

WARREN-BALLARD DEBATE

HELD IN

FORT WORTH, TEXAS, July 23-26, 1952

BETWEEN

THOMAS B. WARREN, Fort Worth, Texas

AND

L. S. BALLARD, Dallas, Texas

Tape Recorded

Transcribed by Betty Sue Baker

Galena Park, Texas

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INTRODUCTION

This debate is of outstanding value because it contains information and material not previously used in debate and made available to the general public. Although one may have a number of debates on the same subject, this one is worthy to take a place with them; and it can be used as a ready hand-book of quotations from outstanding scholars on a number of arguments made in the debate.

The name of Dr. L. S. Ballard is one that is familiar in the polemic field. As far back as 1913, he met E. M. Borden in debate, and is a veteran of many debates since. He is held in high esteem by his brethren, and was selected by them to defend Baptist doctrine in this discussion. His work therefore is representative as he is one of the outstanding Baptist debaters today.

Mr. J. Cullis Smith, President of the Orthodox Baptist Institute of Ardmore, Oklahoma, served as moderator for Dr. Ballard.

Brother Thomas B. Warren, now serving as local evangelist for the Eastridge church of Christ in Fort Worth, represented the church of Christ. His brethren were well pleased with his work in this debate, although it was his second public discussion. His first debate was with Mr. J. L. Davis, a Baptist debater with considerable experience in debating. Dr. Ballard moderated for Mr. Davis, and for this second debate with Brother Warren, the Baptists chose Dr. Ballard to represent them.

One cannot help but be impressed with the thorough preparation and extensive research work that Brother Warren did, and the ease with which he met the arguments of his veteran opponent. He had ample material at his finger tips to impeach the two star witnesses of Dr. Ballard namely, The Concordant Translation, and The Emphatic Diaglott, as unscholarly and unreliable.

Brother Warren forcibly met the argument of Dr. Ballard that the phrase "unto remission of sins" cannot modify both verbs, "Repent, and be baptized." With quotations from outstanding and recognized scholars, it was pointed out that "unto remission of sins" can modify both verbs in Acts 2:38.

Furthermore, this discussion contains valuable material concerning the inspiration and reliability of the much disputed passage, Mark 16:9-20.

Although Brother Warren is a young man, and not an elder in any sense—either in age or officially; Dr. Ballard frequently addressed him as "Elder," and requested that it be spelled with a capital "E." This used to be a customary form of address in debate, especially among the older debaters. The Publishers accede to Dr. Ballard's request, but feel that this explanation should be made in fairness to all, and for a better understanding of the readers.

Brother J. Porter Wilhite of Houston, Texas, served as moderator for Brother Warren.

This discussion was conducted on a high plane and is entirely free from "mud-slinging" and objectionable use of personalities. We urge a fair and faithful reading of this discussion, and recommend that it be given a wide circulation.

The Publishers offered to supply Dr. Ballard with as many copies of the debate as he desired, at a special price, to be distributed among his brethren. However, as the book goes to press, he has not spoken for any.

We wish to thank Dr. Ballard for granting permission to publish the debate, and we will yet cooperate with him in every reasonable way to further the circulation of the debate among his brethren.

—THE PUBLISHERS.

July 17, 1953

PROPOSITIONS DISCUSSED

PROPOSITION No. 1

(First Two Nights)

“The Scriptures teach that faith in Christ procures salvation without further acts of obedience.”

Affirmative: L. S. BALLARD

Negative: THOMAS B. WARREN

PROPOSITION No. 2

(Last Two Nights)

“The Scriptures teach that water baptism is for (in order to obtain) the remission of past sins.”

Affirmative: THOMAS B. WARREN

Negative: L. S. BALLARD

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WARREN-BALLARD DEBATE

First Session

Proposition—FIRST TWO NIGHTS

“The Scriptures teach that faith in Christ procures salvation without further acts of obedience.”

Affirmative: L. S. BALLARD

Negative: THOMAS B. WARREN

BALLARD'S FIRST AFFIRMATIVE

Mr. Warren, gentlemen moderators, ladies and gentlemen:

It gives me quite a good deal of pleasure, and I speak out of my heart, to come here for this discussion, I am not used to being hanged, understand (as the attachment of the loud speaker was put around his neck) so I can certainly endorse all that has been said by these men. I guarantee that I will be as nice to my opponent as he is to me. I never allow any man to be better to me than I am to him. I like orderly, gentlemanly, Christian debate, but I don't care anything about the other kind. Now, of course, we will get a little bit heated, no doubt, at times, and some folk may think we have broken over a little, but I am sure everything will come out splendidly in the end. It kind of reminds me of the Republican and Democratic conventions that have been going on, they have a lot of speakers, you know, before the

main guys take the stand. Now I would like this, if I could have my say in it, that we begin promptly on time, because Brother Smith and I have about 35 miles to drive after each session of this debate is over, and through a part of the City of Fort Worth and also part of the City of Dallas. So, you could accomodate us in that respect, I am sure, by starting the discussion promptly on time.

It is a pleasure to meet Mr. Warren. I consider him a high-toned, Christian gentleman. I had that impression of him the first time I met him, and that has grown on me ever since I have known him. And to tell you the truth, I am his real friend. I am not just his friend in word—something down here in my heart tells me that I am a friend to him. But, of course, we differ on the Bible, the teachings of the Bible, and you understand that or you would not be here tonight.

First of all, I am going to define the proposition. I have it written down so there will be no mistake about the definitions I give. Now what we mean by the "Scripture," of course, is the Old and New Testaments. Second, "faith in Christ," coming from the Greek word "*PISTEUO*," and that means "to have confidence in; to trust in; to believe in" Christ. Third, "procures," brings into possession. Fourth, "salvation," deliverance from the penalty of sin. Fifth, "without further acts of obedience," no act of obedience intervenes between faith and salvation.

Now we have agreed to have three questions in each session of this discussion, so I submit the first three questions here to Mr. Warren, my opponent. First: Did anyone ever receive remission of sins before the blood was manifested, poured out, on the cross? Second: Does the Spirit enter when and where the Word does? Third: Is faith made alive in baptism, before or after baptism,

or does the doing of good works apart from baptism, before or after baptism, procure the remission of sins?

First. The Believer Is In Christ.

Now, ladies and gentlemen, I begin my first affirmative speech, and I am going to do just what this proposition says. I am going to stay by the Word of God, "the Scriptures" teach, as best I know how, and the first thoughts that I introduce in the debate is, and I am sure we will agree on that, that saved people are in Christ. We might differ as to how people get into Christ, but I give John 14:20, "I am in my Father and ye in me and I in you." So, then regardless of what we may think about being in Christ or what our ideas may be, we are agreed that we are in Christ.

Second. Faith In Christ Procures The Remission Of Sin.

Now note, I have these arguments formulated and it will not be answering the arguments just to say I have answered a few scriptures and that will answer them all. Faith in Christ procured remission of sin, Acts 10:43, "To Him gave all the prophets witness that through His name whosoever believeth in Him shall receive the remission of sins." Now that is a positive, clear-cut statement from the Word of God, and I believe it. I believe it just as it stands in the Book. Then, my next Scripture, Luke 7:48-50, "And he said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also? And He said to the woman, Thy faith has saved thee; go in peace." Now these are the words of Jesus Christ, "Thy faith hath saved thee; go in peace." Well, my opponent, no doubt, will say, like most of his brethren do, that we are saved by faith, but how? Well, of course, it will evolve upon him to tell you, now, how we are saved by faith, but this woman was saved at faith according to the words of the blessed Son of God, and

I believe He told the truth. And she also had remission of sins, because He said, "her sins are forgiven."

Third. One Is Justified At Faith In Christ.

Now, justification means that one stands as if he had never committed a sin in all of his life; he is justified from all things. Romans 5:1-2, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ by whom also we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God." Now I want you to note, friends, that baptism is not mentioned in this chapter at all, but he tells how we are justified, "by faith." Then, in Acts 13:38-39, "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by him *all that believe* are justified from all things from which you could not be justified by the law of Moses." Now, you note that expression "all"—"by Him 'all' that believe," whether baptized or un-baptized, if one believes in the Son of God he is justified from all things.

Fourth. Faith In Christ Reaches The Blood.

Romans 3:25-26, "Whom God hath set forth to be the propitiation through faith in His blood to declare at this time his righteousness for the remission of sins that are past through the forbearance of God; to declare, at this time, His righteousness, that He might be just and the justifier of him which believeth in Jesus." I don't know anything to do but believe this statement, and that is whether he believed before baptism or after baptism. So that is what the Book says, and that is what I believe. Now note, how we are saved by the blood. We are saved by faith in the blood, and, therefore the blood becomes effectual in our salvation when we have faith in it. Faith in Christ, then, reaches the blood of Christ. Romans 5:9, "Much more then, being now justified by His blood we shall be saved from wrath through

Him." Justified how?—by His blood. How justified by the blood? I have just read where it says: "by faith in the blood." By faith in the blood we are justified from all things. Ephesians 1:7, "In whom we have redemption through the blood, the forgiveness of sins according to the riches of His grace." Now note friends, that baptism is not mentioned in this chapter at all; and baptism is not mentioned in Romans the fifth chapter, at all, but we are justified, or saved, by faith according to these expressions. I call attention next to Colossians 1:21, "Having made peace through the blood of the cross by Him to reconcile all things unto Himself; by Him I say, whether they be things in earth or things in heaven." How are we saved?—by the blood. By the blood. When do we reach the blood? When we have faith in the Son of God. Then, I want you to note that baptism is not mentioned in that chapter, anywhere. Then I call attention next to Revelation 1:5, "Unto Him that loved us and washed us from our sins in His own blood." I leave you to judge, ladies and gentlemen, whether we are washed from our sins in the blood or in the water of baptism. Then we quote and also note, Revelation 7:14, "These are they which have washed their robes and made them white in the blood of the Lamb." I believe that salvation, that remission of sins, comes when we reach the blood, and that it is the blood and the blood alone that washes us from our sins.

Fifth. We Are Saved At Faith In Christ.

I Corinthians 1:21, "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Did it? "To save them that believe." Well, note, my friends, that is a positive statement, that it pleased God to save them that believe. And he doesn't go on to add anything else to it. Acts 16:30-31, "And brought them out and said, Sirs, what must I do to be

saved?" And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." That is either true or it is untrue. If it is true, then the Bible is the Word of God. If it is not true, then we can not depend upon positive declarations in the Book. We call attention next to the fact that faith reaches Christ, the end of the law; or at faith the believer, put it that way, reaches Christ, the end of the law. And that is at the point of faith, Romans 10:4, "For Christ is the end of the law for righteousness to everyone that believeth." There isn't any law that will condemn the believer because his faith in Christ is the end of the law, "For to everyone that believeth," not just to those that are baptized, but to everyone that believeth. Men must believe before they can have scriptural baptism. Therefore, everyone that believeth, according to this Scripture, reaches the end of the law, and therefore, has salvation. Show me a law that will condemn that believer, will you? Or, in other words, show me a believer in the Book that is condemned. That will be for my friend to do, and he will have a job to find any believer in the Word of God that is condemned.

Sixth. At Faith The Believer Reaches Christ The End Of The Law.

Romans 4:3, "For what saith the Scripture, Abraham believed God and it was counted unto him for righteousness." Abraham was saved by faith. He believed God, and God counted it to him for righteousness. That means that he had fulfilled all righteousness in the act of believing as far as the salvation of his soul was concerned. Then, note too, that baptism isn't mentioned in Romans 10, the 10th chapter. Baptism is not mentioned in Romans the fourth chapter. Baptism is not mentioned in I Peter 1:8, 9, and I am going to read it, "Whom having not seen you love; in whom, though now you see Him not, yet believing, ye rejoice

with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls." Does that mean that faith has two ends like a fishing pole? No. Receiving the purpose of your faith, you have the salvation of your soul, "even the salvation of your soul."

Seventh. The Believer In Christ Receives Spiritual Life At Faith In Christ.

John 3:16, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life; for God sent not His Son into the world to condemn the world but that the world through Him might be saved." What else, Lord? He that believeth on Him is not condemned. Show me a believer that is condemned, before baptism or after baptism, please. But he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God. Well, let us turn then, to John 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath everlasting life." He has something right now. He doesn't have to wait until he gets out yonder at death. He hath everlasting life and "can not come into condemnation, but is passed from death unto life." Who is that fellow? It is the fellow that believes, that trusts, that puts his faith in God and has everlasting life. All right then, we note that baptism does not occur in that chapter at all. John 6:40, "And this is the will of Him that sent me, that everyone which seeth the Son and believeth into Him—"into Him"—may have everlasting life." Note that expression "everyone that believeth." Does he believe before baptism or does he wait until after he is baptized to believe? Why certainly, we will agree he must believe before baptism, so that settles the question beyond a doubt, if we are to take the plain statements of the Book of God. John 6:47, "Verily,

verily, I say unto you, he that believeth—he that believeth on me hath everlasting life.” Before baptism or after, it doesn’t make any difference. It says, “He that believeth on me,” and I believe the Bible. Tell you the truth.

Eighth. Faith In Christ Procures The New Birth.

I John 5:1, “Whosoever believeth that Jesus is the Christ is born of God.” Does he believe before or after baptism? Evidently before, doesn’t he? We all see that, and the Book says he is born of God when he believes. The believer is born of God. Titus 3:5, “Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and the renewing of the Holy Ghost.” Now that tells, beloved, how we are saved, not by the washing of water “but by the washing of regeneration and the renewing of the Holy Ghost.” John 3:7, “Marvel not that I said unto thee, Ye must be born again.” So faith in Christ brings us to the new birth.

Ninth. *Faith In Christ Brings The Saving Grace Of God.*

Ephesians 2:8, “For by grace ye are saved through faith; and that not of yourselves: it is the gift of God: Not of works lest any man should boast.” How are we saved, Paul? “For by grace are you saved through faith and that not of yourselves; it is the gift of God: Not of works lest any man should boast.” I believe that verse with all of my heart, and if that verse is true then *away* goes your good works as far as maintaining or procuring salvation is concerned. Then I will also read Romans 4:16, “Therefore it is of faith, that it might be by grace; to the end that the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham who is the father of us all.” Now what does he say there? Not to the Jews, no, not just to the natural seed of Abraham, but to all who

are saved, everyone. Faith, that faith, which procured Abraham's salvation procures our salvation. Romans 4:23, "Now it was not written for his (Abraham's) sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead." I believe that. That is the reason I am standing here to affirm this proposition. And note, my friends, it is imputed to everyone that believes on Him that raised Jesus, our Lord, from the dead. And baptism is not in that chapter, and baptism is not in the fourth chapter of Romans, and baptism is not in the second chapter of Ephesians, and baptism is not in the eleventh chapter of Romans. And listen, Romans 11:6, "And if by grace then it is no more works, otherwise grace is no more grace. But if it be of works then it is no more grace; otherwise grace is no more grace." You can not mix the two. If we are saved by grace we are saved by the gift from God, and if we are saved by works we are saved by what we do ourselves. Then Romans 5:1-2, "Therefore, being justified by faith we have peace with God." Faith in Christ procures peace, peace with God through our Lord Jesus Christ. "By whom also we have access by faith into this grace, wherein we stand and rejoice in the hope of the glory of God." Now that tells the whole story, friends. We have peace, we rejoice when we have this faith, we are in the grace of God when we have this faith, then the grace of God has been bestowed.

Tenth. Sins Remitted (I'll have time, I believe, to get this argument in) Sins Remitted In The Absence Of Water Baptism.

Mark 2:5, "When Jesus saw their faith, He said unto the sick of the palsy, Son thy sins be forgiven thee." Well then, baptism is not mentioned in that chapter, anywhere. Then, reading also from Luke 18:14, "I tell you this man went down to his house justified rather

than the other." The Greek reads like this, "I am saying to you, down stepped this man having been justified to the home of him besides, or instead, of the other." That is the old publican that asked God to be merciful unto him, and he was justified. Yet, during the time that the Lord was saving people in the absence of baptism, baptism was being practiced. I read John 3:22, 23, "After these things came Jesus and His disciples into the land of Judea, and there He tarried with them and baptized. John was also baptizing in Aenon near to Salim, because there was much water there." Baptism was being practiced at that time, and yet the Son of God was saving people at faith in the Lord Jesus Christ. Well, let's read another, John 4:1-2, "When therefore the Lord knew how that the Pharisees had heard that Jesus made and baptized more disciples than John." Jesus first made disciples and then baptized them. And so there you have it set forth that baptism was being practiced at that time, and I would just like to know, if that baptism at that time procured the remission of the sins of any individual at the point of baptism, or in consideration of that baptism. Of course, it will be up to Mr. Warren if he wants to touch on that to do so.

Eleventh. Remission Of Sins Before The Blood Was Actually Shed.

Well, I believe that remission of sins has been invoked from Abel down to the present time; that there has been but one plan of salvation and that is the plan that I am defending here tonight. In proof of that, I read Psalms 40:1-3, "I waited patiently for the Lord; and He inclined unto me and heard my cry. He brought me up also out of the horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord." They that were saved, 'lifted from the

horrible pit of sin,' a new song was put into their mouth even praises unto God. Did he have remission of sins? Well, let us read another, Psalms 32:5, "I acknowledged my sin unto thee, and mine iniquities have I not hid. I said, I will confess my transgression unto the Lord; and thou forgivest the iniquity of my sin." And by the way, friends, that is "*aphesin hamartion*," as in Acts 2:38. Way back there, David said the Lord was forgiving sins, and I believe it. Psalms 86:5, "For thou, Lord art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee." Psalms 78:38, "But he being full of compassion forgave, "*aphesin*," their iniquity and destroyed them not." That's what God did away back there. He forgave sins, they had remission of sins long before the blood of the cross was shed. You know, friends, the blood of Jesus Christ was just a efficacious before that blood was shed as it has been since it was shed. And the Bible stands true to that expression. Then I read also, Psalms 37:40, "And the Lord shall keep them and deliver them; He shall deliver them from the wicked, (or the wicked one) and save them because they trusted in Him." That is faith, beloved, and that is how and why they are saved. One other Scripture before my time is gone. Psalms 33:1-2, "Blessed is he whose transgression is forgiven, ("*aphesin*") and whose sin, ("*hamartion*") is covered"; away back there, spoken by David. Psalms 106:8, "For thou has delivered my soul from death, mine eyes from tears and my feet from falling."

Now, ladies and gentlemen, that takes my thirty minutes. Thank you very much for your attention.

* * * * *

WARREN'S FIRST NEGATIVE

“Mr. Ballard, gentlemen moderators, ladies and gentlemen:

It is with a great deal of pleasure that I stand before you tonight to deny the proposition which has been affirmed in your hearing, and to endorse what has been said so far by the speakers which have been before you. I hereby commit myself, as has Mr. Ballard, to keep this debate on the highest plane upon which it is possible for a debate to be conducted. That, of course, doesn't mean that Mr. Ballard will not press my position just as strongly as he possibly can. Neither does it mean that I shall not press his position just as strongly as I possibly can. But it does mean that there will be a complete absence of any dealing in personalities, which are, of course, entirely beside the question. Every word that is spoken throughout this debate shall deal with whether or not a certain thing is true, from the Word of God. And to that course I commit myself. Should, in the heat of action, it ever appear that I have deviated from it, I pray in advance your forgiveness and the forgiveness of Mr. Ballard.

In the beginning of my speech, I want you to clearly understand tonight what the issue *is* and what it is *not*. The issue is *not*, as Mr. Ballard would have you to believe, “Are men saved by faith?” Certainly men are saved by faith, and I and my brethren teach salvation by faith just as strongly and just as surely as do Mr. Ballard and his brethren. Salvation is by faith—there are too many passages of Scripture in the Word of God which would teach that. But the question is, “WHEN are men saved by faith?” Are they saved “by faith” *before* that faith leads them to any act of obedience at all, as Mr. Ballard has affirmed? Or, is salvation “by faith” *after* that faith has manifested itself in obedience

to the Word of God? One verse of Scripture shall suffice to illustrate: Hebrews 11:30, "By faith the walls of Jericho fell down." Is there any question in the mind of anyone that these walls fell by faith? Certainly not. The Bible says they fell by faith. But the question is *when* did they fall by faith? Immediately when the Israelites had faith? Certainly not. The Bible says, "By faith the walls of Jericho fell down *after* they had been compassed about seven days." That is our contention in this debate—that salvation is *not* "by faith without further acts of obedience," but salvation is "*by* faith which manifests itself in obedience to the Word of God." Here now tonight, my friends, is the issue, and I shall keep it close to that point throughout this discussion. I shall not be led aside from it, from the beginning of this discussion until the end.

Mr. Ballard is affirming that here (drawing an "F" for "faith" on the blackboard) is an act which man does in obedience to the will of God—that at the point of faith, then and there, salvation is procured, and, as he said a moment ago, without any further act of obedience. Just help me get this chart over now, will you please? (Placing chart in position).

CHART No. 1

A DEADLY PARALLEL — James 2:26

- | | | |
|----|---|----------------------------|
| 1. | { | BODY + SPIRIT = LIVE MAN |
| | { | BODY — SPIRIT = DEAD MAN |
| 2. | { | FAITH + WORKS = LIVE FAITH |
| | { | FAITH — WORKS = DEAD FAITH |

BAPTISTS TEACH SALVATION BY A DEAD
FAITH

The Bible teaches that a faith without works—a

faith which has not manifested itself in obedience, is a *dead* faith. And the word "dead" means "inoperative;" it means "without power;" it means "without any force at all." The Bible says—and here is a deadly parallel that I want Mr. Ballard to deal with—"As the body apart from the spirit is dead, so is faith without works dead." Here is the deadly parallel that I want you to see. The body plus the spirit is equal a live man. The body minus the spirit is a dead man. You just let the spirit depart from a man and you have a dead man. We have on the other hand, "faith plus works is a live faith" and "faith minus works is a dead faith." Mr. Ballard is affirming before you tonight that salvation is by a "dead faith." That it is by a faith which is dead; it is powerless; it is inoperative; it has no force at all. There is the issue and I want to keep it before you! Let him not confuse your minds by causing you to think that, for one minute, we would deny that salvation is by faith. The walls of Jericho fell by faith—*when?* *After* they had been compassed about seven days. Look at all of their obedience and yet it says they fell by faith.

I shall set before you clearly what my task is in this debate:—First, to show you that every different argument which he introduces does not sustain his proposition. And second, I shall give negative arguments which will prove his doctrine to be false. This I shall be able to accomplish if I can do any one of the following four things:

First of all, I can show that salvation is by a live faith, since my opponent's proposition affirms dead faith. If I can show that salvation is by a live faith, which I have already proved, my opponent's proposition falls since he is affirming a salvation by a dead faith. He said that salvation is by faith without any act intervening between that and salvation.

Second, I may do that by showing that salvation is

in Christ, since one cannot get into Christ by merely believing. Mr. Ballard, a moment ago, on John 6:47, said, "whosoever believes *into* Christ"—but the Bible does not read that way. The Bible says, "whosoever believeth *in* or *on* Christ." It never one time says "believe into Christ." If I can show that salvation is in Christ, I shall have accomplished my end.

Third, if I can make my opponent admit the use of the figure of speech which puts the part for the whole, I shall accomplish my goal. For instance, the Bible affirms salvation by faith; the Bible affirms salvation by repentance (Acts 11:18); the Bible affirms salvation by confession (I John 2:23); the Bible affirms salvation by baptism (I Peter 3:21). If I were to fall into the error of my friend, I would take any *one* of those and say, "Here, it doesn't say anything about faith here; therefore, salvation is by repentance. If he *doesn't* admit it, he'll fall into one difficulty; if he *does* admit it, he'll give up his proposition. Either way he goes, he is gone on that point alone. We are anxious to see just what he does with it. Mr. Ballard, will you admit the use in the Bible of the figure of speech which puts a part for the whole?—that is, when it speaks of repentance in Acts 11:18, is that put for *all* of man's response to the will of God in order to obtain salvation?"

Fourth, I may do it if I can show even one believer that is not saved, since his proposition leaves no place at all for an *unsaved* believer.

Now, I have some questions for my friend. First, "What is the first act of faith?" Second, "Why are men not saved who believe God, believe Christ, and believe the gospel?" Third, "Please list the following in the order of occurrence: the operation of the Holy Spirit on the heart of the sinner, preaching, repentance, love, faith, salvation, baptism, and confession.

And now to my opponent's speech. First of all he

introduces John 14:20—and, of course, I am under no obligation to give any more time to each of these points than did my opponent. Most all of you, of course, recognize that he merely introduced them, made one or two statements about them, and then passed to another. As he passed to so many then, of course, you will see that I am under no obligation to give any more attention than did he. In John 14:20, he points out that salvation is in Christ. Of course it is. But nowhere in all the Bible does it say that a man gets *into* Christ “by faith without further acts of obedience.” Never one time does it say a man “believes into Christ.” It says that a man is “baptized into Christ,” Romans 6:3; Galatians 3:27.

Acts 10:43. He says there that “the prophets bear witness that everyone that believes on Him shall receive remission of sins.” Certainly, through His *name*, through His Person, His Individuality. How do you get into His Person? By being *baptized* into His Person. Does it say anything at all there about a dead faith? Certainly not. Mr. Ballard, that’s not the passage you need. You need a passage which says, “by faith without further acts of obedience,” or anything that is an equivalent statement. Certainly you do not need a passage which merely says “faith.” That passage says nothing at all about repentance. Notice the logic of my friend. He says, “It says nothing about baptism; therefore, since it doesn’t mention baptism, baptism is not essential to salvation.” It doesn’t say anything about love, does it? Not a word does it say about love. Now use his logic. Since it doesn’t mention love, love is not necessary to salvation—you don’t have to love God in order to be saved. It doesn’t say anything about repentance; therefore, you don’t have to repent to be saved. You can see the foolishness of such a position—there the word “faith,” or “believe,” is put for all of man’s response.

That's the figure of speech where the part is put for the whole. Now let him deny the use of that figure.

Luke 7:48-50. This really was not a dead faith—this woman had manifested her faith. She had wiped His feet with her tears, etc. That passage says not a word about repentance. But he says, "It didn't mention baptism; therefore, baptism is not essential." It didn't mention repentance, and it didn't mention love. Besides that, it's *before* the cross of Jesus Christ and the will of Jesus Christ doth never avail "while He that made it liveth." And, of course, Jesus Christ was still alive then.

Romans 5:1-2 says nothing at all about love—it says nothing at all about repentance. Certainly I would affirm that you are justified by faith, but what kind of a faith? You are justified by a faith which manifests itself in love, because faith without those works is dead. Paul said, "For in Christ Jesus, neither circumcision nor uncircumcision availeth anything, but faith working through love." That's it, faith manifesting itself—faith operating—faith active! That's what avails—not a dead faith! That's Galatians 5:6.

Acts 13:38-39. There he says, "all that believe"—"all that believe"—the devils believe (James 2:19), everyone that believes, he said, without any qualification whatsoever. Mr. Ballard, you come up here and give us the exact qualifications you want for a *saved* believer. (James 2:19). "The devils believe." Is this a believer who has no love for God? Is it the believer who has not repented? Make it plain to us exactly what you mean—what kind of a believer is it that's saved? Is it a believer that has not repented? That passage doesn't say anything about it.

Romans 3:25, 26. Certainly there is sufficient proof here that God saves men by faith, but He doesn't save him by a dead faith. This passage doesn't mention love; it doesn't mention repentance; it doesn't say that a man

got into Christ by merely believing. Certainly not. How does a man get into Christ where salvation is? By being baptized into Him. I call upon him to read a word out of the Bible that says that a man gets *into Christ* by any way save being baptized into Him.

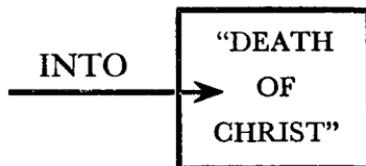
Ephesians 1:7. He says there he is saved by the blood. Certainly it says there that "in Him"—"in Christ"—you have redemption through his blood,—how do you get into Him, Paul?—by being baptized into Him! This passage doesn't say anything about faith.

Colossians 1:21. Baptism not mentioned. Well, neither is repentance. Let us get to your logic, Mr. Ballard. Baptism is not mentioned; therefore, it is not essential to salvation. Repentance not mentioned; therefore, it's not essential. Love is not mentioned; therefore, it's not essential. Let's get this straight, Mr. Ballard. Exactly what kind of believer is that?

Revelation 1:5. "Washed in the blood"—that passage doesn't even mention faith—it is not pertinent to his proposition.

Revelation 7:14. Doesn't mention it either. "These are they that came out of great tribulation and have washed their robes white in the blood of the Lamb." Certainly, but how did they get into the death of Christ, where the blood was shed?—by being baptized into Him! "Are ye ignorant that all we that were baptized into Christ were baptized into His death." What does it mean to get into His death?—to get into the place where you become a beneficiary of the shed blood of Jesus Christ. Mr. Ballard, read us *one word* where a man *believes into the death of Christ!* I call upon you to do it, and I write it here upon the board, (writing on the blackboard).

BLACKBOARD DIAGRAM NO. 1



Read the passage which says a man believes into the death of Christ.

I Corinthians 1:21. It pleased God to save those that believe. Would you read a passage which says it pleased God to save those that had "faith without any acts of further obedience"?—it pleased God to save those that had a "faith that was dead"? Because that is the kind of faith that he is affirming here. That passage doesn't say anything about repentance. Now you just deny the figure of speech that a part is put for the whole. If you admit it, you can see here, that this is a faith which includes other acts of obedience—it includes further acts of obedience—it includes that which puts one into Christ! And certainly every one here tonight can see that.

Acts 16:31. "The jailer came and fell down before Paul and Silas and cried, 'Sirs, what must I do to be saved?' The apostle Paul said, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'" Now notice here—my friend puts repentance before belief. Notice here—(drawing on blackboard)—he had not heard one thing about Jesus Christ; therefore, Paul said "Believe on Him and you shalt be saved." He could not have repented; he had no basis upon which to repent. Therefore, my friend has the jailer saved without repentance. But notice here—here is where Mr. Ballard and his brethren always stop—they never go to the next verse where Paul and Silas preached unto him the Word of the Lord in such a way that caused him to want to be baptized the same hour of

the night. After he was baptized he came up to his house, rejoicing greatly. Then, the Bible says, "having believed in God." But what kind of a believer was he? He was a *baptized* believer when he rejoiced!

We come to Romans 10:4, the purpose of the law—to make men righteous. Certainly that was accomplished by getting into Christ. Man could not be made righteous by the law. In order for a man to be made righteous by law, he had to live a perfect life—not one time could he have a mark against him. That is the requirement, the aim, the goal of the law, to make men righteous. It could not be accomplished because of the weakness of the flesh. How then was it accomplished? By getting into Jesus Christ so that all these could be forgiven. How do you get into Christ? You are baptized into Christ.

We come to Romans 4:3, Abraham believed God. Well, Abraham was a justified man, before Genesis 15, Mr. Ballard. Now you deny that. Romans 4 speaks of Abraham at a time that he was already a man justified and counted to be righteous in the sight of God.

I Peter 1:8, 9. Why, certainly the end of your faith, the goal of your faith, the goal of what kind of faith? Not the goal of a *dead* faith—a goal of a faith without repentance? A goal of a believer who does not love God? The devils believe and tremble. Is that the kind of believer you mean, Mr. Ballard? You describe for us the kind of believer that you're talking about. All of the audience is anxious to know. Now you say, "That passage doesn't mention baptism; therefore, baptism is not essential." It doesn't mention repentance. So if that is your logic, you do away with everything but faith since that is the only condition that is mentioned, and you reason that because baptism is not mentioned, it is not essential to salvation. Therefore, the only condition of salvation would be faith. It wouldn't matter whether you had anything else at all or not. It wouldn't matter

whether you repented of your sins—just go on living in them! It wouldn't matter whether you love God; nothing said about it. Just be a believer and tremble like the devils, and you'll be saved!

John 3:16. Certainly the believer should have eternal life. But which believer?—the believer that manifests his faith in obedience. What puts us in Christ Jesus? Faith working through love, faith operating. Is it this kind of faith—is it faith without works, is it dead? Dead means “inoperative, powerless, unable to do anything.”

We come to John 5:24. This passage doesn't teach Baptist doctrine. In this passage Jesus said, “He that believeth Him that sent me.” This passage says the man that merely believes God hath eternal life. That isn't Baptist order. Mr. Ballard, do you believe—you introduced this passage now to teach your doctrine—you say this teaches the doctrine you affirm—that the man who believes God has eternal life? If so, every Jew upon the face of the earth that believes God, but doesn't have faith in Christ, is saved. Now, we want to just draw him out on that a little bit more. Just come on out, Mr. Ballard, and give out good and strong on John 5:24, and then I'll assure you we'll have something interesting in store for us.

John 6:40. Here is where he said “believeth into.” It does not say “believeth *into*,” it says believeth *on* or *in*.” It doesn't say “believeth *into*.” This passage doesn't mention love. Does it say anything at all about a faith “without further acts of obedience”? Certainly not. God expects you to use other portions of His Word. He expects you to understand what He has written in various places to show that the only kind of faith which is pleasing in His sight is a faith which is strong enough to manifest itself in obedience—not a faith which will merely sit still and not do anything, that will not obey God. I want to ask you this, Mr. Ballard, can a man

stand right up and refuse to be baptized when he knows the will of God in the matter, and still go to heaven? Can a man refuse to be baptized knowing the will of God and still go to heaven when he dies?

I John 5:1. He says the believer is born again. I want you to notice in the Book of First John that there are a number of passages which condition salvation upon a number of different things. Let us just use the type of logic that my friend uses. He comes to I John 5:1, and he said, "Well, whosoever believeth that Jesus is the Christ is begotten of God, and whosoever loveth Him that begat Him loveth Him also that is begotten of Him." Therefore, he concludes this: "Why this passage doesn't mention baptism; therefore, I must conclude that salvation is by faith without any further acts of obedience." But now let's just go back a little bit. Right here in this same Book, let us read in the second chapter and the 23rd verse, "Whosoever denieth the Son, the same hath not the Father; he that confesseth the Son hath the Father also." Why, certainly. What if I would come to this passage and say, "Now listen, if a man will just confess, that is all he has to do; it doesn't matter whether he believes or not." Just confess the name of Christ. Surely—if a man confesses, he hath the Son and Father also. Why a man would have to be saved to have the Son and the Father, wouldn't he? But I'm not going to use that kind of reasoning and make the Bible contradict itself, like some men use it. They will come over here and say, "Why the Bible is not true because look, over here it conditions salvation on faith, and over here it conditions it on confession, and over here it conditions it on baptism, and over here it conditions it on repentance,"—without recognizing the fact that the Bible uses the figure of speech which puts "the part" for "the whole." That is the usage of John in this book. When he used "faith" in I John 5:1, he was using it in

the same way that he did "confession" here in 2:23. In 2:29 we read these words, "If you know that he is righteous you know that everyone also that doeth righteousness is born of him, or is begotten of him." Everyone that *doeth* righteousness is born of him! I could just do like Mr. Ballard and say, "Well, as long as you do righteousness, it doesn't matter whether you love God or not; it doesn't matter whether you believe in Him. Just do these outward acts—it doesn't matter what the condition of the heart is." Don't you see I could say, "Why that passage doesn't mention faith; that passage doesn't mention baptism; that passage doesn't mention repentance." You could make the Bible mean almost anything you want it to mean by that kind of an approach. And there are many others in this particular Book that are like that. When he says in I John 5:1, that whosoever believeth is born of God—he doesn't mean the man who has a "dead" faith. Do you think that God is here affirming "As the body without the spirit is dead so is faith without works dead," and then comes along and says, "Now, listen, all you folks are going to be saved by a dead faith"? Why, certainly not. What avails? Faith working, that's what avails. What does faith have to do to work? It has to *do* something, and not merely hear—there has to be some act intervening between it and salvation.

Titus 3:5, he says it said there—I don't believe Mr. Ballard really meant to say that—he said, "It says 'not by the washing of water'." That passage doesn't say that, does it? It says, "Not by works of righteousness which we did ourselves."—For a man to justify himself—for a man to prove himself righteous—he would have to live above sin, above mistake. No man has ever been able to do that. But notice what he says, "but he saved us," through what—"Through the washing of regeneration!" Mr. Ballard, tell us what *is* the "washing of regener-

ation?" Whatever it is, he saved us through that . . . the washing of regeneration.

Ephesians 2:8, 9, he said we are saved by grace through faith and not of yourselves, it is the gift of God—not of *works*, lest any man should boast. Note I John 3:7: "My little children let no man lead you astray. He that doeth righteousness is righteous, even as He is righteous." Not any "doing of righteousness" at all, Mr. Ballard? Peter says in Acts 10:34, 35, "I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable unto him." No work at all, Mr. Ballard? John 6:29; "This is the work of God that you believe on Him." This is the *work*—that you do *what?* that you believe! *Faith* is a work. Now you just leave all works out, and we'll leave faith out. Certainly there are two classes of "works" in the Bible. There is the kind that is *excluded*—the kind that would *earn* for us our salvation. But we dare not come before God, and say, "Now, Lord, I know you owe me my salvation; I never made a mistake while I was living upon the earth; therefore, I have my salvation by works." When you sin one time, you *cannot* be saved by works, it must be by grace. The Jews thought they could be saved by *their* own works, but they could not be. You have to be saved by works—the works of God. The works that God commands you to do.

Romans 11:6. He says, "No works, there can be no works. You can't have works and grace mixed together." Well, notice, "For by grace have you been saved through faith." Is faith a work? Jesus said that it was. "This is the work of God, that you believe on Him whom He hath sent."

Romans 5:1. He had already used that.

Mark 2:5, he says, "Jesus seeing their faith." He used this as an example of the kind of faith he is talking about.

These men who carried this man and brought him and let him down through the building . . . now that is supposed to be a "faith without further acts of obedience." Why, Mr. Ballard, that doesn't teach your doctrine. The faith of these men manifested itself in obedience, in working. It wasn't a faith which was dead. It wasn't a faith which wasn't doing anything. Besides all that, it was before the will of Jesus Christ came into effect. Jesus Christ is the mediator of a *new* covenant, Hebrews 9:15. "He taketh away the first that he might establish the second," Hebrews 10:9, 10. And the New Testament is never of force, it doth never avail, while he that made it liveth. You know that when you make a will, while you are alive that will is not binding upon you. While Jesus was here upon the earth, He could dispense His blessings according to his own purposes. After He died, the salvation of men must be obtained according to His last will and testament, which was the great commission which was sent into all the world.

Luke 18:14, the publican, the sinner. Of course, this wasn't a dead faith, was it? It wasn't a faith which was not manifesting itself; it was a faith which was "working through love." What avails, Paul? "Faith working through love." Why, I thought you said it was a "faith without further acts of obedience." No, it is "faith working through love," Galatians 5:6. And that is exactly what this is. I call upon Mr. Ballard to bring *one* example where anybody was ever a recipient of the blessing of God before his faith manifested itself in some kind of an act!

He called for an unbeliever—or an *unsaved* believer. But first of all, I want to get to his questions.

"Did anyone ever receive the remission of sins before the blood was manifested or poured out upon the cross?" Yes, on a "passing-over" basis. On an incomplete basis, as paper money is not a complete settling of a debt until

the actual gold is given to that person, though it is *counted* by that person to be a settling of that debt, the thing is not actually settled until the gold is given or bestowed. I'll ask Mr. Ballard if Jesus Christ had never died, would men have had the remission of sins? You answer that. If Jesus Christ had never died, would they have had remission of sins?

"Does the Spirit enter when and where the Word does?" Ephesians 6:17 says that the Word is the sword of the Spirit. If I use the sword on your heart, that is not *me* entering there—that is my sword—that is my instrument.

"Is faith made alive in baptism, before or after baptism? And does the doing of good works apart from baptism before or after baptism procure the remission of sins?" Faith is made alive when it works. But just because the faith works, when one does the first act does not mean that he procures the blessings which God offers him. When God told Israel to march around the city seven days, they had a "live faith" when they *began* to march. But they *did not* get the blessing until their faith had acted to do *all* that God told them. Therefore, when a man has faith, it's alive when he confesses; when he repents; it is alive when he confesses, but he is not saved until he is baptized into Christ.

All right, I want to give him now some negative arguments. I have showed you that upon any one of four bases—if I can sustain them—that his proposition is false.

(1) I can show that salvation is by a live faith, since he is affirming that salvation is by a dead faith. I have abundantly showed that. I have abundantly showed that as the body apart from the spirit is dead, so is faith without works dead. I have showed you in Galatians 5:6 that that which avails is faith working through love — not faith without works — but faith *working*. By

faith the walls of Jericho fell down—when? *After* they had been compassed about for seven days!

Next, (2) I want to show you that salvation is *in Christ*. I then and there tear down my opponent's proposition, because the Bible nowhere says that a person *believes into Christ*. Ephesians 1:3 says that every spiritual blessing is in Christ. Ephesians 1:7 says redemption through his blood is in Christ. In II Timothy 2:10, Paul says, "Therefore, I endure all things for the elect's sake that they may obtain the salvation which is in Christ Jesus." Salvation is *where*, Paul?—It is "in Christ." How do you get into Christ? You are *baptized* into Christ. II Corinthians 5:17, you are a new creature—*where* Paul? In Christ. How, or when, do you become a new creature? When you arise from the watery grave of baptism, you rise to walk in newness of life, Romans 6. I proved that.

(3) Now for the figure of speech which puts the part for the whole. The Bible conditions salvation upon faith, Romans 5:1, it conditions salvation upon repentance, without saying anything about anything else, Acts 11:18, "Therefore, unto the Gentiles also hath God granted repentance unto life." Not a word is said about faith and yet it says "repentance unto life." If it does not include more than that, then salvation is by repentance alone, and men are saved before and without faith, and the Bible is contradictory. But that is not true. Repentance simply stands there in that passage for all of man's response to the will of God. If I were to go to that passage and use the kind of logic that Mr. Ballard does, I would get up here and affirm that salvation is *before* and *without* faith because the Bible says that men are saved by repentance. It also says the grace of God appeared bringing salvation unto all men. It doesn't give any condition at all there. If I would use his kind of logic, as men of the universalist faith do, I could go to

that passage and say every last man, woman, boy and girl upon the face of the earth is going to be saved. Don't you know that is not true? The Bible teaches that men are saved by confession, I John 4:2, 3; 2:23; Romans 10:9, 10, "For with the heart man believeth unto righteousness and with the mouth confession is made"—where Paul?—"Unto salvation." I Peter 3:21, "the like figure whereunto baptism doth now save us." It doth *now*—what does it *now* save us from, Mr. Ballard? It doth *now* save us—not future—it doth *now* save us. From what does it *now* save us? If I would go to that passage and use the logic of Mr. Ballard, I would say, "If I can just take a man and force him under the water, the Bible says you are saved by baptism; therefore, without anything else, this man will be saved." I am not going to use that kind of logic; I am going to take the conditions that Jesus put before salvation.

Next he says, "Show an unsaved believer."

John 8:30-44. I want you to give careful attention that the Bible says in the 30th verse that they "believed on Christ." "Then Jesus said unto those that believed him, "if you abide in my word, then you are truly my disciples; you shall know the truth and the truth shall make you free." Now notice here—we don't have time to go into it and read all the passages—but he is still talking to the same group of men, and down in the 44th verse he says, "You are of your father, the devil, and the lusts of your father you will do." Believers are still children of the devil, in this instance.

And then Mark 16:16. Here are unsaved believers. Note that this passage says "he" and the rest of the statement is, "Shall be saved." Now which "he" is it? Here is a restrictive clause which describes that "he"—"he that believeth and is baptized." Both of these words condition—(time up). All right, thank you, and I invite you to hear Mr. Ballard.

BALLARD'S SECOND AFFIRMATIVE

Mr. Warren, gentlemen moderators, ladies and gentlemen:

I am delighted at this time to come before you, first of all to call attention to some of the things that my opponent said in his speech. I commended him for making a splendid speech, and I meant it. Now either Mr. Warren or Mr. Ballard is wrong, or maybe both. You are to be the judges in this discussion. (Now that is the second time I have been hanged tonight.)

All right, now we take up the speech by Mr. Warren, "Men are saved by faith," and then he asked the question, "When are they saved by faith?" And then he said it is like the walls of Jericho falling down. "By faith the walls of Jericho fell down after they had been compassed about seven times." Well, now, Mr. Warren, of course, those were God's people, and every act that we do is an act of righteousness after we are saved by faith, and is done by faith. But he tells you now that the walking around those walls was what brought them down. In Joshua the sixth chapter, beginning there at the first verse you will find this: "God said to Joshua, I have given the city of Jericho into your hands." It's *yours!* "I have given it to you." Now did God mean that, or did he not mean it? Oh, but he said that they did not have it until they walked around the wall. God said they did have it. Who's right, Mr. Warren or God? He gave it to them, and the walking around the walls was just a demonstration of that faith that these people had in God which saved them. Certainly. All right, that doesn't apply at all to the proposition under consideration.

