

# Thrasher-Mayo Debate

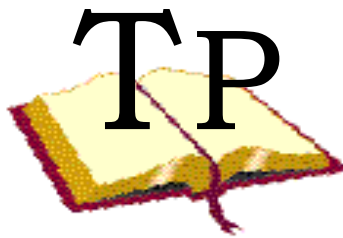
on

## The Impossibility of Apostasy

Thomas N. Thrasher

&

Dan Mayo



Thrasher Publications

*Thrasher-Mayo Debate*  
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# Introduction

On July 15, 1977, Mr. Dan Mayo wrote a letter to Mr. Thomas N. Thrasher inquiring about the possibility of a written debate between them. Mr. Thrasher replied a few days later, "With reference to your interest in a debate between us, I am always glad to present what I believe to be the Truth in discussion either public or private. A written debate consumes a great deal of time and, for this reason, I prefer oral debates.... I find it very rare when a Baptist preacher will debate these matters publicly. If so, I would be more than eager to make arrangements for it. However, I also firmly believe in the value of written debates, when oral ones cannot be arranged." Mr. Mayo responded, "I've studied debating for a number of years ... I am sure I can uphold Baptist teachings. I would like to debate with you on the doctrine of 'apostasy.' Being a Baptist ... I would deny such a doctrine is found in God's book, the Bible." Mr. Thrasher then sent an agreement for a written discussion on the impossibility of apostasy. The proposition and agreement were accepted, and Mr. Mayo's first affirmative was mailed on August 29, 1977.

Mr. Mayo lived in Otis, Louisiana at the time of this discussion. He represented the Baptist position in at least three formal debates on the issues of salvation and apostasy. The *Thrasher-Mayo Debate* and the *Madrigal-Mayo Debate* were originally published in serial form in the *Gospel Defender* during 1983.

Mr. Thrasher lives in Decatur, Alabama. He has been a gospel preacher for more than thirty-six years. He has participated in 93 formal debates, discussing a wide range of issues with denominational preachers, atheists, and brethren.

The publisher's desire is that good may result from the reading and study of this discussion in book form. This debate demonstrates that men can discuss their differences in a gentlemanly way, without being hateful toward each other. Let us approach the study of religious questions with the attitude of the noble Bereans, who "searched the Scriptures daily, whether those things were so" (Acts 17:10-11).

— The Publisher



## Mayo's First Affirmative

I am happy to affirm that the Bible teaches that a blood-bought, blood-washed, child of God cannot sin and be lost, once he's saved. Mind you, I said "once he's saved."

As I enter this discussion with my opponent, I do so with the deepest convictions that what I am affirming is a Bible doctrine ... all the way, and not a man-made doctrine. I ask that my opponent be fair and honest in answering my speeches and the questions I will present to him at the close of my first speech. This will be my first debate. I hope it will not be the last. I love to study God's word and discuss what it teaches.

The proposition reads, "The Scriptures teach that it is impossible for a child of God to sin so as to be lost eternally." I shall at this time define briefly the proposition. By the "Scriptures," I mean the 66 books of the Bible. By "teach," I mean the Bible either says so in plain words or such words are used to convey the idea. That it is "impossible," simply, not capable of being done or happening. By "child of God" one who has been born again, a saved person. To "sin so as to be lost eternally," I mean it subjunctively. There is nothing that he may potentially do so that his soul will be finally damned in hell.

I shall at this time go to the Bible and prove beyond any doubt that the proposition I signed to defend can be done.

**No. 1.** Go with me if you will to 1 John 5: 10-13. This is one of the strongest scriptures found in God's book. John is writing to Christians, and John makes it so plain. "He that hath the Son, hath life." What kind of life are you talking about, John? John, are you saying, he that hath the Son has the "promise of life" only? And if so, can he lose something if he has it only in promise and not really have it? No! Don't you know or can you not understand? These things are written that you may know that you have eternal life and this life is in his Son. 1 John 5:13; John 20:31. Mr. Thrasher, do you know?

**No. 2.** Next, we go to the apostle Paul. I will use many of Paul's teachings to prove my position in this discussion. First, let us go to Romans 8:28-39. In verse 28, Paul tells us all things work for the Christian's good. Now my opponent knows that the doctrine he will try to prove, "that you can fall once you are saved," would not be for our good! If we could fall from grace, and it's not for our good, then falling from grace is not included in "*all things*." Paul had a "know so, *now* salvation." 2 Tim. 1:12.

**No. 3.** Again, Paul tells us that we are sealed until the day of redemption, Eph. 4:30. Paul, did you say that one was sealed one step at a time? One day, one month, one year? For how long, Paul? Until the day of the redemption of our bodies. And thank God, that is long enough. When is the child of God sealed? When one has fully trusted Jesus to be saved, Ephesians 1:13-14.

**No. 4.** In Colossians 3:3, Paul says our life is hid in Christ. No one could ask for a better place to be protected. In order for the devil to get my soul, he would have to go through the blood that cleansed me. He would have to overcome the power that keeps me. This is not possible, thanks to Jesus who saves and keeps, 1 Peter 1:18-19; John 10:28. The blood cleanseth us from all sin, 1 John 1:7 . . . that being true, the blood is over us all the time. Sin cannot wash the blood away, but the blood that was shed on that old cross by Jesus, can wash the vilest sinner clean, and make him a new creature, 2 Corinthians 5:17.

**No. 5.** Now I wish to call upon Jesus as my next witness. No one can believe John 5:24, and at the same time hold to the doctrine of apostasy. In this statement, I mean no hard feelings for my opponent, but this is my conviction about this passage of scripture. Jesus is describing a present condition of a child of God. He “hath everlasting life.” Not going to, if he holds out until he dies. Is passed, “already” done, from death, this is spiritual death, no separation from God. This union cannot be broken: Hebrews 10:14.

**No. 6.** There is only one spiritual birth. Peter says, “Being born again, not of corruptible seed, but of incorruptible, by the word of God,” 1 Peter 1:23. You can only die *once*, whether it is physical or spiritual. You can only be born of your mother’s womb once. You die once, Romans 6:6-11. Peter did not say, being born *again* and *again*. Peter did not fall from grace when he denied the Lord, did he, Mr. Thrasher? Peter said, we are kept by the power of God, 1 Peter 1:3-5. Notice Peter did not try to keep himself. The Bible *no where* teaches where a child of God ever became lost because he committed a sin. It is *not* in the book, that is, God’s book!

**No. 7.** Back to Paul again.... Paul says there is chastisement for the child of God. Look at 1 Corinthians 11:31-32. These Christians in the church at Corinth were in great need of getting back to self-judgment. To avoid the chastening hand of God, these Christians were to judge themselves, that is, confess to God before he had to chastise them. Not condemn them. The chastening of God is to correct our lives, to make us of better use for him, but never condemnation. Hebrews 12:6-11. If one were never chastised, this would only prove the person was never saved to begin with . . . or else that the person lived without sin. Perfection is not found in this life.

**No. 8.** In the 10th chapter of John, Jesus makes seven positive statements that his sheep will always be his sheep. I am told that the number seven (7) is the Bible number for completeness. Jesus said, they are *my* sheep, *not ... will be*, and they follow me, and Jesus said, a stranger they will not follow. I believe Jesus knew what he was talking about. If one of his sheep should ever fall (as my opponent is contending for), then Jesus did not tell the truth when he said “and they shall never perish,” verse 28. All seven of these positive statements are in the indicative mood. Thus, telling us that what Jesus said is a fact that cannot be denied. The security of the believer is taught by Jesus, my Savior, and that is the best news to a sinner, saved by grace. The sheep may stray, but I have yet to see my first sheep turn out to be anything but a sheep.

**No. 9.** Turn with me to the book of Jude, chapter 1, verse 1. The Christian is “*preserved in Jesus Christ.*” Mr. Webster defines the word as, “to keep from harm, to protect.” Now see where the life of the Christian is preserved? In good work? No! No! Ephesians 2:8-9; Titus 3:5; Romans 11:6. But praise the God of Heaven, “in Jesus,” Jude 1:1; Colossians 3:3. If we have to “keep” ourselves, is salvation by works or by grace? When Jesus said, “It is finished,” John 19:30, the sin question was settled for all eternity. And when I accepted Jesus as my Savior, my salvation was finished. Today, tomorrow, and forever: Hebrews 10:14. The Bible said it and I believe it!

**No. 10.** In John 6:37. Jesus again teaches the doctrine that I am affirming. Now, if Jesus will not cast out those that are His, who will? The Devil *cannot* do it. It is not his will that any should be saved, but that all would be lost. Jesus said He would not. I don't believe Jesus told a falsehood. The word “nowise” means in no manner, in no way! Jesus is simply saying, there is “no way” I will cast you out. Believest thou this, Mr. Thrasher?

