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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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Does God Answer Prayers Of The Lost?

By ROY MASON
Tampa, Florida

The answer is NO! (See John 3:1 "God heareth not sinners").

Many people don't like the answer given above—especially those who want to believe that sinners can "pray through" to God. Like it or not, the Bible is plain. True, in the passage just given, the Pharisees made the statement, but it was not challenged by the Lord.

WHY CAN'T SINNERS PRAY ACCEPTABLY?

Because they have no access to God. Why? Because they have no Savior in whose name they come, and without Him there is no access to God. (Jno. 14:6).

Because they are enemies against God, hence are not on praying terms with Him. Would God prosper an enemy and grant him blessings? Would he give him the blessings that would make him but stronger to serve the devil?

Because the relationship of Father and child is lacking. The lost man cannot say, "My Father" and tell the truth. Prayer is distinctly the privilege of the child of God—It is one of the privileges that becomes ours when we receive Jesus as Savior.

Because the sinners heart is full of iniquity — cannot help but be when he is a willful rejector of Jesus Christ. What does the Bible say? (See Isa. 59:2) (Also Psalm 66:18).

WHAT ABOUT THE PRAYER OF THE PUBLICAN?

Many preachers have a lost sinner to get down on his knees and pray the "prayer of the sinner," which is supposed to be, "God be merciful to me a sinner." This is one of the most garbled and distorted Scriptures in the Bible. Read Luke 18:9-14. The better translation of the passage is, "God be propitiated to me the sinner." Propitiation was through blood atonement. He pleaded not for just mercy upon the basis of mere asking. He prayed upon the basis of a blood offering that typified the blood of the Lamb of God. Dr. Scofield paraphrases this prayer in these words: "Be toward me (Continued on Page Four)

Matthew 3 Modernized In The Light Of Campbellism

In A. D. 1827 came Alexander Campbell, preaching in the wilderness of West Virginia, and saying, "Reform ye, for the day of reformation is at hand. For this is he that was spoken of by none of the prophets; but I am a voice, crying in the wilderness. Walter Scott prepare ye my way, make my path crooked." And this same Alexander had his raiment of broadcloth, and a high standing collar; and his meat was fried chicken, bread and toast, fried ham and eggs. Then went out to him many lost sinners of West Virginia, and all the region round about, and were ducked in the creek on the so-called "good confession" in order to obtain remission of sins. But when he saw many regenerated folks, who could bring forth fruits, meats, evidencing repentance, come to his baptism he said unto them, "O children of God we cannot baptize you, for we repudiate John's kind of baptism, and only duck sinners." And he said, "God is not able of these stones to raise up children unto Abraham, and the only way it can be done is by being dipped by us with faith in design." And now also I lay unto the root of the trees my broad-ax; and every tree that bringeth

forth good fruit is hewed down. I indeed baptize you in order to reformation, but all those who went before me were not as great as I; and I say to you the Holy Ghost is received by you only in the word. My fan is out of kelter, and I cannot purge my floor nor gather wheat into the garner. But all unbaptized folks, and that too with "faith in design" must be burned up in unquenchable fire.

Then, cometh Jesus and his apostles unto Uncle Alex and said, "Verily we were all baptized by John the Baptist, will you receive us into your reformation on this baptism?" Then I hear Uncle Alex and his boys say, "No, no, Jesus, John's baptism was not Christian Baptism, and we cannot receive it; but if you will come and let us dip you with "faith in design" we will take you into our new party." So Jesus and his apostles could not find fellowship in the Campbellite church. Then Jesus answered and said, "Then we will have to go to the Baptists who alone will receive our baptism." And Jesus and His apostles turned from the Campbellite church, and the Spirit of God rested upon them.

By C. A. Smith

Present Day Evangelism And Evangelists

ARTHUR W. PINK

dential dealings, unto that everything on earth is now being directed, and shall actually affect the same. Nothing other than that is what regulates God in all His actings: "For of Him, and through Him, and to Him are all things: to whom be glory for ever and ever. Amen" (Rom. 11:36).

