things (commanded by the Gospel) in order to be qualified to do other things (commanded by the gospel) does not mean that one is not amenable to the whole law of Christ. An unbeliever cannot be scripturally baptized, yet he is amenable to the law of Christ on baptism. "See that?"

PLEASE STRAIGHTEN THIS UP, MY BROTHER

Note the following statements from Fuqua and the conclusion which they necessitate: (1) "The act of pardon is the act that *separates* the man from the world; hence this act necessarily constitutes him a member of the church." (*Romanism Inspected*, p. 163) (2) ". . . but they (sectarians TBW) have renounced the world and 'accepted Christ' (as they profess), and that removes them from the *world-class* we are discussing." (Sept., 1954) (3) Therefore (the inevitable con-

clusion to Fuqua's reasoning) the act of pardon is the act of "accepting Christ" (as sectarians do it). (Did someone say something about the need of "catechizing?")

And did you readers note that in the September issue, F. contradicted the position on the "world" which he advocated in the debate in the same issue? Read it and be *amazed!* In the article, "Nothing Good In the World," F. said that one leaves the world when he is baptized. In the debate, he said one leaves the world when he "accepts Christ." In the article, he said: "Men are in the world until baptized out of it into the church. There are but two places for men to live." But in the debate he says that I am ignorant of the Bible because I advanced *that very position!* What next?

"QUESTIONS ABSOLUTELY SETTLED"

Why? Simply because Fuqua *said* so! The man who "never crosses himself" has spoken! But I am afraid that he *has* crossed himself—*again!* (1) He says it is settled that the alien does not come under the law of Christ until he is baptized. If so, why did *you* convict *Protestants* of violating the law of Christ (tract on instrumental music)? Or, do you say that they have been baptized *into Christ*? And why did you tell Ballard that men (*out of the church*) violate 2 Jno. 9 when they enter a Baptist church? And why did *Paul* convict the Corinthians of "covetousness" *before* they were baptized? (2) He next says that Acts 17: 30, 31 is settled by the commentators. If so, then things are settled in *favor* of pre-millennialism, instrumental music, and Missionary Societies. His argument on *written* law has already been answered. (3) Fuqua states *some*

truth here—it is true that no man is amenable to any law that he has not been placed under. But men are *under* the law which is *addressed* to them. That is the point which I have been making—“*all men*” (Acts 17: 30, 31; Mk. 16: 15, 16) have been placed “Under” the Gospel since it has been addressed to all men. There is *now* no distinction, (Rom. 10: 12).

ROMANS 5: 13 AND 2 CORINTHIANS 5: 19

Fuqua cannot recognize his own downfall. His argument on Rom. 5: 13 runs thusly: (1) sin is not imputed where there is no law; (2) men out of the church cannot violate the law of Christ; (3) therefore, men out of the church do not have the law of Christ. His fundamental error is found in his minor premise—he has never learned that Christ addressed the Gospel to *every creature*, and he has never learned that no law is addressed to men who are not amenable to it. ~~If men out of the church cannot sin, then it is certain that they cannot be baptized “unto the remission of your sins”~~ (Cf. Acts 2: 38). My negative arguments answered this quibble long ago. (Question: can men out of the church violate 2 Jno. 9 and Eph. 5: 19?)

Fuqua cannot see “afar off” in his argument on 2 Cor. 5: 19. Note that God was in Christ reconciling the world unto Himself. How was that accomplished? Through the Gospel, Rom. 1: 16; Acts 15: 7-9,—no matter whether one be a Jew or Gentile.

Fuqua’s argument demands a *limited commission*—he has the Lord giving a commission to the disciples to go forth and preach to only a *select few*, a *written law* addressed to the *church* and the *church only!*

MY DIAGRAM OF FUQUA'S "MUDDLE"

My brother should have "counted ten" before he said that my diagram misrepresented him—I can back up every statement in it *with a quotation from E. C. Fuqua!* In reference to diagram 1A, note: (1) he said all men out of the church are yet in the world, Nov., 1953; (2) he said one stays in the world until baptized, *Ibid.*; (3) no middle ground, *Ibid.*; (4) those out of the church subject to civil law exclusively, Oct., 1951; (5) those out of the church violated 2 Jno. 9, Ballard Deb., p. 4; (6) those out of the church not subject to marriage law of Christ, Aug. 1951; Oct., 1951; May, 1950; (7) Christ's law is exerted in His church. Oct. 1951. *That establishes every point made in diagram 1A!*

Next, in reference to Diagram 1B, note: (1) He described the world as "indifferent, non-church members," (Sept., 1954) (2) took sectarianism *out of* the world and put it under *ecclesiastical law*, *Ibid.*; but (3) but at the same time, he put them under the law of Christ by "convicting them of sin in violating the law of Christ" because they had "renounced the world" and had "come under the law of Christ; *Ibid.* (4) In doing so, he made them amenable to the *marriage* law of Christ, (5) And he then, *unbelievably*, asserts that the gospel is addressed *only* to the church. *That establishes every point made in Diagram 1B.*

So it can be seen that my diagram *does* correctly represent his "yes and no" meanderings. Such confusion shall not pass unnoticed! My brother, why don't you just admit that you wrote the *truth* in the *Ballard*

debate—and have been espousing *error* on the *marriage* question? I humbly plead with you to do so.

WHY DIDN'T HE NOTE MY OTHER DIAGRAM?

My other diagram, "The Picture Accurately Drawn" showed that men remain in the *world* until they are baptized into Christ (just as F. taught *before*—and during (at times)—this debate). I challenge my opponent to deny one single point on that diagram!

He says that I drew the diagrams only to show that I can "draw pictures." Perhaps he judges me by himself—is that why *he* has been drawing diagrams all of these years?

"IF EXPOSE AS FALSE TEACHER—CANNOT LOVE"

By this affirmation, our brother seriously indicts himself since he has spent years in doing that very thing. In many instances, he has pointed out that his opponent should be ashamed for not meeting the issue, etc. His reasoning in this debate would mean that he loves none of those whom he has exposed. Perhaps it would be well for him to read 1 Jno. 4: 20. The *truth* is, one *can* love his fellow-man while exposing him as a false teacher.

"GOD'S ORIGINAL MARRIAGE LAW"

Fuqua's argument here reminds one of the Baptist quibble: "Why wasn't Abraham baptized? Why wasn't the Thief?" His entire argument on this point is answered by this: men were not amenable to the Gospel until *after* Christ died! (Heb. 9: 17.) *Prior* to the death of Christ, the Gospel was addressed to *no one*, but *after* the death of Christ the Gospel was addressed to *all men* (Acts 17: 30, 31; Acts 15: 7-9). Would the fact that baptism was not enforced prior to Pente-

cost prove that baptism was not enforced *after* Pentecost? Certainly not. Would the fact that God's original marriage law was not enforced prior to Pentecost prove that it was not enforced *after* Pentecost? Not anymore than the above would on baptism. Really, it seems absurd to have to "teach" these elementary things to a gospel preacher!

A CHALLENGE TO FUQUA

Put your finger on the passage which teaches that there is "an unregenerate world" to whom the Gospel has *not* been addressed. Until you do, your argument on "God's Original Marriage Law" is worthless (as I have already proved it to be). When he finds that passage, I want him to explain it in the light of Mk. 16: 15; Acts 17: 30, 31; and Rom. 10: 12.

His article has now been covered. Such is the fashion in which I, and *most* of my brethren, debate. I am sorry that there has been such a "*pitiful lack*" of such debating by my brother.

MORE NEGATIVE ARGUMENTS—FUQUA "UNSEATS CHRIST"

I object to his theory because, in saying that Christ can speak only to the church, he has denied: (1) that Christ is "King of kings and Lord of lords," (Rev. 19: 16); (2) that Christ has authority over "all flesh," (Jno. 17: 2; Acts 17: 30, 31); (3) that Christ has "all authority in heaven and on earth," Matt. 28: 18.

FUQUA DENIES THE UNIVERSALITY OF THE GOSPEL

I. The Gospel Addressed to All Men.

1. All laws which are addressed to all men are laws to which all men are amenable. (Rom. 3: 19; 4: 15.)

2. The law of Christ (the Gospel) is a law which is addressed to all men (Mk. 16: 15).

3. Conclusion: the law of Christ (the Gospel) is a law to which *all men* are amenable.

II. The Gospel brings blessings to all who obey it.

1. All laws which bring blessings to all men who obey them are laws to which all men are amenable (Rom. 3: 19.) (It does one no good to obey a law to which he is not amenable; e. g., the Law of Moses today).

2. The Gospel is a law which brings blessings to all men who obey it (Mk. 16: 15, 16).

3. Conclusion: the gospel is a law to which all men are amenable.

III. All who reject the Gospel Will Be Lost.

1. All laws for which men are punished for not obeying are laws to which all men are amenable (Rom. 3: 19; 4: 15). Men are not punished where there is no sin, and where there is no law, there cannot be sin).

