

THIRD DAY
NOVEMBER 21, 1979

10:00 A.M.

PROPOSITION: *The Scriptures teach that the grace of God that saves men cannot be successfully resisted by men to whom it is extended.*

Affirmative: R. Lawrence Crawford

Negative: J. R. Alexander

CRAWFORDS' FIRST AFFIRMATIVE

Ladies and gentlemen, gentlemen moderators, my honorable opponent, I stand before you to affirm the proposition which was read in your hearing, That is: The Scriptures teach that the grace of God that saves men cannot be successfully resisted by men to whom it is extended.

The definition of terms used in this proposition is:

1. By the Scriptures, I mean the sixty-six books known as the Bible as they were originally written in Hebrew, Chaldaic and Greek.
2. By teach, I mean the scriptures set forth by precept and convey in words to instruct; to cause to know.
3. By the grace of God that saves men, I mean the work of God called regeneration, (I did not write out this proposition, and therefore, I did not put the term "men" in it. The term should be "man" as a generic term of mankind.)
4. By the phrase "cannot be successfully resisted", I mean God is absolutely sovereign in salvation; that the Holy Spirit may be resisted is a fact we do not deny, but He cannot be successfully resisted, ore resisted to the point of final damnation by those people who were elected to be saved.

ARGUMENT #1

The Confession of Faith known as The Philadelphia Confession of Faith, which was the London Confession of Faith of 1689, has been received by true Baptist churches in America, and this confession clearly states the fact that those who were elected in eternity are called by the Holy Spirit and this calling is never successfully resisted.

FIRST PROPOSITION: The Philadelphia Confession of Faith does set forth the doctrine that the Grace of God cannot be successfully resisted by those to whom it is extended.

Philadelphia Confession of Faith, Chapter III, paragraph 6. "As God hath appointed the elect unto glory, so hath he by the eternal and most free purpose of his will, foreordained (I Pet. 1:2; II Thess. 2:13) all the means thereunto, whereby they who are elected, being fallen in Adam (I Thess. 5:9, 10), are redeemed by Christ, are effectually called unto faith in Christ, (Rm. 8:30; II Thess. 3:13) by his Spirit working in due season, are justified, adopted, sanctified, and kept by the power through

faith, (I Pet. 1:5) unto salvation; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified and saved, but the elect only (Jn. 10:26; 17:9; 6:44)

SECOND PROPOSITION: The Philadelphia Confession was the standard by which Baptist churches were measured, and therefore, all true Baptist churches believed that the grace of God by which man is saved is never successfully resisted by those to whom it is extended.

The Baptist Confession of Faith, printed and written by W. J. McGlothlin, p. 294, "The first reference to any Confession of faith by an association in America was The Philadelphia Association... the association refers "to the confession of faith, set forth by elders and brethren met in London, 1689, and owned by us." It is not known that the confession had been adopted by the association in any formal way; nevertheless, it was evidently already regarded as their standard doctrine. I want to emphasize it was the standard doctrine of Baptist churches.

Syllogism #1

1. The Philadelphia Confession of Faith and the London Confession of Faith were the confessions of faith upon which the Baptist churches of America were organized as a standard of Truth.
2. But the Philadelphia and London confessions taught the irresistible grace of God was extended to the elect people of God
3. Therefore, if any church repudiates this teaching it cannot be identified with the ancient Confessions of Faith.

Syllogism #2

1. Our Missionary Baptist Churches in America received their baptism from The Philadelphia Baptist Association.
2. But the churches of The Philadelphia Baptist Association believed what is called the irresistible grace of God extended to his elect people.
3. Therefore, to repudiate those churches because they taught the irresistible grace of God is to repudiate their baptism.

ARGUMENT #2

The New Hampshire Confession of Faith sets forth the doctrine that the saving grace of God that saves men cannot be successfully resisted by men to whom it is extended.

1. The New Hampshire Confession of Faith, Article VII. "We believe that in order to be saved, sinners must be regenerated, or born again; (Jn. 3:3, 6-7) that regeneration consists in the giving a holy disposition to the mind; (II Cor. 5:17; Eze. 36:26; Rm. 2:28-29) that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth: (Jn. 3:8; 1:13; James 1:16-18) so as to secure our voluntary obedience to the Gospel of Christ; (I Pet. 1:22-25; I Jn. 5:1; Eph. 4:20-24) and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life. (Eph. 5:9; Rm. 8:9; Gal. 5:16-27; Eph. 3:14-21) Taken from the Baptist Waybook, By Bogard, p. 83.

NOTICE:

1. Fact one, "regeneration consist in giving a holy disposition to the mind." II Cor. 5:17, Eze. 36:26.
2. Fact two, "That it is effected in a manner above our comprehension by the power of the Holy Spirit in connection with divine truth" Jn. 3:8; 1:13.
3. Fact three, "So as to secure our voluntary obedience to the Gospel." I Pet. 1:22-25; I Jn. 5:11; Eph. 4:20-24

ARGUMENT #3

The work of the Holy Spirit is efficacious, that is, that the call of the Holy Spirit in regeneration, is always successful, that this call infallibly accomplishes its purpose of leading the sinner to the acceptance of salvation. This implies two things:

FIRST PROPOSITION: The operation of God is not an outward constraint upon the human will, but that it accords with the laws of our mental constitution.

1. Ps. 110:3 "Thy people shall be willing in the day of thy power."
2. Phil. 2:12-13 "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do his good pleasure."

SECOND PROPOSITION: That the operation of God is the new disposition of the affections, and that new activity of the will, by which the sinner accepts Christ.

1. Jn. 1:12-13 "But as many as received him, to them gave he power or authority to become children of God, even to them that believe on his name: which were born (had been born, an aorist tense, Indicative mood, without conditions which had been born) not of blood, nor of the will of the flesh, nor of the will of man, but of God."
2. "God's saving grace effectual calling are irresistible, not in the sense that they are never resisted, but in the sense that they are never successfully resisted." (Systematic Theology by Augustus Hopkins Strong p. 436)

Syllogism #1

1. Baptist churches in the American Baptist Association have adopted The New Hampshire Confession of Faith found in Bogard's Baptist Waybook.
2. But Article VII of that confession states that the Holy Spirit "secures our voluntary obedience."
3. Therefore, the churches of the American Baptist Association state they believe "The Holy Spirit secures our obedience to the Gospel."

Syllogism #2

1. The Statement in Bogard's Baptist Waybook that "The Holy Spirit secures our obedience" puts forth the fact that "The Holy Spirit" causes a person to obey the gospel.
2. But if the Holy Spirit secures our voluntary obedience; we have not successfully resisted.
3. Therefore, the Baptist Waybook teaches that the people of God do not successfully resist The Holy Spirit.

Argument #4

The Grace of God may be resisted temporarily by those to whom it is extended but it cannot be successfully resisted as to thwart and defeat the eternal purpose of God.

FIRST PROPOSITION: Some do resist the Holy Spirit temporarily.

1. Acts 7:51 "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost as your father did, so do ye."
2. What this (Acts 7:51) does not say:
 - a. This verse does not say the Holy Spirit was working in their souls because if that had been true the love of God would have been shed abroad in their hearts. Rm. 5:5 says, "The love of God is shed abroad in our hearts by the Holy Ghost which is given to us."
 - b. What it does not say: This verse does not say they "successfully" resisted the Holy Spirit. We do know Saul of Tarsus was one of these (Acts 7:58 "And the witnesses laid down their clothes at a

young man's feet, whose name was Saul") and he was a chosen vessel to be saved at a later date. How many others were eventually saved, we are not told; maybe all of these were eventually saved at a later date, but it cannot be proved that any of them successfully resisted the Holy Spirit.

SECOND PROPOSITION: If any for whom the saving grace of God is intended ever did successfully reject and defeat the purpose and will of God, it would contradict the Bible.

1. The Bible declares none can resist the eternal purpose and will of God. (Dan. 4:35; Isa. 14:24; Ps. 115:3)
 - a. Rom. 9:18-20, "Therefore hath he mercy on whom he will have mercy, and on whom he will he hardeneth. Thou wilt say unto me then, why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God, willing to show his wrath, and to make his power known endured with much longsuffering the vessels of wrath fitted to destruction: and that He might make known the riches of his glory upon the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?"

SUMMARY OF ARGUMENT #4

Syllogism #1

1. The Bible absolutely declares God's will and purpose cannot be successfully resisted. Rom. 9:19 (Also Dan 4:35; Isa. 14:24; Ps. 115:3)
2. But some temporarily resist the Holy Spirit. Acts 7:51
3. Therefore, it is reasonable to assume that those who temporarily resist were not successful in finally and totally defeating God's will and purpose.

Argument #5

Because of the fallen and depraved nature of man, he is unable to assist God in his salvation. Therefore, without an efficacious work of the Holy Spirit upon the dead and lifeless soul, nobody would be saved.

FIRST PROPOSITION: The carnal or natural mind is in fallen state and it is unable to receive the spiritual things because it hates God.

1. Rom. 8:7, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can it be."
2. Jn. 3:19, "This is the condemnation, that light is come into the world and men love darkness rather than light, because their deeds are evil."

SECOND PROPOSITION: The natural man is spiritually dead and has no ability to resurrect his dead soul.

1. Eph. 2:1, 5, "And you hath he quickened, who were dead in trespasses and in sins even when we were dead in sins, hath he quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us to sit together in heavenly places in Christ."

THIRD PROPOSITION: The natural man is totally depraved in all his faculties that is his body, mind and spirit are unable to assist God in salvation.

1. His spirit is corrupt and unable to assist a holy God in any way because he cannot please God. Rom. 8:9 "So then they that are in the flesh cannot please God." Now, the word flesh here does not mean a body.
 - a. The 'flesh' has a mind, Col. 2:18.
 - b. The 'flesh' has a will, Jn. 1:13.
 - c. The 'flesh' has a desire, I Pet. 2:11.
 - d. The 'flesh' has wisdom, II Cor. 1:2.
 - e. The 'flesh' has a body, Col. 1:22.
2. All the faculties of man are against God; therefore, God must do the work of grace in that heart or he will not be saved.

Syllogism #1

1. In order for man to be saved he must love God, because "everyone that loveth is born of God, and knoweth God. He that loveth not God, knoweth not God; for God is love. (I Jn. 4:7-8)
2. But man, in his fallen state cannot love without the Holy Spirit shedding the love of God abroad in his heart, Rm. 5:5.
3. Therefore, without the efficacious work of the Spirit upon the whole heart of man, he cannot love God.

Syllogism #2

1. The unsaved man is dead in sins, and unable to help God resurrect his dead soul, just as Lazarus was physically dead and physically unable to assist in his physical resurrection. (Jn. 11:38-45)
2. But the Holy Spirit and God's power alone can give life to the dead soul of man, Eph. 2:1, 5.
3. Therefore, without the Holy Spirit's efficacious work in the dead soul of man, he will not be resurrected spiritually. (Eph. 2:5-6)

Supposition, here's a supposition:

1. If the saving grace of God that is the efficacious work of the Holy Spirit can be successfully resisted by those to whom it is intended in the resurrection of the spirit, then the saving grace of God for the resurrection of the body can be successfully resisted, or rejected, and therefore there would be no resurrection of the body.
2. The Arminian has two plans of salvation: (1) a conditional plan for the spirit and (2) an unconditional plan of salvation for the resurrection of the body.
3. If God can give the body life from the grave without its help, why cannot he give life to the spirit of man without its help?

Argument #6

The inability of the will of man to cooperate in Salvation is a scriptural fact.

FIRST PROPOSITION: The will of fallen man is in bondage to sin and cannot assist God in the holy endeavor of salvation.

1. Rm. 8:7 says, "The carnal mind, the natural mind is enmity against God: for it is not subject to the law of God, neither indeed can it be."
2. Jn. 5:40, "Ye will not come unto me that ye might have life."

SECOND PROPOSITION: God works in those whom he has elected to do His will.

In Phil 2:13, "It is God which worketh in you both to will and to do His good pleasure."

Syllogism #1

1. The will of fallen man is against God and he will not come to Christ. (Rm. 8:7; Jn. 5:40)
2. But God worketh in his people and because of this inward work of grace they come to Christ. Phil 2:13)
3. Therefore, without the inward work of grace in the heart nobody would come to Christ.

(Ten minutes)

Syllogism #2

1. All of those in whom God works His will comes to Christ for salvation.
2. But not every member of the human race comes to Christ for salvation.
3. Therefore, God does not work in every member of the human race to do his will.

Syllogism #3

1. All of those for whom and in whom the will of God works are those who do his will. Phil. 2:13
2. But only His people, and not the entire human race, are made willing in the day of His power. Ps. 110:3) "Thy people shall be willing in the day of thy power."
3. Therefore, God works only in His elected people to do his will and not the entire human race.

Argument #7

The grace of God that saves is extended to those for whom it is intended in such a manner by the Holy Spirit that it cannot be successfully resisted, and this is set forth clearly in the Hebrew (Old Testament) language by the jussive mood. (Gesenius' Hebrew Grammar, p. 321, and A Survey of Syntax in The Hebrew Old Testament by Dr. J. Wash Watts, p.90)

FIRST PROPOSITION: The jussive mood is used by God to bring about His sovereign will in the physical creation.

1. Gen. 1:3, "Let there be light and there was light."
2. Gen. 1:6, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And it was so."
3. Gen. 1:9, "Let the waters under the heavens be gathered together unto one place, and it was so."
4. Gen. 1:11, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind whose seed is in itself, upon the earth. And it was so."

