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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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## SPIRIT BAPTISM AND SPIRIT FILLING

by Willard Willis

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4).

"And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18)

"While Peter yet spake these words, the Holy Ghost fell on



Willard Willis

all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God..." (Acts 10:44-46).

The question we will need to answer in this message relates to whether or not the three above passages of scripture are all dealing with the same teaching. Our examination of these passages of scripture will show that the baptism of the Spirit of which Acts 2:4 and 10:44-46 relate to, never occurred again. These are the only two instances of baptism in the Word of God. These two baptisms occurred at Pentecost when God the Spirit came to the Lord's church at Pentecost and when He fell on the Gentiles when they were assembled in the house of Cornelius in Caesarea. It will be found that these two baptisms of the Spirit are referred to in the following passages of scripture.

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11).

"In the last day, that great day of the feast, Jesus stood and

Golgotha, and was finally placed on His cross.

The thief who was saved the day Jesus was crucified, read and re-read this inscription, and wondered as to its meaning. He probably thought of Christ as an earthly king. Then God opened his heart, and showed him that there was a future life. Believing this, he even went so far as to rebuke his dying comrade, saying, "Dost thou not fear God, seeing thou art in the same condemnation." His own sinfulness was revealed to him for he declared that he was suffering justly: "We receive the due reward of our deeds." The God who opened his heart and showed him there was a future life and revealed to

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## The Baptist Examiner Pulpit

A Sermon by John R. Gilpin, Sr.

### THE SECOND SAYING OF THE SAVIOUR ON THE CROSS

"And there were also two other, malefactors, led with him to be put to death. And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I

say unto thee, To day shalt thou be with me in paradise." - Luke 23: 32, 33, 39-43

It is remarkable how God works out all things for His glory. This is in accord with all the Scriptures:

"...And we know that all things work together for good to them that love God, to them who are the called according to his purpose." - Romans 8:28

It is thus with the inscription which said, "This is the king of the Jews." It was placed there in derision, yet it was true. The crowd tried to get Pilate to change it, yet God would not permit him to do so. Pilate went so far as to say, "What I have written, I have written." This was doubtlessly carried through the streets in front of Christ as He made His way to

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## SPIRIT

(Continued from Page 1)

cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified" (John 7: 37-39).

The reference to the fact that the Holy Spirit "was not yet given", does not mean that He was not present on the earth. We, in fact, have many Bible references where He, prior to Pentecost, made an appearance to various people. We, for example, know from the following passage (Continued on Page 3, Col. 5)

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## SPIRIT

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of scripture that the Holy Spirit was here prior to Pentecost.

**"And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22).**

The Bible, then, when saying that the "Holy Spirit was not yet given", can only mean that He had not taken up His permanent residence in the Lord's church. The church, after all, while the Lord was here in person, did not need the Holy Spirit as their Comforter. It was not until after our Lord was glorified (John 7:39) that the Comforter in the person of the Holy Spirit came to the church. This fact means that we must distinguish between the residence of God the Spirit and the filling of God the Spirit.

We are taught by Acts 1:8 that the Holy Spirit would give power to the Lord's church. One of the evidences of His power was the ability He gave them to speak in "other tongues", that is, other languages and to be able to discern other languages. God the Spirit, by giving the church this ability, broke down the communication barrier between nations and opened up a line of communication. He did this so that the gospel could be easily preached to that known world. The language barrier is still a problem for missionaries who desire to work in foreign lands. A missionary, therefore, before going to China, must learn the Chinese language. We, in the following passage of scripture, have a reference to the fact that the Lord would remove the language barrier so that His word would go forth without being hindered.

**"In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord" (I Corinthians 14:21).**

The great problem in the world today is that there are numerous groups who have not understood the word "tongues" as it is used in the scriptures. They do not understand the word "tongues" to relate to foreign languages, but to some kind of mystical language that every one who is filled with the Spirit is able to speak. They even go so far as to use it as a proof that one is a child of God. They, in other words, are assured that they are a child of God if they

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# SPIRIT

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are given the so called ability to speak in tongues. Most of those who adhere to this line of reasoning are referred to as "Charismatics" (This word is derived from the Greek word "charisma" - a word which means "gift or favor freely bestowed".)