2. The gospel is a law for which all men are punished for not obeying, (2 Thess. 1: 7-9).

3. Conclusion: the gospel is a law to which all men are amenable.

IV. The Gospel Is to be the Basis of a Universal Judgment.

1. All laws by which all men will be judged are laws to which all men are amenable (Rom. 4: 15).

2. The Gospel is a law by which all men (who live in the Gospel dispensation) will be judged. (*See full proof in note below).

3. Conclusion: the gospel is a law to which all men are amenable.

(*In Rev. 19: 15, note that Christ smites the nations with a "sharp sword" that proceeds out of his mouth (Cf. Rev. 1: 16). The weapon of Christ is not a *car-nal* sword (Jno. 18: 36), but the *word*, the "sword of the Spirit" (Eph. 6: 17). This *fits* with the idea that words come out of the mouth. Further, the Word of God is said to be "sharper than any two-edged sword" (Heb. 4:12). Isaiah said that God had made his mouth like a sharp sword (to speak forth His Word as a weapon against sin). God has committed judgment into the hands of Christ (Jno. 5: 27) and He will be the judge of *all* men, not merely the church (Acts 17: 30, 31; Matt. 25: 32). But Christ will judge by His word (Jno. 12: 48). His word is the gospel (Jno. 14: 26; 16: 13; Mk. 16: 15; Acts 15: 7). This proves that all men will be judged by the Gospel. Further, God will judge the world in righteousness by Christ (Acts 17: 31) and just as when He speaks to men by His Son (Heb. 1: 1, 2) it means that He speaks through the *Gospel*, so to judge men by His Son means that men will be judged by the *gospel*.

Questions—Will He Dare Call Them "irrelevant"?

1. According to Rom. 10: 12, is Christ Lord of *both* Jews and Gentiles?
2. According to Rom. 10: 12, is there now a distinction between Jew and Gentile?
3. Since you say men out of the church do *not* have a *written* law, and since *all* of the Gospel is *written*, are the commands "believe" and "repent" part of the *Gospel*?
4. Since men cannot obey a law to which they are not amenable, can men out of the church obey the *gospel*?

5. Since 2 Jno. 9 is *written* law, why did you use it to "convict of sin" men who were yet out of the church?
6. Is there any *true* repentance that does not involve the cessation of the sin repented of?
7. Must one "come out of" relationships which violate the law of Christ if they are entered *before* one is baptized into Christ?
8. Can *civil* rulers address their laws to the *church* as well as to those *out* of the church? If so, can Christ address *His* laws to those out of the church?
9. When men and women (who have been unscripturally married several times *after* they were baptized into Christ) come to confess the sin of disobeying Heb. 10: 25, do *you* call their children *bastards* and demand that they agree to separate before the confession of sin proceeds?

10. If a man had ten wives when he was baptized into Christ, could he *remain* in that state of marriage? If not, please explain *why* he couldn't.

"OUR TIME IS SHORT"

My brother, I have given you no less than 14 negative arguments—you "noted" one. I have now asked you a total of 37 questions—so far you have answered *none!* Are you willing to close this debate with such a black record? I think, if I were you, I would go back and try to answer as many as I possibly could in my last article. Can you honestly retain your self-respect and do less?

I would be glad to hear from the readers—whether you now agree with what I have set forth or not. Just address me at 5000 Doyle St., Fort Worth, Texas.

THOMAS B. WARREN.

Spirit's word Warren and I would be perfectly agreed on this subject. Here is how it stands:

THE TRUE LINEUP

The Holy Spirit, the Apostle Paul, all Bible commentators, and E. C. Fuqua, affirm:—

That the World (Gentiles) "HAVE" not (fourteen years after Christ's death) a written law.

That the Holy Spirit's "HAVE" (present tense) was written 14 years *after* the death of Christ.

That the Holy Spirit's word "HAVE" agrees with the whole Bible.

Therefore—all UNITY on this subject is secured by our use of the present-tense word "HAVE."

The Spirit of Error, Tom Warren, Robert Bolton, Bill McCown, and such like errorists, affirm—

That the World (Gentiles) "HAD" not (past tense) a written law "anterior" to Rom. 2: 14.

That the Evil Spirit's "HAD" refers to a period 14 years "anterior" to the date of Rom. 2: 14.

That the Evil Spirit's word "HAD" diametrically opposes the whole Bible.

Therefore—all DIVISION over this subject is created by changing "HAVE" to "HAD," in Rom. 2: 14.

"For when Gentiles that *have not* the law do by nature the things of the law, these, *not having* the law, are the law unto themselves." I quoted that passage and told Warren that it settled the question between us. Unable to face the passage, Warren did

the only thing he could; namely, *repudiate* it! which he has now done. He said that Moses E. Lard was a "premillennialist," and McGarvey favored Missionary Societies; therefore, they were to be repudiated. And so he did repudiate both Commentaries. That was his way to get rid of this "*death-sentence*." He found that those excellent Commentaries *were exactly with E. C. Fuqua*. Horrors! So he rejected two of the finest Commentaries extant—McGarvey-Pendleton and Moses E. Lard. He thought that ended the matter. What he repudiated them for was because *they favored me* and showed him to be wrong.

But, this is only the beginning of sorrows for Tom Warren. I have before me three other world-renowned Commentaries, — B. W. Johnson, Dr. James Macknight, Adam Clarke, and others; all affirming what Lard and McGarvey affirmed; viz., that God has NOT given the World a law of any kind, on any subject. In fact, every standard Commentary in the world stands with me on that question; and in repudiating McGarvey and Lard, Warren has repudiated every known Commentary. If any reader hears Warren quote from *any Commentary*, in sermons or in debate, remind him that he has *repudiated them all because he finds they agree with me!* I told him recently that I stand with the scholarship of the world upon this question of the World having a law from God on any subject. *All Commentators unite in affirming that the World has no law from God.*

MY DIAGRAM ON ROMANS 6: 17, 18

This passage reads: "Thanks be to God, that, where-

as ye were servants of sin, ye became obedient from the heart to that form of teaching whereunto ye were delivered; and being then made free from sin, ye become servants of righteousness."

The Holy Spirit through Paul affirms that all men in the World were servants of *SIN* until obedience to the form of doctrine (baptism). What does Bro. Warren say to that? He again rebels against God's Spirit telling us that men in the World *are servants of Christ long before they are baptized!* I agree absolutely with the Spirit's affirmation. That is why I oppose as heresy the contention of Thomas B. Warren. Now go back and count the pages Warren has used to counter the Holy Spirit in Rom. 6: 17, 18. It takes lots of space, when contradicting the Word of God, to cover up the sin. That accounts for the *space* Tom Warren has used. It takes lots of *dust* to blind the eyes of some people, but Warren has buckets full of just what Satan wants. Everything Warren has produced by his 15 pages (aside from contending against the Holy Spirit) is the excitation to *prejudice* in those susceptible to that destructive sin. See what he has accomplished in Robert Bolton and Bill McCown! In these men we have virtually the same prejudice that stoned Stephen. They throw another kind of "stone" but it is intended to *destroy opposition* just the same. Warren's work in this discussion is going to have an evil effect upon many weak brethren. And note well my word: The evil is going to be charged against me, the only one who *stands firmly upon the Word of God.*

Fuqua Supported by the Bible and Bible Scholars.

Warren Opposed by the Bible and Bible Scholars.

I dare any living man to dispute that. Yet Fuqua is feebly discussed as the man who teaches "*false doctrine*," and Warren is the champion of the *truth*! So maneuver the "deep things of Satan." What a pity that the Church of Christ employs as "ministers" men who are so easily taken captive by the Devil's lure! Knowing that Warren's "death-warrant" had been issued by Paul, only awaiting the execution by this article of mine, I pressed Warren to put his finger on the passage that showed the *line between* the World and the Church. I urged him to the task by stating that Warren "*does not know the difference between the World and the Church*." Well, no wonder that challenge was passed up! Warren right then was covertly trying to *amalgamate or mold into one* the World and the Church. I strive to keep the Church clean by holding it aloof from every touch with the World. For my service I am hated. Warren for confounding the two, is hailed with acclamation! Just as it always is when Error exalts itself against Truth.

