

Others first, self last, is the right order.

MISSIONARY

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The Baptist Examiner

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"To the law and to the Testimony; if they speak not according to this word it is because there is no light in them."—Isaiah 8:20.

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THE PROPER MODE OF BAPTISM

MILBURN COCKRELL
Fulton, Mississippi

Having previously written on the "Baptism of John" and "Holy Ghost Baptism", I now venture into the very heart of my present series on "The Bible, the Baptists and Baptism." Today my subject is "The Proper Mode of Baptism."

As a Baptist I take the position that the proper mode of Scriptural baptism is the dipping of a person in water. I deny that either sprinkling or pouring are correct forms of Bible baptism. Why, Milburn, do you and Baptists steadfastly contend for the immersion of a person in water as the only mode of New Testament baptism? This article is my answer to this question.

THE MEANING OF THE WORD

The term "baptize" is properly speaking a Greek word. There was no English word "baptize" until the translation of the King James Version of the Bible in 1611. The Anglican bishops, under the authority of King James, transliterated the Greek word "baptizo" to save the church of England embarrassment and confusion. The Greek word "baptizo" was not translated at all. The word "baptize" was made by changing the "o" into "e", and the word "baptism" by dropping "os" from the Greek word "baptismos." The bishops of the church of England purposely mistranslated "baptizo" so as not to give Baptists the testimony of God's Word.

So it would be foolish to consult an English dictionary for a definition of what we call baptism. To arrive at the truth we must seek the opinions of those skilled in the Greek language. That the word "baptizo" means "to dip" can be seen from the following authorities.

LEXICAL AUTHORITIES

Liddell and Scott's Standard Greek Lexicon says: "Baptism means to dip in or under the water."

Thayer's Greek Lexicon states: "Baptism means to submerge."

Smith's Bible Dictionary declared: "Baptism means immersion."

Unger's Bible Dictionary reads: "To dip, immerse."

The Interlinear Greek New Testament says: "To immerse, submerge, to baptize."

The World Book Encyclopedia says under the word "baptism": "In early times, baptism was by complete immersion."

TESTIMONY OF PEDOBAPTIST SCHOLARS

John Calvin, founder of the Presbyterian Church, said in Book IV, chapter. XV, of his Institutes: "The very word 'baptize' signifies to immerse; and it is certain that immersion was the practice of the ancient church."

John Wesley, founder of the Methodist Church, said in his Notes on the New Testament on Romans 6:4: "We are buried with him, alluding to the ancient manner of baptizing by immersion."

Martin Luther, founder of the Lutheran Church, said in his Works, Volume II, page 79: "For to baptize in Greek is to 'dip,' and 'baptizing' is 'dipping.' Being

moved by this reason, I would have those who are to be baptized to be altogether dipped into the water, as the word doth express, and as the mystery doth signify."

The Quarterly Review, an official publication of the Episcopal Church, said in the June 1854 issue: "There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that for at least four centuries any other form was either un-



MILBURN COCKRELL

known or regarded as an exceptional, almost a monstrous, case."

The Douay Bible, perhaps the highest Roman Catholic authority on earth, has this note on Matthew 3:6: "Baptized.—The word baptism signifies a washing, particularly when it is done by immersion, or by dipping or plunging a thing under water, which was formerly the ordinary way of administering the sacrament of baptism."

ANCIENT VERSIONS OF NEW TESTAMENT

In the first 800 years of Christian history, 14 versions of the New Testament were made. Not one of them rendered the Greek word "baptizo" either "to sprinkle" or "to pour." All these versions made in this time render the word "baptizo" by a word meaning to immerse or transfer the term itself. The oldest version

ever made was from Greek into the Syriac. It translates "baptizo" by a word signifying to immerse.

THE CLASSICAL WRITINGS

The writers of a lexicon derive the meaning of the word "baptizo" from its use in the Greek classical writings. Some years ago Dr. Conant, professor in the universities of Madison and Rochester, New York, wrote a book which gave every passage in the Greek classical writers and early Christian writers in which the word "baptizo" occurs. This is the summary of his findings: In 175 quotations from Greek classics, he translates "baptizo" by "immerse" 44 times; "submerge" 22 times; "immerge" 15 times; "dip" 10 times; "in-bathe" 2 times; "plunge" 17 times; "whelm" 56 times; "overwhelm" 9 times.

In his 47 translations from the Greek and Latin fathers, he gives buried in water 11 times; immersion 36 times. In his 14 quotations from the Latin fathers, he gives the meaning buried in water 3 times; immerse 11 times. In all his investigation there is not a single instance in which "baptizo" means to sprinkle or pour.

SIGNIFICANT USE OF BAPTIZO

Why did the Saviour and the New Testament writers always use "baptizo" to express or describe the ordinance we call baptism? In the 80 times the Greek word "baptizo" is found in the New Testament, 70 of these times it designates the ordinance of baptism. By the use of this word the Lord expresses the proper mode of baptism so plain and positive that no one could misunderstand. This word was always used because baptism means dipping and nothing else.

"Bapto" is found 3 times in the Greek New Testament. This word can mean to dip or dye. But this word is never used since its meaning might be misunderstood. "Douo" is found 6 times and it means "to wash." But this word is never applied to the ordinance of baptism. "Rantizo" which means "to sprinkle" is found 4 times and "Keo" which means "to pour" is found many times. But neither of these are ever used with reference to baptism. Why are these words used? Because sprink-

IN ALL AGES, THE MEANS OF REDEMPTION IS . . .