**No. 11.** Turn if you will to 1 John 4:4. The Spirit of God in the believer helps him to overcome anything and everything that would not be for his good. Only the true born again child of God overcomes the world, 1 John 5:4-5. Who is he that overcometh? God's book answers the question, 1 John 5:5.

**No. 12.** In John 18:9, Jesus said He has not lost a one that was given to him. Now, Mr. Thrasher, if anyone had ever fell and became lost after that person was saved, Jesus could not have said what he did say without telling a lie. How many did Jesus say he had lost? *None* that was given to him! John 17:12. And notice if you will, the verse I just referred you to. Jesus said, “I kept them.” That is why no one was lost. If any person tries to keep themselves, they will never make it. Trust Jesus, and He will “keep you.”

**No. 13.** In John 15 Jesus said, "Every branch *in me* beareth fruit." Jesus purgeth it that it may bring forth more fruit. Now, every child of God, at the very beginning, no doubt brings forth fruit. Why? Because love is the fruit of the Spirit, Galatians 5:22 ... and where there is love, there is fruit. There was never a "born again" child of God that did not bear fruit. So, any fruit-bearing branch will never be cut off. Is it not wonderful that Jesus not only saves, but the keeper of our souls as well? Praise His name! Yes, Mr. Thrasher, this doctrine that I am affirming humbles man and glorifies the Christ who truly deserves all the credit.

**No. 14.** In Matthew 1:21, this teaches us that Jesus shall save His people from their sins. This proves again that man must let Jesus save or forever be lost. If Jesus does the saving, for the word "saved" means out of danger, then my proposition is proved by Jesus.

This concludes my first affirmative speech. As to my understanding of the Scriptures, I have given Bible proof that substantiates my position. Before I close, I would like to present to Mr. Thrasher a few questions that will add a little action to the discussion (just a "little food for thought").

1. Can a Christian sin and yet remain a child of God?
2. Does one have to live a "perfect" life in body and soul to remain saved?
3. Is "falling from grace" included in 'all things' in Romans 8:28?
4. How many sins must a Christian commit before being lost?
5. Mr. Thrasher, if you are saved, are you at the same time "safe"?





## Thrasher's First Negative

Mr. Mayo, Ladies and Gentlemen:

Inasmuch as this discussion involves a study of the Book of God, I am very pleased to participate with my friend, Dan Mayo. There is no doubt in my mind that he is an honest person, although I believe that he is mistaken with reference to the proposition we have signed to discuss.

In the beginning let me emphasize that my reason for entering this religious debate is my concern for Mr. Mayo's soul, and the souls of those who may read it. My interest is the truth (John 8:32; 17:17; 12:48; 1 Cor. 15:1-2). Since truth is not contradictory, either Mr. Mayo is wrong or I am wrong. The purpose for our engaging in this discussion is to investigate the teaching of the Scriptures and to allow the issue between us to be resolved in the light of divine revelation.

The proposition states: "The Scriptures teach that it is impossible for a child of God to sin so as to be lost eternally." Although Mr. Mayo has presented numerous Bible verses, he has not even touched the real issue: that is, what is the spiritual condition of the *disobedient, unfaithful, erring Christian*? The passages he has given have reference to faithful, obedient children of the Lord, not to one who is living in sin and iniquity! In order to focus upon the real issue, I want to make clear what this doctrine truly involves, as plainly declared by a Baptist preacher who is willing to "tell it as it is"! The quotation is from Mr. Sam Morris in the booklet entitled *Do A Christian's Sins Damn His Soul?*: "We take the position that a Christian's sins do not damn his soul! The way a Christian lives, what he says, his character, his conduct, or his attitude toward other people have nothing whatever to do with the salvation of his soul. ... All the prayers a man may pray, all the Bibles he may read, all the churches he may belong to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform will not make his soul one whit safer; and all the sins he may commit from idolatry to murder will not make his soul in any more danger. ... The way a man lives has nothing whatever to do with the salvation of his soul" (pp. 1-2).

Please think about this doctrine, friend. The proposition that my opponent endeavors to affirm is exposed for what it really is by the frank and honest statement of Mr. Sam Morris, Baptist preacher. "Once saved, always saved" is not an innocent little idea, as you might have thought from reading what my friend said in his first speech. It is instead a shocking, deceptive, devilish dogma invented by Satan to ensnare the souls of men and women.

Before responding to the various arguments set forth in the affirmative, please observe several statements from the Book of God. Notice the great contrast between the “once saved, always saved” position and the truth as found in the Bible.

In James 5:19-20 the inspired writer addresses Christians by saying, “Brethren, if any of you do *err* from the truth, and one *convert* him; let him know, that he which converteth the sinner from the error of his way shall *save a soul* from *death*, and shall hide a multitude of sins.” Here is the reference to a child of God who has erred, and who needs converting to save his soul from spiritual death!

In Paul’s letter to the Galatians he wrote: “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace” (Gal. 5:4). Note that, since one is saved by grace, yet can fall from grace, it is possible for a Christian to so live as to be lost.

In Luke 8:13 the Lord said, “They on the rock are they, which, when they *hear*, *receive the word* with joy; and these have no root, which *for a while believe*, and in time of temptation *fall away*.” Jesus states that it is possible for a person to believe for a while, then fall away!

The apostle Peter cautioned: “Wherefore the rather, brethren, *give diligence* to make your calling and election *sure*: for *if ye do these things*, ye shall never fall” (2 Pet. 1:10). My opponent’s doctrine is that Peter was wasting his time, because those brethren really didn’t need to “give diligence”! Those people could have committed every sin from “idolatry to murder” yet not have fallen, according to Baptist doctrine.

In Matt. 10:22 Christ said, “He that *endureth to the end* shall be saved.” That is exactly what I believe, but which Baptists teach is unnecessary. According to them, the person who does *not* endure to the end (the unfaithful, disobedient, rebellious person) shall be saved anyway!

In his speech, Mr. Mayo introduces fourteen numbered arguments in trying to prove his affirmation. In commenting on each of them, I will cite them by number.

**No. 1:** “He that hath the Son, hath life” (1 John 5:12). Certainly so! However, one’s having the Son is *conditioned* upon *abiding* in the doctrine of Christ (2 John 9). What if a Christian does *not* abide in the doctrine? He “*hath not God*”! Earlier in his epistles, John said, “And hereby we do know that we know him, if we *keep his commandments*. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso *keepeth his word*, in him verily is the love of God perfected: hereby know we that we are in him” (1 John 2:3-5). Later in this chapter, he says, “If that which ye have heard from the beginning shall *remain* in you, ye also shall *continue in the*

*Son*, and in the Father. And this is the *promise* that he hath promised us, even *eternal life*” (2:24-25). Yes, eternal life is a *promise* to those who “*keep his word*” and “*continue in the Son*”! In 3:10 the apostle writes: “In this the children of God are manifest, and the children of the devil: whosoever *doeth not righteousness* is not of God.” Friends, this is not **Baptist doctrine**, but it is the teaching of the **Bible**.

**No. 2:** “All things work together for good to them that love God” (Rom. 8:28). Once more my opponent overlooks the very point at issue. We are not discussing one who continues to *love* God, but one who *turns* from God in disobedience. Will that person be lost? Consider this situation as described in Ezekiel 18:24, “But when the *righteous turneth away* from his righteousness, and *committeth* iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them *shall he die*!” The point is that one can *turn* from righteousness to unrighteousness, from loving God to hating God (1 John 4:19-21; 3:15; Heb. 3:12).

**No. 3:** “Sealed unto the day of redemption” (Eph. 4:30). The text does not state that this “seal” cannot be broken. In fact, the verse specifies that they were not to “grieve” the Spirit of God, but rather be followers of God (read 4:17 through 5:21). The apostle certainly does not teach here that “all the sins he may commit from idolatry to murder will not make his soul in any more danger,” as Baptist doctrine says. Notice 5:5, “For this ye know, that *no* whoremonger, nor unclean person, nor covetous man, who is an idolater, hath *any inheritance* in the kingdom of Christ and of God.” If a Christian lives in disobedience to the will of God, he “grieves” the Spirit (cf. Isa. 63:10; Psa. 78:40; 95:10-11). We must live according to the instructions given through the Spirit (Gal. 5:16) or else “reap corruption” (Gal. 6:8).

**No. 4:** “Your life is hid with Christ in God” (Col. 3:3). I believe this completely; however, the statement has reference to “the saints and faithful brethren” (1:2), not to those who had become unfaithful and disobedient! These Christians were told to “continue in the faith” and not to be “moved away from the hope of the gospel” (1:23), to “seek those things which are above” (3:1), to “do all in the name of the Lord Jesus” (3:17), and to stand “complete in all the will of God” (4:12).