WHAT HAS NOW BEEN DEVELOPED

Settling with absolute certainty (the Bible being true) that the World is NOT under any law of Christ, I propose to look into World law to discover what *other sort of law* the World is under. Paul asserts: "Sin is NOT imputed where there is no law." (Rom. 5: 13.) But we know that sin IS imputed to the lost World. Else the World would be sinless. What is the sin, then, that is not imputed to the World? It is *sin against Christ's law to the Church*. This sin is

not imputed. Why? Because the World is NOT under Christ's law. In the World we have all kinds of sin, which are imputed to the World. Yet there is sin which is NOT imputed to the World. Since that sin cannot be the sins common to the World, it has to be another sin—one which cannot be imputed. The only other sin known is sin against Christ. This sin is not imputed to the World because the World is *not under any law from Christ*. Hence the passage says in effect: "Sin against Christ is not imputed to the World." Now, that perfectly accords with what we have found in Rom. 2: 14 and Rom. 6: 17. And it all perfectly accords with "Fuqua's Theory," as Warren dubs the *Truth*. Sin against *Christ* is not imputed to the World, while sin in general is imputed to it. That explains that passage in 1 Cor. 6: "And such were some of you," Paul said to the Corinthian brethren. They had lived in every known sin while in the lost World, but they had been "washed" from the World's pollutions by baptism into Christ. But their sins in the World were NOT sins against Christ, for Christ has no law over men in the World. *That we have forever settled by the Word of God.*

In the *settling* of that point we have removed Marriage, as per Christ's law to the Church, entirely from the World. It is God's *Perfect* marriage law in the Church, for Matt. 19: 9 states Christ's law to His Church. It has no particle of reference to the World. Taking it from where Christ placed it, and establishing it where *He did not place it*, is the sin of Thomas B. Warren. That is sinful *meddling with Divine Law*. Leave things where Christ put them, and you will agree

with E. C. Fuqua. All disagreement with him is due to *meddling* and perverse *tampering* with the Divine order. Is there a greater sin? Well, it is the sin of Thomas B. Warren, for we have seen that the Holy Spirit distinctly declares that Christ has given no law to the World on any subject.

THE NOISE IS ALL DUE TO THE CAT'S MISERY

Robert Bolton is bold enough to apply to me Rom. 16: 17—"Mark them that are causing divisions," etc. Indeed! That reminds me another ludicrous picture. Johny's mother was seated at the sewing machine and Johny was teasing the cat on the floor. Hearing the cat's scratching and spitting and yelling, his mother cried to Johny: "Johny, quit pulling that cat's tail." Johny replied: "Ma, I'm not pulling the cat's tail; I'm just holding on and the cat is doing the pulling."

That is the exact picture now before the reader. All the fuss and division over the subject is the result of the *Vindicator holding to the Bible*, and *Warren and his abettors pulling away from the Bible*. Nothing is more certain than that. I dare any man to point to any teaching of mine that has caused any intelligent person to go astray. It is only natural that Satan try to lay their sin upon me. That has been done all through this discussion. My opponents are *fighting against the Word of God in every instance*, as this discussion in the end will irrefragably prove.

HERESY BY THE SQUARE YARD

Warren's articles, so far, have measured close to 2½ square yards of printed matter. This was all used in a futile effort to get me to cross myself, leaving all counter proof strictly alone. He often complained that

I did not answer his questions and "syllogisms." I knew what I was doing, for the judgment would be set for him at the proper time. *That time has come.* And remember, all he sought to do, aside from trying to get me to cross myself, was to insinuate that the World has been given law from Christ. Those things constitute the *summum bonum* of his every line in this discussion. 262½ column inches, or approximately 21 feet! What has that all gone for? That the *heresy* may be promulgated, that the Kingdom of Christ and the kingdom of men (the World) may be considered as *one Kingdom*, operated by the "*same Lord*" and governed by the *same Kingdom* laws to which both the Church and the World are equally "amenable." That is *all Warren has contended for throughout this discussion.* Do you wonder why I have dared him to *tell us the difference between the World and the Church?* It is because *he knows no difference between the two,* and that is indisputable from the question I have just quoted. It is the undeniable *summum bonum* of his entire argument.

WARREN TRIPS UP FATALLY

I quoted Rom. 2: 14, 15 to prove that the World *has* no law from Christ on any subject—precisely what I had stated in the Vindicator. There was *indubitable* proof that my statement was confirmed by the Word of God. Warren saw that, but he must *cover it up* so his readers will not see it. That is his "method" of debating. But, lest he should try to make the impression that it was only *my interpretation*, hence not to be considered, I quoted from the Commentaries of McGarvey-Pendleton and Moses E. Lard (two of our

scholarly brethren), corroborating my stand. Unable to show himself a man in the face of these scholars, he "met" those brethren by the slur that Lard was a "premillennialist" and McGarvey believed in Missionary Societies! Therefore what they said in interpreting Rom. 2: 14, 15, was to be rejected, and so he proceeded to *repudiate both!* Did you ever see a *coward* like that in the Church of Christ? Warren here heads the list of cowards. But remember, the next time Warren, in sermon or debate, quotes from either of those Commentaries, *he utterly repudiated them in debate with me.* Stick a pin there. While at the time I gave only the two Commentaries named above, I have before me Dr. James Macknight, Adam Clarke, B. W. Johnson, and others,—all *corroborating* my stand. Hence *all* Biblical Commentaries, whether in the Church or in the Sectarian world, *confirm my statement* in the beginning of this discussion. The Vindicator will always be found on the side of the Bible and the world's scholarship, on this question. I dare any man to controvert that.

WARREN'S INDISPUTABLE HERESY

The 2½ square yards of matter Warren has given the readers, *every line of it* was to prove (?) that the World is under the law of Christ. The Bible, all Bible scholars, and E. C. Fuqua say the world is NOT under the law of Christ on any subject. Then what has Warren done in all those 2½ yards of matter? He has written every line in *rebellion against the Holy Spirit* in Rom. 2: 14, 15. That one passage absolutely destroys every line Warren has written; and the reader can now see why I did not "answer his questions," as he complained. I wanted the Holy Spirit to answer them

in due time. *He has answered* by condemning all that Warren has written, because it asserts what the Holy Spirit particularly denies.

As a sample of *all* his questions I cite this:

“According to Rom. 10: 12, is Christ Lord of *both* Jews and Gentiles? According to Rom. 10: 12, is there now a distinction between Jew and Gentile?”

What do these questions mean—if they are intelligent at all? Simply this: The Lord of the Church is the Lord also of the World. The Head of the Church is the Head also of the World. The Savior of the Church is also the Savior of the World. Christ as “Lord of all” operates equally in the World and in the Church. “There is no distinction” between the World and the Church, for Christ is “Lord of all.”

Just *where* is there any distinction in the two? It does not exist! Here we have a *conglomerate* consisting equally of the World and the Church! Then, “My Kingdom IS of this World,” after all, for Warren says He operates in the two equally. Talking about “keeping the Church pure,”—when it is half World!! Such questions are not intelligent. That is why I did not grace them with answers. When Warren *learns that there is a distinction between the Church and the World*, I shall gladly answer any question on that subject. Till then, they are so much *Tomfoolery*.

WARREN'S GIGANTIC SUN-GOD, HELIOS

Here is the picture Warren has drawn by that and all of his ten final questions:

Anciently, there was erected at Rhodes a gigantic image of the sun-god, Helios, astride the bay and between whose legs ships were said to sail. Thomas B.

Warren has re-touched that Colossus for us, and this is his picture: *Christ* he represents as standing astride *Baptism*, with one foot in the Church and the other in the World, and directing the two kingdoms by the same spiritual law! That makes Christ the *Head of the World* exactly as He is the *Head of the Church*! It was upon that grotesque mis-representation of Truth that I challenged Warren to put his finger on the passage that tells where the *World ends* and the *Church begins*. Until he could do that, I charged that Tom Warren *did not know the distinction between the World and the Church. Till this day Tom Warren cannot draw the distinction.* He has "muddled" the two and thus confused his readers. No man, holding Warren's absurd theory, can possibly draw the distinction between the World and the Church.

IT SHALL BE CALLED BY A NEW NAME

The true consequence of Warren's contention that the *World* is embraced in the *Church*, is that we have a *New Name* for the "Church" Warren contends for: and it is spelled in this fashion:

‘‘CWHOURLCDH OF CHRIST’’

(Read every other letter in first "word.")

That exactly states the character of the "Church" Thomas B. Warren represents. The word "World" is blended with the word "Church" to form the *mess* Warren is palming off on his admirers. If you can't pronounce the Name, Warren ought to come to your aid, for he has created the thing by his arguments all through this discussion. If Warren is not available, call on Robert Bolton or Bill McCown.

WARREN'S PUERILE HELPERS

(NOTE:—I would not bring Robert Bolton into this discussion, nor would I mention Bill McCown: but these bundles of prejudice jumped into it by publishing in their "church bulletins" the following matter. Quote:

"At the present time Bro. Thomas Warren is engaged in a written discussion with Bro. E. C. Fuqua through the pages of the Vindicator on the question of marriage. Some of the ideas and teaching advanced by Bro. Fuqua have done no little damage in the church in many places the past few months. Bro. Warren is doing a masterful job of showing the fallacies of Bro. Fuqua's position and I respectfully suggest that everyone try to find the opportunity of studying the debate as it is now in progress."

That from Brother Bolton.

From the bulletin of the Azle Avenue Church I quote from Brother McCown the following:

"We call attention to the fact that there is currently appearing in the Vindicator a written discussion between Brother E. C. Fuqua and Bro. Tom Warren of Eastridge, on the 'Marriage Question.' This is a very timely subject and one deserving of a lot of study. Bro. Fuqua is by far the most able exponent of the theory that only marriage of Christians is recognized by God. Bro. Warren has done a fine job thus far of exposing the fallacy of that position."

(I have never taught that "fallacy." It is a clear misstatement of the truth.)

