The greatest sinners are those who feel sin least of all.



Paid Girculation In All States and In Many Foreign Gountries

"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.

which is ^[0]. 18, NO. 20

RUSSELL, KENTUCKY, JUNE 14, 1952

WHOLE NUMBER 698

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By ROY MASON Tampa, Florida

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Our F° The answer is NO! (See John There H_{31} ("God heareth not sinforms have "God heareth not sinforms have " Our Fa forms hers").

forms ters"). enumeral Many people don't like the tas five hose who want to believe that ach decembers can "pray through" to gle lat alvation. Like it or not, the five. Table is plain. True, in the for evelossage just given, the Phari-aller bestes made the statement, but it offers ut was not challenged by the Lord. Hail Mat Why

Hail Mar WHY CAN'T SINNERS PRAY God (ACCEPTABLY?

her wor Because they have no access s taught to God. Why? Because they have no Savior in whose name prays to come, and without Him there rs to Me s ^{come}, and without Him there numero 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 wild-erness 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 repentence, 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 broadax; 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 refor-mation on this baptism?" Then I hear Uncle Alex and his boys say, "No, no, Jesus, John's bap-tism 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 ans-wered 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

Hail Mar entation of truth. Much that ord is w Bro. Pink has written is u amoni is the fr most helpful. Some of his later writings are tainted Holy Ma with heresy. We cannot recommend his book on "The hour hour Sermon on the Mount." It is vicious poison. However,

also ¹⁰ nuine Christians, for they feel introd¹⁰ at it lacks any scriptural war-t the ^{yt} rant, that it is dishonoring unto t only ¹⁰ God, and that it is filling the re, but churches with empty profes-rbids ¹⁰ nuch They are shocked that so rbids ¹⁰ nuch frothy superficiality, worship fleshly excitement and worldly stroys allurement and worldly it is with the should be associated with the holy name of the Lord Jesus Christ. They deplore the wheels a cheapening of the Gospel, the beguiling of unwary souls, and lic rosa

GOD'S MESSAGE IS TO "GO"

heath^{il} A young artist named Tucker Price^{il} bainted the picture of a forlorn women the picture of a forlorn woman and child out in the o Mar^y storm. This picture took such a re. Ch^r bald on him that he laid by shalt w balette and brush saying, Must go to the lost, instead of , and Da

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-

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 magnifed 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)

11111 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

Here is a splendid pres-

ling best we gladly present this ar-wed front ticle since it is helpful. Most of the so-called evangel-also us of our day is a grief to nuine Christians, for they feel

inting them." He prepared for 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 in to be most hopelessly lost.' that young artist was none other than Bishop Tucker, of Uganda, A_{trica}^{ta} Bishop Tucker, or Ogana, W_{e} and W_{e} and must obey the command, stead or help send others in-

THE MASTER'S COMMISSION

The Master calls His servant hence away,

And bids him in His vineyard and work today;

Bids him to gird the sword upon his thigh, Unfurl the standard of the on high-(Continued on Page Four)

An Exposition Of The Book Of Daniel"

The First Baptist Pulpit

(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)

speeches.

It may say: "Hold me and I will dry out the foundations of smypathy 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 metalic 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)

THE BAPTIST EXAMINER JOHN R. GILPIN - EDITOR

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Evangelism

(Continued from page one) they be much on their guard, they too will inevitably err. Unless they steadily view conversion in the way God does-as the way in which He is to be glorified — they will quickly begin to compromise in the means they employ. The feverish urge of modern evangelism is not how to promote the glory of the triune Jehovah, but how to multiply conversions. The whole current of evangelical activity during the past fifty years has taken that direction. Losing sight of God's end, the churches have devised means of their own.

Bent on attaining a certain desired object, the energy of the flesh has been given free rein; and supposing that the object was right, evangelists have concluded that nothing could be wrong which contributed unto the securing of that end; and since their efforts appear to be eminently successful, only too many churches silently acquiesced, telling themselves "the end justfied the means." Instead of examining the plans proposed and the methods adopted by the light of Scripture, they were tacitly accepted on the ground of expediency. The evangelist was esteemed not for the soundness of his message, but by the visible "results" he secured. He was valued not according to how far his preaching honored God, but how many souls were supposedly converted under it.