SECOND PROPOSITION: The same jussive mood is used by God in those places where he calls his people to salvation.

1. Isa. 55:7, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."

NOTICE:

This Particular "wicked" man did return because in verse 11 the same God said his word shall not return unto him void, but it shall accomplish that whereunto I have sent it.

Syllogism #1

1. The commands of God when in the jussive mood in the Old Testament Hebrew declare God's particular wish in creating the world which were always successful and never failed.
2. But the same jussive is used in God's commandment when extended unto his people in salvation.
3. Therefore, all the commands of God to his people in salvation shall be successful and never fail.

Syllogism #2

1. In the physical creation, God's commands were always successful and never failed. Gen. 1:3, 6, 9, 11 etc.)
2. But in salvation the spiritual work of God is called a new creation. (II Cor. 5:17)
3. Therefore, the commands of God to his people in the spiritual creation are always successful and never fail.

Argument #8

The physical creation of Adam was affected by the power of God, and the Hebrew Old Testament clearly shows this is the jussive mood which is always the mood in which God uses and causes the spiritual re-creation of His people to whom His grace is extended.

FIRST PROPOSITION: God's work in the creation of Adam was efficacious, that is; It was successful because the commands to create are in the jussive mood which sets forth the will and desire of the creator.

1. Gen. 1:26, "And God said, Let us make man in our image, after our likeness..." (This is the same as Gen. 1:3, "Let there be light and there was light." God did not ask the light for its cooperation).
2. Gen. 2:7, "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life; and man became a living soul.
NOTICE: Gesenius' Hebrew Grammar, p. 321; The greatest Hebraist that ever lived said, "The jussive stands alone or coordinated with other jussives (a) In affirmative sentences to express a command... (The creative commands of God)."

(Five minutes) Thank you.

A survey of Syntax in the Hebrew Old Testament by J. Wash Watts, p.90, "The addition of the jussive idea emphasizes the earnestness of the command, indicating that the author not only commands but urgently pleads for its compliance. To render these forms as mere imperatives, as our translators usually do, is to ignore some of the heart throbs of the Bible." That's his quote.

3. The commands of God in creation are in the Hebrew jussive. And in the commands to save his people they are in the Hebrew Jussive. Let my friend deal with this.

SECOND PROPOSITION: God's work in recreating a new heart is efficacious that is: It is always successful.

1. Eze. 36:26, "A new heart will I also give you, and a new spirit will I put within you and I will take away the stony heart out of your flesh, and I will give you a heart of flesh."
2. II Cor. 5:17, "If any man be in Christ Jesus, he is a new creation, old things are passed away; behold all things are become new."

Syllogism #1

1. When God created the first Adam, his work was efficacious, that is; It was not successfully resisted because Adam was passive, and God was active.
2. But in re-creation (salvation) God's people are always passive and God is always active as in the physical creation.
3. Therefore, in the re-creation of salvation the work of God is always efficacious and never rejected.

Syllogism #2

1. If Adam had been able to successfully thwart the creative work of God it would have proved he was greater than God.
2. But in the re-creation of salvation the same God re-creates the dead and lifeless soul of mankind.
3. Therefore, if those whom God plans to re-create successfully thwart his purpose it would prove they are greater than God.

Argument #9

The true churches of the Lord Jesus Christ have preached the efficacious grace of God, that is, the grace that saves cannot be successfully resisted by them to whom it was extended down through the ages.

FIRST PROPOSITION: Christ established a Baptist church during his personal ministry from the material prepared by John the Baptist.

1. Luke 1:17
2. Acts 1:21-22

SUMMERY

1. John the Baptist prepared the first members of the church.
2. The church or company of scripturally baptized believers were called together by Christ. Jn. 1:35-40; Matt. 4:18-22.
3. That church began "from" the baptism of John. Acts 1:21-22

SECOND PROPOSITION: Christ promised perpetuity, continuity and succession to his church.

1. Matt. 16:18
2. Eph. 3:21

THIRD PROPOSITION: The true churches of our Lord Jesus Christ have preached the efficacious grace of God down through the ages, because Christ promised continuity of doctrines in that church and the efficacious grace of God was one of those doctrines.

1. Christ taught the efficacious grace of God when he said that the new birth was like the wind which was not controlled, or successfully resisted. Jn. 3:8, "The wind bloweth where it listeth," and you cannot resist it.
2. This is the same doctrine John the Baptist preached when he said, Matt. 3:9, "God is able of these stones to raise up children unto Abraham."
3. This efficacious grace was proclaimed by Solomon when he said, "As thou knowest not the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not what is the works of God who maketh all", Ecc. 11:5.

The tenth argument. How much time do I have please? (One minute) I'll not begin this tenth argument until I come back. Let me just rehearse, I went over all the confession of faith showing that this is Baptist doctrine from the days of the Lord Jesus Christ and John the Baptist down to the present time. My friend is a General Baptist, he's going to try to say something that will cause you to think that Baptist do not believe in the work of the Holy Spirit separate and apart from the word. And we believe that and have contended for it down through the ages. And I hope my good friend will come and deal with these nine arguments and then I will give you some other arguments. I'm going to give you an argument showing you that down through the ages Baptist preachers have preached that the Holy Spirit regenerates man: Not in cooperating with God in some kind of a works for salvation but by the grace of God, man is saved. (Time) Thank you.

ALEXANDER'S FIRST NEGATIVE

Brother Crawford, brethren moderators, ladies and gentlemen, I come before you to deny the proposition that has been read in your hearing. The Scriptures teach that the grace of God that saves men cannot be successfully resisted by men to whom it is extended. Before I begin my reply to my opponent's first speech, I have but two questions I want to present to him. These questions pertain to some things that he has already said in this debate. And I want him to answer these questions, if he doesn't today, I'm going to keep them before him tomorrow because I want an answer to them. And I ask this brother if he will hand a copy of them to my opponent.

Question #1, Since you have said in this debate that the American Baptist Association has departed from the doctrines which you claim they affirmed as indicated in such books as The Seven Dispensations by J. R. Graves and The Baptist Waybook; Why is your church listed in the minutes of the A.B.A. messenger assembly as late as 1978?

Now if they've departed from the faith, I want to know why your church is listed as a part of them?

Question #2, Since you have said in this debate that all true Baptist churches are Calvinistic and that to repudiate the doctrines of Calvinism is to repudiate the scriptural succession of baptism, the Lord's supper and scriptural church organization; Do you believe the churches of the American Baptist Association are false churches, and if so would you lead the church of your membership to grant or receive letters from A.B.A. churches?

And I ask my opponent to give us an answer to these questions. And now I want to reply to his speech briefly and then present some negative arguments.

First of all, in the closing part of his speech he implied very strongly, and he's done this before, that I limit the work of the Holy Spirit to the word of God. That is not true Brother Crawford, I do not and I never have in my preaching and teaching limited the work of the Holy Spirit to the word of God. And no Missionary Baptist that I know of does so. So now let me briefly state something to you. His theory of irresistible grace is built around this principle: He is teaching that regeneration must necessarily precede repentance and faith. Now in his speech he limited the work of the Holy Spirit in salvation to regeneration. He did that very thing. He allowed for no work of the Holy Spirit in making a sinner aware that he is a sinner in the work of conviction and bringing him to the knowledge of his need of Christ leading him to repentance and faith. He, he omitted that. He restricted the work of the Holy Spirit to regeneration. Now I'll tell you very frankly if his doctrine were true that regeneration and by regeneration, I mean the impartation of eternal life. That's what I mean by regeneration. I don't think you'll reject that. I think you mean the same thing by regeneration, that the Holy Spirit imparts eternal life. For instance, he asked the question a while ago and I remind you of it now. He said, "If God could give life to a dead body without the help of that dead body why can't he give life to a dead soul without the help of that dead soul"? He can't. Now this is regeneration. But regeneration is not all there is to salvation. Now if the doctrine were true that regeneration necessarily comes before repentance and faith then there would be no way that the, that a sinner could resist the spirit of God giving him life. I do not teach that the sinner resists the Holy Spirit giving his spirit eternal life. Neither does any Missionary Baptist that I know of. I believe that a sinner can and does and can all the way to death resist the influence of the Holy Spirit that influences him to repent and trust Jesus Christ. I showed you yesterday that his doctrine that regeneration precedes repentance and faith will not stand up because Jesus said in Jn. 6:53, "Except ye eat the flesh of the Son of man and drink his blood you have no life in you. But he that eateth my flesh and drinketh my blood hath eternal life." And if he has eternal life, if the one who eats the flesh and drinks the blood has eternal life the one who doesn't eat the flesh and drink the blood has not life, then when did he get it? He gets it in the act of eating the flesh and drinking the blood of the Son of man and, and I hope my brother doesn't charge me with teaching the Roman Catholic doctrine that we eat the flesh and drink the blood of the Son of man in the Lord's supper. No sir, we do it by faith. This is another scripture that teaches just like Eph. 2:8 that we're regenerated at the point of faith. "For by grace are ye

saved through faith." He tries to get a sinner saved apart from faith, before he has any faith. But it won't work brother. "For by grace are you saved through faith." All right.

He did just what I expected him to do. Now the proposition reads: "The scriptures teach that the grace of God that saved men cannot be successfully resisted by men to whom it is extended." He went to the Philadelphia Confession of Faith and others and quoted from them and since they have nothing to do with our proposition, I'm not even going to refer to the Philadelphia Confession of Faith. I have no objection to him reading all he wants to from it. But the Philadelphia Confession of Faith wasn't inspired of God. Here's what was inspired of God. God's word. And I'm asking you to prove by the scripture that men cannot resist the grace of God that brings salvation to men.

Now he pointed to a passage of scripture or two that I do want to notice. The first one is Ps. 110:3, I have heard Calvinist use this to teach that, that when God gets ready to make a sinner willing to do his will that he just exerts his power against him and makes him willing to do his will. Now he made the statement a while ago and I've got it marked down here and I'm going to remember this. He said, "God does not work in all members of the human race to do his will." We'll remember that. But now he said that Ps. 110:3 "Thy people shall be willing in the day of thy power." Well if he would read the first two verses of that Psalm he'd tell, he'd know when the day of God's power is. This has nothing to do with the regeneration of an individual sinner. This points to the millennial reign of Jesus Christ. And the willingness of the Jews, the national people of God. Who never have been in their history willing to do God's will but they're going to be willing in the day that Christ rules and reigns in this world. And proof of it: Verses 1 & 2, "The Lord said unto my Lord, sit there on my right hand until I made thine enemies thy footstool. The Lord shall send the rod thy strength out of Zion and rule thou in the midst of thine enemies thy people shall be willing in the day of thy power" and so on. In the millennial reign nationalist are going to be willing to do his will. Certainly so. But this has nothing to do with the regeneration of a sinner.

Now he referred to Phil. 2:11 or verses 12-13, "Wherefore my beloved you have always obeyed not as in my presence only but now much more in my absence. Work out your own salvation in fear and trembling while it is God which worketh in you." Now let me pause to point out. I think my brother will acknowledge that Paul was writing to people who'd already been saved here. "For it is God which worketh in you both to will and to do his good pleasure." This scripture verily teaches that the Holy Spirit influences God's children to be willing to do God's pleasure. I believe that with all my heart. But I ask my brother; Do you always do all the will and pleasure of God for your life? Do you know of any child of God that always does all the will and pleasure of God for his life? This verse says, "It is God that worketh in you both to will and to do of his good pleasure." Now Calvinists sometimes talk about God failing. If he influences a child of his to do his will and that child of God does not do his will; he backslides and gets out in a life of sin, has God failed? All right.

Now he admitted as he referred to Acts 7:51 where Stephen charged some of those Jews, "You do always resist the Holy Spirit as your fathers did so do ye." My brother admitted that some do temporarily resist the Holy Spirit. Now I want Brother Crawford to come up here in his next speech and tell this congregation; Did all those wicked Jews to whom Stephen preached in the seventh chapter of Acts finally get saved? Now you can't deny, you've already admitted that the Holy Spirit did influence them, and they did resist the Holy Spirit. I want to know; Did all those wicked Jews to whom Stephen preached finally get saved? If they didn't then some of them did successfully resist the spirit of God and the grace of God that brings salvation. Now you deal with that. You let us know whether all of them finally got saved or not. And if you take the position they did, I want to know how you know. Now to my negative arguments.