That grand and basic truth is written right across the Scriptures with the plainness of a sunbeam, and he who sees it not is blind. All things are appointed by God to that one end. His saving of sinners is not an end in itself, for God would have been no loser had every one of them eternally perished. No, His saving of sinners is but a means unto an end: "to the praise of the glory of His grace" (Eph. 1:6). Now from that fundamental fact it necessarily follows that we should make the same our aim and end: that God may be magnified by us—"whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). In like

manner it also follows that such must be the preacher's aim, and that everything must be subordinated thereto, for everything else is of secondary importance and value. But is it so? Take the latest slogan of the religious world, "Youth for Christ." Well, what is wrong with that? Its emphasis: "Why not "Christ for Youth?"

If the evangelist fails to make the glory of God his paramount and constant aim, he is certain to go wrong, and all his efforts will be more or less a beating of the air. When he makes an end of anything less than that, he is sure to fall into error, for he no longer gives God His proper place. Once we fix on ends of our own, we are ready to adopt means of our own. It was at this very point evangelism failed two or three generations ago, and from that point it has farther and farther departed. Evangelism made "the winning of souls" its goal, its summum bonum, and everything else was made to serve and pay tribute to the same.

Though the glory of God was not actually denied, yet it was lost sight of, crowded out, made secondary. Further, let it be remembered that God is honored in exact proportion as the preacher cleaves to His Word, and faithfully proclaims "all His counsel," and not merely those portions which appeal to him.

To say nothing here about those cheap-jack evangelists who aim no higher than rushing people into making a formal profession of faith in order that the membership of the churches may be swelled, take those who are inspired by a genuine compassion and deep concern for the perishing, who earnestly long and zealously endeavor to deliver souls from the wrath to come, yet unless (Continued on page two)



THE MUSINGS OF A DOLLAR

A common jingle runs:
As some folks tell
If money talks
To most of us
It says, "Farewell."

More seriously, money may make three different sorts of speeches.

It may say: "Hold me and I will dry out the foundations of sympathy and benevolence in your soul and leave you barren and destitute. Grasp me tightly and I will change your eyes that they will care to look upon nothing that does not contain my image, and so transform your ears that my soft metallic ring will sound louder to them than the cries of widows and orphans and the wail of perishing multitudes. Keep me, clutch me and I will destroy your sympathy for the race, your respect for the right and your love and reverence for God."

Or it may say: "Spend me for self-indulgence and I will make (Continued on Page Four)

GOD'S MESSAGE IS TO "GO"

A young artist named Tucker painted the picture of a forlorn woman and child out in the storm. This picture took such a hold on him that he laid by palette and brush saying, "I must go to the lost, instead of painting them." He prepared for the ministry and for some time worked in the city's slums. At length he said, "I must go to that part of the world where men seem to be most hopelessly lost." That young artist was none other than Bishop Tucker, of Uganda, Africa. Painting is not enough. We must obey the command, "Go," or help send others instead.

THE MASTER'S COMMISSION

The Master calls His servant hence away,
And bids him in His vineyard work today;
Bids him to gird the sword upon his thigh,
Unfurl the standard of the cross on high—
(Continued on Page Four)

the carnalizing and commercializing of what is to them ineffably sacred. It requires little spiritual discernment to perceive that the evangelistic activities of Christendom during the last century have steadily deteriorated from bad to worse, yet few appear to realize the root from which this evil has sprung. It will now be our endeavor to expose the same. Its aim was wrong, and therefore its fruit faulty.

The grand design of God, from which He never has and never will swerve, is to glorify Himself: to make manifest before His creatures what an infinitely glorious Being He is. That is the great aim and end He has in all that He does and says. For that He suffered sin to enter the world. For that He willed His beloved Son to become incarnate, render perfect obedience to the Divine Law, suffer and die. For that He is now taking out of the world a people for Himself, a people which shall eternally show forth His praises. For that everything is ordered by His provi-

The First Baptist Pulpit

"An Exposition Of The Book Of Daniel"

(Read Daniel 10).

I am continuing tonight, beloved friends, the series of messages that I have been preaching to you for the past several Sunday evenings.

It is well to notice in this study of the book of Daniel the time element that appears in these various chapters. For example, as a basis for understanding this message tonight, it is well to notice the first verse of Daniel 10 in comparison with the first verse of the first chapter of Ezra. We read in Daniel

10:1:

"In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision."