THE DEATH OF CHRIST

By J. M. PENDLETON
(Now In Glory)

"And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." — Heb. 9:15.

I assume without discussion that "testament" in this text signifies covenant. The original word has this meaning, and is often translated covenant in the New Testament and should perhaps be so rendered in every place. If any exception is to be made it must be in the two verses following the text. It is doubtful in regard to them. The text presents as our theme—

THE DEATH OF CHRIST — THE MEANS OF REDEMPTION IN ALL AGES

Please direct your attention first to this truth:

1. Christ is Mediator of the new covenant.

The Hebrews were partial to the old covenant, because Moses was its mediator and because its administration was provided for under the Mosaic economy. The reverence of the Jews for their lawgiver was great. They gloried in the law ordained by angels in his hands.

But there is a better covenant, established on better promises. That is to say better things are promised, and there is better security for the performance of what is promised. Christ is Mediator.

In some respects he is like Moses; in other respects totally unlike him, as we shall see under the next division of the subject.

Moses administered the old coven-

ant; Christ administers the new.

ant; Christ administers the new. Moses stood between God and the Jewish people; Christ stands between God and the human race.

The old covenant had to do with one nation; the new has to do with all nations.

In the highest sense of mediation there is one Mediator between God and men—the man Christ Jesus. As he possesses the nature of both parties between when he interposes, we may be sure of his fitness and competency to carry into effect all the purposes of his interposition.

II. The Mediator's death is the means of redemption in all ages.

Here we may see the likeness between Christ and Moses. The latter did not redeem his people by means of his death. Their redemption was specially dependent on his active life while engineering their deliverance from the bondage of Egypt. His death, so far as we can see, would have prevented their redemption.

Christ's work of redemption was dependent on His death. I do not mean that there was not value in His teachings, in His blameless life, and perfect example. I attribute to these all the worth the Scriptures assign them. But I mean to say that the death of Christ was indispensable to the spiritual redemption of sinners, even as the death of the paschal lamb was to the literal redemption of Israel from Egypt.

The sacrifices of the law were essential to the remission of ceremonial penalties. There was no real atonement, but only a typical one, by means of any sacrifice. Now Christ by his sacrificial death made a real atonement, and all the sacrifices of the law considered as (Continued on page 4, column 3)

constituting Christian baptism.

Second, it is necessary that one go down into the water. I read in Acts 8:38 these words: "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him." We can now see why much water is needed. It is necessary to enable both the baptizer and the baptized to walk down into the water.

Third, there is to be a burial in the water. Romans 6:4 declares: "Therefore we are buried with him by baptism into death." This does away with either sprinkling or pouring as the proper mode of baptism.

Fourth, there must be a resurrection from the water. Colossians 2:12 reads: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Romans 6:5 tells us that baptism is a picture of the death, burial and resurrection of Christ. Certainly sprinkling and pouring does not picture this truth; therefore they are not true Bible baptism.

Fifth, there must be a coming up out of the water to meet the smile of heaven and to walk in the joy of the Holy Spirit like Christ did when He was baptized.

Matthew 3:16 tell us: "And Jesus, when he was baptized, went up straightway out of the water."

ARGUMENT FROM SUBSTITUTION

All theologians agree that the Greek word "baptizo" means either to immerse, to pour or to sprinkle. If this be so; the word that makes the best sense in every place in the New Testament is the meaning the Holy Spirit intended. Look at Matthew 3:5-6: "Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were immersed — sprinkled — poured of him in Jordan." Which word makes the best sense. Try verse 16: "And Jesus when he was sprinkled in little pieces — poured out in a continuous stream — immersed went up straightway out (Continued on page 4, column 1)

The Baptist Examiner Pulpit

A Sermon by Pastor John R. Gilpin

"TANGENTS"

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—II Tim. 2:15.

I want to show you how some men — good men — in their preaching, get off on tangents and ruin their ministries thereby.

My text would tell us that which would keep us from getting off on a tangent, for God tells us to study so that we'll be able to rightly divide the Word of truth.

At the very outset, I want to go back to an experience of near-

ly fifty years ago when Mrs. Gilpin and I were first married, when we had some of her family in our home for the first time. I know she wanted to make a good impression on her family and she insisted that I carve the chicken at the table. She never has insisted again. I confess to the fact that prior to that time, and since that hour, I have eaten lots of chicken, but I just didn't know how chickens were put together. All the time that I had run around as a young preacher before I was married, I had eaten away from home

quite a bit, and I had consumed lots of chicken. Already, in that early day, lots of chicken had entered the ministry by way of myself, but I never had learned to cut one up. When I started cutting, it looked like there was a bone everywhere I made a cut. I didn't know where the joints were. I didn't know how it was put together. I didn't know how to disjoint it. I just cut and every place that I would cut, I would run into a bone. I "slopped" gravy first to one side, and then the other. After (Continued on page 2, column 1)

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"Tangents"

(Continued from page one)
the meal was over — and it could
not have gotten over too soon to
have suited me — I said, "I'm go-
ing to the store and get another
chicken. You are going to cook
it and I am going to sit down here
by myself when there's nobody
around, and I am going to learn
how to disjoint a chicken. I'm go-
ing to learn how to rightly divide
a bird. I don't like the idea of
splashing gravy all over the table-
cloth and all around the plate. I
don't like the idea of trying to
carve a chicken when I don't know
how to do it."