Argument #1 is based on the fact that God invites men to be saved and an invitation can be rejected. Isa. 45:22, "Look unto me and be ye saved all the ends of the earth for I am God and there is none else." This scripture just will not fit with Calvinism. If the sinner is already regenerated when the spirit of God calls on him, if the first thing the spirit of God does is to impart eternal life to him, then calls him to salvation which he already has, then this scripture would have read "Look unto me because you already

are saved.” But that’s not what it said Brother Crawford. God said, “Look unto me and be ye saved all the ends of the earth for I am God and there is none else.” Isa. 55:1, “Ho everyone that thirsteth come ye to the waters and he that hath no money, come by buy and eat, yea come, but wine and milk without money without price.” I hope he takes the position that the man who thirsts is already alive. I’ve heard Calvinist do this before. I hope he takes that position. I’m waiting for him to do it. Isa. 55:3, “Incline your ear and come unto me. Hear and your soul shall live, and I will make an everlasting covenant with you even the sure mercies of David.” Jn. 7:37, “In that last day, the great day of the feast Jesus stood and cried saying, ‘If any man thirst let him come unto me and drink.’” Was Jesus talking to people who’d already been regenerated? If he wasn’t then he offered salvation. He invited men who were not regenerated to come to him and drink the water of life and be regenerated. And those who didn’t, resist it successfully resist the grace of the Saviour himself. Rev. 22:17, “And the spirit and the bride say come and let him that heareth say come and let him that is athirst come and whosoever will let him take the water of life freely.” Oh, look, he’s going to try to make you think that Brother Alexander believes that the sinner can become willing to be saved totally apart from the work of the Holy Spirit. I don’t believe any such thing. If the spirit of God should leave a sinner alone, he’d never be interested in the salvation of his soul. Every Missionary Baptist I’ve ever known believed that doctrine. The Holy Spirit must convict a sinner. Must wake him up, make him aware that he’s lost, that he’s ruined, he’s condemned in his sins and that he needs Christ. But that work of conviction is not regeneration. Now I’ll tell you again like I told you yesterday: If he first regenerates a man and then convicts him that he’s lost and ruined and condemned and going to hell, he convicts him of a lie. You haven’t answered this. I want you to tell these people; When does the Holy Spirit convict a man and for what reason does he convict him? And incidentally, since you have said to this congregation on more than one occasion that regeneration precedes repentance and faith, I want you to tell this congregation when a man is regenerated. Yesterday you had the, the elect in Christ all the way from eternity past. That God had unconditionally elected a certain number of people to salvation and he gave them to Christ in eternity, they are in Christ from eternity. Now I want to know: Are they regenerated from eternity? You referred to Jeremiah who God told, “Before you were born, before I formed you in the belly I knew you and I sanctified you to be a prophet.” Did God make Jeremiah alive spiritually before he was born? I want you to tell these people when regeneration happens to a sinner. When does the Holy Spirit regenerate a sinner? All right.

My, my next argument, Argument #2 is based on the term thirst. I’m going to bring this again. I’m fishing for him to come out with the Calvinistic position that the man who thirst for the water of life is already regenerated. I hope he does. I’m kindly, kindly challenging him to do that. He hasn’t done that yet, but I hope he will. Isa. 55:1, “Yes oh everyone that thirsteth come ye to the waters.” Now that man that thirsts, he’s either spiritually alive or he’s spiritually dead. And I am taking the position he’s spiritually dead and wanting eternal life. “Come to the water and he that hath no money come ye buy and eat.” How can he buy and eat until he’s already alive? That’s my opponent’s doctrine and I want him to bring it out. “Yea, come but wine and milk without money and without price.” Jn. 7:37, “In the last day the great day of the feast, Jesus stood and cried saying ‘if any man thirst let him come to me and drink.’” Then Rev. 22:17, now if the term thirst as it is used in these scriptures indicates a desire for salvation and eternal life then every sinner who has a desire to be saved does in fact get saved or else some men who have desired to be saved do resist the grace of God that brings salvation to them and finally go to hell. (Ten minutes, ten seconds) All right.

I want to go to my next argument. If my brother takes the position that everyone who desires eternal life has eternal life, I’ll show by the scriptures some who desired it and didn’t get it. Go ahead and show it if you want to. All right.

My next argument is based on Jn. 5:33, 40 where Jesus said to some Jews one day, “Ye sent unto John and he bare the witness unto the truth. But I received not testimony from man.” Now listen to these words, “But these things I say that ye might be saved.” Now these words were spoken to the same Jews. This is in Jn. 5:33-40 these same words were spoken to the, or these words were spoken to the same Jews to whom Jesus said in verses 39, 40, Jn. 5:39, 40 “Ye will not come to me that ye might have life.”

According to my opponent's doctrine they have to get life before they can come to Christ. That's not what Jesus taught. Jesus said, "Ye do search the scriptures for in them ye think ye have eternal life." And they are they which testify of me. And ye will not, ye will not come to me." You are unwilling to come to me. Some translations use the expression you are unwilling to come to me that you might have life, to those same Jews who were unwilling to come to Christ that they might have life. Jesus said these things I say that ye might be saved. Either those Jews got saved or else they resisted the grace of Jesus Christ that brought salvation to them.

My next argument is based on Acts 3, well I want to go to Acts 3:25, 26, "Ye are the children of the prophets and of the covenant which God made with our fathers saying unto Abraham, 'and in thy seed shall all kindreds of the earth be blest.'" Now listen carefully. "Unto you first God having raised up his son Jesus, sent him to bless you in turning away every one of you from his iniquities." That's Acts 3:25, 26. Now I want my brother to tell this congregation whether or not Jesus was sent to all the Jews. And if he was sent to all the Jews was he sent for the purpose that is expressed here? He was sent to bless you in turning away everyone of you from his iniquities. But unless my brother can show that everyone of those Jews did in fact get saved. Then some of those Jews did successfully resist the grace of God that brought salvation to them. All right.

My next argument is based on Acts 3:22, 23. "For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me. Him shall ye hear in all things, whatsoever he shall say unto you and it shall come to pass. That every soul which will not hear that prophet shall be destroyed from among the people." Now Jesus was that prophet which was raised up like unto Moses. And it was specifically stated that every soul which will not hear that prophet shall be destroyed from among the people. The Greek word from which the expression "shall be destroyed" come, is a word which means to destroy utterly, to exterminate. This means that the person who will not hear the Christ shall be destroyed in hell. Now if those who go to hell are already arbitrarily reprobated to hell with no salvation offered to them, as Calvinism teaches; such a wording as given in Acts 3:23 would be empty and without meaning. But if as the Bible teaches Jesus call all men to repentance and faith and some men will not give heed to him and are condemned to hell because of their unbelief: This scripture emphatically teaches that some men do resist the grace of God that brings salvation to them. (Five minutes.) All right.

My next argument is based upon the Jews unbelief of the Old Testament scripture which witnessed to them of Christ the Savior and of salvation by faith in the Christ. Rm. 3:1-6 "What advantage then had the Jews or what profit is there in circumcision, or of circumcision. Much every way chiefly because that unto them were committed the oracles of God. For what if some did not believe shall their unbelief make the faith or literally the faithfulness of God without effect? God forbid. Let God be true but every man a liar as it is written that thou mightiest be justified in thy sayings and mightiest overcome when thou are judged. But if our unrighteousness commends the righteousness of God should we say, is God unrighteous and taketh vengeance? I speak as a man. God forbid for then how should God judge the world." Jn. 5:45-47, "Do not think that I will accuse you to the Father." Now this is the same group of Jews that Jesus was talking to when he said, "But these things I say that ye might be saved." And he said to them, "Ye will not come to me that you might have life." Verses 45-47, "Do not think that I will accuse you to the Father therefore one that accuseth you even Moses in whom ye trusted for had ye believed Moses you would have believed me for he wrote of me. But if ye believed not his writings how shall ye believe my words." II Tim. 3:15, "And that from a child," Paul wrote Timothy and said, "and from a child thou hast known the holy scripture which are able to make thee wise unto salvation through faith which is in Christ Jesus." This wouldn't fit with my friend's doctrine that regeneration precedes repentance and faith. The word of God, the Old Testament scriptures showed young Timothy how to be saved and it was through faith in Christ Jesus. All three of these passages of scripture referred to the Old Testament scriptures. My opponent will not deny that. Which were committed to the Jews and which told them of the coming Christ and how to be saved through faith in the Christ but by which they would be judged. Jesus told the Jews "Had ye believed Moses you would have believed me." Now I want to

know if they had believed him would they have been saved? The son of God said, "If you had believed Moses you would have believed me, for he wrote of me? Now if those Jews believed Christ would they have been saved? Those Jews searched the scriptures thinking that in the scriptures they had eternal life, Jn. 5:39. And thus the Old Testament scripture told them about eternal life. And they told them that that life was in Christ. Verse 39, Jn. 5:39, "They are they that testify of me." And as the Old Testament scriptures witnessed to the Jews of eternal life in Christ, either the grace of God was offering salvation to them through that witness or else God was mocking them and taunting their souls with a lie of salvation they did not have. Now I want my brother, I've asked him over and over to tell this congregation: Does God sincerely offer salvation to all responsible sinner, both elect and non-elect? He has not to this day answered that. I'm telling you that as the Old Testament scriptures were given to those Jews they told them about eternal life in Jesus Christ. They told them how to get that life through faith in Jesus Christ. Eph. 2:8 tell how one is regenerated "By grace are you saved through faith." He's not regenerated before faith in Christ my brother. (Your time is up.)

CRAWFORD'S SECOND AFFIRMATIVE

Ladies and gentlemen, gentlemen moderators, and my honorable opponent. I come before you with a heart filled with gladness and joy to be here and be with my good friend, Dr. Alexander and to answer his speech. He asked me two questions, I have them here someplace. I could have left them over there on the table. I'll get them here. I want to read them just like they are. They're on this type of paper brethren. Brethren would you find those questions there for me please? I think I left them, they're on the, they're just on notebook paper but one of the questions was: Since you said, I believe I can repeat it. He said; since the churches of the A.B.A. have departed from the faith, why is your church represented as early, or as late as. Here it is pardon me. He said, Since you have said in this debate that the American Baptist Association has departed from the doctrines which you claim they affirmed as indicated in such books as Seven Dispensation by Dr. J.R. Graves and the Baptist Waybook, why is your church listed in the minutes of the A.B.A. messenger assembly as late as 1978? Because I love the churches of the Lord Jesus Christ and I love the churches of the American Baptist Association. Brother Alexander. I love our people. And I'll say this my dear brother, I love the Articles of Faith that the American Baptist Association has upheld down through the ages. I want you to know on p. 83 of the Baptist Waybook is the doctrinal statement, Brother Alexander Just get one out, you have it there no doubt. And my old grandfather and W.A. Jarrel signed the doctrinal statement of the American Baptist Association. I don't want to become emotional over this thing, but I would give my right hand, in fact, I'd give my life if the churches of the American Baptist Association would return to what G.W. Crawford and W.A. Jarrel signed; that doctrinal statement instead of these brethren that have gone off on all these tangents and forsaken the doctrines of the Lord Jesus Christ. Now pray for me brethren because the churches of the Lord are more precious than any man. W. A. Jarrel said this in his Baptist Church Perpetuity, p. 146 and this is the one that signed the doctrinal statement. He said, "Waldenseans of whom were the slaughtered saints whose bones lie scattered on the Alpine mountains cold, the victims of the reign of bloody Mary, John Rogers Hooper, Farrah Ridley were all Calvinists." Here's what W.A. Jarrel said again and he signed the doctrinal statement and right next to his name is my old grandfather whose body has rotted away but his spirit is lifted and I have sworn upon the alter of God to tell the churches of the Lord Jesus Christ how they have departed from the Missionary Baptist doctrine into your General Baptist doctrine. And I have said this time and time again. You can't find a church 200 years ago that said in an article of faith what you believe my dear brother and you won't do it. And I've preached it in this church for twenty-seven years. I have been right here as pastor of this church for twenty-seven years. And I love the churches of the American Baptist Association, but I detest the Arminianism and the General Baptist and the Free Will Baptist doctrine which have taken over the pulpits in the American Baptist Association. Now let me give you what W.A. Jarrel said. Brother Alexander, I love you. You're a victim of the age in which they tried to educate you away from the word of God and from our principles. #2, Here's what Jarrel, he signed the doctrinal statement brethren. "These Anabaptist believed in election. Christ the Lamb of God has been from the beginning of the world a mediator between God and men and will remain a mediator to the end. Of what men? Of you and me alone? Not so. But of all them whom God has given to him for a possession." That's on page 188. Here's what W.A. Jarrel who signed the doctrinal statement p. 410, #3 "The general association of Particular of Calvinistic Baptist of England and Wales, the one which adopted the Confession of 1689 said that they who preached the gospel should live the gospel." Here's what he said on p.139, "The Paterines were Waldenseans in Italy." And Jarrel said this, "They were Baptist on the doctrine of election and appealed to the text in the 9th chapter of the epistle of Romans. Employed by other also in proof of the doctrine of unconditional predestination." Now Brother Alexander, here's a doctrinal statement. You want to know why I'm in ore represented in the American Baptist Association, because of the doctrinal statement and because of the blood of our forefathers. And you Can't find a confession of faith that agrees with you outside of a General Baptist or the Free Will Baptist to save your life. And if you'll produce one, I'll walk down from this pulpit, I'll admit to this church that I have been preaching wrong, we'll publish it. I'll send a publication to the Monitor, to the Searchlight, I'll publish it in all the papers that Brother Alexander has proved me to be wrong because he found a Confession of faith that states his doctrine. He can't find it. He'll find it with the General Baptist this afternoon and Alexander Campbell, watch and see. Here's what Jarrel said p., 139, he said "They were Baptist on the doctrine of election and appealed to the texts of the 9th chapter of the epistle of

Romans.” That’s the one I quoted a while ago in my argument. “Employed by others also in proof of the doctrine of unconditional predestination.” Now you want to know why I’m represented in the American Baptist Association? Brethren this goes beyond brother Alexander and Brother Crawford. The churches of the Lord Jesus Christ are coming down to the end of this age and they’ve been disintegrated. Now regardless of whether I’m a debater or he’s a debater, we ought to do something about this thing. Because God is going to hold you accountable Brother Alexander, he’s going to hold me accountable.