Well, he puts him up a straw man and then proceeds to fight him. He says Mr. Ballard has preached a dead faith. I deny that. I didn't say anything about a dead

faith. I said there was no further acts of obedience after faith in Christ and before salvation. I did not say that there were no acts of obedience before faith. Why, certainly, "Faith comes by hearing," Romans 10:17, and certainly we repent into life, Acts 11:18. I want to call your attention to this fact and I don't want you to forget it, that repentance and faith are joined together and cannot be disconnected. That wherever you find faith with reference to salvation, repentance is there also, and you can not disconnect the two, as we will see a little bit later on. Dead faith, the faith that Ballard preaches is a dead faith. Well, now that is a charge and I deny it and demand that my friend prove it. Bring the proof that Ballard is preaching a dead faith. I want my friend to tell this intelligent congregation whether or not faith is dead before it reaches baptism. Is it a dead faith or a living faith? Now, ladies and gentlemen, if he can ride a dead horse from here to the river, I'll promise to ride that same dead horse to Dallas. If he can ride a dead faith to baptism, I can ride a dead faith to heaven, and I challenge him on this proposition.

Now, this is going to get real lively, Brother Warren. Pardon me for calling you Brother. You don't want me to do it, but that is all right. I can mention our relation in Adam. I believe he belongs to the Adamic race. So, there we go.

Ballard said that one 'believes into' Christ. I ask him what is the preposition over in the great commission . . . 'baptizing them "into" the name of the Father and of the Son and the Holy Spirit.' Is not that preposition 'e-i-s-? Most of the people call it ice and we will just let it go at that. Now the same preposition occurs in many of these scriptures that I gave you tonight. And I am going to attend to him on that. Listen, Elder, I can produce two Scriptures to your one where it is believeth 'eis' Christ, to where they were baptized 'eis' Christ.

And you put that down and remember that stands as a challenge, and he won't take it up. Well, if the little preposition will go into water, then why not go into Christ? You trust in Him; you believe in Him, don't you? Why certainly so. Now he is going to have (*eis*) 'into' where he wants it, and where he wants to change it to something else he will change it to something else. Well, here are two translations and they are Greek English translations, and they translate the preposition '*e-i-s*,' 'into,' "believeth 'into' Christ," everywhere it occurs. And I can go over these things and give you the Scripture where it does occur, and I challenge you to produce just one-fourth of the places where it says, "be baptized '*eis*' Christ," to where it says "believe '*eis*' Christ." Now, this is a very peculiar little preposition. It will go 'into' hell; it will go 'into' the water, but it will not go 'into' Christ. No, he wants to change it when it comes to that. The two translations, I refer to one, the Concordant Translation, the other, the Emphatic Diaglott. Now he will have something to say about these translations, but we will wait until tomorrow night and answer him on that. Now listen, he has got a Bible that you never saw until a few years ago, and he is using it. I stand on these translations that it is believe 'into' Christ *every time* where that preposition occurs, and I *challenge* him to offset it in any way. So he talked about baptized 'into' Christ. And let me tell you another thing, elder, the Pentecostians were not baptized 'into' Christ in Acts 2:38. No, they were not baptized into Christ. The preposition '*eis*' doesn't occur in that statement; it is "*en*." They were in Christ when baptized, or in the name of Christ when baptized, not into the name. I came 'into' this tent: I came in at the entrance, but I have walked around in the tent since I got in it or under it. So just remember that the Pentecostians were not baptized into the name, and you're going to have a lot to

say about them. They were not baptized into Christ, or into the name of Christ, but in the name. They were already in it when baptized.

All right. Now, he says that salvation is a part for the whole, or faith was just put as a part for the whole. Well, is faith a figure of speech? Is it? Baptism is a figure. Do all of these passages that I quoted constitute a figure of speech? Why, my friend knows better than that. Well, let us look at that argument now for a minute. He says, you put love out of it, and you put repentance out of it, and you put confession out of it, so you have got to bring all of these together before you can have salvation. I want to ask him this. Does a man love God before he believes, or after he believes? If he loves God before he believes, then he is born of God before he believes. "Everyone that loveth is born of God and knoweth God," I John 4:7. Well, let us look at another. Now, he says there is confession and it must come in there too. All right, I John 4:15 says, "he that confesseth" . . . but let me turn and read that passage so I'll get it absolutely correct. I John 4:15. Now you that have Bibles, read it with me. "Whosoever shall confess that Jesus Christ is the Son of God, God dwelleth in him and he in God." You confess before you are baptized. Why certainly you do. You wouldn't baptize people if they did not make that confession. And here the book says "whosoever that confesseth that Jesus is the Son of God, God dwelleth in him and he in God." Is that so? Yes. He is saved, that man that confesseth. The book says so. Well, so much for that now.

There we have love and we have confession, and whosoever loveth is born of God, and knoweth God, and whosoever confesseth, he also knows God, and dwells in Him. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." Don't you call upon the man who is to be baptized, call

upon him to make this confession and you say, "Do you believe that Jesus Christ is the Son of God?" And he answers in the affirmative and don't you say, "Thank God for this good confession." Well, "whosoever," now don't forget it, "whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." So there goes your putting a part for the whole, and the whole for the part. Why sure he is saved when he confesses, and sure, he is saved when he loves and he is born of God and sure, he is saved when he believes in the Lord Jesus Christ. And rule out repentance? Certainly not, repentance comes before faith. Now, he says I rule out repentance in Acts 10:43, "To him gave all the prophets witness that through His name whosoever believeth in Him shall receive the remission of sins." In Luke 7:50, the woman was saved at faith. The Book says, "Thy faith has saved thee." And Jesus said her sins were forgiven. Did he tell the truth about it? Oh, but was that a complete forgiveness of sin? Well, my friend says that Jesus forgave sins, or remitted sins, in an incomplete sense before He died on the tree of the cross. Now, what does he mean by an incomplete sense? What does he mean? Why not stand up here and tell this intelligent congregation what you are talking about? Did they actually have remission of sins? or didn't they? Now, you will never find Ballard trying to get under-cover like that. He will come out, and state exactly what he believes. I know his position. He claims that sins were just rolled forward until Jesus died on the cross from year to year. But that is another claim that you can not find in the Bible, the Word of God. Why, certainly not.

Faith works through love and purifies the heart. Why, certainly faith works through love. I ask you again, Mr. Warren, does a man love God before he has faith in Him? or does he love Him when he puts his faith in Him? If I know anything, you are mixed up here. Very

badly mixed, too. Now, he says you have got to have the love, and so says Ballard, and so says the Word of God. He says you have got to confess, so says Ballard and so says the Word of God. He says you have got to repent, and so says Ballard, and so says the Word of God. Certainly. But not baptized in order to obtain the remission of sins. We will get on to that later.

Well then, he says again, you get into Christ's blood when baptized. Now that is the trouble with your doctrine, brother and friends. You teach that everything is in the water. You can't get salvation until you get to the water. You can't get remission of sins until you get into the water. You can't get to the blood of Christ until you get into the water. You can't get into Christ until you get into the water. Christ; the blood; salvation; justification are all in the water. And if that is not water salvation, tell me what it is. Isn't it? That is the way I look at it, friends. Water salvation.

Well, again he says Abraham was justified before the time it is said in Genesis that he believed in God, and He counted it unto him for righteousness. Well, he was justified when he had faith and Abraham had faith in Ur of the Chaldees. God spoke to him and his faith manifested itself in action but baptism was not in that in any way, shape or form. And I will say this, ladies and gentlemen, and am bold to say it, that faith in the Son of God always exerts itself in *action*. Certainly it does. Why, faith brings us to salvation if the Bible is true. John 5:24 . . . Now did you notice how he played on that? He couldn't do anything else but play on it. I have had that play made before. Why, he said, Ballard if that means what it says there, then all the Jews were saved who just believed in God. That don't make any difference. Now listen, ladies and gentlemen, here is what the Bible says, "He that heareth my words and believeth on Him that sent me hath everlasting life and

shall not come into condemnation, but is passed from death unto life." Then he said, "Why, my goodness alive, that is not faith in Christ." No, not faith in Christ, it is the faith that saves, nevertheless. And faith that the Book says brings everlasting life, and a faith that justifies a man or gives him life, "and he shall not come into condemnation," because "he is passed from death unto life." Now, when Ballard makes a quibble like that, well you just put it down in your book friends, he will take down his sign as a debater. When he can't come out honestly, and speak the Word of God and say, "Sure it says that, and I believe it." Don't forget that now, friends, that is a good one.

Well, he asked me the question, Can the man who refuses to be baptized be saved? Can one who refuses to be baptized be saved? Why, certainly so. He is saved before baptism comes. Why, certainly he is saved before baptism. All right that thing is settled according to the Scripture I just quoted to you a minute ago, John 5:24. Why, he is muddled, my friend is. I can see that, and I think you can see it, too. Now, I know he is a bright young man, and he is going to make a good debater, but he has got to be in school to these Baptist preachers a long time, yet, before he will know the art of the thing. Bless his heart; he is a good speaker, he is a splendid speaker, and a good debater for his chances, but Mr. Warren, the people want you to come out and let them know what you mean by certain terms. They certainly do.

Well, "everyone that doeth righteousness," yes, "is accepted of God." Why, certainly, and everyone that doeth righteousness is *born* of God, too. Do you think I can't give a Scripture that says that? Why, surely "everyone that is born of God doeth righteousness and everyone that doeth righteousness is born of God." Now

you can see where the man goes. I don't have to tell you. He has done it in this session.

Now next, Mr. Warren wants Mr. Ballard to tell what the washing of regeneration is. Mr. Ballard says it is being born of the Spirit, not literal water, it is the water, even the Spirit, and this is the washing of regeneration. Everyone that is born of the Spirit of God has this washing of regeneration. But not the washing of water. Acts 10:34, 35, "he that doeth righteousness" is accepted of God. I have already noticed that.

Now then he says, that faith is a work and I deny that it is a work of man. Jesus said, "this is the work of God, that you believe on Him whom He hath sent." That is God's work. That isn't man's work. Well, is faith a gift of God? Certainly. Romans 10:17, "Faith cometh by hearing and hearing by the Word of God." The idea that faith is a work that man does, far be it, my friends, from the Word of God. Well, again, he says before the will can come into effect, there must be the death of the testator. But he has admitted that Christ executed His will while He was on the earth. That He did. Actually He could do that Himself, and carry it out and did carry it out before He died; and therefore, He saved people at faith before His death.

Why, he talks to us then about this publican. Now, he said he did some works, well what kind of works? What kind of works? Will any kind of works bring us to the remission of sins other than baptism? Put it down, before or after baptism? Will they? Is there any sort of works that will procure the remission of sins other than water baptism? I will let my friend answer that then we will begin to get right down to "the milk in the cocoanut." Yes, the publican, certainly, looked [not] up, not so much as looked toward Heaven, but smote upon his breast and said, "God be merciful unto me a sinner." And he went down to his house justified, saved.

He wasn't baptized. I challenge my friend to show where he was ever baptized. Now that is his hard proposition and he can't show where the publican was ever baptized.

A new creature in Christ. Certainly. But when are we made new creatures in Christ? When we believe into Him, we become new creatures in Christ Jesus.

Yes sir, baptism doth now save us. Listen, elder, do you claim that baptism actually saves you? Do you? If you do tell the people so. Where it is said baptism doth also now save us, if it is baptism that saves us, if it is then it is water salvation. Does baptism save us? All right now, you answer that, will you? And tell the folk if baptism saves us. Does it? Oh, you say the Bible says that it does. Yes, the Bible says that baptism saves us just like the water saved Noah. And no other way, that is in a figure. "Baptism doth also now save us."

Well, my friend got himself in a tight here in John the eighth chapter, turning back to the thirtieth verse. Now, I want you to see that, he says that Jesus called these fellows that believed in Him children of the devil. And says you are of your father, the devil. Mr. Warren, there are three different classes of people here in this chapter. And it might be well for you to note them. In the thirtieth verse, He spake to them these words, and when He spake these words many believed "*eis*," "into" Him. Then in the thirty-first verse, there is another class. "Then said Jesus to those Jews which believed Him. If ye continue in my word then are you my disciples." They had not believed "into" Him. Now note the little preposition "*eis*," (I'll call it ice, that is what he calls it) is in the thirtieth verse, but not in the thirty-first verse. Then there was another class that did not believe Him at all, and this is the class of which He said, "You are of your father, the devil, and the lusts of your father will you do. Verily, I say unto you, if a man keep

my sayings he shall never see death." So He said to that class, you will not believe; you don't believe me at all and immediately He said, "you are of your father, the devil, and the lusts of your father you will do." There are three classes there, one class who believes into Christ, one who just believed what He said, and the other who did not believe a thing on the earth that He said. Now, you think that there could not be three classes of people in a large congregation like that. Why surely so, there were three classes.

Now, then, my friend brings up his body and spirit argument, the body without the spirit is dead, certainly so. But with the spirit is a live man. Every believer has the spirit. Faith that works by love and purifies the heart brings life. Faith works; if it doesn't work, it is a dead faith. "Baptists teach salvation by a dead faith," says Mr. Warren. Well, let's see. Go back there to Eph. 2:8, 10, now, will you? "For by grace you are saved through faith, that not of yourselves, it is the gift of God, not of works lest any man should boast. For we are his workmanship created in Christ Jesus unto good works." But that isn't so, is it? That just is not so, according to my friend, but according to the Bible it is so. So, I just stand ready now to take him on. And I want him to tell us whether faith can be made perfect or whether it can be made a living faith before it gets to baptism. Now when you talk about a living faith, you tell us whether or not that can be before one is baptized. Now, ladies and gentlemen, as far as my memory goes, I have answered the gentleman's speech.

Now, here is one thing that I want to call attention to in the next few minutes I have. I told him in the beginning I would not answer his questions until I had time to look at them. I listened to my opponent carefully. Now listen, ladies and gentlemen, salvation or the plan of redemption, was not set up at the cross. I call your

attention to the fourth verse of the first chapter of Ephesians. I will read the Greek to you “(Greek) *Kathos egelezato hamas en auto pro katabolas kosmou.*” (English) “According as he chose us in him before the foundation of the world.” What does it mean? “According as He hath chosen us in Him before the foundation of the world.” Were we chosen before the foundation of the world? Yes. Who? The believer in Christ, and the believer only. The believer in Christ. All right, I read another from the Greek.

Warren: (speaks from the chair) “What was that reference?”

(Ballard goes ahead.) I gave you the reference, Eph. 1:4. All right then we go to Revelation about this blood question, and I read to you the part of this verse that tells the story. And this is Revelations 13:8, “(Greek) *Kata onomata en ta Biblo tas zoas top arniou esfagmenou apo katabolas kosmou.*” “(English) whose names have not been written in the book of life of the Lamb slain from the foundation of the world.” What is this all about? Jesus Christ said the plan was not set up at the cross. But listen, ladies and gentlemen, he said, “the names have not been written in the Book of Life of the Lamb slain from the foundation of the world. And I say the blood of Jesus Christ was just as efficacious before that blood was shed as it was after it was shed. That plan was set up in eternity, and here we will fight it out. Now don’t let him get up here and tell you that Ballard said that as individuals we were elected or chosen before the foundation of the world. That is not my contention. I have a book on election that states the facts on that subject.

Thank you.

WARREN'S SECOND NEGATIVE

Mr. Ballard, gentlemen moderators, ladies and gentlemen:

I am very happy to be before you for the last speech of the evening, and to say that I am enjoying this debate would certainly be putting it mildly. I appreciate more than I can say the fine conduct of Mr. Ballard. If debating were no more than I have seen some debates degenerate into—name calling and personality clashes—I would be from henceforth and forevermore through with them. Where men and women can get together and study the Word of God; where the speakers are concerned only for the truth of God's Word, though they may press firmly the doctrine which is espoused by each man, certainly nothing but good can come from such efforts. I commend Mr. Ballard heartily for his very fine conduct, which, I am sure, will reflect credit upon him and upon his brethren whom he is representing.

I come to his speech, and I call attention to the fact of the questions. The questions that I asked him, of course, would have been very pertinent to the discussion tonight, and which would have afforded much that I could have dealt with in my second speech here. Mr. Ballard and I thought that we would—at the time the wires were rewinding—then deal with the questions. However, since he has not been able to do that we will have these three tomorrow night, and also the three more following. I insist that the answering of these questions shall involve him in a difficulty from which he shall never be able to escape.

He came first to Hebrews 11:30, and said that I believe that God's people walking around brought the walls down. I do not believe any such thing. The Bible says by faith the walls fell down, and I believe it. But

the question is *when* did the walls fall down? Did it fall down immediately when they believed? Certainly not. It fell down after their faith manifested itself in acts of obedience; and I insist—and I urge every intelligent person and every honest and sincere person in this audience to see that it did occur by faith—that it was not by their walking around the walls, apart from faith, but it was that faith manifesting itself in obedience to the Word of God. If they had not had faith, it would not have mattered how many times they may have walked. The question is, *when* was the salvation, or when was the *gift* given by God to the Israelites? He said that God said, “I have given unto thee Jericho.” Certainly. The Bible teaches the grace of God hath appeared, bringing salvation to all men. Now let us use Mr. Ballard’s logic; did God mean what He said when He had the apostle Paul to write in Titus 2:11, “the grace of God hath appeared, bringing salvation to all men.” Therefore, everybody is saved according to his kind of logic. He said God said, “I gave it to you,” therefore, they already had the city. Why, everybody can read the passage for themselves and see that they did *not* yet have it. God had purposed to give it to them, but He would not have given it to them if they had not obeyed what He told them to do. When they did obey it, He did give it to them. Just as He promised He would destroy the City of Nineveh, but He did not do it because they repented. Mr. Ballard, I suppose, would say that God lied about it, but He left room for the reaction of man to His command, and you can always be sure that when God says, “I will give you something,” or “I have given it to you,” it is conditioned upon man’s response. Baptist preachers always have to run at least one place or the other to the Primitive Baptists’ position of unconditional salvation. “I have given it to you;” therefore, *you’ve already*

got it. What have you done?—Not one thing in the world!

He says, "Prove that I have preached salvation by a dead faith." Why, I did that abundantly. If it is not by a dead faith, it is by a live faith, isn't it? If it is by a live faith, it does something. Mr. Ballard, if you'll deny that salvation is by a dead faith, why, just come right on. Then, he says, here you come along and you repent, you believe, you confess and then you have faith. Then you say that you don't teach salvation by a dead faith; therefore, there must be some act of work, or some act of obedience, after faith, before one is saved. Don't you see that? If it is by a live faith, there is some act of obedience that intervenes between faith and salvation. He said he did not affirm salvation by a dead faith. That is exactly what I wanted him to say!!—that the Bible does *not* teach salvation by a dead faith; therefore, some work must occur to make it a live faith! You cannot be saved until your faith is alive! Your faith is not alive until it *works!* Now, tell us what it is that faith does. Then the first thing it does is the point at which faith saves, according to your doctrine. It could not save *before* that. He could not be saved before he does at least *one* further act of obedience. If that does not tear up the man's proposition, I have never in all my days seen anything that did.

He said repentance and faith are joined together. Where is the Scripture that says it? Where is the Scripture that says repentance and faith are joined together? Mr. Ballard, this audience is not interested in your assertion. They are interested in the Word of God. Repentance inseparably joined with the faith? He usually uses this illustration: "Just as my leg is joined to my foot, you couldn't separate my foot without destroying or injuring the leg." Well, you couldn't do that with the knee either. Just put on the other end of that leg the

knee and suppose that *baptism* is inseparably joined . . . Where do you find that in the Scriptures?—The next verse where he finds that about *repentance* and *faith*.

He said, "Is faith dead before baptism? I answered that a moment ago. He referred to it immediately in his second speech, when I answered it. Look here, (drawing on blackboard: B—R—C—B) here is what I said, here is a man who believes. Certainly his faith is alive before he is baptized—he repents, he confesses Christ, and then he is baptized. But he is *not saved* until this act (referring on blackboard to "B") is completed. Just as we find in the case of the children of Israel marching around Jericho. Here was the city—they marched around the city one day. Was their faith alive? Certainly. They did not yet have the city. Why? They had not done *all* that God told them to do. Certainly Mr. Ballard—mark it down!—a man's faith is alive *before* he is baptized, but just as soon as your faith is alive does not mean you're saved.

He said the preposition in Matt. 28 is "*eis*"—same preposition used with "faith," said I just change "into" where I please. No, I do not. I will take it *just exactly* like it reads, in the Word of God. Now to show you the weakness of his position, he has had to introduce these two translations: "The Concordant Version" and the "Emphatic Diaglott." Don't you people know if that statement were in your Bible, he would use it? He would not come to such translations as this to try to prove his position. That shows the weakness of it. His proposition falls down by the very fact of his having to introduce such a thing as this. Of what value are these two things? He says "*eis*" following the verb "believe" should be translated "into." Well, in all the world, so far as I have been able to examine and I have examined a great many, these are the only two translations in existence which so translate it. None of the Lexicons; none

of the Grammars ever translate it in any such manner. Let me tell you, I have written to the outstanding scholars of this nation, who are alive today, and you can write to them yourselves, and see what the word "*eis*" should be translated to mean following the verb "*pisteuo*." I will give you only a few. If there is need for any more we will have them as time permits:

1. Mr. Henry Cadbury, who is one of the translators of the Revised Standard Version and of the Harvard Divinity School—one of the greatest scholars living today, had this to say: "*Pisteuo eis*' should be translated 'believe in' since the distinction between '*eis*' and '*en*' is not maintained especially when there is no verb of motion. With verbs of motion, all Grammarians agree '*eis*' means 'into', '*en*' means 'in'."

2. Mr. Roland Q. Leavell, President New Orleans Baptist Theological Seminary, "The preposition '*eis*' was developed from the preposition '*en*' and it's original idea was static, within. Such ideas as 'into' and 'unto' and 'to' are not in the preposition itself." Get that, not in the preposition itself, "but are resultant ideas of the accusative case which means extension and verbs of motion. Properly the preposition '*eis*' should be translated 'believe on' or 'believe in'." Who said that? The President of a Baptist Theological Seminary. Why, his scholarship would not let him go to any such thing as this. That is the truth in the matter.

You can see the weakness of Mr. Ballard's position when he has to come to such versions as these.

3. Clarence T. Craig, again another member of the Revised Standard Version Committee, "The Greek preposition '*eis*' following the verb 'to believe' is a peculiarity of the Gospel of John. I do not think it should be translated in any other way than 'in'."

Now the testimony of Grammarians:

4. A. T. Robertson, Southern Baptist Theological

Seminary (reading from Robertson's grammar): " 'eis' itself means only 'in' . . . the idea of 'into', if present, comes from the accusative case, extension, and the verb of motion and the context." What does it come from? Not the word itself, but the verb of motion, the accusative case which means extension.

5. J. Gresham Machen, (reading from Machen's grammar): "The verb '*pisteuo*' followed by '*eis*' and the accusative is to be translated 'I believe in' or 'on'. *Pisteuo eis ton Kurion* means 'I believe in the Lord', or 'I believe on the Lord.' "

6. G. B. Winer, New Testament Grammarian, asserts the same thing.

7. J. Henry Thayer, New Testament Greek-English Lexicon, states the same thing.

Now, I want to show you about these two translations. Knowing that Mr. Ballard used them, I took the time and trouble to find out what real scholars in the world today think of them:

1. Mr. Ray Summers of the Southwestern Baptist Theological Seminary out here in the South part of town, (reading letter): "The translations which you mentioned in your letter would not be acceptable for us for our use as a textbook." They use the American Standard Version which, Mr. Ballard, himself, says is of the best intellect — the best minds of the world translated it, right here in the Ballard-Borden debate.

(Mr. Ballard speaks from his seat: "What translations is it that they are saying those things about?")

Warren replies: "These two, the Concordant Version and the Emphatic Diaglott."

2. Henry J. Cadbury, (reading from letter) "I neither know, nor know about, the authors of the Concordant Version and the Emphatic Diaglott. I know of no seminary or colleges that have adopted them. They would not be recommended at Harvard."

3. S. Marion Smith, (reading from letter) Professor of New Testament, Butler University, "The Concordant Version and Emphatic Diaglott are of no value today and recommended by no scholars."

4. Allen P. Wikgren, (reading from letter) Associate Professor New Testament Language, University of Chicago, in reference to the Emphatic Diaglott had this to say, "I do not know of its use as a standard text in any place. I would be sorry to hear if it is, and of course, it is not used here at all."

5. Mr. Bruce M. Metzger says, (reading from letter) "Concerning the two translations which you have mentioned, may I first say that the author of the Emphatic Diaglott was Benjamin Wilson, who was self-trained."—didn't even go to school to learn his Greek, and then he puts him up against all other scholars of the world. Self-trained man—a newspaper editor, not even a Greek scholar, and yet that's where he has to go to get his evidence! "He came from England to this country and became a newspaper editor in Illinois. He studied Greek by himself and edited his somewhat 'wooden' Diaglott. With regard to the other translation which you mentioned, I know nothing regarding the attributes and the attainments of the editors of the Concordant Version. I suppose they have a moderate amount of knowledge of Greek. I know of no universities or seminaries which have adopted these as a standard text; although, I suppose that the Jehovah's Witnesses have frequently utilized Wilson's works." Now notice this, "Neither of these translations would be accepted as a standard text here." Now, I want to show you, I have a statement from the publishers of the Concordant Version themselves; this comes from them and I have the letter:

Mr. E. O. Knoch: "At the present time there are no theological seminaries that we know of that are using

the Version as a textbook, or as a standard translation." Now notice this . . . "Some of the men who worked on the Version were college graduates and some were not." Some didn't even have a Bachelor's Degree, and yet that's the kind of scholarship that he's putting up before you in the face of all the scholars of the King James Version, the English Revised, and the American Standard. Mr. Ballard, talk about taking down your sign as a debater; I would take it down and never put it up again.

Mr. John Mostert, who wrote his Doctor's Thesis at Northern Baptist Theological Seminary, and now a member of the faculty at Moody Bible Institute: (Reading from Booklet) "Furthermore, be alert for any possible theological bias in a translation. As we have pointed out, there are instances where liberal writers have wrongfully put in liberal ideas to effect their translation. Moffat and Goodspeed are the outstanding examples. Another we might mention in this connection is the translation of Knoch, the Concordant Version, in which the basic laws of translation have been laid aside and which sets forth Knoch's own heretical ideas." I'd hate to be a Baptist and have to be faced with this kind of a thing. Notice here again:

Carl H. Morgan, Dean, Eastern Baptist Theological Seminary, "As I have looked through"—(talking about the Concordant)—"as I have looked through his version and used his own statement of introduction, it seems quite clear that he has had very little formal training in either the field of Greek or New Testament Criticism. This becomes quite evident as I read his version."—In reference to the Diaglott and the Concordant—"Certainly we would regard neither of these satisfactory for work at Eastern." Now, if you want to study the Bible with Mr. Ballard and his brethren—if they will follow him in this—you can say, "Mr. Ballard, I want to study

the Bible . . .” “What do you want to study?” “I want to study about the Plan of Salvation.” “All right, we’ll take the Concordant Version.” All right you convinced him—the man believes in Christ by this Concordant Version. “On what day of the week shall we worship?” “Well, we will have to put that version down. All right, let’s see we will get the King James Version now.” Why? because this (holding up Concordant Version) teaches to meet on the seventh day of the week. Let us read in Acts 20:7: “Upon one of the Sabbath days.” How does it describe the Sabbath Day?—“one of the Jewish Sabbath Days.” The reason why this thing was put out was to try to advance the idea of seventh-day meeting. Now, let us suppose we come to the Emphatic Diaglott. What is “gehenna”? Why in Matt. 5:22, it doesn’t translate the word “gehenna,” it doesn’t translate it; it leaves it in Greek. And then on “gehenna,” in the appendix, it says, “Never a place of eternal punishment.” What are we going to use when we talk about punishment? “Well, we can’t use the Diaglott.” Why? Because that teaches “Jehovah Witnesses” doctrine. When we are going to talk about the day of worship, we can’t use the Concordant Version. Why? “Because that teaches the Seventh-day Adventist Doctrine.” Well, why can’t we use the King James, the American Standard and the English Revised when we talk about the plan of salvation? Because it does not teach Mr. Ballard’s doctrine, that is why. That is why he brought these up. Listen, you Baptist people, are you willing to stand with these things? (holding up Concordant Version and Emphatic Diaglott) Are you? You better watch out. You are letting yourselves in for a mess. This man is representing you here, and I want him to come out and let us know if he will stand upon those things. You talk about somebody changing a preposition around—Mr. Ballard is the one who is doing it! He said

“Why, Mr. Warren has a Bible that is new.” Why, of course, the Bible I am using came out in 1901—the American Standard Version. It was the American application of the changes they thought to make in the English Revised Version. Mr. Ballard knows, and has admitted in his own book here, that the greatest minds that were in existence, right here on Page 129, (referring to Ballard-Borden debate) were those that made that up. I don’t see this passage right off hand (looking through Ballard-Borden debate) but we can find it.

Out here in Southwestern Seminary, the Bible they use—the translation—is the American Standard Version, which, of course, is recognized, by and large, as being the greatest translation. Of course, the King James is good, but the American Standard is recognized as being the greatest in the world. I would be willing to stand by it. If Mr. Ballard’s doctrine fit it, he would too.

Mr. Ballard said, “In Acts 2:38, ‘in the name of Jesus Christ’ means they were already in the name . . . be baptized *in* the name.” In other words, if I come to you and knock on the door and say, “Open in the name of the Law,” that means you are already in the law. It doesn’t mean “by the authority of,” or “upon the basis of.” In his Diaglott it says “*epi*,” it is not “*en*” is it, Mr. Ballard? It is “*epi*” in Acts 2:38. Now he is going to stay with his Diaglott, isn’t he? So, away goes his argument on “*en*.” Anyway, it means: “By the authority of Jesus Christ.” But now he has brought in the Diaglott, so he has to stand by “*epi*,” and not “*en*.”

He says, “Do I love before baptism?” But I asked you that question, and you did not answer. I asked you a moment ago to give these things in order. I want you to tell us, Mr. Ballard, “How does this occur:” (writing on blackboard: (R—L—F) “Repentance, love, and faith?” or “Does a man love after he has faith?” If so, then he is saved without loving God. Does he love God

after he repents and *before* he believes? If so, according to your argument, he is born again before he believes, since you use I John 4:7 and not go anywhere else—to say “He that loveth is born of God—therefore, if love follows repentance, he is saved *before* faith. Don’t you see that? The very thing that I am presenting to you here is that figure of speech. You know he said that he tore that up, but it is the very thing that defeats him. He said I John 2:23, or I John 4:15 shows you have to confess. Well, if it is the man that confesses that has life—confession comes after faith, doesn’t it Mr. Ballard?—therefore, there is some act of obedience beyond faith (pointing to “faith” on blackboard). That shows his doctrine is not true, since a man must confess, because it is the man who confesses that has life in the Father. Well, that just tore up your own doctrine, without your realizing it. He said it tore up mine. Why, certainly not. If a man must confess, that is an act beyond faith. A man can not confess before he believes. Everybody in this audience can see that—unless it is Mr. Ballard, and I just believe he can see it.

Next he says, “You confess before baptism.” Notice his argument here. He says “You see, you confess before baptism. I John 4:15 teaches, therefore, that since you have life by confession, since you are in the Father—therefore you are saved before baptism.” All right, let us use his argument. He said repentance comes before faith (drawing on blackboard: R—F). Now, we have faith and repentance there. All right, we come to Acts 11:18, which says that the Gentiles “repented unto life.” Therefore, if you repent before you have faith, you have life before you have faith. Mr. Ballard, don’t you see that principle? You will have to accept the fact that one part is put for the whole, or else you have yourself having a man saved before he believes. Why, you folks see that, don’t you? Don’t you folks really see that?

Surely everybody can see it. If Mr. Ballard's argument were sustained, you would have a man saved before he believed. But certainly it does not mean that. Here this means that confession is put for all the response of man. Just as in this place (referring to Acts 11:18 on black-board) repentance is put for all the response of man. That does not mean you do not have to be baptized up here; neither does it mean that you do not have to believe down here, but according to his logic it would.

He said, "What does 'an incomplete basis' mean?" and he called upon me to get out from under the cover. Well, Mr. Ballard, I am not under any cover. Let us just notice. Here is a man that owes a debt. Here is this fellow who owes this man a debt. All right, he gives him a promissory note. This promissory note says when you present this to the bank down here, you will get some gold. He does not have the gold yet, does he? Well, how does this man feel about the debt? He cancelled it; he *counts* it as if it is paid. But it is not paid yet, is it? The paper is not worth anything. Look here. Here is God; here is Abraham. Abraham needed to be forgiven. On the "promissory note" of the Lord Jesus Christ coming down here, God forgave him. Now is that clear? That is not under any cover, is it? That is just as clear as a bell—I have it so everybody can see it.

"Does a man love God before he has faith in him?" Why, certainly not. A man does not love God before he has faith. I do not know what he hoped to gain by that question.

Why, he says we believe everything is in the water. No, we do not. We do not believe anything is in the water. We believe everything is in the blood of Jesus Christ. That is the only way you can be saved. But note this: When Naaman was cleansed of his leprosy, the prophet of God told him to go out here and dip in the River Jordan seven times. You know that he was

cleansed of his leprosy *after* he went and dipped in the water, don't you? Was the power in the water? Certainly not. There is not any power at all inherent in water to cleanse from leprosy. It was all the power of God. But the question is: *when* was God's power used to cleanse?—when he had dipped seven times! Now here are the waters of baptism. Is there any power in water to forgive sin? Certainly not. Mr. Ballard, you know we do not teach that. Why do you folks keep getting up here saying, "Water salvation"? Now here is water salvation. When a man takes a baby and baptizes him—he knows the baby does not have any faith, and has not repented, and he says that saves him from inherited sin, which Mr. Ballard believes he has—why, then, there would be "water salvation"! But don't you know there isn't any power in water? Certainly not. All the power is in the blood of Christ. But *when* does the blood of Christ cleanse man from sin? When he is baptized into Christ, into His death, where that salvation is, II Tim. 2:10.

He said, "No baptism in the days of Abraham; Abraham was not baptized." Why certainly not. He made the statement a moment ago that Christ executed His will while he was on earth. But listen, everybody here tonight knows that a man does not execute his will while he is alive. Any kind of a disposition of your money may be made. You may throw it away. You may sell it. You may get up on the house tops and throw it to the air planes, or do anything, but that is not giving it away according to your "will." A "will" has to do with disposing of man's property after he has departed this life. Christ was here, not to do His own will, but His Father's will. The Bible says—and let us just get this chart over here—

CHART No. 2

Hebrews 9:17

“FOR A TESTAMENT IS OF FORCE
WHERE THERE HATH BEEN
DEATH: FOR IT DOTH NEVER
AVAIL WHILE HE THAT MADE IT
LIVETH.”

Mr. Ballard wants to deny it, but this is what the Bible says . . . “for a testament is of force” . . . where there hath been what? “Death.” “For it doth *sometimes* avail . . . for a man to execute his will while he is alive?” No! “For it doth *never* avail while he that made it liveth.” Now, Mr. Ballard, when you are talking about a “will” you look up at that verse right here. Christ could dispense of blessings while He was here upon the earth, but not according to His “*will*”—“that repentance and remission of sin should be preached in His name”—beginning from where? “Beginning from Jerusalem.” When was that? After Jesus died. Certainly Abraham was not baptized. He didn’t have to be baptized, because the great commission was not in effect then.

(Ballard speaks from seat: “But I understand that Abraham’s sins were forgiven”)

(Warren replies: I said, Abraham was a righteous man. Just like I told you, this debt here was counted as cancelled the same way. Just use the illustration, and you’ll understand.)

Then he said, “Faith *always* asserts itself in action.” Faith “always.” “Always acts.” Mr. Ballard did you mean that “always”?—“Always”? Note John 12:42, “But many of the rulers believed on him, but because of the Pharisees they would not confess Him for they loved the glory of men more than the glory of God.” That

is the negative imperfect tense, isn't it, Mr. Ballard? That is the negative imperfect tense, and the imperfect tense means that they "kept on not confessing Him." Who did that? Men who believed "*eis*" Christ. He made the implication a while ago—but he did not come all the way out; he didn't just get all the way out there on that limb so we could just chop it right off, but we are leading him out—that a man has to believe "*eis*" Christ or else he is not saved. But these did! They believed "*eis*" Christ, and what about it? They would *not* confess Him! But Jesus said in Matt. 10:32 that if a man will not confess Him He will not confess that man before God. Now he has a man saved that Jesus will not confess. If a man denies Jesus, Jesus will deny him. He has no life in Him, I John 2:23; 4:15. Now they "kept on not confessing him"—that is what it means. Mr. Ballard knows that, and yet he said "Faith *always asserts* itself." Well, it didn't here, did it?

John 5:24. He said, "Well, now I'll admit that they just believed God," but says, "It doesn't make any difference." Doesn't make any difference; doesn't make any difference! A moment ago, he said you *have* to believe "*eis* Christ." Now he says it doesn't make any difference—you can just believe God. He says the passage still says that they have eternal life. When he came back over to John 8:31, he said, "Now wait a minute here—there are three classes of people there! One class of them believed '*eis*' and the others just believed *Him*." That is "believe" with the dative, isn't it? And *John 5:24* is "believe" with the dative, isn't it? Now he says *that* class of people is not saved. You tell us why they are *not* saved in John 8:31, and they *are* saved in John 5:24!!! You know, everybody here is going to be waiting to see why the difference. You know why it is different?—because it ruins Baptist doctrine, that is why!!

Then, he says, "You can *refuse* to be baptized." Now, Jesus said, "He that believeth and is baptized shall be saved." But Mr. Ballard says, "No, you can come along here and say, 'now wait a minute, Jesus; you said to be baptized, but get out of my way, I'm coming through anyway. It doesn't make any difference. I can just stand up here and say I refuse to do it.'" Now we are getting Baptist doctrine out so we can see what it is. You can *refuse* to do what God says, stand up with a rebellious heart and say, "Jesus Christ, I am *not* going to do it," and you will still be saved!! I am glad we drew him out on that, aren't you? Because you can see to what Baptist doctrine forces one. Surely you people do not believe that, but that is what you *have* to believe to believe what he is (pointing to Ballard) teaching. You have to believe that. If you said, "No, you can't refuse," why you give up your doctrine; therefore, he must have a man who is in utter rebellion against God. What would be his status in heaven when he gets there? Now, tell us that, Mr. Ballard.

On Titus 3:5 he makes reference to the Spirit. Is that a baptism of the Spirit? Just come right on out on that—is Titus 3:5 a baptism of the Spirit? Then we will have a little more to say about it. Whatever it is, you are saved through it. If it is the baptism of the Holy Spirit, then you are saved through the baptism of the Holy Spirit and not by faith. We want to see what that is.

John 6:29. He says that refers to the work of God. He came mighty close there to the Primitive Baptist position—so close that he had to warn us against it, didn't he?—that God unconditionally gives man faith. But in Thayer's Greek-English Lexicon—all right, I will just take time to read what he says that work of God is: "The works required and approved by God." Now, don't you see that statement makes sense? They came to Him and said, "What must we do that we must work

the works of God?" Jesus said, "Why this is the work of God, that you believe." "The work required and approved by God" makes sense. The way Mr. Ballard explained the passage, it does not make sense. They said, "What must we do to work the works of God." Jesus said this is it—this is what God requires—this covers all the works that God requires upon your part: faith! That fits it exactly, doesn't it? Don't you see that makes sense? Mr. Ballard had to give the explanation that he gave a moment ago, because he had to say that faith is not a work.

Hebrews 9:17. He said that Christ executed His will. I have already dealt with that.

The publican. What works did he do? Why, he went up into the temple. That was not a dead faith. He was up there *doing* something. You must find a man that is not doing anything, Mr. Ballard. A case where a man is doing something, where his faith is manifesting itself, does not fit *your* doctrine. You have to find him saved before he does a thing in the world. If that is not what you are affirming; if you are affirming that he is saved *after* he does something, why come on out and tell us so. Then when you do, tell us what it is that he does. That will be interesting, won't it?

"Does baptism save us, I Peter 3:21?" As a condition precedent to salvation from sins, certainly. God laid down this condition; you must obey it, and in *that* sense baptism saves you. Why, everybody ought to know that.

John 8:30-44, I have already shown, but first I want to lead him out now to show why he thinks there are three classes of people here, and back in John 12—we want to just get that in here very quickly—I will show where some people believed "*eis*" and then they just believe, and they are the same class of people. I want him to deny it. This is John 12:37-38, "but though He had done so many signs before them, yet they believed

not on Him that the word of Isaiah, the prophet, might be fulfilled which he spake, 'Lord, who hath believed our report?' " Now this part, "who hath believed our report"—that's "believe" with the dative. Back over here "believe not on him" is believe "eis" . . . Now, Mr. Ballard, you deny that it is the same class of people, Will you do that? (Ballard denies it from his seat). He will deny that it is the same class of people. All right we have him there. We will come back on that a little later.

Then he came to Eph. 2:8, 9 and he said, "It is not of works, so, therefore, what James said was not true!" Don't you see that it harmonizes to say "Not of works" means "not of man's righteousness"? Romans 10:3, the Jews were ignorant of God's righteousness and went about to establish their own. It is not a thing whereby man can say, "Now, Lord, you *owe* me salvation," for I can do all God told me to do and I still must count myself an unprofitable servant. (Luke 17:10). It is not that kind of works. And I thank you very much.

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BALLARD'S THIRD AFFIRMATIVE

Mr. Warren, Gentlemen Moderators, Ladies and Gentlemen:

Since this is the last speech in which I shall have the privilege of bringing new arguments with the opportunity of replying to whatever Mr. Warren may say about them, and before taking up his speech proper, I shall introduce these new arguments now, and I trust my opponent will pay due respect to them.

Now I want you to note this, Mr. Warren, and I want you people to get the issue that we are debating here tonight. I am staying with this proposition, "the Scriptures teach," my opponent is running here and there after this thing and that thing to save face.

Thirteenth. The Believer Gets Into Christ's Name At Faith In Him.

John 3:18, "He that believeth on him is not condemned, but he that believeth not is condemned already because he hath not believed (*eis*) into the name of the only begotten son of God." How do you actually get into the name of Jesus Christ? You believe into it and then you are symbolically baptized into it. You don't come out after you have actually got into it and then have to be baptized in order to get back into it. Now, if my friend says that this is not in the name or (*eis*) into the name of Jesus Christ, then that will be his problem to explain away.

John 2:23, "Now when he was in Jerusalem at the feast of the Passover, many believed ('*eis*') into his name." That tells the story, friends, how we get into the name of the Son of God actually. John 1:12, "But as many as received him, to them gave he power to become sons of God even to them that *believed ('eis') into his name.*" So I told you I would produce more Scripture on getting into Christ before baptism than he could

with reference to baptism, and I challenge him on the proposition. Now that isn't all, but we pass that part of it, so we get into the name actually by believing into it, then we are baptized symbolically into it.

Fourteenth. All Who Have The Holy Spirit Are Saved.

We call attention next to another formulated argument, all who have the Holy Spirit are saved. I John 5:10, "He that believeth 'eis' into the Son of God hath the witness in himself." Yes, he has got the Holy Spirit if he believes. He has already got Him. He doesn't have to wait until he is baptized in order to get Him, he has got Him when he believes. Romans 8:16, "The Spirit Himself beareth witness with our spirits that we are children of God." Then He must be on the inside of our spirit in order to bear witness with our spirits. Ephesians 1:13, "In whom also ye trusted after that ye heard the Word of truth, the gospel, of your salvation in whom also after that ye believed, ye were sealed with the Holy Spirit of promise." Then also in Galatians 4:6, "And because ye are sons he has sent forth the Spirit of his Son into your heart crying, Abba, Father." None but children of God can receive the Spirit.

So I call attention next to John 14:1-17, "I will pray to the Father and he will give you another comforter that he may abide with you forever, the Spirit of truth whom the world cannot receive," so you see the world can not receive Him, "because it seeth Him not neither knoweth him, but you know him for he dwelleth with you and shall be in you." So that is the child of God that has the Spirit. Then we come to Acts 10:47, 48, "Then answered Peter, Can any man forbid water that these should not be baptized which have received the Holy Ghost (or Holy Spirit) as well as we?" And upon that condition that they had received the Holy Spirit, he commanded them to be baptized in the name of the

Lord Jesus. Not until they had received the Holy Spirit would this apostle baptize them. But when they did have Him, he baptized them. Children of God only can receive the Spirit.