Donald W. Burdick, in his book, "Tongues to Speak or not to Speak", gives seven reasons for his being convinced that those who speak in "tongues" are in error. Mr. Burdick, after making a thorough study of these groups, says his first reason for believing them to be in error, is due to the high frequency of repetition in tongues speaking. His second reason relates to similarity of tongues speech to the speakers language background. His third reason relates to the excessive use of one or two vowels. His fourth reason relates to the fact that there is no language structure. His fifth reason relates to the fact that the interpretation is of a far greater length than the original utterance. His sixth reason relates to the inconsistency of the interpretation of the same clause or phrase. His seventh reason relates to the predominately King James style which is used in the interpretation.

The tongues movement group say that a person, after the Holy Spirit falls on him or her, as He did at Pentecost, have the same ability as those at Pentecost to speak in tongues. This, however, was not even true when the gift of tongues was first given to the early church. The record, in fact, which relates to this matter is found in the following passages of scripture.

**"Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" (I Corinthians 12:29:30).**

The Charismatics say that all who are filled with the Spirit will speak in tongues. My first response to such would be, why didn't our Lord speak in tongues. He, after all, according to John 4:1 was "Filled with the Spirit". There, however, is no record which even hints that our Lord spoke in "tongues".

I'm convinced that those who are in the "tongues" movement are not guided by God the Spirit. God the Spirit's purpose, according to John 16:13, is to "guide" us

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## SPIRIT

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into all truth. Those, however, who are associated with the "tongues" movement, have very little truth. They, in fact, hate such doctrines as election, predestination, limited atonement, irresistible grace, security of the saved, closed communion, wine for the Lord's Supper, etc. I find from my observation of them on T.V. that they are quick to condemn any one who holds to the subject doctrines. They advocate that all believers join hands and walk together. They, however, ask that we not bring our doctrines of grace with us when we walk with them.

It will be found that the "tongues" movement magnifies the Holy Spirit above the Lord Jesus. This is true, even though the Lord Jesus, in John 16:13 said that the Spirit would not speak of himself. The Lord said further, "He shall glorify me" (John 16:14). They, however, magnify the Spirit by trying to receive Him by the laying on of hands and being prayed over in an agonizing manner. The Bible does not say that this is the manner in which God the Spirit is received. The Bible, in fact, according to Galatians 3:2 and 3:14, says that God the Spirit is received by way of faith.

Those who try to encourage others to speak in tongues advise them to "let themselves go" and "do not hold back". Paul, however, in 1 Corinthians 9:27, said:

**"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."**

One person, when telling about a charismatic meeting which he had attended, said, in essence, that the following things occurred. A woman, while the preacher was waiting to preach, was chanting while jumping up and down in front of the pulpit. The pianist, during the same time, was playing a hymn and five or six people were praying aloud from a kneeling position. He said further, that there was a man beside the pulpit who was "speaking in tongues". The people who were guilty of this action need to read the following passages of scripture.

**"For God is not the author of confusion, but of peace, as in all the churches of the saints. Let your women keep silence in the**

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# SPIRIT

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**churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law... Let all things be done decently and in order"** (I Corinthians 14:33, 34, 40).

**"God is a Spirit: and they that worship Him must worship him in spirit and in truth"** (John 4:24).

Those who have been caught up in the "tongues" movement place the various evidences which I have mentioned, above faith. They, therefore, have tried to replace faith with sight and signs. God, however, in the following passage of scripture, says:

**"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him"** (Hebrews 10:38).

You may ask, "What then is the fruit of the Spirit if it is not that of speaking in 'tongues', being able to heal people, etc.? What is the fruit of God the Spirit?" The answer is found in the following passages of scripture.

**"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law"** (Galatians 5:22,23).

The "tongues" movement group have not been able to distinguish between the baptism of the Spirit and the filling of the Spirit. They see these acts as one and the same since they, to whom the Spirit came on the day of Pentecost, were said to have been "filled with the Holy Ghost" (Acts 2:4). I, however, in the onset of this message, used as a part of my text, Ephesians 5:18, in an effort to show the difference between the baptism of the Spirit and being filled with the Spirit. This passage of scripture reads:

**"And be not drunk with wine, wherein is excess; but be filled with the Spirit"** (Ephesians 5:18).

The Holy Spirit, through Paul, in the subject passage of scripture, is using the example of a person being controlled by something other than their own mind. He uses the example, first of all, of the control which wine has over the mind of those who use it to "excess". Wine, as we know, changes the manner in which a person thinks and acts. The Holy Spirit, in like manner, by way of

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## SPIRIT

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His influence over our lives, changes the manner in which we think and act. We, as the result of the influence of God the Spirit, "walk not as other Gentiles walk" (Ephesians 4:17). We, according to Galatians 6:17, "walk according to the rule which God has set down in His word."