**No. 5:** “He that heareth my word, and believeth on him that sent me, hath everlasting life” (John 5:24). Again, the statement is absolutely true; however, it is speaking of one who *hears* and *believes*, not one who ceases to hear and believe! Mr. Mayo, does the Christian who *ceases* to believe still have life? It is a consequence of this “once saved, always saved” doctrine to say that he does. However, the

Book of God warns: “*Take heed*, brethren, lest there be in any of you an *evil heart of unbelief*, in *departing* from the living God” (Hebrews 3:12). In order to receive “a crown of life” one must be “faithful unto death” (Rev. 2:10).

**No. 6:** Once one is “born again” (1 Peter 1:23) he is “kept by the power of God” (1 Peter 1:3-5). Yes, “*through faith*” (v. 5). However, one’s faith can *fail* (Luke 22:32); one can *believe for a while*, then fall away (Luke 8:13); one’s faith can be *overthrown* (2 Tim. 2:18). Mr. Mayo has yet to show that an *unfaithful, disobedient* child of God will be “kept”!

**No. 7:** There is chastisement for the child of God (Heb. 12:6-11). I agree. But my Baptist friend further says there is “never condemnation” for the child of God. Well, if he has reference to the faithful child, I agree. Paul wrote: “There is therefore now no condemnation to them which are in Christ Jesus, who *walk ... after the Spirit*” (Rom. 8:1). Of course, this does not help Mr. Mayo’s position, because his obligation is to prove that one who walks “after the flesh” (Gal. 5:19-21) will be saved eternally.

**No. 8:** Jesus’ sheep “shall never perish” (John 10:27-28). Friends, who are these sheep that Jesus is talking about? Are they Christians who are guilty of “all the sins ... from idolatry to murder”? Are they saints who live in rebellion to God’s will? No! These sheep are the one’s Jesus says “*hear my voice, and ... follow me*” (verse 27).

**No. 9:** The Christian is “preserved in Jesus Christ” (Jude 1). Yes, “*in Christ*”! But the Lord said, “Every branch *in me* that beareth not fruit he *taketh away*... If a man abide not in me, he is *cast forth* as a branch, and is withered; and men gather them, and *cast them into the fire*, and they are *burned*” (John 15:2, 6). “Once saved, always saved”? Only if the truth *remains* in us (1 John 2:24).

**No. 10:** “Him that cometh to me I will in nowise cast out” (John 8:37). Who is it that “comes” to Jesus? “Every man therefore that hath *heard*, and hath *learned* of the Father, cometh unto me” (verse 45). What if one *ceases* to hear and learn, and becomes a “wicked and slothful servant”? Jesus said, “And cast ye the *unprofitable servant* into *outer darkness*: there shall be weeping and gnashing of teeth” (Matt. 25:30).

**No. 11:** The child of God overcomes the world (1 John 4:4; 5:4-5). Certainly, but John explains that “this is the victory that overcometh the world, even *our faith*” (5:5). Mr. Mayo, what about one who *ceases* believing (Luke 8:13)? Earlier John said, “The word of God *abideth in you*, and ye have *overcome* the wicked one” (2:14). The apostle Peter wrote concerning Christians who were “again entangled” in “the pollutions of the world” and *overcome* (2 Pet. 2:20)!

**No. 12:** Jesus lost none that were given to him (John 17:12). Why didn't you quote all of this statement, Mr. Mayo? The Lord stated: "None of them is lost, *but* the son of perdition"! Even this text mentions one!

**No. 13:** "Every branch in me beareth fruit" (Mr. Mayo). Notice that I did *not* attribute this quotation to *scripture*, but to *my opponent*. He claims that Jesus said this in John 15, but Jesus said *no such thing*! In fact, Jesus plainly said that some branches *in him* would *not* bear fruit: "Every branch *in me* that *beareth not fruit* he *taketh away*" (verse 2). In this context, the Lord emphasized the necessity of obedience: "If ye *keep my commandments*, ye shall abide in my love" (verse 10).

**No. 14:** Jesus "shall save his people from their sins" (Matt. 1:21). Amen! However, the Savior declared, "He that *endureth* to the end shall be *saved*" (Matt. 10:22). He also said, "Be thou *faithful* unto death, and I will give thee a crown of life" (Rev. 2:10).

Next, let us respond to the questions submitted to me by my opponent. Please refer to the last part of his speech for the questions, as I will not have space to reproduce them here.

(1) Yes; however, one must repent in order to be forgiven (Acts 8:22).

(2) If by "perfect" you mean "sinless," no! However, one must repent of sin (Rev. 2:5).

(3) No, not any more than "heaven" and "God" are included in the "all things" of 1 Peter 4:7; or than "adultery" and "murder" are included in the "all things" of Titus 1:15; or than "lying" and "idolatry" are included in the "all things" of Phil. 4:13. The expression "all things" is limited in all of those passages.

(4) Even one sin, unrepented of, can cause one to be lost (James 2:9-11; Rev. 21:8).

(5) Yes, as long as one is faithful (2 Peter 1:10-11). However, in this speech I have presented numerous Bible passages showing that one can become unfaithful.

Now I want to offer some questions to Mr. Mayo.

(1) What Bible verse or verses teach that an unfaithful, disobedient, impenitent Christian will be saved eternally?

(2) Do you accept Mr. Sam Morris' statement quoted in this speech as true? If not, what part do you disbelieve?

(3) You stated in your first speech that "I have yet to see my first sheep turn out to be anything but

a sheep.” Since you obviously don't believe that a sheep can become a goat, do you believe that a goat can be turned into a sheep? If so, how?

(4) Do you believe that all infants are “safe”?

I am grateful for your consideration of this speech, and invite your attention to Mr. Mayo's second affirmative.



## Mayo's Second Affirmative

Mr. Thrasher, Ladies and Gentlemen:

The wise man said, “Buy the truth and sell it not,” Prov. 23:23. And the doctrine of *Once Saved, Always Saved* is the truth of the Bible, Eph. 2:8-10; Jude 1:1. Mr. Thrasher may not want to admit it, but it's there just the same. And I love the truth, for as Mr. Thrasher said, truth is not contradictory. So either I am wrong or Mr. Thrasher is wrong. My opponent is concerned for my soul. Well, every Christian should be concerned for souls. But for lost souls and, Mr. Thrasher, my soul is saved, and safe, Rom. 5:1; 2 Cor. 5:17; 1 John 3:9; John 14:6; 6:37. Praise the name of Jesus.

Mr. Thrasher said I did not touch the real issue. Mr. Thrasher, why did you say a thing like that? The issue is: Can a child of God fall from grace? No, he cannot so sin as to be lost. That is what I agreed to defend, and I am thankful I am affirming that position. Mr. Thrasher asks, “What is the spiritual condition of the *disobedient, unfaithful, erring* Christian?” He is still a child of God. If not, then he would not have eternal life now, would he, Mr. Thrasher? Every Christian sins at one time or other. When he does sin he sins as a child of God and not as a child of the devil. Do you ever sin, Mr. Thrasher? When you do, are you *disobedient, unfaithful*, to God? 1 John 1:8-10; 3:9-10. Will a child of God practice sin? The Bible says no, Mr. Thrasher to the contrary. You quote from Mr. Sam Morris. Mr. Thrasher, Mr. Morris did not believe that a child of God could live above sin. Do you believe that

a Christian can commit murder, adultery, and still be a child of God? No, Mr. Thrasher, the Bible doctrine of once saved, always saved is not a shocking, deceptive, devilish dogma invented by Satan. Sir, you give God the lie. 1 John 5:10-13; Jude 1:1.

Before responding to my affirmative speech, my opponent offers a few statements to try and support his position of falling from grace. James 5:19-20 is his first try. Mr. Thrasher, when James used the term brethren, were they all saved to whom he addresses the letter? If yes, then explain James 4:4. According to Heb. 6:4-6, if one can be lost after he is saved, he can never be saved again. The ones that needed conversion were never saved to begin with.

Then he goes to Gal. 5:4. But Paul did not say, “You that have been saved by grace have fallen from grace,” now did he, Mr. Thrasher? You know he did not. Paul said, “You that have been justified by the law,” not by grace, as my opponent would like for it to say. How many of those Galatians were saved by the law? Care to answer, Mr. Thrasher?

Luke 8:13 does not help my opponent. *These have no roots*, they were planted or fell on the rock. These seeds did not fall upon good ground. Look at verse 15 of the same chapter. See the difference, Mr. Thrasher?

2 Peter 1:10. Peter did not say they fell from grace. A Christian can fall and still not fall from grace, Rom. 6:14.

Matthew 10:22 is not referring to one’s salvation. This has to do with the time of persecution that the Jews will have to go through. Look at verse 23. But suppose one has to endure to the end to be saved. The child of God *has passed* (*already done*, not *will be*) from death to life, John 5:24. If that be the case, will he not endure to the end?

We shall at this time look at Mr. Thrasher’s response to my first affirmative speech.