Well, I call attention now to this fact, ladies and gentlemen, I want my friend to see what he can do with it. There is not a place in the Bible where one is baptized "*eis*" or "into" salvation. But we believe "*eis*" salvation in I Peter 1:5, and Hebrews 10:39, in Romans 1:16. I will quit the debate if he will find a place where man is baptized "*eis*" salvation. Now we are going to have quite a good deal about this little preposition. We have merely started on that. I warn my friend to deal with it lightly. So he makes light of the preposition being translated "into," but I note here on page 183 in Thayer's Greek English Lexicon that that whole page is given to that preposition and he translates it everytime "into," "into"; that is the primary meaning of it and Mr. Thayer so establishes that definition as the primary meaning of the little preposition "*eis*."

Now, we go to something else. Well, he speaks about the walls of Jericho falling down, and he said that they fell by faith and he emphasized that. And then he said, "No they did not fall by walking around them: they fell by faith." So the walking around didn't have a thing in God's world to do with it, according to Mr. Warren, with the falling down of the walls. And that is on the wire, Boy. Sure as you are born, you said that the walking around the walls did not have one thing to do with the walls falling. Well that is just a quibble friends, there is nothing to it, because Joshua 6:4 says, "I have given unto you the city of Jericho and its kings and everything added." Did he do it? Oh, yes on a credit, my friend would say. Yes, he had given it to them, but they didn't have it. Well that is a strange way, friends, to give a man something and then he doesn't have it.

You know all that he can see is just something now in action or some overt action that men put forth. That is all in this world that he can see. Well, then he called attention to Titus 2:11, "For the grace of God has appeared unto all men bringing salvation," etc. Now, that is not the way his Bible reads it. Let me read it like his Bible reads it. "For the grace of God hath appeared bringing salvation to all men," not that it appeared to all men. He says if Ballard is going to contend that people are saved at the point of faith, then I will contend that all men have been saved because of this Scripture. But it doesn't happen to say, friends, that the grace of God has appeared unto all men. It says "the grace of God hath appeared bringing salvation to all men," that is, bringing it within the reach of all men. That is quite a difference, isn't it? The Greek reads, "For appeared the grace of God which brings salvation to all men." Quite a difference, Elder. Now, that doesn't touch the point at all, and I believe you understand. Well, so much for that.

He has had a lot to say about a dead faith. He started out by saying that Ballard was teaching a dead faith, which was not true, of course. Ballard teaches a living faith that can save the soul, that doesn't have to get into the water in order to do it. The Son of God so declares that, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." Here the Lord told the truth or He told a falsehood, one of the two. I will leave you to be the judge. Who is it that has the dead faith? Why, my friend, Mr. Warren, has the dead faith. It can't save anybody; it can't do anything until it gets into the water. He is the one that is teaching the dead faith, not L. S. Ballard. I challenge him, ladies and gentlemen, as I did before, that if he will ride a dead horse down here to the river, I will ride that same

dead horse into Dallas. And if he can ride a dead faith to baptism, I can ride that same dead faith into Heaven. Now Mr. Warren, you are the man that is teaching the dead faith. It can't do one frazzling thing until it gets into the water. You will contend that, and that is the issue of this debate. All right, watch him now on the dead faith.

Well, he says show where faith and repentance are inseparable connected. All right, Mark 1:15; Acts 20:21; Hebrews 6:1. Now, Jesus did not separate them or try to do it, and I challenge Mr. Warren to try to do it. You know repentance, friends, culminates in faith, and they are joined together so they cannot be disjoined, and therefore they come together. All right. And now he talks about his standard translation.

Oh, he has got a wonderful translation here that was translated by wise men. Yes, ladies and gentlemen, he has got a new translation that was translated by most all denominations and by the Protestants especially, and they were careful to try to fix the thing so it would suit everybody. All those fellows, that were in the translation of it, were Protestants and that is the reason they ruled out believe "eis" Christ, "into" Christ. That is the reason exactly. They were denominationally bound, and that is the book that he has today. Well, he said they were great, "brainy" men. They were scholars. Well, ladies and gentlemen, I can take scholars and I can prove that my friend's ancestors hung by the tail to a cocoanut limb. Now when it comes to scholars they can be quoted on every side of every issue, and he knows it, why talk about scholars? Well, we pass from that now.

All right, in the name, he says, "by the authority of." Well, thank you very much. Elder Warren says "In the name" is by the authority; so you are baptized by the authority and not into the name. Let me ask you why then you want to wear the name Christian if you are

not baptized into the name of Christ? That isn't His name, of course, Jesus is His name. But you have harped on that. Now, there is his proposition.

Well, he says that salvation back of the cross was just like a promissory note: that somebody stood good back yonder, and the Lord Jesus Christ was the one who stood good, and He stood good for their sins, but they were not remitted until Christ's death on the cross. Now, you note that, ladies and gentlemen. Oh, he has here on the chart, faith, that is the beginning now. And over here he has the goal of faith which is at death. You can't get anything until you get to the goal of faith at the end of this life, according to Mr. Warren; and I charge upon him and defy and challenge him to prove that. Well, you have no life on this side of the cross, according to Mr. Warren. No Christ, no way, no truth, no life, no salvation, because sins were unforgiven. He is unsaved and in sin, that is the man prior to the cross; he is without peace; his sins have not been forgiven. (I can hardly see this chart from the way the light shines on it.) His heart is deceitful, above all things and desperately wicked; his sins have not been remitted and he is desperately wicked; on this side of the cross he has nothing. Abel's offering didn't amount to anything; he was saved by works, if saved at all. But he wasn't saved because he could not be saved, nobody could be saved back of the cross, so Abel had to be saved on a works plan and that on a credit. That is one plan, ladies and gentlemen. Abraham's offering of Isaac was the thing that saved him, according to Mr. Warren. Was his faith forty years before that time a fake? By faith, the Book says, before he ever offered Isaac, he answered the call of God. (Heb. 11:8). Well, he calls attention to Luke 7:50, and says the woman was saved by the washing and drying of the Master's feet by this woman's hair, says Mr. Warren. That was her works. I put the question to

him, to know whether good works before or after baptism would remit sins, and he is as silent as the grave. And I tell you he will evade and will not answer questions. Well, so much for that side of the chart now.

And we go on with the gentleman's speech. Not a thing back of the cross, ladies and gentlemen, according to this man; and before this debate is over you will not have anything until you get to Heaven. You see, you won't have a thing until you get to Heaven. Well, all right.

Now, we pass to his promissory note. Jesus stood good for the sins of the people and they had the benefits of the blood before it was shed. What were the benefits, Elder? If they had the benefits of the blood before the blood was shed, one benefit of the blood is salvation; second, remission of sins; and third, spiritual life. Did they have all of those, or did they not? It is up to you to tell who and how the blood benefited before the cross.

Well, he said Naaman was cleansed by dipping seven times. Why certainly, but is that a type of a baptism? If it is then you will have to go down seven times instead of one. Nobody denies that Naaman was saved, or cleansed from his leprosy, because he did what the Lord, or the prophet, told him to do. Well, he says this is not water baptism, then what is it?

Christ could not execute His will before He died, says Mr. Warren. Now that is a strange thing, isn't it? If He could not execute His will, and word, before He died, He was not divine. He did do it! He saved the woman of Luke 7:47. I want to ask my friend a question. What did the Lord will to the people? Now, he has that just like a man making a will and specifying the things that enter into that will. What did Jesus will? What did He will to the people? They had everything before the cross that they had after the cross. They had

baptism before; they had the Lord's supper before; they had the Gospel before. What did He will to them? And they had the church before He died upon the tree of the cross.

Well, all right. Then he comes to my Concordant Translation, and man, how he does strut his stuff. Why, Elder Warren, you got a little "upity" last night and you seemed to think much of yourself. Oh yes, this proposition says, "The Scriptures teach that faith in Christ procures salvation without further acts of obedience," but he had to leave the Bible, and get off after men and get what men had to say. He won't stay with the proposition. They can't do it. They can not any of them stay with a proposition. Well, what about this Concordant Translation? He did not read all that he had there about the Concordant Translation. He read what he wanted to read, and did not read the rest of it. Now, let's see about this Bible. All right, he says that he has got these scholars saying that it is not standard, and it is not taught in any of the schools of the Country, etc. Well, listen, ladies and gentlemen, J. Louis Guthrie was one of the best Greek and Hebrew scholars of this century. He could speak seven different languages. He taught the Concordant Translation at O.B.U., in Oklahoma. Of course, it is being taught, or was taught, in the school at Little Rock which is not an affiliated school. Now, these fellows don't say "it is not taught"; but they don't know whether it is or not. That is what they say, and so he gets up here and brands the Concordant Translation as a forgery and not a true and correct translation. I want to see this book for one moment. I want my friend to see it. It is the only translation I know of that is the real photostatic copy of the manuscript that is taken from the manuscripts as they were. And Dr. Guthrie defied the world to show that there was a better translation anywhere than this one. And here this fellow

writes off to a lot of these Protestants that don't believe in this expression "believe into Christ" and, of course, the whole business of them are against that Book. Certainly so. Why? Why, because it would put them out of commission if they stayed wholly and solely with the Greek text. That is why.

Well, ladies and gentlemen, he brought one accusation and he said, why in one place it says 'one of the Sabbaths.' Well, in Westcott and Hort, is that standard, Elder? Is it? This Concordant Translation goes along with Westcott and Hort, and it says right here, "one of the *Sabbaths*." Therefore, when he impeached the Concordant Translation he also impeached Westcott and Hort, so now let him say whether Westcott and Hort is a standard text or not. Well, so much for that.

All right, John 5:24, now he made a "bust" on that, if I ever heard it. Why, he says that belief there is just believing in God, and according to that all the Jews could be saved. What did the Lord say? "He that heareth my words and believeth on him that sent me hath everlasting life, and shall not come into condemnation but is passed from death unto life." And he gets up and denies that Scripture and says it doesn't state that we are saved at faith in the Son of God. That's what he does, denying the *Word of God*. Listen, Elder, I want to know if Jesus is God? I want to know if you believe in the Holy Trinity or don't you? Let's read John 12:44, "Jesus cried and said, He that believeth on me believeth not on me but on him that sent me." Now, does "Jesus" mean God, or not? Does He? Oh, that is so plain that there can be no question about it. He can't meet that Scripture, and none of the rest of them can. So he will try to cover it up in the eyes of the people. All right.

Then we come to John 12:42, 43, "Nevertheless among the chief rulers, many believed on him, *"eis"* Christ, *"eis"* Him, but because of the Pharisees did not

confess him lest they be put out of the synagogue." Yes, Elder, I stand on that text, and say they believed into Christ. Those that didn't confess Him on the spot, because they would be put out of the synagogue, what fools they would have been to have gotten up and there made a public confession to those old Pharisees and lost their jobs right on the moment. Oh, you make all you will of that. But they did later confess Christ. Nicodemus was one, and Joseph of Arimathea was another. They were secret disciples, but they came and confessed the Lord later. The confession that means salvation is not your kind of confession, Elder, certainly not.

Your good confession is in Acts 8:37. Acts 8:37 is not in any original Greek text. They have all left that out.

Now, I have seven translations here, and each one of them leave out that wonderful confession, "Do you believe that Jesus Christ is the Son of God?" There is Campbell's Translation, and I'll give him fifty dollars to find it in that. There is the American Translation, I'll give him fifty more to find it in that. Here is Westcott and Hort, I'll give him fifty more to find it in that. Here's his own Bible that he is using, the Bible that is so wonderful, and it checks out his good confession, and I'll give him fifty dollars to find it in it. There is the Emphatic Diaglott. It leaves it out, and there are other translations that leave it out. Certainly I can use translations, if I wish to use them; I have the privilege of doing that.

Well, you ought to know by now about this love affair. Now, Boy, if you ever got yourself into a mess, you did it on this issue. Does love come before faith? No, he says, faith comes before love. But listen, in first John 5:1, "Whosoever believeth that Jesus is the Christ is born of God," and that one born of God, loves God. Does confession come before there is anything to confess. No. Certainly, not. What does the Book say? It

says in first John 4:15, "Whosoever confesseth that Jesus is the Son of God, God dwelleth in him and he in God." That is after he is born and he is born at faith, and he has love and he dwells in God. My friend says he baptizes persons who love God. Then he baptized a person that is born of God. For, listen to the Word of God, if you will, in John 15, no beg your pardon, in First John 2:29, "Everyone that doeth righteousness is born of God." You can't do righteousness unless you are born of God. For in Ephesians 2:10, we are created in Christ Jesus unto good works and not because we performed them. All right, that answers him any way.

* * * * *

WARREN'S THIRD NEGATIVE

Mr. Ballard, gentlemen moderators, ladies and gentlemen:

I am glad to be here tonight for the first denial of the affirmative speech to which you have just listened. You know, I am a little bit disappointed in Mr. Ballard. There isn't a better Baptist debater alive on the face of the earth today. I think his own brethren would acknowledge that. If there is anybody alive today that can make his proposition stand up, Mr. Ballard is the one. I am pleading with you people—I am pleading with you Baptist people to listen honestly to what I have to say. Your soul is involved. I am not here trying to gain a victory over him. I am trying to gain your soul with trust and faith in Jesus Christ—a faith which will lead you to do what Jesus would have you to do.

It looks as though we are really coming to the issue. We are really coming to the place where you ought to be able to see what the real issue is and to see where the truth really lies.

He comes first of all in his speech tonight and he says, "Warren is far behind." Well, in what is he behind? He did not say in what I was behind. It is one thing to say I am behind, and another thing to say what it is. You show me what I am behind in, and I'll take care of it just as sure as you do.

He spent a great deal of time dealing with his chart on Luke 7:47 saying that I said that men were not righteous before the cross of Jesus Christ. Why, Mr. Ballard, I told you last night those men were *counted* by God to be righteous. You just wasted all of your time with this chart. I told you that a man is counted to be righteous and I gave you this illustration: (drawing on blackboard) here is a man who owes a debt, and here is another to whom he owes the debt. He pays him by

paper money. That is not real money. It is merely a promissory note; however, the debt is cancelled. It is cancelled here, but the thing is not absolutely done until the gold is given. You did not answer this last night, and I want you to tell this audience, "If Jesus Christ had never died, would those people have resurrection from the dead?" You tell us. We are coming straight to the issue, my friends. You just wasted all of your time with this chart. I told you last evening that Abraham was a righteous man, but that God did it upon an incomplete basis. He did it from the "promissory note" of looking forward to the time that Jesus Christ would die. And that is why in Hebrews 10:3 you read that there is a remembrance made of sins year by year. Why, of course, that is the issue. That was to remind them that there was coming a sacrifice which could *absolutely* take away sin, and the blood of bulls and goats could *not* take away sin.

Next, he came to the thief on the cross. Look here, my friend. Here is the passage that you Baptist preachers, and all of you Baptist people, depend upon so much. The issue is—the plan that he is affirming is: salvation by a faith which does not act or which has not yet acted. He said, "faith without further acts of obedience." Here is faith (drawing on blackboard to show thief spoke *after* he had faith). Here is the thief on the cross (writes on blackboard). At this point he has faith in Christ. Is he saved? Mr. Ballard, since you brought this up, you are under obligation to prove that he was saved when he believed, before he did anything! When you do that, then you will have "proved" your proposition. That is what you have got to find to sustain your proposition. Why he was not saved until he acted. You can smile about that, my friend, but it will meet you in the judgment. It was not until he spoke, "Remember me when thou comest into thy kingdom," and *then* the Lord

said to him, "Today thou shalt be with me in Paradise." That does not teach your doctrine. You have to look somewhere else. Now let us come right there—I would just be willing to stop right there with you Mr. Ballard. Besides that, of course, it is not a proper example of conversion for men today, because it was back under the Old Covenant. And a testament is not in effect where there has not been death: "It doth never avail while he that made it liveth." Salvation is not now dispensed upon the same conditions. He has harped and harped upon "one plan of salvation." I will agree that there is one plan of salvation *in principle*. God has always offered His grace (drawing on board: "Grace, Testimony, or Instructions, Faith, Obedience"). Then God gives His testimony—His instructions—He says to man, "You do this." Then man must have faith in Him. Man must believe what God told him, and then man's faith must manifest itself in obedience because as I showed you last evening, "faith without works is dead."

Mr. Ballard, you just came up here last night, referred to this chart (pointing to Chart on James 2:26), and then went to Eph. 2:8, 9 and said that this was not so. Why, the Bible does not contradict itself. You will not fool this intelligent audience with that kind of argument. The body apart from the spirit is dead. The body minus the spirit is a dead man; body plus the spirit is a live man. Faith plus works—faith which manifests itself, faith which is operating—is a live faith. Mr. Ballard does not know which side of the fence he is on. He says, Why, yes, I will affirm salvation by a live faith." All right, what is the first act which the believer does? We are going to come to his questions in just a moment and see how he just tangles himself up all over "every which way." Faith minus works is dead. There is the issue. Man is saved when his faith leads him to obey. But notice this: the testimony of God differs in different dispensations.

Under the Old Covenant, man had one set of instructions and he had to believe and obey them, as I showed you last evening. Under the New Covenant, man has a different set of instructions.

“By faith the walls of Jericho fell down”—when? Mr. Ballard, does the Bible say that the walls of Jericho fell down by faith? You know that is what I taught! But the question is, “*When* did they fall ‘by faith?’” Immediately when the Israelites believed? Certainly not. But if a Baptist preacher had been there, he would have said, “Now wait a minute, God has *already* given us this city. If you folk think you have to march around this city to get it, that would be ‘march salvation.’” You just can’t get it into their minds that a man could obey all that God told him to do for a 1000 years, and—because he is a sinner—he will still have to count himself an unprofitable servant. But these walls fell “by faith,” *after* that faith had manifested itself in obedience, and you will never find *one* example to the contrary. I challenge you to bring *one* example where anybody ever gained the blessings of God *before* his faith manifested itself in some kind of action! There is the issue.

He said, “Warren’s plan won’t work in all circumstances.” Well, we are not discussing contingency. If you are going to throw out of the plan of salvation every condition about which you can think up, some kind of situation in which it would be impossible, then we will throw out faith. For example—here is this thief. He is dying, he is suffering, he is almost ready to die. Now, suppose he is just ready to “trust Christ for his salvation,” the way Mr. Ballard says, but before he can do it, he dies. Therefore, we conclude, “Faith is not essential since I can point out a situation where a man could not believe.” Again, suppose there is a man out on the desert. He believes in God; he wants to do the right thing, but he is dying for water. Suppose I come

rushing to tell him about Christ, but he dies before I can tell him. May I conclude, "Faith is not essential?" Can't you see the foolishness of such an argument? Leave clemency up to God. God is the judge. The only thing we can do is to say what the Bible teaches. If you will find such a thing as that in the Word of God, I will believe it.

John 3:18. He says, "They actually believed *into* it." He has been making a lot of fun of the King James Version, the English Revised Version, the American Standard Version. I want to show you what he does when it is to his advantage to use the American Standard Version. On page 129 of the *Ballard-Borden Debate*, he says, in reference to the English Revised and the American Standard, "This is what a body of men say who were composed of well nigh all the leading denominations, the most intellectual body of men who ever worked on Bible translations. Will my opponent deny it?" Now, he asked Brother Borden, "will you deny that the most intellectual body of men that ever worked, worked on this translation?" It is not to his advantage tonight; therefore, he turns against it.

I showed you last evening what the scholars said of this translation, the Concordant Version, and I didn't do it by men who were prejudiced. Some of those men were Baptist men, leading Baptist scholars. I showed you, beyond any shadow of a doubt, that those men knew this man and the men who helped him were not scholars. I read, not only from men who were Protestants, but I read statements from the Publishers of the Concordant Version themselves in which they said that some of the translators were college graduates and some were not. "Let's take men who do not even have a bachelor's degree and set them over against the greatest scholars that are alive in the world today." That is the kind of a position that he is forced to because of the

proposition he is affirming. Mr. Ballard had to forsake the King James, the English Revised, and the American Standard Versions. In fact, he had to forsake every other translation in the world, besides the Concordant Version and the Emphatic Diaglott, in order to try to sustain his proposition. That shows that he felt he needed to do it. The weakness of his proposition is thus easily seen, because he has had to resort to such translations to try to sustain his proposition.

I would surely hate to be a Baptist, for I would then need a different version for almost every subject. If somebody wanted to study about the church, and so use John the Baptist, I would need the King James Version. But if they should want to study the "plan of salvation," I would need the Emphatic Diaglott. But what does the Emphatic Diaglott say about John? It does not say John the "Baptist" one time. It does not say that one time. I could use the Concordant Version to try to get "believe into Christ." But what about the day of worship? The Concordant Version teaches men to worship on the "Sabbath Day." And next—if I ever heard a "bust"—Mr. Ballard made it when he said: "Westcott and Hort is a translation"! Mr. Ballard, Westcott and Hort is a *Greek text*. That is what it is—not a translation! Why, my that is just Greek and is not a translation. Why, I never heard the like. Well, that is the best he can do, I suppose. I know he is doing his best.

But note what the Concordant Version says about (reading from Greek-English Keyword Concordance in Concordant Version): "One of the Sabbaths, Acts 20:7, refers to one of the seven weekly Sabbaths between Wave Sheaf and Pentecost." Now that is what the Version itself says. I showed you last evening that if he takes the Emphatic Diaglott, he has to do away with eternal punishment. He has to accept the idea that all there is to man is flesh and breath. The Diaglott says

in James 2:26, "For as the body apart from the breath is dead. . . ." Just knock the breath out of a man and he is dead. Then you will have to sign him up with "Jehovah's Witnesses." The Beacon Baptist Church is sponsoring this debate. I wonder if they want to change the name to "Beacon Kingdom Hall" or do they want to meet on the Sabbath Day of the week, one of the weeks of the Jewish Sabbaths. What is it then—"the Beacon Adventist Church"? There is no telling where they will go before this is over. The thing you must see is that the weakness of his position drives him to this.

These affiliated schools will not accept those Versions, Mr. Ballard. He recognizes the school in Little Rock is not affiliated. Certainly not! The greatest scholars in the world say those are not good translations.

He comes next to John 2:23. But notice what the verse says, ". . . But Jesus *would not trust himself to them. . . .*" Mr. Ballard, you didn't read far enough! They believed "*eis*" Him, but Jesus would not trust himself to them. Why? Because He knew their hearts. That just tears up your proposition, doesn't it? I showed you last evening that some of the best grammarians in the world say that when the preposition "*eis*" follows such verbs as "believe" or "hope" it is *not* translated "into." I showed that the idea of "into" comes from the accusative case, the verb of motion, and the context. But Mr. Ballard comes up and says that all this vast body of scholars didn't know what they were doing when they translated it "in" or "on." And while we are on that, he said that Mr. Thayer said that "into" was the meaning of "*eis*." But, Mr. Thayer did not say it meant that when it follows "*pisteuo*," Mr. Ballard. That is a bad way to deal with a lexicon, isn't it? Just come to any place in his lexicon and say, "Now look here, he translated this word 'into.'" You have to see how he translated it *following which word!* Notice here: "The

phrase, '*pisteuein eis ton Iesoun, eis t. huion tou Theou*, etc.' is very common"; that is, on the Son of God is very common, "Properly to have a faith directed unto, believing or in faith to give oneself up to," It didn't say what *you* said it did! Now that is what Mr. Thayer said when it is following the verb "*pisteuo*" and that is what you needed to find. You just looked in the wrong place.

I John 1:12. He said if I could find an example of one believer who was not saved, then his proposition falls. So let us read I John 1:12—I mean John 1:12, not *first* John. "He came unto his own and they that were his own received him not, but to as many as received him, to them gave he the right to become children of God, even to them that believe on his name, who were born not of blood nor of the will of the flesh nor of the will of man, but of God." Now He gave to somebody the "right" or the "privilege" to become something. That is what it means. It means "liberty of action." (Drawing on blackboard) Here is a man down here at this point of life. He has "liberty of action" to go this way or to go that way. That is what "liberty of action" means. If I have liberty of action tonight to leave this tent by any way I please, that means I can go that way (pointing) or that way or that or that. To somebody He gave "liberty of action"—to become what? To become sons of God. Of course those to whom this privilege, or right, or liberty of action of *becoming* sons of God was given were not already sons of God. He gave this privilege to believers, so believers are not yet sons of God at this point (pointing to "faith" on blackboard). They were sons of the devil, weren't they? He gave them the right to become sons and that word "become" means to "become what they were not before." To whom did He give that right? "Even to them that believe on his name"—those that believe "*eis*" His name. Listen, friends, your proposition falls right there! I am

pleading with you people tonight. I am pleading with you to take the Word of God. A man who has faith in Christ merely has the right to exercise that faith and *become* a child of God. He is not yet a child of God. Mr. Ballard introduced that passage, and it simply ruins him!

Romans 8:16; Ephesians 1:13; Galatians 4:6 make up his argument on the Spirit. Then he says on John 14:17 that the world cannot receive it and he says that Cornelius received it before he was baptized. Jesus there said: "The world is going to take me—They will take me away from you, but the world cannot take the Spirit—cannot receive the Spirit." Why? Because they cannot see Him. They cannot discern Him: "But the Spirit will be with you; they cannot take Him away, as they will take me away." The passage doesn't even touch his proposition.

(Wilhite holds up three fingers)

Three minutes? Oh fifteen. I want to show you that if Cornelius was saved when he was baptized in the Holy Spirit, he was saved before he had faith in Christ—which, of course ruins Mr. Ballard. In Acts 11:4 we read, "Peter began and expounded the matter unto them *in order*." In Acts 10 he did not give the events "in order." In Acts 11, the events *are* given "in order." Now in verse 15, Peter said, "As I began to speak. . . ." And that word means this, says Mr. Thayer's Lexicon: "(A thing was just begun when it was interrupted by something else. For instance Matt. 12:1, they had begun to pluck the ears of corn, but they were prevented from continuing by the interference of the Pharisees.) Mk. 2:23; 4:1 (He had scarcely begun to teach when a multitude gathered unto Him.) Mk. 6:2; 10:41 . . . ; Acts 11:15 . . .)." That is what Thayer says the expression "as I began to speak," means. Just as Peter began to speak the Holy Spirit fell on him. Peter said in the 15th chap-

ter, "You know that a long time ago that by my mouth God had decided the Gentiles would hear the word of God and believe." They had not yet heard the word, so they could not have faith. Peter said, "By my word they will have to believe." And just as he began; here in his speech—(drawing on blackboard; marks line for beginning of Peter's speech)—suppose that was all of his speech—just as he *began*, the Holy Spirit fell. Now, here is Mr. Ballard's argument: the Holy Spirit proved they were children of God; therefore, according to Ballard, they were children of God *before* they believed.

He says there is no place in the Bible which says "baptized *eis* salvation." Well II Tim. 2:10 says this, "Therefore I endure all things for the elect's sake, that they may obtain the salvation which is"—where?—"in Christ." How do we get into Christ? Romans 6:3, "Baptized into Christ."

On these passages here where Mr. Ballard used the Concordant Version to find "believe into," I showed you a man who took his Doctor's Degree from Northern Baptist Theological Seminary said that this translation sets aside the *basic* laws of translation and set forth Knoch's own heretical ideas. And, Mr. Ballard, did you ever notice that in the introduction it says that "everything in light face type is not in the original Greek?" The use of the light face type is for "words that are not in the original" (reading from title page of the Concordant Version). In Acts 10:43, the "into" is written like this. (Writes on blackboard: "into," with 'to' in light face. "in^{to}"). It has "in" down here (Writing on blackboard) and right up above it, in light face type, the "to," and it says, "the light face type" is not in the original. And I thank you for that information.

(Ballard speaks up from his seat: "What book is that?")

(Warren answers: "This is the Concordant Version. Don't you have a copy?")

All right, he says, if I can ride a dead horse to the river, he could ride one to Dallas. Well, Mr. Ballard, I explained that to you very carefully, last night. I don't ride a dead horse *anywhere*. I told you that faith becomes alive when it *begins* to work, but that it does not bring the blessings of God until it does all that God told man to do to gain any particular blessing. Here is Naaman over here (drawing on blackboard). God told him to go dip in the River Jordan seven times. You said a moment ago that he had to do what God told him to do before he could get the blessing. Now what did he do? When he comes over here going to the river, (drawing point on blackboard), is his faith alive? Yes it is. Is he cleansed from his leprosy? No. Why? He hasn't done all God told him to do. When he has done *all* that He told him to do, *then* he is cleansed. You can see that. Here is a man who has faith. He repents of his sins, confesses Christ as Lord—and, Mr. Ballard, what does Romans 10:9, 10 say? "With the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Then he is baptized and that puts him into Christ where salvation is, and *then* he has salvation. I did not say that a man gets salvation just as soon as his faith becomes alive. You are fighting a "straw man." Talk about "straw men"—now you are setting one up here to fight, and I explained to you very carefully that nobody teaches that kind of doctrine.

He said he would stick by the Concordant Version and the Emphatic Diaglott—that the American Standard Version is not good! You just call Southwestern Baptist Theological Seminary out here—men of high standing in scholarship—and see what they say about these two versions. They use the American Standard as their

text. They would *not* use the Concordant Version and the Emphatic Diaglott, because one of them teaches the doctrine of Jehovah's Witnesses and the other, the doctrine of the Seventh-day Adventists.

He says on Acts 2:38 "by the authority" and . . .

(Ballard interrupts by speaking from chair calling for proof that the Emphatic Diaglott teaches the doctrine of "Jehovah's Witnesses.")

(Warren replies), "I have already proved it." I proved it by showing that it does away with eternal punishment. That "*gehenna*," it says, *never* refers to eternal punishment. Now that is not the doctrine of the Baptist Church; that is the doctrine of "Jehovah's Witnesses." It says also, "As the body apart from the breath is dead so is faith without works dead." Do you believe that the body apart from the breath is dead, Mr. Ballard? Do you believe that if you just knock the breath out of a man he is dead?? "As the body apart from the *breath* is dead." It should be "spirit."

He next said, in reference to Acts 2:38, that I fell into his hands when I said that "in the name of Jesus Christ" meant "by the authority of Christ" or "upon the basis of." "Why," he said, "it is the same in Matt. 28." No, it isn't. In Matt. 28, the preposition is "*eis*," not "*en*." In Mat. 28, it is "*eis*," and the American Standard says "baptizing them INTO. . . ." It is not the same at all. Why, Mr. Ballard, it looks as though you could get these things straight!

Then he said, "If Naaman is a type of baptism, you would have to dip seven times!" Who said his action was a type of baptism? It demonstrates what man must do in order to be pleasing to God; that is what it does. Here is God's testimony (Drawing on blackboard). Naaman had faith. When did he get God's blessing? When that faith manifested itself in obedience. Mr. Ballard, surely

by this time, that principle is beginning to dawn upon you.

He said I had to leave the Bible and go to scholars. And what did he do right at first last night? He went to Mr. Thayer and said that he translated "eis" as "into" following such verbs as "*pisteuo*," (believe) and I showed that he did not do it. I simply showed you that the leading schools of this country would not accept such a translation. Why? Because it does not follow scholarship. It sets aside the basic laws of translation. By the way, the Concordant Version and the Emphatic Diaglott contradict one another.

In regard to the Concordant Version he said, "Why they have the original manuscripts. That is what the Concordant Version is—it is a photograph of the original manuscripts." Is that the idea? It has Mark 16:9-20 in it!! You would just be in a bad position to ever deny that. And while we are at it, I want to read to him my questions:

(1) "Do you admit the use, in the New Testament, of the figure of speech which puts the part for the whole?"

(2) "According to John 1:12, what did the believer in Christ have the right to become?"

(3) "Please tell us plainly why you do not believe Mark 16:9-20 to be inspired."

Mr. Ballard, you tell this audience exactly, if you do not believe it is inspired. That has been your position in the past. Tell them *exactly*, so everybody will know where you stand, as to why you don't think it is inspired. We will appreciate your attention to these questions tonight. *Tonight!* Last evening he put his questions off so he would have all of last night and all of tonight, if he wanted to, to give to the answering of those questions. And while we are at it, we want to look at his answers. If you have ever seen somebody "messed up"

and confused, I want to show you how confused Mr. Ballard is. Now you just watch.

(1) "What is the first act of faith?" I didn't ask what is the first act after faith saves. I said what is the first act of faith? Notice what he says. "The first act after faith which saves is baptism." That is evading the question. He is just saying, "Faith saves and then the first act is baptism." Remember he said, "I teach salvation by a live faith." What is a live faith? A live faith is "faith plus works"—it is faith working! That is what it is! So note this. He says, "I teach salvation by a live faith." What is the first act? According to Mr. Ballard, it is *baptism!* Now then, faith which is dead *cannot* save, and the first thing it does is baptism! *So faith cannot save until* a man is baptized! Can't you people see that? I am pleading with you. I am pleading with you to have trust in Jesus Christ. Trust in His word. Don't trust in these men. You see what "conglomerations" they get you into. He will have to affirm salvation by a "dead faith" or else stay in the mess he has himself in.

(2) I asked him, "Why are men not saved who believe God, who believe Christ, who believe the Gospel?" Here is his answer, and talk about a fellow going undercover, Mr. Ballard said I went undercover last night, but you talk about a fellow going undercover, listen to this: "Men are saved when they believe 'into' Christ." That isn't what I asked. I said, "Why do you believe that men are *not* saved who believe Christ?" He doesn't believe that men who believe Christ are saved. Last night, on John 8:31, he said they were not. "Men who believe Christ are not saved," he said. Why don't you come out and answer that question, Mr. Ballard? You know why. On John 5:24, you say that those who believed God are saved. Then you come here to John 8:31, and say those that believed Christ are *not* saved. And then you said, in the *Smith-Ballard Debate* that you can believe the

Gospel and die and go to hell. That is why he answered the way he did. Because he can't answer any way and not find himself coming back to meet himself. Why, according to Ballard, if you believe God, you are saved in John 5:24; but in John 8:31, you can even believe Christ and not be saved. And his position here in the Smith debate is that you can believe the gospel and die and go to hell, and—lo and behold, he came up here on Mark 1:15 and said, "Now, I'll show you that faith follows repentance." Now notice (drawing on black-board: R—F for "repentance" and "faith"), "Repent ye" and do what?—"believe the gospel." Why, Mr. Ballard, in the Smith debate you said that a man could believe the gospel, as in Mark 1:15, and still go to hell. Now you have introduced the passage to try to show that "saving" faith follows repentance. So here in this passage you have a man who has repented and then he believes the gospel. And then you say that he can still die and go to hell. Don't you see that you have yourself "crossed up"? Now, if you will just come out and tell us why you believe a man is not saved who believes God, believes Christ, and believes the gospel, this thing will come right down to the issue. Don't you beat around the bush and talk about believing "into" Christ. I did not ask that! I said, "Why do you say a man who believes Christ is going to hell? Why do you say a man who believes the gospel is going to hell? And after you say a man is not saved when he believes the gospel, you have used Mark 1:15 to try and show that "faith" follows "repentance"! Now if that is not a mess, I never have seen one, have you? All right!

(3) Next I asked him, "Please list the following in the order of occurrence: the operation of the Holy Spirit on the heart of the sinner, preaching, etc." Here is the way he listed them: "First, preaching; second, repentance"—and he says "repentance is confession."

(Ballard speaks from seat and says, "Repentance is not confession.")

Why Mr. Ballard, I came right over here to your table (referring to time between speeches) and asked you if that is what you meant. You had "repentance," and in under that, you said "is confession." You said, "What I mean by that is 'repentance is confession.' " But Paul said "confess with the mouth." Repentance is not confession. Well, look here. He has to have these things simultaneous or he will get himself all "balled up." He can't say this thing occurs here and then this and then this. He has to have two or three of them "stack up" at once. If I were that weak on a position, I would just give up and go home.

Then, he says the next thing is "love." He has repentance, confession and love all at the same time (referring to way Ballard has items numbered on paper). You noticed his argument a moment ago—he said, "Warren baptizes a man who loves God; he loves God and then you baptize him." Why, he said, "You baptize a man who is already born of God because I John 4:7 says, 'He that loveth is born of God.' " But notice here, he has "love," number 2, and "faith," number 3!!! Now what was your argument: (drawing on blackboard), repentance, love, and then faith. Love before faith; therefore, "he that loveth is born of God," and he is born again *before he believes as sure as I'm standing here!!!* Now I just never saw such a thing as this. And don't think you have anybody who could do better than Mr. Ballard. He is the best man you have. I appreciate his ability and I have no pleasure at all in exposing him in this matter on a personal basis, I assure you. I am pleading for your soul. I am pleading for you to understand the Gospel of Christ. I have no pleasure at all in exposing Mr. Ballard in this matter.

Next he says—lo and behold—he gives "salvation" and

“baptism” exactly the same number!! Now, you didn’t mean to do that, did you Mr. Ballard? I will let you change that. Salvation and baptism are both numbered the same!!

(Ballard speaks from seat and says he couldn’t understand the question.)

(Warren answers, “Where is the question? Please.”)

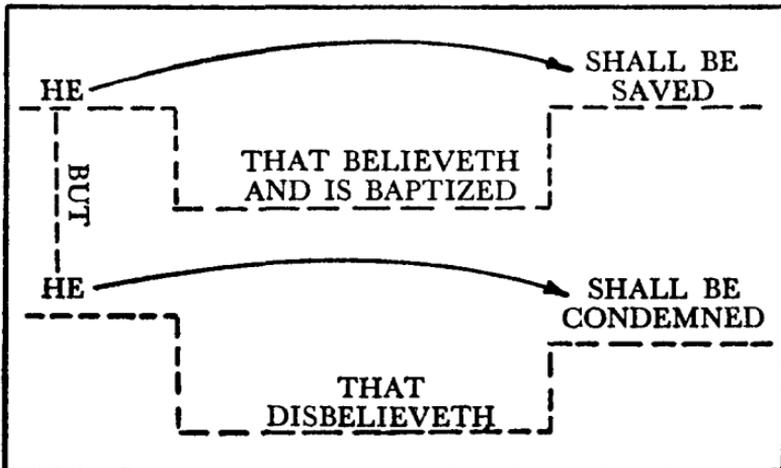
There is not anything difficult about this question. Now listen: “Please list for me in the order of occurrence.” Why you could understand that. Just tell how they occur. Just tell which occurs first, second, etc. He had the numbers down here (holding up paper on which Ballard had numbered items). You could see that he got the idea! Why, here he has repentance, love and confession all at the same time. Notice this (Warren drawing on blackboard). Here is love and confession, or love and repentance all at the same time. Repentance is the change of mind. Now the sinner begins right here—he begin changing his mind right here, so when he gets through changing his mind—he is now through changing this (pointing to “love”), so instead of loving God when he gets to the end of repentance, he hates God. That is exactly the conclusion if they are simultaneous, and everybody can see that. I believe even Mr. Ballard can see that.

All right, I want to present to you a negative argument which shows an *unsaved believer*. John 12:42, “Nevertheless, even of the rulers many believed on him, but because of the Pharisees they did not confess it lest they should be put out of the synagogue.” I pointed out last evening this was the negative imperfect. Mr. Ballard said they confessed later on. But this is a negative imperfect: they “kept on” not confessing. These people kept on *not* confessing. Last night he said, “Faith always asserts itself,” but here it didn’t! They kept on not confessing lest they should be put out of the synagogue for

they loved the glory that is of men more than the glory that is of God. Everybody here can see that everyone of these "theys" refers back to the rulers. It absolutely would not make sense for it to refer to the Pharisees.

Again, Mark 16:16, "he shall be saved." Who is that "he"? He "that believeth and is baptized." Let us suppose tonight that I am going to give away this dollar. I announce to you: "I am going to give away this dollar, and here is the 'he' that shall receive it: 'He that believeth and sticks out his hand shall receive one dollar.'" (Holds dollar out to Ballard). You see, he can see that he doesn't have the right to take this dollar until he does the second thing. (Ballard does not stick out hand nor claim the money.) In the same way, a man doesn't have the right to expect salvation until he does the second thing. That is a restrictive clause which limits this "he" that "shall be saved," to those who meet the conditions of this restrictive clause. Who is the "he"? He that does *both* these things(referring to Chart on Mark 16:16).

BLACKBOARD DIAGRAM OF MARK 16:16



He that believeth *and* is baptized. I would just like to see anybody accept this (waving dollar) without recognizing both of those conditions as being necessary.

Wilhite: "Time up."

All right, thank you, and I invite you to hear Mr. Ballard.

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BALLARD'S FOURTH AFFIRMATIVE

Mr. Warren, gentlemen moderators, ladies and gentlemen:

I am before you now for my last speech on this proposition. And first of all I want to notice Mr. Warren's questions. He wanted me to do it so that he would have the benefits of them in his last speech. He says, "Do you admit the use in the New Testament of the figure of speech which puts a part for the whole?" I certainly do where there is a figure, but my friend has a crossword puzzle, you know, God just made a mess out of the whole thing and Mr. Warren has to bring it together himself. The figure of speech, Mr. Warren, that you are talking about, is the figure of speech known as "*synecdoche*," a part for the whole, or the whole for a part; and not "*Hyperbole*." Of course I certainly believe that but not the way he puts it. Second, according to John 1:12, "What do believers in Christ have the right to become?" Well, the Bible says they have the power to become Sons of God. If they have it, they don't have to go to Mr. Warren or any other preacher or anybody else to get it. They have it, so they don't have to look to any human instrumentality. "Please tell us plainly," says Mr. Warren, "why you believe that Mark 16:16 is not inspired." On the same basis my friend, that you try to impeach the Concordant Translation, the scholars, that's why. Now, I am not afraid of Mark 16:16. That is coming up tomorrow night. My friend got just a little bit cocky here tonight and he thought he had run over somebody, and make you believe that he is just doing wonders and wonders. Now, he didn't know that he is meeting an old hand at this business. If that is what he wants to turn the debate into, all right. That isn't my kind of debating. He talks about the dative case, and he don't know what the dative

case is. He does that to cover up and to make you think he is a wonderful scholar. Then he tells you that Mr. Thayer says that "*eis*," following "*pisteou*," "believe," or "faith," does not mean "into." Well, what if he does say that? What if he does? Others say that it does and listen, Mr. Thayer nowhere in his Lexicon translates "*e-i-s*" "in order to." That is what you are up against in the next two nights. No where does he translate it "in order to." Fifty dollars, my friend, for the translation, in Mr. Thayer's Lexicon, where it says "in order to." He gives the translation, but nowhere "in order to." If you are going to use Mr. Thayer, all right come on. I have studied Mr. Thayer's Lexicon, and I think I know quite a good deal about it. Well, now he answered my questions and here they are: "Do you baptize a child of God or a child of the devil?" If a penitent believer, is he begotten? That part of it, ladies and gentlemen, he left off. He evaded it. I will not evade any question you ask me, sir. Why didn't you say whether or not that the child of the devil or the one you baptize is begotten of God? You are afraid to say. Afraid to say it. Well he baptizes a child of the devil. That is to make him a child of God, isn't it? All right, I want you to see his doctrine now. Mr. Warren, according to your doctrine, one hears the word, he believes in Jesus Christ with all of his heart, he repents of his sins, but you get repentance and faith reversed, then he confesses. Is any part of him saved? No. Why? Because he hasn't been baptized. Not one-third, not one-half, not one-fourth saved. It is baptism that saves you, according to his doctrine, and that doctrine came from Rome. Alexander Campbell was the first Protestant that taught the doctrine, and he began back in 1827 to teach it and he got it from Mother Rome. So water salvation, or baptismal regeneration, is Catholic; and you are going to hell on that proposition, because you're saying that

Jesus Christ when He said, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life," did not teach the whole truth. Oh, he says now, in his last speech, why certainly Jesus said, "He that believeth and is baptized shall be saved." Certainly He did, but I want to ask Mr. Warren if he doesn't teach that he that believeth and is not baptized shall be damned? Do you? Now you will have another speech to answer that: "he that believeth and is not baptized shall be damned." I asked you to tell us whether believers who are not baptized are damned. Jesus said the believer is not condemned, and he says he is until he is baptized. Why certainly he would be lost. He would have to be baptized says Mr. Warren, or be lost. Now, ladies and gentlemen, he wobbles and takes a dozen positions on before and after the cross. You saw that. Everybody saw it. But he tells us here that they had a passover forgiveness on the basis of an incomplete faith. That is his doctrine. Who said that? Mr. Warren. Is there anything akin to it in the Bible? No. Certainly not. Now you can't have salvation unless you have it completely and upon a true basis, and not a false or incomplete basis. What does that mean, a passover basis? Well, that means just like they have always taught, but he was afraid to come out on it, that their sins were passed over until Jesus actually shed His blood. Well, you know, ladies and gentlemen, I made an argument showing that salvation was not set up at the cross, but set up in eternity, and not one word did he say about it and until this hour he has been as silent as a graveyard on that proposition, and certainly he will not answer it now. Then he gets up here and says now I [put faith before I put love; before faith we had no love.] In giving those figures there on the board, he makes a mess, the way he put it, and of course, nobody could understand it. I told him from the beginning that

we have faith before we have love, I John 5:1, "He that believeth that Jesus is the Christ is born of God." And then what? "He that is born of God loves God and he that is born of God knoweth God," I John 4:7. And listen, everyone that loveth is born of God and no scholar has ever been able to offset that. You say that you baptize a man that loves God, don't you? Or does he have to be baptized before he can get the love of God? Now, that is your proposition, Elder. Here is where you get mixed up and here is where you will never get out by marking on this blackboard. Certainly not. Faith in Christ is first, before there can be love and righteousness, as far as things of that kind are concerned. But now, repentance comes before faith in gospel order and you know it, but you reverse it. Repentance comes first and culminates in faith and it is a part of faith. You can not have faith without repentance. You might as well try to tear the moon from heaven and hurl it into everlasting confusion, as to try to separate them. All right then. We love God. Why? Because we are born of God. How born of God? I John 5:1, "He that believeth that Jesus is the Christ is born of God." Well, of course, when he is born of God, he loves God, that is the predicament of my friend, and he'll never get out of it by marking on this board. He is the one that got into it, but he will never get out of it. The Bible tells us that everyone that loveth is born of God and knoweth God; and he baptizes a man that loves God for he said he had a living faith, finally came out and said he had a living faith before he was baptized. What made his faith alive, Elder? What made it alive? You taught here, before all this country, that faith was made alive in baptism and nowhere else. Now you are denying it. You say it is alive before baptism but it can't do a thing. Not a thing. It can't save anybody. It can not give remission of sins, you can't get that until baptized. What

good is it? Then he says that the Bible says, "Everyone that doeth righteousness is born of God," I John 2:29. There you have it. Everyone that loves is born, everyone that does righteousness is born of God, everyone that confesseth, God dwells in him and he in God. Is that so or not so? What kind of confession is that, Elder? Is that the kind that you fellows go by, Acts 8:37, a confession that is not found in any of the Greek or Standard Testaments? Is that the confession you take? It's up to him, ladies and gentlemen, to answer. I have made him repudiate his own Bible. (Give it to him please, sir) Now his own Bible says that the two oldest manuscripts that we have any knowledge of leaves out from the ninth verse of Mark 16 to the close of the chapter. His Bible says the two oldest, not two of the oldest. Now he'll deny what it says before this debate is over; and it is the Bible that he says all these scholars have prepared, got it ready. It is the only one that you can rely upon. Yes, my friend, Elder Warren, has impeached his own Bible. All right, what have we showed then? We have showed that whosoever believeth is born of God, and following that birth everyone that loveth is born of God. He is born first by faith, and then he loves God, and then he can do righteousness and then he dwells in God and God in him, and all of that before baptism. Now that is your debater. No use to try to be cocky, Elder, and jump around here and talk to me like I don't know this or I don't know that. We will have plenty about "*eis*" in the next two nights. Now you remember that.