We, when being "filled with the Spirit", are "led by the Spirit" (Galatians 5:18), we "live in the Spirit" (Galatians 5:25), we "walk in the Spirit" (Galatians 5:25), God the Spirit, in other words, is our "guide", or Comforter. This, after all, according to John 16:13, is that which He has been assigned to do, that is, to guide us into all truth. One, therefore, who is filled with the Spirit, is, first of all, obedient to God's word. This fact reveals the importance of Bible knowledge. How, in other words, can we walk uprightly if we do not know the definition of "uprightly"? One, therefore, who is filled with the Spirit, has merged his or her knowledge into wisdom. They, in other words, can rightly divide the holy scriptures which they have learned. They, for example, know the definition of a New Testament Church, the definition of scriptural baptism, the definition of the doctrines of grace, etc.

One of the major passages of scripture which is used by those who teach Spirit baptism, is I Corinthians 12:13 which reads:

**"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit"**

Those who advocate Spirit baptism (the same as that which occurred on the day of Pentecost), say that all believers since Pentecost were baptized representatively by the Spirit on the day of Pentecost. They say that it is for this reason that every new believer automatically becomes a member of the Lord's church. They are very strongly opposed to the teaching that believers enter the Lord's church by way of baptism. They believe the Lord's church to be universal and that all believers have an equal status in it. The subject passage of scripture (I Cor. 12:13) is the main basis for their teaching. Let us, then, examine this passage of scripture and seek the guidance of God the Spirit in our interpretation.

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# SPIRIT

(Continued from Page 7)

tation. Let us, first of all, note how this passage is interpreted by the American Standard Version of the scriptures. Their interpretation is as follows:

**"For in one Spirit are we all baptized into one body, whether we be Jews or Greeks, whether bond or free; and were all made to drink of one Spirit" (I Corinthians 12:13).**

We, in order to properly understand the subject passage of scripture, must very carefully examine the phrase "by one Spirit". Our examination will reveal that "in one Spirit" is the preferred translation rather than "by one Spirit". How is it that we can arrive at this conclusion? The answer is found by considering how the Greek word "en", which the King James translators translated "by", is used in other portions of the holy scriptures. Our examination will show that the word "en" is translated "among" 114 times, "by" 142 times, "with" 139 times and "in" 1863 times. It therefore becomes very obvious that the preferred translation is "in", rather than "by".

The next question relates to how it is that the preposition "in" rather than the preposition "by", helps us in interpreting the subject passage of scripture. My reply is that the word "in", when used in other passages of scripture, refers to the fact that one is influenced, or guided by the Holy Spirit. It can also refer to being led by the Holy Spirit.

Paul, then in I Corinthians 12:13, when saying: **"for by one Spirit are we all baptized into one body..."** has reference to the leadership of the Holy Spirit in influencing believers to be baptized into our Lord's church by immersion in water. Paul, after all, in Ephesians 4:5 says that there is only "one baptism". There would be two baptisms if there were Spirit baptism and baptism by immersion in water.

Paul, then, in I Corinthians 12:13 has reference to baptism, or immersion in water into the Lord's church. Paul, in fact in I Corinthians 12:27, states that he has in mind the local church at Corinth. He, in fact, said:

**"Now ye are the body of Christ, and members in particular."**

The "ye" in the subject passage of scripture, looks back to I Corinthians 1:2 where we learn

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that the subject letter is addressed to the Lord's church at Corinth, or as this passage of scripture states: "the church of God which is at Corinth".

There is only one baptism today and that is baptism in water, or immersion in water since the word baptize means to dip, plunge or immerse. The source of this "one baptism: is a New Testament Baptist Church."

All believers are commanded to be baptized. Peter, in fact, under the guidance of God the Spirit, said:

**"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).**

Peter and the other apostles have already received the "gift of the Holy Ghost" when He came to them on the day of Pentecost (Acts 2:4). They, as the result of the gift of the Spirit, were able to speak "with other tongues" (Acts 2:4). the apostles, prior to Pentecost, were saved and thus possessed a spiritual nature. They, however, before becoming effective workmen for their Lord, needed the gift of the Holy Spirit, that is, His power for service to their Lord.

You may recall that the apostles debated regarding who should be chosen to replace Judas as an apostle. Their conclusion was that the one they chose had to have been baptized by John the Baptist. They, in fact, said:

**"Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of His resurrection" (Acts 1:22).**

Those who refused to be baptized by John, according to the above passage of scripture, could not be "a witness" with them. They, in fact, who had not been baptized by John, rejected the counsel of God. It is as stated in the following passage of scripture.