He said, “Since you have said in the debate that all true Baptist churches are Calvinistic and that to repudiate...” Brother Alexander that word Calvinistic, and I said that John Calvin was a heretic and Baptists preached the doctrines of grace and this book which this debate will be. The readers will know that I introduced the William Farrell and I gave the history of how William Farrell, a Waldensean Anabaptist taught John Calvin everything he knew because Calvin was a brilliant mind, Calvin put it in his institutes. William Farrell was busy evangelizing and preaching or it would have been called Farrellism today. And we would have been known as Farrellistic Baptist. Why some of the Baptist in the south were called Crawfordites after T.P. Crawford. That’s my boy (pointing to T.P. Crawford) named after old Dr. T.P. Crawford because he didn’t believe in boards or conventions. Baptist have been called after great men but we repudiate John Calvin because he was a heretic. And I wish you wouldn’t come up and call me that in a slurring way. If you think you can make anything by that its all right with me.

Another of his questions was, “Since you have said in this debate that all true Baptist churches are Calvinistic and that to repudiate the doctrines of Calvinism is to repudiate the scriptural succession of baptism, the Lord’s supper and scriptural church organization, do you believe the churches of the American Baptist Association are false churches?” Why of course not. Why would I want to help them and why would I be part of it? “And if so, would you lead the church of your membership to grant letters to A.B.A. Churches? Why we do. But listen my dear brother, some of your General Baptist won’t even grant a letter to people who join our church. That’s a shame and a disgrace. It’s a shame and a disgrace that God almighty and I’m standing before God today and I call you to record Brother Alexander and that you’ll answer for this and I’ll answer and we’ll stand before God and we’ll answer for causing division in the churches of the Lord. Why don’t we go back to our Confessions of Faith? Why it is that he didn’t bring up one Article, one thig that I said about those Articles of Faith? It’s because he doesn’t believe them. Then he’s in churches, he is in a Missionary Baptist church, but he doesn’t believe Missionary Baptist doctrines. Now let’s go on.

I want to deal with several things my dear brother. He said, I limited the work of the Holy Spirit to regeneration. I do not. The work of the Holy Spirit is more involved than just regenerating the people of God. Why in II Thess. 2:7, 8 the Holy Spirit is holding back the Anti-Christ. I never said that. Regeneration, he said regeneration is not all there is to salvation. I never said that. I said that regeneration, Article 7 says that we believe that regeneration is in order to save sinners. And we believe that. Otherwise you wouldn’t have a saved person in church. We believe in a regenerated church membership. I don’t know what he meant by that.

And then he comes to Jn. 8:51, “He that eateth my flesh and drinketh my blood” and he said that says that you have no life in you. Let me deal with this. I thought I dealt with it and I’ll be glad to go over it again. John, when the Lord said “Except ye eat my flesh and drink my blood ye have no life in you,” he’s showing the impossibility of those people to save themselves. Now here is something that you overlooked my dear friend. In that same, in the 6th chapter of John when the Lord was dealing with that. I believe I said 8 but it’s 6. In John 6 in John 6:54, Brother Alexander he said, “Therefore said I unto you that no man can come unto me.” Now how are you going to eat, you’ve got to come, haven’t you, to the Lord? “No man can come unto me except it were given unto him of my Father.” Now it is impossible for you to eat the blood, eat the flesh and drink the blood of the Son of God. How are you going to do that? Well the Holy Spirit must come in that dead soul and if it is a miracle. I do not use that term usually, but the Holy Spirit must perform a work upon that soul that will appropriate the flesh and blood of the Son of God or you don’t have life. That’s what Christ said. He said it in Jn. 6th54, he said “Therefore said I unto you.” Evidently that is what he had

been talking about. "Therefore, said I unto you that no man can come to me except it were given unto him of my Father." My dear friend hasn't touched that.

And he said Eph. 2:8, "You're saved by grace through faith." Yes, it says through faith Brother Alexander. Not by your faith, but, and it is the gift of God. That is God gives the faith to his people. Now if you say that man gets that faith and that man has that faith, Paul said in II Thess. 3:2 he said, "Not all men have faith." And well, why don't all men have faith, because God hasn't given them faith. And I've said this and he never has mentioned it. Gal. 5:22 tells us how we get faith brethren. Gal. 5:22 says, "The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness and faith." So, faith is a product of the Holy Spirit. The faith is not (and Brother Alexander this will do us all good). Paul said to those people at Corinth in I Cor. 2:1 he said, "When I come unto you I came not with enticing words of man's wisdom lest your faith should stand in the wisdom of men." But listen to this. "But in the power of God." Now where does the faith come from? From the power of God. All right.

Now the Confessions of Faith. He said I do not have to read any Confession of Faith because they are not inspired, I'm going to the inspired word of God. Brother Alexander that's what every Campbellite, every Pentecostal and every heretic that ever lived says. He says, "I don't have any Confession of Faith, that is, I make my own Confession of Faith..." And that's what's happened to our Baptist preachers and that's a shame brethren. What's wrong with our Confession of Faith all of a sudden? Listen, our old timers used to preach them and defended them and debate them. And today, in our time, the preachers are making their own confessions then if they don't like it they make a new one. That's where our Baptist churches have gone to. Why don't we go back to Jarrel, W.A. Jarrel, G.W. Crawford and those old brethren that met and formed the American Baptist Association. Why they hate the ground that Jarrel walked on! Now I'm saying this personally, most of the preachers today hate the old timers that preached this, and they talk of them in a slurring tone and they are going to meet it at the judgement seat of Christ if they are saved. And they're going to have to apologize to Jarrel and G.W. Crawford and they're going to have to say I was wrong, and I misled the churches. But under God brethren it will be too late then because here we are in the end times.

Now he said, Ps. 110:3 says, "That the people shall be willing." He said that's the Jews in the millennium. I don't have any argument with that. I said that God's people are willing in the day of his power regardless of when it is. And Paul said the same thing in Rm. 9:19, He said, "Who hath resisted his will." And in Rm. 9:24, he said, "Even upon us who are called not of the Jews only but of the Gentiles also." I don't know why you will not deal with those scriptures. You passed over them.

Now in Acts 7:51 he said did the "all" get saved? Brother Alexander, you and I are friends and I realize that you're a victim of the age in which you grew up but Brother Alexander I wish you'd quit using that term "get saved" that's a John R. Rice, Billy Graham, those heretics that go up and down through the country, "Get saved, get saved." As if you go to someplace and you do it. The Bible always puts salvation in the passive, and Brother Alexander don't use that term did they "get saved." That's not even grammatically correct. Now I'm going to do something here that I want my friend to take notice of. In order for him to prove the Holy Spirit has been successfully resisted; now here's what you've got to do to disprove my proposition. You've got to get a man that's in hell and bring him up here before these people and he's going to have to say I resisted the Holy Spirit. You can't do that. I'll tell you what we can do though. He went to Isa. 45:22, "Look unto me all ye ends of the earth and be saved for I am God and there is none else." Brother Alexander that's not in the jussive mood. Now I made an argument and I've tried to notice every argument he had. He didn't deal with any of my arguments, he just let them go. Now listen that's not in the jussive mood, get your Hebrew grammar and tell me, or lexicon and show me that. He said, "Look unto me all ye ends of the earth and be ye saved for I am God and there is none else." If that were in the jussive mood, Isa. 55:1, says, "Ho everyone that thirsteth." That's not in the jussive mood either. And he said in Jn. 7:37 "Let him that is athirst come unto me." I don't deny that. That's a simple indicative. That is not a imperative. Let me give you something brethren. I made an argument. I thought I was doing something that would help the debate and the book that will come out will show how miserably my opponent failed and he didn't mention a thing of this. Every time the jussive is used in the Old Testament God's will is done. I gave the scriptures, several of them.

Gen. 1:3, "Let there be light and there was light." God didn't ask for the light to cooperate with him. All of those three. I quoted from the Gesenius the greatest Hebraist that ever lived. I quoted from Dr. Wash, Watts, but it doesn't mean a thing. You know what we're going to have to do brethren is burn all our books and become so ignorant that we don't know what our old timers taught. Destroy all the confessions of faith. Make new confessions of faith and then we'll all be in fellowship. If we can get ignorant, forget everything that's ever been taught, destroy all the confessions of faith. Find the gravestones of W. A. Jarrel and G.W. Crawford and the others that organized the American Baptist Association and do away with the remembrance of those people forever. Burn our books and don't even read them. Don't teach our young preachers what they have written. (Ten minutes) All right. Thank you.

Now my friend said in Christ, Eph. 1:4 and he said Crawford had the man in Christ before the foundation of the world. No, I didn't, Paul said that. I wish that my dear brother would get his people straight. Paul said we were in Christ before the foundation of the world. But let me just read this and my dear brother may I say this. And I'll probably sound pedantic and a know-it-all, but I don't mean that. And I hope my spirit is not the spirit of vindictiveness.

ARGUMENT #23

Those elected in Christ before the foundation of the world were in his love and care until they were saved in a point of time; however, all the time they were lost before they were saved, there was a fatherly relation between God and all of those who shall finally be saved.

FIRST PROPOSITION: God has had an eternal relation with his people.

1. Eph. 1:4, "According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love."
2. The Greek scholars call this the "Locative of Sphere":
 - a. There is a Locative of time: Matt. 3:3, "In those days came John the Baptist."
 - b. There is a Locative of place: Matt. 3:6, "And they were baptized of him in river Jordan." That's the locative of place.
 - c. There is a Locative of sphere: Eph. 1:4, "According as he has chosen us in him before the foundation of the world."

aa. A Manual of The Greek Grammar of The New Testament (Dana & Mantey) p.87, "The Locative of Sphere. We have here a metaphorical use of the locative but still exhibiting the root idea. The limits suggested are logical rather than spatial or temporal, confining one idea within the bound of another, thus indicating the sphere within which the former idea is to be applied. This use may occur with nouns, verbs or adjectives.

bb. Now Dr. K. S. Wuest who taught Greek for forty years in colleges and universities said concerning this, he said, "According as he hath chosen us in him before the foundation of the world means; Astronomers recently have discovered stars that are over 500,000,000 light years from the earth. This means that the universe is over 500,000,000 years old. But God chose us out before that... "In Him", the pronoun referring back to the name "Christ." The grammatical classification is locative of sphere, the translation chosen out "in the sphere of Christ." That is, those chosen out were chosen with the provision and limitation that this choice would be followed by the inclusion of the person thus chosen, within the sphere of the saving work of the Lord Jesus Christ, which in turn would confer upon them the righteousness, life and as the first Adam by his fall brought sin and death upon the entire race." Word Studies in The Greek New Testament Vol. 1 Eph. P.31

SECOND PROPOSITION: Those elected before the foundation of the world and in the locative of sphere were in Christ, having an eternal relation with the Father, and saved in time.

1. Rm. 16:7 says, "Salute Adronicus and Junia...who were in Christ before me."
This is the locative of time: Now here is A.T. Robertson, "Here of course, time is regarded from point of view of a point, not of duration." A Grammar of The Greek New Testament in The Light of Historical Research. A.T. Robertson p.522
2. Those who were elected had an eternal relationship with the Father before they were saved in time.
 - a. The Prodigal son had a relationship with his father before he fell into disgrace and the hog-pen. Lk. 15:11-22
 - b. The lost sheep was in the locative of sphere in the ownership of the Shepherd before it went astray. Lk. 15:3-5
 - c. The lost coin was in the sphere of ownership before it was lost. Lk. 15:8-10

Here's a syllogism. How much time? (Five minutes) Thank you.

Syllogism #1

1. Those who are saved in time had a relationship with the Father before they fell into sin and disgrace like the Prodigal son had a relationship with his father before he went into sin.
2. But he fell and he went into sin as we fell and went into sin when Adam fell and went into sin. I Cor. 15:22.
3. Therefore, before we fell in Adam, we had a relationship with the Father because we were chosen in Christ before Adam plunged all into sin. Eph. 1:4

Syllogism #2

1. The Prodigal son was in the father's love all the time he was in sin and disgrace.
2. But the Prodigal came home because he was a son and had a relationship before he was saved.
3. Therefore, all those who were chosen in Christ before the foundation of the world are saved in time because they have a Father. And Gal. 4:6 says, "Because ye are sons therefore he had sent forth the spirit of his Son within your hearts whereby ye cry Abba Father." Because ye are sons, not to get to be one.

Syllogism #3

1. The lost sheep, the lost coin, and the lost son were all in the direct sphere of care and protection of their owners and the Father. (Lk. 15:1-22)
2. But Christ was teaching about how his people are saved.
3. Therefore, all those who were saved in time were put in the sphere of his care in eternity (Eph.1:4) and shall be saved in time.

Now, how much time do I have? I wanted to get that out of the way. (About three and one-half minutes) Thank you sir. Now beloved I was down to Argument #10, I think I can make Argument 10 in a few minutes that I have left.

ARGUMENT #10

The early church pastors, those who lived after the apostles preached the efficacious work of God, that is that the grace of God which saves cannot be successfully resisted by those to whom it is extended.

FIRST PROPOSITION: Clement of Rome (AD 30-120) I've mentioned him before in this debate

Clement wrote his first Epistle to the Corinthians in 69AD and said, "By the word of His might, he hath established all things, and by His word he can overthrow them. Who shall say unto him what hast thou

done? Or who shall resist the power of his strength? When and as He pleases He will do all things, and none of the things determined by Him shall pass away.” Ante-Nicene Fathers, Vol. I, p12.

NOTICE:

1. Clement said God did as he pleased in all things.
2. Clement said the “things” determined by God cannot be resisted successfully. Now Clement preached the efficacious grace of God.