Mr. Warren got down over me just like he was going to tear me to pieces. Well, there have been a lot of fellows who tried to do that, that didn't do it. All right, now he tells us that if Christ had not died then we would be dead. "If Christ had not died and arose again would those people ever have been raised up from the dead?"

If Christ had not died! But Christ died. Your whole doctrine is built on supposition, if so and so. Yes, Christ had to die. That was in the plan set up in eternity and certainly that had to be done, Elder. Yes sir. Well, he says then, faith without works is dead. I asked what kind of works? What kind of works? What kind of works did the fellow do before he was baptized? Oh, he said faith is a work itself. God didn't say that. God says, "This is the work of God that you believe on him whom he hath sent." He did not say it was the work of man. Romans 10:17, "Faith cometh by hearing and hearing by the Word of God." Therefore faith is the work of God. No it is not a work of man. Faith is definitely a work of God.

Mr. Warren utterly denies the Word of God. In Ephesians 2:8, "For by grace are you saved through faith, that not of yourselves, it is the gift of God, not of works lest any man should boast." Now, what kind of works, Elder? What kind of works? Paul says it is not by works lest any man should boast. And you say it is by works, that there can be no salvation without works. You dispute the Bible.

All right then, you turn over here to Romans the fourth chapter and here we find the statement, "Blessed is the man unto whom the Lord will not impute sin," etc. Well, I will just turn over there to Romans the fourth chapter and read that for you. Anyway it teaches other than what my friend has said here. "What shall we say then that Abraham our father is pertaining to the flesh hath found, for if Abraham were justified by works he hath whereof to glory but not before God," Romans 4:1, 2. That's the way with you, my boy. You are justifying yourself by your good works and building your good works to high heaven and God Almighty says they can't save you. You need to see the cross and turn to the blood, and trust in the living Christ for salvation

who can save sinners under any and all condition or circumstance in life. "For what sayeth the scripture? Abraham believed God and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness." What did James mean over there when he said faith without works is dead? Why, he was talking about the child of God who was justified by his works in the sight of men. Paul, in Romans 4:1-8 was writing about the faith that actually saves you and it is apart from works. Of course, Baptists believe in obedience. We believe that you must hear, that you must repent, that you must trust in the Lord Jesus Christ, but there is no act beyond faith that will bring salvation or the remission of sins. I have proved that by more than twenty-five passages from the Bible.

Now, ladies and gentlemen, these are facts. Well, he said, "Ballard said that faith always exerts itself in action," and Ballard still says it. "My sheep hear my voice and they follow me and I give unto them eternal life and they shall never perish." Certainly it will. Well now, just because those rulers, for the time being, to keep from being disgraced or thrown out of the synagogue did not get out and confess Him to men, why you are preaching that men should have to confess to you, is that it? No. Certainly not. Their confession that they made was to Jesus Christ and they were saved. All right. (How much time, Brother Smith? I got mixed on the time.) All right, fine. I have answered that everyone that loveth is born of God and everyone that doeth righteousness is born of God. Is baptism an act of righteousness? Is it a righteous act? Is it a work? Put it down now, we are going to have that out, in the next two nights that are to come; and that's going to be a different

story, friends, when my beloved opponent gets on his water plan of redemption. I have tried to stay off of it as much as possible.

Oh, he said, "I'd hate to be a Baptist." Now was that not an insult to these Baptist people here tonight? You didn't have to say that, Warren. Suppose I would say I would hate to be like you people. I wouldn't be like you, of course, but I had rather be a Baptist ten thousand times than to be in your condition, because you are taking works for your salvation, you are turning away from the blood to the water and from the cross to the church, and therefore, you are ruling the Son of God out of it. Oh, you need salvation, that's what you need. You need to get out of that old Romish idea that I have got to do the job myself, and I'll have no salvation until I get to the goal of faith which is death. You don't have anything. You do not have one thing in this world. Oh you might say, we have remission of sins. Yes, but you may not have it tomorrow. You may have it today, but tomorrow you don't have it; but you are in a lost condition. You don't have anything that you can stand on that's solid and firm, so you need to go to the cross for life and salvation. Yes, you would hate to be a Baptist.

He said, "Well, I am disappointed in Ballard." I don't blame him, and I am sure he is, too. I am sure he thought he could run over Ballard with all of his dative case and the fact is he don't know anything on earth about it; and then he gets up here and pretends to read Greek and couldn't pronounce it to save his soul. You could not pronounce it, and you know it. But I wonder if you folk out there tonight thought he was giving the proper pronounciation in this reading here. Did you? Oh, he is a great scholar. He is a great fellow, a great Greek scholar and he is ashamed of Ballard and disappointed in him. I am sure he is sorely disappointed. Well, he said, "Warren is behind Ballard." Why, certainly he is away

out behind. He didn't touch my argument on salvation being set up in eternity, and Jesus the Lamb slain from the foundation of the world, and you know it. He didn't touch all those Scriptures that I gave you in the old Bible taken from the Septuagint Version, which says they had remission of sins before the cross. He didn't notice that at all. Yes, behind, woefully behind, and will never catch up.

Now he says this is an Advent Translation (give it to me please, sir), which is a straight out misrepresentation. Oh, it's an Advent Translation because it translates the word "*gehenna*," and it says it is, "*gehenna*," not hell. Oh yes, your Protestant Translations, a lot of them that came out of Rome, Mr. Warren will take anything that that Standard Version says. I too think it is a good version. I think it is. I'm not denying that it is. I take all of these versions and read them with the Greek text. Now "*gehenna*," is "the Valley of Hinnom," just below Jerusalem, and must not be confounded with the "lake of fire," or the unseen, commonly called "hell," or "hades." Certainly it is not the eternal hell. It's "*gehenna*," so say I, too. It is not hell fire itself; it is a place out from Jerusalem where they burned the refuse from that city, and where they made criminals pass through the fire.

Now let's see over here, if I can find that right quickly, and I want you to look at it for a moment, this Concordant Translation is exactly correct on that thing. He doesn't deny "hell." Certainly not an 'eternal hell'; and I deny that it is an Adventist Translation, but it tells us the truth about what "*gehenna*" is. Now listen, here in Mark the ninth chapter and forty-third verse, "If thy hand offends thee, cut it off for if it becomes offensive to you cut it off." Why cut it off? "For it is better to enter in to life maimed than having two hands go into "*gehenna*," into the fire that never shall be

quenched." That is exactly what they did. They made them cut off their own hands as a means of punishment and cast them into "*gehenna*"; yet the "worm dieth not," that is, the man lived on after the hands were cut off and cast into *gehenna*. Now wouldn't the elder be a pretty thing in heaven and one of his eyes in hell? Wouldn't he? Now you just think about that. "And if thy foot offend thee cut it off, it is better for thee to enter into life having two feet than to be cast into *gehenna*." Yes, and it is better, "if thine eye offend thee to pluck it out; it is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into (*gehenna*) hell fire." Elder Warren is saved up in heaven, but one of his eyes is down in hell. They plucked it out. They cast it into "*gehenna*." They cast one of his feet into "*gehenna*," and here you see Elder Warren going hopping all over heaven and one of his feet in hell. Why boy, you need to learn yourself something before you put yourself up to debate.

Well, now then, he brings up some other criticisms against the Concordant Translation, but here is a Bible that was taken absolutely from the tablets or skins, or whatever they were, from the manuscript. It is a photostatic copy of the manuscripts and the Greek words are not even separated; and no man under heaven can impeach this translation. Oh, he said there were some that weren't scholars. Well that is true in every translation. They have different ones to do certain things. They have certain ones that help in it who are not scholars. (How much time do I have left, Moderator?)

Smith: "Three minutes."

Well, let's notice again. So much for that "*gehenna*" business. All right, he tries to make you think or believe by marking up here on this board that I am mixed up. He is the man that is mixed up. Absolutely. He knows my position, and he knows that I did [not] put faith

before love. He knows that. But he gets up here and tries to make out like I put love before faith. Now, of course, we are going to have this baptismal question for the next two nights, but you listen, ladies and gentlemen, this Bible, this Word of God, that I gave you is positive declaration, not just maybe so, but he misrepresents it. It says, Acts 10:43, "To him gave all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." Now, he says just as soon as Peter began to speak, the Holy Ghost fell upon them. Why, he had been talking about Christ and the resurrection, but when he came down to the forty-third verse and used that, then following that it says, "When he spake these words, that through his name whosoever believeth in him shall receive remission of sins." What words? The plan of salvation that is revealed right there in the forty-third verse. All right elder, we will have that some more tomorrow when we have more time to thrash it out. Now, wasn't that something, as soon as Peter began to speak the Holy Ghost fell on them. Certainly as soon as he began to speak on the plan of salvation as recorded there in the forty-third verse. The Holy Spirit came because they believed into Christ. Luke 7:48, 50, "He said unto her, thy sins be forgiven thee." But Mr. Warren has admitted they had forgiveness of sin in a kind of an uncertain way, that Jesus stood for them before the cross, but if these people had fallen from grace, before the blood was shed, they wouldn't have had any part in the blood at all. Why, yes, the whole plan he advocates is indirect and the whole thing is on an indirect basis. There isn't anything firm or solid about the plan that you advocate, and listen friends, that doctrine came from Rome. I repeat, that Campbell was the first Protestant that advocated the doctrine of baptismal regeneration or gospel in water.

All right, thank you.

WARREN'S FOURTH NEGATIVE

Mr. Ballard, gentlemen moderators, ladies and gentlemen:

First of all, I would like to give attention to the fact that Mr. Ballard seems to have felt that my actions in the last speech were a little bit uncomely. He described me as being a little "cocky." It certainly is not my intention, as I told you last evening, to ever be "cocky." Both Mr. Ballard and I, when we began this debate, said that we would keep it on the very highest plane, but that did not mean, we said, that we would not press one another's doctrine very strongly. Mr. Ballard objected to my coming over here speaking in his direction, and for that I apologize. If I have offended Mr. Ballard, I certainly did not intend to do so. I will stand—I promise you—that I will stand on the high conduct of a Christian gentleman. Mr. Ballard has obligated himself to be nicer than the man with whom he is debating. Mr. Ballard, I intend, God being my helper, to give you a standard to strive toward. It wasn't my intention at all to be "cocky," and if I gave Mr. Ballard that impression, perhaps I gave you that impression and so to everyone who got that impression, may I very humbly apologize. My effort was only to show that his doctrine was false. I am pleading with you to see what the Bible teaches. I believe you must have the truth and must obey the truth to go to heaven. That was my intention, God being my witness.

First of all, I want to give attention to the answers which he gave in his last speech to the questions which I asked him.

(1) "Do you admit the use in the New Testament of the figure of speech which puts a part for the whole?" He said, "Yes." Therefore, every passage which he has introduced that says salvation is conditioned upon faith

can be—there is at least the possibility, Mr. Ballard admits—that everyone of those passages speak of an inclusive faith; that is, a faith which includes further acts of obedience. My friends, he has given up the discussion. I told you when we began this discussion that it didn't matter which way he went on the use of that figure of speech—and it is “synecdoche,” Mr. Ballard, it is “synecdoche.” If he went either way, I knew he would give up his proposition. Notice here: When it says in John 3:16, “Whosoever believeth,” “believeth” is a figure of speech which puts “a part” for “the whole.” Therefore, that “faith” includes further acts of obedience, and his proposition falls. It is *not* a faith which is *not* inclusive. If he had denied the use of “synecdoche” in the New Testament, he knew that I would have come to Acts 11:18, which shows that men “repent unto life.” Therefore, if he denied the use of the figure of speech, he would have men saved before they believed. So, he knew he had to say this. But you can see that it destroys his proposition, because he admits—by his very mouth—he admits a faith which includes, or may include, further acts of obedience.

(2) “According to John 1:12, what did the believer have the right to become?” He says, “To become sons of God.” It doesn't matter whether they have it in themselves, or whether they must go to someone else or not, Mr. Ballard, himself being the witness: “Believers in Christ have the power to *become* sons of God,” and you cannot become what you already are! If, tonight, I am a member of the Lion's Club, I cannot *become* a Lion. You cannot become what you already are. You cannot become a child of your mother and father. You are *already* a child of your mother and father. Don't you see that he had to give up his proposition? Believers in Christ have the power—they have the “liberty of action”—to become children of God. Now, that destroys his

proposition. Believers in Christ are *not yet* sons of God; they merely have the right to *become* sons.

(3) "Please tell us plainly why you do not believe Mark 16:9-20 to be inspired." He said, "The scholars, because of the scholars." But you remember that he said, "This (holding up Concordant Version) represents the great work of scholarship—this Concordant Version." The Concordant Version has in it Mark 16:9-20!!! The Greek manuscripts upon which it is based have Mark 16:9-20. And as I told you a moment ago, the Concordant Version said that the light face type is not part of the original, and the "to" part of the "into" is in light face and so there goes away his translation of "believing into." It just says "believe in" and the "to" part of the "into" is not in the original. I want to call your attention here to this chart concerning Mark 16:9-20 (going to the chart).

(See Next Page)

CHART ON MARK 16:9-20

Century			
I ORIGINAL MANUSCRIPTS OF NEW TESTAMENT			
II	Manuscripts	Versions	Church "Fathers"
II		<ul style="list-style-type: none"> * Peshitto * Curetonian * Coptic * Sahidic * Tatian's Diatessaron 	<ul style="list-style-type: none"> * Irenaeus * Papias * Justin Martyr
III			<ul style="list-style-type: none"> * Hyppolytus * Celsus ◦ Eusebius
IV	<ul style="list-style-type: none"> ◦ Vaticanus ◦ Sinaiticus * Washington 	<ul style="list-style-type: none"> * Vulgate * Gothic * Aethiopic 	<ul style="list-style-type: none"> * Aphreates * Cyril of Jerusalem * Ephiphanus * Ambrose * Chrystom * Augustine * Calendar of church services
V	<ul style="list-style-type: none"> * Alexandrian * Ephraemi 	<ul style="list-style-type: none"> * Jerusalem Syr. 	
VI	<ul style="list-style-type: none"> * Bezae 	<ul style="list-style-type: none"> * Philoxenian * Georgian 	
VII			
VIII	<ul style="list-style-type: none"> * Basiliensis 		
IX	<ul style="list-style-type: none"> * Tischendorfianus * Sangallensis * Monacensis * Cyprius 		
X	<ul style="list-style-type: none"> * Vaticanus 354 * Nalianus 		
<ul style="list-style-type: none"> * Contains Mark 16:9-20 or quotes therefrom. ◦ Does not contain Mark 16:9-20. 			

I believe I pulled it out over here (as tacks pull out of chart). Would one of you brethren assist me? He says the scholars here are against it. I don't believe that you can see the bottom of the chart. We will try to have it tomorrow night, at least, so you can see it. There are (pointing to chart) three sources of the Greek text. Mr. Ballard said in the Smith debate, that the *perfect* manuscripts, the *original* manuscripts do not have it! Now Mr.

Ballard surely has learned that we do not have the original manuscripts today. If we had the original manuscripts—the perfect manuscripts—that the writers of the New Testament wrote there would be no problem of textual criticism at all. We do not have them. There are three sources of the Greek Text today. That is, men like Westcott and Hort, who published their Greek Text, did not use merely Greek manuscripts; they used *three* sources. These three sources are:

(1) The Greek manuscripts (pointing to chart). Notice here that the original of the New Testament was written in the first century. Three things have come from that. They are the Greek manuscripts; which were just copies—men just copied them into Greek.

(2) There are the versions—translations into other languages.

(3) There are then the quotations from the “church fathers.” And you can reproduce the New Testament—I believe, almost every verse in the New Testament—by quotations from the “church fathers,” or men who lived immediately after the time of the apostles. All scholars recognize that these translations which are older—much older—than the oldest manuscript that we have today, are among very best witnesses concerning blocks of passages which belong in the Bible.

I am going to anticipate my friend so that he may not destroy your faith in the Word of God, so that he may not cast doubt in your mind that Mark 16:9-20 really is the Word of God.

The Peshitto Syriac Version has it; the Curetonian has it; the Coptic, the Sahidic, and Tatian's Diatessaron all have it. All of these in the *seconda century*, and the oldest manuscripts which are now in existence, the Vatican, the Sinaitican and the Washington, are from the fourth century.

And by the way, when I passed through the city of

Washington the other day, I saw, for myself, Mr. Ballard, the Washington manuscript and it contained the entire 16th chapter of Mark. It is just as old as these other two—if not, it lacks only a very few years!

Mr. Ballard said the Vatican was a perfect manuscript. I want to call your attention to this question. Mr. Ballard, will you answer for us in your next speech, "Are you willing to stand exactly on the Greek Texts of both the Vatican and the Sinaitican manuscripts?" Now when you do that, when you take a position, we will see the real issue on this point.

Not only that, but we find "church fathers": Irenaeus, who was a student of Polycarp, who was a student of the Apostle John, quotes from Mark 16. We find also quotations from Papias and from Justin Martyr. In the third century, Hyppolytus tells us, and Celsus, a pagan philosopher.

We find down in the fourth century the Latin Vulgate, another version, the Gothic and the Ethiopic all have it. In the fourth century, two of the oldest manuscripts do not have it. They leave it off but the Washington, which is just as old, *does* have it—it has the entire chapter! That will be enough for now. We will have more of that later, no doubt.

But I want Mr. Ballard to say if he will stand by his statement, in the Smith debate, that the Vatican and the Sinaitican manuscripts are the perfect, the old, the original manuscripts. Will he stand upon either one of them, or *both* of them? And if he takes that position, we want to see some interesting things to follow. My friends, don't let him lead you to believe that true scholarship denies Mark 16:9-20. Besides his very own book, the Concordant Version, has the passage.

I come now to his speech. He says Thayer maybe didn't say "believe into," but others did. Read to us a standard translation, one which is recognized by

scholarship, that says it. I read to him the facts as to what Mr. A. T. Robertson said on that. Mr. Ben Bogard called him the greatest Greek grammarian who ever lived, but of course, he exercised a little prejudice, and he said that the idea of "into" is not in the preposition itself, but comes from the accusative case, the verb of motion, and the context.

He asked, "Do you baptize, do you baptize a child of the devil?" Now, I purposely left off the last of that question in order to lead Mr. Ballard out. I want to read here in Mr. Ballard's book, *Election Made Plain*, page 27: "Before a child of the devil can become a member of God's family, and be an heir of the heavenly possession, he must comply with God's terms and conditions, at which time God changes him from an alien to a citizen of the heavenly possession." We want to look at something here. What does Mr. Ballard say about the child of the devil? He says, "The *child of the devil* must comply with the conditions of God." Now here is the child of the devil (drawing on blackboard) he hears the Word of God. He has knowledge, according to Mr. Ballard's way. He then believes the gospel—no, he then repents, and *then* he has faith in Christ. Now, he says, "The child of the devil must obey all of these conditions." Mr. Ballard you tell us: "After a child of the devil has repented, is he begotten of God? Is he a child of the devil?" You said he is a child of the devil all this time. Now you tell us, "Is he begotten of God?" When we get your answer, we will have something interesting following that. He says a child of the devil must comply with these things, and then when he does, God changes him. When he complies with all of these conditions, God changes him. All this time up here he is a child of the devil. I told him I baptized a child of the devil who is in rebellion against the devil. Mr. Ballard, *do you baptize a person who is in rebellion against God?* Here is a person

(drawing on blackboard) who is walking down the road of sin; he is in rebellion against God. He is following the devil. But when he hears the gospel of Christ, it causes him to obey the terms of the gospel. He is not a child of God until he is *baptized into Christ*, yet he is in rebellion against the devil. He is obeying God. He is doing what the devil would *not* want him to do.

Mr. Ballard: (speaks from chair) "Does the one you baptize love God?"

Warren: I baptize a person who loves God. I told you that he is in rebellion against the devil. He is not in rebellion against God; he is in rebellion against the devil.

He said my doctrine came from Rome. No, it didn't; it came from the New Testament. Jesus said, "He that believeth and is baptized shall be saved." That is where it came from. It did not come from Rome. Mr. Ballard said that you could absolutely *refuse* to do what Jesus said and still go to heaven. Now who is it that teaches faith and trust in Christ? Mr. Ballard said, "You can stand up and say, 'Jesus Christ, I refuse to be baptized,' and still go to heaven"! Now who teaches faith in Christ? What about his doctrine of hereditary depravity? I wonder if that came from Rome?

He says that we are going to hell because John 3:16 teaches faith in Christ, but we believe in works. No, we do not. We believe in faith in Christ, but we teach that faith does not avail until it manifests itself in acts of obedience! Paul says, "For in Christ Jesus, neither circumcision availeth nor uncircumcision, but"—what? "*Faith!*" Without further acts of obedience? No, that is what Mr. Ballard said. What did Paul say? "But faith working through love."

Mr. Ballard said that he teaches salvation is by a live faith. A live faith is a faith which has worked. You cannot get away from that. What is a live faith? It is a faith

which has manifested itself in some kind of action. According to Mr. Ballard, what is the first act of faith? Baptism. So, according to Mr. Ballard, a man is not saved until he is baptized, since baptism is the first act of faith!

He said, "Warren taught that men are saved on a passing-over basis, but his brethren have always taught otherwise!" No they haven't. Hand me those two books right there. Now, he says that I am teaching something different from what my brethren teach. Here is White-side's Commentary on Romans, I read (on page 91): "On the grounds of his faith, God forgave him," speaking here of Abraham, "of whatever sins he might be guilty, and so declared him to be righteous." I told you he was righteous. I told you that you wasted all your time on this chart. You had all this chart fixed up for that, and I told you that you wasted your time, because I don't teach what you say I teach. We find here, according to Brother Milligan (reading from Commentary on Hebrews, page 257) "But does it follow from this, as many suppose, that Abraham, Isaac, Jacob, and other faithful men of the Patriarchal and Jewish Ages were still 'under the dominion of sin and death,' until Christ came and by his death and alleged descent into Hades procured their deliverance? I think not, for the Scriptures every where teach that these holy men of old were justified by faith and obedience as well as we." But there was a remembrance made of sins each year. The blood of bulls and goats could not take away sin. The only thing that had occurred up until that time was the sacrifice of the blood of bulls and goats.

Mr. Ballard has talked about the plan in eternity, but a plan can be *purposed* and yet not be in effect. I can *purpose* a will but it doesn't come into effect until I *die*. "It doeth never avail while he that made it liveth." The very fact that God had an eternal plan didn't mean

that it was in effect when the world began. I have quoted repeatedly: "He taketh away the *first* that he may establish the *second*." Wherefore "Christ is the mediator of a *new* covenant." Mr. Ballard thinks there is no difference—all the covenants are the same! I have showed you the Old Testament teaches the fact that man must obey God; he must have faith in God's testimony; he must then obey Him before he shall receive the blessing. But conditions of God's testimony vary under different conditions and different covenants.

He said that I misrepresented him about love coming before faith. I certainly didn't intend to, because here (holding up paper which has Ballard's answer) is the piece of paper that puts "love" before "faith"! But, if he wants to take it back, why I am perfectly willing for him to do so. He numbered on this paper: "Love, number two," and "Faith, number three"! That is the only reason I read it that way! But he comes back and says, "No, love follows faith." Now he has been talking about me baptizing a man that hates God. But certainly I don't; I baptize a person who *loves* God. But notice this—he says, "A person is saved by faith without further acts of obedience." Which comes first, faith or love? Mr. Ballard now says that faith does. When I said a moment ago that he put "love" before faith, even though he had said it on the paper, he insisted that was wrong, and said, that "love" comes *after* "faith." Now, if a man is saved by faith without further acts of obedience, doesn't salvation come right there? (pointing to "faith" on blackboard) And he doesn't even love God! "Love" comes *after* "faith," he said. I "misrepresented" him when I said he put "love" before "faith," so we will let him put "love" after "faith." You are saved at the point of faith; therefore, a man who *hates* God is saved, according to Ballard's logic!!

Then, he said "Repentance culminates in love." In

Romans 2:4 it says, “. . . the goodness of God leadeth to repentance.” A man doesn't even believe in God, and yet the goodness of God leads him to repentance, according to Mr. Ballard. Faith *necessarily* comes before repentance. You can't change your mind about somebody, or his will, in whom you do not believe. Second Corinthians 7:10 says “Godly sorrow worketh repentance.” Godly sorrow comes upon a basis of faith.

“A living faith made alive in baptism.” He says that I said, “A living faith was made alive in baptism.” I have never said that; I have never taught it anywhere. I don't know of any of my brethren that have. We teach that a man's faith is alive when it acts, but it does not save until it gets one into the spiritual realm where spiritual blessings are, which is “in Christ.” And a man doesn't get into that realm until he is baptized into it!

“Everyone that doeth righteousness is born of God.” I John 2:29. He makes the argument that if you do righteousness, you are *already* born of God. But, notice in Romans 3:25—Let's turn and read that passage—“Whom God set forth to be a propitiation through faith in his blood.” His argument here would logically be that this teaches that a man is in the blood before he has faith. Therefore, any man who comes unto the blood is saved before he has faith. Why, this I John 2:29 simply shows the figure of speech that we have been talking about all the time. “Doeth righteousness.” Peter says in Acts 10:34, 35, “I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is acceptable unto him.” What is the righteousness of God? Psalms 119:172, “The commandments of God are his righteousness.” Not the righteousness of men, Romans 10:3. But if I could devise a way whereby I could get to heaven without the gospel of Christ, that would be *my* righteousness. But to “do the righteousness of God” is to obey His command-

ments. This simply says that when a man *does* the will of God, he will be born again. Compare what Jesus said in Matt. 7:21, "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father." It means to do the will of God, to obey the gospel, by being baptized into Him.

Next, he says, "Salvation is by faith *without works*." But *what* works? Let's just turn over to John 6:29; I want to show you that Mr. Ballard's interpretation of this passage cannot be the correct one: "And they said therefore unto him, What must we do that we may work the works of God?" What were these people wanting to know? They wanted to know, "What must we do to do what God wants us to do?" Here is what Jesus said, "This is the work of God that you believe on him." It does not mean that God does the work. It means that this is the work required and approved by God, so says Mr. Thayer on page 248. "The works required and approved by God,"—the works required by God for man to do, and approved by Him when they do it.

He said, "Warren needs to trust in Christ." I am trusting in Christ. I am trusting in what *He* says. I'm not willing to come to such passages as Mark 16:16 and say that you can go to heaven and not trust in what Jesus said. Jesus said, "He that believeth and is baptized shall be saved." Mr. Ballard says that you can *refuse* to do that and die and go to heaven. Now, who is it that is trusting in the cross and trusting in Jesus Christ?

"Only the righteous can do a righteous act," he argues, "and baptism is a righteous act; therefore, only the righteous can be baptized, so you are bound to be saved before you are baptized." All right, let me ask you, "Is repentance a righteous or an unrighteous act?" Now, if you say that only a righteous person can perform a righteous act, then a person must be righteous or he must be

born again before he even repents. If faith is a righteous act, a person must be born again before he can believe. He is getting close to the old Baptist Manual which says that regeneration precedes repentance and faith. If only a righteous person can perform a righteous act, then a person is born again before he repents or has faith, or else repentance and faith are unrighteous acts. Mr. Ballard, are repentance and faith unrighteous acts? Or, are they righteous acts? If they are righteous acts your argument falls, doesn't it? Now if you want to come out and say that to "repent" and have "faith in Christ" are unrighteousness acts, acts of obedience to the devil, acts of obedience to the commands of men, why just come right out and do it.

He said that this (referring to chart on John 12:42) did not teach that these people were not saved. He said that they did not have to confess before *men*. But Jesus said, "He that denieth me"—where? Before God in his heart? No, Matt. 10:32 says, "He that denieth me *before men*." Everyone of any real scholarship, so far as I have seen, who wrote upon this verse recognized that these people were *not* saved people. Let's read it; I have it up here so you can see it for yourselves, (reading chart)

CHART ON JOHN 12:42, 43

"NEVERTHELESS EVEN OF THE RULERS MANY BELIEVED IN HIM, BUT BECAUSE OF THE PHARISEES *THEY* DID NOT CONFESS IT, LEST *THEY* SHOULD BE PUT OUT OF THE SYNAGOGUE; FOR *THEY* LOVED THE GLORY OF MEN MORE THAN THE GLORY OF GOD."

"Nevertheless, even of the rulers, many believed on him"—that is the "*eis*" that Mr. Ballard is so concerned about

—“but because of the Pharisees they”—to whom does the “they” refer? Why the *rulers*, of course. It wouldn’t make sense if—(ten minutes)—it wouldn’t make sense to say, “but because of the Pharisees, the Pharisees did not confess him.” A pronoun stands for a noun. What noun does this “they” stand for? It stands for the “rulers.” Now, notice the “they.” It couldn’t change. “‘*They*’ did not confess it lest ‘*they*’ be put out of the synagogue for ‘they’ loved the glory which is of men more than the glory which is of God.” Men who believed “*eis*” Christ would not confess Him. They *kept on not confessing*, and they loved the glory of men more than the glory of God. Don’t you see the position that you must come to in order to hold to your proposition: you must say that a man who loves men more than God and will not confess the name of Christ—but shall *continue* to deny Him—will be saved!

A moment ago when I said I am glad that I am not a Baptist, I said it because I wouldn’t want to have to be running from one translation to another. Mr. Ballard can’t stay with the Concordant Version and teach *all* of his doctrine. He can’t stay with the Emphatic Diaglott, and teach all of it. That is the point I meant. I certainly meant no personal reflection upon any person who is a member of the Baptist Church. I believe Mr. Ballard knows that. Surely, Mr. Ballard, you know that I was not casting any personal reflection upon anyone. I was simply saying that I am glad that I can stand upon this one (holding up the American Standard Version).

Why, Mr. Ballard, I’m not saying that verse 37 of the eighth chapter of Acts is the only place which teaches confession. You could have saved your time in talking about that. There are *other* passages which teach the necessity of confession—Romans 10:9, 10; I John 2:23.

He said, “Tomorrow Warren may not have remission of sins.” Well now, here is what the Bible says

about it, "If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ cleanseth us from all sins." Mr. Ballard said the blood cleansed whether you walked in the light or not. "It doesn't make any difference whether you walk in the light; it doesn't make any difference how you live. You can still die and go to heaven." But the Bible says, "If we walk in the light." Mr. Ballard, that is *my* position. If a man is baptized into Christ, there is no doubt about his having salvation from past sins, but he must continue to live in obedience to God to be saved eternally.

He makes fun of my Greek pronunciation. Mr. Ballard, I'll tell you what I'll do. Of course, it doesn't make much difference, suppose I couldn't pronounce it correctly, but I would be willing for a real Greek scholar to listen to you and me read the Greek and then be the judge as to which one was reading it correctly.

Then he said, "Warren said that the Concordant Version was an Advent Translation." I didn't say that the men who translated it were Adventists. I wrote and asked them what their religion was, but they would not say. They wouldn't say. But I said that the version taught the Adventist doctrine of meeting on the Sabbath Day. When they say "one of the Sabbath Days" they tell what they mean by that: one of the Jewish Sabbath Days—Saturday, or the Seventh Day of the week.

On his argument about "*gehenna*," I said that the Emphatic Diaglott was the one that didn't teach a place of eternal torment. The point on the Concordant Version was "the Sabbath Day." Hand me that Diaglott right there, will you please? Five minutes, all right, thank you. On "*gehenna*" it says—" '*gehenna*' then, as occurring in the New Testament, symbolized death and utter destruction, but in no other place signifies a place of eternal torment." Where is it so used? "In the New

Testament." No where refers to a place of eternal destruction—I mean eternal punishment. According to the Diaglott, "*gehenna*" does refer to death and *destruction*—you just "pass out of existence." That is "Jehovah's Witnesses" doctrine. I told you that wasn't Mr. Ballard's doctrine. Baptists do not believe that. They believe a sinner dies, goes to hell and is punished forever.

He said, "There are some men that are not scholars on every translation." Mr. Ballard, I call upon you to prove it. I call upon you to show one man who was a member of the English Revision Committee, or the American Revision Committee who was not a scholar. I call upon you to prove it. Now, will you do it? We will be glad—we will be waiting anxiously—for you to show even one man who was not a scholar. The publishers of the Concordant Version themselves said that some of their translators were not college graduates. Not even a bachelor's degree! Why friends, for a man to get a Th. D. degree requires ten years above high school, and some of these men did not even have a college degree. Now there is the difference in scholarship, my friend. You can see the position that he is driven to. He recognizes that he has to find the statement "believe into Christ," and the only place he can find it is in the Concordant Version and the Emphatic Diaglott. But I showed you that even the Concordant Version said that the "to" part of the "into" is not part of the original.

And then he says that this translation (referring to Concordant Version) has the original manuscripts in it. Well, this one (holding up Concordant Version) has Mark 16:9-20—are you willing to stand on that? It has Mark 16:9-20!

He refers to Acts 10:43. He has already admitted the figure of speech which puts the part for the whole. Therefore, it is a faith which includes "further acts of obedience."

He comes to Cornelius, and he made fun of the fact, or he ridiculed the idea, that the Holy Spirit fell upon them as Peter *began* to speak. He said that *I* said that. I didn't say that. The *Bible* says it. In Acts 11:15 we read, ". . . and as I *began* to speak. . . ." And I showed you what the word "began" means there. The word "began" means a thing was just begun when it was interrupted by something else. That is what Mr. Thayer says that word meant. "As I began," as I *began*, immediately then, the Holy Spirit fell, and it was by the words of Peter that these people were to have faith. Therefore, if the baptism of the Holy Spirit was an indication that they were the children of God, they were children of God without faith. That will stand.

Oh, yes, his questions that I answered. I don't believe I have a copy. Mr. Ballard did you leave a copy of the questions you asked me? No, I don't believe he handed them back to me—these are mine. Well, I have answered all he said anyway.

At the last of his speech—he made reference to Luke 7:48-50. He said that I said they had a "kind of forgiveness." I said God *counted* them to be righteous—righteous!!! Righteous means to be free of guilt. But it was upon a "promissory note," so to speak, of the Lord Jesus Christ dying upon the cross of Calvary. That refers to all of the gentleman's speech. I am not behind in a single point.

May I, in the closing minutes of my speech, refer you to some of the things that I have called your attention to in this debate:

(1) Mr. Ballard affirmed that salvation was by a *live* faith. Faith cannot be alive until it acts; therefore, faith cannot save until it does some further act. He said that the first act was baptism; therefore, according to Mr. Ballard, a man is not saved until he is baptized!!

(2) He utterly contradicted himself on John 5:24

and John 8:31. He said on John 5:24 that those people who believed God *had* salvation. Then he comes to John 8:31 where the people believed Christ, and he said they did *not* have salvation, because we can prove that Jesus said to them that they were of their father, the devil. So he must contradict himself on that point.

(3) He admitted that if I could show him one unsaved believer his proposition falls. I showed him James 2:19, "the devils believe and also tremble."

I showed him Mark 16:16—a believer is not saved until he has been baptized!

I showed him John 8:30-44; those who "believed on Christ" were called of their father, the devil.

John 12:42, These people who believed on (*eis*) Christ would not confess Him. Jesus said, "If you will not confess me before men, I will deny you before the father." Not only would they not confess Him, but they loved the glory of men more than the glory of God.

I showed you in John 1:12 that believers are not sons of God, but they only have the right—they have the "liberty of action"—to become sons of God. You cannot become what you already are; therefore, if believers have the right to become the sons of God, they are not yet sons of God.

Friends, when you believe in Christ, you then have the right to either manifest your faith and repent and confess the Lord Jesus Christ and to be baptized into Him, or else you can refuse to obey Him. *But*, you remain a child of the devil, if you do. You have the right — you will have the "liberty of action" to obey Him.

Wite: "Time up."

All right and I thank you very much.

WARREN'S FIRST AFFIRMATIVE

Mr. Ballard, gentlemen moderators, ladies and gentlemen:

May I assure you, from my heart, that it is a real pleasure to be before you again this evening, to affirm the proposition which has been read in your hearing. "The Scriptures teach that water baptism is for, in order to obtain, the remission of past sins." And in order that my speech not be broken into, before I get into the definitions of the terms, I shall present the questions for my friend:

No. 1, "The American Bible Union Translation"—which was, of course, more or less an official Baptist Publication—"and the American Standard Translation translate the Greek preposition '*eis*' in Acts 2:38 as 'unto.' Do you agree that this is a good translation?"

No. 2, "Can one enter the Baptist Church without being baptized?"

No. 3, "In Acts 2:37 when the people said, 'what shall we do?' what did they want to know?"

Now for the definition of my terms. By "the Scriptures," I mean the Bible, the Word of God, the Old Testament and the New Testament. The Old Testament teaching in principle the fact that in God's gracious offer to man, God gives the instruction as to what man must do in order that he may come into possession of His blessing; man must then have faith in that testimony and he must obey before receiving it. We are now, of course, under the New Testament of our Lord and Saviour Jesus Christ, as so many passages abundantly teach. Christ was the mediator of a new covenant. Hebrews 9:17 teaches that a Testament is never in effect while he that made it is still alive. By "teach," I mean to say so, by either a command, approved example, or necessary inference to teach a thing. By "water baptism,"

I mean the baptism of the Great Commission commanded by Jesus Christ. "Is for," as is explained in the proposition, "in order to obtain"; that is, it is a condition laid down in the will of God with which one must comply in order to have his sins forgiven. Mr. Ballard, himself, recognizes in his book *Election Made Plain*, that the child of the devil must comply with the conditions which God lays down, before he can become a citizen of God's kingdom. That's exactly what I mean by that statement. There isn't any use in Mr. Ballard's trying to confuse the issue upon that. I'm showing you that it is a condition with which man must comply before he can have the remission of his past sins. By "past sins," I mean, of course, those sins committed prior to baptism.

(1) Now, by way of introduction, it is necessary, I think, for you to understand some things. Passages on "repentance" are not the places to go to learn about "faith." The passages on "faith" are not the places to go to learn about "repentance." Neither are they the places to go to learn about "baptism"—the design of baptism. The places to go to learn about the design of baptism are the passages which mention and teach about baptism.

(2) I am not teaching that baptism is for anything for one who has not believed in the Lord Jesus Christ and who has not repented of his sins. Certainly baptism, or the waters of baptism, have absolutely no powers of themselves to forgive sins. I am affirming that baptism is a condition which must be met before the power of the blood of Christ will be used to forgive one's sins. This *principle* was established when the prophet of God told Naaman that he would have to dip in the River Jordan before he would be cleansed of his leprosy. All know that there was no power inherent in the water to cleanse Naaman from his leprosy; the power which was used to cleanse him of his leprosy was the power of God. Yet

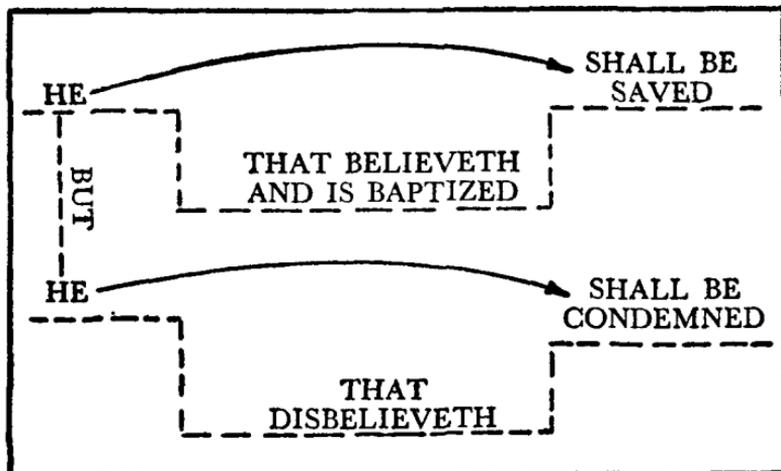
that power of God was not used to cleanse Naaman until he had complied with the command of God's prophet to dip in the water seven times. That's exactly, in principle, what I am setting forth tonight—that baptism is a condition that stands between the sinner and the remission of his sins! Also, we see the case in the 9th chapter of John where Jesus told the blind man to go and wash in the pool of Siloam in order that he might see. Now there is no power at all in water to cause a blind man to be able to see. All of that power was the power of Jesus Christ. Again, here was a condition which this man had to meet—he had to obey it before the power of Jesus would be used in order for him to be able to see. We find the same principle in the case of the Israelites marching around the City of Jericho. "By faith the walls fell," surely no one could deny the walls fell by faith. But the question is *when?* Did they fall immediately when the Israelites believed? Certainly not. But there is absolutely no power in marching around the city, without even touching the walls, to cause those walls to fall. It was all the power of God, and yet here was a condition that these people had to meet—they had to obey—before the power of God would be used to cause the walls to fall. Now that's exactly the issue here tonight. I am affirming that baptism is a condition which must be met in order to become a child of God. Mr. Ballard admits the principle—he is in print on the matter—that a child of the devil must comply with the conditions which God has laid down in order for him to be forgiven. That's the principle which I am affirming tonight.