Once a man makes the conversion of sinners his prime design and all-consuming end, he is exceedingly apt to adopt a wrong course. Instead of striving to preach the Truth in all its purity, he will tone it down so as to make it more palatable to the unregenerate. Impelled by a single force, moving in one fixed direction, his object is to make conversion easy, and therefore favorite passages (like John 3:16) are dwelt upon incessantly, while others are ignored or pared away. It inevitably reacts upon his own theology, and various verses in the Word are shunned, if not re-pudiated. What declarations as 'Can the Ethiopian change his skin, or the leopard his spots?" (Jer. 13:23), "No man can come to Me, except the Father, which hath sent me, draw him" (John "Ye have not chosen Me, 6:44). but I have chosen you" (John be sorely 15:14)? He will tempted to modify the truth of God's sovereign election, of Christ's particular redemption, of the imperative necessity for the supernatural operations of the Holy Spirit.

and condition of the sinner. Very few indeed have faced the unpalatable fact that every man is thoroughly corrupt by nature, that he is completely unaware of his own wretchedness, blind and helpless, dead in trespasses and sins. Because such is his case, because his heart is filled with enmity against God, it follows that no man can be saved without the special and immediate intervention of God. According to our view here, so will it be elsewhere; to qualify and modify the truth of man's total depravity will inevitably lead to the diluting of collateral truths. The teaching of Holy Writ on this point is unmistakable: man's plight is such that his salvation is impossible unless God puts forth His mighty power. No stirring of the emotions by anecdotes, no regaling of the senses by music, no oratory of the preacher, no persuasive appeals, are of the slightest avail.

In connection with the old creation, God did all without any assistants. But in the far more stupendous work of the new creation, it is intimated by the Arminian evangelism of our day that He needs the sinner's cooperation. Really, it comes to this: God is represented as helping man to save himself: the sinner must begin the work by becoming willing, and then God will complete the business. Whereas, none but the Spirit can make him willing in the day of His power (Psa. 110:3). He alone can produce godly sorrow for sin, and saving faith in the Gospel. He alone can make us out of love with ourselves, and bring us into subjection to the Lordship of Christ. Instead of seeking the aid of outside evangelists, let the churches get on their faces before God, confess their sins, seek His glory, and cry for His miracle-working operations. "Not by might (of the preacher), nor by power (of the sinner's will), but by My Spirit, saith the Lord."

It is generally recognized that spirituality is at a low ebb in Christendom, and not a few perceive that sound doctrine is rapidly on the wane, yet many of the Lord's people take comfort from supposing that the Gospel is still being widely preached and that large numbers are being saved thereby. Alas, their optimistic supposition is ill-founded and sandily grounded. If the "message" now being delivered in Mission Halls be examined, if the "tracts" which are being scattered among the unchurched masses be scrutinized, if the 'open air" speakers be carefully listened to, if the "Sermons" or "Addresses" of a "soul-winning campaign" be analyzed; in short, if modern "Evangelism" be weighed in the balances of Holy Writ, it will be found wanting, lacking that which is vital to a genuine conversion, lacking what is essential if sinners are to be shown their need of a Saviour, lacking that which will produce the transfigured lives Creatures in Christ of new Jesus. It is in no captious spirit that we write, seeking to make a man an offender for a word. It is not that we are looking for perfection, and complain because we canot find it; nor that we criticize others because they are not doing things as we think they should be done. No, no, it a matter far more serious than that. The "evangelism" of the day is not only superficial to the last degree, but it is radically defective. IT IS UTTERLY LACKING A FOUNDATION ON WHICH TO BASE AN AP-PEAL FOR SINNERS TO COME TO CHRIST. There is not only a lamentable lack of proportion (the mercy of God being made far more prominent than His holiness, His love than His wrath), but there is a fatal omission of that which God has given for the purpose of imparting a knowledge of sin. There is not only a reprehensible introduction of "bright singing," humorous witticisms and entertaining anecdotes, but there is a studied omission of the dark background upon which alone the Gospel can effectually shine forth.

But serious indeed as is the above indictment, it is only half of it-the negative side, that which is lacking. Worse still is that which is being retailed by the cheap-jack evangelists of the day. The positive content of their message is nothing but a throwing of dust in the eyes of the sinner. His soul is put to sleep by the Devil's opiate, ministered in a most unsuspecting form. Those who really receive the "message" which is now being given out from most of the 'orthodox" pulpits and platforms today, are being fatally deceived. It is a way which seemeth right unto a man, but unless God sovereignly intervenes by a miracle of grace, all who follow it will surely find that the ends thereof are the ways of death. Tens of thousands who confidently imagine that they are bound for Heaven will get a terrible disillusionment when they awake in Hell!