Beloved, there are a lot of
preachers that are just as ignorant
of the handling of the Word of
God, as I was the handling of that
first chicken that I tried to carve.
When they preach, they splash
spiritual gravy around all over the
congregation. Why? Because they
don't know how to rightly divide
the Word of Truth. Some preachers
will take passages of Scripture
that are primarily written for the
unsaved and apply them to the
saved, and vice versa. Some
preachers will take passages of
Scripture that were written to the
Jew and apply them to Gentiles.
Some preachers will take passages
of Scripture that were written to
the church, and to the church
only, and will attempt to make an
application to other individuals or
other organizations. Whenever a
preacher does that, I say that he
needs to study the Word of God,
that he might be able to rightly
divide the Word of truth, so that
when he dispenses it, he can say,
"This part was written primarily
for the Jew; this part was written
for the Gentile; this was written
for saved people; this was written
for unsaved people." I say that
a preacher needs to learn the
Word of God by studying so that
he'll be able to rightly divide it,
so that he will be able to give it
out without making a miserable
mess in his attempt to do so.

To give you what I consider an
example of a miserable mess, I
was riding along a few days ago
and I did what I rarely do — I
turned the radio on in the truck. I
was sleepy and I thought that it
would help to keep me awake. It
did! It got me so mad that I al-
most blew my crown. A preacher
was preaching, supposedly, and he
quoted I John 1:9, which says:

"If we confess our sins, he is
faithful and just to forgive us our

sins, and to cleanse us from all
unrighteousness."

This was never spoken to any-
body except saved people. It was
spoken only to God's children.
This preacher over the radio said,
"This passage is for the sinner.
If the sinner will just confess his
sins, God is going to forgive him."
There is not a thing in that pas-
sage for an unsaved man. Every-
thing about the passage has to do
with, and refers to saved people.
If you will read the context, it is
easily seen that it was written
only to saved people.

Beloved, I cite this as one ex-
ample to show you how preachers
can "slop" spiritual gravy around
all over the congregation, and can
misapply, and misinterpret, and
misuse the Word of God to the ex-
tent that people do not understand
God's Book. God's Word says for
us to study so that we can rightly
divide the Word of truth.

There's many a preacher today
who doesn't do that, but rather,
he gets off on some tangent, away
out in left field, or away out in
right field. He gets far removed
from the Word of God and the re-
sult is, he gets so far away that
pretty soon his tangent doesn't
even resemble God's Book. I would
like to show you some of these
tangents that some Baptist preach-
ers are guilty of getting on to.

I

PREACHING ONLY TO THE SAVED.

There are lots of preachers who
never think about preaching to an
unsaved man. They never think
about applying their message to a
sinner. Instead, they preach only
to the saved. Primarily, that is a
sin of the Hardshell Baptists.

It used to be, when I had more
time than I do now, that I would
go to some Hardshell meetings,
especially when I was a boy
preacher. Many is the time when
I have heard the preacher start
off his sermon with something like
this: "Now if there's any sinner
man here today, I haven't got
anything for you. The Lord just
sent me to feed the sheep." I
couldn't begin to say how many
times I have heard a Hardshell
Baptist preacher start out in
preaching, and that was the way
he prefaced his message — "God
just sent me to feed the sheep. I
haven't got anything for a sinner."

Beloved, such individuals are
wrong. They are off on a tangent.
They start well. They have a good
premise from which they start,
and I think that premise is found
in John 21:17, when it says:

"Feed my sheep."

Our Lord did say, "Feed my
sheep," but that is not all that He
said. This is a good verse. It is a
good premise. But when you rea-
son from that good premise false-
ly, you get way out in left field,
to the extent that you are far re-
moved from the truth.

I grant you that our Lord did
say to feed His sheep, and I think
the sheep need to be fed. I think
that we need to feed the sheep of
our Lord Jesus Christ, and I try
to do so. I try to give the sheep
some feed every time we come to
the house of God. I would remind
you also that the same God who
said "feed my sheep" also said
that we are to preach to the un-
saved. Listen:

"Go ye into all the world, and
preach the gospel to every crea-
ture"—Mark 16:15.

Notice, this doesn't sound like
"I haven't got anything for you
if you are not one of the sheep."

The Apostle Paul tells what his
attitude was relative to the preach-
ing to the lost, for he said:

"For though I be free from all
men, yet have I made myself
servant unto all, that I might
gain the more. And unto the Jews
I became as a Jew, that I might
GAIN the Jews; to them that are

under the law, as under the law,
that I might GAIN them that are
under the law; To them that are
without law, as with law, that I
might GAIN them that are without
law. To the weak became I as
weak, that I might GAIN the
weak: I am made all things to
all men, that I might by all means
SAVE SOME. And this I do for
the gospel's sake"—I Cor. 9:19-23.

What does it tell us, beloved?
Paul is saying, "When I deal with
a Jew, I try to put myself on his
basis; when I deal with one that
has the law, I try to deal with
him on the basis of the law; when
I deal with a man that has never
heard the Word of God, who is
without the law, I try to deal with
him on that basis." He said, "To
the weak became I as weak, that
I might gain the weak." He goes
on to say, "I am made all things
to all men, that I might by all
means save some."

Paul knew that he wasn't going
to be a startling success. He knew
there were a lot of people who
weren't going to believe what he
had to say. He knew there were
a lot of people who were going to
hear him preach that were not go-
ing to trust the Lord Jesus Christ
and not going to make a profession
of faith. He knew all that, but
nevertheless, Paul said, "I am
made all things to all men, that I
might by all means save some."