**No. 1.** In my first argument I used 1 John 5:10-13 to show that if one has Jesus, he has now eternal life. But if one can lose that life, then it was not eternal to begin. I ask my opponent: Do you know? He answers: “Certainly so.” Well that is a good confession coming from someone who does not believe in the Bible doctrine of *Once Saved, Always Saved*.

My opponent tries to make the Christian life one of perfection. He quotes 2 John 9 to prove his position. This does not help him any. This scripture proves my position more than his. Whosoever transgresseth, *continues to do so*, abideth not in the doctrine of God. The born again child of God does not practice sin. The Bible said it and I believe it, John 5:18; 3:9-10. So those who are saved will keep

his word, and will continue to live for the Lord. So they have not only the promise of eternal life, but have it now, Rom. 6:23. Now that is good Bible doctrine, and thank God it's Baptist doctrine.

**No. 2.** Paul said, "*All things* work together for good to them that love God," Rom. 8:28. Of course, my friend tries to offset this argument by saying, "Will the person be lost who turns from God in disobedience?" Well sir, all Christians do sin, and when they do sin, have they not turned from God? Do you ever sin, sir? Yes, one can turn from righteousness to unrighteousness, but he's still saved. Ezekiel 18:24 does not teach falling from grace. Why? Mr. Thrasher and his people contend very strongly that grace did not begin as a dispensation until the day of Pentecost. And anyway, this is speaking of legal or capital punishment. How does Mr. Thrasher know for sure that this death is physical death and not spiritual death? I stand on the imputed righteousness of the Lord Jesus Christ, and not on the merits of my righteousness, like my opponent is trying to do.

**No. 3.** The Christian is sealed until the day of redemption, Eph. 4:30. But Mr. Thrasher says, "The text does not state that the seal cannot be broken." Well, Mr. Thrasher, if the seal can be broken as you would like for it to say, then you are not sealed until the day of redemption. Do you ever grieve the Spirit of God, Mr. Thrasher?

**No. 4.** I gave Col. 3:3 to show our safe position. Our life is hid with Christ in God. John 17:10-15, 20-21. *Double protection*. Mr. Thrasher says he believes this also, but will tell you if you do not live a perfect life, you will fall and go to Hell. Well, if this could happen, the Devil would have to go through the blood that saved me. And the Bible says it cannot be done.

**No. 5.** John 5:24 teaches that the Christian has passed from death unto life. He has the life that will never end. Mr. Thrasher wants to know, "Does the Christian who ceases to believe still have life?" Mr. Thrasher, show me just one case where a child of God ever ceased to believe. The Christian faith will never cease, Eph. 2:8-10; Phil. 1:6. Mr. Thrasher, Heb. 3:12 does not teach your position. It reads, "Take heed, brethren, lest there be in any of you an *evil heart of unbelief*." Not a *trusting* heart, sir. And Rev. 2:10 does not teach that the crown of life is eternal life. If that be the case, then my opponent does not have eternal life of the soul. Won't have it until he gets to heaven.

**No. 6.** Of this argument, 1 Pet. 1:3-5, Mr. Thrasher argues, "However, one's faith can fail, Lk, 22:32." I ask my friend: Did Peter fall from grace when he denied the Lord? He did not answer. This faith in Lk. 22:32 is not the same faith that is needed for salvation. In 2 Tim. 2:18, the faith that was overthrown was not there saving faith. They had erred on the doctrine of the resurrection. Many are



wrong on some church doctrine even today. Many have erred due to the wrong interpretation of the scripture.

**No. 7.** God chastises his children that they may not be condemned with the world, 1 Cor. 11:32. Rom. 8:1 teaches this very position. To those who are in Christ Jesus, who walk after the Spirit, and not after the flesh. Mr. Thrasher, where in scripture does it say that when a Christian sins he is condemned? Mr. Thrasher, my obligation is not to prove that a Christian who walks after the flesh will be saved eternally. I don't believe that a Christian serves sin.

**No. 8.** Jn. 10:27-28 tells us the sheep that belong to Jesus will *never, never* perish. Mr. Thrasher, do you believe that a sheep can stray? I do. If the Christian does commit the sin of murder, idolatry, even adultery, can he be forgiven of those sins if he repents?

**No. 9.** Jude tells us that we are *preserved in Christ*. I defined the word preserved by Mr. Webster: To keep from harm, to protect. But my opponent will not accept this definition. But it suits me because the Bible upholds this definition. My opponent goes to Jn. 15:2-6 to try and prove that every branch in me that *beareth not fruit* he taketh it away. Well, Mr. Thrasher, why were those branches taken away? They did not bear any fruit. If they had been in Christ through the new birth, they would have produced fruit. Why? Because verse 2 of John 15 says every branch that *beareth fruit, he purgeth it that it may bring forth more fruit*. So the branch that was taken away was not in Christ by being born again, Gal. 5:6.

**No. 10.** Jesus said, "He that cometh to me I will in nowise cast out," Jn. 6:37. If Jesus will not do it, who will? Why did you quote verse 45? That did not help you any. Mr. Thrasher just does not believe the scripture.

**No. 11.** Only those who have been born again will overcome, 1 John 5:4-5. The faith of the believer will never cease, Mr. Thrasher.

Looking at 2 Pet. 2:20, there is not one thing here that will help my opponent. Jude speaks of the same class of people, Jude 1:19. Now compare this with Rom. 8:9-10. Back to 2 Peter 2. Peter did not say these were Christians. He said they were false teachers, natural brute beasts (v. 12), wells without water (v. 17). Just a bunch of phonies. They never did have a heart change, 2 Cor. 5:17.

**No. 12.** I quoted Jn. 18:9 showing that Jesus had not lost a single one that was given to him by the Father. Then my opponent quotes Jn. 17:12 and asks why I did not quote all of scripture. He is trying to prove apostasy by Judas. Well, well, well. Where in scripture was Judas ever called *a son of God*?

Was he not a devil when Jesus chose him? Jn. 6:70-71. When did he become a Christian? So Judas was not given to Christ by the Father as a child of God.

**No. 13.** I covered this in the 10th argument. There are two ways that one can be in Christ. One is through the new birth. There begins a union that will forever be. That union will be the cause of the one to bring forth fruit, Matthew 7:17-20. On the other hand, one can be in Christ in name only, Matt. 7:21-23. I know my opponent will not accept this, but it's scripture anyway.

**No. 14.** In Matt. 1:21, Jesus said he would save his *people* from their sins. If one has to endure to the end to be saved, as my opponent teaches, then Jesus does not do the saving. Man is not saved by his works or what he does, Titus 3:5; Phil. 3:9.

Now to look at Mr. Thrasher's answers to my questions.

1. Mr. Thrasher answers, Yes. He says, however, one must repent, and that is our position also, 1 Jn. 1:9; 2:1-2.

2. My opponent says, No. That is true, sir. Since no one can live without sin, then we must be saved by the loving grace of God., 2 Cor. 5:19; Eph. 2:8-10.

3. Mr. Thrasher's answer is no. Thank you, sir. Then one falling from grace cannot be, for this would not be for his good. Those scriptures you gave, 1 Pet. 4:7, Titus 1:15, Phil. 4:13, which use the words 'all things' are limited. I agree. Name me one thing that would make the Christian fall and it would be for his good.

4. My opponent says one sin unrepented of will cause one to be lost, then he quotes James 2:9-11 and Rev. 21:8. Neither of these verses teaches falling from grace. The child of God will repent, but in order to stay saved. Once you are a son you are always a son, Rom. 8:28-31; Jn. 6:37; Heb. 12:6-11.

5. Mr. Thrasher answers, yes, then says, "As long as one is faithful, 2 Peter 1:10-11." But Peter did not say one would fall from grace, now did he Mr. Thrasher?

Now I shall answer the questions my opponent has asked me.

1. The Christian does not live a perfect life., Rom. 7:17-20; Gal. 5:17. Nor does he live a life of *continuous unfaithfulness, disobedience, impenitence* toward God, 1 Jn. 3:9.

2. Mr. Sam Morris did not believe that a Christian could lose his salvation although he may commit sin from murder, stealing, and so on. But the child of God could get forgiveness upon repentance. I agree with him.

3. Jesus said, "I give unto them eternal life ...They shall never perish," Jn. 10:28. If you are referring to the lost man as a goat, yes, he can be saved: 2 Pet. 3:9; 1 Pet. 1:18-19, 23; Rom. 1:15-16; Acts 8:26-40; 2 Cor. 5:17, 19.

4. Yes, I believe all infants are safe. They cannot trust Jesus personally for their salvation, can they, Mr. Thrasher? Neither are they responsible for their sins. So I believe they are safe to a certain age. That answers my opponent's first negative speech. So I would like to offer my friend a few more affirmative arguments.

