

(Demonology) How to Overcome - Part 2

by Willie Mullan

Willie Mullan's sermon emphasizes the reality of spiritual warfare against demonic forces and the necessity of the gospel as light in combating darkness.

Duration: 1:11:07

Scripture: Matthew 19:21, Mark 10:17, Mark 10:21, John 3:1, Acts 24:25

Topics: "Demonology"

Description

In this sermon, the preacher shares a personal story about a man who was paralyzed and could only move his throat slightly. Despite his physical limitations, the man praised the Lord and inspired others. The preacher then reflects on the parallels between this man's situation and the challenges faced by believers in the spiritual realm. He emphasizes the importance of understanding the tactics of the kingdom of darkness and the need for the light of the gospel to shine in people's lives. The sermon concludes with a call to sing a hymn that celebrates God's triumph over evil.

Transcript

And we'll have another go at it this evening, 684 please, 8-4. We're leaving out the chorus here and singing the three verses. When you get the tune you'll see that it fits perfectly.

We're soldiers of the king, redeemed and saved by blood. And now enlisted for the war, to fight for Christ the Lord. 684 please.

Your subject again, we have demonology, which is simply the doctrine of the devil and his angels. Let's commence again at Ephesians chapter 6 please. Paul's letter to the Ephesians, and up to 6th chapter.

Verse 11, Paul says, Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood in this warfare of ours, but against principalities, and which you can make to deal with these demon princes. And we found out that these demon princes, who are a great vast part of this organised army of Satan, they enter into the politics of this world.

They try to deceive the nations, come against the governments and come against the parliament. And when I hear some of the parliamentarians speaking, these demon princes must have an easy job, because we've got the greatest lot of jokes about us politicians that I've ever seen. I heard Sir Keith Joseph the other day say, when the Birmingham blast went off, and we're so sorry about the folks that

were killed and hurt, I heard him saying, the IRA have at last shown their hand, and there must be no more going easy with it.

At last shown their hand. Is this the parliamentarian? What do they think was going on in this land for the last five years? At last shown their hand. Must have blown up the half of this country.

I don't know where he was, he must have been on his holidays or something. When he said there must be no more going easy with them, is he admitting that's exactly what they were doing over there? When they were appeasing them? Did they appease them with our beast passions? Did they appease them with our parliament? They have appeased them in a thousand ways. Now they're reaping.

Maybe they'll wake up. So I wouldn't think that the demon princes would have very much bother with boys with that sort of mentality. I think it's an easy job for the principality.

And then we can't only wrestle against demon princes in the political realm, but we wrestle against powers. And in these meetings we've been looking at these demon powers coming against the physical frame, taking possession of a body, making a man blind, making a man deaf, making a man dumb. We've noted these demon powers coming against the physical.

And then we took a night and looked at these demon powers coming against the mental. Because Jesus went about healing all that were oppressed of the devil. And we know what oppression is now.

And we saw the woman's daughter who was graciously vexed. And we noted that these demon powers didn't only come against the physical and come against the mental, but we noted that they came against all the spiritual people of God. You know, we do have an avalanche at times when the fiery darts of the wicked come upon us.

We shield them off by faith, of course. And we are bound to meet the snares of the devil and the wiles of the devil. And so we've been through this and we've seen these demon princes and these demon powers.

And we watched these same demon powers coming against the eternal Son of God in the days of his flesh. And we noted when they came and we noted how they came and all of that. Now, we're moving one on this evening.

You see this great 12th verse? For we wrestle not against flesh and blood, but against principalities, against powers. I want you to watch this phrase. Against the rules of the darkness of this world.

And, of course, I believe this is coming against the evangelical message which brings light to the world. Because the gospel is the gospel of light. And the devil has a tremendous force, greater than we can number this evening.

And their job is to keep the light out. They're the rulers of the darkness of this world. And that's what we're going to do this evening.

We're going to see these demon powers who are described as the rulers of the darkness, we're going to see them blinding the minds of men that believe not. And I'm going to take great time with that just to show you how it works. In fact, I've come to the conclusion just now that we'll not get the half of these notes done this evening, but I shall take my time in the matter about that.