That fellow who says, "I don't
believe in preaching to the lost;
I believe in preaching only to the

that the Holy Spirit is come upon
you: and ye shall be witnesses un-
to me both in Jerusalem, and in
all Judaea, and in Samaria, and
unto the uttermost part of the
earth"—Acts 1:8.

This doesn't say anything about
feeding the sheep, but rather, it
says that we are to be witnesses
for Him. Where? "In Jerusalem,
and in all Judaea, and in Samaria,
and unto the uttermost part of the
earth." Therefore, beloved, I think
it is a serious thing when a man
gets off on this tangent of preach-
ing only to the saved. It just shows
how far removed from the Word
of God he can become.

II

DON'T INVITE THE UNSAVED TO COME TO CHURCH SERV- ICES.

You say, "Brother Gilpin, you
mean there are people who actual-
ly believe that you should not
ask unsaved people to come to
church?" Yes! I have some very
close friends whom I'm sorry to
say believe that. They are not as
close to me now as they were when
they didn't believe it. I am frank
to say that it has made a tremen-
dous difference. But I have close
friends who believe that you should
not ever invite the unsaved to
come to church services. That,
too, started out with a good pre-
mise, and they have reasoned them-
selves away from the Word of
God.

The Lord Jesus, in speaking to

ONE "NEW LITER" SAID:

"I don't do it, but a person could
live any way he wanted to and still
go to Heaven."

★ ★ ★

That is what the Campbellites and Methodists
and Arminians have always accused Baptists of teach-
ing. I want you to know this editor is one Baptist
preacher who does not agree with the Baptist "New
Lites."

saved; I believe in preaching only
to feed the sheep," he would have
an awfully hard time explaining
this passage, wherein Paul said,
"I am made all things to all men,
that I might by all means save
some."

Notice another verse which tells
us the same thing:

"Therefore I endure all things
for the elect's sakes, that they
may also obtain the salvation
which is in Christ Jesus with eter-
nal glory"—II Tim. 2:10.

Notice, what Paul says doesn't
sound like the Hardshell Baptists.
As one Hardshell Baptist preacher
said years ago, "If there is any
sinner man here, I haven't got
anything for you. You might as
well get up and go home. I'm just
sent to feed the sheep." Frankly,
after listening to him, I think
saved people might as well have got-
ten up and gone home, too. I think
he even did such a poor job of
feeding the sheep that they might
have gone home, too.

When I think of that individual,
I contrast him with Paul, when
Paul said, "I endure all things for
the elect's sakes, that they may
also obtain the salvation which is
in Christ Jesus with eternal glory."
Think what Paul went through. He
said, "I have been shipwrecked, I
have been whipped five times with
forty stripes except just once (once
they only laid on thirty-nine). I
have been whipped five times, I
have been stoned, and I have been
left for dead. I have gone through
all these experiences, and I have
endured all this, that the elect
might obtain the salvation which
is in Christ Jesus with eternal
glory."

Notice another Scripture:

"Ye shall receive power, after

the woman at the well, said:

"God is a Spirit; and they that
worship him must worship him in
spirit and in truth"—John 4:24.

This is a good Scripture. It liter-
ally says that if you are going to
worship the Lord, you have to hear
the Word and the Holy Spirit has
to work. In other words, the Holy
Spirit applies the Word of God
to you as you hear, and thereby
you worship.

The individual who believes that
you shouldn't invite the unsaved
to come to church, when he reads
this passage, will say, "It says
the only person that can worship
is the man that worships in Spirit
and truth. Therefore, since the un-
saved don't have the Holy Spirit,
they can't worship. There's no
need in bringing them to church.
There's no need in inviting them
to come to the house of God." I
have had people sit up and talk
with me half the night arguing
with me that there's no need in
inviting people to come to the
house of God for the simple reason
that they can't worship anyway,
because they don't have the Truth,
and they don't have the Holy
Spirit.

The first tangent that I men-
tioned started with the Hardshells.
The second tangent grows out from
the Plymouth Brethren. That is
why the Plymouth Brethren don't
build buildings. Rather, they meet
in homes. Their idea is, as they
meet in homes, "We don't want
the unsaved to come, because if
they come, they can't worship.
We only want people to come with
us that can worship as we study
the Word of God, and as the Holy
Spirit leads us."

They have a good premise, be-
lieved. John 4:24 is a great Scrip-

ture. It says, "They that worship
him must worship him in spirit
and in truth." But when they get
to reasoning away from that verse
of Scripture, they come to the con-
clusion, "We don't want to even in-
vite them. There's no need in in-
viting unsaved people because
they can't worship anyway."

Beloved, I would like to say to
you this morning, I would to God
that I had come to church this
morning and there were enough
unsaved people here to hear me
preach that I would have had to
have some of them come up here
and sit with me. I would have
been willing to stand up to give
them my seat. I would be willing
to ask every member of this
church to get up and stand around
the wall and give your pew to
some unsaved person that they
might hear the Word of God. I
tell you, it is ridiculous when you
talk about the fact that unsaved
people, while they cannot worship
in Spirit and in truth, therefore
they shouldn't even be invited to
church — to me, it is a ridiculous
tangent that a man has gotten
himself on.

We read Paul's experience how
it says:

"And daily IN THE TEMPLE,
and IN EVERY HOUSE, they
ceased not to teach and preach
Jesus Christ"—Acts 5:42.

Paul went from house to house
and preached Jesus Christ. He
preached Jesus Christ in the tem-
ple so that if he couldn't find a
man at home, he could preach to
him there. If he could find him
in the temple, he would preach to
him there. The fact is, the Apostle
Paul invited sinners to come to
hear the Word of God, and he
preached to them not only in their
homes but in the temple of the
Lord.