1. In Rom. 4:8, Paul lets us know that the Christian's sins are not imputed against the child of God. And the main reason for this is Jesus paid the full price for his sins, 2 Cor. 5:19. Past, present, and future. So the Christian will never be condemned, for Christ has taken care of the sin question once and for all.

2. The names of those who are saved are written in Heaven, Luke 10:20. And those names will not be erased out of that book, Eph. 1:13-14; 1 Pet. 1:23; Jn. 6:37. The elect cannot be deceived, Matt. 24:24. Those who are elected have God's protection.

3. Those who are saved are forever perfected, Heb. 10:14. No falling from grace can be found here or anywhere else in the Bible.

Now I want to present to Mr. Thrasher a few more questions.

1. How much of salvation did you get when you got saved?
2. If one could so sin as to lose his salvation, could he be saved again?
3. Would falling from grace be for the Christian's good?
4. Will the Christian have sin in him till he dies?

Thank you for your time and kind attention, and please give my opponent your consideration as he answers my affirmative speech.



## Thrasher's Second Negative

Mr. Mayo, Ladies, and Gentlemen:

It is a distinct pleasure for me to continue this discussion with my friend, Dan Mayo. I appreciate very much his willingness to participate in an open investigation of the “impossibility of apostasy” doctrine. I urge each person who studies with us to examine carefully what is presented, and to accept what you find set forth in your Bible.

In his second speech my friend forfeited his proposition. He admits the fact that “every Christian sins at one time or other.” However, he stated later in his speech that “the child of God could get forgiveness upon repentance.” **When will the Christian's sins be forgiven?** My opponent says, “**Upon repentance**”! Now I ask: What if one **refuses** to repent? Obviously, he will **not be forgiven!** This harmonizes perfectly with the plain teaching of the Book of God. Notice these verses: “The Lord is ... not willing that any should perish, but that all should come to repentance” (2 Peter 3:9). God “commandeth all men every where to repent” (Acts 17:30). “Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee” (Acts 8:22). Therefore, the child of God who sins, but who refuses to repent, will be **unforgiven**—thus, **lost!**

Incidentally, Mr. Mayo asks me a question on this very point during the course of his speech: “If the Christian does commit the sin of murder, idolatry, even adultery, can he be forgiven of those sins if he repents?” My answer is: Yes— “**if he repents**”! But no forgiveness is promised to the murderer, idolater, or adulterer if he refuses to repent! “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev. 21:8). “Now the works of the flesh are manifest, which are these: Adultery, ... idolatry, ... murders, ... I have also told you in time past, that they which do such things shall not inherit the kingdom of God” (Gal. 5:19-21).

In my first negative speech, I quoted a statement from Mr. Sam Morris, Baptist preacher, in which he clearly declared the “once saved, always saved” position. He wrote: “We take the position that a Christian’s sins do not damn his soul! The way a Christian lives, what he says, his character, his conduct, or his attitude toward other people have nothing whatever to do with the salvation of his soul. ... All the prayers a man may pray, all the Bibles he may read, all the churches he may belong to, all

the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform will not make his soul one whit safer; and all the sins he may commit from idolatry to murder will not make his soul in any more danger. ... The way a man lives has nothing whatever to do with the salvation of his soul." I asked Mr. Mayo the question: "Do you accept Mr. Sam Morris' statement quoted in this speech as true? If not, what part do you disbelieve?" His answer was: "I agree with him." I appreciate my opponent's directness in answering this question, since many who occupy his position on this issue are unwilling to accept the consequences of their position. You can certainly see that I have not misrepresented his true beliefs in this discussion.

In his second affirmative, Mr. Mayo introduces three more numbered arguments in attempting to prove his proposition. I will respond to these before going to other matters.

**1.** Mr. Mayo says that the Christian's sins are not imputed against him, citing Romans 4:8. However, he must pervert this text in order to teach "once saved, always saved." Whose sin is **not imputed** to him? The person who has been **forgiven**: "Blessed are they whose iniquities are forgiven" (verse 7). But who is promised **forgiveness** of sins? As I have already shown from the Bible, it is one who **repents** (2 Peter 3:9; Acts 17:30; 8:22). The apostle John wrote: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). The Lord imputes (or reckons) sin to the person so long as he is in sin; but when that man is forgiven, the Lord does not reckon them to him any more. The forgiven man is righteous (1 Peter 2:24; Romans 6:16-18; 1 John 3:7). and thus the Lord reckons righteousness to him. The Christian who persists in sin (by refusing to **repent** of those sins and **confess** them) is not forgiven and is not reckoned to be righteous!

**2.** Mr. Mayo states that the names of the saved are written in heaven and cannot be erased. He asserts the last part, but does not prove it. None of the three passages he cited as proof of this point even mention the book of life. The truth is that, according to the Bible, it is possible for one's name to be blotted out of God's book. The Lord said, "Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:33). When he addressed the church at Sardis, Jesus said, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Rev. 3:5). Whose name will **not** be blotted out? The impenitent Christian? No! Who then? "He that overcometh"! The apostle Paul referred to those who were "fellowlabours" in the Lord's work as those "whose names are in the book of life" (Phil. 4:3). Mr. Mayo, you will have to do much better than you did on this point in order to

prove your proposition!

3. Mr. Mayo cites Hebrews 10:14, “For by one offering he hath perfected for ever them that are sanctified.” This shows that, unlike the Levitical priests who made offerings continually, Jesus accomplished with one offering all that was necessary to make all men for all time perfect. However, this does not affirm “once saved, always saved,” as my opponent thinks. Note that the context shows that one who has been **sanctified** can cease serving God (verses 26-31). He can sin willfully, tread under foot the Son of God, count the blood of Christ as unholy, and do despite unto the Spirit. What will happen to such a person? My opponent’s doctrine is that he will be saved eternally. But the Bible says he will receive “sorer punishment”!

When the apostle Paul addressed the Corinthians, he said they were “sanctified” (1 Cor. 1:2), yet they needed to “cleanse” themselves “from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (2 Cor. 7:1). Paul told them that he was afraid that, when he came to them, he would “bemoan many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed” (2 Cor. 12:21). Further, Paul told these “sanctified” people that they are saved “if ye keep in memory what I preached unto you” (1 Cor. 15:1-2).

As I indicated in my first speech, my opponent and I agree that the faithful, obedient child of God will not be lost. But we disagree on the spiritual condition of the unfaithful, disobedient, erring child of God. Mr. Mayo believes that such a person will be saved regardless of the way he lives, whereas I believe that such a person must repent of his sins (Acts 8:22), confess them (1 John 1:9), and pray for forgiveness (Acts 8:22) in order to be forgiven.

In his second speech, Mr. Mayo asks me four questions which I shall answer at this time.

[1] When I obeyed the gospel, all of my past sins were forgiven (Acts 2:38; 22:16; Romans 6:17-18; Col. 2:12-13).

[2] Yes (Acts 8:18-24; Rev. 2:4-5).

[3] No.

[4] If you mean by this, will the faithful Christian continuously live in sin? “No” (Romans 6:1-2). If you mean, does the Christian sin from time to time? “Yes” (1 John 2:1-2; 1:8-9).

Now I want to comment on Mr. Mayo’s answers to my questions.

[1] I asked: What Bible verse or verses teach that an unfaithful, disobedient, impenitent Christian

will be saved eternally? He replies that it is not possible for a Christian to live that way. However, his answer contradicts the word of God (2 Peter 2:20-22; Rev. 2:4-5, 20; James 5:19-20; 2 Cor. 12:20-21) and also implies that a person loses his free moral agency when he becomes a child of God—he **cannot** choose to live in sin. But my opponent is wrong about this also (Hebrews 11:24-25; Joshua 24:14-16; Deut. 30:19; Hebrews 2:1-3; 12:25).

[2] I have previously referred to Mr. Mayo's answer to this question. He stated that he agreed with Sam Morris' statement of the "once saved, always saved" doctrine. However, my opponent's answer to this question contradicts his answer to my first question. In agreeing with Mr. Morris, Mr. Mayo has taken the position that it is **possible** for a Christian to live so as to commit **all the sins** from idolatry to murder, yet on question [1] he took the view that it is **not possible** for a Christian to live a life of unfaithfulness and disobedience.

[3] Mr. Mayo had said in his first speech: "I have yet to see my first sheep turn out to be anything but a sheep" —in other words he argued "once a sheep, always a sheep" in trying to prove his proposition. So I asked him: Since you obviously don't believe that a sheep can become a goat, do you believe that a goat can be turned into a sheep? He responded: "If you are referring to the lost man as a goat, yes, he can be saved." So, in paralleling his illustration, he believes that a **goat** can become a **sheep**, but he does not believe that a **sheep** can become a **goat**! Strange reasoning, indeed! Incidentally, the Lord called some "**lost sheep**" (Matt. 10:6; 15:24).