1. Mark 16:16. BAPTISM STANDS BETWEEN THE SINNER AND THE SALVATION OF HIS SOUL.

I'm affirming tonight that this passage from the lips of Jesus Christ, Himself, spoken just before He went

back to the right hand of the Father on high, teaches, without any doubt whatsoever, that baptism is necessary. It stands between the sinner and the salvation of his soul. We read in Mark 16:16, Jesus said, "He that believeth and is baptized shall be saved, but he that disbelieveth shall be condemned." Now, notice, friends, and open your hearts to the truth of God. I'm not here tonight to gain a victory over any man. My concern in this discussion is not a personal victory in any way. I'm pleading with you tonight to listen and to open your heart to the truth of God's word. Let not the words of Jesus Christ be clouded and removed from your heart. Notice here, (referring to the clause "that believeth and is baptized" in Mark 16:16, drawn on the blackboard) is a restrictive clause which describes the man who shall be saved.

BLACKBOARD DIAGRAM ON MARK 16:16



Jesus here tells us who shall be saved. There is no issue between Mr. Ballard and me on what the expression "shall be saved" refers to. He is in print in the little book, *Election Made Plain*, and we read as he quotes from Mr. Pendleton on Page 43: "The following pas-

sages teach the offer of salvation to all men. . . . Mark 16:16; Luke 24:46, 47; I Tim. 2:1-4." Now, of course, Luke 24:46, 47 says, "repentance and remission of sins should be preached in his name unto all the nations beginning from Jerusalem," and the "salvation" of Mark 16:16—so said Mr. Pendleton—is analogous and parallel with the "remission of sins" in Luke 24:46, 47. Mr. Ballard made it plain here that he stands with Mr. Pendleton on the question on the universal atonement of Christ. Here, Mr. Pendleton had been teaching that very thing, using these passages to show it. And what does he say this means? It's parallel with Luke 24:46, 47, to mean "the remission of past sins." Therefore, who is it that shall have this "remission of sins"? "He that believeth and is baptized." Now, my friends, you know that if it were anything else in all the world except Mark 16:16, in such a statement as this you would *know* that *both* of these conditions would be necessary before this person should have this promise here (pointing to expression "shall be saved" on the blackboard diagram). He that doeth what? He that believeth and *is baptized*. Let me give you an analogous statement: "He that eateth and digesteth shall live." Now, a man won't live if he just eats, will he?—whether he digests or not? *Both* conditions are necessary. But it isn't necessary to say *both* of them in the negative—"but he that *eateth not* shall die." It is sufficient for a man just to not eat. You don't have to say, "and *digesteth not*." Let me show you here tonight. Suppose that I were to give away a twenty dollar bill—now I'm not going to give it away; I'm just giving this for illustration—suppose that I make this statement: "I am going to give away twenty dollars." Then, suppose I say, "He that believeth and sticks out his hand shall receive twenty dollars." Now there isn't a person in this audience tonight but what would understand that he could *not* claim the twenty dollars until

he stuck out his hand—until he did the *second* thing as well as the *first*. Again, let's suppose that we began right from this very place and began to broadcast it just as far and wide over the world as we possibly could, that "he that believeth and is baptized shall receive a new Ford." How many people here tonight would hesitate a moment to go and be baptized? How many of you here tonight would believe that you had a right to that Ford before you did *both* of them? You know that you wouldn't! The only reason why you say that you can be saved—that you can have this (pointing on blackboard diagram to "shall be saved") without doing also this second condition is because your minds have been clouded by sectarian preachers. My friends, I'm pleading with you—I'm standing here as a servant of Jesus Christ—to trust in Jesus Christ, to take Him at His word, to believe and say, "Jesus Christ said that and I, believing that Jesus Christ is the Son of God, shall believe it and I shall obey it." My friends, I'm pleading for your souls. "He that believeth and is baptized shall be saved." You could see it if it involved a Ford. Why can't you see it when it involves your salvation? You know your salvation is worth a lot more than a Ford. You can see it in anything else in the world except on Mark 16:16.

And while we are at it, Mr. Ballard said last night that he denied the inspiration of Mark 16:16 because of scholarship. But when Mr. Ballard wrote this little book, *Election Made Plain*, in striving to show the error of the Primitive Baptists in believing that the gospel should not be preached to everybody because they believe in a limited atonement, made this statement: "Those who believe in a personal eternal, unconditional election deny:" and as point number three under that Mr. Ballard has: "That the gospel is for every creature, Mark 16:15." This is on page 52. So you can see that Mr. Ballard recognized the passage to be inspired when he was

fighting the Primitive Baptists. Surely he ought not now to deny that Mark 16:9-20 is the word of Jesus Christ.

Again, on the inspiration of Mk. 16:9-20, he introduced the Concordant Version last evening and said that upon the basis of the scholarship of that version he would reject the inspiration of Mark 16:16. But the Concordant Version has Mark 16:9-20 in it. It doesn't question it. It has Mark 16:9-20 right in it. And now may I read in the notes of this version as to how they arrived at the Greek text. "In compiling the text, Weymouth's Resultant Greek Text was used." I have, here on the desk, Weymouth's Resultant Greek Testament. It puts Mark 16:9-20 in without any doubt whatsoever. My friends, you are basing your hope of salvation on hoping and believing that Mark 16:9-20 is *not* inspired! There isn't a way in the world that you can get around it—scholarship does not deny it! Now notice here again, "Weymouth's Resultant Greek Text was used and Scrivener's and other critical works were consulted so that the evidence of the fathers in ancient versions as well as modern editors was given admirable consideration." I have here a book by Mr. Frederic Scrivener, recognized as perhaps one of the greatest textual critics who ever lived, and so recognized by the men who put out the Concordant Version. I want to read to you in his book on Page 7:

"There are weighty and characteristic paragraphs: Mark 16:9-20; John 7:53—8:11. We shall hereafter defend these passages, the first *without the slightest misgiving.*"

Now according to the Concordant Version, which Mr. Ballard must have in order to try to get "believe into Christ," Mr. Scrivener's work was one of the bases for choosing the Greek Text. What does Scrivener say about Mark 16:9-20?—"I shall defend it without the *slightest misgiving.*" My friends, that ought to burn

upon your heart! It ought to cause you to stop and think about what you are doing with the salvation of your soul. Mr. Ballard used it himself against the Primitive Baptists who believed in a limited atonement, and he used it correctly to show that the gospel is to be preached to every creature. Christ didn't die just for a few men, He died for every man who will accept the grace that's offered to them.

While we are about it, I want to show you the scholarship of the world upon this question. I want to get it squarely before you. Mr. Ballard has denied its inspiration. I would not, for a moment, have you to go away from this discussion with doubt cast into your mind concerning the inspiration of any of the Word of God. My friends, I would not have anything to do with having a discussion where I didn't do my very best to have the Word of God upheld as being the truth. Now here are the facts in the matter. The opposition to the inspiration of Mark 16:9-20 resolves itself—almost entirely—to three things. Now I have here on this chart



CHART ON INSPIRATION OF MARK 16:9-20

Century			
I ORIGINAL MANUSCRIPTS OF NEW TESTAMENT			
II	Manuscripts	Versions	Church "Fathers"
II		<ul style="list-style-type: none"> * Peshitto * Curetonian * Coptic * Sahidic * Tatian's Diatessaron 	<ul style="list-style-type: none"> * Irenaeus * Papias * Justin Martyr
III			<ul style="list-style-type: none"> * Hypolytus * Celsus ◦ Eusebius
IV	<ul style="list-style-type: none"> ◦ Vaticanus ◦ Sinaiticus ◦ Washington 	<ul style="list-style-type: none"> * Vulgate * Gothic * Aethiopic 	<ul style="list-style-type: none"> * Aphreates * Cyril of Jerusalem * Ehipanus * Ambrose * Chrystom * Augustine * Calendar of church services
V	<ul style="list-style-type: none"> * Alexandrian * Ephraemi 	* Jerusalem Syr.	
VI	* Bezae	<ul style="list-style-type: none"> * Philoxenian * Georgian 	
VII			
VIII	* Basiliensis		
IX	<ul style="list-style-type: none"> * Tischendorfianus * Sangallensis * Monacensis * Cyprius 		
X	<ul style="list-style-type: none"> * Vaticanus 354 * Nanianus 		
<ul style="list-style-type: none"> ◦ Contains Mark 16:9-20 or quotes therefrom. ◦ Does not contain Mark 16:9-20. 			

—where these red circles are— those are the things which either quote Mark 16:16 or have it in a text. Now, I have showed you here in these three white circles are the ones that do not have it. Mr. Scrivener himself says that all the opposition to Mark 16:9-20 resolves itself almost entirely to one of the men who are so-called church fathers, *Eusebius*, who lived in the third century. He said almost all of the opposition to it resolved itself to that. In the Smith debate—and I just want to see, I

just want to be sure now, that Mr. Ballard is standing where he was in that debate,—Mr. Ballard said, on page 134, I believe it is: “they said the two oldest, the original, the first, the perfect manuscripts.” That’s on page 134. And then, on page 166, he says, “I challenge him on these manuscripts that they are the perfect manuscripts.” Now, that’s the thing that we want to get before the public tonight. Do you believe, Mr. Ballard,—do you *still* believe that the Sinaitican and the Vatican manuscripts are the perfect manuscripts? Now we want you to go down in print on this, one way or the other! And, my friend, I’m just ready for you to take a stand on that right there. Not any personal issue at all, I’m striving for the souls of the people who are listening to this discussion.

Now, what did Jesus say about it? Jesus said, “He that believeth and is baptized shall be saved.” Is that passage the word of Jesus Christ? Certainly, the scholars recognize that “versions”—from one language to another are of great value in determining whether or not a whole passage, a whole paragraph, belongs in the Greek text. What about these versions? Are they older than the oldest Greek manuscripts which are now in existence? Certainly they are. These versions are older: the *Peshitto Syriac* has Mark 16, the *Curetonian*, the *Coptic*, the *Sahidic*, *Tatian’s Diatessaron*. All of them have it.

Irenaeus of the church fathers, quoted from it in the second century. He was a student of *Polycarp*, who was a student of the Apostle John—that close back to the original while the oldest Greek manuscripts which are now in existence date from the fourth century!

My friends, I’m pleading with you; I’m insisting that Mark 16 sustains my proposition. Notice here, who is it that shall be saved? It’s on the basis of faith, of course, but it is faith which works; it is faith which manifests itself. It’s not the believer who has “no further acts of

obedience"; it's the believer who manifests his faith by being baptized. While on the other hand it is sufficient for a man to be condemned when he merely has the lack of faith.

2. Acts 2:38. BAPTISM STANDS BETWEEN THE SINNER AND REMISSION OF SINS.

My next argument is upon Acts 2:38. You remember there that Jesus had told his disciples to go into the city of Jerusalem, and He gave them the Great Commission just before He went back to the right hand of the Father. He told them that they would receive the Holy Spirit and they were to be His witnesses, both in Jerusalem and in Judea and in Samaria and unto the uttermost parts of the earth. The apostles, standing up that day, preaching under the influence of the Holy Spirit, convinced those people who had crucified Jesus Christ that they had crucified the very Son of God. Hear the words of Peter, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by Him in the midst of you even as you yourselves know; Him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay." Then he went on to say in verse 36, "Let all the house of Israel therefore know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified." The people were now convinced that what the apostles had preached was true; and the Bible says they were pricked in their hearts and they said unto Peter and the rest of the apostles, "Men and brethren what shall we do?"

Now get the picture here, my friends, you do not have to be a scholar, the Bible is written so that the common man can understand it; you don't have to be able to go into and delve into all the Greek prepositions. If that's what he wants the debate turned into—delving

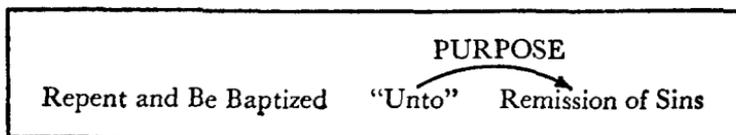
into Greek—we are able to deal with it. We will be glad to do it. I am insisting to you tonight that man does not have to be a great scholar to understand the Bible. It is written so that the man of the fields, the farmer, the plumber, the merchant, the candlestick-maker can understand it.

Now, here are some men that have crucified the Christ. They have been convinced that that is exactly what they have done. They came there believing that Jesus Christ was an imposter, and now they have been convinced that He is the Son of God. When they cried out, "Men and brethren, what shall we do?" what did those people want to know? Don't you know? Doesn't everybody in the whole world know that they wanted to know what to do to be saved? They wanted to know what to do to be forgiven of having crucified the Son of God! Surely there isn't a man in this audience but what would know that that's what those people wanted to know. Now let's suppose that Peter had not even said anything about remission of sins. When those people said, "What shall we do?"—suppose he had just said, "Repent and be baptized everyone of you." You would have known why he was telling them to do it!—for what purpose! Peter said, "Repent ye and be baptized everyone of you in the name of Jesus Christ *unto the remission of your sins*, and ye shall receive the gift of the Holy Spirit." Now notice here folk, get the context, these people who were crucifiers of the Son of God, asked the question, "What must we do?" They were already believers. What were these *believers* told to do? They were told to repent and be baptized! For what purpose?—"For the remission of your sins, and you shall receive the gift of the Holy Spirit."

Now we—here (as Ballard hands questions to Warren) . . . Mr. Ballard has already answered the questions which I put to him. He says in the first one, "I do not

accept your interpretation of 'unto.' ” Mr. Ballard, all that I am asking you to accept is the meaning of the word—the meaning of the word according to Webster’s dictionary. Now Webster’s dictionary gives this for the meaning of “unto.” I suppose he (referring to Ballard) means by this that he accepts the real meaning of it; he says he doesn’t accept *my* interpretation, but this isn’t mine. This is Webster’s International Dictionary, unabridged, the second edition, page 2795 . . . “ . . . indicating the direction of movement reaching its object or of approach, inclination or tendency in respect of an un-reached object.” In respect of an un-reached object—they had not yet reached remission of sins; therefore, they had to do this in order to get to this un-reached object. Further it says, “indicated aim, purpose, or destiny—sent unto their assistance.’ Indicating result, or attainment or consequent condition.” That’s the way the American Bible Union, which was a body of Baptist scholars, translated that preposition in Acts 2:38. Such men as Dr. Conant, H. B. Hackett, who was editor of Smith’s Dictionary. Those were the kind of men that were on it. They translated it: “unto”! Webster says “unto” means “in order to reach an un-reached end.” You have not reached it out here (indicating “repentance” on blackboard):

BLACKBOARD DIAGRAM ON ACTS 2:38



It’s for the *purpose of reaching it!* Now that sustains my proposition that baptism stands between the sinner and the remission of his sins, since the word “unto” which Mr. Ballard accepts as a correct translation, means “for

the purpose of, to reach a destiny, the aim of, to reach something which has not been reached before."

3. Galations 3:26, 27. BAPTISM STANDS BETWEEN THE SINNER AND BECOMING A SON OF GOD.

Last night, I asked a question of Mr. Ballard: "What does John 1:12 teach the believer has a *right to become*?" He said himself that the believer in Christ has the right to become a Son of God. Now, notice here in Gal. 3:26 (referring to chart)

CHART ON GAL. 3:26, 27

(HOW?)—"BY FAITH THE WALLS OF JERICO FELL DOWN," (WHEN?) AFTER THEY HAD BEEN COMPASSED ABOUT SEVEN DAYS." (HEB. 11:30)

"FOR YE ARE ALL SONS OF GOD." (HOW?) "THROUGH FAITH," (WHERE?) "IN CHRIST JESUS. FOR" (TO INTRODUCE THE REASON) "AS MANY OF YOU AS WERE BAPTIZED INTO CHRIST DID PUT ON CHRIST." (GAL. 3:26, 27)

IF NOT BAPTIZED:

1. NOT IN CHRIST—WHERE SALVATION IS.
2. NOT A SON OF GOD.
3. HAVE NOT PUT ON CHRIST.

"So then you are all Sons of God through faith, in Christ Jesus." You are all Sons of God through faith in Christ Jesus. "For as many of you as have been baptized into Christ did put on Christ." Now, John 1:12, according to Mr. Ballard himself, teaches that those who believe in Christ have the right—they have the power—to *become* Sons of God. Believers in Christ are not yet Sons of God; they have the right, they have the "liberty of action" to *become* Sons of God. You cannot become what you already are; believers in Christ have the right

to *become* Sons of God, so they are not already Sons of God. When do believers in Christ become Sons of God? The next verse tells us when: "For"—to introduce the reason—"For as many of you as were baptized into Christ did put on Christ." If you have not been baptized you are not in Christ—you have not put on Christ. The believer in Christ is not yet a Son of God. He has the right, he has the "liberty of action,"—he may do or he may not do it—to become a Son of God when he is baptized into Christ.

4. Acts 22:16. BAPTISM STANDS BETWEEN THE SINNER AND HAVING HIS SINS WASHED AWAY.

You remember that Saul of Tarsus obtained permission from the high priest to go to Damascus to bind all that called upon the name of Jesus Christ. Why, he hated Christ and believed that He was a liar! He was going up there to bind everybody that was a follower of Him. You remember that while he was on the way that a great light shone around him, and Paul fell to the ground and he heard a voice saying to him, "Saul, Saul, why persecutest thou me?" And Saul said, "Who art thou, Lord?" And Jesus said, "I'm Jesus of Nazareth whom thou persecutest." Can't you imagine the feeling of Saul when he heard those heart-breaking words—"I'm Jesus of Nazareth, whom thou persecutest." Then Paul was struck with the thought, no doubt, "I have been wrong!" My friends, many people have been struck by the thought that they have been wrong in their religion, and those who are honest come right out and say, "Lord what shall I do?" What did Saul want to know? He wanted to know what he had to do to be saved! Now listen here, Jesus said, "You arise." He didn't tell him what to do to be saved, but He told him to go into the city. He said, "You arise, and go into the city." Now notice this, "and *there*"—to what does the "there" refer?

In the city. "*There* it shall be told thee what thou *must* do." Everybody knows what "must" means. It means something that you absolutely have to do. When Saul asked, "What must I do?" Jesus said, "Arise and go into the city and *there* it shall be told thee what thou *must* do." Ananias came to Saul after Jesus had appeared to him, Ananias. He came unto Saul and what did he say? "Now why tarriest thou, arise and be baptized and wash away thy sins." Notice this simple illustration, friends. God didn't write the Bible in a way that man had to go to school for ten years to study Greek in order to understand it. Just think here about the common man reading this. I have some chalk on my hand. You could tell me, "Tom, what are you waiting on . . . arise and go and wash away that chalk," because I have it on my hand. Suppose I didn't have any chalk on my hands? Why, I would say, "Why you are just out of line. I cannot wash off chalk, because I don't have any on my hand." Why could Saul be commanded "Arise and be baptized and wash away thy sins"? Because he still had his sins upon him. My friends, that's just as clear—it's just as easy to understand—as anything possibly could be. What is the sinner who believes in Christ and has repented of his sins told to do? "Arise and be baptized and wash away thy sins, calling on his name."

5. I Cor. 1:13. BAPTISM STANDS BETWEEN THE SINNER AND BEING "OF CHRIST."

You remember that men in Corinth had been calling themselves after men. Paul, of course, is trying to straighten them out here as he writes in the first chapter of I Cor. In verse 12 he says, "Now this I mean, each one of you saith, that I am of Paul, and I of Appollos, and I of Cephas, and I of Christ. Is Christ divided?" He is asking the question, "Is Christ divided?" And now he answers it: "Was Paul crucified for you? or were you baptized into the name of Paul?" Now notice Paul's

argument: if Christ is divided, why then it would be right for all of you different people to be calling yourselves after different men. One of you may say—or one group of you may say—“We are of Apollos”; others, “We are of Paul”; others, “We are of Cephas.” Now notice what Paul says: in order for you to be able to say that you are “of” anyone—in a religious sense, of course, is what he means—that person must have been crucified for you. Was Paul crucified for you? Was Paul crucified for you? One’s being crucified for you is one condition which must be met before you can say you are “of” anyone, in a religious sense. The other condition is stated thusly: “or were you baptized into the name of Paul?” He is saying here that unless a person has been crucified for you and unless you have been baptized into his name, you cannot say you are “of” him. You cannot say you are a Christian until you are baptized into the name of Jesus Christ!

6. Romans 6:3. BAPTISM STANDS BETWEEN THE SINNER AND GETTING INTO CHRIST.

Of course, outside of Jesus Christ, there is no salvation. Paul said in II Tim. 2:10, “Therefore I endure all things for the elect’s sake that they may obtain the salvation which is *in Christ*.” Eph. 1:13 points out that all the spiritual blessings are in Christ. Now then, how does one get into Christ? The apostle Paul said in Romans 6:3, “Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death.” Not baptized, not in Christ! Not in Christ, no salvation! My friends, you can see that. The Bible is plain and it’s simple. It’s easy for the common man to understand it. If any man will come to the Word of God with an honest heart, open and ready to see it, there is no difficulty in his understanding that a man is baptized into Christ. The Bible nowhere says—no authorized, recognized standard

version ever says—that a man gets into Christ any other way!

7. Acts 3:19. BAPTISM STANDS BETWEEN THE SINNER AND SINS BLOTTED OUT.

No one can be saved without turning to God—without turning from the things of the world and turning to God. The turning act is not “faith.” We read in Acts 11:21 that many of them that believed “turned” unto the Lord. You see, one believes and then he turns. Believing is *not* the turning act. John 1:12 says that believers have the right to *become* children of God. It’s not in the act of believing that you do it. When is it? We find in Acts 2:38, Peter says, which is a parallel passage to Acts 3:19, “Repent ye and be baptized everyone of you in the name of Jesus Christ unto the remission of sins.” (drawing the parallel on blackboard).

BLACKBOARD DIAGRAM

Acts 3:19 — REPENT — TURN AGAIN — SINS
BLOTTED OUT.

Acts 2:38 — REPENT — BE BAPTIZED — RE-
MISSION OF SINS.

Notice that in each case there is the command to “Repent.” Over here the same end: “sins blotted out” . . . here, “remission of sins.” The same act, then, must necessarily stand in between. “Repent ye and turn again that your sins be blotted out” . . . “Repent ye and be baptized” . . . therefore, the turning act—the thing that puts one into the kingdom of God—gets him out of the kingdom of Satan and gets him into the kingdom of God, gets him into Christ—is the act of being baptized in obedience to the gospel of Jesus Christ.

Wilhite: “Time up.”

Thank you and I invite you to hear Mr. Ballard.

* * * * *

BALLARD'S FIRST NEGATIVE

Mr. Warren, gentlemen moderators, ladies and gentlemen:

I am indeed glad to be here tonight to face my opponent on this proposition. Praise God for His blessings toward us and that our lives have been spared to come to this hour. I appreciated very much the spirit of my opponent in delivering his message tonight. Usually he just puts his mouth to talking and goes off and leaves it, and forgets what it is saying. But tonight he took it deliberately and spoke slowly enough that you could catch everything that he said very easily.

Now, I have some questions here that I wish to ask, in the first place. Questions to my friend. First. Does any overt act of physical exertion on the part of the penitent believer, except water baptism, procure the remission of his sins? Second. Do all of those positive declarations which I have quoted placing salvation, remission of sins, justification, eternal life and the new birth at the point of faith in Christ, state the whole truth or must baptism be added in each case to complete the meaning and to procure those spiritual conditions? Third. Did any of those who were baptized before the cross receive the remission of their sins at the point of baptism and in consideration of that act?

Now, I want to notice his answers to my questions that I asked last evening. First, do you baptize a child of God or a child of devil? If a penitent believer, is he begotten of God? Mr. Warren says, "I baptize a child of the devil who is in rebellion against the devil," but did not answer the other part of the question at all. Is that man begotten of God? This man, this child of the devil, that you baptize? Third, does one have to believe when baptized that his baptism is in order to obtain the remission of his sins in order for his baptism to be

valid? He told me over there at his seat that this is what he meant: he must believe what God says, the fact is, he must believe in Christ. Now, ladies and gentlemen, that answer to the question simply says, that you have got to have faith when you are baptized in order for it, baptism, to be valid. If you do not believe at the time that baptism is in order to obtain the remission of sins, then it is not valid, therefore, you have faith in water. If you don't have that additional faith in water when you are baptized, your baptism is not valid, and therefore, you will go to hell because of the lack of additional faith in water. Third. Will all who are not baptized by a preacher or a member of the church of Christ be lost in hell? Now, he doesn't answer this question at all. He evades it, but says they must obey the gospel, all who do obey it will be saved. Well, I can understand very readily, friends, why he doesn't answer that. He would have to preach all of us into hell. He is a nice gentleman and he doesn't want to do it. He believes it but he will not answer the question directly. Now, I know what you teach. Mr. Fuqua affirmed that Baptists were going to hell who die in Baptist Churches, and certainly that is what you all believe, but he is the only man that I know of among you that will come right out and boldly say so.

Now, before I take up the arguments to answer my friend, I want to call attention to some of his blunders in this debate. And I say, ladies and gentlemen, that we are really making progress. He says the Old Testament Christians had remission of sins on an incomplete or passover basis. Now, do you know what that means? Do you? They had remission of sins on an incomplete or passover basis. I know exactly what he means and what he teaches, but I know he's afraid to come out on it in this debate. I realize that, truly. Back of the cross, friends, back of the cross they teach that there was no

actual remission, but that people who made those offerings under the Law had their sins rolled forward from year to year. He wouldn't come out on that, but that is what they teach. Well, evidently that is not the teaching of the Word of God. Now, I want you to note on that chart up there, as he has it, the beginning of faith, and the end of faith. It runs into a dead end there, and you do not get anything until you reach the end or the goal of faith, and the goal of faith is at death. Now, let Mr. Warren tell you whether or not that is true. You don't get saved, no, not until you get to the goal of faith, and the goal is at death. You don't get eternal life until you get to the goal of that faith, and that goal evidently you reach at the end of life.

Now then, something else. He first said that the walls of Jericho fell down by walking and faith, and then he took that back and said the walking had nothing to do with the walls falling down. And that is on the wires because I heard it. Well, there he blundered, evidently, because he said one thing at one time and another thing at another.

He said that love, confession, and doing righteousness were conditions of salvation, when in fact they are only results or fruits of salvation; and he criticized me severely because I said baptism is not in this chapter or that chapter or the other chapter, etc. Then, he came back and said love is not in that chapter; confession is not in it; doing righteousness is not in it and they are conditions of salvation. Now, that's all my dear friend seems to know about conditions. He makes those all conditions of salvation but he doesn't put them that way to you, does he? Why certainly not. He claims it's this way: you must hear, and that's what the Bible says; and the next step is repentance, and there he gets himself wrong according to the Word of God; and the next step is faith, and there is where he goes wrong again; and

the next step is repentance and the next is confession; and the next is baptism, and he doesn't have any of these things in his Good Confession except one and that one is confession.

All right. Third, he said that love, confession and doing righteousness were conditions of salvation. And fourth, he said he baptized a child of the devil, but that he loved God and has confessed Him, and does work righteousness, yet he is unsaved. Now that's the kind of a man he baptizes, a child of the devil.

Now, note, ladies and gentlemen, how he got into it on this love business. If he baptizes a child of the devil who loves God, then this same child of the devil had been born of God, I John 4:7. He said emphatically last night that they baptize a man that loves God, and everyone that loveth is born of God and knoweth God. Yet, he is a child of the devil but he is born of God, and knows God, and note, it says everyone, not just a few of them, but "everyone that loveth is born of God and knoweth God." Now, that is the predicament that my friend is in. Well, let's note something else. This child of the devil has confessed that Jesus is the Son of God, and God dwells in him, I John 4:15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." Well, of course, you teach confession before baptism. One has got to confess, but I took your Good Confession away from you last night, and I trust you won't ever use it anymore because it is an Episcopalian confession that was added to the Bible which is not in the Word of God. Well, this child of the devil has done righteousness, but everyone that doeth righteousness is born of God, I John 2:29, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him."

Fifth, he blundered on the Greek preposition "*eis*." Thayer says the preposition follows verbs of motion

with the mind directed toward an object save by translating 'into.' In believing "*eis*" Christ the mind certainly is looking toward an object, and that object is Christ; and that is using the preposition with the accusative, and it is exactly in accord with Mr. Thayer. There are only two places where we are said to be baptized "*eis*" Christ. Only two in the New Testament. There is no place where one is said to be baptized "*eis*" salvation; but we believe "*eis*" salvation, I Peter 1:5; Hebrews 10:39; Romans 1:16. We believe "*eis*" Christ of Him, or into salvation, I John 5:10; Romans 5:2; John 6:47; John 6:40; John 3:14; 3:16; 3:18; Acts 10:43. Now these are not half of the places where we believe "*eis*" Christ, or "*eis*" Him. Here are twelve times where it is believed "*eis*" Christ, Him, or salvation. And yet Mr. Warren will put up two little places that is where they were baptized "*into*" Christ figuratively against all of these passages that I brought where it is believe (*eis*) Christ (*eis*) Him, (*eis*) salvation. Mr. Warren preaches a dead faith, as I see it, it is an absolute dead faith. It has no remission of sins in it. It cannot save, it cannot justify, it cannot give life before baptism, but after that it can give all of these things, but it's absolutely dead until it gets to baptism.

Well, he gives up his *Good Confession*. as I stated a moment ago, in Acts 8:37, and then goes to Romans 10:10, "For with the heart man believeth unto righteousness and with the mouth confession is made 'with respect to salvation.' " Now, I wonder if he will take this passage as it really stands in the Greek. I wonder if he will. No, I don't think he will. All right, the next time now you are going to have this confession put to you when you have a candidate to come for baptism, it will be Rom. 10:10 and not the one in Acts 8:37 which was added by the Episcopalians, and on which confession all of you have gone into your churches. I believe, if I

were in your place, I'd be baptized over, honestly I believe I would.

All right, then not only that, my friend denies their good confession of Acts 8:37 but in doing that thing, he also did another thing, he denies the translation that he is using in this debate that seventy scholars translated, for they say that the two oldest Greek manuscripts and many others leave out Mark 16, from the ninth verse to the close of that chapter. But he has found some that's older than the oldest. Oh no, he says, they are not Greek manuscripts. Now he's made a discovery that his seventy scholars did not make and therefore, repudiates his own book that he has been using here, which is also a very new version as far as that goes.

All right then. Sixth, he blundered on the grammar and also the truth of John 12:42, 43 where it says that the rulers who believed "*eis*" Him loved the praise of man more than the praise of God. Doesn't my friend know that the noun standing next to the pronoun is the antecedent of that pronoun? And that is "Pharisee." The Pharisees loved the praises of man more than the praises of God and not the rulers. Mr. Warren asked me if repentance is a work or an act of righteousness. No, it is a gift of God, Acts 11:18, "Then hath God granted repentance to the Gentiles unto life."

Then, the next, the six leading translations of the New Testament translate "*eis*" 10,480 times and not one time "in order to." Not one time "in order to." Mr. Thayer's, the greatest Greek Lexicon in the land, considered standard everywhere, translates that word many, many times but never translates it "in order to." But your debater comes up here and affirms in the face of all of these translations and even the lexicons that that word means "in order to obtain," and that is in his proposition. I'll quit the debate when he finds any authoritative translation or lexicon that translates "*eis*," "in order to ob-

tain." It isn't there. Now I have got to work elder Warren over. You seem to want to make us believe you're quite a scholar, so now there you are, there you are. If you know anything about these things that we are talking about, then you are up against all of these translations. Not one of them says "in order to," much less "in order to obtain." Well, he shouldn't sign a proposition like that that has no Scriptural backing.

Well, here's a translation of the Bible that leaves out Mark, from the ninth verse of the sixteenth chapter to the close of the chapter. Is it authoritative, elder Warren? Is it a good translation? Well, he'll say, "No, because it leaves out Mark 16:16." Well, this is the Revised Standard Version of the New Testament, and it isn't in there. He leaves it out.

So he says, "Now the scholars are all with me on this proposition." Well, I don't care even to enter into such a discussion as that. I'll take Mark 16:16 exactly as it stands, though I don't believe it is inspired. So, I'll take it and make an argument on it. Now, I turn to his chart here, and he has it, "He that believeth and is baptized shall be saved." (I guess that is what it is), "and he that believeth not shall be condemned, but," (I don't know what he has up there). Now, I'd like to write right under that, "he that believeth and is not baptized shall be damned." I am not going to fool with his chart to do that, but that is exactly what he teaches, and I ask him to show any believer in Christ that was ever *damned*. That is what you teach, "he that believeth and is not baptized shall be damned." This is a Baptist text here, for it says, he that believeth, number 1; and is baptized, number 2; shall be saved, number 3; if he doesn't fall from grace, number 4. That is a Baptist text; it says he "shall be saved."

Now I have arguments on these passages that I shall

give as we go along. Maybe not exactly in the order my friend has given them, but I'll give them nevertheless.

First. Baptism Is To Make Manifest.

Now get it down, baptism is to make manifest. John 1:31, "And I knew him not, but that he should be made manifest to Israel therefore am I come baptizing with water." Christ's baptism was to make manifest that He was the Christ.

Second. Baptism Makes Manifest Disciples.

John 4:1-2, "When therefore the Lord knew how the Pharisees had heard that Jesus made more disciples than John." Now Jesus first made disciples and then baptized them. You first baptize sinners, or children of the devil, to make them disciples. I have heard them deny that a disciple is a child of God. Let him come out on that if he wishes.

Well, let us see. We'll just take Mk. 16:16 to be inspired for the sake of the argument.

Third. Baptism Is To Make Manifest Salvation.

Mark 16:16, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Do you take that, Ballard? I certainly do, every word of it. Well, if believeth and is baptized are connected to procure salvation, then they would have to be connected to procure damnation, or rather they would have to be reversed. So the logical conclusion would be that he that believeth and is not baptized shall be damned. Otherwise you have a man just half damned or half saved. He has got one condition there; he that believeth and is not baptized shall be damned, then he is just half saved. What we want is a passage where the unbaptized believer is damned. That to me does the job. Well, listen if you're going to take part of this commission, then take it all, Elder; and you note the number of times that the word "shall" in this passage is used. First, in the beginning of the sixteenth verse and going through the eighteenth:

First, "*shall be saved.*" Second, "these signs *shall* follow them that believe." Third, "in my name *shall* they cast out devils." Fourth, "they *shall* speak with tongues." Fifth, "they *shall* take up serpents." Sixth, "if they drink any deadly thing it *shall* not hurt them." Seventh, "they *shall* lay hands on the sick and they shall recover." If you are going to take part of it boy, then take it all. There is the commission and you're duty bound to do it. Then you better go out here and go to healing the sick. Get you some olive oil, and go out in good style. Because that's what these folk . . . "these signs were to follow them that believe in my name." And then you can do like some of the good Holler-Roller brethren over in my town, you can cast out devils. They claim to do it. And then, you can speak with these new tongues. So, if you're going to take part of it, then, take it all. But, people I'll leave that passage. My friend's position on Mark 16:16 destroys the logic of his doctrine, because he says his doctrine says: first, hear; second, believe; third, confess; fourth, repent; and fifth, be baptized. So his position has no place for repentance at all, since according to him, repentance must come between believeth and is baptized; therefore, he can take any old cold-hearted sinner, whether he has repented or not and baptize him and he is saved. Why, you've got no repentance there, certainly not. So, true to his doctrine, and true to his views, he that believeth and repenteth and is baptized shall be saved.

Fourth. Baptism Is To Manifest Repentance.

Matt. 3:7, 8, "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come. Bring forth therefore fruits, meet for repentance."

Fifth. Baptism Makes Manifest The Remission Of Sins.

Now let's notice Acts 2:38, and we'll make the argument. (How much time do I have? I got lost on that.) (Five minutes.) All right, Acts 2:38, "Repent and be baptized everyone of you in the name of Jesus Christ, for the remission of sins." This, ladies and gentlemen, is a compound sentence, composed of three clauses . . . Ye repent, is the first clause; is second person, plural number, active voice. The second clause, "everyone of you be baptized in the name of Jesus Christ for the remission of sins"; this is third person, singular number, passive voice. Now a verb in the Greek as well as the English must agree with it's subject in person and number, these clauses are not clauses of equal rank, and therefore cannot have the same subject or nominative. The whole congregation, notice, was commanded by Peter to repent. He commanded them to repent, because repentance is a universal command, Acts 17:30, "In the time of this ignorance God winked at, but now he commanded all men everywhere to repent." But baptism is a specific command to believers only, Acts 8:12, "But when they believed Phillip's preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Repentance is into life. Now get it. Acts 11:18, Peter was saying to all those who repented into life, "everyone of you be baptized in the name of Jesus Christ for the remission of sins," not in order to obtain the remission of sins, but for the remission of sins. Now there were two classes of folk addressed, those that had repented into life, and those who had not repented into life, and those who had repented into life, everyone of them was commanded to be baptized for the remission of sins. Not in order to obtain it. No where in any translation, no where in any lexicon, that is of any force or authority, do you have that position set forth. For in this passage "for" is translated from the Greek preposition "*eis*." My

opponent says that the preposition "for" should be translated here "in order to obtain." But the Book says, "for." Well, the man was hanged for murder, not in order that he might commit murder. You whipped the child because it disobeyed you, but not in order to make it disobey. So there you have Acts 2:38, and he'll never meet that proposition it will stand up. That is absolutely according to the Greek text and cannot be gainsaid.

Well, in the next place, the Bible never translates (*eis*) in order to. But I have already noticed that so I pass to the next argument.

Sixth. Baptism Makes Manifest Death To Sin.

I shall give the following quotations from Romans chapter 6, beginning at verse 2. Before baptism there must be a death to sin. Now understand that Romans 6:2 says, "God forbid. How shall we that are dead to sin, live any longer therein." Second, death must take place before burial, Romans 6:4, "Therefore we are buried with him by baptism into death." He says into His death. If you were baptized into His actual death, you'd be a dead duck as sure as God lives tonight. No, not into His actual death, but into the likeness of it. He explains, "For like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Third, baptism is the likeness of Christ's death, Verse 5, "For if we have been planted together, (not in order to get together), in the likeness of his death, we shall be also in the likeness of his resurrection." Verse 4, "Therefore we are buried with him by baptism," (not in order to get with Him), we are with Him when baptized into the likeness of His death. Fourth, Christ had to be crucified before He was buried. We must be crucified to sin, before we can be baptized, or buried, in the likeness of His burial. Verse 6, "Knowing this that our old man is crucified with him that the body of sin might be destroyed that henceforth we should not

serve sin." Fifth, those who are crucified with Christ are freed from sin, verse 7, "For he that is dead is freed from sin." (Time.) All right, my opponent ran over two minutes one time last night, and one minute tonight.

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WARREN'S SECOND AFFIRMATIVE

Mr. Ballard, gentlemen moderators, ladies and gentlemen:

I came up here tonight perfectly satisfied with the first two nights of this discussion. For my part, I felt there was no need to say another word. Mr. Ballard's proposition had fallen, and had fallen completely. Mr. Ballard, himself, gives plain evidence to you that he, himself, realized that, because he has spent his time tonight, not with the proposition, but in going back and trying to patch up what he failed to do in his first two evenings. I'm sure that is plainly evident to everyone of us. We are now on a *different proposition!* I was perfectly willing to stand—I *am* willing to stand—on what was said the first two nights. Mr. Ballard certainly was not, so he comes back and tries to patch it up. And he goes into a lot of my so-called "blunders." Now, Mr. Ballard, I'm sure you were just in a good humor—you were just making a little joke—when you said that I just "started my mouth running and went off and left it there." Well, that's perfectly all right, I just enjoyed it along with you. I'll tell you the hardest thing you will have to do in this discussion is to make me "mad." It's just that I'm not here to try to uphold Tom Warren. You could just prove anything you wanted to about Tom Warren, and I'm just not interested in him. I'm here to try to show these people the truth of God's Word, and you will not deviate me from that course for one *iota*. It doesn't bother me at all for you to do that, you just go right ahead and spend your time on it. I'll forgive you for it if you ever find time to repent and come to ask my forgiveness.

He said, in reference to the questions which I answered, that I baptized a child of the devil who is in rebellion against the devil. Certainly so. Now he tried

to make the point that because I say I baptize a man who loves God, he is already born again before he is baptized. Last evening, on the questions which I asked him, Mr. Ballard wrote on this paper that love *preceded* faith. Tonight he said he didn't intend to do that but he marked love, "two," and faith, "three." (drawing "L" and "F" on blackboard) now he wants to take it back, and I am perfectly willing for him to change it! I wouldn't misrepresent him for a thousand dollars. But then, after he did that, look what he did: he said that faith *precedes* love and that salvation occurs at the point of faith. Therefore—if love does not come until faith—what happens to the man that believes, and is saved, and he doesn't love God? What kind of a man is he? He is a man that does not love God; therefore, *he hates God!!!* The truth of the matter is that there isn't a Baptist preacher on the face of the earth that can place love in the order of occurrence in a way that it doesn't destroy their doctrine. Now if he puts "love" before "faith" (pointing to "faith" on blackboard) his argument on I John 4:7 that "he that loveth is born of God" goes away from it because one would then be born again before "faith." But if he puts love after "faith" (pointing to "Faith" on blackboard), he has man saved without loving God. Now listen, folks, did Naaman love God when he was obeying what He told him to do? Yes! Was he already cleansed? No! There's the principle—a man may love God—certainly he's got to love God—and still not have the blessing! Mr. Ballard says (holding up book, *Election Made Plain*) that a child of the devil must comply with the conditions that God lays down in order for him to become a child of God. So you recognize the principle, Mr. Ballard! There's the principle. Baptism is set forth as a condition. A child of the devil is in rebellion against the devil—he's not doing the will of the devil any longer, he's doing the will of

God—but he doesn't become a child of God until he complies with all of the conditions laid down to get into Christ. As Paul points out in Romans 6:3, one gets into Christ when he is baptized.

He said that we have faith in water. Mr. Ballard, I said plainly that the faith is *in Christ!* Now, here's the truth of the matter: Jesus said, "He that believeth and is baptized shall be saved." I believe what Jesus said. I believe you have to believe what *He* said about it. If *I* come along and teach that you are saved *before* you are baptized, you're not following Jesus Christ, you're following *me*; therefore, your faith would not be in Christ, it would be in me. We do not have faith in the water. Did Naaman have faith in the water? or did he have faith in God? There's the point.

He says that I dodged the question which I answered by saying that everybody who obeys the gospel is saved. Now, Mr. Ballard, the Bible teaches that reconciliation is *in* the body of Christ. I emphasized the fact that the administrator of baptism has nothing at all to do with the act of baptism itself, so far as the accomplishing of its end, else nobody could ever *know* he was saved. I may pose as a Christian, but I may be a black-hearted devil; therefore, I could baptize you and if the validity of your baptism depended upon me, you could be entirely misled about it, since you cannot know my heart. Everybody, Mr. Ballard, who has faith in Christ, repents of his sins, confesses, and is baptized into Christ is *then and there a Christian!* Of course, there are *no* Christians outside the body of Christ! Now, you said that Mr. Fuqua was the only one who had the courage to say that—I'm saying it. There are *no* Christians outside the body of Christ!

Next, he comes to my "blunders," so-called. Before we get into that, since he is bringing in "blunders" of the first proposition, I want to give you a brief summary

of his blunders of the first two evenings. I wasn't going to notice these blunders—they were plainly evident last evening.

1. First of all, he affirmed salvation by a live faith. Faith is not alive until it works, so he here flatly denied his proposition which says that salvation is by faith without any further acts of obedience.

2. He said, after saying that love comes before faith, that love comes after faith, therefore man is—according to Ballard's doctrine—saved while hating God!

3. He said that the first act of faith is baptism. Now he has had to jump back and forth from a dead faith to a live faith—referring to salvation—but he said that man is saved by a live faith. Now, he says, "The first act of faith is baptism." Faith cannot save until it acts—Ballard says one is saved by a live faith—therefore, no believer can be saved until he is baptized!

4. He admitted that the believer has the "right," or the "power," "privilege" or "liberty of action" to *become* a Son of God; therefore, if the believer in Christ has the right or the privilege of action to become a Son of God, he is not *already* a Son of God. Now, if that doesn't destroy one's proposition, I'd like to know what would.

5. He blundered on John 5:24 when he said that the believer, or the one who believes God, "hath eternal life" right then and there! And then I asked him why, in John 8:31, those that believed Christ weren't saved. He has avoided it completely since.

6. He blundered on Mark 1:15 when he said that the expression "repent ye and believe the Gospel" showed that saving faith *followed* repentance. He said in the Smith debate that a man could *believe the Gospel and go to hell!* Now get the force of that—he used Mark 1:15 to show that saving faith *followed* repentance. Then he said in the Smith debate that a man could

believe the gospel and die and go to hell. Now talk about blunders!

7. He said that you repent into Christ, Acts 11:18. Then he made this argument "Why you can't believe into Christ, then back out of it and be baptized into Him." Well, look—can you repent into Him, then back out of it, and then believe into Him? Now, these people can see that, Mr. Ballard.