What Is the Gospel?

Is it a message of glad tidings from Heaven to make God-defying rebels at ease in their wickedness? Is it given for the purpose of assuring the pleasure-crazy young people that, providing they only "believe," there is nothing for them to fear in the future? One would certainly think so from the way in which the Gospel is presented, or rather perverted, by most of the "evangelists," and the more so when we look at the lives of some of their "converts." Surely those with any degree of spiritual discernment must perceive that to assure such that God loves them and His Son died for them, and that a full pardon for all their sins (past, present and future) can be obtained by simply "accepting Christ as their 'personal Saviour" is but a casting of pearls before swine.

The Gospel is not a thing apart. It is not something independent of the prior revelation of God's Law. It is not an announcement that God has relaxed His justice or lowered His standard of holiness. So far from that, when scripturally expounded the Gospel presents the clearest demonstration and the climacteric proof of the inexorableness of God's justice and His infinite abhorrence of sin. But for scripturally expounding the Gospel, beardless youths and business men who devote their spare time to "evanglistic effort" are quite unqualified. Alas that the pride of the flesh suffers so many incompetent ones to rush in where those much wiser fear to tread. It is this multiplying of novices that is largely responsible for the woeful situation now confronting us, and because the "churches" and "assemblies" are so largely filled with their "converts" explains why they are so unspiritual and worldly. Verses of Scripture must not be wrenched from their setting, but weighed, interpreted, and applied in accord with their context; and that calls for prayerful consideration, careful meditation, and prolonged study; and it is failure at this point which accounts for these shoddy, worthless "messages" of this rush-ahead age. Look at the context of Acts 16:31, and what do we find? What was the occasion, and to whom was it that the apostle and his companion said, "Believe on the

Lord Jesus Christ?" A sevenfold answer is there furnished, which supplies a striking and complete delineation of the character to whom we are warranted in giving this truly evangelistic word. As we briefly name these seven details, let the reader carefully ponder them.

First, the man to whom these words were spoken had just witnessed the miracle-working power of God. "And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed" (Acts 16:26). Second, in consequence thereof the man was deeply stirred, even to the point of self-despair: "He drew out his sword and would have killed himself, supposing that the prisoners had fled" (v 27). Third, he felt the need of illumination: "Then he called for a light" (v. 29). Fourth, his self-complacency was utterly shattered, for he "came trembling "(v. 29). Fifth, he took his proper place (before God)-in the dust-for he "fell down before Paul and Silas" (v. 29). Sixth, he showed respect and consideration for God's servants, for he "brought them out" (v. 20). Seventh, then, with a deep concern for his soul, he asked, "What must I do to be saved?"

Here, then is something definite for our guidance, if we are willing to be guided. It was no giddy, careless, unconcerned person who was exhorted to "simply" believe; but instead, one who gave clear evidence that a mighty work of God had already been wrought within him. He was an awakened soul (v. 27). In his case there was no need to press upon him his lost condition, for he obviously felt it; nor were the apostles required to urge upon him the duty of repentance, for his entire demeanor betokened his contrition. But to apply the words spoken to him unto those who are totally blind to their depraved state and completely dead toward God, would be more foolish than placing a bottie of smelling salts to the nose of one just dragged unconscious from the water. Let the critic of this article read through Acts and see if he can find a single instance of the apostles addressing a promiscuous audience or a company of idolatrous heathen and "simply" telling them to believe in Christ!

"By the Law Is the Knowledge of Sin"

Just as the world was not ready for the New Testament before it received the Old. just as the Jews were not prepared for the ministry of Christ until John the Baptist had gone before Him with his clamant call to repentance, so the unsaved are in no condition today for the Gospel till the Law be applied to their hearts, for "by the Law is the knowledge of sin" (Rom. 3:20). It is a waste of time to sow seed on ground which has never been ploughed or spaded! To present the vicarious sacrifice of Christ to those whose dominant passion is to take their fill of sin, is to give that which is holy unto the dogs. What the unconverted need to hear about is the character of Him with whom they have to do, His claims upon them, His righteous demands, and the infinite enormity of disregarding Him and going their own way. The nature of Christ's salvation is woefully misrepresented by the present-day "evangelist." He announces a Saviour from Hell rather than a Saviour from sin. And that is why so many are fatally deceived, for there are multitudes who wish to escape the Lake of fire who have no desire to be delivered from their carnality and worldliness.