**"But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:30).**

Jesus himself, by walking approximately thirty miles to be baptized by John teaches us that John and John only had authority from heaven to baptize. Jesus, in fact, in Matthew 21:25, said:

**"The baptism of John,"**  
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# SPIRIT

(Continued from Page 9)

**whence was it? from heaven or of men?"**

John's baptism, of course, was from heaven. There, however, as Jesus said, is a baptism which is "of men". This kind of baptism, as the Lord indicated, is any baptism that does not have John's baptism as its source. It therefore becomes obvious that baptism and the authority for the same cannot be separated. This fact, of course, raises the question relative to who it is that has this authority today. The answer obviously rests with those who can trace their authority for baptism back to John. There, after all, has never been any authority given to any one else. How, then, can we trace the "one baptism" which is spoken of in I Corinthians 12:13 back to John?

We must, first of all, understand that all the members of that first church were baptized by John. Our next step is to trace that first church and recognize that any church which can prove to be the fruit of that first church is authorized to baptize. Jesus, after all, in the following passages of scripture, promised that there would always be fruit on the earth from that first church.

**"And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18).**

**"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain..." (John 15:16).**

Our Lord, in Matthew 28:19, said to that first church - the church that would never die - the church whose fruit would remain:

**"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matthew 28:19).**

The "ye" in this passage of scripture carries with it the authority of the baptism which was administered by John. Each of them, after all, had been baptized by John.

In our study of the Trail of Blood, have conclusively shown that the only people who can trace their roots back to the "ye", as found in Matthew 28:19, are Baptists. They, therefore, are the only people who have not rejected the counsel of God by not

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## SPIRIT

(Continued from Page 10)  
receiving the baptism of John.  
John Clark Ridpath, the great  
Methodist scholar who wrote the  
history of the world, said regard-  
ing Baptists:

"I should not readily admit that  
there were Baptist Churches as  
far back as A.D. 100, although  
without doubt there were Bap-  
tists Churches then as all Chris-  
tians were then Baptists". May  
God bless you is my prayer.

## SECOND

(Continued from Page 1)

him Christ's sinlessness. We hear  
him say concerning Christ, "This  
man hath done nothing amiss."  
Having had the future life, his  
own sinfulness, and Christ's sin-  
lessness revealed to him, he re-  
membered that he had heard  
Christ pray just before, "Father,  
forgive them, for they know not  
what they do." All this had the  
effect upon him that he looked  
again at the inscription on the  
cross and grasped the truth that  
Christ was a divine King and that  
His kingdom was a divine one.  
Thus God used the mockery and  
derision of man for His glory for  
the saving of this sinner.

The second saying of the Savi-  
our on the cross, was the fulfill-  
ment of an Old Testament proph-  
ecy. In the great pen picture of  
Jesus, Isaiah declares concerning  
Christ that, "He was numbered  
with the transgressors." (Isa. 53:  
12). Now that Jesus is crucified,  
this prophecy was fulfilled -  
namely that He was numbered  
with the transgressors. This was  
just a part of God's program, for  
the crucifixion of Jesus in the  
presence of these thieves, so the  
disciples said, was God's prede-  
termined plan. We read this in  
Acts 4: 27, 28 -

"For of a truth against thy  
holy child Jesus, whom thou  
hast anointed, both Herod, and  
Pontius Pilate, with the Gen-  
tiles, and the people of Israel,  
were gathered together, For to  
do whatsoever thy hand and  
thy counsel determined before  
to be done."

I tell you here is another ex-  
ample of a fulfilled Scriptural  
prophecy, and since God saw to it  
that this prophecy was fulfilled  
He will see to it that all others are  
accomplished likewise. Listen to  
this one which speaks of a burn-  
ing Hell:

"And to you who are troub-  
led rest with us, when the Lord

(Continued on Page 12, Col. 1)



## SECOND

(Continued from Page 11)

**Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." II Thess. 1: 7-9**

Listen to this one which tells of a judgment wherein religious workers who have failed to receive the Lord Jesus Christ as a Saviour, are condemned.

**"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." - Matthew 7: 21-23**

Since the Lord was careful in fulfilling this Old Testament prophecy which said that He would die with transgressors, then we can be certain that He will fulfill these prophecies which speak of a burning Hell and the judgment, and all the balance of the prophecies in His Word. None of them will fail.

The second saying of the Saviour on the cross is a demonstration of human depravity. Both of the thieves originally mocked Jesus.