Now, let's notice here the blunders which he says I made. He says I made a blunder on the "passing over" basis. The truth of the matter is, Mr. Ballard went to all the trouble to make this chart and he's going to insist on using it, I guess. I've explained it over and over that God forgave those men on an incomplete or a "passing-over" basis. In Romans 3:25, 26 we read: "Whom God set forth to be a propitiation through faith in His blood, to show His righteousness because of the passing over of the sins done aforetime in the forbearance of God." Why was it necessary for God to show His righteousness? Why was it necessary? Because He had been passing over, He had been *counting* men to be righteous upon a basis which was not complete. Now he makes fun of me, so to speak, for teaching such a thing as that.

And I want to read to you from the—I suppose it's almost an official Baptist publication; it's published by the American Baptist Publication Society—the *American Commentary*, recognized as outstanding even by people who are not Baptists. Notice this, "But while holding that the pious of the Old Testament, were already actually forgiven, I by no means believe that they had that full sense of forgiveness, and with this those richer joys and hopes, which belong to the clearer light and fuller spiritual influence of the Gospel. Their preceptions were dimmer and their aspirations unsatisfied. They saw through a veil instead of a glass and thus doubly darkly. God did not intend to make them *perfect* in advance

of the believers of the New Testament”—so says this Baptist scholar in commenting on Hebrews 9:15. God had not intended to make them perfect in advance of the believers of the New Testament—“and thus, probably, their condition both this side of and beyond the grave was one of less privilege than has been allotted to believers since the coming of Christ. Finally, however, it is proper to speak of Christ’s death as being for the redemption of transgressions committed under the First Covenant, as if they were not already forgiven, because their forgiveness has been conditional entirely upon His death.”

I gave you this illustration: I owe a man ten dollars. I give him a piece of paper; it says “ten dollars” on it, and he *counts* the debt as cancelled; he *counts* me as free of the debt. Yet that debt is not absolutely forgiven—it’s forgiven on an *incomplete* basis—until that paper is presented for the gold. God passed by and counted men righteous under the Old Covenant looking forward to the complete basis, which was the sacrifice of the Lord Jesus Christ on the cross. That’s why the sacrifices had to be made under the old covenant; that’s why remembrance was made of them, to remind the people that there was coming a complete basis. It was necessary that God show that He was just. Why? Because He had been passing over these sins on an incomplete basis.

He brings up the walls of Jericho and says that I blundered. Mr. Ballard, I taught—I emphasized that a man is saved by faith, but the question is when? Men were not saved just by works without *faith!* Certainly not. They were not saved just by their walking around without any regard to faith. If they had not had faith, all the walking around from now until “Doom’s Day” wouldn’t have caused those walls to fall. By faith the walls fell—when? *After* they had been compassed about seven days!

He brings up the question of a child of the devil, and I have already mentioned that.

He admitted the use of the figure of speech, the "synecdoche." Last evening when I asked him a question on this in reference to I John 4:7, Mr. Ballard admitted that one part of the plan of salvation may be put for the whole. Therefore, in I John 4:7 "love" may include further acts of obedience. It may include acts beyond that; therefore, it does *not* mean that when you come to a passage which conditions salvation, or connects one condition with salvation, that everything else is excluded. Mr. Ballard has admitted that over and over, so he has no point there at all.

He comes and says, "Why, the man that has done righteousness is already born of God." Let's look at that: I John 2:29. I hope that I caught his argument correctly. He can correct me from his seat, if I misunderstood his argument. "If you know that He is righteous, ye know that everyone also that doeth righteousness is begotten of Him." Now, his version, the King James, says "born of him." His argument is: when you do righteousness, this passage teaches that you're *already* born of Him before you "do righteousness." But I'll turn over in the fifth chapter and read verse 1: "Who-soever believeth that Jesus is the Christ is begotten, or is born, of God," so according to Ballard, whenever you believe in God, or believe that Jesus is the Christ, you are *already* born of God *before* you believe. That's the kind of reasoning that he uses in I John 2:29. But if it means *after* a man believes—in that passage—then I John 2:29 means *after* a man does righteousness! That is a figure of speech. It doesn't mean you are born before you do that. It doesn't mean that you are born before you believe in I John 5:1—just use your logic on both of them.

I showed him abundantly last evening that all scholars recognize that the preposition "*eis*" following such verbs as "*pisteuo*" is not to be translated "into." There are no translations upon the face of the earth, save the Concordant Version and the Emphatic Diaglott that translate this expression as "believe into." So far as I have been able to investigate, and I have investigated a lot of them, there are no others. I'm sure that if there were another, Mr. Ballard would bring it up. These are the only two, and I showed you beyond a shadow of a doubt that they were not standard translations. The publishers of the Concordant Version themselves admitted that some of the translators were not even college graduates. I showed you from a scholar that Benjamin Wilson was a self-trained man. He was a newspaper editor who studied Greek by himself; therefore, he was not qualified to set aside all of the standard translations of the world, representing the *combined* efforts of great scholars.

Mr. Ballard made fun of the fact that these translators were from different denominations. That served to knock the edge off of those men. Why, if you've got a Baptist and a Methodist, and a member of the body of Christ, the church of Christ, over here working on a translation, don't you know that the Baptist and we are not going to let the Methodist translate a word in a way to make baptism mean "sprinkling?" Why this serves to knock off the theological edges—not to bring them in! When you have only *one* man translating a thing, when he wants a certain thing—if he's prejudiced—why he'll translate it that way. Just *one* man on the Emphatic Diaglott; a number of them on the Concordant Version, but some of them not even scholars, college graduates.

He says, "There are just two little places where it says 'baptized into'." Well, wouldn't one little place be enough? How many times does Jesus have to say it?

How many times does the Word of God have to say it?

He said, "Warren preaches a dead faith." I have emphatically showed you that when faith begins to act, it is alive. That doesn't mean that immediately when it becomes alive, it procures salvation. Just as when Naaman began to go to the River Jordan his faith was alive, but he was not yet cleansed of his leprosy. Now, listen people, I'm pleading with you—see this point!—your whole doctrine of salvation at that point of faith depends upon it; faith until it has worked—until it has done something—is dead. But just as soon as it does the first act, doesn't mean that it obtains the salvation. Naaman had to go to the river. He had to dip one, two, three, four, five times—was he cleansed when he had dipped five times? No. Six? No. Seven? Yes. Why? Because he had done *all* that God told him to do to be cleansed of leprosy. Why is a man saved when he is baptized? Because the Bible says, "he that believeth and is baptized shall be saved."

What did Mr. Ballard say when I showed him that in his book he makes Mk. 16:16 parallel to Lk. 24:47, which refers to "remission of sins"? That is what Mark 16:16 refers to.

All right, he next says that the Bible I use destroys the idea that Mark 16:9-20 is inspired. I want you to notice that he didn't say whether he still believes what he believed when he debated Brother Smith—that the two manuscripts referred to in the footnote on Mark 16:9-20 are the *perfect*, the *original* manuscripts. Mr. Ballard—echo answers back—*what do you now believe?* We want to know! Do you *still* say they are the *perfect* manuscripts? Let's read that footnote: "The two oldest Greek manuscripts and some other authorities omit from verse 9 to the end." What did the men, who were translators of the American Standard and the English Revised,

mean when they put in this footnote? I want to read to you from Mr. Alexander Roberts, who was a member of the English Version Translation Committee, from a little book describing their work: "On the whole a fair survey of all the facts of the case, seems to lead us to these conclusions: first, that the passage is not the immediate production of St. Mark; and secondly, that it is, nevertheless possessed of full canonical authority. We cannot ascertain it's author." Can you ascertain the author of every single New Testament book beyond a single doubt? Because you cannot come to the book of Hebrews and prove beyond any shadow of a doubt that Paul wrote it, are you going to reject it? Further, Roberts says, "We cannot ascertain that it is an immediate production of Mark; and secondly, that it is nevertheless possessed of full canonical authority. We cannot ascertain it's author, but we are sure that he must have been one who belonged to the circles of Apostles. And, in accordance with this view of the paragraph, it is marked off from the words which, for some unknown reason, the Gospel of St. Mark ended; while at the same time, it is inserted, without the least misgiving, as an appendix of that Gospel in the Revised Version."

What did Mr. Ballard have to say about the statement of Scrivener, whom the Concordant Versions says is the man to whom they referred so much: "I shall defend it without the least misgiving"?—without the least misgiving! But Mr. Ballard comes up and says, "Why your footnote in your American Standard Version shows that it doesn't belong there."

There has since been discovered a manuscript which was not known to them at that time. I told him the other evening that I saw it myself, in the Smithsonian Institute in Washington, just the other day. It has the entire sixteenth chapter of Mark in it. My friends, I am going into this so completely because Mr. Ballard has

gotten up here and has gone to some length to try to show you that it is not inspired. Then he said, "Well, suppose it is, I'll deal with it anyway." What *does* he believe?

Mr. Ballard, while we're there, do you believe that if you must accept Mark 16:9-20 as inspired, that the Pentecostal groups are right on the question of miracles? Now, you come out and say whether you believe that or not . . . just say, "If Mark 16 is inspired, then we ought to believe that we have to perform miracles." Now, where does that put you? You said, "If you're going to take *some* of it, take *all* of it." All right, if *you're* going to take some of it take all of it. On page 52 of *Election Made Plain*: "Those who believe in a personal, eternal, unconditional election deny that the Gospel is for every creature, Mark 16:15." Mr. Ballard, if *you're* going to take *some* of the commission, take *all* of it! You said that I'd be under obligation to go out and speak in tongues, etc. But that is what *your* logic is, *you* said that would be true! I am not saying it. I am saying there are other reasons besides denying the inspiration of Mark 16:9-20 for believing that miracles are not for members of the body of Christ today. But Mr. Ballard says, "If you accept Mark 16:16 as inspired, that's what you've got to do." He accepts it as inspired—he uses it, against the Primitive Baptists—therefore, according to his logic, miracles are in effect today. Why, you just can't proclaim the doctrine that he's teaching without contradicting yourself. He says that I made a great blunder. We're going to have some more on this, Mark 16:9-20. I'm insisting that Mr. Ballard tell us whether he still believes, as he said in the Smith debate, that these manuscripts right here (pointing to the chart), these two oldest, which are referred to in the American Standard Version are the *perfect* manuscripts. He said that's the reason why he rejected it: "They are the original, the perfect!"

The fact of the matter is, my friends, there are in possession of men today, no originals of the Greek New Testament—that is, actually written by the men who wrote the New Testament. We want to know about that. We want him to come out tonight and tell us in his next speech. He told me the other night that he wouldn't evade a question. Now, I want to know about that.

Next, he says I blundered on John 12:42, 43. He said that I blundered on the antecedent. "Nevertheless, even of the rulers many believed on Him, but because of the Pharisees they did not confess." Now a pronoun stands for a noun. What noun does this pronoun (pointing to "they" on chart) stand for? It stands plainly for "the rulers." It wouldn't make sense for it to stand for "the Pharisees." Let's read it that way. "Nevertheless even of the rulers, many believed on Him but because of the Pharisees, the Pharisees did not confess Him." "Because of the Pharisees, the Pharisees did not confess Him," doesn't make sense, does it? Why, you can see that it refers to the rulers. All right, now we come right on: "*They* did not confess it, lest *they* be put out of the synagogue for *they* loved the glory that is of men more than the glory that is of God." Look here, Mr. Ballard said a man could know the will of Christ in the matter of baptism, refuse to be baptized and still go to heaven. Jesus said if a man denies Him before men, He will deny him before the Father. Here's a man who can *refuse* to confess Him. I showed him that this was the imperfect, the negative imperfect . . ." they *kept on not confessing Him.*" They didn't just do it for a while. They kept on not confessing Him. Notice, Ballard said men can refuse to be baptized—they can say, "Jesus I know it's your will that I do it, but I refuse to do it; therefore, I'm going on to heaven without it." They can *refuse* to confess Him; they can in their hearts say, "I know it's the will of Christ, but I *refuse* to do it." That's the kind of

man that Mr. Ballard must affirm as having salvation. I believe that everybody here can see that.

He said that repentance was not an act. In Acts 17:30, Paul said, "The times of ignorance therefore God overlooked, but now He commandeth men that they should all everywhere repent inasmuch as He hath appointed a day in which He shall judge the world in righteousness by the man whom He hath ordained." What did He do? He *commanded* men to repent. It's a thing that one does in obedience to the will of God.

He says, "Not one time can you ever find 'in order to' in Acts 2:38." Now, I asked him a moment ago, in one of the questions, the very thing I was anticipating, the very thing that I wanted him to do, and he did it. He acknowledged that "unto" was a good translation of the preposition "eis" in Acts 2:38. I showed him what that preposition meant in the English, not by my interpretation, but by what Webster's Dictionary says, "Unto—indicating the direction of movement reaching its object or of an approach, inclination, tendency, in respect of an unreached object." Now, listen friends, I don't have to come to the Bible and find an exact statement that he (pointing to Ballard) wants me to find. Why we know that within the Bible, Mr. Ballard, it nowhere says "faith without further acts of obedience." I'd be willing to accept it if you could find just an *equivalent* of it. You don't have to find just an exact wording. You can find things that mean "in order to obtain." "In order to," itself, would have been sufficient. Mr. Ballard worded that proposition. If I had been wording it, I would simply have left off the "obtain"—"in order to" would be enough. But it was all right the way he fixed it. Now I showed that "unto" means that very thing. He accepted the translation of the Baptist version, "unto the remission of sins." He accepted the American Standard Version, "Repent ye and be baptized *unto* the

remission of sins." Now, that's *enough* to find, but there are many, many scholars who recognize that it is "for the purpose of" and not "because of"—not "on account of." Mr. Ballard, I call upon you to bring the translation or an authorized Greek English Lexicon which gives in Acts 2:38 the preposition "*eis*" to mean "retrospective," "because of," "on account of," in any way. Now, you introduced it, you bring it up. The word "for" can in English, of course, mean either "backwards" or "forwards,"—but the word "unto" means "for the purpose of." He recognized, of course, that it can mean that. Mr. Thayer says that in Acts 2:38, that the word "*eis*" means "to obtain the remission of sins," in his Greek-English Lexicon which he (referring to Ballard) has introduced from time to time. "To obtain the remission of sins"—that's what it says. By the very lexicon Ballard has introduced, I shall prove my proposition. What does it mean in Acts 2:38? What did that preposition mean? It means "to obtain forgiveness of sins." And on that point, I want to read Mr. J. Henry Thayer as quoted in the "Handbook on Baptism," page 356: "I accept the rendering of the Revised Version 'unto the remission of your sins.' The '*eis*' expressing the end aimed at and secured by 'repentance' and 'baptism' just previously enjoined."

All right. Next he came up here and brought up an argument on Acts 2:38, that we could not connect both of those verbs with the expression "unto the remission of sins." Now, I went to the trouble to find out what men who are real grammarians say about that. These men are recognized in the outstanding schools of our nation. They are men who, by reason of academic attainment, are recognized by their fellow-men to be the greatest among us today. I want to show you what *they* say about it. I have never put myself up as a Greek scholar, but I here and now say that I shall not allow

Mr. Ballard to misuse it. I am not a Greek scholar, but I know where to go to those men who are scholars on these technical points.

Mr. John Reumann of Luthern Theological Seminary, "In that passage cited, Acts 2:38, I see no grammatical reason why one couldn't take the phrase '*eis aphasis hamartion*,' 'for the forgiveness of sins,' with both verbs, repentance and baptism."

Marvin K. Franzmann, Concordia Seminary, "As regards the expression in Acts 2:38, it is grammatically possible to connect '*eis aphasis*' with both verbs."

D. A. Penick of the University of Texas, in reference to my diagram where I've connected both of those verbs with the expression "unto the remission of sins," says, "your diagram is correct."

Carl H. Morgan, dean of Eastern Baptist Theological Seminary, "I would agree with the statement which you quote from Mr. H. B. Hackett, where he says, 'we connect naturally with *both* the preceding verbs'."

Notice again the statement of Thayer in which he says, "the '*eis*' expressing the end aimed at and secured by"—what—"by repentance *and* baptism, just previously enjoined."

Again, D. A. Penick, University of Texas, " 'Repent ye,' the writer then wishes to be more emphatic, so he says '*hekastos baptistheto*' 'let each one of you be baptized.' This distribution of a plural subject and predicate by the use of '*hekastos*' and a third person singular is quite common in all Greek, and is *frequently used in the New Testament*."

H. B. Hackett, foremost Baptist Commentator, says in his Commentary on Acts, "We connect naturally with both the preceding verbs."

J. W. Wilmarth, a great outstanding Baptist scholar, "This interpretation compels us"—that is, to try to separate the two verbs—"either to do violence to the con-

struction, or to throw the argument or the course of thought in the context into complete confusion. Indeed we can hardly escape the latter alternative if we choose the former. For those who contend for the interpretation 'on account of remission' will hardly be willing to admit that Peter said 'Repent' as well as 'be baptized on account of remission of sins.' This is too great an inversion of natural sequence. Yet to escape it we must violently dissever 'repent' and 'be baptized' and deny that '*eis*' expresses the relation of 'repentance' as well as 'baptism' to forgiveness of sins. But the natural construction connects the latter with *both* the preceding verbs. It enforces the entire exhortation, not one part of it to the exclusion of the other, as Hackett says."

Ballard says you can't, but these men—scholars, recognized to be among the greatest in the world—have said that you can connect, that it is possible, to connect both of them.

Henry J. Cadbury, member of the Revised Standard Version Committee, which Ballard introduced a moment ago, has this to say, (reading from a letter) "The grammar of the sentence in Acts 2:38 is perfectly regular and better Greek than if the author had kept the second person plural 'baptize' after using the singular 'each.' I have no doubt that another author would have written 'Do ye repent,' and 'be ye baptized,' each of you. But this writer seems to have preferred the less loose construction. I think that there would be no essential difference in meaning." Whether you said "Do ye repent, and be ye baptized each of you," or as it stands exactly, there would be no essential difference in meaning.

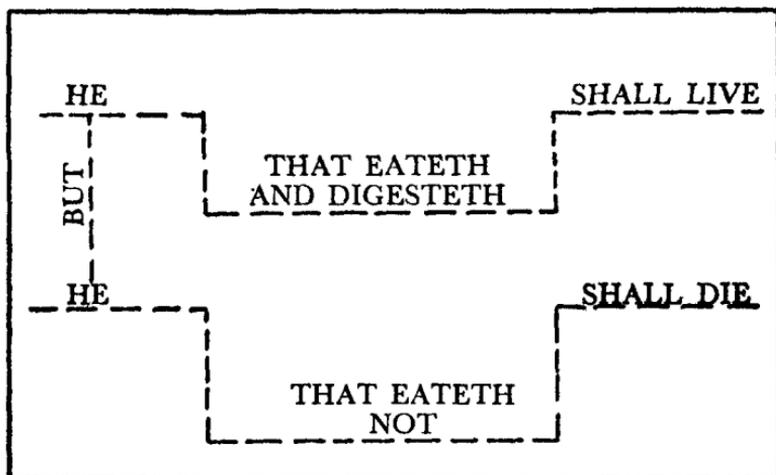
Now, Mr. Ballard says, "Why, you can't do that! According to Greek grammar you can't do it." Well, it's strange that all of these men who are outstanding in their field—Greek grammar—say that you can. They say

that there is absolutely no reason why you couldn't do it!

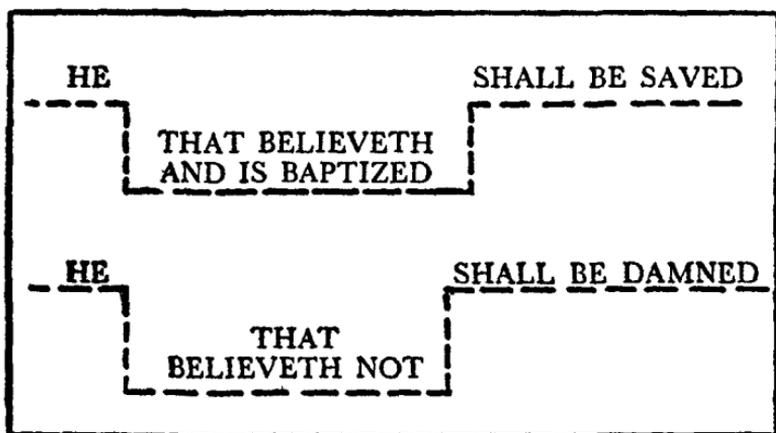
All right, he finally came to Mark 16:16. He says, "Warren said that this means you shall be saved if you take the Lord's Supper, and if you do this and so on." No, Warren didn't. That "salvation" refers to remission of sins. You said in your book it was a parallel passage to Luke 24:44-47, "You shall be saved, you shall have salvation." What is it? Remission of past sins. There is no doubt about it. You shall be saved then and there. To bring in the other question about a child of God remaining faithful unto death is something else. No, I don't say, "If you take the Lord's Supper and so on."

He said for Mk. 16:16 to fit what Warren teaches, it would have to read: "He that believeth and is *not* baptized shall be lost." There is more than one condition necessary in order to gain this salvation. One is sufficient to cause the damnation, but you've got to have two to be saved. Now, if a man is *not saved*, Mr. Ballard, in what condition is he? Is he condemned? If he's not saved—and he's not saved until he does both of them (referring to "believeth and is baptized" on the chart)—I just want you to give us an illustration of how you could describe a man with a restrictive clause of this kind, and offer him some blessing where *both* of these things were not essential, "He that believeth *and* is baptized." I gave you this illustration, "He that eateth and digesteth shall live" (drawing diagram on board)

BLACKBOARD DIAGRAM



MARK 16:16



Now suppose a man just eats and does not digest, will he live? Certainly not. *Both* conditions are necessary. But what about down here, "He that eateth not shall die." Or, "He that soweth and ploweth shall reap, but he that soweth not shall not reap." Why, it's not necessary to say, "and ploweth not." You know if a man doesn't sow

any seed, there isn't any use in saying, "and ploweth not." You know if a man doesn't eat, there isn't any use in saying, "digesteth not." And if a man doesn't believe, there isn't any use in saying, "And baptized not," because an unbeliever can't be baptized, Mr. Ballard.

He said, "You must have repentance and Warren does not have any repentance here" (pointing to diagram of Mark 16:16). Well, you've already admitted the figure of speech that puts the part for the whole. Here are *two parts* put for "the whole." Two things, belief and baptism. This does not mean that that is *all* there is to it. It doesn't say anything about love. It doesn't say anything about repentance—it does not say anything about hearing, or . . .

Wilhite: "Time up."

Is that the time? Time . . . all right I thank you, and I invite you to hear Mr. Ballard, for his last speech.

* * * * *

BALLARD'S SECOND NEGATIVE

Mr. Warren, gentlemen moderators, ladies and gentlemen:

I am here for the last speech of the debate in this particular session. Now, I'm a little surprised at my opponent—not much, but a little bit. He does like the most of his brethren. Instead of staying with his proposition he reads everything he can find, and says, "These are the facts, I gathered these facts." Well, what does he want with the proposition "the Scriptures teach"? He is depending upon scholars, and I told him the other night that I could prove by scholars that his ancestors hung by the tail on a cocoanut limb. And I can, you know I can. Well, anyway we are not objecting to scholars, we like them.

But now you will notice, friends, that he didn't make out his case on Acts 2:38 in quoting those men. They didn't say that the preposition was "in order to obtain the remission of sins." They said the two clauses were connected and certainly they are. They're connected, but they are clauses of different rank; and there's where the young brother goes down—and down to the bottom of the sea. Now, we have two clauses in this chapter, in this verse, that I want to call special attention to as I did before, and I think I'll just go back and give it that you may have it; and I challenge Mr. Warren, or Mr. Anybody Else to deny it, and if he does we have schools, we'll just find out whether Ballard told the truth or not. Now, this is a compound sentence composed of three clauses; "Ye repent" is the first clause; it is second person, plural number, active voice. Any scholar will say that is true. The second clause, "everyone of you be baptized in the name of Jesus Christ for the remission of sins" is third person, singular number, passive voice; and verbs must agree with their subjects

in person and in number. Therefore, "repent" cannot have the same nominative or subject that "be baptized" has, neither can "be baptized" have the same nominative or subject that "repent" has. Now listen Mr. Warren, can you repent in the name of Jesus Christ? Since you are going to other men all the time, I haven't departed from the Bible any time in this debate. I have stayed with the Scripture, but he has gone here and there trying to pick up something to help his cause.

Mr. McGarvey, one of the brightest lights you have ever had in your church, said it would be incongruous to say "repent in the name." And yet, you are going to connect these two clauses and go against all rules of grammar in order to do it. Now this will stand up. I've had it before Greek professors. The men who were actually scholars confirm these facts. You say that some of the men that brought into being the Concordant Translation were not scholars, that is, they didn't have degrees. Well listen, a man doesn't have to have a degree to be a scholar. Certainly not! And on every translation there are people who work who are not scholars, and you know it. Stenographers, for instance, and shorthand writers, and all of that, they are not scholars. They don't hold degrees. Naw, my friends, he can not impeach the Concordant Translation. I think a man had a pretty good education that could bring out a translation like that, Elder. And also, Wilson's Emphatic Diaglott. I'd think he would be a pretty good scholar to bring out a book like that. You couldn't do it, and neither could I, and, of course, neither of us claim to be scholars, but if it takes a scholar to do that; and you say he is not a scholar, then you try to make the Adventists put in Wilson's mouth that he didn't believe in hell. You did that. Now, Wilson was not an Adventist, neither did he belong to that Watchtower outfit. They took that book over, and they are printing it and selling it for the money they

get out of it. Well, all right, repentance then is a universal command, and Peter was speaking to the whole congregation, Acts 17:30. But baptism is a specific command, and is to believers only, Acts 8:12. Now, is the word "repent" to the same class of people that "be baptized is? Is it? Elder, you write it down there and tell us. Is it? No, you baptized believers, the command "to baptize" is to believers only. The command "to repent" is to sinners only, and you can't connect them in any way. So Peter was saying to all those who should repent into life, "everyone of you be baptized in the name of Jesus Christ for the remission of sins"—not "In order to obtain the remission of sins." As I showed you before, you can hang a man for murder, but not in order that he might commit murder, but because he had committed it. Now, there's the sense of "for" as we have it laid down, of course, sometimes "for" means different from "because of," but in that case it would be "because of." "Because he had committed murder." Anybody that's got any mind at all can see that. Not "in order to," but "because" he had committed murder. Well, certainly then, a man must repent before he is a fit subject for baptism, and can he repent in the name? Can he? These Pentecostians were already in the name before baptized. They were not baptized into the name. Well, Mr. Warren tried to make out like, the other night, every where you have the word "into," or "eis" it means "in"—just "in." It means "entrance into," Mr. Thayer says, and there is quite a difference in the two words, quite a difference in the "in" and the "into," isn't there? I came into this tent, I have been prancing around here in it ever since. Well, there is a difference, isn't there? I am in now and that is the Greek preposition "*en*." The Pentecostians were "in" the name and that was "*en*," not "*eis*"—"into." Now you get that and put it down good and proper.

All right, so much for Acts 2:38. So I had started to introduce—started on an argument before we closed and I'll begin exactly where I left off. Now, this is the first division of it, "those who are crucified with Christ, (Rom. 6:6, 7) are freed from sin," Verse 7. "For he that is dead is freed from sin." If you were going to borrow money surely you wouldn't go to the likeness of a bank to get it, would you? No, you'd go to the real bank itself. And if you young gentlemen were going to marry a wife you wouldn't want to marry the picture, photograph of that girl, would you? What is he talking about? Baptism is a likeness of what? The death, burial, and resurrection of the Son of God. What is the substance then? It is the actual death, burial, and resurrection of Jesus Christ. And here you are guilty of going to the shadow to get salvation instead of the substance. You wouldn't try to gather fruit from the shadow of a peach tree, would you? No. You'd go to the tree. The tree is the substance. And certainly you wouldn't go to the shadow. Now Paul emphatically says that this is a likeness. Baptism is a likeness, and we are baptized into the likeness of His death, and not into His actual death. If it is a likeness, it couldn't be any other way. So you remember that. You'd be a dead duck if you were baptized into the actual death of the Son of God. But Paul explains that that is a likeness, not the real thing itself. Well, friends, a mosquito would have more brains than to try to get blood out of a picture, or shadow, and now you are going to this picture, or shadow, to get the blood of Christ. You can't get to it because that puts the blood in the water, according to his argument, and you can't get to the blood until you get into the water. Isn't that what you say? We reach the blood in the water. Well, I pass from that to make another argument.

Sixth. Baptism Manifests A New Position.

I want you to note it, I Peter 3:20, 21, "which sometimes were disobedient when once the longsuffering of God waited in the days of Noah while the ark was preparing wherein eight souls were saved by water, the like figure whereunto even baptism doth also now save us. Not the putting away of the filth of the flesh, but in answer of a good conscience toward God, by the resurrection of Jesus Christ." What have we got here, now? We've got a figure. We not only have a figure, but we have a figure of a figure, don't we? We certainly do. All right, what is the figure then? He says this is a figure. Well, he tells us, evidently, that baptism is a figure of something else. What is the ark the figure of? What does it figure? Christ Himself. It was a type of Christ. "When once the longsuffering of God waited in the days of Noah while the ark was preparing the like figure whereunto baptism doth also now save us." Did the water save Noah? Did it? Did the water save him, actually save him? Did it save his physical life, or save him from sin? No, it did neither. Well, what did save him? It was the ark that saved him actually.

And we note this passage now, as we go. Well, you know some dummies are very beautiful figures, but who'd want to marry one of these dummies down here in one of the dry-good stores. Now this is a figure and you are going to the figure for life instead of the real thing. Well, let's notice it. First Noah built an ark, which was a type or figure of Christ. Second, the ark was the literal saviour of Noah and his family, Heb. 11:7, "By faith Noah being warned of God of things not seen as yet moved with fear, prepared an ark to the saving of his house, by the which he condemned the world and became heir of the righteousness which was by faith," (not "by faith and water . . . but "by faith.") Now, what actually saved him? Why the Book says it was the ark. The ark saved his physical life, not the water.

All those folk that got into the water and didn't get into the ark, went by the board, and sometimes I am scared that you people that are trying to go by water will have to go that same route.

Well, let's see again. Third, water saved Noah just as baptism saves us. The water did not save Noah's soul nor his physical life, but it did save his good name from the disgrace of a corrupt generation. Baptism does not save the soul nor produce a good conscience but does save us from the stigma of a world of unbelievers, by drawing a line of demarkation between us and the world. That was the only way the water saved Noah. That is the only way that baptism can save us. Well, then again baptism does not produce the good conscience but it is an answer to the good conscience, a manifestation of the good conscience toward God which is already in the heart. Well, let's see now if that's true. Certainly so . . . certainly so . . . that is true. Why? Baptism does not put away the filth of the flesh, "not the putting away of the filth of the flesh but in answer to a good conscience toward God." Yes. The Pentecostians were commanded to save themselves, but not from sin, were they? No. They had been baptized, but certainly not from sin, but from a wicked generation by refusing to walk with them. God had recognized old Noah as a man who walked perfectly before God, and he and his family were spared in the ark and from the flood because of that. Well, let's see. Yes, they, the Pentecostians, saved themselves. Acts 2:40, "And with many other words did testify and exhort saying, Save yourselves from this untoward generation," not from sin. No, and that's what happened to Noah; he was saved from that "untoward generation" by the water, but the actual saving was the ark itself; and the actual saving of us is the ark.

Now, ladies and gentlemen, I have gone just a little bit further than my opponent, so he will have that to

start with tomorrow night. So I'm advancing a little bit ahead of him, but I am determined that these passages are going to be brought in here and discussed.

Well, he is still raving about that Concordant Translation. Why? Why, because it puts "believe into Christ." "Believe into Christ" everytime. Oh, it's not a scholarly production, not produced by a scholar. Yes, you would object to any thing, I don't care what it was, if it got in the way of this doctrine of Alexander Campbell. That is where it came from, where you got it; and he got it from Rome.

Now, he says, "Mr. Ballard, can't make me mad." Well, I don't want to make you mad. I wouldn't make you mad for anything, and I'm not going to call you any names to make you mad, either. But if the truth makes you angry, I can't help it. If I was to make him mad, he'd be a crazy man, and he might kill me. A man can be angry and not be crazy, but if he is mad there's no telling what he would do, so I wouldn't make you mad, not for a gold penny, if I could do it.

Well, Mr. Warren spends a lot of his time on these translations, and by the way, he's discovered one that these seventy scholars that put out this standard testament that he is using, did not know about. Well, brother throw her away, you've got the wrong book. You better go and get the pure thing. But he didn't give you any proof, he just gave you his word he saw it . . . He saw this older manuscript. What the people want is the truth, the proof of that, and so it evolves upon Mr. Warren to prove his statement. But, ladies and gentlemen, he's really smart in this. He has discovered one that is older than the seventy scholars that said that the two oldest manuscripts left out Mark 16, from the 9th verse to the close, but he has discovered a better one than that. Well, he'll be throwing that book away he has been using here.

He says I go from one translation to another. Certainly, I use any translation I please, I'm at liberty to do it. And you have read from men, you've gone to men for your proof. I've gone to the Word of God for mine. Why, he even quoted from *Ballard and Smith Debate*. Well listen, Brother, I say tonight and you write it down that a man can just believe the gospel with his head and go to hell. What is the gospel? The death, burial, and resurrection of Jesus Christ. Many people believe that, who are not saved; and so you can have all you can get out of that.

Well, he refers then to the passing over. Why, this is a passing over, and so all the remission of sins that you've got is just a passing over remission. Well, it is a remission that is not in fact. It's not in fact. It is just passing over and it is going down here; and to reach the goal of faith which is death. And there you get salvation if you have lived a perfect life; you don't get it until you get there.

Now, ladies and gentlemen, here I mark on this chart . . . Acts 16:30, "Believe on the Lord Jesus Christ and thou shalt be saved." Mark 16:16, "He that believeth and is baptized shall be saved." Matt. 24:13, "He that holdeth out faithful to the end shall be saved." Now, Mr. Warren, you tell the people, by tomorrow night, which place that you say he is saved. The three passages state the same thing, "Saved, saved, saved. Is he saved back here at Acts 16:30? The Bible says so. But, if you say he's saved here, at Mark 16:16, then you're going to have to deal with Matt. 24:13, "if you hold out faithful to the end you shall be saved." Now where are you going to put salvation? That is the goal of faith, according to you. That's the end, the dead end. That is where you die and then you reach salvation because you are faithful. Is that right? Now, it's up to him to tell us.

Well, he says, "not in the full sense they didn't have forgiveness." "In the full sense"! Lord have mercy, if they didn't have it in the full sense, they did not have it at all. And that's been the doctrine of him and his people all back through the years that I have known them and debated with them; but they have got licked on that proposition so much, now he comes out with the 'pass-over.' Passover forgiveness that doesn't actually save the individual at all, "not in the full sense of forgiveness." But it is a promissory note. Jesus Christ stood good for it, and that note assured the benefits of the blood, and he said last night, and I showed what the benefits were, but that note has got to be paid, the blood must be shed before you can actually have remission. You just have it now in a sense, not the full sense of forgiveness. So, now, friends, you don't have anything. I love you, you are fine people, but your doctrine don't give you one thing on earth that you can stand on. No sir. You don't know whether you're going to have remission of sins when you come down to death or not. You don't know whether you will get salvation until you get to the goal of faith which is the end of life. Now that is the kind of doctrine that you're preaching. I beg you from my heart to look not to the pond, or the pool, or to the baptistry for salvation, but look to the blood of Christ. That one act can cleanse you, but you know your doctrine puts the blood in the water. You can't reach it till you get to the water. You know that it puts remission of sins in the water; you can't reach it until you get there. You know it puts justification in the water; you know it puts the new birth in the water and there's nothing until you get to baptism and then it is just a promise, just a promise of salvation. That is all he's got, a promise of salvation, if you hold out faithful.

Well, he said that I admit the figure of speech. Why certainly I admit that there is such a figure of speech as

“synecdoche.” But listen, brother, I did not admit of your cross-word puzzle that you put up here. God simply bungled up the Bible, and it was bungled until Mr. Warren came on the scene of action, and then he brought the cross-word puzzle together, and said now, “baptism, repentance, faith, love, confession, and everything enters into that, they must all go together as conditions of salvation.” Well, I don’t blame him, friends, for being so wrought up about the fix he got in about love, and confession, and doing righteousness. I have showed that those that loved God are born of God. And he said I baptize a man that loves God. Now do you believe the Bible? If you do then he baptizes a man that’s born of God. There is no way out of it. You can’t get around it, and that will stand and stare you in the face, and it will live after this discussion is over—that your Mr. Warren baptizes a man who loves God, and everyone that doeth righteousness is born of God, created in Christ Jesus unto good works, not created because we do them, Eph. 2:10. The creation takes place before the good works, and the man that does righteousness is born of God. And I have showed you that the man that confesses God, God dwells in him, and he in God. If you confess before you’re baptized, God dwells in you. I point you, ladies and gentlemen, to the cross of Calvary on which the Lamb of God was slain and died, who stood as a Lamb slain from the foundation of the world, and not to the church or to the water. Well, he tells you now that Ballard said in the Smith debate that these were perfect manuscripts. Well, they are just as perfect as any you can find, and I challenge him to deny that. You get a perfect one. Why didn’t you bring that one with you that you saw that was older than the two oldest? I wonder why he didn’t get it, or get somebody to give him a photostatic copy of it and let him put

it in his pocket and bring it down here. But the boy doesn't have it.

Well he reads from a lot of papers showing that baptism and repentance were connected and so on, but not in the case in which he is arguing. Certainly they're connected by the conjunction "and," but they're not clauses of the same rank and same person, and same number; therefore, they cannot have the same nominative, and I think my young friend knows that is true. He knows that it is true, and any Greek scholar on earth will tell you that it is true.

Now, I don't have time to advance any further argument, but just remember friends, that when he comes to Acts 2:38, "unto," and that it means "in order to obtain," that's what his proposition says, for he said, "Oh, I couldn't find that, I couldn't find "in order to obtain." No, and you can't find "in order to." You can't find "in order to," brother. You don't have to put the "obtain" there. You can't find it in any authentic translations of the Bible, and you can't find it in any authentic Lexicons of the Greek. Oh you can't do it. You fellows teach that you can apostatize and be lost in hell, and then you teach that you lose your regeneration and so forth, but you have got to be baptized the first time, but the second time you have got to pray for it, pray to get back in. Well, my friend said last night that the thief was saved because he prayed and the publican was saved because he went up into the temple and prayed. I didn't know that you believed that a sinner could get the answer to his prayer for the forgiveness of his sins, but that is what he said. That's not what I am saying. That's what this gentleman said. He is so hard-pressed to find works and grace mixed that he'll just take hold of any old limb whether it's rotten or green, and cling on to it, and most of the time it's so rotten that it falls hard to the earth,

and Mr. Warren gets the brunt of the fall. Now I believe that takes care of all he said.

* * * * *

WARREN'S THIRD AFFIRMATIVE

Mr. Ballard, gentlemen moderators, ladies and gentlemen:

I assure you that it is with genuine pleasure that I stand before you to begin the last evening of this discussion. May I say, in the beginning, that I am very appreciative of the conduct of those who have been attending this debate in allowing Mr. Ballard and me to do the debating, and not entering into it. I also appreciate the conduct of Mr. Ballard and of his moderator, Mr. Smith, and of the people who have been with him here—especially at this point. I appreciate that very much, and I believe this debate has been conducted on a high plane.

Before I get into the speech, I want to give my friend three questions.

The first, "If you believe that the following two statements are not grammatically parallel, please show where-in they differ: First, 'Repent ye and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins'—the other, 'Matriculate ye and be instructed everyone of you in the name of the state unto the receiving of a diploma.'"

The second, "Would you sign your name after this question, in affirmation of the fact that you will use the Concordant Version and Emphatic Diaglott in the defense of any and every doctrine that you espouse as a member of the Baptist Church."

The third, "Please give a parallel sentence to Mark 16:16, which you believe will sustain your position on the verse."

In the beginning of my speech tonight, I would like to direct your attention to the reference made last evening to the facts of scholarship on the question of the inspiration of Mark 16:9-20. Mr. Ballard has never once

chosen to refer to this chart (pointing *to chart* on inspiration of Mk. 16:9-20). I have shown him that the original manuscripts, those written by the New Testament writers, are not now in the possession of men. I showed that the text of the Greek Testament is derived from three sources; not only manuscripts, as Mr. Ballard thinks, but two other sources as well. I want to give an authoritative statement for that from the book by Philip Schaff, *A Companion to the Greek Testament and English Version*—of course, everyone recognizes Philip Schaff as being one of the greatest scholars—"The text of the New Testament is derived from three sources: Greek Manuscripts, Ancient Translations and Quotations from the Fathers." I have shown that here (pointing to chart)

(See chart next page)

Century			
I ORIGINAL MANUSCRIPTS OF NEW TESTAMENT			
II	Manuscripts	Versions	Church "Fathers"
II		<ul style="list-style-type: none"> • Peshitto • Curetonian • Coptic • Sahidic • Tatian's Diatessaron 	<ul style="list-style-type: none"> • Irenaeus • Papias • Justin Martyr
III			<ul style="list-style-type: none"> • Hyppolytus • Celsus ◦ Eusebius
IV	<ul style="list-style-type: none"> ◦ Vaticanus ◦ Sinaiticus • Washington 	<ul style="list-style-type: none"> • Vulgate • Gothic • Aethiopic 	<ul style="list-style-type: none"> • Aphreates • Cyril of Jerusalem • Ephiphanus • Ambrose • Chrystom • Augustine • Calendar of church services
V	<ul style="list-style-type: none"> • Alexandrian • Ephraemi 	<ul style="list-style-type: none"> • Jerusalem Syr. 	
VI	<ul style="list-style-type: none"> • Bezae 	<ul style="list-style-type: none"> • Philoxenian • Georgian 	
VII			
VIII	<ul style="list-style-type: none"> • Basiliensis 		
IX	<ul style="list-style-type: none"> • Tischendorfianus • Sangallensis • Monancensis • Cyprius 		
X	<ul style="list-style-type: none"> • Vaticanus 354 • Nalianus 		
<ul style="list-style-type: none"> ◦ Contains Mark 16:9-20 or quotes therefrom. ◦ Does not contain Mark 16:9-20. 			

is evidence—everyone of these that has the red dot by it is evidence for the inspiration of Mark 16:9-20. All of these back here are in the second century, while the best we have in Greek manuscripts comes to the fourth century. Last evening he said that he would say that these were “as perfect as any.” That is not the same thing you said in the Smith debate, Mr. Ballard. You said that they were *perfect!* Now it must be that you have learned

something since that time. "They are not now perfect,"—the thing that he was avoiding here was saying they are perfect, no doubt, suspecting that something must be wrong the way I was insisting that he answer this. The fact of the matter is that the Vatican Manuscript leaves out the so-called "Pastoral" Epistles, I and II Timothy, Titus, the last part of Hebrews, and the Book of Revelation. Now, he says, "Upon the basis of its being left out of the Vatican Manuscript, I shall reject Mark 16:9-20." Well, it leaves out all of these books I've named. The Sinaitican Manuscript also has some of the Catholic Apocryphal Books. Now, you take them just as they stand! My friend, you've got yourself into a mess from which you will never be able to extricate yourself, in trying to say that you base your entire position upon Mark 16 on those two manuscripts. He called in question my introduction of the Washington Manuscript, which I said I had seen myself. Now, he says, "Prove it is as old as Sinaitican." Here's a book by Mr. Tischendorf, who was the discoverer of the Sinaitican Manuscript, (Reading from *Codex Sinaiticus*) "Unfortunately, we have no Biblican Manuscripts coming down to us from the first three centuries of our era. From the fourth century when Christiandom emerged victorious from the Roman persecutions, we possess only three Manuscripts, one of which has now found a resting place in our National Museum." That's the Washington Manuscript. That's the one that I saw. It has the entire sixteenth chapter of Mark in it.