The reader will note the similarity of the two letters. That is significant, as will appear later on. To feel that Brother Warren is *in need of help* at this time is rather

strange, for Bolton wrote just after the discussion began, and *before we had discussed Marriage at all!* McCown wrote near the middle of the discussion—and *before we entered the "Marriage" phase of the subject.* Yet both men proceeded to tell their readers *how the Marriage subject was going!* Do not attempt to read it and decide for yourselves, they virtually told their readers: you might get a different idea to mine, and I want you to believe it *as I want it believed.* See? *Couldn't wait* till the discussion is ended! *Prejudice* always acts that way! And the *persecution* always follows this *prejudice.* I am being "treated" to both right now, and the discussion is only a little more than one-half finished! I never fear *investigation* of my teaching,—no more than the first martyr, Stephen, feared his assassins; but even Stephen could not withstand the *rocks* thrown at him, and I may likewise get bruised. But—beginning at this moment, I pray for my persecutors, "Lord, lay not this sin to their charge."

Now, since these two men have *endorsed Warren,* and as quickly *censured* me, I am holding them to Warren's predicament, to stand or fall with him. It is against my method of debating to thus bring in outside helpers, but they jumped in themselves, and I propose henceforth to make them share what is coming to Thomas B. Warren. Watch for it.

At the close of his present article Warren plaintively begs for comforters, for he calls upon sympathizers to stop everything and write him their feeling for him as this discussion proceeds. I trust all his sympathizers will write him *before this article is read,* for I want

everything "in" when this comes to light. Yes, it will be needed.

THE GREAT QUESTION OVERLOOKED

Warren still complains that of his "14 negative arguments," and "37 questions" I have answered none. He had too many! He should have dissolved them into *one question*, then *that* would have fit in with all he had written. Here is the question: "*Why did the chicken cross the road?*" *That* question might have elicited *some thought*, but what he *did ask* was only a "striving after wind." He speaks of his "method of debating." Well, I have mine, and it is this: *I never shoot snow-birds with cannon-balls.* Every Bible teacher knows that a true syllogism cannot be framed *against the truth*; and every one that Warren tendered was aimed to prove (?) that the World has a written law from Christ. We know that is not true. Therefore we know every line he wrote was a "striving after wind"—a pitiful effort to appear mighty. His one objective was to *raise such a dust in the eyes of his readers that they could not see his cowardice.* From the beginning I sought solely to discover the truth and make it plain to the reader. Seeing that, he began again to *kick up more dust*, until all he has done in this discussion was to *cast dust in all eyes*, lest the truth should be discovered. Only truth and candor prompt me to say these things. Not a question has been asked me that was not built upon a false premise. For example, this: "According to Rom. 10:12, is Christ Lord of *both Jews and Gentiles?*" That question, if it is intelligent at all, is meant to teach that Christ, being Lord of both Jew and Gentile, is over the World exactly as He is over the Church, and He is the *Head* of the

Church; Therefore, Christ is the *Head of the World!* Consequently, there is *no difference between the World and the Church!!*

QUESTIONS FOR THINKING MEN

Before entering into this Study I desire to note the fiasco of Warren in "reply" to my Diagram on "God's Perfect Marriage Law." He attempted to slur that insurmountable Diagram by asking if that marriage law "was not enforced prior to Pentecost prove that it was not enforced *after Pentecost?*" Now just why did he not *produce the Scripture* showing that that law *was enforced* "after Pentecost"? To get such a "law" Warren *manufactured* it just as he has in all other cases. The truth is, *God did not enforce Christ's marriage law until He established the Perfect Church. There the imperfect law became perfect.* Nothing is or has been perfect in the *World*. If so, why not stay in the *World* and help to *reform it*, thus making the Church unnecessary? Such deceitful handling of the Word of God!

I care nothing for what *you believe* or what *I believe*. I'm going after facts as they stand in the Bible on the subject of Marriage.

Having indubitable proof that the *World* is without a written law from Christ, we face the conclusion, that the only law possible in the *World* is *Civil law*, the law of the State. In Rom. 13:1-8 we are told to "be in subjection to" the Civil magistrate or officer; that said officer is God's "minister" "ordained of God" for the wellbeing of society. We are warned that he who resisteth the officer "withstandeth the ordinance of God." Hence, in the administration of Civil law the work of "God's ministers" is final. Being the *only* law in the

World and for the World, the officer of the Civil law is recognized by God as the "minister of God's service, attending continually upon this very thing." That is a New Testament command to all Christians He sins who disregards it.

GOD'S "MINISTERS" IN ACTION

A couple decide to marry. They go for the license, not to the Church but to the *Courthouse*. They are granted a license to wed. Who grants that license? "God's Ministers" "attending upon that very thing." The couple, holding the license, go before a magistrate or some one appointed by the State and are married. By what authority are they married? By the same authority that issued the license to marry in the first place. After marriage this couple engage in *coitus*. That is lawful, and at this juncture God appears for the first time in the matter: He joins the two in "one flesh." It is the desire of all right-thinking people that this couple remain faithful till death. But they "go on the rocks" and seek a divorce. Where do they go for the divorce? To the *Courthouse* where they obtained the license to marry in the first place. That is *lawful*. If not, why not? But this separated couple, after divorce, desire to marry again. Can they do that? Yes, and by the *same authority* that gave them license to marry in the first place. They again visit the *Courthouse* for a license to marry a second time. That license is granted—and by *the same authority that issued the license to marry at the first*. Is that license to marry a second time *lawful*? It is, or the marriage in the first place was not lawful, for both were granted by the *same "Ministers of God."* This second couple become parents of three children.

Are those children legitimate, or are they bastards—born out of wedlock? Be careful here, for you are about to censure "God's Ministers" in their administration of God's "ordinances."

A SAD PERSONAL ENCOUNTER

Just here I record a personal encounter with a fine woman who was living with a second husband—after a lawful divorce. (All parties here discussed are in the World exclusively.) This woman had heard the Gospel and asked to be baptized. The (Church of Christ) preacher told her that she could not be baptized until she separated from her present husband, and went back to her first husband! Think of it! Have they never read this: "And if the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and send her out of his house; or if the latter husband die, who took her to be his wife; her former husband, who sent her away, *may not take her again to be his wife, after that she is defiled: for that is an abomination before Jehovah.*" (Deut. 24: 4.) That was not a statute of the Law of Moses; it was an "abomination" in any land. Yet this woman was sent by a *preacher of the Church of Christ* and told to *commit an abomination!*

The second marriage (in the World) is exactly as lawful as the first marriage—performed by God's "ministers" in both cases. To consider one *lawful* and the other *unlawful*, is to walk after the wisdom of interested men. The second marriage is exactly as *lawful as the first*. To teach otherwise is to rebel against God's "ordinance." If, now, a man leaves his wife and goes to living with another woman to

whom he is not married, that is considered *as adultery* by the Civil authorities. That, because *unlawful* in the World, must be dissolved before marriage. But no marriage in the World, *lawfully authorized* by the Civil authorities, can truthfully be called an adulterous marriage. Such marriages are *lawful*, or *no marriage in the World is lawful*.

But that second couple, I may be told, did not have a "scriptural cause" for divorce. What business is that of yours? God deals with the World according to His wisdom; and He has accepted marriage when authorized by His "ministers" as *lawful*. Remember, Christ does not have a law in the World. His law in Matthew 19: 9, therefore, is *for His Church*. There is no authority for trying to *reform the World*, even though we become disgusted with divorces. Just consider, that the World is *steeped in sin, lost already*, whether it staggers under "the divorce evil" or any other evil as Christians judge. Therefore, when married couples come asking for baptism, ask no intimate questions (as if in a Catholic Confesional) but baptize them immediately. Those who ask such questions before baptism, *do so without a single line of authority in the New Testament*. They *make law where God has made none*. That is Tom Warren's *high-handed sin*. To refuse baptism to any one who asks for it is to deny him the grace of God. So long as a couple have been *lawfully married in the World*, they are NOT "living in adultery." If a man has a number of women (plural marriage), he is *unlawfully acting*: polygamy is *unlawful*, hence must be dissolved quickly. But be careful that you do not set aside the official ministers that God

has placed in the World to keep order in the absence of any other law. That is what Civil officers are for, under God.

THE WORLD IS SHUT UP INTO DISOBEDIENCE

Speaking of the World, Paul says: "For God hath shut up all unto disobedience, that He might have mercy upon all." (Rom. 11: 32.) That passage says, that those in the World, while a part of the World, *cannot possibly obey any Divine law*, for they are "*shut up unto*" a state of "*disobedience*," or as Paul again says, "There is none that doeth good, no, not so much as one." (Rom. 3: 12.) If Christ's perfect marriage law is enforced in the World, that is one thing in the World that is *good*; and, if so, *it flatly contradicts the Rom. 3: 12 passage*. Anything that Christ enforces is GOOD. If it is His perfect marriage law, then we have absolutely *a good (perfect) and sinless practice in the World—Christ's perfect marriage law*. But in the World "*there is none that doeth good*." Therefore, there "is none" that has been given God's perfect marriage law. Brethren, somebody is going to Perdition for interfering with God's system in the World executed through His "ministers." Whoever challenges the *lawfulness* of any marriage performed in the World by God's "*ministers*," challenges the Almighty who "ruleth in the kingdom of men." (Daniel 4: 17.) That is a sin of first magnitude.