We know from this that the vision of Daniel 10 came to Daniel in the third year of the reign of King Cyrus of Persia. Now drop back to Ezra 1:1:

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of

Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing."

Now in Ezra 1:1, God laid it on the heart of Cyrus, the king of Persia, to make a decree whereby the Jews in Babylonian captivity were given permission to return to the land of Palestine to rebuild the city of Jerusalem and the walls round about. That decree was given (Continued on page two)

"An Exposition Of The Book Of Daniel"

(Continued from page two)

Babylon. Now Daniel is an old man ninety years of age. You don't expect a man ninety years of age to be "pulling stakes" and going miles and miles away to start a new life. Therefore, think it can be easily understood as to why it was that Daniel remained in the land of Babylon when Cyrus gave permission for the Jews to return to Babylon to rebuild the city and Jerusalem and the walls thereof.

Though Daniel remained in the county of Babylon, he was none the less interested in what went on, on the part of those who did return to the country of the Jews. Two years had elapsed since they migrated from Babylon. Two years had passed since this crowd of Jews left Babylon to go back to Palestine. Daniel has been getting news. He has been getting information. He has been informed from time to time as to what has been taking place, and he knows conditions as they exist, both in Babylon and in Palestine. He knows so far as the Jews in Babylon are concerned, that they are living lives of ease. The fact of the matter is, the majority of the Jews stayed in Babylon, even though Cyrus gave them permission to return to Palestine. There was a reason for it. They were enjoying life; they were enjoying prosperity in a foreign country. They just didn't want to go back to the homeland. They were perfectly at ease in captivity in Babylon.

On the other hand, Daniel knew that those Jews who had left Babylon and had gone back to Palestine, were certainly commending their position of separation. He knew that those Jews had not sustained, and had not maintained, the proper position of separation from those heathen people round about.

If you will read in Ezra and Nehemiah the story of the rebuilding of the city and the rebuilding of the walls of the city, you will find that though they opposed the enemies who wished to build with them, that little by little there was an infiltration of the enemy to the extent that the Jews failed to maintain a proper position of separation from these enemies who lived about the city of Palestine.

Now Daniel knew all this. He knew the condition of the Jews in Palestine. He knew the condition of the Jews in Babylon, and because he knew all this, he declared a season of mourning.

Because of the spiritual condition of his own people, so the second verse of this tenth chapter tells us, he put on a season of mourning for three full weeks. In other words, beloved, Daniel was grieved. It brought sadness to his heart to look round about him, and see his people living lives of carelessness and indifference in Babylon, enjoying the prosperity of that country. It brought grief and sadness to him to hear how those who had gone back to Palestine had failed to maintain a position of separation. It grieved him when he saw his own nation, his own people, were failing and falling so far short of being pleasing to God. Accordingly, as he thought upon these things, he set his face toward God and grieved because of the conditions, for three full weeks of time.

I

IT IS RATHER INTERESTING TO NOTICE WHAT DANIEL DID WHEN HE WAS GRIEVED. "I ate no pleasant bread, neither came flesh nor wine in

my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled. And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; Then I lifted up mine eyes, and looked." --Dan. 10:3-5.

You will notice from these three verses that when Daniel sorrowed for three full weeks because of the spiritual condition of his nation, that Daniel's sadness and Daniel's sorrow brought Daniel to God in prayer.

Let me tell you tonight, beloved, sadness has one of two effects upon people. It either brings you closer to the Lord, or it drives you farther from Him. I have a conviction that if a man is one of God Almighty's elect, sadness, sorrow, difficulty, problems and troubles of various kinds will draw that man closer to the Lord Jesus Christ. If he is not one of God's elect, those problems and sorrows that come into his life will have the reverse effect, and will drive him farther from the Lord.

Now in the case of Daniel, we find that Daniel was drawn closer to the Lord. Happy is that man who has the same experience as Daniel. Happy is that individual who is a child of God, and who allows his troubles to pull him like a magnet unto God. There are some promises for that individual.