And then he asked me why I didn't bring it along with me—the Washington Manuscript! *Why I didn't bring it along!!!* You know, if I were debating a novice, I would have expected something of that kind. Why I didn't bring one of the manuscripts of the Greek New Testament out of the Smithsonian Institute! Mr. Ballard, the next time you are by there, just pick out whatever

you want out of that Institute and bring it home with you. The next time you are in Rome—oh, but I suppose you have the Sinaitican and the Vatican here with you tonight. If not, the next time you're in Rome, you pick up the Vatican and bring it back over here for us, and the next time you are in London, pick up the Sinaitican and bring it back here for us. Do you know how much this Sinaitican Manuscript sold for from the Russian Government to the English Government?—100,000 pounds, which represents \$500,000. Why didn't I pick it up and bring it home with me! Again I say, if I were debating a boy I might have expected that. But when you are debating a man who has had as many debates as has Mr. Ballard and who sets himself up as a textual critic by calling in question the inspiration of a passage of scripture, you certainly ought not to expect anything of that kind. But here in this book by Mr. I. M. Price (holding up the book, *The Ancestry of Our English Bible*) is a page from the sixteenth chapter of Mark, Mark 16:12-17. This is a photostatic copy of the manuscript which I saw. But Mr. Ballard says, "Why Warren has discovered something." No, Warren didn't discover it, but archeologists did discover it. Now, listen to this: "Our review of materials in a previous chapter has indicated something of recent discovery. Unknown to Westcott and Hort, to mention only a few items, were the *Baty papyri*, the Washington Gospels. . . ." Now Ballard says, "Warren discovered something!" But do you know that when these men discovered that, he said (pointing to Ballard) "Why you will have to throw away your American Standard Version." No, I won't. That just *verifies* the fact that that passage belongs in there. That's what it does—verifies it! Mr. Ballard, I invite you to give your attention to this chart!!! You have set yourself up as being a textual critic. I just wonder if you can tell us the difference between an "*uncial*"

manuscript and a “*cursive*” manuscript? You tell us the difference, will you?

All right, we come now to his statements on Acts 2:38. I introduced Acts 2:38 last evening as sustaining my proposition that: Baptism Stands Between the Alien Sinner and the gaining of the Remission of his Sins. Mr. Ballard’s approach was this: he says, first of all, “*eis* means ‘because of,’ it means ‘on account of.’” Acts 2:38 means to be baptized ‘on account of’! Now I want to give you the evidence of the authorities in the field. Mr. Ballard complains when I introduce authorities, when he’s the one that first went “outside” the text. He said Acts 2:38 didn’t mean what it said—he had to explain it some other way. He brought in Mr. Thayer first of all in this debate. Listen here, folks, he says the passage doesn’t mean what it says. “Unto,” he admitted was a good translation, and I showed you what it meant—it means: “to reach an unreached object, for the purpose of obtaining it.” I want to show you the evidence of what scholars say. Mr. Ballard is like the fellow that takes a little lion cub into his house. It’s nice and cute while it is little, but when it grows up and wants to eat him up, he wants to get rid of it—just like he wants to get rid of scholars on Greek after he introduces them. Now, he wants to bring in scholars and then when I want to use them, he whimpers, “Why, you’re getting away from the text.” The only approach that he has to try to answer what I had to say on Acts 2:38 is that the word “*eis*” does not mean “unto!” “Unto” means “for the purpose of reaching an object.”

Now, notice here, Mr. Thayer says on page 94—you can mark it down—page 94, “*Eis aphasin hamartion*,” to obtain the remission of sins, Acts 2:38—to *obtain* the remission of sins! Now, let’s go a little further in the lexicons.

Abbot-Smith says of "*baptidzo*" with "*eis*": "Of the element, purpose or result."

Robinson says, "With adjuncts marking the object and effect of the rite of baptism; chiefly with '*eis*' c. acc. to baptize or to be baptized into any thing . . ."

Now we come to the testimony of grammarians. Mr. Winer, recognized as being one of the greatest Greek grammarians who ever lived: "The purpose and end in view," Acts 2:38.

J. W. Wilmarth, a great Baptist scholar, "The truth will never suffer by giving to '*eis*' its true significance. When the Campbellites translate 'in order to' in Acts 2:38, they translate correctly. Is a translation false because the Campbellites endorse it?" Why, Ballard will come back and say, "Yes, he called you Campbellites." But he wasn't speaking as a scholar there; he was just speaking as a *Baptist* when he said that. Wilmarth continues: "We conclude without hesitation in accordance with such authorities as Hackett, Winer, Meyer, that the proper rendering of '*eis aphasin hamartion*' in Acts 2:38, as in Matt. 26:28, is 'unto,' 'for,' that is, 'in order to.' Now listen to what he says: " 'In order to declare' or 'symbolize' would be a *monstrous* translation of '*eis*.' If it ever means 'with reference to' in the sense of a retrospective and commemorative reference to a past event, we have failed to find an example." That's a Baptist speaking, my friends, a Baptist scholar.

Hackett, another Baptist scholar, "This clause states a result of baptism in language derived from the nature of that act. It answers to 'for the remission of sins,' as in Acts 2:38; that is, submit to the rite in order to be forgiven." Now, my friends, you cannot laugh that off. The scholarship of those men would not allow them to fly into the face of that which is true about the preposition "*eis*."

H. A. W. Meyer, a German scholar, "*Eis* denotes the

object of the baptism which is the remission of guilt contracted in the state before repentance.”

D. A. Penick, Professor of Classical Languages, University of Texas, (reading letter) “Normally ‘*eis*’ looks forward, and I know of no case in the New Testament where it looks back.”

Charles B. Williams, Baptist Translator of the New Testament and a student of Edgar J. Goodspeed, and I’ve got his translation right over here, had this to say: (reading Williams Translation of New Testament) “That your sins may be forgiven,” Acts 2:38—Be baptized “*that your sins may be forgiven*”!!

We come now to Olshausen: “Baptism is accompanied with the remission of sins, ‘*eis aphasis hamartion*’ as a result.”

Carl H. Morgan, Dean, Eastern Baptist Theological Seminary, “I do not know of any Greek Lexicon which gives to ‘*eis*’ the meaning of ‘because of.’ ”

William R. Harper, President of Chicago University at that time—when he wrote this letter—“In answer to your letter, I would say that the preposition ‘*eis*’ is to be translated ‘unto,’ that is, ‘in order to secure.’ The preposition indicates that the remission of sins is the end to be aimed at in the actions expressed by the predicates ‘repent and be baptized.’ ”

Now, Mr. Ballard’s position on Acts 2:38, depends upon it meaning “because of.” I challenge him to bring a single recognized Greek-English Lexicon which gives to “*eis*,” Acts 2:38, the meaning “because of.” I challenge him to do it! He has introduced Mr. Thayer in this debate and there is what Mr. Thayer says.

Another thing that Mr. Ballard’s position on Acts 2:38 depends upon is that both “repent” and “be baptized” cannot be modified by “unto remission of sins.” Of course, my position does not depend upon it, but it is simply strengthened by it. It would not matter if the

two verbs were not so connected, the "be baptized" is still "for," or "in order to obtain" remission of sins. But yet I have shown you scholar after scholar who said that it is possible to so connect the two verbs. It is Mr. Ballard against the scholarship of the world.

Next, he says that these scholars, John Reumann, Marvin K. Franzmann, Allen K. Wikgren, S. Marion Smith, and D. A. Penick do not know what they are talking about, that you cannot connect those verbs in that sentence. But I have right in my brief case a diagram in the Greek by Mr. D. A. Penick, of the University of Texas in which he says that BOTH of those verbs are modified by the phrase "unto the remission of sins." Mr. Ballard says you can't. Mr. Henry J. Cadbury, of Harvard Divinity School and one of the translators of the Revised Standard Version—which Mr. Ballard introduced last evening—says that you can. Mr. H. B. Hackett, a Baptist, said this: "We connect naturally with both the preceding verbs." Wilmarth, a Baptist says: "This interpretation compels us either to do violence to the construction or to throw the whole argument or course of thought in the context into complete confusion"—that is, to separate the verbs. Why, he says *both* of those verbs go together. Mr. J. M. Pendleton—the writer of your manual which is the basis of almost every Orthodox Baptist Church said: "It is as clear as the sun that both repentance and baptism are connected and are modified by this phrase." He was trying to fight infant baptism there, you see! He was trying to show why infants can not repent, and "baptism" and "repentance" are connected here so he said, "It is as clear as the sun"—they are *both* modified by "unto remission of sins." Don't you see the mess that Mr. Ballard has gotten himself into. His whole debate depends upon that position. I'm telling you that I could stand upon Acts 2:38 right here and now—his position cannot

touch it. Notice what J. H. Thayer says, "I accept the rendering of the Revised Version 'unto' the remission of your sins,' the '*eis*' expressing the end aimed at and secured." By what?—"by repentance *and* baptism just previously enjoined."

Mr. Ballard, I invite your attention to those scholars. Now you just come up here and deny that those men knew what they were talking about. You admitted that both you and I are not Greek scholars. The thing we can do is to go to the men who have devoted their lives to the study of it, and all of those men have said that you *can* "repent *and* be baptized" for the same purpose! Those men who had crucified the Christ cried out in agony of their souls as they realized they had crucified the Christ. I asked Mr. Ballard what did those people want to know. He said, "They wanted to know what to do to be saved." Well, if Peter didn't tell them what to do to be saved, he didn't tell them the truth, did he? What did he tell them to do to be saved, since that's what they wanted to know? "Repent and be baptized everyone in the name of Jesus Christ unto the remission of your sins."

We come to Mark 16:16. Mr. Ballard has failed to come out upon it. He seems to feel that he can introduce a passage down here, or three of them, and go back on what he said in his book. He is trying now to say that Luke 24:46-47 and Mark 16:16 are *not* parallel passages, referring to the same thing. "Remission of sins" and "salvation" do refer to the same thing; therefore Mark 16:16 and Luke 24:46-47 do refer to the same thing. Now as for these passages here (referring to blackboard where Ballard has written Acts 16:31; Mk. 16:16; and Matt. 24:13). Acts 16:31. On Acts 2:38, Mr. Ballard said, "A penitent person isn't commanded to repent; only a sinner is." So, using his logic, only a penitent person is

commanded to believe. Now look here(drawing on blackboard).

ACTS 16:31

“BELIEVE”—PREACHED WORD”—“BAPTIZED”
How could Jailer have repented here?

This man had never repented (pointing to “believe” on board). Paul commands him to “believe.” You have yourself “crossed up,” haven’t you? This is the place where Paul preached to him the Word (pointing to word “preached”) and THEN he was baptized, and THEN the Bible says that he rejoiced, and THEN the jailer is said to have “believed in God.” Now I’ll take the passage just exactly that way.

Mark 16:16 refers to “remission of past sins.”

Matt. 24:13 means: “Suffer martyrdom for me—if you have to—and then you shall be saved.” Compare “Be thou faithful unto death and I shall give unto thee the crown of life” Rev. 2:10.

I challenge Mr. Ballard; I am asking him; I am pleading with him to come out and give us an example of some kind, or an illustration of Mark 16:16 that will fit his doctrine—where both (pointing to diagram of Mk. 16:16 to “believeth and is baptized”) are not essential!

Suppose, in announcing to you that I am going to give away this testament, I say: “He that believeth me and sticks out his hand shall receive this New Testament.” Every single person under this tent—I do not care what your religion may be—can see that you would not have the right to expect this testament to be given to you until you had done BOTH of the things I mentioned. Suppose we put it: “He that believeth and is baptized shall receive a new Ford.” There isn’t a person here tonight

who wouldn't go right now and be baptized—who wouldn't *know* that you didn't have a right for the Ford *before* you were baptized. Now, Mr. Ballard, come up here and give us an illustration. I want to see it! This audience is waiting for it! I'm telling you that this passage sustains my proposition! Acts 2:38 does, and so do the other passages which I introduced last evening.

I introduced seven arguments last evening so that there would need be no special hurry on Mr. Ballard's part—he could easily give his attention to all of them. But in two thirty minute speeches, he “noticed” only three out of the seven. Therefore, you can see that he is saving his answer to them for the last speech tonight when I have no opportunity to answer.

I want to give some attention to some of the things that he said last evening. He said, “Why, by the scholars you can prove that you came from monkeys.” I challenge you—I've got a man that will deny it—I have a debate arranged right now between a Professor at the University of Houston and Brother James D. Bales of Harding College. Now you just get yourself on the side of affirming this: “That the Theory of Evolution has been scientifically established,” and I'll guarantee you that Brother Bales will deny it. My friend, you had better be careful how you speak. By real scholarship, by real scientists, you can't prove evolution. You can “prove” it only by pseudo-scientists. You come up here and try to discredit men of real learning. Now you get your man, let him represent whomever you want to, and we'll just get Brother Bales, and you affirm “The Theory of Evolution has been scientifically established”!

Oh, the Concordant Version is like flypaper for Mr. Ballard! He can't get rid of it! But he wants “believe INTO.” By the way, Mr. Ballard, what did you say about the statement in this version that they used light-face type for words not in the original and that the

“TO” part of “INTO” is in lightface type? What did you say about that? Now come out on that! That is in the Concordant Version, and it says the “TO” is not in the original but is to be omitted.

And, you know, he said that the Concordant Version had the original manuscripts of the Greek. AND IT CONTAINS MARK 16:9-20!!! Now listen folks, you think about this seriously. I'm pleading with you. You don't take a Bible to church on Sunday morning by which you can prove your doctrine—your plan of salvation. There isn't a one of you that takes the Concordant Version. Look at what Mr. Ballard did. He admitted he couldn't prove his doctrine by the King James Version, the English Revised Version, and the American Standard Version. If he could have, he wouldn't have used these other things. He admitted that he must find the statement “believe into” Christ, yet he can not find it in a recognized translation. That is why he brings in these other things. Now, when you are sitting there on Sunday morning, remember that you do not have a Bible that will prove your plan of salvation! I will guarantee that if Mr. Ballard would sign that statement there that he will accept those versions and use them to defend any doctrine he espouses and can get all the Baptist churches in the world to accept them, and just let the people study those two, it won't be long till the Baptist Church will be closing its doors and the Adventists and the Jehovah's Witnesses will be growing. Because these versions teach their doctrine. They do not teach *your* doctrine (pointing to Baptists). Notice here—hand me that Emphatic Diaglott, please, Sir—the statement in the Emphatic Diaglott concerning the word “spirit”—and you Baptists do not believe this: “Like the word *psuche*, neither *ruach*, nor *pneuma* is even once connected with words which indicate that it is deathless, never dying, or immortal.” Oh! The spirit of man is not immortal!

That is "Jehovah's Witnesses' " doctrine. I am telling you, friends, you had better get out of a position which makes it necessary for you to go to that kind of a book. I have introduced many scholars to show you that it has no scientific, scholarly attainment.

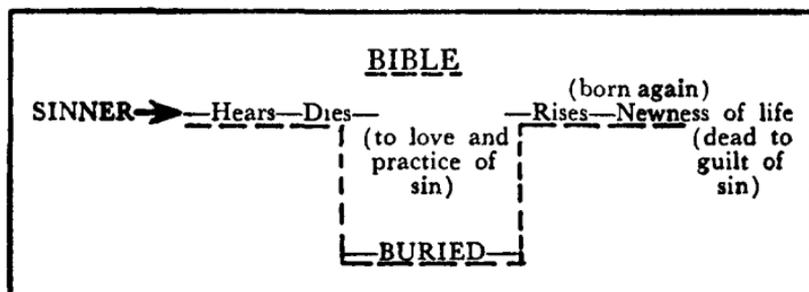
Mr. Ballard last evening said, "Why sure, people who are not scholars work on every translation. There's the typist, the shorthand writers." Mr. Ballard, if I were debating a boy, I would have expected that. Now you know better than that! Why the shorthand writers for the translators, according to Mr. Ballard, are the folk that translate. Oh, that falls of itself. I'm not even going to say any more about it.

He said "The Watch Tower people just sell the Emphatic Diaglott; they did not print it." Well, why do you think they are selling it? Why do you think they are carrying it around with them? Because it teaches their doctrine!!!

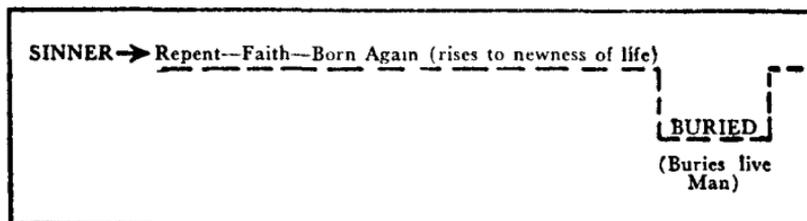
He said the Pentecostians were "*en*" the name of Jesus before baptism. In your Diaglott, it has "*epi*" in Acts 2:38; it doesn't have "*en*." Notice here. I gave him this argument—if that is true, then Romans 3:25, 26 shows that you are "in the blood" before you have faith. Well, that sort of thing won't stand up.

He came to Romans 6:3. Mr. Ballard differs a great deal from the Apostle Paul. Mr. Ballard says that baptism is a "picture" of one's salvation—you already have the real thing back here (drawing on blackboard), then here's the picture of it. It is a likeness of the death, burial, and resurrection of Christ, but it is a condition which must be met before one can attain the spiritual blessings which are offered by Christ. Notice Eph. 1:3; Eph. 1:7—"all spiritual blessings are in Christ"; you "have redemption through his blood in him." Now *how* do you get into Him? You are baptized into Him. Notice here is the sinner (drawing on blackboard).

BLACKBOARD DIAGRAM—ROMANS 6:3f



He hears the Gospel; he dies to the love and practice of sin; he's then buried in the waters of baptism; and rises to walk in newness of life. This passage is woefully out of harmony with Mr. Ballard's doctrine. He comes over here (drawing on blackboard),

BLACKBOARD DIAGRAM—ROMANS 6:3f
BALLARD

he has a man to repent, and to have faith, he then is born and rises to walk a new life, then he takes this new man and buries him—walks the new life over here before he is ever risen. Doesn't fit it at all! What *do* you bury, Mr. Ballard? Do you bury a dead sinner, a live sinner, a dead Christian, or a live Christian? Tell us which one! Which one do you bury? We bury a man that is dead to the love and practice of sin, but *not* dead to the guilt of sin—he is not dead to the guilt of sin until he obeys Christ by being baptized into Him, and I'm just sure that everybody here can see that. Why, he says, "*You* reach the blood in the water, and even a mosquito would

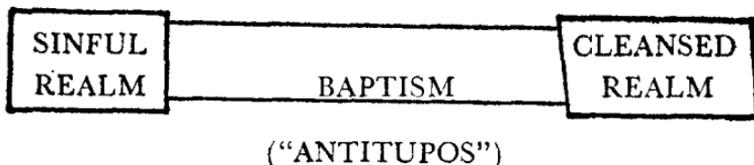
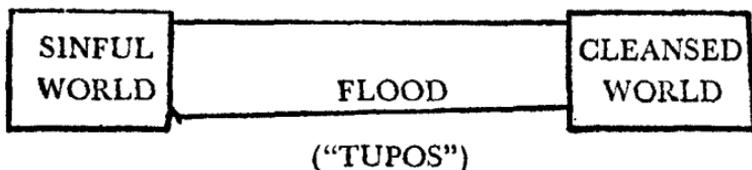
know that you couldn't get blood out of a picture!" Well, I don't know what that has to do with the proposition, Mr. Ballard. Naaman knew that water didn't have the power to cleanse from leprosy, but he knew that God had laid down those conditions, and you have it in your book that a child of the devil has to obey the conditions which God lays down. Naaman knew that he had to do that before God's power would be used on him. Mr. Ballard, you quit misrepresenting us! *We do not teach that there is any power in water!* It's a condition precedent to the forgiveness of sin laid down by God in His Word.

He says, "It says 'baptized into Christ' in only two little places." And that is two more than it says "believe into Christ." *Just two more!*

Next, he comes to I Peter 3:21. Would you hand me that Revised Standard Version? Mr. Ballard introduced this version into the debate last evening to try to show that Mark 16:9-20 is not inspired. It has the passage here in the footnote. That fact does not sustain or throw down the case against the inspiration of Mark 16:9-20 at all. It is only one translation—I could number translation upon translation that have it. I have Greek text after Greek text here tonight that have the passage. But I want to use, in this version, I Peter 3:21, "Who formerly did not obey when God's patience waited in the days of Noah, during the building of the ark in which a few, that is, eight persons were saved through water." Now notice, "Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal"—an appeal!—"to God for a clear conscience." You do not yet have the clear conscience. Mr. Ballard said, "Why it's a 'figure of a figure.'" No, it isn't. There is a difference between a "figure" and a "like figure." This says "like figure," it doesn't say "figure." This is not "*tupos*" in the original, it's "*Anti-*

tupos" (writing on blackboard)—lot of difference, isn't it? There is a lot of difference between the "type" and the "Antitype." Adam was a "type" of Christ. Christ was a "like figure" of Adam, therefore, I suppose Christ was just a "shadow," that is Mr. Ballard's argument. Baptism is the real thing—what happened to Noah was *not* the real thing—it's a "like figure." What happened to Noah? He was transplanted from over here in the sinful world—by means of the flood, transplanted into the cleansed world (referring to chart on blackboard).

BLACKBOARD DIAGRAM ON I PETER 3:21



So here is the sinner transplanted by means of baptism as a condition laid down by God for him to obey, and brought over here (referring to "cleansed realm" on blackboard) to be a child of God saved from his sins. No, Mr. Ballard, it's not "a figure of a figure"; it's the "like figure," and there is a whole lot of difference in the two. Your whole argument was upon that one basis.

He went back to Acts 2 and said "save yourselves from this crooked generation," and he admitted what the purpose of baptism was! "Save yourself from this crooked generation" means to save yourself from the fate which this crooked generation is facing. Save your-

self from it by obeying the gospel. There is the purpose. I'm glad he admitted it! It's the first time he's really come out and just said so in so many words.

Next, he says he went ahead. Yes, just like a little boy chopping cotton with his Dad. His Dad told him, "Now you stay up with me," but he skipped about ten rows and "went ahead." Mr. Ballard skipped four of my arguments last evening. He "noticed" only three out of seven, and so he "went ahead" and introduced I Peter 3:21. It doesn't sustain his idea at all—it says, "it doth *now* save us." What? as an appeal to God for a good conscience. Let us just notice what Mr. Thayer said while we are upon that point, I Peter 3:21: "As the terms of inquiry and demand often include the idea of desire, the word thus gets the signification of earnest seeking; that is, a craving, and intense desire." Note how he says I Peter 3:21 should really be translated: "Which (baptism) now saves us (or you) not because in receiving it we (or ye) have put away the filth of the flesh but because we (ye) have earnestly sought a conscience reconciled unto God."

Before my time is up tonight, I want to introduce another argument.

8. Eph. 2:14-16. RECONCILIATION UNTO GOD IS IN THE ONE BODY.

Paul identifies that "one body" in the first chapter and the 23rd verse as being "the church." Mr. Ballard admits, as he said on his question last evening, that you cannot enter the church without being baptized. He said also in the *Ballard-Borden Debate* that all the Baptist Churches made up the Kingdom of God. That is what they believe about it. They believe the kingdom of God is made up entirely of Baptist Churches! That leaves everybody else out, doesn't it? He is always trying to build up a little prejudice about our teaching that reconciliation unto God is in the church. Mr. Ballard said that

all the Baptist Churches make up the Kingdom of God. Now, notice here, reconciliation unto God is in the church. How do you get into the church? Mr. Ballard himself admits that you are baptized into it, or it is, at least, a necessary condition precedent to it.

I will give another new argument.

9. BAPTISM STANDS BETWEEN THE SINNER AND REJOICING BECAUSE OF THE REMISSION OF SINS.

No one has ever rejoiced because of remission of sins until after he was baptized, since the cross of Jesus Christ. In the case of the Eunuch, he did not go on his way rejoicing until he was baptized. Saul of Tarsus, in agony of soul, would not even eat or drink until he was baptized, and *then* he took food and was strengthened. The Phillipian Jailer, the Bible says, "Rejoiced with all his house" *after* he was baptized. I pointed out to Mr. Ballard last evening the deadly parallel between Acts 11:21; 3:19; and 2:38. I showed that in Acts 11:21, the turning act followed faith. In Acts 3:19, it followed repentance. And a comparison of Acts 2:38 and 3:19 proves that that turning act is to be baptized into Christ.

Now, for a moment I will go to some other statements which Mr. Ballard made last evening. He said: "I go to any translation." Certainly there is not one in existence that you can *stay* with and prove everything you teach! You have to jump around to every last one of them. I will stand upon this one, the American Standard Version, for anything I teach. But that is not true with Mr. Ballard and his brethren. They have to carry around five or six of them so if they discuss this subject, they will have this translation, and if they get on another subject they'll get another translation.

He said, on Mark 1:15, that he meant: "If you believe the Gospel and die and go to hell, you just believe with your head." But he introduced Mark 1:15 to show that

saving faith follows repentance. But notice here, "Repent ye and believe the gospel." And his statement was (referring to Smith Debate) as sure as anything in the world, you can "believe the gospel and go to hell." He just got caught in direct contradiction there. And that is the truth of the matter.

He says, "Your doctrine doesn't give you a thing." Yes it does! I stand upon the Word of God. The Word of God says, "If we walk in the light as he is in the light," we will have fellowship one with another and the blood of Jesus Christ cleanses us from all sin. Here is what *you* have: you say, "I can stand up in the face of Christ, I can *refuse* to be baptized, I can *refuse* to confess His name before men, and I will still die and go to heaven," without having one word of Scripture to stand upon it. I can stand upon the Word of God and have the full assurance that when I am baptized into Him I am forgiven of every sin that I have committed up to that time, and then, if I continue to walk in that light, the blood of Christ will cleanse me from all sin. Certainly, I have assurance. He says, "Don't look to the pond, look to the blood." Certainly, but when do you get into the benefits of the blood? You get into the benefits of the blood when you are baptized into His death, where His blood was shed.

Simpson: "Time up."

Thank you very much, and I invite you to hear Mr. Ballard.

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BALLARD'S THIRD NEGATIVE

Mr. Warren, gentlemen moderators, ladies and gentlemen:

My friend seemed to get kind of warmed up this evening. He was a little bit downcast last night, but he had a good rest through the day, and had time to get up some more papers and read to you, which do not touch the question under consideration. Now before I notice the gentleman's speech, I want to bring the only new argument I will be allowed to bring in this discussion. I've already noticed Acts 2:38, and Mark 16:16, and I Peter 3:21, and he has never touched any of the arguments I made on these verses. Now that's outstanding. So he comes here now and he marks on the blackboard and tried to get what I said out of the minds of the people. In Acts 16:31, "Believe on the Lord Jesus Christ and thou shalt be saved." Is he saved there, Elder Warren? No, he says, he's not saved there. Is he saved in Mark 16:16, "He that believeth and is baptized shall be saved." Now, is he really saved there? No, he's not saved there. He doesn't get saved until he gets to the goal of his faith, and that's the end of life. Matt. 24:13, "He that holds out faithful till the end shall be saved." Now, that's your doctrine, you say there's no real salvation until you get to the end of faith, and then you get the reward if you have been faithful, but you are weighed at the Judgment before you have any real salvation. Now that's what my opponent has set forth. That is what you believe, and no wonder he wouldn't touch that. So, he wants me to give him a parallel sentence of Mark 16:16. What good does that do anyhow? But I can give him one. "He that enters the train and takes a seat shall go to Denver; he that enters the train and takes a seat shall go to Denver." Is that a pretty good one? Now, he gave this one, and he got it out of Smith's debate with Jack-

son, exactly word for word, "He that eateth and digesteth his food shall live, but he that eateth not shall die." Well, what of it anyhow? Certainly the fool would die if he didn't eat anything. But why give parallel sentences of Mark 16:16? Now you enter the train and take a seat, but if you enter the train you will go to Denver anyhow whether you take a seat or not. Anybody can see that. Yes, that's funny isn't it? But this is a parallel sentence and my friend Warren knows it. Well, I am not fooling away my time now, running after him. He spent all of his time reading from somebody else when his proposition says, "the Scriptures teach that baptism to a penitent believer is in order to obtain the remission of sins." So he gets a lot of letters here, and there's not a single one of them, and I'll go on record as saying, not a single one of them is with his position on Acts 2:38. Now, I've got ears and I listened. Oh, some of them say that these two clauses are connected, and Ballard says that too. They are connected by the conjunction "and." But how many of them, Elder, said that "repent" and "be baptized" have the same nominative or subject! You read that out of your letters. Why they would be foolish, they wouldn't be scholars if they were to say that, because anybody that knows the Greek language knows beyond a doubt they are of different person, and number, and voice, and Mr. Warren ought to know that; but he'll learn it later on, just like a lot of his other brethren learned it. Mr. Warren, you referred to that debate, and endorsed my position, he had to do it and every man that will admit the truth of those things will have to admit there are two nominatives and two verbs that do not agree in person and number.

Well, now we'll have some more on that, but I'm coming now to this proposition, "Baptism makes manifest the actual cleansing of sin," Acts 22:16, "Now why tarriest thou, Arise and be baptized and wash away thy

sins, calling on the name of the Lord.” The verb “wash away” in this passages comes from “*apolousai*” and is middle voice in the Greek. All right, there are three voices of course in the Greek language, the active, the passive, and the middle. The active voice represents the subject as acting; the passive voice represents the subject as being acted upon; but the middle voice represents the subject as acting upon himself. Now, that’s the Greek. So here we find Paul acting upon himself. So the Greek of Acts 22:16 reads, “Having arisen be thou dipped and wash thyself from thy sins.” Now if that is salvation, Paul saved himself. Bear in minds friends, that God could not wash away Paul’s sins in baptism, the preacher who baptized him could not wash them away, but Paul himself could wash them away in baptism in a figurative or symbolic sense and in no other way. Why, the idea. Where is sin? Is it in a man’s heart? Can the water, literal water, reach a man’s heart and cleanse it? That’s nonsense, ladies and gentlemen, if this was salvation, then Paul saved himself, from his sins, and had actually washed away his sins, yet, his sins were actually washed away in the blood. Now he is commanded to wash them away in a symbolic sense and that is what baptism is. It is a figure; it is a likeness, and he can’t get that out of his Bible, I don’t care how many marks he makes on this blackboard. Maybe you’re deceived by his marks, but you are going to listen to reason, ladies and gentlemen.

Seventh. Baptism Makes Manifest The Reception Of The Holy Spirit.

It does not bring the Holy Spirit, but it manifests the reception of the Spirit. Acts 10:47, “Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we? “And he commanded them to be baptized in the name of the Lord

Jesus," on the basis of that fact that they had received the Holy Spirit. To be sure we showed you that the other night friends, that nobody but a child of God can receive the Holy Spirit. And I call your attention tonight, again, to Galatians 4:6, "And because you are sons, God has sent forth the Spirit of his Son into your hearts crying, Abba Father, or our Father." Then also in John 14:17, Christ says that the world cannot receive the Spirit of God, so it must be a Christian who receives the Holy Spirit. Here at the house of Cornelius they had received the Holy Spirit, and by the way, Mr. Warren said I want you to show where anybody ever rejoiced until after they were baptized. Why, these people rejoiced. They began to speak with tongues and magnify God before they were baptized. That shows, ladies and gentlemen, that the young man don't know what he is talking about. Oh, he appears to be quite bright.

Now, turn, if you will, to John 3:5. They're all scared of that text, very scared of it. Yes, he gets up here quoting the Greek and all that stuff, and reading letters, had all day to get up some Greek words, yet he says he's not a Greek scholar. Well, I said I was not a Greek scholar, but I have had more Greek than you have had. I had three year of Classical Greek in college. I also had a course in New Testament Greek at Springfield, Massachusetts, the University there, so I think I've had a little Greek and know what it is, that is, part of it. All right, we come to John 3:5. Now I have answered everything but one other scripture, and I will get to that if I don't get to anything else. I make the argument on that, John 3:5, "Verily verily I say unto you, he that (well, let me get John 3:5, that is the first mistake that I ever made, did you ever make one? All right, it's getting hot for you now, and you are trying to laugh it off.) John 3:5, Jesus said, "Verily, verily, I say unto you except a man be born of water and the Spirit he

cannot enter into the kingdom of God.” What kingdom is that, Elder? What kingdom is it? It is the kingdom of God that as yet has not been established, and the only way to enter it is the new birth. All right, born of water and the Spirit. That is what you say, but the water there is baptism, don’t you? Well, if born there means baptize, then you read the passage and let “born” mean baptize everywhere in the chapter. If it means it in that verse, it means it throughout. Jesus said, “Except a man be baptized, he cannot see the kingdom of God. Can a man be baptized when he is old? Can he enter the second time into his mother’s womb and be baptized?” Nicodemus saith, “How can these things be? I don’t understand it.” Nobody else could understand it, according to Mr. Warren’s interpretation. But the Lord set Nicodemus right. Now, what does it mean to be born of water and of the Spirit? Born of water “even” the Spirit. Oh, now, listen, Ballard, it does not say that. No, it doesn’t say it, but listen friends, I can put “even” there just as same as you can put “and” in that passage. I’ll show you where it has to mean “even.” Turn to Zechariah if you will, 9:9, “Behold your king cometh, he is meek and having salvation and riding upon an ass and a colt the foal of an ass.” Now did it mean two animals? No, it means an ass, even a colt, the foal of an ass. That’s what it means. All right, in Revelations 20, 1:2 “I saw an angel coming down from heaven having the key of the bottomless pit and he laid hold on the old dragon that old serpent which is the Devil AND Satan and bound him a thousand years.” Does Devil and Satan mean two beings? Certainly not. John 3:5 means “water even the Spirit.” Now let’s prove that. Turn if you will to John 4:10, the next chapter over, and Jesus is talking to the woman at the well. He said, “If thou knewest the gift of God and who it is that saith unto thee, Give me to drink, thou wouldest have asked of him and he would

gave given thee living water." He is talking about the water of life to Nicodemus and also to this woman.

Well, note another thing if you will, that baptism is a burial and born is a birth. So it couldn't be baptism because baptism is always a burial. Then, note another thing, beloved, you can't be born of a thing unless you come in contact with it. Man's spirit never comes in contact with the water. Matter operates on Matter and Spirit on Spirit. So your soul never comes in contact with literal water. Then the nonsense of saying that man could be born of literal water. I think a fellow needs to go to school a lot more if he thinks that. Now, what kind of water is this? Jesus said it's living water. Turn to Jeremiah 2:13, and we have this expression, "Two evils have my people committed, they have forsaken me the fountain of living water, and have hewed them out cisterns, broken cisterns which can hold no water." Then God is a fountain of living water, or else we've got the wrong Bible. Well, to be born of God would be to be born of water, living water. Take John 4:24, "God is a Spirit, and they that worship God must worship him in Spirit and truth." So to be born of water and the Spirit is to be born of God for He is both water and Spirit, as used here.

All right then, how are you born of water and Spirit? I John 5:1, "He that believeth that Jesus is the Christ is born of God." Well, born of God, and then born of the fountain of living water; then born of the Spirit is to be born of a fountain of living water. Now let my friend tackle that. So I come, ladies and gentleman, to call attention to some of the things that he has said, and I want you to get these.

Now he says, first, to be saved is to be in the body of Christ. Well listen friend, will you tell this people what the body of Christ is? Do all these denominations constitute the body? Or does just your little group

constitute the Body? I've asked him the question, "If anybody could be saved except one who was baptized by one of their preachers or members," and he evaded that and said they have got to get into the body of Christ. Tell us what the body is.

Well, then he is using the Concordant Version himself. Now listen, Mr. Warren, you have been using it every night for the last two. Yes, he'll use it where he thinks it fits his doctrine, but where it's against him he won't have it. He condemns it. Why condemn a thing and then use it?

Well then we note again, "Believe and turn unto the Lord." I want you to say if that's baptism, and write it on the board and then I challenge you, Sir, to bring the verse that even hints that turning to the Lord is baptism. Why of course, every believer turns to the Lord when he believes in Christ. If he didn't, he would prove that he was an alien sinner and nothing had happened to him.

"Sins before the cross not remitted but passed over in an incomplete sense." They just had the passover, the passing of God over their sins; they didn't have complete remission of them, he said last night, and I have him noted, and the wires will state it if you'll play it off. No, it wasn't complete remission, . . . it wasn't remission at all. I start a house, I lay the foundation and the stuff is all there. Have I got a house? No. Have I got a house? Certainly not. I don't have the house until the house is completed, and you don't have salvation and remission of sins, says he, until it's completed, until it is where that is done.

Now, Elder Warren, since you're so good on questions, I want you to tell this congregation: Are those who have been baptized and fulfilled all the requirements that you demand since the cross, do they have actual remission of sins and salvation now? Or do they just

have it in an incomplete sense? Why, he said, you've got to reach the goal of your faith. "Christ is the end of the law for righteousness to everyone that believeth." And he said, "Why sure you've got to reach the goal of your faith," and he puts the goal out yonder at death. If he has been good and has lived a perfect life right up to the judgment, he will get in, but if you don't, you will go into hell. You know that's your doctrine. He has to no good purpose tried to darken council at this point.

Now, let us see Thayer on Acts 2:38, "to obtain remission of sins," but on the same page of that book, Mr. Thayer teaches that you must be baptized for the dead. Will, he take Mr. Thayer on that? There is the impeachment of his witness. We accept Mr. Thayer as a *lexicographer* but when he leaves that field and becomes a commentator, we reject him. So he teaches that people, on the same page where he got baptized in order to obtain remission of sins, must be baptized for the dead also.

Well, the fathers of the gentleman's church have decided with me, or rather I have decided with them. The contention has been as to whether you could believe into Christ. Mr. Warren has condemned that, and he challenges me to try to prove that one can believe into Christ. Well, this is the Memoirs of Alexander Campbell, and this is the first time, by the way, that I have gone to the works of men. I have tried to be honorable and stay with the Word of God. This is what they say with reference to believing (*eis*) into Christ: "The primitive confession is indeed the exponent of the author of Primitive faith. From the Scriptures nothing can be plainer than that faith rests upon Christ himself, as its proper object. The faith that saves is believing on or into Christ (*eis Christon*)." Who said it? The fathers of your church, Alexander Campbell and Mr. Richardson. That is the doctrine they taught. Now are they

scholars? Were they scholars, Elder? They emphatically said that, right here on Page 411, *Memoirs of Campbell*. Mr. Warren do you want to see this book? (He shakes his head)

All right, now with reference to Acts 2:38, I showed you ladies and gentlemen, from an argument that's never been answered, that repent and be baptized did not have the same nominative or same subject. I want to read a verse now, since we've gone in to reading scholars, and see what one of the Greek scholars says about Acts 2:38. Here's what he says, Mr. Robertson, "Turn ye and let each one of you be baptized in the name of Jesus Christ on the basis of forgiveness of your sins, and ye shall receive the gift of the Holy Spirit." Is A. T. Robertson a scholar? Does not Mr. Warren have a *Lexicon*? Doesn't he? That is what he says, "on the basis of forgiveness of your sins." Now, there it is, Elder.

All right, we pass on now, and Mr. Warren said that the rulers kept on not confessing Him. Who said it? Elder Warren, and he violated the rules of grammar and tried to mark it out and cover it up. Why, anybody who reads that passage knows that the Pharisees were the ones who loved the praise of men more than the praise of God. What is an antecedent? And what's the antecedent there? The antecedent of "they" is "Pharisees," and not "rulers," and nobody said that they kept on not confessing but Mr. Warren, and I challenge him to read it out of any Bible anywhere that he can find or in any translation.

Well, then we come to Gal. 3:26 and 27. What does it say there? Well, it says, "You are the children of God by faith in Christ Jesus." Now, that is plain, isn't it?

To man can gainsay that it is by faith in Christ Jesus, "For as many of you as have been baptized into Christ have put on Christ." Now that is one of the little places where it is baptized into Christ, and there is one

other. Listen Elder, you said, "That's enough," but there are over twenty places in the New Testament where it is believe "*eis*" Christ, "into" Christ. Mr. Campbell and Mr. Richardson, the founders of his church, say it is "believe into Christ," *Memoirs of Campbell*, page 411. "The faith that saves is a believing on or into Christ (*eis Christon*)." So they agree with the Concordant Translation. Were they scholars?

Now, note this expression, "For as many of you." What is the antecedent of "you"? Children of God. "For as many of you (children of God) as have been baptized into Christ have put on Christ." Is there any other way that you can put on Christ except by baptism? A man in front of me shakes his head and says, "No." Well, brother, I'm afraid you shook your head too soon. Now listen, Romans 13:14, and bear in mind that these people had already been baptized, to them Paul says: "Put ye on the Lord Jesus Christ and make no provisions for the flesh." You can get that and read it and you'll see that I have quoted it correctly. Does Christ become ours by putting Him on in baptism? No. No, not at all. He becomes ours by believing into Him. Is a baby born by putting on it's clothes? No, it's already born and you put on its clothes because it is born. Does a soldier become a soldier by putting on the uniform? No. He is a soldier before he puts it on. Why, if I was to carry out this doctrine in a business sense, friend, I would go to jail before sundown tomorrow night. I'd go down here to the store and say, "Mister, I want a sixty dollar suit of clothes, and I want a ten dollar pair of shoes, and I want a ten dollar hat. Well, that wouldn't be very much to pay for those things, would it? So, I put them on, I walk down the street and before I've gone very far, the officer gets me. "What's the matter?" says I. "Why you are wearing off clothes you have not paid for," says the officer. "Oh, but they became mine by

putting them on." Now that's your doctrine, and if you should carry it out in the business sense, then ladies and gentlemen, you'd go to jail just as sure as the world.

Well, one young brother jumped on me last night with all four feet. He said, "Oh you didn't say a thing about Gal. 3:26, 27." Now, there it is. Now take it and let's see what you can do with it. I said, "No, but I am going to."

Well, then Mr. Warren says "*eis*" in Acts 2:38 is "unto," but it is not "in order to." Your proposition says, "in order to." You can't find "in order to" in any lexicon or translation. It's "unto" "unto," says Mr. Warren. He talks about how scholars translate *eis*, but no scholar translates it "in order to" that is a real scholar. Why, Mr. Thayer never does even define the word as "in order to" much less "in order to obtain," and you know it. I challenge him to show one place where Thayer's Greek English Lexicon translates "*eis*," "in order to." It isn't there. It is not there.

Well, we pass on now. Yes, he says, "Now if somebody said you're going to be baptized and you'll get a new Ford car, you'd go down there and do it." Well, now if you are conscientious, you wouldn't do it. You wouldn't make a mockery of God that way. Certainly not.

Well, he said you can connect "repent" and "be baptized" in order to procure the same results, but you cannot use the Greek of Acts 2:38. I will tell you what I'll do friends, I don't claim to know the Greek, but I will write my contention on Acts 2:38 in a statement and sign it with Mr. Warren that, these two verbs have different nominatives; that one is the active voice, second person; the other is passive voice and third person, and submit it to the schools of Dallas and if they say I am wrong, I will publish it in my paper. I have Dr. McIntosh's statement, I don't have it with me, I've had

it for years, where he plainly states that these verbs are not connected in the sense of procuring salvation. I quoted, last evening, a statement from one of the greatest men they've ever had in their church, Dr. McGarvey and he says it is incongruous to say that you can repent in the name of Christ, but can believe in the name, but he cannot repent in the name of Christ. Now, if you can't repent in the name of Christ, then beloved, they are not joined together to procure the same results. Well, so much for that.

Then, he says that the Washingtonian manuscripts are older than all others. Where is the proof that they are older than those from which our Bible came? These of the "redlines" are the old ones, Mr. Warren says that I didn't pay any attention to what he said about this new discovery. Why? There's not a thing in the world in it. Because his book says that the two oldest manuscripts, Greek Manuscripts, leave out Mark 16 from 9 to 20. Now, he says these are older and they carry Mark 16:16, but the oldest ones do not carry it, but he said, "I've found in the Washington Manuscript one that's older. Mr. Ballard said, 'why didn't I bring it with me. Why Ballard, you know better than that. I couldn't.'" I said, "Why didn't you get a photostatic copy?" At least get the date of the thing, and thus far he hasn't given the date of it, and I'm inclined to think that he'll not give the date of it. Mr. Warren says the scholars don't say we came from monkeys, and he's going to prove where Mr. Bales says so and so. Is he the man that I debated with in Tennessee? Is he a great scholar? Now, he's going to prove that it isn't true that scholars do not say it. Well, Mr. Lodge, one of the greatest scientists, as far as I know, that we have, says, "the origin of man is being traced back to its beginning, from a germ cell to a jelly fish, and a tadpole, and then to an ape, and then to the cave men." And then such men as

Woodrow Wilson, Clemenso of France and men of that type; so I can prove it by scholars that your ancestors hung by their tails on a cocoanut limb. I accept your challenge.

