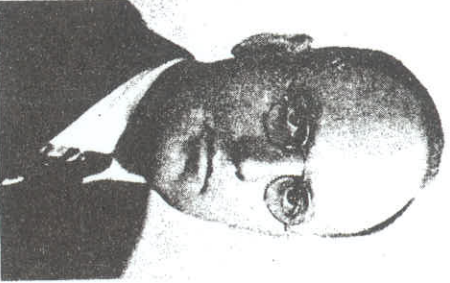


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HARDEMAN-BOGARD

DEBATE

Held at

Little Rock, Arkansas, April 19-22, 1938

Between

N. B. HARDEMAN, Henderson, Tenn.

and

BEN M. BOGARD, Little Rock, Ark.

*Speeches taken and manuscripts
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Wilmarth that "eis" means in order to, your witness with equal force says you and your people are Campbellites. Well, now hold on. You say you will not take Wilmarth on that. Then what is Wilmarth, a liar? If so, you proved your proposition by a liar. But if he is not a liar, but just mistaken and ignorant, didn't know what he was talking about, then you have proved your proposition by a man that didn't know what he was talking about. Either your church, the church of which you are a member, is a Campbellite Church, or Mr. Wilmarth is a false witness; and if Mr. Wilmarth is a false witness, you have proved your proposition by a false witness. I rather think he was right when he called you Campbellites. I have that opinion and you have brought it up yourself, and you must take what comes as a result, and that goes in the book that his witness proves that he and his people are not Christians but Campbellites. They may happen to be right on "eis," your witness puts it that way. But hold on—even Wilmarth is not with you, who says you are Campbellites. Wilmarth said that that interpretation did not mean that baptism is necessary to the salvation of the soul. I'll prove that point that you have got here. Here it is. I have read every line of it. Wilmarth meant that it was in order to declare the remission of sins, and he says that we Baptists lose nothing by putting that interpretation on it. So he does not say in order to obtain, but in order to declare, even by his Campbellite witness. Thank you, sir. We are making some progress as sure as you are born.

Now coming to the parallel sentences that he puts here on the board. (Pointing to the board.) "Repent ye, and be baptized every one of you for the remission of sins." "Matriculate ye, and be instructed every one of you for the reception of a diploma." He says, "What's wrong with that?" The English of those two sentences is exactly alike, precisely, and no mistake about it. But hold on. In the Greek one in Acts 2: 38 is third person singular, and the other is second person plural; repent, second person plural; be baptized, third person singular. In this, "Matriculate ye, and be instructed every one of you" is second person, and not third as in the Greek form. That's an English form he's got there

in the two sentences and it is alike, but you put an English form with a Greek construction; and you know it's unfair, and every scholar will laugh in your face. In the Greek it is third person singular, imperative—you can't write a sentence in English like that to save your life for *our language has no third person imperative. Trying to write a third person imperative in English, when there is no such form in English!* But *there is such a form in Greek.* Don't try to put that over on people because there is a difference between these forms. In the Greek there is a difference in the forms and you know it. That will go to record.

Dr. Robertson's translation, he says, I put against 148 translators. No. I don't. He brings up the translation where one says "unto," and another one "with a view to," and another "into," and he says Bogard puts his word and Robertson's word against all of these. I do no such thing. I agree with nearly all these translations. Repent and be baptized for remission of sins. The only issue between Professor Hardeman and me is what does the word "for" mean? The translation is all right in the King James Version with "for remission." Certainly "for." But what does "for" mean? A man was sent to the penitentiary for stealing, but he stole first and went to the penitentiary for it afterwards. One laughed "for" joy, but he had the joy first, and laughed for it afterwards. One weeps "for" sorrow, he had the sorrow first, and wept afterwards. I was baptized "for" the remission of sins—had the remission of sins first, and baptized "for" it afterwards. The translation is not the thing, it is what they mean by the words they use in the translation; and I have given you the meaning.

Now he comes, my friends, with Professor Williams of Union University. Mr. Williams undoubtedly renders it contrary to what I believe, and Mr. Williams renders it contrary to what his teacher believed, Dr. A. T. Robertson. A. T. Robertson taught Williams the Greek he knows, and Williams was for a while assistant teacher in the Southern Baptist Seminary. Robertson taught Williams all the Greek he knows. Now who are we going to take, teacher or student? Dr. A. T. Robertson is against Williams and we can quote scholar after scholar, all night long, and I'll agree with most

stake. He had burst the bars; he had plucked the very rose of immortality from the realm of the Hadean world, and planted it, that it might bloom in beauty, grandeur and glory, upon the bosom of his own grave. And having therefore stayed with the apostles for about forty days, demonstrating his identity, leaving no mistake about it, he finally called them, and said to them, I want you as missionaries to go into all the world and to preach the gospel, God's power unto salvation, unto all creatures everywhere; he that believes it, "and is baptized, shall be saved." What do you mean by that, Lord? Shall have all sins forgiven, shall receive remission of sins. "He that believeth not shall be damned." When? Right now! Damned already because of your lack of belief. Then they went to the city of Jerusalem as instructed by Christ. About ten days passed, and God dispatched the Holy Spirit from heaven to earth to consummate the work of redemption thus begun, and when Peter, speaking by God's Spirit, stood before that wonderful audience, he said: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it." He has come forth triumphant, and "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." When they heard this—what? The preaching of the gospel as taught unto the nations—they were cut to their hearts, they became believers, and as believers, they cried out saying, "Men and brethren, what shall we do?" We who? What shall we infidels do? Oh, no. What shall we believers do, those of us that are cut to the heart, and are led to believe what Peter has said for the remission of sins. Then the Spirit of God, speaking through Peter, said, "Repent, and be

baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." What do scholars say regarding that? Out of the twenty-six translations, besides the King James and the Revised Version, all of them say it is "for," four of them say it is "unto," two of them say it is "into," two say "with a view to," five say "in order to," . . . that's my proposition, word for word with the Bible, and others say "for the purpose of," and one says "that your sins may be forgiven." Friends, the proposition stands untouched and untouchable.