**"Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth." - Matthew 27: 41-44**

They had no reason to hate Him. They probably had never seen Him before. They probably had never done anything contrary to them. Undoubtedly the reason of their hatred was that of their in-born depravity.

May we remind you that all men today are born totally depraved. Listen:

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## SECOND

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**"The wicked are estranged from the womb: They go astray as soon as they be born, speaking lies." - Psalms 58: 3**

**"Behold, I was shapen in iniquity; and in sin did my mother conceive me." - Psalms 51: 5**

Even the Scriptures declare that man's heart is incurably wicked - that is, it is incurable from man's point of view. Man can't help himself. Listen:

**"The heart is deceitful above all things, and desperately wicked." - Jer. 17: 9**

The Apostle Paul likewise declares man's depravity:

**"As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. ...For all have sinned and come short of the glory of God." - Romans 3: 10-12, 23**

This man not only possessed inborn depravity, but he was a thief as well, which leads me to say that all men are spiritual thieves. To illustrate, we will suppose that a man is living in the west, and is supposed to represent a firm. Month by month he receives his pay check and his expense account from one firm, but represents a competitive firm instead. That man is nothing short of a thief. How accurately this illustrates the position of each unsaved man. Each of us is sent into the world by God, and are endowed and blessed by Him; yet, daily we serve Satan. We breathe God's air, drink God's water, and live off God's bounty, and yet we serve the Devil. As such, until one is saved, he is a spiritual thief.

This second saying of the Saviour on the cross shows man's helplessness. This thief could not walk in paths of righteousness. He could not get down from the cross to run errands of mercy; neither could he do good deeds with his hands, for his hands were fastened to the cross. He could not turn over a new leaf - in fact, he could not even turn around, for he was fastened tightly to the cross. What a picture of man's helplessness, for every sinner just like this thief, is helpless to save himself. Do you remember the man at the pool of Bethesda spoken of in the fifth chapter of John?

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He was impotent - unable to help himself, and had been in this condition for a great number of years. It was to him that Jesus said, "Wilt thou be made whole?" This man could not help himself, he had to have Jesus. Do you remember the woman with the issue of blood? The New Testament tells us that she visited many doctors, and did not get better but rather worse. Mark says that "When she had spent all, she came to Jesus." She had to come to the end of her own resources before she came to Christ. This is like the thief on the cross, for when he realized that he could not save himself, in his helplessness, he turned to Jesus. Whenever sinners today come to the end of their resources, they then turn to Jesus, and no sinner will ever be saved until he comes to that place in life.

The second saying of the Saviour on the cross reveals the fact that man's works are unnecessary in the realm of salvation. This thief had no good works either before or after his conversion. Yet the Lord Jesus said to him, "Today shalt thou be with me in paradise." This leads me to declare to you that works are no part of salvation, and that a man is not saved by anything that he does. Listen:

**"For by grace are ye saved through faith; and that not of yourselves, it is the gift of God: Not of works, lest any man should boast."** - Eph. 2: 8-9

**"But to him that worketh not, but believeth on him that justifieth the ungodly, His faith is counted for righteousness."** - Rom. 4: 5

We are not even saved in part by what we do. Many believe that Christ saves to begin with and that we must keep ourselves saved. But not so, for the Scriptures reveal that salvation is all of grace.

**"Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work."** - Romans 11: 5-6

The fact that this thief was not saved by any works on his part, but rather by the finished work of Christ, we are compelled to be-

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## SECOND

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lieve that works are unnecessary in the realm of salvation.

This second saying of the Saviour on the cross also shows that one does not have to be baptized to be saved. The thief had no baptism, yet we have the positive assurance that he is in Heaven today, for Jesus himself said, "Today shalt thou be with me in paradise." Baptism is no part of the Gospel. Paul declared on one occasion that he was not ashamed of the gospel of Christ, "for it is the power of God unto salvation to every one that believeth." (Rom. 1: 16). Later on, he made the revelation that baptism was no part of the Gospel. He himself said:

**"For Christ sent me not to baptize, but to preach the gospel." I Cor. 1: 17**

I rejoice that I do not preach to you a Saviour waist deep in the water, but rather, a Saviour who died on the cross. We do not sing "There is a fountain filled with Water, Drawn from the city's main; And sinners, plunged beneath that Flood, Lose all their guilty stains." but rather we sing "There is a fountain filled with Blood, Drawn from Immanuel's veins; And sinners plunged beneath that Flood, Lose all their guilty stains."