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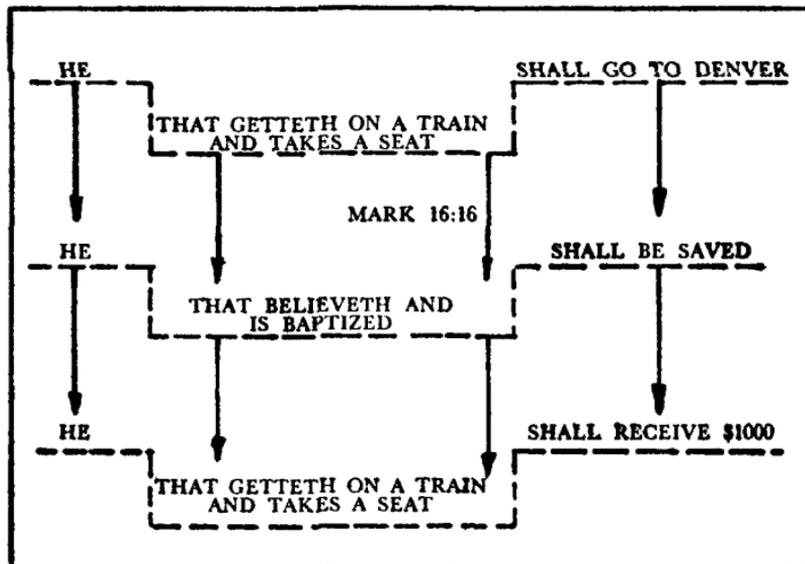
WARREN'S FOURTH AFFIRMATIVE

Mr. Ballard, gentlemen moderators, ladies and gentlemen:

I am before you for my last speech of this debate. I will give attention to the speech of my friend exactly in the order that he gave it to you. He started off and said, "Well, Warren had all day to get up a lot of papers to bring up." Mr. Ballard, I was perfectly willing that Acts 2:38 should stand exactly as I introduced it in the American Standard Version, "Repent ye and be baptized everyone of you in the name of Jesus Christ UNTO the remission of sins." But you left that and went "outside the Scriptures," as you say. You had to go into GREEK grammar and lexicography to try to show that the preposition "*eis*" should not be translated "UNTO," as it is in that Version. You could not accept it as "unto,"—although you did on the questions which you answered—because "unto" does not mean "because of." "Unto" means: "In order to reach an unreached end." It means: "In order to gain it." But Mr. Ballard said it could not mean that, and he had to go into the GREEK. Then he complains because I introduced scholarship on the Greek to show that HIS OBJECTION TO MY POSITION cannot be sustained! I have never seen a Baptist preacher, either Mr. Ballard or any of his brethren, introduce scholarship into a debate that they did not complain when their opponent exposed them on scholarship. Then they whimper, "You are going outside of the Bible."

Next, he came to Mark 16:16. "Now," he says, "I'm going to give you a passage parallel to Mk. 16:16." But I knew he could not do it! That is why I challenged him on it. That is why I pleaded with him to try to give us a parallel. He absolutely can not do it. Note this (drawing on blackboard).

BLACKBOARD DIAGRAM OF BALLARD'S "ILLUSTRATION"
OF MK. 16:16
BALLARD'S ILLUSTRATION



He says, "He that getteth on a train and takes a seat shall go to Denver." That absolutely does not fit the gentleman's doctrine. Here is a fellow, (drawing on blackboard) who gets on a train—I suppose Mr. Ballard means Fort Worth—now, he has to go all the way to Denver. The gentleman's doctrine says that just as soon as he believes, he is then and there at his destination! He is already saved. But you have this long train ride between Fort Worth and Denver. Now, you explain what *that* is. I knew you could not do it. No one on the face of the earth can do it. "He that gets on a train and takes a seat"—your doctrine would demand—"is immediately in Denver, without the train ride!" The truth of the matter is, according to your grammatical construction, you have made "taketh a seat" just as essential to going to Denver as "getteth on a train." I will prove to you that this is true. Suppose we put it like this: "He that

getteth on a train and takes a seat shall receive a thousand dollars." Now, how many that do not take a seat are entitled to receive the thousand dollars? Not any. You can see that Mr. Ballard, your illustration does not stand up! No one on the face of the earth can give an illustration in which a restrictive clause of this kind modifies the subject and *both* of the conditions not be necessary. Mk. 16:16 sustains my proposition. He cannot give an illustration which will touch it in the least way. *Now*, according to Mr. Ballard, when you believe, you are NOT saved; you are NOT already at your destination of eternal life. You yet have a long train ride ahead of you! Mr. Ballard, tell us what the train ride represents!!

Next, he came to Acts 16:31. I explained that to him very carefully. Here is the jailer (drawing on the blackboard). Paul commanded him to "Believe." If Paul had told him to "repent" there would have been no basis for motivation to repent. Therefore, he could not have been saved immediately at that point. Mr. Ballard admits one cannot be saved without repenting and he admits that the jailer had not repented. Nothing had been done that would cause him to repent. The jailer must first listen to Paul "preach the word of the Lord." Why will not Baptist preachers go to the next verse? Faith comes by hearing and hearing by the Word of God. When did the jailer hear the Word of God? The Bible says that after Paul commanded the jailer to believe, "They preached to him the word of the Lord." Then, those men who had been beaten and were bloody went the same hour of the night and baptized him. They did not wait for a whole group to be baptized at one time. Why? Because they knew that Jesus said, "He that believeth and is baptized shall be saved." That action does not fit Baptist "revivals" at all, does it? They went the same hour of the night. Why? Because the jailer knew that he

was not saved until he was baptized. AFTER he was baptized, he rejoiced!

Mk. 16:16. He keeps saying that we do not say the "salvation" is absolute. It *is* absolute! Every single sin one has committed is forgiven when he is baptized. Mark that down, Mr. Ballard, and do not be bringing it up over and over again.

I used to teach Algebra, and some of the folk in the class had a hard time catching on to some of those things—and we are having a hard time with Mr. Ballard about the "passing-over." I said God *counted* those men to be righteous. To be righteous is to be free of guilt. Now, write that down, Mr. Ballard. And then, you explain why God had to *show* Himself to be just, in being the justifier of the ungodly in Romans 3:25, 26. Why did He have to *show* Himself to be just? Because He had been *counting* men to be righteous on an *incomplete* basis. The complete basis had not occurred.

Next he says: "Christ was a Lamb slain before the foundation of the world; therefore, it was always as if He had already been slain." Now, it is just as true that Christ is coming *again* as it was that He was coming the *first time*; therefore, He has *already* come again! That is Mr. Ballard's reasoning.

He asked me if I could get a Greek scholar to deny that, in Acts 2:38, the verbs are not the same person and number. Why, I have not denied that. I would be glad to sign a statement with you, Mr. Ballard, that they are different number and person. But I have a statement from Mr. Ballard that these two sentences are grammatically parallel: (1) "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins"; and (2) "Matriculate ye and be instructed everyone of you in the name of the state unto the receiving of a diploma." Now, what conditions are necessary to gain what ends? "Matriculate ye and be in-

structed in order to receive a diploma." Does that mean that all you have to do is matriculate—just sign up—and you already have your college diploma? Certainly, it does not mean that—you have to be instructed as well. Both of these verbs are connected—both verbs are modified by the prepositional phrase "unto the receiving of a diploma." "Matriculate ye" is second person, plural. "Be instructed everyone of you" is third person, singular. Yet, they are joined together by the coordinating conjunction "and" and both are modified by the same prepositional phrase. The same thing is true in Acts 2:38, and I have already established that. My position does not **DEPEND** upon this. It is simply **STRENGTHENED** by it. Even if I were to grant that the two verbs must be separated, I have shown that the preposition in that sentence could not mean "because of" or "on account of." It is always prospective and looks forward. It means "unto the gaining of an end which has not yet been reached."

I asked him if he would sign his name after this question in affirmation of the fact that he would "use the Concordant Version and the Emphatic Diaglott in the defense of any and every doctrine which you espouse as a member of the Baptist Church." Here is his answer: "As far as I believe they teach the truth." Do you see what he is saying? No, he will not do that. He wouldn't come out and say, "Why I will just take them and stand upon them and defend my doctrine—anything I teach—by them." Certainly not. What he means is, "I will take them where I want them"! There is not a Version in existence that he can stand upon for *everything* he teaches. He admitted that the King James, the American Standard, and the English Revised—the great translations which were made up by a great number of the ripest scholars of the world—do not sustain his position since not one time could he read "believe into" Christ.

In fact, these two (pointing to Emphatic Diaglott and Concordant Version) are the only translations in existence which say "believe into." And I showed him—he didn't say a word about this, did he?—the Concordant Version says the "to" part of "into" is not in the original. Give your attention to that, Mr. Ballard! The reason why he went to those versions is that the standard translations do not sustain his position. And notice his weakness—he recognized that he had to go to them. He might have fooled you people a little better if he had just said, "Why, I don't have to find that. I don't have to find that kind of a passage. These passages over here teach that faith will get you into it." But he showed the weakness of his position by bringing these versions in and showing that he cannot do it by the Bible that you Baptist folk use. And now he refuses to sign and say that he will defend all of his doctrine by these two versions. Now, friends, I would hate to be affirming a proposition—or denying one—that I could not stay with one version to defend everything I taught. I would be ashamed to do it.

(Ballard speaks up from seat: "Will you take the American Standard Version?")

Yes, I will take the American Standard Version, period!

Mr. Ballard, the issue in this discussion on Acts 2:38 is NOT whether those verbs are different person and number. I agree that they are. The issue is: "Can the prepositional phrase "unto remission of sins" modify both verbs?"

Mr. H. B. Hackett, a great Baptist scholar and Editor of Smith's Bible Dictionary, said that it could. This is an official Baptist publication, or commentary (reading from American Commentary). "In order to the forgiveness of sin." "In order to," there it is, Mr. Ballard, —*in order to* the forgiveness of sin. "We connect natu-

rally with *both* the preceding verbs." *Both* of them. What are the verbs? "Repent" and "be baptized." "This clause states the motive or object which should induce them to repent and be baptized."

Mr. Pendleton, the author of your manual said, "It is as clear as the sun that you connect both of them with 'for the forgiveness of sins.'" Mr. Ballard, that is the issue. Do not try to cloud it up in the minds of these people by saying, "I'll sign a paper that says the verbs are different person" and so on. I know they are different number and person, but they are both still modified by "unto remission of sins."

He came to Acts 22:16 and said, "The middle voice means that the person acts on himself." But here is what a Greek scholar, J. Gresham Machen, whose Greek grammar was used as a text at Southwestern Seminary when I was there, says about the middle voice: "The middle voice represents the subject as acting in some way that concerns itself." The subject acts in some way which "concerns" itself, Mr. Ballard. It does not mean that he is out here washing himself. It means he acts in some way that *concerns* himself. Middle voice? Certainly! "Arise, get yourself baptized, and get your sins washed away," that is what it means. Why, you know a fellow could not understand that passage if Mr. Ballard had not told him that it was "middle voice," could he? Here is Paul in agony of soul. He will not even eat food or drink water, Jesus had told him to "go into the *city* and *there* it shall be *told* thee what thou *must* do." Then Ananias comes to him and he says, "Saul, what are you waiting on? arise and be baptized and wash away thy sins." Paul could not have his sins washed away, in obedience to the will of God, unless he still *had* sins upon his soul. I can not wash chalk off my hands unless chalk is there. If I have it on my hands, I can wash it off. If it is not there, I cannot. So, Paul couldn't have

had any sins washed away in obedience to God, if he had already been forgiven. Mr. Ballard, I have given the middle voice according to a scholar.

He came next to Cornelius. The other evening Mr. Ballard did not touch my argument on this at all. In fact, he did not even deal with it. I showed him that if his argument here is true, then these men were saved without faith. In Acts 11:4 is stated the fact that Peter gave, in Chapter 11, the events "in order," as they occurred. Acts 11:4 says: "And Peter began expounding the matter unto them in order."—In order, successively, in order, one thing after another! Down in verse 15, Peter says, "And as I *began* to speak the Holy Spirit fell on them even as on us at the beginning." Thayer's Lexicon says that indicates that a thing was just begun when it was interrupted by something else. "He had scarcely begun to teach when a multitude gathered unto him." That is an example. He had just begun to speak when the Holy Spirit fell upon them, and Peter said in Acts 15, that God had decided that by his mouth the Gentiles should hear the Word of the Lord and believe. They had not yet heard His word; how could they have had faith? I have showed you that John 14:17 referred to the fact that Jesus was to be taken by the world and nailed to the cross. They could not do such to the Spirit. I just wonder, Mr. Ballard, if you will take the position that one's acting at any time under the influence of the Holy Spirit was absolute proof that he was a son of God, and then when the Spirit departed was absolute proof that he was no longer a son? Now the Spirit of God came upon Saul, King Saul. He prophesied. Then in the 16th chapter of I Samuel it says, "The Spirit of God departed." Now if you take that position you are ruined forever on "impossibility of apostasy."

Next he said, "I have had three years of Greek." Mr. Ballard, I am willing for you to investigate my academic

record. I have attended the following schools: Trinity University at San Antonio; Abilene Christian College at Abilene; Oklahoma A & M College at Stillwater, Oklahoma; Southwestern Baptist Theological Seminary in Fort Worth; and the University of Houston at Houston. I invite your investigation of my record. I have no disposition to get up here in a bragging contest as to who knows the most. Since you went into the Greek I am simply showing what these Greek scholars said. I am not trying to put them up against a fellow who does not know much about such matters. These men from Harvard and the University of Chicago and these Theological Seminaries know what they are talking about when it comes to scholarship!

John 3:5. "What kingdom is it?" Ballard asks. "The one not yet established," he answers. Note Mr. Ballard's argument. "Born of water, **EVEN** the Spirit." The "and" in this passage, according to my friend, means "even," let us notice here. Let us use his reasoning here. "He that believeth **EVEN** is baptized shall be saved." Using Mr. Ballard's argument, we can make "believe" mean "be baptized." "He that believeth *even* is baptized shall be saved." Now, let us use Acts 2:38, "Repent ye, *even* be baptized unto the remission of your sins." Mr. Ballard, why don't you anticipate some of these difficulties that you throw yourself into by trying to ruin the Scriptures and re-translate them! Eph. 5:26 is a parallel passage to John 3:5. Mr. Ballard gets a lot of fun out of saying, "If born means 'baptism' etc." But the word "born" alone does not mean baptism, Mr. Ballard. Where did you get that idea? It is "born *again*." "Except a man is 'born again.' " And "born of water and the Spirit." That is baptism. Unless a man is born of water in accordance with instructions of the Holy Spirit, he cannot enter the kingdom. Eph. 5:26, in reference to the church, Paul says, "He cleansed it by the washing of

water with the word." I suppose Mr. Ballard will say that is the washing of the Spirit with the Word. "By the washing of water with the word." There is a parallel passage. It shows that the church was cleansed by the washing of water in accordance with the instructions which are given in the Word of God. You can see the foolishness of Mr. Ballard's position, in changing "and" to "even," by showing that if his position is true we could make "believe" equal "baptism" and make "repentance" equal "baptism." Therefore, I could sustain my position with his own argument. But his argument isn't any good, and I am not going to sustain it with that.

"To be saved is to be in the body—just *your* little body?" Mr. Ballard asks. Mr. Ballard, when a man obeys the gospel, he is saved; he is in the body of Christ. Christ has only *one* body. There is *one* body, Eph. 4:4. I am a member of that body. There is *no* salvation out of it. Now, is that clear enough for you? It is not any self-righteousness on my part; it's obedience, it is obedience to the will of God. The Lord put salvation in the church. That is what He bought with His blood, Acts 20:28, and all of the aspersions to the contrary by Mr. Ballard will not change one word of the Word of God.

"Why," he said, "Warren used the Concordant Version." I certainly did not use the Concordant Version except to show that it destroys your *other* doctrines. I used it to show that you could not meet on the first day of the week if you used the thing. Here is the way I was using it. I was not using it to sustain my proposition. I was using it to show you that it turns against you. You cannot use this thing and not have it hit you back in the face! Note Matt. 28:1, "Now, it is the evening of the Sabbaths. At the lighting up into one of the sabbath days came Mary Magdalene. . . ." Note that! It could not be Saturday and then Sunday. "At the evening"—now that's the evening of the Sabbath, "lighting

up into one of the sabbath days." Now, let me show you the difference in a real translation. "Now late on the Sabbath Day as it began to dawn toward the first day of the week." Don't you see the difference, friends? Do you begin now to see why Mr. Mostert who did his doctor's work at the Northern Baptist Theological Seminary, and who wrote a paper on modern versions, said, "Beware of such translations as Knoch's Concordant Version, which sets aside the basic laws of translation, and sets forth Knoch's own heretical ideas." That is why he warned you against it. Because that fellow was trying to get people to worship on Saturday more than anything else, and that is the truth of the matter.

Next, Mr. Ballard ridiculed me for saying that sins were forgiven on an incomplete basis under the Old Covenant. I read last evening from the American Commentary which showed that one of your brethren admitted there was a "sense" in which forgiveness was incomplete—in the basis of it.

Next he said, "Have you remisison of sins since the cross?" Certainly. You are baptized into Christ, then you are forgiven of all past sins. It was John who said, "If you walk in the light," Mr. Ballard, it was not I. There is no need to get up here and make fun by saying that Warren said, "Well, *if* you hold out to the end, *then* you will have it." No, the *Bible* says that: "If you walk in the light." For every blessing promised in the Word of God I can show a condition with which man must comply before he can have the blessing. The truth of the matter is: Mr. Ballard's doctrine says that you can commit any sin, or any combination of sins, and still go to heaven when you die. You can die in any kind of a sinful condition—if you once believe on Christ—and still go to heaven. You know, as I have gone about in personal work, I have seen a whole lot of people—supposed to be members of the Baptist Church—who said, "Why,

I just cannot believe that." That doctrine does not come from the Word of God.

He says he will accept Thayer as a lexicographer. Would you hand it to me, please? I am certainly glad he did that. This is the place where Thayer says what the preposition "*eis*" in Acts 2:38 means. I have asked Mr. Ballard to show me some other places in his Lexicon where he said what the preposition means. This is not "comment"—it simply gives a "word for word" translation as to what these words mean—" *eis aphasin hamartion*, to obtain." Of what is the expression "to obtain" a translation? Of "*eis*"! "*To obtain!*" Why Ballard said that it didn't say "in order to." Just as if, in language, one cannot give an *equivalent* expression. I showed you where Hackett said, "In order to." The Living Oracles Version says, "In order to." Certainly so. But you were not able to find a single translation that said "faith without further acts of obedience," were you, Mr. Ballard? Not a single one! I told you I would be willing to accept a statement which was the *equivalent* of it. But you couldn't find the equivalent. Why, everybody knows that when Thayer says "to obtain" remission of sins, that means that you must be baptized in order to be forgiven. You cannot cloud up the minds of the audience by saying, "Well, you didn't find 'in order to,' " just as if I had to find it exactly in certain words before the thing could be true.

Next he said, "Why Thayer is no good," and he was the first man to introduce Thayer! Ballard came down here to I Cor. 15:29. But note, as a lexicographer, what did Thayer say? In giving the meaning of "*huper ton nekron*," he says "on behalf of the dead." Now that is as a lexicographer. I accept him as a lexicographer there, Mr. Ballard. I do not accept his comment which follows, but I accept him as a lexicographer, and you did too! Now, in Acts 2:38, what did he say? "To obtain," the

remission of sins! Thank you sir, you have given up your proposition! It stands "to obtain" remission of sins. You come down here and deny that Mr. Thayer gave the right meaning of these words, as a lexicographer, on I Cor. 15:29, "on behalf of the dead." Now, you deny that.

Acts 2:38, Oh, wait a minute—Mr. Campbell, "Why he's a great scholar," he says. I'm not standing here on Mr. Alexander Campbell. Mr. Campbell is not the "father" of my church. I do not have a church. I am a member of the church of Jesus Christ; I am a member of such upon the basis of my faithful obedience to the will of God. The Bible teaches that when a man is baptized, he is baptized into the body of Christ, where salvation is, where reconciliation unto God is. Mr. Ballard, I call upon you to tell us what Eph. 2:14-16 means when it says that reconciliation unto God is in the body. Why, on Acts 2:38, he says, "Mr. Robertson is a great scholar," but note this. Mr. Robertson was hurting—he wanted to get Acts 2:38 on the side of the Baptists but his scholarship would not let him go quite all the way. I just want to show you what he says: "This phrase is the subject of endless controversy as men look at it from the standpoint of sacramental or evangelical theology. In themselves the words can express 'aim' or 'purpose' for that use of '*eis*' does exist." Now get this: "One will decide the use here according as he believes baptism is essential to the remission of sins or not." Do you now see what he had to do? He said you have to decide first whether you want it to be for remission of sins or not, and *then* you get the meaning of the preposition. That shows the strain that Mr. Robertson was under to try to sustain that proposition.

Then he said, "Why on John 12:42, 43 Mr. Warren's the only one that says 'kept on not confessing.'" He introduces Mr. Robertson and called him the greatest

grammarian that ever lived—which I do not believe, because you can see what he does in certain places in his book—but listen here, Mr. Ballard, I want you to get this: “Many of the rulers believed him. They did not confess. Negative imperfect in contrast with the punctiliar aorist, ‘they kept on not confessing.’ ” Who said that? Mr. A. T. Robertson. Mr. A. T. Robertson. Well, I do not get any pleasure out of exposing Mr. Ballard on these things. I am interested in your souls. I’m interested in your seeing the truth. These rulers “kept on not confessing.” Mr. Ballard said that a man could *refuse*, but do you know that the Word of God says, “If you love him you *will keep* his commandments”? There is no place in the Word of God for a man to stand up and say, “I *refuse* to do what you tell me to do.” If you love Him, you *will keep* His commandments. There is not going to be anybody in heaven that stands up and says, “I refuse to be baptized,” or “I refuse to confess the name of the Lord Jesus Christ.” These men *kept on not confessing*. I showed you last evening, when I had that chart up here, and we will just put it up here for a minute (chart on Jno. 12:42). Mr. Ballard said these “theys” refer to the Pharisees. “Nevertheless of the rulers many believed on him, but because of the Pharisees, the Pharisees did not confess him.” They did not confess Him. “They,” lest “they” should be put out of the synagogue. Don’t you see that the “they” refers to the rulers? Let me read it with “the rulers” in there and you will see that it makes sense, “Nevertheless of the rulers, many believed on him, but because of the Pharisees the rulers did not confess him, lest the rulers should be put out of the synagogue for the rulers loved the glory which is of men more than the glory that is of God.” Now, I just believe that you can see that.

(Ballard speaks from seat: “Leave that chart up there.”)

All right, thank you. Leave it there.

All right, he comes to Gal. 3:26, 27. "So then you are all sons of God through faith *only*." "So then you are all sons of God through faith *without further acts of obedience!*" Is that what Paul said? No, he didn't say that, did he? "So then you are all sons of God through faith *out of Christ.*" Is that what Paul said? No he didn't say that. "So then you are all sons of God through faith"—where?—"in Christ Jesus." Now the next word, "for," means "to introduce the reason" how you got into Christ. "For as many of you as were baptized into Christ did put on Christ." Mr. Ballard, your little illustration about the coat did not do you any good. Let us see you get into a coat, or put on a coat, without getting into it. (Referring to chart on Gal. 3:26, 27.)

CHART ON GAL. 3:26, 27

(HOW)?—"BY FAITH THE WALLS OF JERICO FELL DOWN," (WHEN?) AFTER THEY HAD BEEN COMPASSED ABOUT SEVEN DAYS." (HEB. 11:30)

"FOR YE ARE ALL SONS OF GOD," (HOW?) THROUGH FAITH, (WHERE?) IN CHRIST JESUS. FOR (TO INTRODUCE THE REASON) AS MANY OF YOU AS WERE BAPTIZED INTO CHRIST DID PUT ON CHRIST." (GAL. 3:26, 27)

IF NOT BAPTIZED:

1. NOT IN CHRIST—(WHERE SALVATION IS).
2. NOT A SON OF GOD.
3. HAVE NOT PUT ON CHRIST.

If you have not been baptized, you are not a son of God. Not baptized, you are not in Christ. If not baptized, you have not put on Christ. So, then, "You are all sons of

God,"—where?—"in Christ Jesus. For as many of you as have been baptized"—that is the reason why you are sons of God. Note this: "For you *are*"—present tense, right now—you are *sons* right now. Why?—"For as many of you as *were* baptized"—sometime in the past—you were baptized in the past. You "are NOW sons of God," because you *were baptized* in the past! Don't you see that the action of baptism precedes their present state of being sons of God?

As an illustration on Mark 16:16, I stated, "He that believeth and is baptized shall receive a new Ford," and asked Mr. Ballard if one must meet both conditions in order to receive a Ford. He answered, "No, it would be a mockery to God." I was simply illustrating the passage and I feel that Mr. Ballard knew it. I simply meant that if a business man would get out here and, without any reference to religion, make this statement, "He that believeth and is baptized shall receive a new Ford," there isn't a man in the city of Fort Worth who would not know they did not have the right to receive the Ford until they had been baptized! The only reason why people have difficulty in seeing it in Mark 16:16 is because of the manuals and the creeds that they have been taught prior to their being taught the truth on it.

He brings up McGarvey on Acts and said that Brother McGarvey did not believe that both repentance and baptism were for the same purpose. Even if "in the name of Jesus Christ" *did* modify only "baptized" that would not destroy the idea that *both* of the verbs are modified "unto the remission of sins." Note this: "The people were told to repent and be baptized for the remission of sins." That is from Brother McGarvey's *Commentary on Acts*, page 38.

Next he came to Mark 16:9-20 and questioned the date of the Washington Manuscript. I have showed the date. I gave it by Mr. Tischendorf. What more proof do

you want from a scholar than Mr. Tischendorf? He says here (reading from *Codex Sinaiticus*), “. . . three manuscripts from the fourth century and one of those three is now in the National Museum at Washington. . . .” That is the Washington Manuscript. He said, “Give proof! Why didn’t you bring a photostatic copy?” I showed it to you right here. Here it is (Showing Ballard photostatic copy in book by I. M. Price). Mark 16:12-17, that includes verse 16, doesn’t it? The whole chapter is in the manuscript. They just happen to have verses 12 to 17 on this page. Now there it is, Mr. Ballard (holding it before Ballard). Here is the book! Here is the book! I showed you from Mr. Schaff that there are three sources of the Greek text that we have today. Not just one, not just the manuscripts, but also these versions that date from the second century; whereas the oldest manuscript dates from the fourth century. That is two hundred years older than the oldest manuscript. And the church fathers, Irenaeus who was a student of Polycarp and Polycarp was a student of the Apostle John. Irenaeus quotes from it. That is just almost right back to the apostles. Whereas the oldest manuscript is in the fourth century. Just challenge any of that to be so. I have all of the books over here that will prove it. I had a book written on this, but the printer didn’t get through with it. I wish I had it to distribute to all of you people so that your faith not be destroyed in this passage as being the Word of God. It has all of this information written down and I hope to have it published soon. The notice will be in the papers, and I hope that you will have access to it. It has all of this down—all of this information that we have on the chart, and more besides, to show the inspiration of this passage.

Now, my friends, I have sustained my proposition by showing you:

Mark 16:16, the words of Jesus, “He that believeth

and is baptized shall be saved." There is not a man on the face of the earth that can give a parallel sentence to show that both "believeth" and "is baptized" in this restrictive clause which modifies the "he," are not essential.

Acts 2:38 sustains my proposition since never one time does any Greek lexicographer ever give to the preposition "*eis*" in that verse, the meaning "because of" or "on account of." It is always the prospective, looking forward to that which is to be gained.

I have sustained my proposition by Romans 6 to show that Paul. . . .

Simpson: "Time up."

All right, thank you and I invite you to hear Mr. Ballard.

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BALLARD'S FOURTH NEGATIVE

Mr. Warren, gentlemen moderators, ladies and gentlemen:

Now, ladies and gentlemen, I come to the close of this session of the debate. I have enjoyed it immensely and, of course, I'm looking for this discussion to be published, looking forward to that; that's the reason I have been careful not to get into any holes. And all of these books that my friend has read up here don't one of them say "in order to obtain," and he knows it. So why take them up now and examine them and expose him on them. Mr. Robertson, he tried to quote him, and make him decide with him, but here's what Mr. Robertson says on Acts 2:38, "Turn ye and let each one of you be baptized in the name of Jesus Christ on the basis of forgiveness of your sins, and you shall receive the gift of the Holy Ghost." My opponent has been to lots of schools but, law, how he misreads the Greek when he tries to read it. He read Acts 2:38, or that part of it which says, "for remission of sins," and he reads it "*eis afesin hamartion.*" Now, is that the way it reads in the Greek? No, it reads "*eis afesin tone hamartion.*" So he left out a part of that phrase. Now the gentleman claims to be a Greek scholar, yet he does not know how to read a simple phrase.

(Warren speaks from his seat: "I was just reading from Thayer.")

(Ballard resumes) You had better bring some ice for your debater to sit on, his seat is getting hot, and I don't mean "*eis.*" That little preposition is already too hot for him to handle. I mean some cold ice. All right, he was just reading from Mr. Thayer. He said that, didn't he? Now, he takes it back. Mr. Warren, if you'll keep your seat I'll make my speech in thirty minutes. I know it is really getting hot for you. We may have to get some ice

for the gentleman to sit on. Now we are going to look into these things.

I gave you an argument on Acts 2:38 and he didn't attempt to touch it. He just went off and read books and said this man agrees with me and that man, when in fact not a single one of them agreed with him, and he knows it. Well, he says "Scholarship proves much with me, I want you to give a parallel sentence now, and so on and so on." Well, now that's on Mark 16:16. I wish I could have some chalk, or had it written right in here, (Pointing to the chart) "He that believeth and is not baptized shall be damned." I called upon him, ladies and gentlemen, to show one believer in Jesus Christ that was ever condemned, and to this good hour he hasn't done it. Well, God said in John 3:18 "He that believeth is not condemned." If he's not condemned then he can't go to hell, and what are you going to do with him, Elder? Set him on a stump; he can't go to heaven; he can't go to hell, for he cannot be condemned. I've challenged you on that and to this hour you're as silent as the grave. Why didn't you show one believer in Christ that was condemned? No, you can't do it. Now that's the way you debate.

All right, his parallel sentence. Now he says the one I gave is not a parallel, "He that entereth the train and takes a seat shall go to Denver." Oh, he says, "Now when you enter you are already in Denver." Now, is that all the gray matter that my friend has? When you enter, you say that believe means saved. Certainly saved from sin, but you're not in heaven. You're saved from the Valley of Sin, you have the assurance of going to heaven, but taking that seat only involves the comfort of the individual who goes to Denver. He'll go if the train goes, whether he stands up or sits down. And then he comes up here with a quibble, "Why your doctrine teaches when he enters the train he's already in Denver."

We don't teach any such thing, that we are already in heaven. No, but we do have the assurance that we're going to heaven, and you don't. Now let's see, "He that believeth and is baptized shall be saved." All right, "he that believeth (No. 1) and is baptized (No. 2) shall be saved (No. 3) if he don't fall from grace (No. 4). You haven't got a thing that you can stand on, and you know it. You can't take Mark 16:16. I can take that, it is my doctrine, not yours. Every real Baptist on earth believes that "he that believeth in the Son of God and is baptized shall be saved." There's no question about it, but you deny it.

Yes sir, John baptized for remission of sins but not in order to obtain it. (Well, you're not going to laugh me down friends. You just remember when you folk get where you know you're licked then you try to laugh it off.) All right, he says, the jailer was baptized Acts 16:33. Why certainly, but what does the Book say saved him? Why he came there and fell down before Paul and Silas and said, "Sirs what must I do to be saved?" They said, "Believe on the Lord Jesus Christ and be baptized and thou shalt be saved." That's what this gentleman would say, but the Book doesn't read that way. It says, "Believe on the Lord Jesus Christ and thou shalt be saved." Now he either told the truth or he told a falsehood, when he said that. I believe the Bible; Mr. Warren does not. He doesn't believe that statement just as he said, "Believe on the Lord Jesus Christ and thou shalt be saved." You can't get it out of the Bible.

All right, "Repent and be baptized everyone of you." Now, he says, "I'll admit, why Ballard, I have admitted that they differ in person and number, but here's a prepositional phrase that I'm talking about." Well, what is the proposition? "*Eis.*" He says it's "unto." Now, I'll grant you, friends, that they were baptized for the remission of sins, but repentance takes place before bap-

tism, and they repented into life. They were already in Christ, in His name, before baptized. I showed that the other night. Now, this has been gone over again and again. I challenge Elder Warren to produce one lexicon or one version of the Bible that will say the Pentecostians were baptized into Christ. No, they were in the name or into the name of Christ when baptized. The Greek preposition is the one employed there, "*en*." Now he is a great Greek scholar; he ought to know that. They were already in the name before they were baptized. Put it down. And these two verbs do not have the same nominative. I think Mr. McIntosh is one of the greatest Greek scholars in the South, and he says they do not, and cannot be joined together to achieve the same end. Now, you can quote what some people call scholars on every side of every issue but stay with the grammar of it. He has absolutely admitted the grammar of it, that they cannot have the same nominative, or the same subject; that they are different in person and number. Thank you, Elder. Didn't you fight on that before, as we went over the grounds? But now he is converted, ladies and gentlemen, and the wires will surely stand before him tonight. Well, we're making progress to get him converted in the last night of this debate. Absolutely.

Now, he says: "He can't stand on any translation." Why did you bring so many, Elder, if you could stand on any one of them? You can't stand on the Standard, and take along the Washingtonian manuscript as you talk about it and say it is older than the two oldest manuscripts, and they say Mark 16:9-20 is not Scripture. You've repudiated your own Bible. And now, you are turning to something else. Still not giving any date whatever. All right, he said, it's the oldest, it is the oldest. Well what a great discoverer this man is! Discovers something that he said the scholars didn't find that translated his

book that he has now had to repudiate. Yes, we can stand on the King James; I'll take the King James Version and go to town with you or any one of your brothers and never refer to any of the translations or even lexicons. Can I do it? Surely and I certainly would do it. I challenge anybody to the test, but I'm showing here the truth as the translations give it.

Well now he says, I'll take the Standard, but he won't do it. He says I'm not taking Campbell, certainly not, I am not going to take Alexander Campbell. Why, you'll take him where he suits you and where he don't you'll reject him. You will take the Concordant Version of the Bible where it suits you and where it doesn't suit you, you'll reject it. No, I wouldn't just take any one version and say, I would stand absolutely on that, and he wouldn't do it either. Talk about your Standard Translation. Now he said the middle voice is something else beside what the Greek defines it. The middle voice is the voice where the subject acts upon himself, and anybody that knows one thing about the Greek language knows that that is true. It represents the subject as acting upon himself. Paul acted upon himself, washed away his own sins. God couldn't wash them away; the preacher couldn't do it. Paul only could do it, and that in a symbolic sense. He had already been cleansed by the blood of Christ, and was saved now as a demonstration of that he is saved, was baptized.

"As I began to speak," now isn't that a funny thing? (Hand me that Bible, Brother Cullis, please sir.) "As he first began to speak the Holy Spirit fell upon them." They were just dumb animals; they didn't know a thing about the gospel; hadn't heard it and the Holy Spirit just fell on them, fell on them there before they ever heard the gospel at all. Well, listen, now in the 10th chapter and the 43rd verse of Acts, he said, "To him gave all the prophets witness that through his name

whosoever believeth in him shall receive the remission of sins." Well, now he said, "As he began to speak that the Spirit of God fell." But listen, beloved, how this reads, if you will, the 43rd verse going to the 44th verse, "While Peter yet spake these words, the Holy Ghost fell on all them that heard the word." What word? "To him gave all the prophets witness that through his name whosoever believeth in him shall receive the remission of sins." Now that's the way he tries to garble the Word of God and keep you folk in blindness. That's the reason I like to debate you fellows. Peter had told all about Christ before the Spirit fell upon them. Well, I've proved to you beloved, that they had the Spirit before they were baptized, and were therefore saved.

Now he tells us about all that he knows about the Greek. Well, I'm glad this fellow has gone to school. Be a good thing for him if he could go some more. He said I said I had three years of Greek. I didn't say it. I said I had three years of Classic Greek, and a course in New Testament Greek, and I think I could measure up with my friend on the Greek as to that matter. Now I guess we are about even since we have both been to school.

Now, didn't he make a play on John 3:5? Did he ever answer the argument I made? No, he jumped off on something else. "Born even of the Spirit," and that's outstanding. The conjunction "*kai*" is translated "even" about as much as it is "and," in the Bible. So that's the conjunction "*kai*" there, and if my friend knows anything, he knows it is, and it must be translated "even" in the verses that I gave you, and he didn't even touch them. He didn't even try to show the false conclusion of them. Why? Because he couldn't. He knew he'd just have to talk, that's all; just talk and talk around the things he couldn't meet.

Baptists do not believe your doctrine. Poor Baptists

that don't believe the truth. God pity them. Oh, he said, "I've had them tell me, 'Oh, I don't believe that.'" Well, beloved, some heretic had had a hold of some ignorant Baptist if they said that. That's all. Why, I had a good neighbor that belonged to your faith next door to me, and I carried her up to her church, the churches were close together, on Sunday morning. She had nobody to carry her, so I carried her myself. She said, "Brother Ballard, I don't believe the doctrine that our people teach that everybody's going to hell but them." Said 'I don't believe it,' and she was a member of the so-called church of Christ. And I don't believe it either, and no sensible person, it seems to me, could believe it. He's got a little shenanigan here that you can't get to heaven unless you get in it. Well, that is a doctrine, false doctrine of salvation of works and water regeneration.

Now, he said the Concordant Translation would destroy us and so on. Well, so much for that. I've answered him on Gal. 3:26, 27. In fact, I have shipwrecked him and exploded him, and he couldn't answer my argument. The only thing he said was, "You don't have your coat on until you put it on." But blessed be God, we had on Christ by faith before we were baptized and then put Him on in baptism and then in Romans 13:14, Paul told the baptized believer to put on Christ Jesus. What if they didn't have Him on at all? Why certainly, we have Him on at faith.

Now then, I want to give you a little summary of what has gone before in this discussion. First, I introduced 56 passages showing that salvation, remission of sins, justification, eternal life, cleansing of the blood of Christ as placed in the Scripture, the new birth, peace with God, all at the point of faith in Christ. That's the number. He said, why he answered me, and he didn't touch one fourth of them. That is outstanding.

Second, I have showed that men were saved by faith

before the blood was actually shed; he said, they were saved in an incomplete sense, but I showed they were actually saved and not just passed over, or imperfectly saved as my friend says or, incompletely saved as he tried to show. Now did I do that? I certainly did. They were actually saved, before the blood was shed on the cross, and had remission of sins giving ten passages which my opponent never referred to at all, but only said they had incomplete remission of sins and not complete remission. Well, incomplete remission is no remission at all. Well, I have given that illustration about the house. Sure it was not complete; it only had a foundation and you only have a promise of salvation, that's all you have here. That is what you teach, and you know you teach it. You've got no salvation now. You have to wait till you get to heaven and be judged. Yes, sir, you have got it to do.

Third, I showed that faith was alive and could save the soul before baptism. Yes sir it could. It was alive before baptism, but Mr. Warren's faith was so dead before baptism it couldn't do one thing. I made the proposition to him that if he'd ride a dead horse to the river down here, I would ride him on into Dallas. If he'd ride a dead faith to baptism, I'd ride it to heaven. Yes sir, that is outstanding, friends, and I challenge him on the proposition tonight. He is the man who is teaching a dead faith. All right.

Then in the next place, and that's fourth, I showed him that baptism was being practiced at the very time Christ was saving souls at the point of faith. What did he say about it? I gave seven passages of Scripture on that, and not one word did he say. He couldn't answer, of course he couldn't. Poor fellow, all he can do is get up here and read books and papers to mystify the minds of the people, but I think if you're smart enough to go to heaven you're not mystified on that line. Now, there's

seven passages, outstanding, he never touched at all, didn't touch the argument.

Fifth, I showed that the Greek preposition "*eis*" in Acts 2:38 is translated 10,480 times by the five leading translations of the Bible, and not one time "in order to." Now, you say that "*eis*" means "in order to," in order to obtain the remission of your sins, and your proposition says, "in order to obtain," but I've showed that all of these translations left off "in order to," 10,480 times to nothing.

Sixth, I showed that no standard lexicon translated it "in order to." Did he ever bring anything to repudiate it? No, but you've gone all over this country and preached to the people that Acts 2:38 means "to be baptized in order to obtain the remission of your sins." So talk about scholars, you go against the scholarship of the world, and you know it.

Well, seventh, I showed that there is not one place in the Bible where one is baptized "*eis*" or "into" salvation. Did he ever touch it? No. He couldn't. He knew it was so, that there were more than twenty places where it is "believe *eis*" Christ or it's equivalent. There are three places where it is "believe (*eis*) into salvation," and I gave those references, but not a word did he have to say about that.

Eighth, I showed there are more than twenty places in the New Testament where it is "believe *eis*" "into" Christ; and his fathers, religious fathers, said that's the way to translate it (*eis Christon*) "into Christ." But he's denying his fathers, now. Yes, certainly so. "Believe *eis* Christ," but only two places can be found where it is "baptize *eis* Christ," and he puts two places up against more than twenty and says you could not "believe into Christ," you had to be baptized into Him. But there's no place in the Word of God but that shows that you

are baptized into Him symbolically and not actually. You get into Christ by believing into Him.

I have proved that Mark 16:16 is against the gentleman's position. He can't maintain himself on it to save his life. So, "he that believeth and is baptized shall be saved," there isn't any doubt about it. But he said, "Oh yes there is, Ballard. There's a doubt about it. He may fall from grace and be lost." No, "he shall be saved," the Book says so. But he says that it's at the goal of faith, as he called it. That is when the body is saved.

All right then, tenth, Acts 2:38 stands with the Baptist position that repent and be baptized cannot be joined together to procure the same results. Now, ladies and gentlemen, I want you to notice some of his blunders that he has made in this discussion with all the boasted things that he has said.

First, he blundered when he said that love is a condition of salvation, that confession is a condition of salvation and that doing righteousness is a condition of salvation. These are fruits of salvation and not conditions. He don't know what a condition is, or the difference in fruit and condition. All right.

Second, he blundered when he said that he baptized a child of the devil, but this child of the devil loved God. You think about it now. Oh, let's look at this child of the devil that loved God. I showed that if he loved God, he is born of God, I John 4:7, "For everyone that loveth is born of God and knoweth God." So he says that he baptizes a man that loves God; so he baptizes a man that is born of God and knows God, and he said everyone that doeth righteousness is in that condition, yet he is a child of the devil. Now isn't that a monstrosity for you? He is a child of God, yet a child of the devil, but he has been born of God and loves God and knows God. Elder, if you had been a good debater you wouldn't have got into that hole.

Well, let's look again. Not only is that true, friends, but he blundered when he said that this child of the devil must confess and that was a condition of salvation. Well, I showed that I John 4:15 says, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God," and his child of the devil dwells in God, and God dwells in him. "Whosoever shall confess that Christ is the Son of God, God dwelleth in him and he in God." That's the Bible that you've got to face at the Judgment Day.

Well, he says that doing righteousness is a condition of salvation. All right, let's see. This man that he baptizes loves God, he has confessed, and now he is doing righteousness. All right, I John 2:29, "Everyone that doeth righteousness is born of God." I showed from Eph. 2:10 that one cannot do righteousness until he is born of God, for it says, "By grace are you saved through faith, and that not of yourselves, it is the gift of God, not of works lest any man should boast, for we are his workmanship created in Christ Jesus unto good works," and you're trying to work to get yourselves created. Now, he got into this trap himself; he hanged himself and nobody is to blame for it but Mr. Warren. Oh, yes, I'm glad for him to spend his time reading books, but he blundered and made himself the laughing stock of scholars when he said repent and be baptized have the same nominative, or stand for the same thing, to procure remission of sins. He blundered when he repudiated his own Bible, the Standard Version which says that the two oldest manuscripts leave out Mark 16:9-20, and if they are the oldest, then ladies and gentlemen, there isn't any older. Yet, he said, "Oh, we've discovered another"; and what you fellows will try to do to support your doctrine, nobody knows. You're changing from one thing to another.

Now, ladies and gentlemen, I have appreciated being

in this debate. I am still a friend to Mr. Warren. I'll continue to be a friend, though I am sure that he is unsaved because instead of looking to the cross of Christ, he is looking to water baptism for the whole thing, justification, salvation, remission of sins, and the blood is in the water; and I dare any of you to reach any of it until you get to the water. You put my Christ and your Christ into the pool, the pond or the river, and you can't get to Him. How far out do you have to wade?—about the middle of the pond before you can meet Him? Do you? (Time)

All right. Thank you.

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