We'll get the rest of them done if the Lord will. But these rulers of the darkness, they blind the minds and they blind the minds lest the light of the glorious gospel should shine in. They're always afraid of this.

This is something I learned in my early days. This is one thing the devil's afraid of. He's afraid of the light of the glorious gospel of Christ.

I remember the day I learned this. I was sitting in a little house in the back streets of Newtown Arms on an old torn couch, and I remember looking at this and saying, Lord, is this what the devil's afraid of? He's afraid of the light of the glorious gospel. Then I will need to know everything about it.

I remember shutting myself up for weeks, yea, for months, in a little room. Sir, I can see it now. I'll tell you, it was worse than anything they have at Long Cash this evening.

It was the study. And I was shut in. No heater.

Had to keep the overcoat on. And it was there I determined I would fetch this book until I got to know everything about this gospel. And I declared war on the devil.

And I have spoken to him ever since. And I have seen thousands say it. Thousands and thousands.

Yes, you know, this is what these demon rulers of the darkness do. They blind the minds. And then at the end of every message they come to steal the seed.

And they come to steal the seed less. You should believe and be saved. Sometimes when I get somebody in with me and they're longing to be saved, but they're doubting, you know, will it really happen? I said, I can tell you this, the devil knows it will happen.

Not only God, the devil knows. He knows if you believe you'll be saved. Takes away the seed less.

They should believe and be saved. And you know, we're going to see one of these nights, these demon rulers of the darkness opposing the cross. Because they don't like this cross preached, this cross lifted up less.

Less men and women should be drawn to the Savior. Yes, this is what we gospel preachers need to know about. How they come against the minds, how they steal the seed.

How they oppose the cross. And then we'll have a real night, won't we, when we come to demons corrupting the truth. Because we're going to see how many doctrines of demons are around us.

When a man says that he sprinkles water on a child's brow, and he makes it a child of God and an inheritor of the kingdom, I'll tell you this, it's the doctrine of the devil. Whether you like it or not, I don't care whether you like it or not, he never made anybody a child of God with water. He was dumb.

But we'll take up all the doctrines of the devil. I believe that baptismal regeneration comes from hell. That's where I think it comes from.

And I think that's when it takes you to truth. And we'll take our time with it, won't we? And we'll do it properly. Yes, we're going to have a look at these rules of the darkness.

I think we should take a moment with this word darkness this evening, first of all. You know, there are all kinds of darkness. Let's go to the Acts of the Apostles, and we're at chapter 13.

Acts of the Apostles, chapter 13. You know, this is the chapter where Barnabas and Paul, or Saul as he was then called, were sent forth by the Holy Ghost. And you'll find that this little church of Antioch, and that's Antioch in Syria, remember, the Holy Ghost came and said, verse 2, As we ministered to the Lord and fasted, the Holy Ghost said, Separate me, Barnabas, and Saul for the work whereunto I have called.

And I want you to notice how it's placed, you know. Barnabas is first, Saul second. That's just exactly how the Holy Ghost said it.

Therefore, shall they being sent forth by the Holy Ghost, departed on to Seleucia, and from thence they sailed to Cyprus. You know that very beautiful island that lies out there in the Mediterranean Sea, in sight of the coast of Israel. It's a very beautiful island.

Well, that's where these two evangelists, or missionaries if you like, commenced the work of the law. It says, verse 6, And when they had gone through the isle, gone to Parthos, it's right on the other side of the island, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-Jesus, which was with the deputy of the country, Sergius Paulus, the deputy's name was, a prudent man, who called for Barnabas and Saul, and you can see that Barnabas is still first, and desired to hear the word of God. But Elemas, the sorcerer, for so is his name by interpretation, he withstood them, you know.

Because, you know, if you're going to preach the glorious gospel, these rulers of the darkness of this world will always get somebody to oppose you, so you don't need to think you're going to get through easy. You see, he withstood them, seeking to turn away the deputy from the faith. Now, you'll notice that takes the lead now.

And Saul, that's when he came into action, this character, was always Barnabas and Saul up to that, and from that moment right through the book it happens to be Paul and Barnabas. And Saul, who also is called Paul, fills with the Holy Ghost. I want you to get that bit, because that's most important, you know, if you're going to fight the battle, you need to be constantly being filled with the Holy Ghost.