How we rejoice that our salvation doesn't depend upon water, but rather upon the blood of Jesus Christ. Listen to this Scripture:

**"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands. ...And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb?"** Revelation 7: 9, 13-14

This second saying of the Saviour on the cross shows us what one can do to be saved. This man repented. One moment you hear him curse Jesus, and a little later, you hear him cry, saying, "Dost thou not fear God, seeing thou art in the same condemnation?" The very fact that he turned to Jesus

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## SECOND

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and said, "Lord, remember me when thou comest into thy kingdom," reveals that he became a believer in the Lord Jesus Christ. Furthermore, his appeal to Jesus was nothing more or less than a confession of the Lord Jesus Christ as his Saviour. This beloved, is all that a sinner can do - he can repent, believe, and confess. Listen:

**"Repent ye, and believe the gospel." Mark 1:15**

**"I tell you nay, but except ye repent, ye shall all likewise perish." Luke 13: 3**

**"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Romans 10: 9-10**

The second saying of the Saviour on the cross also tells us of the Saviour's readiness to save. Jesus paid no attention to the reproach of the crowd. He did not even listen to the insulting challenge to descend from the cross, but He stopped dying when the thief cried out in faith asking to be saved. How we do rejoice that the Saviour is always ready to save. **"Him that cometh to me I will in no wise cast out." John 6: 37**

No one can come to Christ at an unacceptable time - **"For the Son of man is come to seek and to save that which was lost." Luke 19: 10**

The very fact that the Saviour stopped dying long enough to save this thief, would reveal to us the Saviour's readiness to save regardless of who the sinner is, or what his condition may be.

This second saying of the Saviour on the cross likewise reveals where the saved go at death. It cannot be too strongly argued that the saved go immediately at death to be with the Lord Jesus. Jesus Himself said "Today shalt thou be with me in paradise." When the first Christian martyr was being tried for his life, he said:

**"Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7: 56**

This would reveal that he went at once into the presence of Jesus.

This beloved, is the teaching of all the Word of God, that the saints of God - those who are genuinely saved - go at once to be

with Jesus. Paul made such a revelation to the Church at Corinth:

**"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." - II Cor. 5: 8**

He also told the same truth to the saints at Phillippi:

**"For I am in a strait betwixt two, having a desire to depart, and to be with Christ." - Phil. 1: 23**

This second saying of the Saviour on the cross likewise shows us how near that one can come to Hell and yet be saved. This man was on the very brink of the pit. One foot was virtually in Hell.

This leads me to say that there is just one step between the sinner and Hell; there is just one pulse beat - the one you are now having; there is just one breath between you and eternity - the one you are now drawing. The sinner is held over the fires of Hell by a single cord - the cord of life. Every unsaved man is daily virtually in Hell. Yet, the salvation of this thief reveals to us that one can come exceedingly near to Hell and yet be saved.

May I appeal to that individual who is near to the brink of eternity and close to the pit of Hell. May I beseech you to cry out like the jailer of old, "What must I do to be saved?" May God grant that you shall hear the answer of the Scriptures ringing through the ages, **"Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts 16: 31).**

Whenever I think of the conversion of this thief on the cross, I am reminded of the incident taking place in the life of the great

William Dorset, who one day preaching in London, said, "There isn't a man in London but what Christ can save." At the close of the services, a lady missionary asked him to visit a dying wretch in the east end of town. When he walked into the miserable room where the man lay and spoke saying, "My friend," the other said, "You are mistaken, I am not your friend, you are not my friend; I have not a friend in this world." Then Dorset said to him, "I am your friend, and so is Jesus." The man replied, "He is not a friend of mine, for I have trampled His laws beneath my feet all my life." Then William Dorset told him of this thief who likewise trampled the laws of God beneath his feet, and who in the last expiring moment, came to be saved. When this dying man was saved, he turned to Dorset and said, "I can die happy but for one thing - if only my earthly father would forgive me as Jesus has." When Dorset visited the father, the latter said, "I have no son Joseph. He is an imposter." Dorset said, "Well, he is your son, but he will not be very long." When the father realized that the son was dying, he hurried with Dorset across the city in time for his son to die in his arms, and for the father to say, "I would have forgiven you long ago if you had only asked me."

That, beloved, is God's attitude toward you. He offers you forgiveness. Humanly speaking, you might have been forgiven long ago if you had only received Him. May God grant to you now that you shall receive Jesus and now be saved.

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*My son, forget not my law; but let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man. (Proverbs 3: 1-4)*

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