[4] In his first speech, Mr. Mayo asked: "Mr. Thrasher, if you are saved, are you at the same time 'safe'?" I answered: "Yes, as long as one is faithful (2 Peter 1:10-11)." His idea is that a Christian is "safe" in the sense that he can **never afterward** be lost. So I asked him: "Do you believe that all infants are 'safe'?" His answer: "Yes, I believe all infants are safe." Then, according to his reasoning, **everybody** will be saved eternally (universal salvation)! Why? Since he thinks that "safe" means that one cannot thereafter ever be lost, but all infants are "safe," then no infant can thereafter be lost. But every person alive today was once an infant and thus "safe"; consequently, **no person** alive today can ever be **lost**! Remember, my opponent's argument was "once **safe**, always **safe**"!

As space permits, I want to refer to several more items in my friend's second speech. He makes the argument: "Once you are a son you are always a son." He thinks this proves "once saved, always saved" —but he is wrong again. What about those who are children (sons) of the Devil (1 John 3:10; John 8:44; Acts 13:10) —is it possible for them to become children (sons) of God? Tell us, Mr. Mayo:

Were you ever a son (child) of the Devil? Remember, “once a son, always a son”! Incidentally, when some of His children provoked Him, God said, “I will ... disinherit them” (Numbers 14:12)! Children can be **disinherited** (Heb. 12:15-17; Gal. 5:19-21; 1 Cor. 6:9-10).

My opponent says, “I quoted Jn. 18:9 showing that Jesus had not lost a single one that was given to him by the Father. Then my opponent quotes Jn. 17:12 and asks why I did not quote all of scripture.” Now the truth is that, in his first speech, Mr. Mayo asserted, “How many did Jesus say he had lost? None that was given to him! John 17:12.” **He was the one** who first cited John 17:12, claiming that Jesus said He had lost **none**. I simply noted the fact that Mr. Mayo **perverted** this passage, because this text actually says, “those that thou gavest me I have kept, and none of them is lost, but the son of perdition”! Thus, my friend said **none**, but the Lord mentioned **one** in the very same verse!

In my previous speech, I mentioned that one must **endure** to be saved (Matt. 24:13; 10:22; Mk. 13:13; Heb. 6:15; 11:27). But my opponent responds, “If one has to endure to the end to be saved, ... then Jesus does not do the saving.” What do you mean, “**If**”? The Bible says, “But he that shall endure unto the end, the same shall be saved” (Matt. 24:13)! Why won’t you accept what it says instead of saying, “**if**” it is so! Would Mr. Mayo also say, “If one has to **repent**, then Jesus does not do the saving”?

Before closing this negative speech, I will address a few additional questions to my opponent.

[1] Is the Christian a free moral agent—that is, does he have the power to choose between right and wrong?

[2] Is it necessary for the Christian to repent of his sins in order to receive forgiveness by God?

[3] Do you believe “once a child of the Devil, always a child of the Devil”?

[4] Do you believe “once safe, always safe”?

[5] Do you believe that one has to endure to the end to be saved?

Thank you very much for your consideration, and please give attention to Mr. Mayo’s final affirmative speech.





## Mayo's Third Affirmative

Mr. Thrasher, Ladies, and Gentlemen:

Let me say, this being my last speech, that I've truly enjoyed this Bible discussion with my friend Thomas N. Thrasher. Mr. Thrasher has given me some good experience. But his arguments have not been so as to convince me that he is right.

My friend believes a person can lose what he does not have, for he teaches that when he got saved, he did not receive any more life than he had before he was saved. This is not sound doctrine, and no one should waste his time on this kind of teaching.

Now to the subject at hand. Can a child of God who has, *now, eternal life*, sin as to become lost? I believe that I have used scripture after scripture to prove my position is not a shocking, deceptive, devilish dogma invented by Satan to ensnare the souls of men and women, as my friend wants you to believe. The doctrine itself exalts Jesus and humbles men. And that is the way it ought to be, for who paid for our sins? Jesus, the Son of God, John 19:30; 3:14-18. Now if my kind and honest opponent could get me to say that a child of God can practice sin and still be a child of God, I would lose at the very beginning. But I take the Bible way, 1 John 3:4-10. Since he cannot practice sin, how in the name of reason could he ever lose his salvation? Would you please let us know how this can be done?

In Mr. Thrasher's second negative speech, he wants to know what will happen if a child of God refuses to repent after he commits sin. God will whip the Christian until he does repent. And thank God that he cares enough about us to correct us. Read 1 Cor. 5:5. And please read the story of Jonah. You cannot sin harder than God can whip. Concerning those scriptures my friend referred me to, I ask the readers to look them up and be honest in their search for truth, and they will see they do not teach his doctrine. I refer you to Mr. Thrasher's second paragraph.

**1.** I made an argument from Rom. 4:8, where sin was not imputed against a child of God. My friend tries to offset this argument by saying, The Christian who persists in sin. Well sir, the Christian cannot persist in sin, therefore he still has the imputed righteousness of Christ. The sins of a Christian are not charged to his account, Rom. 8:4; 2 Cor. 5:14-21. Now if my kind opponent can prove that a child of God does practice sin, then he loses this point.

2. The Bible tells us that our names are written in Heaven, Lk. 10:17-20. I do not believe those names will be erased because of our conduct, John 6:37-39. Mr. Thrasher goes to Ex. 32:33 to prove this is the Book of Life. Mr. Thrasher, can you prove this is the Book of Life? To do so you would have the Bible contradicting itself. You do not want this charge laid at your doorstep, do you, sir? Moses had sinned and others, but were they lost in Hell because of it, Mr. Thrasher?

3. Those who *are saved*, not *are being saved*, are forever perfected, Heb. 10:14. My opponent says, "Jesus accomplished with one offering all that was necessary to make all men for all time perfect." But tell me, when is one made perfect? Read verse 14 again and see if it reads the way Mr. Thrasher read it. Verses 26-29 only mean those who refused Christ and wanted to stay with the old law would be forever lost. The sorer punishment of verse 29 is God's punishment on his children for their sins and not Hell fire.

4. My friend goes to First Corinthians and Second Corinthians to try and prove his position, but these verses do not help him one little bit. Sure they sinned and some had not repented, but did they go to Hell? Please look at 1 Cor. 5:1-5. Here one had sinned, but how was he punished? Send him to Hell, said Paul? That's what the teachers of apostasy would have voted on. But be thankful for a loving and gracious God. Look at the case with me for a second. How was he punished, Mr. Thrasher? In the flesh for the sins of the flesh. But the soul was to be saved. Now that is Baptist doctrine, because it's Bible.

In my second speech I presented Mr. Thrasher with four questions. At this time we will see how he handled those questions. I ask the readers to read my second speech for the questions that I asked.

1. Mr. Thrasher, you did answer the question. Did you receive any kind of life when you got saved? If not, are you still dead? You did not receive the life of John 5:24, for you deny you have eternal life. Is there another kind of life, my friend? If so, let me know about it. Who knows, I might need it.

2. He answers, Yes. This man was never saved. Peter said to him, "Thou hast neither part nor lot in this matter." Why? "For thy heart is not right in the sight of God." Did you read that, Mr. Thrasher? Now if he was saved, then read Heb. 6:4-6. Was he saved again, if so how? And furthermore, what did he lose, because he did not have any life at all to lose. That's what you teach.

3. My friend answers, No. Then if everything works for the Christian's good, then it's a sure thing. He cannot lose his salvation, for that would not be for his good. Our salvation is not in our hands, Eph.

2:8-10, Rom. 8:30-33.

4. I meant, sir, by that question, that you will have sin in you until you die. That body is dead because of sin, Rom. 8:10, 7:17-25. So those who are the saved will be there because of God's saving grace. Amen and Amen.

Now to my friend's comments to my answers to his questions.

1. No, Mr. Thrasher, it's not possible for a Christian to live in sin and be left alone. He's bought with a price; he's God's property, 1 Cor. 7:23. My friend, tell us: When you sin, does God just leave you alone? Does God care how we live? You know he does, Mt. 5:13-16, John 17:1-26, Heb. 12:6-10. Those verses you referred to do not teach that a Christian can be saved and lost.

2. My friend tries to find where I've crossed my trail. But he has failed. I believe that all Christians at one time or other sin. But I go along with the Bible, he cannot practice sin. Why? 1 John 3:9. As someone said, That's not about right, that is right. Before I forget, I asked my friend a question on James 5:19-20. He must have taken a short cut to escape that question because he did not answer it.

I believe rewards will be lost because of sin in the Christian's life, but it must be remembered that rewards are earned, whereas salvation is a free gift and must be accepted by the individual, John 3:16, Rom. 10:8-13, John 5:24. Salvation is a present fact, rewards are given in the future, 1 Cor. 3:8, 12-15; Rev. 22:12.