Paul said:

"I kept back nothing that was
profitable unto you, but have shew-
ed you, and have taught you pub-
licly, and from HOUSE TO
HOUSE"—Acts 20:20.

In other words, Paul said, "I
have come to your homes and
preached to you. I have taught you
publicly. I have done everything
I can to give you the Word of God.
I did not want to hold back any-
thing from you that might be
profitable unto you."

Beloved, I tell you, when I think
of passages like this, I think how
ridiculous it is for a man to get
out on a tangent and say, "Well,
we don't want to bring unsaved
people to church because they can-
not worship." In contrast, I re-
member the great apostle, Paul,
going from house to house preach-
ing, and whenever he went, he
preached the Word of God to un-
saved people, that they might hear
God's Word and be saved.

III

IT MAKES NO DIFFERENCE HOW WE LIVE.

There are some that say that
God is going to save His elect any-
way, therefore it doesn't make any
difference how we live. That is a
pathetic tangent.

There isn't anybody who believ-
es the doctrine of election any
more than I do. I'll turn to the
Word of God and read you just
one verse about election, that you
might see what the Bible says.
Listen:

"According as he hath CHOSEN
US in him before the foundation
of the world, that we should be
holy and without blame before him
in love"—Eph. 1:4.

I believe in election. I believe
in it as strongly as any man that
ever lived. I believe in it stronger
than the majority of people. I
preach it all the time. I hardly
ever preach a sermon that I don't
refer in some wise to the fact that
God is a God of election. I like
to magnify my God. While I be-
(Continued on page 3, column 1)

"Tangents"

(Continued from page two)

I believe in the doctrine of election, I likewise believe that it does make a difference as to how God's people live. I think God's people ought to live just as close to the Lord as they possibly can. While the first part of this verse talks about election, what does it say that we are chosen unto? "That we should be holy and without blame before Him in love." I say that it makes a lot of difference how we live.

A few years ago, I went out in the country to preach. There was a sort-of-a-preacher in this town who had grown up in this community where I was to preach, and when he found out that I was going there to preach one evening, he asked me if he could go along with me. I said, "Surely, I'll be glad to take you along." As we rode out to this place to preach, I found out that he believed some things that I believed. After I had preached my sermon and had sung a hymn and had given the invitation and were ready to leave the building after the benediction, before we could get out, I noticed that this man that was with me, this supposed-to-be preacher, lighted up a cigarette right there in the church building. As soon as we got into the car, I said, "I didn't like what you did. I just don't think it was becoming of you, a preacher, to light a cigarette there in the church building." He said, "Brother Gilpin, that does not make any difference. We believe in election, don't we? And if they are elected, they are going to be saved anyway." That was his answer. You know, beloved, there are a lot of people who would go along with him and agree with him. I don't. Paul does not. The Word of God doesn't. We read:

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"—I Cor. 10:30.

When Paul preached to the church at Corinth about how they should live, he said:

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves, from all filthiness of the flesh and spirit, perfecting holiness in the fear of God"—II Cor. 6:14-7:1.

Beloved, when I read this, I find quite a contrast between what Paul said and what this preacher said who accompanied me to this country church some several years ago. I think it makes a lot of difference how we live. I think a child of God should live for the Lord every day to the best of his ability. I tell you, when you get out on the job and the world sees you living just exactly as they live and talking like they talk, it is bound to make them have doubts about you. When you come to church on Sunday, what you have to say there isn't going to have much effect on them. As the poet said:

"We're the only Bible this careless world will read,

We're the sinner's gospel, we're the scoffer's creed;
We're our Lord's last message, given in deed and word,
What if the print is crooked?
What if the type is blurred?"

I contend that the world is reading more of the gospel according to you than it is the Gospels of Matthew, Mark, Luke and John. The world is reading more of the acts of your life than it is the Acts of the Apostles. The world is reading more of the epistles of your life than it is of the Epistles of the Apostle Paul. Brother, sister, I contend that it does make a difference as to how we live.

I turn to the Old Testament and I read:

"Neither shouldest thou have stood in the crossway"—Obadiah 1:14.

I am willing to grant you that God is going to save everyone whom He elected to salvation and chose in Christ Jesus before the foundation of the world. I am willing to grant you that every one of them are going to be saved, and are going to get to Heaven. But, beloved, it is a terrible thing for you as a child of God to stand in their way. It is a terrible thing for you as a child of God to be a stumbling stone that that individual is going to have to stumble over. I would rather be a stepping stone to help a man up to God than to be a stumbling stone to cause him to fall and stumble along over my wicked experience. I tell you, it makes a difference how you and I live before the Lord.

IV

NOTHING COUNTS BUT DOCTRINE.

There are those who say that we ought to preach nothing but doctrine. Those who say that have a good premise to start with in their argument. Listen:

"All scripture is given by inspiration of God, and is PROFITABLE FOR DOCTRINE, for reproof, for correction, for instruction in righteousness"—II Tim. 3:16.

They have a good premise, for the Bible does say that all Scripture is profitable for doctrine, but that is not all it is profitable for. I contend that there are lots of other things in the Bible besides doctrine. Christian living counts just the same as doctrine.

These "New Liters" who claim to see new light concerning the Word of God, who spiritualize the Word of God and make it mean something that it doesn't say, take the book of I Corinthians and say that when you read about the saints of Corinth being guilty of adultery, and fornication, and drunkenness, and idolatry, that that doesn't mean those literal sins; that this means spiritual adultery, spiritual fornication, spiritual drunkenness, and spiritual idolatry. They say that there is no such thing as literal sins that we are to worry about, but rather, we are to worry only about the matter of doctrine.