This ends my part of the discussion, save It is customary that I have a brief "rejoinder."

E. C. FUQUA

* *Note:* The following article (Warren's fifth negative) did not appear in *The Vindicator*, due to objections by Fuqua.

WARREN'S FIFTH NEGATIVE

MY APPEAL WASTED—FUQUA PLUNGES INTO DEEPER RUIN

Both in letters and articles, I have appealed to him to "turn back" from the false doctrine he is espousing. He has been "cut off" from every road he has tried to follow in this discussion. Yet, instead of repenting, he has turned, in his frenzy of defeat, to personal ABUSE of his opponent (and of others). I refuse to drop to the level of discussion which my brother has chosen, but I will—without a display of frenzied emotions—show how feeble have been his efforts in this debate.

WHAT HE FAILED TO ANSWER FROM MY PREVIOUS ARTICLE

Fuqua pays so little attention to the arguments which I make, that—if one were to leave out his vilification of me—one could hardly tell just whom he is supposed to be debating. Among others, note the following things to which he attempted no answer: (1) his contradictory actions on "irrelevancy" (2) his false analogy on the "Briton" (3) my PROOF that he does NOT stand with the scholars whom he quoted (4) my argument on Rom. 2: 14 which proved HIS argument on it to be false (5) my proof that there is *now* no distinction between Jew and Greek (6) my proof that the Athenians had violated the law of Christ (7) my proof that men out of the church DO have law from Christ

(8) his contradiction that the act of pardon is the act which takes one out of the world (9) the contradiction between what he said in an article in the Sept. issue and what he said in the debate in the SAME issue (10) my argument on Rom. 5: 13 (11) my argument on II Cor. 5: 19 (12) my proof that my diagram of his "muddle" correctly represented him (13) my diagram of "The Picture Accurately Drawn" (14) my exposing of his false argument on "God's original Marriage Law" (15) the proof that his argument unseats Christ from the position which He occupies in the Universe (16) my proof that the Gospel is Universal, addressed to all men (Fuqua admits this when he writes about anything but marriage!), (17) my proof that all men who lived in the Gospel dispensation will be judged by the Gospel, (18) my QUESTIONS—which were based on arguments made by Fuqua in his previous article! Such is the "method" of disputation to which our brother has treated us.

MISREPRESENTATION OF BROTHERS McCOWN
AND BOLTON

These able preachers are fully capable of taking care of themselves, but since they may not be allowed access to these pages, I will correct the misrepresentation where it occurred. After saying that they are "bundles of prejudice," Fuqua charges them with not wanting people to read the debate and urging others to just take their word that Fuqua's position is being defeated. To prove that false, I quote from Brother Bolton: ". . . I respectfully suggest that everyone try to find the opportunity of studying the debate as it is now in progress;" and from Bro. McCown: ". . . this is a very

timely subject and one deserving of a lot of study." Note that BOTH of these brethren urged STUDY—not the acceptance of their word: It appears to me that Fuqua has wronged these brethren. But then he misrepresents almost everyone he mentions in this debate: his opponent, McGarvey, Lard, etc.

MISREPRESENTATION OF HIS OPPONENT

My position on the following matters has been PLAINLY stated; there was no reason for F. to misunderstand. Yet, he has misrepresented me in the following points: (1) that Rom. 2: 14 contrasts the WORLD with the CHURCH. Here is what I really said: "Paul was not contrasting those IN the church with those OUT of the church—he was contrasting the Jew and non-Jew;" (2) that all I have ever done was insist that he is in the affirmative and that I was not expected to meet his assertions. What I really said was that his ASSERTIONS are not PROOF and that he had offered not ONE WORD of PROOF that the WORLD is under civil law EXCLUSIVELY. I then offered MANY negative arguments which proved his position false and have met every argument he has advanced; (3) that I REPUDIATED McGarvey, Lard, etc. Note a full treatment of these two paragraphs further on, (4) that I taught that men are servants of God in the sense of *loving* his will and obeying it. What I really said was that men are AMENABLE to the law of Christ *before* they are baptized (F. does, too, on everything but marriage and he *used* to on that!) (5) that I have failed to accept his challenge to draw the line between the world and the church. To prove this utterly FALSE, I have only to

direct the attention of the reader to the Sept. issue, page 11, second column, paragraph headed "What Will Brother Fuqua Do?" And then to the October issue, page 11, column one, paragraph headed, "Who Knows the Difference Between the 'World' and the 'Church'?" Note the diagram included as a part of that paragraph. The reader will then be reminded that I quoted a Bible scholar "who never crosses himself" (E. C. Fuqua) as he gave a SCRIPTURAL argument to prove that baptism is the dividing line between the world and the Church! That surely must be a "galling" pill to our editor brother; (6) that I moulded the world and the church into *one* institution. The same paragraphs noted in point five prove this utterly untrue! (7) that I question those, who express a desire to be baptized, about their marriage state. After my specifically instructing him on this point, he pays NO ATTENTION and proceeds to MISREPRESENT me. Re-read the November issue and see that I pointed out that I question such persons in regard to their FAITH in CHRIST! What must I do to get him to understand a point—read it to him aloud in his home? (8) that by asking for readers to write me, I asked for sympathy is so grossly wrong as to merit no reply.

"THE GREAT QUESTION"

In an apparent effort to divert the attention of his readers away from his embarrassing predicament of not having answered a single question which the negative has posed to him, brother Fuqua facetiously inquires, "Why did the chicken cross the road?" He suggests that all of my questions should have been "dissolved" into this ONE question.

But let us suppose that his suggested question HAD been asked in this debate. What would have been the logical answer to it? First, let us suppose that this "chicken" (about whom Fuqua inquires) is yet in the WORLD, and so still OUT of the CHURCH. Such a chicken, according to Fuqua's theory that men out of the church are under CIVIL LAW EXCLUSIVELY, would be under civil law only. As such, so long as his marriages and divorces met with the requirements of CIVIL LAW, he would still be pleasing to God, since (according to Fuqua) God's ONLY law to the World is CIVIL LAW! Let us further suppose that this chicken had already been married ten times, and that every one of his marriages and divorces was in strict accord with civil law requirements in such cases. And let us further suppose that upon the occasion in which the question posed by Fuqua ("Why did the chicken cross the road?") was asked, he had just seen another chicken across the road that he wanted to marry. NOW, since this chicken was free to marry under civil law (the only law which, according to Fuqua, those out of the church are under), if Fuqua's theory is true, would not this be a logical answer: "He crossed the road to marry this other chicken"??? (Of course, all readers will understand that I have personified the "chicken" here to stand for a "man," since chickens are subject to neither the civil laws nor the law of Christ. And may it be further emphasized that both the "chicken" and the "facts" concerning the above "chicken" are purely imaginary and are intended only to illustrate the point that a facetious question merits a facetious answer.)

NOW, TO THE COMMENTATORS

My brother grossly misrepresented me in saying that I REPUDIATED all commentators. I respect *scholars* as much as anyone, but—as I stated last time—commentators are to be used for the EVIDENCE they can produce, not as POPES to set forth *dogmas*. Fuqua seeks to leave one with the impression that since McGarvey and Lard were able men, other men must believe that EVERYTHING they taught is TRUE. To show that this is ABSURD (and that Fuqua himself will not abide by his own rule) I showed that Lard was a pre-millennialist, McGarvey supported Missionary Societies, and Pendleton said instrumental music was a matter of indifference. Does F. agree with Lard on the millennium? He does NOT! Does he agree with McGarvey on the Society? NO! Does he agree with Pendleton on instrumental music? Of course not! According to F.'s argument then, he has REPUDIATED these scholars. But in this he errs; one does not REPUDIATE a scholar just because he disagrees with him in a point!

But note this, friends: THESE MEN DO NOT AGREE WITH FUQUA IN THIS DISCUSSION! Far from it! "Then Why," someone may ask, "did you go into all of that about a doctrine not being proven true just because some commentator held it so? Was it not, as Fuqua said, because you saw that these men disagreed with you?" Certainly not. It was just that I was not going to allow the debate to proceed on a FALSE BASIS, using as PROOF things are not really PROOF! When scholars can give historical, grammatical, lexical, or logical evidence which PROVES

a thing to be so, all candid minds must accept it. But one is under no obligation to accept the *ipse dixit* of ANY commentator! Fuqua knows that on any subject but *marriage* and *divorce*—and he USED to know it on THAT! Now to the proof that these commentators do NOT agree with Fuqua.