3. I can't find in the Bible I read daily where a saved sheep ever ceased to be a sheep, John 10:26-30. *Once Saved, Always Saved* is a Bible doctrine. Mr. Thrasher, don't you know that all of the Jews, saved and lost, are sheep? Those lost sheep you referred to (Mt. 10:6; 15:24) have never been saved. They are lost sheep, not saved sheep, John 1:11. Don't you know, Mr. Thrasher, that God has more power than the Devil? The call for salvation is for those who will accept Jesus as their Saviour. And when heeding the call, one is saved. The sheep is not left on his own. God watches over that child of his, Rom. 8:31, 5, John 17:9-12.

4. My friend is safe as long as he is faithful, then gives 2 Peter 1:10-11 to support his answer. Now this scripture does not say a Christian went to Hell. All Christians, when they sin, fall, but they do not become children of the Devil, 1 John 2:1-2, Psa. 37:23-24, 28. I am saved and safe because of what Christ did for me on the cross of Calvary, John 3:14-18. Mr. Thrasher, all infants are safe, not because they have been born again, but as Mr. Campbell said, We did not personally sin in Adam's transgression, but our nature did sin. Therefore, as people are held responsible for their own personal

sins, infants dying are not damned in Hell, 2 Sam. 12:14-23. Only unbelievers go to Hell, Rev. 21:8, John 8:21-24. You see, Mr. Thrasher, I believe that infants are born in sin, not as you teach, born without sin, Romans 5:12, Psa. 51:5, 2 Cor. 5:14. I will not say any more on this, for this leads to another subject, which I will not have a chance to reply to my friend's arguments.

Yes, Mr. Thrasher, I believe "Once a Son Always a Son," for it's Bible and I'll never be deceived into advocating an unscriptural doctrine, namely, the doctrine of saved, and then lost. My friend and his people do not have a know-so salvation. They are, in my honest opinion, wrong as they are on some other doctrines. Those verses you listed, if the readers will read them, do not offer my friend any comfort. "Once a son always a son" has reference to those who have been born, not being born, Gal. 3:26, 4:6-7. The power of God does and can change the hardest sinner that ever lived, Acts 9:1-16, 1 Tim. 1:15, 2 Cor. 5:14-17. And the transaction was completed when I accepted the Christ who paid it all for me on Calvary's cross, John 19:30, Matt. 28:2, 6.

On Judas being lost, yes, my friend, he was lost because he was never saved. None of them lost but Judas. Tell us where in the scripture did Jesus ever call Judas one of his own. Was Judas given to Jesus by the Father, Mr. Thrasher? Now if you answer yes, then you will have to argue with Jesus, John 18:9. If you say no, then please tell us who did give Judas to Jesus? Then please go to John 6 and read verses 64-71.

On Mt. 24:14 my friend wants this to mean what he wants it to mean, but I prefer the Bible way of doing. What end is Jesus talking about? End of the believer's life? Yes, says Mr. Thrasher. But look at verses 3, 6, 14. What end is Jesus talking about? The end of the age. Mr. Thrasher, if the end of the age is meant in these verses I just numbered, why do you want it to mean the end of the believer's life in verse 14?

My opponent offers me five questions in his speech, which at this time I will try to answer. I ask the readers to go to the last part of Mr. Thrasher's speech for the questions as I will not be giving them over.

1. Yes. But when he sins, he sins as a child of God, and is not lost because of his sins, 1 Cor. 11:31-32, 1 John 2:1-2.

2. Yes, Lk. 22:54-62. Mr. Thrasher, I asked you in my first speech: Did Peter fall from grace when he denied the Lord, and you never did answer the question. I won't have a chance to reply, but you can answer it in your speech coming up.

3. No, John 8:21-24, Acts 13:12.

4. Once Saved, Always Saved, Yes. Not like you want me to say, Once Safe, Always Saved. An infant is not saved but safe. I've already answered that. Jude 1:1, Rom. 8:28-39.

5. The statement "endures to the end" has been answered also. The born again child of God has (present tense, now) salvation. Not "will have" and then turn right around and argue you can lose what you never did have. Strange reasoning? Yes indeed!

This concludes my last speech, and my prayer is that everyone will study the word of God daily and prayerfully, and be honest in his search for sound doctrines that do not contradict each other. Amen and Amen.

Thank you again, Mr. Thrasher, for giving me the chance to defend the doctrine of Once Saved, Always Saved, as I understand the word of God to so teach. Please listen to my friend as he answers my third and last speech.



## Thrasher's Third Negative

Mr. Mayo, Ladies, and Gentlemen:

In the speech which you have just considered, my friend said, "Now if my kind and honest opponent could get me to say that a child of God can practice sin and still be a child of God, I would lose at the very beginning." Let me point out that this is exactly what he has said! In my first speech I asked Mr. Mayo: "Do you accept Mr. Sam Morris' statement quoted in this speech as being true?" His response was: "I agree with him." Now what was this statement with which he agreed? Please follow closely as I quote it again. "We take the position that a Christian's sins do not damn his soul! The way a Christian lives, what he says, his character, his conduct, or his attitude toward other people have

nothing whatever to do with the salvation of his soul. ... All the prayers a man may pray, all the Bibles he may read, all the churches he may belong to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform will not make his soul one whit safer; and **all the sins he may commit from idolatry to murder** will not make his soul in any more danger. ... **The way a man lives has nothing whatever to do with the salvation of his soul**” (emphasis mine, TNT). Observe that Mr. Morris (and Mr. Mayo by agreeing with him) takes the position that **a Christian** may commit **all** the sins from idolatry to murder (if this is not “practicing” sin, what would it be?) without endangering his soul. Obviously it is **possible** for a Christian to practice sin (2 Cor. 12:20-21; Gal. 5:19-21; Eph. 5:3-7; 2 Thess. 3:6,11; 1 Tim. 5:8, 11-15; 2 Tim. 4:10; Heb. 10:26-31; James 5:19-20; 2 Peter 2:20-22; 1 John 1:8-10; Rev. 21:8; etc.).

My opponent’s reference to 1 John 3:4-10 does not help his position. God has given us the power to **choose** between right and wrong. As long as we choose to do what is **right**, we do not sin. But the context shows that we must not **transgress** His law (v. 4), we must **abide** in Him (v. 6), do **righteousness** (v. 7), **love** our brother (v. 15), **help** the needy (v. 17), **keep** His commandments (v. 24), etc. My opponent believes that a Christian may **refuse** to obey God in all of these areas and still go to Heaven—but he is wrong!

My friend claims that I believe “a person can lose what he does not have.” Of course, this is not true. I believe that one who obeys the gospel of Jesus Christ—that is, he believes the truth (Heb. 11:6; John 8:24), repents of his sins (Acts 2:38; 17:30), confesses faith in Jesus with his mouth (Rom. 10:9-10; Acts 8:37), and is baptized (Acts 2:38; 22:16) —receives the forgiveness of **all** of his past sins. Thus, he receives **salvation** from past sins (Mark 16:16), and those sins will **never** be held against him by God. **That** salvation will never be lost! However, as the Bible clearly shows (1 John 2:1; James 5:19-20; Acts 8:22; Rev. 2:4-5, etc.), the Christian can sin **after** becoming a child of God. When he does, it is necessary to comply with God’s conditions in order to be forgiven of **those** sins (Acts 8:22; 1 John 1:9). If he **refuses** to **repent**, **confess**, and **pray**, then he has **no promise** of **forgiveness**!

My friend Dan Mayo says that a child of God “has, now, eternal life.” Naturally, the Christian has eternal life in the sense that it is a “**promise**”! “And this is the **promise** that he hath promised us, even eternal life” (1 John 2:25), yet the preceding statement is: “If that which ye have heard from the beginning shall **remain** in you, ye also shall **continue** in the Son, and in the Father”! The writer of Hebrews referred to “the **promise** of eternal inheritance” (9:15), yet he also said that Jesus is “the

author of eternal salvation unto all them that **obey** him” (5:9)! The same writer urged the “need of patience, that, after ye have **done the will of God**, ye might receive the promise” (10:36). The apostle wrote of the “**promise** of the life ... which is **to come**” (1 Tim. 4:8) and “the **promise** of life which is in Christ Jesus” (1 Tim. 1:1). Why does my opponent ignore such passages that clearly indicate that eternal life is a **promise** which is conditioned upon our **obedience** to God?

Let me illustrate this principle. God made a **promise** to Abraham that his descendents would receive a **land** (Gen. 12:7; 17:8; 24:7). This was repeated many times (e.g., Gen. 28:4; 50:24; Ex. 12:25; Deut. 6:3). This **promise** was fulfilled, that is, they actually received this **land** and dwelt in it (Joshua 21:43). Question: Could the people live in such a way as to **lose** this land that God had **promised** them? The Bible answer is **yes**: “When ye have transgressed the covenant of the Lord your God, which he commanded you ... ye shall perish quickly from off the good land which he hath given unto you” (Joshua 23:15-16; cf. Deut. 28:63). This **promised land** would be theirs as long as they **obeyed** God (Joshua 23:6-8, 11-13)! Likewise, eternal life is a **promise** to Christians who will be faithful to God (Gal. 6:7-8; Rev. 2:10).