A preacher friend in Florida called me a few days ago and said, "Brother Gilpin, what is wrong with some of these preachers who say there is no sin that a man can be turned out of the church for except doctrinal sin—who deny that I Corinthians means anything at all when it talks about idolatry, and drunkenness, and adultery and fornication. What's wrong with them?" He said, "One of them from your area came down here and preached for me and told the congregation that if the preacher wanted to 'shack up' with the deacon's wife, that was all right; nothing could be done about it. But if one of the babes in Christ was wrong on one of the doctrines, exclude him."

Beloved, I tell you frankly, it is beyond me to understand how a man can get so far removed from the Word of God to say that the Scripture in I Corinthians only refers to sins of doctrine, when the Word of God is most specific in saying that they are sins of the flesh. Paul said, "You turn those people out of the church because of it."

Do you know what has happened to people like that? They start out with a good premise. Our Lord said through the Apostle Paul that "All Scripture is given by inspiration of God, and is profitable for doctrine." That is a good premise, but, oh, how far they have gotten away from the Word of God in saying that these fleshly sins don't mean fleshly sins, that they mean doctrinal sins! Do you know what has happened? They have gotten lopsided—they have gotten game-legged—they have gotten one spiritual leg longer than the other.

It reminds me of a boyhood trick. I used to play baseball and I loved it. I liked to catch pretty well, although that wasn't my favorite position. However, when I was a boy, I caught many a baseball game. You know, we won a few with a little bit of crookedness, too. I used to carry an extra baseball in my pocket. It was lopsided. It is true that my pitcher had a little trouble throwing it, but if he were careful, he could do a pretty good job of throwing it. He could do a lot better job of throwing it than the batter could hitting it. Sometimes when we got about thirty-nine runs behind on our team, I would pull that ball out of my pocket and we would play with it for a while. Yes, I have thrown that lopsided ball to the pitcher lots of times and he would throw it back. They couldn't

anybody in the country that is known for preaching more church truth than your pastor. I have been invited by churches all over America, to preach to them on the subject of church truth, and I do not think there is anybody who thrives on it or enjoys preaching it more than I do. But when a man says that you can't be saved except in a Baptist church, and you can't learn anything except in a Baptist church, when a man says that you can't be saved except by the preaching of a Baptist preacher in a Baptist church, I would say that that individual was out on a tangent. He is way out in left field. In fact, he is so far out, he is even out of the ball park.

The brethren who say one can only learn through a Baptist church and that you can't learn outside of a Baptist church, call this "The priesthood of the church." It is not only heresy, but it is the most foolish, ignorant position that any man ever took. I challenge such a one to find even one verse that speaks of the priesthood of the church, or that even hints of such.

I am ready to grant that they start out with a good premise. When our Lord was here in this world, He started one church. He said:

"I will build my church; and the gates of hell shall not prevail against it"—Mt. 16:18.

The Lord Jesus Christ didn't start all the churches that are in this world. Believe me, I insist He didn't start all the churches in this world. I contend that when Jesus was here, He established a Baptist church and a Baptist church only. All others are Devil-inspired and man-built. Only Baptist churches can trace their lineage and ancestry back to Jesus

ONE "NEW LITER" SAID:

"If a preacher 'shacks up' with the deacon's wife, the church should do nothing about it, but if a babe in Christ gets wrong on doctrine, he should be excluded."

★ ★ ★

This editor prefers the old light of God's Book and not the "New Lite" of modern heretics.

knock it beyond the pitcher's mound.

Beloved, I know a lot of people just exactly like that lopsided ball. They just don't get any place so far as life is concerned. They are lopsided—they are lopsided on doctrine. All they think about is church truth. All they say that the Word of God teaches is church truth. I say, beloved, they are off on a tangent. The Word of God says that the Bible is profitable for doctrine. Yes! But that is not all that it is profitable for. It is a terrible thing when a man gets out on a doctrinal tangent and can see nothing in the Bible but church truth.

V

NOBODY IS GOING TO BE SAVED EXCEPT BY A MESSAGE PREACHED BY A BAPTIST PREACHER IN A BAPTIST CHURCH.

To me, that is about the most ridiculous position that a man can take. A man called me just recently who told me that nobody could ever be saved except by a message preached by a Baptist preacher and preached in a Baptist church. He went further and said that nobody ever learns anything except he learns it in a Baptist church. He even went still further to say one can't pray except in a Baptist church.

Beloved, I don't think there is

through His church. Listen:

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."—Eph. 3:21.

I don't believe that God is glorified through Mission boards, Romanist churches, Protestant churches, nor even Baptist churches that have not been started Scripturally from a Scriptural mother church. He gets His glory through His own church.

I say, beloved, that is a good premise! Jesus established His church when He was here within this world, the church is the residence of the Holy Spirit, the commission was given to the church, and God gets glory through that which takes place in His church. But can a man take those great truths and then say that God only works in this manner?

In the Old Testament, God was once glorified through the speaking of a jackass in the instance of Balaam. This is the unusual. It certainly is far from the ordinary way God works.

I'd much rather every thing was done through a Holy Spirit indwelt Baptist church, but sometimes, best known to Him, God works otherwise.