1. MOSES E. LARD. Fuqua has asserted that Rom. 2: 14 does not refer to an age anterior to the Gospel. (*Commentary*, p. 48). According to McGarvey-Pendleton commentary, Rom. 1: 18 to 3: 20 is all in the same context, "The Universal Need for Righteousness." (*Commentary*, p. 292). In Rom. 1: 18-32, Paul showed the need of the Gentiles, and in 2: 1-29 he showed the need of the Jews, and in 3: 1-20 he showed the scriptures include both Jew and Gentile under sin. So, when Lard says that Rom. 1: 18 refers to a time *ANTERIOR* to the gospel, he says that Rom. 2:14 refers to an age anterior to the gospel. In this he violently disagrees with Fuqua. Further Lard, in explaining the purpose of the entire book of Romans, says: ". . . to point out how the Jews under the law, and how the Gentiles without it, are justified without it." (*Ibid.* p.xx). See how the very commentators which Fuqua brings up "turn him a flip"?

2. MCGARVEY-PENDLETON. On page 311 of their commentary, these men plainly refer this to a time anterior to the gospel, for there they speak of the "nature of the law under which the Gentiles LIVED." Note the use of the past tense. THEY knew something about the grammar of this verse that FUQUA doesn't know. Further, McGarvey says that no one who respects the law of Christ will take advantage of CIVIL

legislation which allows divorce and remarriage for causes other than that given by Christ. "See that?"

3. A great number of commentators **COULD** be cited, but these (since they are the very ones he used) are sufficient to show how Fuqua **MISUSED** them. So far as *I* have been able to determine, there is *no* scholar who takes the absurd position that the gospel is not addressed to "every creature" (Mk. 16: 15) and to "all men everywhere" (Acts 17: 30, 31). When any man does such, he arrays himself **AGAINST** the Word of God. Fuqua knows that—on every subject but marriage and divorce (and he used to know it on **THAT!**) In the November, 1950, issue Fuqua applies "God's Word" to "The lost World." Such contradictions as that he never even **TRIES** to harmonize.

ROMANS 2: 14

Fuqua, in a final effort to "hold his nose above water," seemingly is basing his last hope on this verse. To do so, he does the following: (1) shows how very desperate he is—by perverting such a plain message; (2) makes the task of refuting his position very easy.

He starts off on this passage by misrepresenting his opponent. I **NEVER** have said that Rom. 2: 14 teaches that the **WORLD** does not have a written law. That is just another of Fuqua's misrepresentations. I **DID** say that the passage taught that the **GENTILES** (all who are not **JEWS**) did not have the **LAW OF MOSES**, at the time the Law of Moses was in effect! I then proved that Fuqua's point about **WRITTEN** law would gain him nothing—since I would admit that Gentiles did not then have a written law. Of course, the Law of Moses was **THEN** the only written law of God, so,

not having that, the Gentiles did not have a written law. But Rom. 2:14 refers to the law of Moses, as the context plainly demands. Note how McGarvey-Pendleton paraphrase the passage: “. . . for when those who do not have the law of Moses, do, by their own inward promptings, the things prescribed by the law of Moses . . .” But even if this passage DID mean “. . . when Gentiles, who have no WRITTEN law . . .”, it would do Fuqua no good for it refers to a time ANTERIOR to the gospel dispensation.

In an effort to avoid the fact that the passage refers to a time anterior to the gospel Fuqua paid no attention to the argument advanced by his opponent and based his entire argument on “HAVE” (which he called “present tense”) and “HAD,” and the changing of the Holy Spirit’s Word “Gentiles” to his own word, “World.” Poor fellow, BOTH of these are as FALSE as Ballard’s denial that men out of the church sin when they enter Baptist churches. Note the PROOF of their falsity:

1. Fuqua says; “That the Holy Spirit’s ‘HAVE’ (present tense) was written fourteen years after the death of Christ.” The truth of the matter is (1) the book of ROMANS was written approximately TWENTY-FOUR years after the death of Christ, and (2) approximately SIXTEEN years after the first conversion of a GENTILE, Cornelius. (How will Fuqua fit THAT fact into his scheme?) (3) the Greek words which are translated “have” and “having” in our English versions of Rom. 2: 14 are not PRESENT TENSE (as Fuqua says) but are PRESENT PARTICIPLES, which makes a lot of difference. Fuqua, completely ignoring

the CONTEXT of the passage, thereby bases his entire argument (that the passage refers to THE LAW which is now in effect) on an ERROR! If he had bothered to look into the original (though any English reader can determine this by studying the context) he would have seen this truth which is now so embarrassing to him. If he had bothered to look up the use of the present participle in Greek, he would have seen that the TIME element of participles is shown by the main verb in the sentence. The PRESENT participle is used to show action which is contemporaneous with the action of the main or leading verb, "no matter whether the action denoted by the leading verb is past, present, or future," as Machen says in his grammar of New Testament Greek (p. 106). So, it was "while not having the law" that the Gentiles sinned, as per verse 12. In the original, this verb is in the AORIST Tense. This tense is used to denote the fact that the action is regarded simply as an event without any account being taken of its progress or of the existence of its result. Generally speaking it is regarded as taking place in past time (see: Nunn, *A Syntax of New Testament Greek*, p. 68). Many times, its actual time must be determined by the context. Paul's argument here NECESSARILY infers that the action is prior to the gospel dispensation—the argument of the entire section 1: 18 - 3: 20 demands it. In 1: 18-32 Paul shows the need of the Gentiles for the gospel, which he introduced as God's power unto Salvation 1: 16, 17. Then in 2: 1-29, he showed the need of the Jews for the gospel. In 3: 1-20, he showed the Jewish privilege did not diminish guilt and that the scriptures therefore place

both Jew and Gentile under sin. To apply the expression "the law" to the "law of Christ," the gospel, is to reduce the passage to a meaningless "jumble." (cf. 3: 28).

2. Note the ABSURDITIES which his position demands: (1) requires the distinction between Jew and Gentile to continue even until today. But the Bible teaches this is false (Rom. 10: 12; Acts 15: 7-9; 17: 30, 31); (2) requires that "Gentile" in Rom. 2: 14 be translated "World." (But Rom. 1: 16 - 3: 20 discusses the need of the Jew and the non-Jew (Gentile) for the gospel.) When Fuqua printed the Sept., 1950 issue of the Vindicator, he KNEW that "Gentile" did not mean the "World." (See page 1 that paper); (3) in saying that no one out of the church has a written law, he requires that the gospel be addressed to no one OUT of the church, but only to those IN the church. Since the instructions to believe, repent, confess and be baptized are a part of the WRITTEN law of Christ, the gospel, his position requires only those IN the church believe, repent, confess, and be baptized. (Not even Baptists blunder so terribly. Read Mk. 16: 15, 16; Acts 2: 38; Acts 15: 7-9; Acts 17: 30; 31 and be convinced of how grossly Fuqua has erred from the truth); (4) says the great commission is directed to the church ONLY.

3. Fuqua's position on Rom. 2:14 contradicts Fuqua (a "Bible scholar who never crosses himself"), for in a former debate he affirmed that men OUT of the church SINNED in violation of the LAW OF CHRIST when they entered the Baptist church. He also contradicts that same scholar "who never crosses himself"

since he said that sectarians (men yet OUT of the church) are under "ecclesiastical law" and violate the law of Christ (see Sept. issue, this debate).

4. His argument demands the consequence that one can be justified WITHOUT the law of Christ, the gospel. Note this statement from Fuqua's pen: "The only law that could have been in existence was the law of Christ; and that that law is referred to is certain for no other law existed." Now hear the words of Paul, "We reckon therefore that a man is justified by faith apart from works of the law." So, if Paul is talking about the LAW OF CHRIST (as Fuqua falsely maintains) then the consequences would be that one could be justified without faith, repentance, confession, and baptism since these are all works of the law of Christ! Did Fuqua say something about "heresy"? (Note also 3: 20.)

5. His argument makes CIRCUMCISION a part of the Gospel. Note Rom. 2: 25.

6. His argument condemns every man, in making "Gentiles" refer to the "World" and "Jew" to the church, Fuqua makes Paul's statement in Rom. 3: 9 read as follows: ". . . both of the church and the world, that they are all under sin . . ."

7. His argument demands that no GENTILE be a member of the Lord's church. His argument says that Gentiles do not have the law of Christ, the gospel—that the gospel is not even addressed to Gentiles. Since one cannot properly obey a law which is not addressed to him, no Gentile can obey the gospel. Since Fuqua is a Gentile, he is claiming, by his own argument, to be a member of the Lord's church under false pretenses.

When Fuqua learns that the passage refers to the LAW OF MOSES, in an age ANTERIOR to the gospel, he will extricate himself from such foolishness.