Furthermore. God’s Book says that Christians have “**hope** of eternal life” (Titus 1:2; 3:7). Hope is “desire accompanied by expectation of fulfillment.” It is not something already obtained (Rom. 8:24), but that which is desired and expected (and one has no right to **expect** eternal life if he disobeys the commands of God!).

My opponent again brings up the idea that the sins of the Christian are not imputed to him, citing Romans 4:8. I dealt with this thoroughly in my second speech, showing that the person under consideration is the **forgiven** person (v. 7). In other words, if God has **forgiven** a person’s sins, then He does not charge them to him. Certainly not! But we must comply with His conditions in order to be forgiven (Acts 8:22; 1 John 1:9). Mr. Mayo, why didn’t you deal with what I said, instead of just repeating your assertion?

Mr. Mayo refuses to accept the points I made concerning the “Book of Life.” Instead he says, “I do not believe those names will be erased because of our conduct.” Why didn’t he explain the Lord’s statement in Revelation 3:5, “He that **overcometh**, the same shall be clothed in white raiment; and I will not blot out **his name** out of the book of life” —whose name? The person who has not defiled his garment (v. 4). Obviously, the one who does **not** “overcome and who “defiles his garment” **will** have his name **blotted out**! Why would the Lord mention this person whose name would not be blotted out, if, in fact, **no one's** could? Furthermore, my friend makes no effort to **explain** Ex. 32:33, where God

said, “Whosoever hath sinned against me, him will I blot out of my book.” However, Mr. Mayo asks, “Moses had sinned and others, but were they lost in Hell because of it, Mr. Thrasher?” The truth is that the people (not Moses) had sinned by practicing **idolatry** (v. 31). What does the Bible say about those who are idolaters? If you don’t know, read 1 Cor. 6:9-10, Gal. 5:19-21, and Revelation 21:8. In spite of such plain Bible statements my opponent evidently thinks these people in Exodus 32 would have gone on to Heaven anyway! Of course, this is not unexpected from a man who believes that “the way a man lives has nothing whatever to do with the salvation of his soul”!

My opponent has serious problems with Hebrews 10:26-29. He says that these verses “only mean those who refused Christ and wanted to stay with the old law would be forever lost.” Please notice his comment that this refers to some who “would be **forever lost**”! Now **who is it**? Rather than accepting **his** answer, let us take the **Bible** answer!

[1] Those who “have received the knowledge of the truth” (v. 26). [2] Those who had been “sanctified” by the blood of Jesus Christ (v. 29). What could these do? They could be **forever lost** (to use Mr. Mayo’s expression) by sinning willfully (v. 26). They could cease serving the Lord faithfully. Thus, the inspired writer urged those addressed in this letter to “hold fast the profession of our faith without wavering” (v. 23).

My friend comments further on Hebrews 10:29 by saying, “The sorer punishment of verse 29 is God’s punishment on his children for their sins and not Hell fire.” My opponent’s statement is fatal to his position. He acknowledges that verse 29 refers to **God's children**, yet he had already said that the ones in verses 26-29 “would be **forever lost**”! Hence, we have a definite admission of the **possibility of apostasy** made by Mr. Dan Mayo.

My opponent calls to our attention 1 Cor. 5:1-5, the case of the fornicator in Corinth. I ask: What would have been his spiritual condition if he had died without turning from this sin? Mr. Mayo thinks this man would have gone to heaven anyway, but he must deny plain Bible teaching to take such a view (1 Cor. 6:9-10; Gal. 5:19-21). Actually, Paul’s instructions concerning the fornicator are that the church should exercise discipline so that this man might be brought to repentance (see verses 11-13). It seems that he did repent as a result of this action being taken (2 Cor. 2:6-8).

My friend attempts to prove his “once saved, always saved” theory with John 5:24, but it doesn’t help him at all. Does this text say that the unfaithful, erring Christian has everlasting life? **No!** Who is it that is under consideration? Jesus said, “He that **heareth My word...**” The word “heareth” is



**present tense** in Greek, indicating that this person **continues to hear**. What my opponent needed to find was a verse showing that the Christian who **ceases** to hear God's word has eternal life!

Once more, in an effort to be consistent, my opponent has denied the word of God. Regarding Simon in Acts 8, Mr. Mayo remarks, "This man was never saved." Now, to take such a position is to say that either Jesus or Luke **lied**! Please notice that Luke records the **fact** that Simon **believed** and was **baptized** (Acts 8:12-13). I think that Luke told the truth. He did **not** say that Simon merely *pretended* to believe, but he said Simon **believed**. Luke said Simon was **baptized**, so I accept that! Now, what about one who **believes** and is **baptized**? Let me give the **Lord's answer**: "He that believeth and is baptized shall be **saved**" (Mark 16:16)! Is this true? Is one who **believes** and is **baptized saved**? Yes, the Lord so stated. Therefore, if both the Lord and Luke told the truth, Simon became a **saved** man, whether Mr. Mayo chooses to believe it or not.

However, some days later, Simon committed a sin (Acts 8:18-21). Observe that Peter did **not** say that Simon's heart had **never** been right, but he said, "Thy heart is not right in the sight of God" (v. 21). As a child of God who has sinned, what is Simon told to do? "Repent therefore of this thy wickedness, and pray God" (v. 22). **Repent** and **pray** in order to receive **forgiveness**! Peter did **not** tell him that, since he was "once saved," he was "always saved," did he, Mr. Mayo?

Hebrews 6:4-6 is not an endorsement of Baptist doctrine. It simply warns us that children of God can apostatize so far that it is impossible to "renew them again unto repentance." Most assuredly! One's heart can become so hardened that the word of God no longer "pricks" his heart, so as to bring him to repentance. The fact that such is **possible** is proof that my opponent's proposition is **false**!

Mr. Mayo continues to pervert Rom. 8:28 by saying "everything works for the Christian's good." That is **not** what the verse says! The expression "all things" is limited to that which is according to **God's purpose** as practiced by those who **love God**. I wonder if Mr. Mayo thinks that it is for the Christian's good that he murders, lies, steals, commits adultery, gets drunk, etc.? Surely not! He really knows that "all things" in this verse is **limited**. His trouble is that he is trying to uphold an unscriptural position, and thus he has to pervert the Bible.

Mr. Mayo once more forfeits his proposition when he says, "I believe rewards will be lost because of sin in the Christian's life." Remember, **rewards** will be **lost** because of the Christian's **sins**! However, Jesus said, "Rejoice, and be exceeding glad: for great is your **reward in Heaven**" (Matt. 5:12; cf. Lk. 6:23; Col. 3:24). Where, Lord? "**In Heaven**"! So a Christian can **lose his reward in**

**Heaven because of his sins!** To this I say, “Amen!”

Regretfully, my opponent again perverts the Scriptures by saying, “Only unbelievers go to Hell, Rev. 21:8, John 8:21-24.” Certainly, **both** of these passages show that “unbelievers” will be **lost**; but **neither one** teaches that **only** unbelievers will be! In fact, Rev. 21:8 mentions several **other** classes: the fearful, the abominable, murderers, whoremongers, sorcerers, idolaters, and all liars! Can a believer be guilty of such things? Yes; Mr. Mayo has admitted that a Christian can commit **all** the sins from **idolatry** to **murder**! What will happen to such people (if they do not repent)? They “shall have their part in the lake which burneth with fire and brimstone”! My friend’s theory fails again when tested with the Bible.

Mr. Mayo declares: “I believe that infants are born in sin.” Of course, he did not and he cannot cite even **one verse** from the Bible to prove this. I will not have time to discuss this, but I would be happy to have a future discussion on that topic.

Mr. Mayo says, “I believe ‘Once a Son Always a Son’ ” —then proceeds to explain that one who is a child of the Devil can cease being a child of the Devil! Of course, he could see his difficulty on this so he tried to explain it away. However, the point still stands that, according to his “logic,” if one is **once** a child of the Devil, he is **always** a child of the Devil; therefore, **nobody** could become a child of God! He also did not attempt to **explain** God’s statement, “I will ... disinherit them” (Numbers 14:12).

My opponent asks about Peter’s denial of the Lord (Luke 22:54-62). Yes, I believe that Peter sinned in so doing, but he **repented** (v. 62; also in view of Peter’s life thereafter).

I appreciate the opportunity of participating in this discussion with Mr. Mayo, and I urge each person to continue studying the word of God.

## End of Debate

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