The very first thing said of H in the New Testament is, shalt call His name Jesus,

He shall save His people "from the wrath to come," b from their sins" (Matt. 1: Christ is a Saviour for the Christ is a Saviour for the ent expect realizing something of the ent age to ceeding sinfulness of sin, wind going feel the awful burden of it is start a their conscience, who lost think it themselves for it, who long stood as t be freed from its terrible Daniel rem minion; and a Saviour ^{dabylon} w no others. Were He to "sa mission for from Hell" those still in 10 is Babylon with sin, He would be a Min of Jonus Jerusal ter of sin, condoning the hereof. wickedness and siding W Thousa wickedness and sloing though them against God. What an the county speakably horrible and blache the le phemous thing with which went on, o who did ro charge the Holy One!

Alas, God's "way of salvation the Je Alas, God's "way of salvat" the Jer is almost entirely unknowed apsed si today, the nature of Christ's from Baby vation is almost universally ^{m Dassed} since understood, and the terms at Baby His salvation misrepresented Palestine. every hand. The "Gospel" whiling news. is now being proclaimed is, information nine cases out of ten, but a plormed fro version of the Truth, and te hat has b formed from of thousands, assured they have know bound for Heaven, are now herist, both tening to Hell as fast as timelestine. can take them. Things are the Jews far worse in Christendom far worse in Christendom ^{the thed}, that even the "pessimist" and ^{the t}ease. Th "alarmist" suppose. We are ^{the}, the ma a prophet, nor shall we ind^{ultayed} in H in any speculation of what ^{Bi}Cyrus gave lical prophecy forecasts—w^{iff} turn to P lical prophecy forecasts—whether to P men than the writer have off abon for made fools of themselves by life; th doing. We are frank to say the posperity we know not what God is abo hey just d to do. Religious conditions we to the home much worse, even in Englandectly at a much worse, even in Engle cuty at one hundred and fifty years at avoid on. one hundred and fifty years of 10n. But this we greatly fear: unle On the God is pleased to grant a renew that God is pleased to grant a few that revival, it will not be long to Palesting promising earth, and gross darkness people" (Isa. 60:2), for the lig acation. people" (Isa. 60:2), for the ¹/₁ ^{dulon}. H of the true Gospel is rapidly ^{dulows} had m appearing. Modern "Evangethot maintai ism," constitutes, in our ju^{dulon} of se ment, the most solemn of all theathen pe 'signs of the times."

What must the people of Generation What must the people of strong strong of the duilding of the existing strong the duilding of the first supplies we have a strong of the first supplies we have a strong strong of the strong st ation? Eph. 5:11 supplies adding of Divine answer: "Have no fello" will fi ship with the unfruitful wor bound the of darkness, but rather reprove the will with them"; and everything oppost the there "darkness." It is the bound lews from no dealings with the "evange istic" monstrosity of the day withhold all moral and financ support of the same, to atte none of their meetings, to c culate none of their tracts.

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"An Exposition Of The Book Of Daniel

(Continued from page one) in the first year of Cyrus, king of Persia.

Now this vision that Danu had in this tenth chapter of the book of Daniel, came in pless third year of Cyrus, king of Pe lon sia. That is to say, this vist came two years after King view had given the decree when rus had given the decree wind pales who by the Jews were given permi palestine h sion to go back to Jerusa to rebuild Jerusalem and walls round about the city. Now let's see the connect

"An The Bo

Continue bylon. N an ninet;

In twentieth-century evangelism there has been a woeful ignoring of the solemn truth of the total depravity of man. There has been a complete underrating of the desperate case