8. Since Fuqua has claimed so much for Moses Lard (whom *I* respect as a *scholar*, not as a POPE), let us give him Lard. Lard refers Paul's argument on this section of ROMANS to a time ANTERIOR to the Gospel dispensation: "The reference is to an age anterior to the gospel . . ." (Lard, *Commentary on Romans*, p. 48). Then, in commenting on Rom. 2: 12 (the beginning of the sentence of which 2: 14 is a part, ASV) Lard says: "The language, FOR AS MANY AS HAVE SINNED WITHOUT LAW, includes the whole Gentile world down to the time of Christ; . . . In like manner, the clause, AS MANY AS HAVE SINNED UNDER LAW, certainly includes all Jews prior to the Gospel; while the Phrase, SHALL BE CONDEMNED BY LAW, refers to the condemnation of the last day. Thus the words Gentile and Jew include the whole human family previous to the gospel; . . ." Note the expressions "anterior to the Gospel," "previous to the gospel," "down to the time of Christ." Who said that? Moses E. Lard! Oh, surely not—Fuqua said Lard agreed with *him* on this question. Which only proves how greatly Fuqua will misrepresent a commentator. It doesn't prove a case just to quote a commentator, but I always try to meet EVERYTHING an opponent says in debate. Since Fuqua staked so much on Lard and McGarvey, I felt that I had to take them away from him—and I have! Space forbids that I should QUOTE from other commentators, but the above is a good example of how commentators "AGREE" with

Fuqua. Meyer, Alford, Lipscomb, Knowling, McGarvey-Pendleton, etc. all could be quoted to disagree with F. So far as I know there is not a single commentator who agrees with Fuqua that the Gospel is not addressed to Gentiles. If they do, they only array themselves against Mk. 16: 15 and Acts 17: 30, 31.

THE TRUTH ABOUT ROMANS 2: 14

Having cleared Fuqua's "muddied waters" on this passage, I now direct your attention to what it REALLY teaches. The Gentiles who lived before the Gospel dispensation will be judged by the law written in their hearts. The Jews who lived prior to the Gospel will be judged by the Law of Moses. But all men who live (or have lived) during the Gospel dispensation will be judged by the Gospel. There is now no distinction between Jew and Gentile—in spite of Fuqua's contention that such distinction yet remains—for the Bible plainly so teaches: Acts 15: 7-9; 17: 30, 31; Mk. 16: 15, 16; Rom. 10: 12. Paul PROVED the NEED for the Gospel by showing that BOTH Jew and Gentile were under condemnation of sin. This he did by proving that each had broken the law which he had BEFORE the gospel dispensation—it was "while having not the law" that the Gentiles sinned, as per verse 12, and were "the law unto themselves," v. 14. Fuqua's quibble on the "have" only displays his lack of knowledge of the true grammar of this passage.

By the way, let him try his "have" argument on Jno. 5: 24—the believer "hath" everlasting life. And on Rom. 7: 1-4. Or on Josh. 6: 2, where God said, "I HAVE GIVEN unto thy hand Jericho." Question: Did Israel ALREADY have Jericho? Any able Bible

student knows that the TIME element of many passages must be determined by the CONTEXT and RELATED passages!

Romans 2: 14 does NOT teach what FUQUA says it does.

ROMANS 5: 13

Fuqua's argument on this passage was answered in the November issue. Of course, he paid no attention to that answer but just gave his same old argument again. His entire argument is based upon the false ASSUMPTION that sin against the law of Christ is not imputed to men out of the church. This is indeed passing strange since Fuqua said that sin was imputed against Baptists (in the Ballard debate), and against "Protestants" in his tract on instrumental music, and against Catholics (*Vindicator*, April, 1950). He then says: "Sin against Christ is not imputed to the World, while sin in general is imputed to it." Here we are treated to another "high-handed" invention of Fuqua—just like his invention of taking sectarians out of the "world" and under "ecclesiastical law"! It seems not to bother him at all to "add to" and "invent."

Questions: (1) where is the passage that makes such a distinction as Fuqua here speaks of? (2) what law is violated when one is guilty of "sin in general"?—civil law? (Remember, Fuqua says men out of the church are under civil law EXCLUSIVELY) (3) Does Acts 2: 38 instruct men to be baptized unto remission of "sins in general" or of "sins against Christ"? (Was it not the CIVIL government that crucified Christ?) (4) since men must understand the true design of baptism in order for such to be valid, are all people who thought they

were baptized to be forgiven of "sin against Christ" yet in their sin ("general") and so yet out of Christ? (5) Since you say only the *church* can be guilty of "sin against Christ," do men violate II Jno. 9 when they enter the Baptist church, as you said they did in the Ballard Debate?

False theories always drive one to occupy ABSURD positions, as this has Fuqua.

The truth about the passage is plain. This expression is a parallel one to Rom. 4: 15 "Where there is no law there is no transgression." Only people who are under the law to be circumcised can be guilty of failing to be circumcised. No one is amenable to a law which has not been addressed to them. But, ALL men are amenable to the GOSPEL, since it has been addressed to ALL men (Acts 17: 30, 31; Mk. 16: 15). Slander of his opponent will not allow Fuqua to escape that truth.

I COR. 6: 9-11

Fuqua tries to refer ALL of the sins here listed to the breaking of civil law (see his article, Oct. issue also). It is significant that he pays no attention to my rebuttal which showed that they were guilty of "covetousness" and that CIVIL laws do not legislate against such. Further, I pointed out that the passage showed that they were IDOLATERS, even though they lived under a CIVIL law which PERMITTED the worship of idols.

ROM. 6: 17, 18

His argument on this has also been previously answered. In the October issue I pointed out that a criminal may HATE the civil law under which he lives—yet he is still AMENABLE to that law and is PUNISHED for breaking it! A sinner may HATE the LAW OF

CHRIST—yet he is still amenable to it, and will be punished for not obeying it (Acts 17: 30, 31; II Thess. 1: 7-9). (Read Rom. 6: 17 and see if Paul says anything about “sin in general”). The contrast in this verse is between the fact that they were once disobedient to the Gospel (haters of it even though they were amenable to it) whereas they had become obedient to it (lovers of it). Why can't Fuqua ONE TIME correctly represent what I — and the Scriptures — say?

ROMANS 10: 12

A question was asked by me on this verse because of Fuqua's position that the distinction yet remains between Jew and Gentile. It is significant that he did NOT answer—but only said that the question did not make sense. If so, then Paul's statement does not make sense for the question was based on the verse exactly! Fuqua must utterly REPUDIATE this verse in order to hold out his theory that God still makes the distinction between Jew and Gentile. Surely all can see how desperately he clings to a false theory, based on a false conception of Rom. 2: 14.

ROMANS 11: 32

In connection with this verse, Fuqua makes one of the most flagrant BIBLE-DENYING statements I have ever seen come from the pen of a member of the church of Christ: “That passage says, that those in the world, while a part of the world, cannot possibly obey any Divine Law, for they are ‘shut up unto’ a state of ‘disobedience; . . .’ SHADES OF BAPTISTS AND TOTAL HEREDITARY DEPRAVITY!! I am anxious for all to see the extreme to which this man's error has driven him: (1) the instructions to believe, repent,

confess, and be baptized are all a part of DIVINE LAW, (2) but, according to Fuqua, men in the World cannot possibly—note that: it is absolutely IMPOSSIBLE—obey ANY Divine Law, (3) therefore, the inevitable conclusion to Fuqua's argument is that NO ONE CAN BE SAVED! This follows since all have sinned (Rom. 3: 23) and sin puts one into the World. So, since everyone enters the World when he reaches the age of accountability and, having entered the World, cannot obey the Divine Law, and since no one be saved without obeying the Divine Law (the Gospel—II Thess. 1: 7-9) NO ONE—According to Fuqua—can be saved! Did some one say something about "heresy." Poor brother Fuqua—let us pray for his repentance.

Now to the TRUTH of the passage: this does NOT mean, as Fuqua has it, that God had shut man up in such conditions as FORCED him to be disobedient. It just means that he COUNTED all as disobedient (Compare Rom. 3:9). Because of that, all men everywhere are commanded to repent (Acts 17: 30, 31). People are not made sinners by having the gospel preached to them because they are sinners and need the *mercy* of God.

Fuqua's point on the PERFECT law being enforced in the world contradicting Rom. 3: 12 is false. If not, Christ's perfect law concerning the "new birth" would also nullify that passage. It does seem that Fuqua would anticipate SOME of these difficulties into which he casts himself!

ROMANS 13: 1-8

On this, Fuqua says, "Hence, in the administration of Civil Law the work of 'God's ministers is final." Not

where CIVIL law conflicts with DIVINE LAW, my brother, Read Acts 4: 19, 20; 5: 29 and be convinced, and do not quibble that these passages concern the church, for Romans was also directed to the church, though it does contain teaching directed to the world. It is the function of civil governments, as Paul here points out, to promote the general welfare of people. Otherwise there could be no security of property or of person. But to stretch this teaching, as Fuqua has, to mean that one must obey civil law even when it contradicts DIVINE law is to err beyond description.