Thank you.

THE NECESSITY OF BAPTISM

BEN M. BOGARD, *Negative*, Fourth Speech

Gentlemen Moderators, Ladies and Gentlemen:

My friend brings Professor Wilmarth up again and says he has exposed me so terribly, and seems to gloat over it and rejoice so much in it. I wonder if my friend ever read at the bottom of page 299 of this pamphlet here, Wilmarth's pamphlet, this is taken from a larger book and numbered that way—where Professor Wilmarth explains what he means by baptized in order to the remission of sins, and that it meant exactly in order to obtain the remission of sins is the wording of it. Now my friend read that and stopped. He surely ought to have known that I knew that he knew, and he knew that I knew, Wilmarth's explanation. I am reading from Wilmarth now, "Where is the example of the use of 'eis' to denote a relation between an act as a symbol and some passed event accomplished, or an accomplished fact, which that symbol is intended to set forth as emblems or declaration or commemoration? The act of baptism was emblematic of the way by which we obtain salvation." How did we obtain salvation? By the death, burial, and resurrection of Jesus Christ, which is the gospel, by which we are saved. My friend Hardeman won't deny that. How are we saved? By the gospel, says Paul. What is the gospel? 1 Cor. 15: 1-5. The death, burial, and resurrection of Jesus Christ. What is baptism? It is symbolic, setting forth of the way we obtain salvation. Symbolically setting it forth.

So then, instead of it actually procuring our salvation in the act of baptism, the act of baptism shows in symbol exactly how we obtain remission of sins, by the death, burial, and resurrection of the Lord Jesus Christ. I read the exact words where the man, Wilmarth, explained himself, but that's enough. If Mr. Wilmarth is a good witness, then I'm fastening the name Campbellite on the church of which Professor Hardeman is a member. If he is a false witness, then you have used a false one to try to prove your proposition; but I have even taken the position away from you, when he is properly understood.

Now let me take up the speech in the order in which it was made, and answer the two sentences just now. He said that the preposition "eis" always looks forward, or it is always prospective, and never retrospective. I explained in Matt. 3: 11—either he was rattled or he forgot or something, he went over and quoted it about Jonah, "They repented at the preaching of Jonah," instead of answering the passage I brought up. Matt. 3: 11 says, "I indeed baptize you with water unto (eis) repentance." That is the exact wording—baptized "eis" repentance. I ask Professor Hardeman if they were baptized in order to repent. Now if so, then you have got to be baptized in order to get repentance. If it is prospective, it is bound to be baptized in order to get repentance; but if it is retrospective, then they were baptized because they had repented, or with reference to their repentance. He made no reply to that, but switched off on how they repented at the preaching of Jonah and twisted that around. He said they repented *into* the preaching of Jonah. I wonder if they did. Did Jonah preach, and then they repent into it? I want to know if their repentance wasn't with reference to the preaching that was already done. Why certainly, at the preaching of Jonah. So baptized "eis" the remission of sins, Acts 2: 38, on account of the remission of sins. What did my friend say in reply to what I said as to the meaning of the word "for"? Not one word. Did he forget? No, for he has a good memory, and he has his tablet and pencil, and is taking notes. The word "for"—I said I agree with the translation, but what did the word "for" in the translation mean? I used the illustration, "we weep for sorrow." We

got the sorrow first, and wept for it afterwards. "I laughed for joy"—had the joy first, laughed for it afterwards. Go to the penitentiary for stealing; steal first and go to the penitentiary afterwards.

Now consider Cornelius, and let Peter explain what he meant in Acts 2: 38—"be baptized . . . for the remission of sins." Go over there and see it exemplified in the tenth chapter of Acts, where they have the miraculous gift of tongues, before baptism. The whole household received the gift of tongues before baptism. Now that's plain, and John 14: 17 says, "Whom the world cannot receive." He says that comes from the Greek word "Iambano," meaning the world can't lay hold of. Well, if the world can't lay hold of the Spirit how in the world could they have the Holy Spirit there and actually speak in tongues by the Holy Spirit? The gift of tongues was never given to anybody except for a witness. That's true, and he read there what the witness was for, when Peter went up and explained to the people of Jerusalem why they got that gift of the Holy Ghost. It showed that God had granted repentance *unto* life to the Gentiles. That's Peter's explanation of the fact; and that they got the baptism of the Holy Ghost there proves that he had granted repentance *unto* life to the Gentiles. Well, then, if it proves it, they must have had repentance *unto* life or it wouldn't have been proved. And, if it was proved, then when they got the proof, they must have had the fact or you have proved a lie. Well, certain as the world they had the baptism of the Holy Ghost, my friend being a witness, and the Bible being witness. What was the baptism of the Holy Ghost for? Peter said "to prove." To prove what? That God had granted to the Gentiles "*repentance unto life.*" (Acts 11: 18.) Repentance reached life and therefore they had the repentance that brought the life and the baptism of the Holy Ghost proves it. So then they had life and had it proved, what more? And *had it all before baptism.* Then Professor Hardeman answered that they were not even believers at that time. Bless my soul, not believers? Let me read to you Peter's explanation, the same scripture I quoted a while ago. Now Peter is preaching to the household of Cornelius. My friend, my dear friend Hardeman, said at