If I believed that God only worked through a Landmark Baptist Church, I would say first of all that I would have a mighty small library if I only read what Landmark Link-chain Baptists had written. I wish that Baptists had written more. I wish that there were enough good books written by Baptists that we wouldn't have to buy books written by other people. I'll say this, of the books that we sell in our book shop, over 80 per cent of them were not written by Baptists. So the man who says, "I just will not have anything to do with anything other than Baptists; I don't believe that anybody is ever saved except by Baptist truth preached by a Baptist preacher in a Baptist church; I don't believe a word of anything except that which is said in a Baptist church"—the man who says that certainly would have a very small library.

The fact of the matter is, he would have to say that Charles Spurgeon, known as the greatest Baptist preacher undoubtedly since the days of the Apostle Paul, was an unsaved man and he would not read Spurgeon, because Spurgeon was converted on a bad Sunday weatherwise, when he couldn't get any place else and he went into a little Methodist Chapel. There was no preacher, but a Methodist layman stood up and quoted one verse of Scripture: "Look unto me; and be ye saved, all the end of the earth." Charles Spurgeon was saved as a result of the stammering, halting preaching on the part of this ignorant Methodist layman. So the man who says that God only works in a Baptist Church doesn't believe that Spurgeon was saved. He should never read anything Spurgeon wrote, since he didn't learn of Jesus through the Baptist church.

The man who says that God only works in a Baptist church with Baptist preachers couldn't read from this Bible that I read from this morning. This is a King James Version. This was translated a little past the year 1600 by the authority of King James of England. I think it is the soundest, safest Bible in existence. I certainly don't agree with Anita Bryant when she comes on television and talks about the Living Bible. That is the most ridiculous misinterpretation of the Word of God that has ever been produced. This (Continued on page 4, column 3)

Mode . . . Baptism

(Continued from page one)
of the water." Which makes sense here? It plainly says whatever was done here was done to people, not at or near or with, but in the river Jordan. Were the people sprinkled into the river, or poured out in a liquid form or were they just simply dipped in Jordan? Anyone with a limited intelligence can see that they were merely dipped in Jordan.

Now look at Acts 8:36. Here the eunuch said: "See, here is water; what doth hinder me to be baptized?" This could not read: "What doth hinder me to be poured or sprinkled?" It is not the person, but the water that is poured or sprinkled in pedobaptist baptism. Verse 38 says that Philip "baptized him," that is, the eunuch. If baptism means to pour, then it was the eunuch who was poured, not the water on the eunuch. The act terminates upon the person, but sprinkling and pouring terminates upon the water.

If you, dear friend, have allowed

the minister to sprinkle water upon you, you have not obeyed Christ to be baptized. You have allowed the water to be baptized upon you. To sprinkle or pour water on the head is not baptizing you, but the water.

OBJECTIONS ANSWERED

Surely you do not believe that the 3000 Pentecostal converts were immersed in one day? Yes, I do too, because it could have easily been done. There were 82 ordained baptizers present that day — the 12 apostles and the 70 missionaries. One minister can baptize about 2 persons per minute. The 82 baptizers could have dipped 164 per minute. Thus it would have taken the administrators only 20 minutes to baptize 3000 people by immersion.

Some ill-informed persons complain that Jordan was not large enough to immerse a person in. But remember that Naaman dipped himself seven times in Jordan (II Kings 5:13-14). Absalom used a ferry boat to carry his family and army over the Jordan (II Sam. 19:17-18). An ax head was

lost in Jordan in the days of Elijah and its recovery from the Jordan river was considered a miracle. Nearly any Bible dictionary will tell you the truth about the "much water" found in the Jordan River.

CONCLUSION

I beseech you, if you know that you are God's child, to submit to Bible baptism, a complete immersion of your whole body into water. If you know not our Lord in the forgiveness of sins, then I as an ambassador for Christ, beseech you to be reconciled to God.



Redemption

(Continued from page one)

types found in him their antitype.

The death of animals offered in sacrifice was essential to the removal of ceremonial iniquity from Jewish transgressors. So the death of Christ is indispensable to the removal of moral offences.

You will note that sins "under the first covenant" were expiated by means of the death of Christ. Hence the words "redemption of the transgressions that were under the Mosiac economy, and also from the days of Adam, were saved by means of the death of Christ. We know also that all saved since the Saviour died have been saved through His death.

How conspicuous stands His cross! Old Testament saints looked forward to it; New Testament saints look back to it. The attention of all the redeemed of all ages has been attracted by its glory. We may learn much from Rom. 3:25, 26.

III. The called receive promise of eternal inheritance.

"They who are called," more correctly, "have been called." This is "the heavenly calling." The Israelites had an earthly calling, were called to an earthly inheritance. This calling is equivalent to regeneration, as we may see from I Cor. 1:24; Gal. 1:15; II Tim. 1:9.

As the result of the calling we are brought into a filial relation to God. We become the children of God by faith in Christ Jesus. There is a hope connected with this calling, as we see in Eph. 1:18. The calling creates hope and directs attention to an inheritance.

Notice the words, "receive the promise." The promise is made to the called, and they are, therefore, within its scope. See what is promised — an inheritance, an eternal, or rather, the eternal inheritance.

There is only one eternal inheritance, and the called have promise of it. It is "the inheritance of the saints in light," "among the sanctified," "incorruptible, undefiled and that fadeth not away." The called are to inherit a kingdom (Matt. 25:34), and to inherit eternal life (Titus 3:7). Many of the poor are among the called, but how rich they are!



"Tangents"

(Continued from page three)

has nothing to do with my sermon, but mark it down, Anita Bryant's testimony relative to the Living Bible is, in my opinion, doing more to perpetuate heresy and teach heresy than anything that I know of. The Living Bible is a modernistic Bible. It denies everything that you and I believe. The King James Version, to me, is the only Bible made.