Maybe I speak to someone tonight who is troubled, who has a burden, who has a sorrow. Maybe, as the song says, "a sorrow which to men's eyes are hidden." If I speak to such an individual, here are some promises for you:

"Blessed are they that mourn: for they shall be comforted." --Mt. 5:4.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." --John 14:27.

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed." --II Cor. 4:8-9.

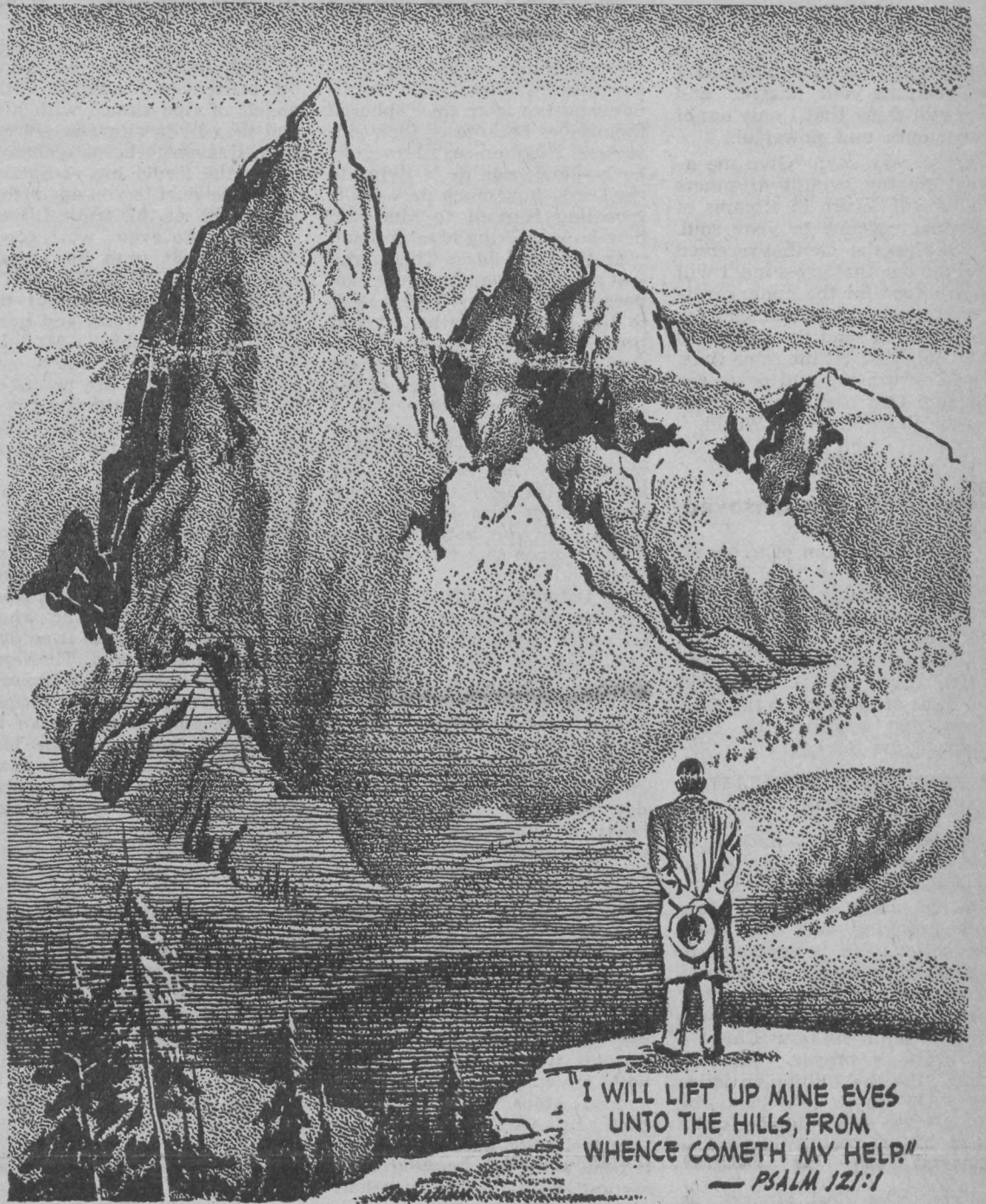
Now notice Daniel. Sorrowing, sad, perplexed, troubled, he takes the matter to God in prayer, and for three weeks Daniel mourns over spiritual conditions and communes with God. As a result, the Word of God tells us that Daniel received a vision from the Lord -- a vision of none other than the Lord Jesus Christ Himself.

"Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude." --Dan. 10:5-6.

If you will study these two verses carefully, you can see that they refer to none other than the Lord Jesus Christ Himself. He is the same one that John saw in Rev. 1:12-16, for we read:

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his

HIS STRENGTH STILL AVAILABLE



"I WILL LIFT UP MINE EYES UNTO THE HILLS, FROM WHENCE COMETH MY HELP" --PSALM 121:1

strength.

We know that Revelation 1 is a prophecy, or a description, of the Lord Jesus Christ, and it is the same individual described back here in the tenth chapter of the book of Daniel. So, beloved, as Daniel prayed and mourned and grieved over spiritual conditions, he was favored with a vision of the Lord Jesus Christ.

II

I WISH YOU WOULD NOTICE THAT DANIEL'S FAITH HAS GROWN.

In the first chapter of the book of Daniel the question arose as to what kind of food that Daniel was going to eat. It was wrong for a Jew to eat pork. It was wrong for him as a Nazarite to drink wine. Daniel put his foot down in opposition to both, and said to the one who had charge of the eunuchs, and those who were in the king's college, "It is wrong for us to do this." When this keeper said, "You will endanger my head, for if I don't insist upon you following the king's instructions, he will cut my head off when he sees you are not getting along as well as the balance of the students," Daniel says, "Let's put it to a test for ten days' time." The Word of God tells us that at the end of that ten days, Daniel looked better and was wiser and smarter than anybody else in the college. That is the first test of faith in the life of Daniel.

In the second chapter, notice how his faith grows. The decree went forth from the king that since the wise men couldn't tell him the meaning of that dream that he had had -- a dream of an image with a head of gold, arms and chest of silver, belly and thighs of brass, legs of iron, and feet of iron and miry clay --

since none of his wise men could tell him the dream that he had had, or the meaning of that dream, he commanded that they be killed at once. Daniel said, "Give me time to talk the matter over with God," and he and his three companions, Shadrach, Meshach, and Abednego, went on their faces before God, and God told him what the king had dreamed, and gave him the interpretation of that dream. You can see how his faith was growing.

Then look at him in the sixth chapter of the book of Daniel. Why, beloved, he stands in the presence of a heathen king, who, the night before, had put him down in a lion's den. He stands in the presence of that heathen king, hale and hearty the next morning, having walked around amidst the lions the night before. As he stands there, he says to the king, "My God sent His angels to shut the mouth of the lions." As a boy, one day he said to the keeper, "Let's put it to a test for ten days." Now his faith grows until God, responding to the faith of Daniel, gives him an angel to walk with him in the lion's den and shut the mouths of those lions.

Notice the visions that come in Daniel 7, Daniel 8, and Daniel 9, and how in these chapters there is more than a vision -- there is a revelation of the Lord Jesus Christ Himself.

I tell you, my brother, you can see from this experience of Daniel how that the Lord honors a man whose faith is fixed in Him. Here is a man who starts out his life as a boy by saying, "Let's put it to a test and depend on God." Step by step, little by little, Daniel depended upon God, and God responded to Daniel's faith, until finally God gives Daniel a vision of the Lord Jesus

Christ himself.

I want to tell you, beloved, that if you want to see the Lord Jesus Christ -- if you want to have fellowship with Him, begin with the little things, take God at his Word, just do what God says and walk with God and see if little by little God doesn't respond to your faith and little by little, your faith doesn't grow like Daniel's.

III

IT IS VERY INTERESTING TO SEE WHAT EFFECT THIS VISION HAD UPON DANIEL. The Word of God says that when Daniel saw the Lord Jesus Christ, he passed out, face down, and fell upon the ground and lay there until an angel touched him on the shoulder and lifted him up until he was crouching upon his hands and knees. Then the angel said, "Stand up; I have a message for you." Notice that Daniel collapsed when he saw the Lord.