Syllogism #1

1. The doctrine of efficacious grace means the grace that saves cannot be successfully resisted by those to whom it is extended.
2. But Clement preached that nobody could successfully resist the power of God.
3. Therefore, Clement preached the efficacious grace of God.

SECOND PROPOSITION: Barnabas the fellow-missionary with the Apostle Paul in Acts 13:14 wrote his epistle in AD 75, in which the efficacious grace of God is set forth.

Epistle of Barnabas, chap. XIX says, “For he came to call men not according to their outward appearance, but according as the Spirit had prepared them.” And then Barnabas quotes Rom. 8:29-30, “For whom he did foreknow, he did also predestinate to be conformed to the image of his Son that he might be the firstborn among many brethren.” (Same book p. 148)

THIRD PROPOSITION: Justin Martyr (AD 150) who was so eager to die for Christ that his mother and sister had to hide his clothes in order to keep him from going out and becoming arrested. He wanted to be burned at the stake as his father had been. This man preached the efficacious grace of God.

1. Here’s what he said, “Do you think, O men, that we could ever have been able to have understood these things in the scripture unless by the will of Him that wills these things, we received grace to understand them.”
 - a. This is part of the efficacious grace of God. Mk. 4:11 Christ said, “It is given unto you to know the mystery of the kingdom of heaven: but unto them that are without, all these things are done in parables.” Matt. 13:11 says the same thing.
2. Justin Martyr also said, “Through his grace we have an understanding of knowing him. Yea, it is given unto us to hear and understand and to be saved by Christ.” That’s in his Dialogue of Trypho, The Jew, P. 190-270.

(Time) Thank you.

ALEXANDER'S SECOND NEGATIVE

Brother Crawford, brethren moderators, ladies and gentlemen, I come to you for the closing speech on this proposition. This afternoon we will be discussing the same subject, but I will be in the affirmative and my opponent will be in the negative. I'm going to begin at the closing part of his speech because I want to get something before you as clearly as I know how. My opponent has, he's taken the position more than once in this debate that the elect are in Christ Jesus from eternity. He took that position just a few moments ago. They are in Christ from eternity. And he even went further than that and said, he quoted the scripture "Because ye are sons, God has sent forth the spirit of his Son into your hearts crying Abba Father," that's father. He implied here that they have been sons of God from eternity. Now he has them sons of God without the spiritual birth unless they have been regenerated from eternity. And I want him to tell us; When is a sinner regenerated? He hasn't told us that yet. Was, are all the elect regenerated from eternity? I want you to tell this congregation that. You have them in Christ from eternity. You have them sons of God from eternity, I want to know if they are regenerated from eternity. But while my opponent has men in Christ from eternity let me read to you what the word of God says about it. And he said Paul said we were in Christ from eternity. I deny that Brother Crawford. Paul didn't say any such thing and I'm going to read to you where Paul refuted your doctrine. He denied the very thing that you're saying. It was to those elect people in the church at Ephesus whom God had in Eph. 1:4, "According as he had chosen us in him before the foundation of the world." It was to the same people that Paul wrote in Chapter 2, Eph. 2, Beginning the verse 11, he reminds them of the time they were spiritually dead walking according to the course of this world according to the prince of power of the air the spirit that now worketh in the children of disobedience and so on, verses 1-3. Now I want to read beginning with verse 11, 11-13, "Wherefore remember that at that time ye being in times past Gentiles in the flesh who are called uncircumcision by that which is called circumcision of the flesh made by hand. That at that time ye were without Christ." My opponent says that we're in Christ from eternity. Paul says they were without Christ. Being strangers, being aliens from the commonwealth of Israel and strangers from their covenant of promise having no hope. Now if they'd been in Christ from eternity then they were in Christ without any hope. Having no hope and without God in the world, yet in Christ from eternity, sons of God from eternity, yet without Christ without any hope and without God in the world. But this is another example of the inconsistency and the absurdity of this system of doctrine called Calvinism.

Now my brother came to, come to the point that he doesn't want me to refer to him as a Calvinist. It's all right for him to call me a General Baptist and a Socinian, every kind of other -inian he wants to, I haven't objected to it at all. I know what I am, and my brethren know what I am. They know I'm not a General Baptist. Let him call me everything he wants to I don't care; it's going in the record. But I don't care one bit. But he's come to plead, "don't call me a Calvinist." Then why do you identify yourself with a Calvinist? Now look, he has said that these people, the elect are in Christ Jesus are in Christ from eternity. Paul says they are without Christ but verse 13, "But now in Christ ye which were sometimes afar off are made nigh by the blood of Christ." Now that just knocks, that breaks the back of my opponents teaching that men, that the elect are in Christ from eternity. Paul said they weren't. Paul said they were without Christ. Paul said they were without God. Paul said they were without hope. But now in time since you have been saved in Christ, you which sometimes were afar off. That doesn't sound like they were in Christ if they were afar off. "Ye which were afar off are made nigh by the blood of Christ."

All right. I want to briefly mention his question and I'll only briefly do it. I wrote these questions because I want his answers to these questions in the record. This debate is going to be published in a book. I want them in the record. I want our brethren to know. There's a lot of questions probably in the mind of the people about Brother Crawford's attitude toward the churches of the American Baptist Association and his church is listed in the minutes of the American Baptist Association and I wanted to know what he thinks about them. He stated in this debate, he charged, he used the word charged; he charged the American Baptist Association from having departed from those doctrines which he claims that the American Baptist Association affirmed in book like J.R. Graves' Seven Dispensation and the Baptist WayBook by Bogard and

others. Well I'll tell you brother if, if the American Baptist Association have, has departed from the faith then you ought not to have fellowship with them. Now he says, I love the churches of, of the American Baptist Association. I do too, but once they depart from what I believe the Bible teaches fundamental Baptist doctrine, I'll no longer have fellowship with them. And that's up to you all to do. If you believe they have departed from the faith you ought not to have fellowship with them.

And this next question was: Since you have said in this debate that all the Baptist, the true Baptist churches are Calvinistic and that to repudiate the doctrines of Calvinism is to repudiate the scriptural succession of baptism, the Lord's supper and scriptural church organization, do you believe the churches of the American Baptist Association are false churches? He said in this debate that the churches of the American, or that to repudiate the doctrines of Calvinism is to repudiate the scriptural succession of baptism and the Lord's supper and scriptural church organization. Now brother when churches repudiate scriptural succession of Baptist and the Lord's supper and scriptural church organization then you ought not to have fellowship with them. Because they're, they'll repudiate, repudiating their very foundation. Now this is going in the record.

Then he made an emotional plea concerning his grandfather G.W. Crawford and W.A. Jarrel and others who wrote Articles of Faith and I want to tell you something. I was sitting there by my moderator Brother Barr. Brother Barr has been in the work a lot longer than Brother Lawrence Crawford or I either one. And Brother Barr tells me that he heard Brother G.W. Crawford, the grandfather of my opponent, preach. Brother G.W. Crawford has preached in Brother Barr's pulpit in Hilton, Oklahoma years ago. And Brother Barr says he never heard Brother G.W. Crawford identify himself as a Calvinist nor did he ever hear Brother G. W. Crawford preach what his grandson is preaching in this debate. Never did. But my opponent wanted to make a plea to you. Brother Barr further says that he never heard Brother Ben M. Bogard declare or indicate in any way that he was a Calvinist. Those who knew Brother Ben M. Bogard knew he was not a Calvinist. There's Dr. C. N. Glover, one of the two men as I understand it who are alive today who were in the original organization of the American Baptist Association. Brother C.N. Glover and this brother's uncle. Brother Ernest Crawford. I think I'm right in that. (No, you're wrong.) I have been told that Brother Ernest Crawford was in the original organization. (No) All right, well let me back up on that, but Brother C.N. Glover was and Brother C.N. Glover is not a Calvinist.

All right. I want to take care of another thing by brother said. He talks about, he goes to Gal. 5:17 where faith is a fruit of the spirit. Now I don't object to that in the first place. I know he doesn't like other translations than the King James version, that's all right with me, I have no argument on it. So far as I'm concerned the word doesn't have to be changed from faith to faithfulness. I understand it should be faithfulness in Gal. 5:17. But I won't make an argument on that. Let's just let it stand as faith. Faith is a fruit of the spirit. I want my brother to show this congregation one person in the Bible to whom God ever gave faith anyway apart from hearing the word of God. Just one. Rm. 10:17 tells us "Faith cometh by hearing, hearing the word of God." And my brother presented a scripture yesterday that shows how God gives faith. I Cor. 3:5, "Who is Paul and who is Apollos but ministers by whom ye believed. Even as God gave to every man." Now is that every man is every man who has faith he can't find a man anywhere in the Bible to whom God has given faith any other way then by the hearing the word of God. All right.

My brother wants to build his whole argument on confessions of faith let me tell you. And he wants to make it appear that I have no use for confessions of faith. That's just altogether wrong. Down through the history of the churches of Jesus Christ men have, Baptist have on many occasions written articles of faith. And my brother is aware that when, I have a book in my briefcase and I suspect he has it, Lumpkin's Baptist Confessions of Faith and he may have more than that. McLaughlin, I think put out one, I don't have that, I which I did have that. But there have been quite a number of confessions of faith written by Baptist down through the history of God's churches. They have not all agreed, and you know why? Because confessions of faith are the products of men and they are good products. Don't you misrepresent me and say that J.R. Alexander doesn't have anything to do with the confessions of faith. I'm for them. I'm not like these people that he referred to a while ago who don't want to have anything to do with confessions of faith. My church

believes and I believe in having a confession of faith. Let the world know what we believe. But confessions of faith are the products of men and they are not infallible. These doctrines that we're disputing that we're discussing cannot be proven by confessions of faith. If you prove a doctrine it must be proved with the word of God and my opponent has not done this. He's gone to confessions of faith which confessions of faith he likes, the Philadelphia Confessions of Faith. Well if that settles all matters then who settled these matters before the Philadelphia Confession of Faith was written? I asked him yesterday to produce one man before Augustine that taught these doctrines of Calvinism, he hasn't produced him. Who settled them then? Let me tell you, here is the final authority on all things, The Word of God. All right.

We come to Acts 7:51, you know it's easy to dodge a thing. He, he mentioned Acts 7:51 and those Jews that had resisted the Holy Spirit and he admitted that they temporarily resisted the Holy Spirit and I said, "Brother Crawford did all of those wicked Jews to whom Stephen preached finally get saved?" He objects to my grammar. All right, I'll correct that grammar. I'll correct that grammar. Brother Crawford did all of those wicked Jews to whom Stephen preached finally become saved? I think that'll pass the test of any grammarian. I want to know were they saved? Did any of them die and go to hell? If they did then they died and went to hell after having successfully resisted the Holy Spirit that influenced them to come to Christ for salvation. Now my brother hasn't, has never, that's the best he can do was your grammar's wrong. That's the best he could do. Don't use the term "get saved." All right, did they become saved?

Now he, he, he said Brother Alexander if you, if you uphold, if you deny my doctrine, my proposition of irresistible grace then you're going to have to bring a man out of hell and let him tell these people that he resisted the Holy Spirit. All right, now I can't bring a man out of hell, but I can cite you to one in hell and tell you what he said and I intend to do that right now. In the 16th chapter of Luke, every one of you is acquainted with the narrative about the rich man and Lazarus. The rich man that went to hell. And in hell that rich man lifted up his eyes and saw Abraham afar off and Lazarus in his bosom and that rich man asked Abraham to let Lazarus come and dip his finger in water and touch his tongue because he was tormented in those flames. And you remember Abraham told him there is a great gulf fixed between us so that they that would come to you from us and they that would come to us from you cannot and so on. And I want to begin with verse 27, Acts 16, pardon me, Lk. 16:27. "Then he said," this is the rich man talking. "I pray thee therefore Father that thou wouldest send him to my father's house for I have five brethren that he may testify unto them lest they also come into this place of torment." I'll tell you one thing this rich man had learned. He had learned how men come to repentance and faith. He had learned that when a man repents, he won't come to hell and I'll show you that in a minute. He had learned that men get faith in the Saviour by hearing, giving heed to the testimony of God's saving grace. He wanted Lazarus to go back there to his brothers and testify to them lest they should come to that place of torment. (Ten minutes) Now Abraham's answer to him. If Abraham had been a Calvinist, if this offends you, I apologize brother. But if Abraham had taught the doctrines that my opponent teaches of unconditional election and that the elect are in Christ from eternity, sons of God from eternity and that salvation isn't even provided for or offered to those whom God did not elect. He objected to the term non-elect. Then I'll say it this way. To those whom God did not elect. That if Abraham had believed and taught that God didn't provide salvation for them, nor offered it to them he wouldn't have answered this rich man as he did. He would have told that rich man; Now look fella there's nothing anybody can do for your brothers. If God elected them in eternity to salvation, they're going to be saved don't you worry about it. And if God didn't unconditionally elect them in eternity then all the testimony that anybody can give to them won't be worth anything to them. They're hell bound without any hope of, without any provision of salvation. But what did Abraham tell him? They have Moses and the prophets, let them hear them. Now what did Moses and the prophets preach? Simon Peter told Cornelius and his family concerning Christ, "To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins. Abraham believed that same doctrine: they have Moses and the prophets, they have the word of God, the Old Testament scriptures that tell them how to be saved. Let them hear them. Faith cometh by hearing and hearing by the word of God. Now I want to show you the sufficiency of God's way of giving faith through hearing the word. Whether that word is read in the bible or whether it's preached to them. This man said, "Nay Father Abraham but if one went to them from the dead they will repent." I'll tell you one thing that man had learned what is necessary to stay out of hell. He'd learned the

doctrine that except ye repent ye shall perish. He's learned that and you talk about a man who had resisted the Holy Spirit, this rich man must have known that he had died and gone to hell because he resisted the Holy Spirit and did not repent. The Holy Spirit had influenced him back there in life to repent and he hadn't done it and now he knows if my brothers, if somebody goes to them from the dead and testifies, they will repent that which he didn't do. Here's your man from hell, that will testify to you that a sinner can resist the Holy Spirit successfully and die and go to hell. But Father Abraham said to him, "They, if they hear not Moses and the prophets neither will they be persuaded."