"LINE BETWEEN THE WORLD AND THE CHURCH"

Concerning the distinction between the world and the church, Fuqua says, "Till this day Tom Warren cannot draw the distinction." My task of proving this statement is grossly in error is very easy. All I have to do is call upon the reader to note the Sept. issue, p. 11, and the Oct. issue, p. 11. At this juncture, I wish to have RE-PRINTED "Diagram No. 2—The Picture accurately Drawn," which appeared in my October article

DIAGRAM NO. 2—THE PICTURE ACCURATELY DRAWN
THE "WORLD" (Rom. 3:23) THE CHURCH

Irreligious	"Non-Christian" religions: Buddhism, Mohammedanism, etc.	B A P T I S T M	Only those who obeyed the Gospel (Rom. 6:1-18) (Rom. 8:1, 2) (I Cor. 12:13; Eph. 1:22, 23 Col. 1:13)
Sectarianism (those who "Profess" to follow Christ) Catholicism	Protestantism: Baptists, Methodists, Lutherans, etc.		

ALL THESE AMENABLE TO THE LAW OF CHRIST
 (Acts 17:30, 31; MK. 16:15, 16; LK. 24:47)
"BABYLON" (FALSE RELIGIONS) IS A PART OF THE "WORLD"!

Also I call to the attention of the reader that I have already QUOTED from E. C. FUQUA in TWO PREVIOUS articles, using the SCRIPTURAL argument which Fuqua made on this very point—on a subject OTHER THAN MARRIAGE. Remember I am QUOTING from E. C. FUQUA (and giving my “Amen” to it) in order to show the distinction between the world and the church: “To be in the world is to be OUT of Christ—out of the family of God. To be in the church is to be OUT of the World—saved from the destiny of the World. The line of demarkation is crossed in baptism, for we are ‘baptized INTO’ the Church (which is the body of Christ): and baptism has the significance of taking a person OUT of one condition and INTO another. In baptism we die to the world: and then ‘buried in baptism,’ and from that burial raised to walk in the new life in Christ. (Rom. 6: 1-5; Col. 2: 12). Therefore, until one is ‘baptized into Christ’ he is still in the World—and lost.” (VINDICATOR, Nov. 1953, p. 2). Did Fuqua prove his case there? I believe that he did: I believe that he gave a SCRIPTURAL argument—but he has REPUDIATED that very position in *this* debate. In an attempt to avoid the force of that, he keeps crying that it is “Warren” who cannot tell the difference.

The CHURCH is in FELLOWSHIP with Christ: members of the church are children of God. But this does not change the fact that Christ is “King of Kings and Lord of Lords (or else the SCRIPTURES falsify. Rev. 19: 16) Or that His law is addressed to “all men,” (Acts 17: 30, 31). Fuqua’s (not mine) CWHOURRICDH OF CHRIST” is about on a level with the other

“arguments” he has set forth in this debate. In return, I could just as well (since he has jumped back and forth between the “World,” “ecclesiastical law” and “law of Christ” for sectarians) mix up the letters of those three and say he advocates the following: . . . “EWCOCRILLEDSCIHAUSRTCIHCAL.” (R e a d every other letter). Or, since he says “Gentiles have not the law of Christ,” and since one can get into the church only by means of the law of Christ, I could say that Fuqua advocates this church: “THE JEWS OF CHRIST,” which leaves Fuqua out!

But such is not needed; every CANDID reader can see from the above diagram and arguments, that I have CLEARLY shown the distinction between the World and the Church.—so clearly, in fact, that Fuqua has had to renounce the SCRIPTURAL position he USED to occupy so that he might try to uphold his theory.

“GOD’S ORIGINAL MARRIAGE LAW”

Fuqua admits his defeat on this point by failing to name the “unregenerate class of men to whom the law of Christ is not addressed.” (see his diagram in November issue). I proved conclusively that his whole diagram and argument depended upon his being able to find a class of men to whom the law of Christ (the gospel was not addressed. I further pointed out that, when he thought he had found a passage which pointed out such a class, that he would be forced to explain it in the light of Mk. 16: 15, 16; Acts 15: 7-9; 17: 30, 31. These passages say that the law of Christ is addressed to everyone. So the burden of proof fell on him to find such a class. To be convinced of his failure, search his

article to see if you can find where he pointed out this class. He failed to do so, and my point stands; the law of Christ is addressed to "all men," "every creature." In asking for me to prove that the gospel was enforced, my brother asks me to prove that the apostles did what the Lord told them to do. Read Acts 17: 30, 31 and be convinced.

CONSEQUENCES OF FUQUA'S THEORY

Before closing, it would be well to give a list of some of the most absurd consequences of the various positions which have been occupied by Fuqua in this debate. These have been *proved* before. They are now only *listed*. Fuqua's theory demands the following consequences: (1) the invention of a new realm, which is neither the world nor the church; (2) the "act of pardon" is "accepting Christ," as sectarians advocate; (3) one may marry 100 times (in violation of the law of Christ on marriage) so long as it is done BEFORE obeying the gospel, and so long as *civil law* is obeyed; (4) no Gentile can be a member of the church; (5) the distinction between Jew and Gentile is continued to the present; (6) the universality of the gospel is denied; (7) that the gospel is to be the basis of judgment is denied; (8) denies that Christ is "King of Kings, and Lord of Lords;" (9) denies that Christ has addressed His law to every creature; (10) makes Fuqua deny what he PROVED in the debate with Ballard; (11) one can continue in a relationship which violates the law of Christ after obeying the Gospel, so men could stay in sectarian churches and be saved; (12) a new distinction invented; "sin in general" and "sin against

Christ;" (13) it is impossible for anyone to be saved, since men in the world cannot obey any divine law; (14) by his "ecclesiastical law" argument, made sectarians amenable to the marriage law of Christ—then immediately denied it; (15) makes Acts 2:38 refer to "sin in general" (16) admitted and denied that one obeys divine law in becoming a Christian; (17) made "covetousness" and "idolatry" violations of civil law, in spite of the fact that the Corinthians lived under civil law which permitted both; (18) said men do not violate the law of Christ when they refuse to believe and be baptized; (19) makes it possible for a church member to reach the point where he is not amenable to the law of Christ; (20) by making "the law" of Rom. 2 refer to the law of Christ, says that it is possible for one to be justified without the gospel; (21) makes circumcision a part of the Gospel—by the argument of No. 20—by saying gospel not directed to World. (22) makes the commands to believe and be baptized directed to the CHURCH; etc., etc., etc. Should anyone need any more evidence that he has espoused a false doctrine?

FUQUA'S "CUSTOMARY REJOINER"

In the closing remarks of his article, Fuqua says that he will have a customary "rejoinder" to my last article. This was the first I had heard of such a thing. I tried to get him to agree to a written set of rules by which the discussion would be guided, but he refused to do this. I want to be fair in every way, but the way Fuqua proposes would hardly be fair. If BOTH of us were going to affirm a proposition, then it would be fair

since both of us would then have a rejoinder. I say this, not because I think he could overthrow a single point made (we have already had too much evidence of his inability to do that), but simply in the interest of fair play. That such a "rejoinder" is not customary in VINDICATOR debates is clearly seen by the fact that there is no rejoinder in either the Fuqua-Ballard or Fuqua-Reynolds debates. I leave it up to Fuqua and his sense of fairplay. I have already written to him and told him that I thought it was unfair—I am NOT, however, forbidding him to do it! Whether he does or does not, the evidence is still here to show his theory false! If he insists that such is fair, then I insist that he have a "rejoinder."

A FINAL SUMMARY

It has not been my place to offer any NEW arguments in this final installment. Every negative argument I have made stands unassailed; every question I have asked stands UNANSWERED—to the shame of the EDITOR who makes the boldest claims of all. I have met EVERY argument my opponent has advanced and have answered EVERY question he has asked. To my own mind, the battle has been a decisive one. I entered the discussion ready to hear whatever truth he might have that would show me that I had held an erroneous position. Having seen what a feeble effort has been made, by perhaps the ablest exponent of the theory, I am convinced that NO ONE can uphold the theory Fuqua had tried to defend in this discussion. Let us take a brief look at the affirmative and negative in this debate:

1. THE AFFIRMATIVE. (1) What he was supposed to find: as I pointed out in my first article, Fuqua had the obligation of proving three points: (a) that all out of the church were under civil law EXCLUSIVELY, (b) the world is not under any law from God on any subject, (c) the salvation of a man in the world does not involve his repenting of specific sins nor his severing of relationships which violate the law of Christ, so long as those relationships were entered before one obeyed the Gospel.

(2) What he actually did find: not a shred of evidence to support any one of the three points—and ignored the negative arguments which proved all those points false.

2. THE NEGATIVE. (1) Every argument advanced by the affirmative was shown to be false and every question was answered. (2) Advanced 14 negative arguments and 37 questions—all of which yet remain unanswered and unassailed. No one holding Fuqua's theory can DARE to answer the questions—if he intends to continue holding to his theory.

A FINAL APPEAL

In spite of his personal vilification of me, I close this discussion with only love in my heart for brother Fuqua. I hate the error he teaches, but I love his soul. I have done the best I could to help him to see the error of his way and so lead him to repentance. Perhaps it is yet not too late for this.

I appeal to every reader to CANDIDLY examine the ARGUMENTS made. Follow what God says;

nothing is true just because some MAN says that it is. This issue is a vital one—the purity of the church is at stake—we must all therefore, study it in the light of eternity.

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