I think of that group of individuals who today boast of their goodness and how close they are living to the Lord -- how the Lord has made revelation after revelation to them -- how the Lord has revealed Himself unto them. They boast of it. Listen, beloved, the nearer men come to God in the Bible, the more they realized their sinfulness and the more they abhorred themselves. Look at Daniel. Look at Isaiah. When Isaiah saw that great vision of God, he said:

"Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of" (Continued on Page Four)

THE MUSINGS OF A DOLLAR

(Continued from page one)
your soul fat and indifferent to all except your own pleasure. I will become your master and you will think that I only am of importance and powerful."

Or it may say: "Give me away for the benefit of others and I will return in streams of spiritual revenue to your soul. I will bless the one that received and the one that gives me. I will supply food for the hungry, raiment for the naked, medicine for the sick and send the Gospel to the benighted. At the same time, I will secure joy and peace for the soul that uses me." —Missionary Review of the World.



Prayer Of The Unsaved

(Continued from page one)
as thou art when thou lookest upon the atoning blood." The point is, the publican did not ask and receive upon his mere asking as a sinner. His justification (Luke 18:14) was upon the basis of his faith in the shed blood that typified the shed blood of the Savior.

A POPULAR EVANGELISTIC ERROR

So many people—and especially modern evangelists, seem to think that salvation is impossible unless the sinner does some praying—and the more the better. He is supposed to get saved through the process of praying. Let us remember that salvation is "by grace through faith" in Jesus Christ—not through prayer. Paul in instructing the Philippian jailer did NOT say, "pray and be saved." He said "Believe in the Lord Jesus Christ and thou shalt be saved."

Very often lost sinners, as they believe—as they turn to Christ, audibly express their faith in what we might call a prayer. But remember that so soon as a sinner exercises faith in Jesus, he immediately has a Mediator through whom he may approach God.

JUST AS WELL TRUST THE BAPTISTRY

Prayer depended upon to bring salvation is just as futile as baptism. In such case prayer is a form of works. But God says, "NOT of works lest any man should boast." The ALTAR and the MOURNER'S BENCH disappear when the truth is realized that prayer is not essential to salvation—that one cannot "pray through" to salvation. Let us teach lost sinners that instead of trying to pray, they should stop their rebellion and take Jesus by faith for what God sent him to be—Savior. Then when they do that, they will be able to get somewhere in prayer. They will receive the "spirit of adoption" which will prompt them to say, "Abba Father."



"An Exposition Of The Book Of Daniel"

(Continued from page three)
a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." —Isa. 6:5.

In the book of Revelation, when John saw the Lord Jesus Christ, we read that John fell at His feet as dead, and Jesus laid his right hand upon him and

said:

"Fear not; I am the first and last." —Rev. 1:17.

Listen, beloved, in the Bible the nearer men came to God, the more they realized their sinfulness and the more they abhorred themselves because of their sinfulness. If a man says how good he is—how near he is living to the Lord—how much the Lord is revealing Himself to him, and how he is walking hand in hand with the Lord Jesus Christ, you just mark it down, his profession doesn't tell us how NEAR he is to the Lord, but rather, it just proves how FAR removed from God he actually is, in the light of the experience of men of the Bible. I tell you, I take with a grain of salt the statement of any Holy Roller when he tells me that he has seen the Lord and how the Lord walked right along beside him for so many miles. I tell you, beloved, it just didn't happen that way in God's Word.

As Daniel was lifted partially up and then told to stand up, an angel appeared to him and said, "Daniel, there has been a delay in an answer to prayer. You prayed, but your prayer's answer has been delayed." God's Word tells us:

"Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days." —Dan. 10:12-13.

Daniel was told by this angel of God that his prayer had been heard, and not only had his prayer been heard, but that he started twenty-one days ago with an answer but the Devil had withstood him and kept back the answer.

Listen, beloved, how long has it been since you made a firm, earnest appeal to God in behalf of some matter and yet you haven't gotten an answer? You felt definitely in your soul that God heard you when you prayed, and yet there came not the answer as you expected. The answer that you looked forward to has been delayed. I ask you, hasn't that been your experience sometime or other in life?