Now, my brother talked a lot about the Greek language. I believe in proving these doctrines by the language of the people. I don't object to his Greek and Hebrew and all of that, but I wanted to present these things to you in your language. And here's something else. In the Greek language and my brothers aware of this. The same word that is translated faith comes from, and very closely a-kin, they have the same root of the word that means to be persuaded. He acknowledges that. Then Abraham was telling this rich man if they won't hear Moses and the prophets and come to have faith in Christ through their testimony then they wouldn't come to have faith in Christ though one were to rise from the dead and go back and testify to them. But they can come to have faith in Christ by hearing, giving heed to Moses and the prophets. Moses and the prophets preached, "That him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins."

Now I want to repeat some arguments that I've presented. First, in the argument in Acts 3:25, 26, "Ye are the children of the prophets and of the covenant which God made with our fathers saying unto Abraham 'and in thy seed shall all the kindreds of the earth be blessed'. Unto you first God having raised up his Son Jesus sent him to bless you in turning away every one of you from his iniquities." If I know how to read this is telling those Jews that God sent his son to bless them. How? How as he to bless them? In turning them away from their iniquities. Every one of them. Now either every one of those Jews was effectually turned away from his iniquities and did get saved or else some of those Jews did successfully resist the grace of God that brings salvation to them, that brought salvation to them and they died and went to hell. My brother hasn't touched that argument. (Five minutes) He never will touch it. He knows he can't do it. There's clear cut Bible declaration that some people did successfully resist the grace of God that brought salvation. Jesus was sent to them to bless them in turning them away from their iniquities but some of them were not turned away from their iniquities. Therefore, some of them did successfully resist the grace of God that brought salvation to them.

My opponent didn't answer my negative argument concerning God's invitation. And incidentally he didn't, he didn't take me up on the thirst business. I thought he'd take me up on that when a man thirsts he's already made alive. This is the ole, the old hardshell Calvinistic position and I wanted to know if my opponent believes it that once a man thirst, he's already alive. Well he didn't take me up on that, but I repeat my argument that God invites men to come to him and be saved. And an invitation can be rejected. Isa. 45:22, "Look unto me and be saved." Now the Lord didn't get his grammar wrong like I did Brother Crawford. He didn't say, "Look unto me and get saved." He said, "Look unto me and be ye saved all the ends of the earth." Now either all of the ends of the earth did look unto the Lord and be saved or else somebody did successfully resist the grace of God that brought salvation to them. They rejected this invitation of God. Isa. 55:1, "Ho everyone that thirsteth come ye to the waters and he that hath no money, come ye but and eat, yea come buy wine and milk without money and without price." Now here's another invitation. Either all who thirst, and hunger do come to Christ and get saved or else somebody does successfully resist the grace of God that invites them to come to him for salvation. Jesus stood, well let's read Isa. 55:3, "Incline your ear and come unto me. Hear and your soul shall live." No, my brother says, God that's not true. Live and then you shall hear. But that's not the order God had it. God said, "Hear and your soul shall live and I will make an everlasting covenant with you even the sure mercies of David." And in Jn. 7:37, "In the last day that great day of the feast, Jesus stood and cried saying, if any man thirst let him come unto me and drink." I'll tell you a spiritually dead sinner can come to Jesus Christ. Jesus invited him to. He could drink and he must drink the water of life in order to obtain eternal life. Jesus invited him to. Now if there was anybody present in that congregation on that day when Jesus said, "If any man thirst let him come to me and drink" If there was

anybody present there that day who went away from there still lost, still unregenerated and died in that state then that person or those people did successfully resist the grace of God that brought salvation to them. Because the very Saviour himself stood in their presence and invited them to come to him and drink. This refutes my brother's doctrine. Rev. 22:17, "And the Spirit and the bride say come." Now I know my voice is not the voice of God. My brother last night tried to make it appear that I and many other preachers believe that our voices are the voice of God and then he went to Ezekiel who preached to the valley of dry bones and Ezekiel preached to those people. I want you to know was Ezekiel's voice the voice of God? You listen to me. But God said, "Hear it" to those dry bones and in this Rev. 22:17, The Holy Spirit sends out the invitation to every responsible sinner, "Come." (Your time is up.)

THIRD DAY

NOVEMBER 21, 1979

Second Session 2:00 p.m.

PROPOSITION: The Scriptures teach that men can resist the grace of God that brings salvation to men.

Affirmative: J. R. Alexander

Negative: R. Lawrence Crawford

ALEXANDE'S FIRST AFFIRMATIVE

Brother Crawford, brethren moderators, ladies and gentlemen of the audience, I come before you to affirm the proposition which has been read in your hearing: The Scriptures teach that men can resist the grace of God that brings salvation to men. This is the same subject matter that Brother Crawford and I discussed this morning except for the fact that in the proposition this morning Brother Crawford was in the affirmative and I was in the negative. And this afternoon I'm in the affirmative, he is in the negative.

I'll define the terms of the proposition: By Scriptures, I mean both the Old Testament and the New Testament writings known as the inspired Cannon as set forth in the King James version. I will at times use other well-known translations and versions of the same scriptures in comparison to the King James version. By teach, I mean to set forth the fact of clearly by direct statements, specific example or necessary inference. By men, I mean all members of the human race who have grown to the age and capability of accountability to God. By the term resist, I mean to withstand, to strive against, to oppose, to reject. By the grace of God, I mean God's unmerited favor. By the term brings, I mean to offer to, to present to, to make available. By salvation I mean, deliverance from sin and its consequences. Hence the work of which is the new birth, justification, sanctification and glorification.

The proposition I am to affirm requires that I prove that the Scriptures clearly set forth the fact that men to whom graciously offers salvation can oppose or withstand God's grace so as to reject the salvation offered to them and thus to die without Christ and perish in hell. Before I begin my affirmative arguments, I would like to present some things which a spiritually dead sinner can do, acting toward God in response to the influence of the Holy Spirit before regeneration.

Now, I want to make it clear that I do not believe and neither does any Missionary Baptist that I know of believe that a sinner, an unregenerated sinner acts toward God on his own initiative without the influence of the Holy Spirit. I do not believe he does that or can do it. If the spirit of God were to leave a sinner alone as I said this morning, he would never be concerned about the salvation of his soul. But the fact is that the spirit of God does not leave him alone. And when an influence is brought to bear upon an individual, an influence of any kind, whether it be mediate or immediate influence. That is by mediate influence, I mean influence that is brought to bear by the use of a medium or an instrument like the gospel is an instrument. The word of God is an instrument in the hands of the Holy Spirit to bring an influence to bear upon a sinner. By immediate influence, I mean influence that is brought to bear without the use of the medium or instrument and in the impartation of eternal life, the Holy Spirit works with a medium or an instrument. But when the

Holy Spirit brings an influence to bear upon the soul of a sinner, an unregenerated sinner without the use of a medium or an instrument, that sinner not only can, but must respond and here are some ways that he can respond.

The unregenerated sinner can hear the word of God. I'm going to cite a number of passages of scripture. I'll not take time to read them all, I want them in the record. Ex. 19:9, Duet. 6:4; Mk. 12:29; Duet. 31:12-13; Isa. 1:10; 48:18; 55:3; Jer. 11:10; 13:10, 11, 15, these two passages set forth the fact that the people of Israel refused to hear the word of God and to refuse to do a thing implies the ability to do it. Matt. 15:10; Lk. 8:12. This scripture has, is a part of the parable of the seed and the sower as Luke records it. And Lk. 8:12 tell us "those by the wayside are they that hear then cometh the devil and taketh away the word out of their hearts lest they should believe and be saved." So there unregenerated sinners hear the word of God. Lk. 16:29, "Abraham saith unto him, they have Moses and the prophets let them hear them." Jn. 12:47, "And if any man hear my words and believe not, I judge him not for I came not to judge the world but to save the world." Acts 15:17, Peter said, "That the Gentiles by my mouth shall hear the word of the gospel and believe." Jn. 5:25, "The hour is coming and now is when the dead shall hear the voice of the Son of God and they that hear shall live."

Second, the unregenerated sinner can seek God. Acts 17:24-27, Paul said, "God has of one blood made all the nations of men to dwell on all the face of the earth and determined the times before appointed the bounds of their habitation that they should seek after God." Now this lets us know that the unregenerated sinner can seek God. Duet. 4:27-29; Isa. 55:6; Hos. 10:12; Isa. 55:6, God said, "Seek ye the Lord while he may be found, Call ye upon him while he is near." Hos. 10:12, God warned the people of Israel, "Break up your fallow ground and sow not upon thorns, it is time to seek the Lord." Jer. 29:13, "You shall seek me and shall find me when you shall search for me with all your heart."

The unregenerated sinner can feel after God. Acts. 17:27, Paul said, "That God is made of one blood all nations of men to dwell on all the face of the earth determined the times before appointed the bounds of their habitation that they should seek the Lord that perhaps they may feel after him and find him though that he be not far from anyone, anyone of us or everyone of us."

Second, the unregenerated sinner can repent and turn to God. Jer. 4:3, 4 and vs. 14, Duet. 10:16, Jer. 26:2, 3; Isa. 55:7. That verse said, "let the wicked forsake, let the wicked forsake his way and the unrighteous man his thoughts and let him turn unto the Lord and he will have mercy on him, to our God for he will abundantly pardon." Acts 17: 30, "God has commanded all men everywhere to repent." Acts 3:19, Peter told some unregenerated sinners, "Repent and turn to God that your sins may be blotted out" and so on. Lk. 13:3, 5, "Except ye repent ye shall all likewise perish."

Fifth, the unregenerated sinner can call upon the Lord. Isa. 55:6, "Seek ye the Lord while he may be found, call ye upon him while he is near." Ps. 86:5, Ps. 145:18, Joel 3:32, and Acts 2:21, Rom. 10:12-13. "Whosoever shall call upon the name of the Lord shall be saved." Lk. 18:13, when the old publican under the load of guilt and condemnation cried out, "God be merciful to me a sinner." Under the influence of the Holy Spirit that he was a lost, ruined and was a sinner he called unto God for mercy and God saved him.

Sixth, the unregenerated sinner can come to the Lord. Isa. 1:18, "Come let us reason together saith the Lord though your sins be as scarlet they shall be as wool. Though they be red like crimson, they shall be as snow," and so on. Isa. 55:1, 3, he can come, God invited, "Ho everyone that thirsteth come ye to the waters and he that hath no money come buy and eat." Matt. 11:28, Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest." Matt. 22:1-14 in the parable that Jesus sent forth of the marriage supper that the king made for his son which clearly teaches the invitation the universal invitation that God gives to men for sinners to salvation. He sent them out and bid those who'd been bidden to come to the supper but some of them didn't come. All right. Jn. 7:37, I used this this morning, Jesus said, "If any man thirst let him come unto me and drink." Rev. 22:17, "The spirit and the bride say come."

Seventh, the unregenerated sinner can eat and drink the Lord. Isa. 55:1, 2, "Let him come and he that hath no money let him come buy and eat," and so one. Jn. 4:14, Jesus is talking to the woman at Jacob's well about the water of life and Jn. 7:37, "Whosoever thirsts let him come to me or if any man thirst let him come to me and drink." Rev. 22:17, "Whosoever will, let him take the water of life freely." Jn. 6:50, 51, 53, 54, concerning the bread of life. All right.

I wanted to present those things that the unregenerated sinner can do in response to the influence of the Holy Spirit.

Now my first argument. Affirmative argument is based on Jn. 12:34-37, "The people answered him, we have heard out of the law that Christ abideth forever and how sayest thou the Son of man must be lifted up. Who is this Son of Man. Then Jesus said unto them yet a little while is the light with you, walk while you have the light lest darkness come upon you he that walketh in darkness knoweth not whether he goeth. While ye have light believe in the light that he may be the children of light, these things spake Jesus and departed and did hide himself from them. But though he had done so many miracles before them, yet they believed not on him." Now here are some people to whom Jesus affirmed that they had light. Now my brother may take the position that some Calvinists take that God doesn't give sufficient light to all men for them to be saved. Well, right here's some people he did give, to whom he did give light. They had sufficient light in order to be saved because Jesus said to them, "While ye have light believe in that light that ye may be the children of light..." And to be the children of light means to be the children of God. Jesus said as clearly as it can be inferred that they had sufficient light to come to believe in that light and to become the children of light. But the scripture tells us "That though he had done so many miracles before them, yet they believed not on him." Why were the miracles worked? Why did Jesus work miracles before people? Well John tells us in Jn. 20:30-31, these where he said, "And many other signs too, did Jesus in the presence of his disciples which are not written in this book, but these are written that he might believe that Jesus is the Christ, the son of God and that believing ye might have life through his name." Every miracle he worked was worked for that purpose He worked those miracles before these people, and he affirmed that they had sufficient light in order to believe that light and become the children of light. He admonished them, plead with them, "While ye have light, believe in the light they ye maybe the children of light, yet they did not believe on him." Therefore, they did successfully resist the grace of God that laid salvation at their very heart's door. All right.