THE BAPTIST EXAMINER JUNE 14, 1952 Page Two

between these two passages Scripture. As you might gather from reading, Daniel didn't rel with the captives from Baby unto Jerusalem. Probably the was a reason for that. Dan was an old man. He was nin years of age at this time, wasn't a dashing young man we find him when we first re of him as being in the kine college studying to become part of the king's brain-trust (Continued on page three

aid of H "An Exposition Of at is, "the Book Of Daniel" Jesus,

eople () ome," b (Continued from page two) ^{dabylon.} Now Daniel is an old latt. 1: man ninety years of age. You for the on't expect a man ninety years for the one age to be "pulling stakes" sin, "and going miles and miles away n of it to start a new life. Therefore, ho lost think it can be easily under-

ho load start a new life. Therefore, no load start a new life. Therefore, no load should as to why it was that errible aniel remained in the land of to "statistic remained in the land of to "statistic remained in the land of to "statistic remained in the land of the statistic remained in the land of the statistic remained in the statistic ing thereof. That an the county of Babylon, he was which went on, on the part of those salvation the Jews. Two years had hrist's som Babylon. Two years had terms eff babylon. Two years had terms eff babylon. rsally ^m Babylon. 1 we defined a since this crowd of Jews terms ett Babylon to go back to sented Palestine. Daniel has been get-pel" whiling news. He has been getting ned is, "tormation. He has been in-but a P^{tormation}. He has been inbut a p^t lormed from time to time as to and to what has been taking place, and they the the second time as they they the knows conditions as they now besist, both in Babylon and in now hexist, both in Babylon and in t as the electine. He knows so far as s are the Jews in Babylon are con-dom the end, that they are living lives and but ease. The fact of the matter re indultayed in Babylon, even though what Bicyrus gave them permission to sts—wisterum to Palestine. There was a nave of the son for it. They were enjoysts wisterum to Palestine. There was a have off ason for it. They were enjoy-ves by life; they were enjoying o say throsperity in a foreign country. d is abo hey just didn't want to go back ions we be the homeland. They were per-years a boylon. ar: unle On the other h and, Daniel and a renew that those Jews who had long eleft Babylon and had gone back

long elett Babylon and had gone back over the Palestine, were certainly com-Promising their position of septhe lightation. He knew that those the life sation. He knew that those pidly divers had not sustained, and had "Evange hot maintained, the proper posi-our judition of separation from those of all theathen people round about.

If you will read in Ezra and le of G^o hehemiah the story of the re-ting site building of the city and the re-plies the building of the walls of the city, to fello will find that though they ul wor is osed the enemies who wished r reprove build with them, that little by oppose the there was an infiltration of Word the enemy to the extent that the bound lews failed to maintain a proper h to hat position of separation from these mies who lived about the city e day Palestine.

finance Now Daniel knew all this. He to atter knew the condition of the Jews to an $p_{all estime}$ the condition of the con-s, to $d_{ij_{ij}}$ the condition of the condition of the Jews in Babylon, and because he knew all this, he eclared a season of mourning. cause of the spiritual condition of his own people, so the inie" ter tells us, he put on a season ge one of mourning for three full weeks yrus, baniel was grieved. It brought at Dani round short him and see his

at Dan backs to his heart to look tound about him, and see his e in the backs and indifference in Baby-his visit that country. It brought grief

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 re-verse 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 prom-

"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

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:

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 grow-

ing. 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.

Christ himself.

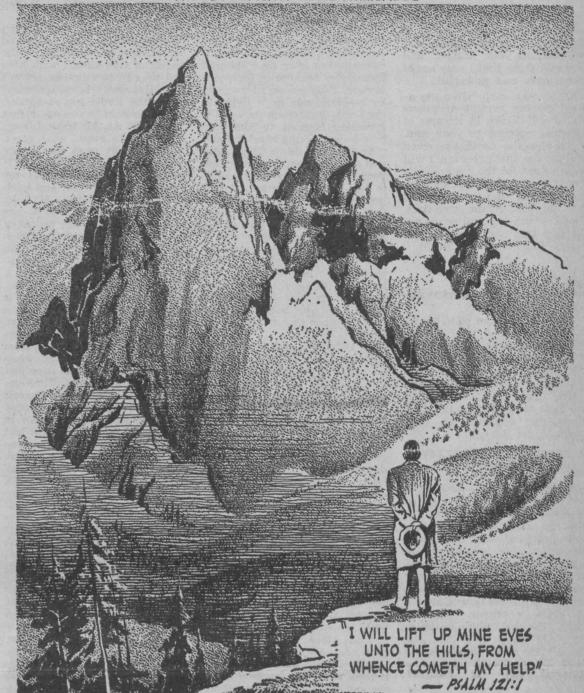
I want to tell you, beloved, that if you want to see the Lord Jesus Christ—if you want to have fellowship with Him, begin with the little things, take God at his Word, just do what God says and walk with God and see if little by little God doesn't respond to your faith and little by little, your faith 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 came to God in the Bible, the more they realized their sinfulness and the more they abhored 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)

HIS STRENGTH STILL AVAILABLE



strength." We know that Revelation 1 is a prophecy, or a description, of the Lord Jesus Christ, and it is

HAS GROWN.