That was Daniel's experience. Twenty-one days before the angel picked him up off the ground and told him the story, Daniel had prayed, interceded, agonized before God. God gave the answer. The angel started with the message, but was delayed in the delivery of it.

The Bible tells us that the angels of God are servants to the heirs of salvation. You and I, as saved people, have some servants. We have servants that are the angels of God, and they minister to the heirs of salvation. As a saved person, you have angelic ministration at your beck and command, but here is one who started with a message and the Devil withstood him. The Devil kept him back with the delivery of the message and delayed the answer to Daniel's prayer for twenty-one days.

That would tell me tonight that you and I have an ancient enemy to contend with, and contend against, namely, the Devil. I grant you, beloved, this is an old fashioned theology when you talk about a Devil, for most people don't believe in him; but I believe that there is a personal Devil in this world and I am satisfied, from the Word of God, that that personal Devil has multitudes of demons, who are fallen angels, who are associated with him. I want to read you from God's Book.

"For if God SPARED NOT THE ANGELS THAT SINNED, BUT CAST THEM DOWN TO HELL, and delivered them into

chains of darkness, to be reserved unto judgment." — II Pet. 2:4.

When the Devil, as an angel of God, sinned and was kicked out of Heaven, a number of the angels of God sinned with him, and they likewise were cast out from Heaven to become demons under the leadership of Satan.

Let me read to you again that you might see this truth. Listen:

"When the even was come, they brought unto him many that were POSSESSED WITH DEVILS: and he cast out the spirits with his word, and healed all that were sick." —Mt. 8:16.

Listen, beloved, there are people today who are possessed with devils. Every unsaved person who has not been freed from the bondage of Satan is possessed with devils.

Listen again:

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation." —Mt. 12:43-45.

What does it say to us? Sometimes a man reforms and puts the demon out of his life. Maybe it is the demon of drink, or the demon of vice, or the demon of gambling. He will put that demon out of his life and will reform. He will put him out of his life, but Jesus doesn't come in.

Beloved, that is what happens when a man joins a church and doesn't trust Jesus Christ as his Saviour—he puts the Devil out, but Jesus Christ doesn't come in, and after awhile that demon comes back. He looks into that man's life, and sees his old house where he used to live, empty and swept and garnished—all cleaned up, but nothing on the inside -- cleaned up but no tenant there. The Word of God says that he takes seven other spirits, more wicked than himself, and they enter in, and the last state of that individual is worse than the first.

Brother, listen, every time an unsaved man joins the church, he puts the Devil out of his life but doesn't put Jesus Christ into his life. Later on, he is seven times harder to reach than he was in the first place. That is because he has seven more demons on the inside of him. That is why that I try to make it clear that we don't want people to join the church unless they know that they are saved. That is why it is that I emphasize the fact that we want regenerated church members. That is why I emphasize the fact that for the good of the individual, don't make a false profession but be sure you are trusting the Lord Jesus Christ as your Saviour. Otherwise, when you put the Devil out, without Jesus coming in, later on you will be seven times harder to reach than you were the first time.

I tell you, beloved, the Devil has plenty of demons at his beck and call. Look at Daniel. He prays; there is an answer, but there is a delay. Why? Because of the Devil. Because of the demon that held back the answer to prayer.

Beloved, you and I can learn from this passage of Scripture. We are thinking just now in terms of a revival meeting. I do want you to pray for your pastor. I do want you to pray for me physically and spiritually. I do want you to pray for me mentally. I do want you to pray for me, beloved, that God will give me the mental acumen, the physical strength, and the spirit-

ual grace to give you every night the message that you ought to have. I do want you to pray for the membership of our church, that God will bless every member thereof. I do want you to pray for the lost people of this community -- but remember this, the Word of God reveals from this chapter that sometimes our adversary, the Devil, hinders the answer to prayer.

IV

ALL OF WHICH LEADS ME TO SAY FURTHER THAT THE DEVIL IS A POWERFUL PERSONALITY. I would to God that you could see him, not with horns and hooves, not with cloven feet and with a tail dragging the ground, not with a pitch fork in his hand, for that isn't the Devil. I wish you could see him as God reveals him within His Word. Listen:

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." II Cor. 11:13-15.