He set his eyes on this demon-possessed character and said, Oh, full of all subtlety and all mischief, thou child of the devil. Boy, he was some preacher, wasn't he? You nearly get sacked for talking like that now. Not in those days.

Oh, full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon me, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness. See, the word darkness there, well, it's darkness in the physical sense, isn't it? Oh, I could show you darkness in that chapter, in other senses, but take your time now, don't rush me.

This now is just darkness in the physical sense. You remember Mary coming to the tomb on the first day of the week, and we don't need to read it. Mary Magdalene, when it was yet dark, you remember that.

That's darkness in the literal sense. It's just that they haven't begun, isn't that it? So you can see, this book has darkness in different senses. Darkness in the physical sense, darkness in the literal sense.

When Judas Iscariot went out that night, the book says it was dark, and it was only dark in the literal sense. Have a look at this. This is Eccasions, chapter 4, because I want you to get this darkness properly.

Eccasions, chapter 4, 4 says, verse 17, This I say therefore, I'll testify in the Lord, that ye henceforth walk not as other Gentiles walk. He's talking to these believers at Ephesus. Don't walk as other Gentiles walk, in the vanity of their mind, having the understanding darkness.

You know, that's darkness in the mental sense. I think, you know, if you're going to be a good fisher of men, you have to understand this properly. You see, sometimes I talk to a fellow who's concerned about his soul, and I can see that his understanding is darkness.

I've got that right off the reel before he knows at all. He hardly knows what I'm talking about. For it, you've got to see darkness now, in the physical sense, you've got to see it in the literal sense, you've got to see it in the mental sense.

You know, when our Lord Jesus Christ died, there was darkness over the land for all those hours. And remember, in the day that's not very far distant, the sun will be dark, and the moon will refuse to shine, and the stars will fall out of the sky. That's darkness in a judicial sense.

Sometimes when God comes with judgment, there's darkness. You've got to get the whole of this, you know. There's darkness in the physical sense, there's darkness in the literal sense, there's darkness in the mental sense, there's darkness in the judicial sense.

Now, let's get the hold of this. Let's have a look at Jude just for a moment. That's one chapter that's before the book of the Revelation.

And Jude is writing to these believers here, and he's saying to them, verse 3, Beloved, when I give all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for the faith, which was once delivered unto the saints. Mind you, this is what God expects us to do in these days. We need to earnestly contend for the faith.

Now, when we talk about contending for the faith, I hope you don't think that we're contending for Protestantism, because that's what I think that some of you think. I hope you don't think that we're contending for the faith that you believe was. No, we don't contend for that at all.

That's a bit of it, sir. When we talk about the faith, we're talking about all the fundamental truths that God has given to us in this book. When they're all put together, it's called the faith.

This has to do with the virgin birth, and the sinless perfection, and the atoning death, and the bodily resurrection, and a whole lot more. And these I shall earnestly contend for till my last breath. And when the modernists give one cheat against any one of them, you'll find me with a coat off.

And I won't back back a step. Some of the old Baptist churches now don't like you to stand up and speak out. Oh, well, I can do without them.

They don't beg at their door. I shall earnestly contend for the fundamentals of this faith as long as I live. That's what I'm taught to do.

That's what I shall do. And the reason that we need to earnestly contend is right here, verse four. For there are certain men crept in unawares.

They get into churches like this, they creep in, who were before of old ordained to this condemnation ungodly men, turning the grace of our Lord Jesus, of our God into lasciviousness, and denying the only

Lord God and our Lord Jesus Christ. These false, modernistic, rationalistic teachers that are supposed to be around. He calls them some names, mind you.

Verse eight he says, Likewise also these filthy dreamers, and I think this word suits them pretty well, because that's just about all they are. They were never able to come to the knowledge of the truth. They're just filthy dreamers, that's what they are.

And he says down there in verse thirteen, he calls them raging waves of the sea, foaming out their own shame, wandering stars he calls them, to whom is reserved the blackness of darkness forever. Did you get that? Because that's darkness in another sense. You see, we've just done this, we've seen darkness in the physical sense, we've seen darkness in the literal sense, we've seen darkness in the mental sense, we've seen darkness in the judicial sense, now we're seeing darkness in the eternal sense.