My next argument, Matt. 10:5, 7, 14-15. This pertains to the commission Jesus gave to his apostles when he sent them on a preaching tour. "These twelve Jesus sent forth and commanded them saying, 'Go not into the way of the Gentiles and into any city of the Samaritans, enter ye not, but go around it to the lost sheep of the house of Israel and as ye go preach saying the kingdom of heaven is at hand.'" And verses 14-15, "And whosoever shall not receive you, nor hear your words, when ye depart out of the house or city shake off the dust of your feet. Verily I say unto you it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement than for that city." Now these apostles were sent to the lost sheep of the house of Israel. And I want you to know that the eternal destiny of the lost sheep of the house of Israel depended upon their response to the gospel message that the apostles preached to them because Jesus said to his apostles, "Whosoever shall not receive you nor hear your words when you depart out of that city, shake off the dust of your feet. Verily I say unto you it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." Yesterday or last night sometime, yesterday in one of his speeches my opponent made a big play on a man thinking he's God's voice. When I used Jn. 5:25, "The dead shall hear the voice of the Son of God and they that hear shall live." No brother a preacher's not God's voice but he does present the word of God. I'm talking about God's preachers; I'm not talking about false preachers. And on this occasion when the apostles of Christ preached that message, that word that that they preached was just as valid and just as effective as if it had come from the mouth of Jesus himself. And their eternal destiny depended upon their response to the gospel message those apostles preached. Now if you can take the Bible and prove that all of the lost sheep of the house of Israel did turn, repent and trust Christ and become saved then all right. But unless you can do that then there were some of those lost sheep of the house of Israel who did successfully resist the grace of God that brought salvation to them. God laid salvation right at their heart's door in the preaching of the gospel by his apostles.

My next argument, Matt. 11:20-24, "Then began he to upbraid the cities where in most of his mighty works were done because they repented not. Woe unto thee Chorazin, woe unto thee Bethsaida for if the mighty works which were done in you had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes." (Ten minutes) "But I say unto you it shall be more tolerable for Tyre and Sidon at the day of judgement than for you. And thou Capernaum which art exalted unto heaven shall be brought down to hell for if the might works which have been done in thee had been done in Sodom it would have remained until this day but I say unto you that it should be more tolerable for the land of Sodom in the day of judgement than for you." Now Jesus had come to the cities of Bethsaida and Chorazin and he had worked his miracles there. What were the miracles for? "These are written that ye might believe that Jesus is the Christ, the Son of God and that believing ye might have life in his name." He worked those miracles before the people of Bethsaida and Chorazin and then the Son of God reprimanded those cities, upbraided them because they did not repent. Now let me tell you the very fact that he upbraided them for not having repented is evidence they could have repented. Jesus never did upbraid anyone for failing to do something that was absolutely impossible for him to do. But Jesus upbraided the cities of Bethsaida and Chorazin because they repented not and then he told them, "If the miracles that have been done in you had been done in Tyre and Sidon they would have repented." And if they would have repented then they could have repented and in the light of the fact that Jesus upbraided these people because they didn't repent, just as surely as the people of Tyre and Sidon could have repented as so could the people of Bethsaida and Chorazin have repented and if they could have repented, then they could have been saved. Because as I pointed out this morning, repentance is unto life., Acts 11:18, repentance is unto salvation, II Cor. 7:10. They could have been saved. The Son of God, the Saviour himself had come there and offered salvation to them and they were not saved. Chorazin or Capernaum was going to hell because they did not repent. "Thou Capernaum which I have exalted unto heaven shall be brought down to hell for if the mighty works which have been done in thee had been done in Sodom it would have remained unto this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgement then for thee." Now friend, here's some cites where the Son of God worked his miracles. He presented them, offered them salvation and he reprimanded them because they did not repent. They went to hell because they did not repent. They could have repented, they could have been saved but they did not do it, therefore they resisted the grace of God. Successfully resisted it because Jesus said, you're going to hell. He told the people of Capernaum, You're going to be brought down to hell. That's successfully resisting the grace of God. When they resisted all the way to going to hell, they successfully resisted the grace of God that brought salvation to them.

My next argument is based on Matt. 12:41 Jesus said, "The men of Nineveh shall rise in judgement with this generation and shall condemn it because they repented at the preaching of Jonah and behold a greater than Jonah is here." Now I want to make something clear right here before I proceed any further with this argument. My friend talks about God giving faith to sinners and giving repentance to them. I asked him this morning and I hope he'll take this up on his speech this afternoon. I hope he'll attempt to show you somebody in the Bible to whom God gave faith in any other way than through the hearing of the word. Any sinner that he gave faith to apart from the word of God. Now repentance of faith are absolutely necessary to the salvation of a sinner. (Five minutes) Repentance comes at the preaching of the word. Here's the scripture that proves it. "The people of Nineveh repented at the preaching of Jonah." Now you show me a sinner in the Bible who repented, who didn't hear the word of God preached. And faith comes by hearing the word of God. All right. You know the story of the people of Nineveh in the book of Jonah, it was a wicked city and God sent Jonah there and Jonah preached to the city, and while it was Jonah that preached to them; yet we're told in the book of Jonah that the people of Nineveh believed God. But God didn't speak to them directly. He spoke to them through Jonah. Jonah presented the word to them and Jesus confirmed it and said, "The men of Nineveh repented at the preaching of Jonah and behold there is a greater one than Jonah here." That was Jesus himself. Now if the men of Nineveh under the sentence of destruction could repent at the preaching of Jonah and be saved, then these wicked Jews could repent at the preaching of Jesus and be saved. But they didn't. And the men of Nineveh shall rise in judgement against them. Now these people to whom Jesus preached cannot be saved if there's no salvation provided for them. If they were left out and no salvation provided for them, no way that they could be saved, then the men of Nineveh are going to rise in

judgement in mockery against men for something that they had nothing to do with. Something that was impossible for them to do. But no, I want you to know my Lord doesn't do men that way. My Lord loves sinners. He loved these very people, the Jews to whom he preached. And it was not according to his good pleasure that they should die in their sins and go to hell. He preached the gospel to them, Jesus did. He offered salvation to them. He had sent his prophets to them many times and now the Saviour himself had come and presented salvation to them. Offered it to them. They rejected it. And Jesus said, "The men of Nineveh are going to rise in judgement with this generation and they're going to condemn it." Why? How could the men of Nineveh condemn these Jews? Because those men of Nineveh showed by their example that a lost sinner, wicked sinner under the preaching of the gospel can repent and become saved. And these wicked Jews would not repent and become saved. Therefore, the fault is not with God. Not that God didn't provide salvation for them. He offered it to them. They resisted. And they successfully resisted because Jesus announced that when the judgement day comes the men of Nineveh are going to stand in judgement with them and condemn them. They're still going to be lost, don't you see. Therefore, they have successfully resisted the grace that brought salvation to them. The Saviour himself came to them, laid it right at their heart's door. Plead with them and they turned it away.

My next argument is based on Matt. 15:22-24, "And behold a woman of Canaan came out of the same coast and cried unto him saying, have mercy on me oh Lord thou son of David, my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him saying, send her away for she crieth after us. But he answered and said," now here's where my argument is, "I am not sent but unto the lost sheep of the house of Israel." Now I showed you a while ago that Jesus sent his apostles to the lost sheep of the House of Israel. (Your time is up) All right. Thank you.

CRAWFORD'S FIRST NEGATIVE

Ladies and gentlemen, gentlemen moderators and my honorable opponent. I come before you with a heart filled with gratitude for God's great providence over us and also for the good spirit of the debate. And while it's fresh on your minds and before we all forget it. Matt. 12:41, 42, "The men of Nineveh shall rise up and condemn this generation for they repented at the preaching of Jonah and behold a greater than Jonah is here." I believe that and there's nothing in that that substantiates my opponent's proposition. I believe every doctrine taught in the Bible. I believe that repentance is God's great gift to man. II Tim. 2:25, He gives it to his people, "Peradventure God will give them repentance." I believe what our old Baptist Confessions of Faith have said about repentance and faith and my friend says he believes the same thing. So, I don't see why we have a big argument over repentance. Here's what the Confession of Faith says, and Dr. Alexander when the church you're pastoring was organized, did it (excuse me, this is a rhetorical question, you don't have to answer me.) Did they adopt the New Hampshire Confession of Faith? The Baptist WayBook Confession of Faith? Or what our churches and the churches of the American Baptist Association usually adopt. If they did, they adopted what they said about repentance and Article VII says, "We believe that in order to be saved sinners must be regenerated or born again. (Jn. 3:3, 6, 7) That regeneration consists in giving a holy disposition to the mind. (II Cor. 5:17, Eze. 36:26) That it is effected in a manner above our comprehension by the power of the Holy Spirit in connection with divine truth. (Jn. 3:8; 1:13, James 1:15-18) So as to secure our voluntary obedience to the gospel. (I Pet. 1:22, 25, I Jn. 5:7) And that its proper evidence appears in the holy fruits of repentance and faith and newness of life. (Eph. 5:8, Rm. 3:9, Gal. 5:16, 23, Eph 3:14-21)" I believe that article of faith. I believe that when the Holy Spirit regenerates the soul, as the Article of Faith says that regeneration produces; What does it produce? It produces repentance and faith and newness of life. Now if my friend's church adopted this and then you're preaching what you're preaching here, you're going exactly against what your church adopted. Now I want him, he's a gentleman, to come up here and tell us whether he believes in the old Baptist Confession of Faith and if his church adopted this. And if they didn't adopt this, I'd like to know which one they did adopt, my dear brother.

Now, just before the noon session ended, and we had that marvelous dinner prepared by our women with roast turkey and dressing, my dear friend brought up the fact, he said that G. W. Crawford didn't preach election and he brought my dear Brother Barr into this debate. I wish we would leave people out. It's all right to talk about these people that signed that declaration of faith over there. But Brother Alexander for you and Brother Barr's information; and Brother Barr is my friend and if I offend him in any way I apologize now, Brother Vernon. (Brother Crawford you can't offend me) I have been in the American Baptist Association longer than Brother Vernon Barr. I can remember when Brother Vernon Barr wasn't in the American Baptist Association and I was. And he was with the Orthodox Baptist and I love that man, in fact, he and I have some mutual friends. In fact, Jack Rushing, a preacher that came out of his church sat on my ordination council, and I saw Jack Rushing up in Colorado a few months ago. The man is in poor health; we should remember him in prayer. I can remember when Jack Rushing was pastor of an A.B.A. church called the Valleyview Baptist church and my dear friend Brother Barr came there and held a meeting and I'm not going to go into all the details but there was a church split and a church organized right down the road that was Anti-Association and Anti American Baptist Association. I don't know why we have to bring up all these things, but I just want the record clear and if we want to discuss something like that we can.

Now my grandfather has been brought into this debate and I brought him into it because on p.81 of the Baptist WayBook he signed the doctrinal statement of the American Baptist Association. All right. Just a moment. And Brother Vernon Barr told Brother Alexander this. Brother Alexander doesn't know anything about this. He said that Brother G.W. Crawford didn't preach election. I hold in my hand an old yellow stained outline. This is the actual outline of election. I have copies of this, of this sermon outline and since everybody is here to learn something, Brother Mike, you come, Brother Fred you come, Brother Simmons you come please, and Brother Hunt would you give everybody a sermon outline here? These preachers can go on home and preach something by one of the founders of the A.B.A; take that sermon and preach it brethren.

And then, listen I'm having reprinted G.W. Crawford's sermon outlines. Now look brethren I'm having this book of sermons reprinted. I want every one of you to get one of them because sermon #98 is this sermon on election. That's in his own handwriting. The very idea that a man would try to disgrace another man after he's dead and gone is beyond me. I'm not standing here, now brethren let's listen please to me. I have no personal gain in this thing. I would gladly lose this debate if it meant bringing the churches of the Lord Jesus Christ back to the faith. I have no personal gain. I gave that up a long time ago. But my friend said in his speech, he said Dr. Ben M. Bogard didn't preach election. Dr. Ben M. Bogard didn't do this and Dr. Ben M. Bogard didn't do that. Now friend I hold in my hand the old 1905, this is the actual, this is the old Pillars of Orthodoxy, written by Ben M. Bogard and over there on p. 194 is this, "The defense of the Philadelphia Confession of Faith by T.T. Eaton" and Ben M. Bogard printed this and I'm going to read it into the record because this book is going to make good reading. "The Philadelphia Confession of Faith is not responsible for the wild interpretation put upon it any more than the Bible is responsible for the same thing. That confession is a venerable and, in many respects, a noble document and we hope the wild interpretations some are seeking to put on it will not bring it into disrepute. The attempt is made to make it appear that the Philadelphia Confession declared that Christ built the universal invisible church on Christ. Which universal invisible church should exist in all ages and also this confession oppose the view that Baptist have existed in every age since the apostles. This is a gross and groundless misrepresentation of that venerable document. It read the Catholic or universal church which with respect to the internal work of the spirit and the truth of grace may be called invisible consist of the whole number of the elect that have been, are, or shall be gathered into one under Christ, the head thereof and is the spouse, the body, the fullness of him that filleth all in all. Let this language be noted, the Romanists claim that their hierarchy was the Catholic or the universal church and these Baptist in Philadelphia contradicted that plan by declaring the only the whole number of the elect that have been, are, or shall be gathered into one can rightly be called the Catholic or universal church. It takes all the elect of all the ages to make the Catholic or universal church. Of course, then the little fraction of them alive at any time till that time, cannot be called the church of course, then the church cannot exist in every age because its material except a part of it and perhaps a very small part of it had not come into existence when our Baptist fathers adopted this language. If the world shall continue 10,000 years than last man saved will be a part of the universal church which this document declares to be composed of the whole number of elect that have been, are AD1742, that's when this addition was printed, or shall be gathered into one." Now I read that into the record for several reasons. Now let me say this. Now my brethren will say, we don't believe that. Hold on just a moment. It wasn't but just a few years ago that Dr. L.D. Foreman and Earnest Paine put this book out and it's called the Pillars of Orthodoxy or Defenders of the Faith and they reprinted the same book and it is sold in Texarkana and it is palmed off on the people today as being what our old Baptists believed. Now let me say this, Brother Alexander we're having a marvelous debate and we're learning so much in this debate. This is a seminary and we're going to learn more as time goes on. And I hope my dear friend will, and he read so many scriptures a moment ago and I'll get to some of those because I believe every scripture in the Bible. But I believe every Confession of Faith by our Missionary Baptist. Our Missionary Baptist were not heretics. They believe all those scriptures he quoted also. We're somebody here, and for twenty-seven years I have been trying to pastor this church and I've preached our Articles of Faith and I'm going to until I drop dead. Now my dear brother I'm going to make some arguments here and I'll answer every scripture he had in my negative speech. Would you please bear with me? Give me your undivided attention because his proposition is a contradiction.