This would tell us that the Devil is an angel of light. He will come to you and make you think black is white. Yes, the Devil is an angel of light. He can deceive you; he can pull the wool over your eyes completely; he can deceive you; he is an angel of light. How many times he deceives you and me! Oh how many times he lies to us! How many times he deceives us concerning our best friends! How many times he deceives us concerning the plan and the program of God's work! I tell you, beloved, he is an angel of light, and you and I need to be on our guard. We need to beware.

This same Scripture tells us that he is not only an angel of light, but he has his preachers, for it refers to the ministers of Satan.

"Therefore it is no great thing if HIS MINISTERS also be transformed as the ministers of righteousness; whose end shall be according to their works." —II Cor. 11:15.

Listen, beloved, not every man who stands before a congregation on Sunday is God's man. I have said repeatedly that God never called a man to preach contrary to this Bible. I never did believe that God would write a Bible, teaching salvation by grace, and then in turn would call a man to preach salvation by works, or salvation by the city's water works. I'll never believe that God would write a Bible to teach salvation by grace and then call some individual who would preach a mixture of grace and works, and deny the grace of God thereby.

Listen, beloved, the Devil has his preachers here in this world. Not every man who stands before a congregation on God's Day is God's man. The Devil has far more preachers in this world than God.

The Devil has his churches too. Not every building that is even outwardly dedicated to the Lord is a church of the Lord Jesus Christ. We don't have to get out of the Bible to find that the Devil has his churches.

"Behold, I will make them of the SYNAGOGUE OF SATAN, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." —Rev. 3:9.

Some people think I am harsh. Some people think that your pastor is unduly hard when he says that not everything that calls itself a church is a church, but some of them are synagogues of Satan. That is exactly what God says. The Devil has

his churches, the Devil has preachers, and the Devil has demons. Brother, sister, he is a powerful personality, with army of demons, with his multitude of churches, and with numerous preachers. He is a powerful personality that I and I have to face everyday.

That is all the more reason why you ought to read your Bible every day. That is all the more reason why you ought to get close to God everyday. You are no match for the Devil yourself. He has had six thousand years' experience before you and I got here. We are a match for him in ourselves.

Listen to me, beloved, the Devil with his demons, preachers, and his church convinces me that I ought to read this Bible, that I ought to pray, that I ought to stay mighty close to my God and Christ every day.

Do I speak to somebody tonight who is lost? If so, do let the Devil continue to deceive you. He has the wool pulled over your eyes, proverbially speaking. He has you blinded. The Word of God tells us that the god of this world has blinded the eyes of those that believe. Listen:

"In whom the god of this world hath BLINDED THE MINDS of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine upon them." —Cor. 4:4.

If you are not a believer tonight, it is because the Devil has you blinded and you can't see the truth of God's Word. He has you deceived, sinner friend. You think you are all right.

"There is a way which SEEMETH RIGHT unto a man; but the end thereof are the ways of death." —Prov. 14:12.

There are people right here in this house of God tonight who think that they are all right, yet if they were to die right now, they would go to a Devil. Hell, Brother, sister, I am speaking frankly to that individual who is lost tonight. I am speaking frankly to that mother who is here, that has a child who is lost tonight. If that one were to die without Jesus, there isn't a bit of use in the world of you saying, "Brother Gilpin, where do you think that child has gone?" You know where that child has gone, I know where it has gone. The child has gone to Hell.

Oh, might it please God tonight to help us to see that if we are going to get victory over the Devil, we are going to have to get it from God. God is the one that gives the victory. Might please the Lord tonight to give you victory over the Devil, He might save some soul here and that He might add some saved person to the church.

May God bless you!



"GO"

(Continued from page one)
Go where the whitening vest fields are spread, There stand betwixt the living and the dead.

Go feed the lambs and sheep of His dear flock,

Build and establish them on Christ the rock;

Go serve the Master till He come again;

Each act from Him shall meet its answer then.



Those who see God's hand in everything, can best lead everything in God's hands.

He who makes God first will find God with him at the last.