I am not like one preacher that I heard sometime ago say that if the King James Version were good enough for the Apostle Paul, it was good enough for him. Well, it wasn't good enough for the Apostle Paul because it was prepared about sixteen hundred years after the Apostle Paul was in his grave. But I say this, it is good enough

for me. I like it. It is simple. The flow of the English is, to my mind, the simplest presentation of truth. I have read a little Greek. I don't brag about it. I don't speak of it often. I don't very often quote Greek from the pulpit for the simple reason that I have an idea that you wouldn't know anything about it and you wouldn't get anything from what I would have to say. I rarely ever refer to the Greek text. But I'll say to you frankly, I have read the New Testament through in Greek, and the King James Version is the nearest to the Greek of the New Testament there is to be found. But the man who believes that you can't be saved except in a Baptist church and under the ministry of a Baptist preacher can't use the King James Version of the Bible, because the King James Version of the Bible was prepared under the jurisdiction of the King of England, and the men that translated it were, without an exception, members of the Church of England or the Episcopal church.

I like to sing. Of course, my singing doesn't amount to much. The Bible doesn't say that you have to sing harmoniously. It just says to make a joyful noise unto the Lord. That is what I do. I like the songs that we have in our hymnal. The fact of the matter is, I think this hymnal is one of the very best that was ever put out for a moderate priced hymnal. But

I think she should have been a Baptist. I think that somebody might have been able to get around to her and teach her, but they didn't. She lived and died a Methodist, yet she wrote seventeen of the great songs that you and I like to sing. If you go to an extreme, and get out on the tangent that God only works through a Baptist church, you'd better never sing any of Fanny Crosby's hymns.

So I say to you, beloved friends, I don't go along with this tangent that nobody is saved except by a message preached in a Baptist church by a Baptist preacher, and that you can't learn anything except through a Baptist church. I would rather hear a Baptist preacher than anybody else. I would rather be in a Baptist church. In fact, that is the only kind of church that I attend, and I am rather careful which ones I go to then. I am rather careful as to which kind of a Baptist preacher that I listen to. I am saying to you, there will be thousands of people in eternity that are saved that never saw inside a Baptist church, that never heard a Baptist preacher, but in some manner in spite of what they were taught, heard enough of the Word of God to be saved. Jesus never promised to bless anything that a preacher said, but He did promise to bless His Word. Listen:

"So shall my word be that goeth forth out of my mouth: it shall

ONE "NEW LITER" SAID:

"I don't know what this passage may seem to you to teach, BUT TO ME it means . . . (and off he went spiritualizing the Word of God)."

★ ★ ★

How much better it would be to let the Bible speak literally and say what it means. God deliver us from this plague of spiritualizing the Scriptures.

you know, if you would take out of that book the songs that were not written by Baptists, you would have a very, very small book.

Did you ever sing:

"Faith of our fathers! living still
In spite of dungeon, fire, and sword:
O how our hearts beat high with joy
When'er we hear that glorious word!"

Did you know that a Catholic priest wrote that?

Did you ever sing out of this book the hymns of Fanny Crosby? I sat down one day recently and thumbed through our own hymnal and I found that there were seventeen songs in this hymnal written by Fanny Crosby, and they are all familiar songs that you know and like to sing.

"To God Be the Glory."
"Pass Me Not."
"Near the Cross."
"Blessed Assurance."
"Saved By Grace."
"Praise Him! Praise Him!"
"To the Work."
"Safe in the Arms of Jesus."
"Close to Thee."
"He Hideth My Soul."
"Jesus Is Calling."
"All the Way My Saviour Leads Me."
"Redeemed."
"Rescue the Perishing."
"I Am Thine, O Lord."
"'Tis the Blessed Hour of Prayer."
"Saviour, More Than Life."

Here are seventeen great songs written by Fanny Crosby, a blind woman who lived until she was 88 years of age, walking with the Lord every step of the way. Who was she? She was a Methodist. I don't think she ought to have been.

not return unto me void" — Isa. 55:11.

I say then, beloved, if the Devil of Hell were to stand and quote the Word of God, God would be honor bound to bless His Word.

CONCLUSION

So I say to you, I don't go along with these fellows that get out on tangents. I just don't go along with them.

When this message appears in THE BAPTIST EXAMINER, I want to be sure that everybody knows what our position is. I want people to know what we stand for. We have people all over America that support THE BAPTIST EXAMINER financially. I want them to know what they are supporting. If they want to support us, well enough. If they don't, that is all right. We will miss their support. Frankly, I don't know how we'll get along without them. However, I want them to be sure that they know where we stand. I want to be certain that they know that I am not a tangent preacher. I don't get out on these tangents. I try to take the blessed old Book and go down the line to preach it, and let the chips fall where they may, to the right or to the left, but I want to be sure that I stay close to the Book. The Bible says to "rightly divide the word of truth," and that is what I try to do.

May I say to those of you who are lost, how I would to God that God might save you this morning. How I would to God that He might reach down this morning, that you might see yourself a needy sinner, and that you might trust my Jesus today, profess your faith in Him, then take your stand for Him and live in the light of His Word. It does make a difference how you live.

May God bless you!

THANKFUL FOR T.B.E. . . .

The enclosed is my Thanksgiving donation for TBE. I am thankful for the paper. I can't hear the true Word of God anywhere else.

Mrs. Leecy Anglen
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