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. I WISH YOU WOULD NOT-ICE THAT DANIEL'S FAITH

voice of his words like the voice of a multitude." --Dan. 10:5-6. If you will study these two

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and sadness to him to hear how the country. It brought grief hose who had gone back to lestine had failed to maintain Position of separation. It erieved him when he saw his onnectiv were failing and failing so far short of being pleasing to God. According to the thought upon Cordingly, as he thought upon these things, he set his face to-ward things, he set his face toward God and grieved because of the former full t refut ward God and grieved because Baby weeks of time.

> IT IS RATHER INTER-DANIEL DID WHEN HE WAS GRIEVED.

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ate no pleasant breach n-trusi deither came flesh nor wine in

"And I turned to see the voice that spake with me. And being turned, I saw seven goldden 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 this keeper said, "You will en-danger 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

II

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 euneuchs, and those who

were in the king's college, "It is wrong for us to do this." When

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 lit-tle, Daniel depended upon God, and God responded to Daniel's faith, until finally God gives Daniel a vision of the Lord Jesus

THE BAPTIST EXAMINER **JUNE 14, 1952** Page Three

THE MUSINGS OF A DOLLAR said:

(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.

and the state

Prayer Of The Unsaved

(Continued from page one) as thou art when thou lookest upon the atoning blood." 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 Christnot 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,

"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 abhored 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 fashioned theology when old 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.

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 heal-ed 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. Wha 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 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 PER-SONALITY. 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 righteouness; 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

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

That is all the more real why you ought to read Bible every day. That is all more reason why you ough get close to God everyday. are no match for the Devi yourself. He has had six the and years' experience be you and I got here. We are match for him in ourselves.

Listen to me, beloved, Devil with his demons, preachers, and his churc convinces me that I ought read this Bible, that I ough pray, that I ought to stay mil ty close to my God and Christ every day.

Do I speak to somebody night who is lost? If so, d let the Devil continue to decie you. He has the wool pulled of etc your eyes, proverbially speared think ing. He has you blinded. Word of God tells us that ability. S god of this world has blind god of this world has belie ion questi not. Listen:

s Word. "In whom the god of T WHAT TH world hath BLINDED MINDS of them which belif not, lest the light of the glorid lt prohi gospel of Christ, who is the is baching i age of God should shine them." --Cor. 4:4.

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

"There is a way which SEE ETH RIGHT unto a man; but end thereof are the ways death." -- Prov. 14:12.

There are people right here this house of God tonight W this house of God tonight, a even that r. think that they are all right, a even thou yet if they were to die rie grace, to now, they would go to a Devi line "route Hell. Brother, sister, I am spee God, and ing frankly to that individ¹⁰ accepting ing frankly to that motive who is lost tonight. I am spee ing frankly to that mother father who is here, that has child who is lost tonight. If thin one were to die without Jesu there isn't a bit of use in world of you saying, "Broth P. Gilpin, where do you think for child has gone?" You know where that child has gone, a who I know where it has gone. child has gone to Hell.

Oh, might it please God night to help us to see that if are going to get victory over Devil, we are going to have get it from God. God is the that gives the victory. Might please the Lord tonight to g you victory over the Devil, He might save some soul he and that He might add 50 saved person to the church. May God bless you!

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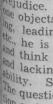
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"An Exposition Of The Book Of Daniel"

(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

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

п preachers in this world than God.

The Devil has his churches too. Not every building that is even ouwardly 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 GO"

(Continued from page one Go where the whitening ^h vest fields are spread,

There stand betwixt the ing and the dead.

Go feed the lambs and sh of His dear flock,

Build and establish them Christ the rock;

Go serve the Master till come again;

Each act from Him shall m its answer then.

1111

Those who see God's hand everything, can best le⁸ everything in God's hands.

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