His proposition reads, The Scriptures teach that the grace of God that brings salvation to men can be successfully resisted by those to whom it is extended.

I will introduce three reasons as arguments against this ambiguous and ridiculous statement which has been read by my opponent. It's ambiguous because it contradicts itself.

The first falsehood in this Proposition:

1. It says that the "grace that saves" that brings salvation can be resisted by the, by the saved, or by the person to whom it was extended.

- a. Now please notice his proposition does not read the grace of God that “could save” or the grace that “would save” but it reads the grace of God that brings salvation. Not could bring salvation or would bring salvation but brings salvation. Now he tried to make out that salvation was laid at those people’s door. We’re going to find out about that in a minute. Say while I’m just getting ready to go into these negative arguments, lest I should forget, Matt. 10:1-15, “But I am sent to the lost sheep of the house of Israel” and therefore all of them had the gospel preached to them therefore if some weren’t saved they resisted. I deny that. How do I know? Christ said they weren’t his sheep. Jn. 10:26, he said, “Ye are not of my sheep.” Now listen to him what he said, “Ye believe not because you are not of my sheep.” Who were the unbelievers? They were not of his sheep. That’s what Christ said. Now you take up your argument with Jesus Christ from here on out; it is not with me; it is with him. All right. Now please notice my friend’s proposition.
- b. The Bible does not teach that the grace of God can be resisted by those to whom it is extended.
 - aa. Paul said in Rom. 9:19, “Thou wilt say then unto me why doth he yet find fault? For who hath resisted his will? Nay but O Man, who art thou that repliest against God? Shall the thing formed say unto him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?”
 - bb. Dan. 4:35, “He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, what doest thou.”

The Second Falsehood in this Proposition:

1. “That it can be successfully resisted” means that man must cooperate with God in the great work of saving his soul from Hell. This is the lie of Satan, and it has deceived millions.
2. That man must cooperate and help God save is an ancient lie of the Devil. Why?
 - a. Jonah 2:9 says, “Salvation is of the Lord.”
 - b. Eph. 2:8 says, “For by grace ye are saved through faith and that not of yourselves. It is the gift of God, not of works lest any man should boast. For we are his workmanship,” What? “created in Christ Jesus.”

How can a thing or a person who is created assist in his own creation? Now Brother Alexander how could Adam, we’ll go through the physical creation. You didn’t notice this morning, I made the argument on the jussive mood in the Hebrew text and the record, this is going into a book and the people who read the book will know he never touched one of my arguments this morning. In Gen. 1:26, “Let us make man.” That’s in the jussive mood in the Hebrew. It’s the creation of Adam physically. How could Adam assist in his creation? Then how can we assist in our recreation? Can man help God? Eph. 2:10 says, “For we are created in Christ Jesus unto good works which God has before ordained that we should walk in them.”

Here is the syllogism.

Syllogism:

1. In salvation we are said to be “created in Jesus Christ.”
2. But in creation, the Creator does all the work and the creature is passive.
3. Therefore, in salvation God does all the work and man is passive.

Third Falsehood in his Proposition:

The idea of man cooperating with the grace of God is the ancient heresy of Semi-Pelagianism.

1. Pelagius was a British monk of the late 4th and early 5th centuries and his followers taught what is called Pelagianism, that is:
 - a. The have that Adam was created mortal and would have died whether he sinned or not.
 - b. Adam's sin was not transmitted to his posterity.
 - c. Man can live altogether without sin.
 - d. Grace, that is, divine aid is not necessary.
 - e. Pelagius held the will is free from personal acts.
 - f. Sin is an act, and it had no existence apart from the act
 - g. A child is born in a state of innocence as Adam was created.
 2. Now I am not charging my friend with everything that Pelagius taught, but Pelagianism was condemned by several synods held between 412 and 418, when Pelagius was banished from Rome and the condemnation was confirmed by the Council of Ephesus in 431.
 3. But late in the 5th century a modified form of the doctrine called Semi-Pelagianism, attracted some support, particularly in the monasteries of Gaul. According to this view God's grace is given to all men, but the individual must take the first step toward salvation. That's what my friend taught the other night that God responds to man as man responds to God and man responds to God as God responds to him. That it is a cooperative work in salvation.
 4. The false doctrine that man must cooperate with God (Semi-Pelagianism) was promoted by Faustus, bishop of Reiz, in France, in AD 427 to AD 480. It has been preached by such heretical leaders as John Duns Scotus, a native of Britain, AD 1265, a monk of the order of St. Francis, Doctor Subtilis was in that age the ablest advocate of Semi-Pelagianism. The Jesuits founded by Ignatius Loyola in AD 1541, have always been identified with Semi-Pelagian Theology.
 5. The Council, the General Council of The Roman Catholic Church held at the Council of Trent (1545-1563) actually adopted my opponent's proposition and condemned all true Baptist to death. Brother Alexander, I am reading now from the decrees of the Council of Trent.
 6. "The Council of Trent," Session VI, Cannon IV says, "...If any one saith, that man's free will moved and excited by God, by assenting to God exciting and calling, no-wise cooperates toward disposing and preparing itself for adopting the grace of justification; that it cannot refuse its consent, if it would, but that, as something inanimate, it does nothing whatever and is merely passive; let him be anathema." That is why all Baptists' heads came off right there, my dear brother.
3. (Ten minutes) I have ten minutes.

All right. Cannon V, "If any one saith, that, since Adam's sin, the freewill of man is lost and extinguished; or, that it is a thing with only a name, yea a name without reality, a figment, in the fine, introduced into the church by Satan; let him be anathema." So off comes my head again. Cannon VII says, "If any one shall say that all work performed by a man anterior (before) justification (regeneration), from whatever reason performed, are true sins and merit the hatred of God, or that the more vehemently one may strive to dispose himself to grace, only the more grievous he sins: lit him be anathema." (That's from the Cannons and Decrees of The Council of Trent, p.45)

Now my friend said that the sinner could do some good things before he was saved. That's exactly what the Catholics said. And if you say he can't do somethings before he is saved that is a sin then off comes your head. Why, when I'm preaching and debating Campbellites I show them that everything a man does before he's saved is a sin. It's a sin if he goes to church, it's a sin, it's a worse sin if he doesn't go to church. It's a sin if he lives in sin and every act he commits is sin.

SUMMARY OF NEGATIVE ARGUMENTS, 1, 2, 3:

Syllogism #1

1. My opponent's proposition states, "the grace of God that brings salvation can be resisted," but it does not say those who do resist the grace of God go to Hell.
2. Because even Paul resisted the grace of God temporarily and kicked against it (Acts 9:5) but did not successfully resist the grace of God because he was a chosen vessel (Acts 9:10).
3. Therefore, though some of the elect do temporarily resist the grace of God, they do not successfully resist God's eternal purpose.

Syllogism #2

1. My opponent's proposition states, "the grace of God that brings salvation" can be resisted which means that man cooperates with God in Salvation.
2. But if man has as much negative power as God does positive power, it would mean man is equal to God.
3. Therefore, my opponent's proposition contradicts the Bible which states, "salvation is of the Lord" Jonah 2:9 and should read, "Salvation is part of the Lord and part of man."

Syllogism #3

1. The Roman Catholics met in The Council of Trent (1545-1563) and in Session VI, Cannon IV said if anyone says "That man's free will no-wise cooperates in salvation let him be anathema"
2. My opponent's proposition states the same thing.
3. Therefore, my opponent's proposition agrees with the Roman Catholic doctrine of salvation by works-partly of God's grace partly of man's cooperation.

ARGUMENT #4

My opponent's proposition that a man can resist the grace of God that brings salvation, is an ambiguous statement because it has two or more meanings, and each one is contradictory of the other.

FIRST PROPOSITION: This proposition does not say those resisting continued until they all went to hell, but it says simply men can resist the grace of God; however, it fails to say those who were elected to be saved "successfully" rejected and resisted and because of this resisting, God could not save them.

- A. If those who were elected to be saved can successfully resist God's plan to save them, it would prove:
 1. That God was not an all-knowing God because the Bible says God knows who will be saved and who will be lost, Isa. 46:9-10, "I am God and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."
 2. The message of the New Testament is worthless and meaningless. Acts 2:38-39, "Then Peter said unto them, repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall received the gift of the Holy Ghost. For the promise is unto you and to your children and to all that are afar off even as many as the Lord our God shall call."

(Five minutes) Thank you.

SUMMARY OF NEGATIVE ARGUMENT #4

Syllogism #1

1. The proposition Dr. Alexander states, "That man can resist the grace of God that brings salvation."

2. But it does not say they go to hell, and we read in Acts 7:51 of some who did resist temporarily even Saul of Tarsus who was saved later.

3. Therefore Dr. Alexander's proposition cannot mean that God's elected people successfully resist distinguishing grace.

Syllogism #2

1. Dr. Alexander's proposition states, "the grace of God that brings salvation" can be resisted, and by this he seems to mean, although his proposition does not say it, that men can defeat the plan of God to save them.

2. But Peter said the salvation he preached was meant for "as many as the Lord our God shall call," (Acts 2:39) and not for every person in the world but "as many as the Lord our God shall call."

3. Therefore, all those whom God calls shall come and this proves the effectual call because Paul said in Rm. 8:30, "Moreover whom he did predestinate, them he also called, whom he called, them he also justified and whom he justified, them he also glorified."

ARGUMENT #5

My opponent's proposition is Pelagianism because it exalts the free will of man and degrades the almighty power of God. His proposition is ambiguous because it reads, "the grace of God that brings salvation can be resisted, not "could bring salvation," and not "would or could or might bring salvation" but this proposition reads that brings salvation, but this proposition says, "The grace of God which brings salvation;" in other words, this proposition says the person has salvation, and then the person rejects the salvation, of course the Bible does not teach such.

FIRST PROPOSITION: The idea of man cooperating with God and therefore a system of God giving grace but man helping God makes his contribution to God, is an ancient as Cain's offerings and it has had a chain of false teachers, such as Pelagius the British monk in 412-418 AD, But in America it came from Samuel Hopkins the New England Presbyterian.

1. Jonathan Edwards (1703-1758) had led in preaching the Bible doctrines of total depravity of man is such, man was in such a helpless and hopeless condition he could not aid in his salvation. Rm. 3:10-12... "There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one."

Man's inability to cooperate with God has always been the battlefield. Jn. 6:44, "No man can come unto me except the Father that sent me draw him."

2. Jonathan Edwards preached the doctrines of grace and God sent a great revival in 1740.

3. After the death of Edwards in 1758, Samuel Hopkins (1721-1803) degraded the teachings of Edwards on total depravity. "As to the question of evil in man and human freedom," he said the divine decrees included freedom for man, for God saves man through his volition and sin is in him, as the necessary means of the greatest good. Sin, he held, is a free act. There is no imputation of the first transgression. "The children of Adam are not answerable for his sin. Man has not lost any of his natural power, he only has lost his inclination to serve God. The imputation of Adam's depravity to his children is discarded." (Complete Works of Samuel Hopkins, vol. 2, p. 233)

SECOND PROPOSITION: Nathaniel Emmons (1745-1840), Leonard Woods (1774-1854) Nathaniel W. Taylor (1786-1858) led the fight against the old Calvinistic doctrines of Grace and helped give rise to the founding of Andover Seminary in 1808.

1. Emmons atomized the conception of total depravity by saying, "Sin is no natural state. Sin, like holiness, consists in free voluntary affections and exercises." (Works of Nathaniel Emmons with his Memoirs of His Life by E. A. Park, in Six Volumes, p. 279)
2. N. W. Taylor preached the "power of contrary choice" and sin is an act and not a state. Man is capable of obeying the gospel call he said. (History of Christian Thought, by J. L. Neve, p. 273)
3. Hopkinsism in New England Theology was perpetuated at Andover Seminary. (Same book p. 277)
4. When the feminist, Phoebe Phillips, in 1808 encouraged a spineless...

(Time) Thank you.