Because these boys will go to the blackness of darkness forever. And old Soper will be with them. Did you get that? He's an old blasphemer, that's what he is.

He'll go to hell and be lost forever. I think he's an apostate, and he'll never be saved. That's what I think, that's what I say.

I always say what I think. We've got this darkness bit settled, because we're going forward only in first gear, aren't we? Time we were shifting this gear up a bit. Well, we've got this darkness settled now, but there's something more.

Oh yes, let's go to the letter to the Colossians. And it's the first chapter, the letter to the Colossians. And Paul writes here to these saints at Colossae, and he prays about them and he prays for them.

There's saints unto the Father for them too. Verse 12. First chapter, verse 12.

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints and light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. See the word power there? It's an old Greek word, and it means authority of darkness. In fact, it can be rightfully translated the kingdom of darkness.

And I want you to get the hold of this. You see, every child that was born from Adam, right on till now, every one of us, we were born in the kingdom of darkness. All but Christ is what made him so special.

That's what made the devil stand up and look at him. He wasn't born in the kingdom of darkness. No, he owned the other kingdom.

It's called the kingdom of God's dear Son. You know, when you look at the whole world, and what a view we get of it these days through television, you know you can divide it into two. And there are millions and millions tonight in the kingdom of darkness.

And there are millions, praise the Lord, in the kingdom of God's dear Son. Do you know where you are tonight? Are you in the kingdom of darkness? Well, the rulers of the darkness of this world will be up to get you there. And if you're in the kingdom of God's dear Son, you ought to be doing everything you can to bring light to the fellows that sit in darkness.

But you'll need to know how to do it. You know, this is one of the greatest subjects in the whole world. If I get into this, I won't get very far.

You see, this is what I believe. I believe there are two kingdoms down here tonight. I believe there's a tremendous cloud in the kingdom of darkness.

I believe there's a tremendous cloud in the kingdom of God's dear Son. Dr. Bahnhof did this, and I mustn't pretend that I did it. He said to me once, I'm planning a new book.

Good. He says, I'm doing the parallels of the kingdoms. Oh, when I don't know a thing, I just say, I don't know what you're talking about.

It's the only way I get round to getting the facts out of a fellow. He says, well, I'll tell you something. I walked into a hospital one day, and I found a professor, 28 years of age, lying on the broad of his back, paralyzed right to the neck.

He had ten letters to his name. He was married. He had four children.

He's paralyzed. They can only move his throat just a little bit, yet certainly he will not be able to do that. And he was crushing God, this dreadful thing that happened to him at the peak of his power.

He said, I can especially speak to it. He said, I wandered into another ward, and I found a professor, 28 years of age, with the same degrees, married and four children, and he's paralyzed. He can certainly speak, but he's craving a lot.

He said, it made me think. He said, I began to look round the world, and I found there are parallels in each kingdom. We have a girl in our meeting.

She's not here tonight, at least I don't think she is, and if you are, you'll forgive me. She had a little baby some time ago, and it was one of those little spastics, and it was very ill when it was born. And I went to see her, you know, and you know what a mother is, and she's got this lovely little baby, and well, you know how hard it's breaking just to see this.

It's not going to be long with her and all the rest of it. And I said, you know, I need to get down and talk to you this morning, and I began to explain there are two kingdoms out here, and I said, you know, would it be right if everybody in the kingdom of God, dear son, went through without a storm, would it? And everybody in the kingdom of God would get all the trouble. And I said, you know, sometimes God picks some of His children out, and He allows certain things to happen without the permissive will of God.

And He's just asking you, that's all. I guarantee you that somewhere this morning in the kingdom of darkness there's a mother who has a baby like this, and she's cursing God, and God has picked you out, and He's trusting you, and He's going to turn to the devil and say, you see my girl? He's not cursing, she's praising my name. I've never seen a big woman sit up straight so quick.

She's passed her, I've never heard that in my life. If God has given me this chance, I shall do it for the glory of the Father. And I'll tell you this, she did it.

I've never seen anybody do it like it. You know, sometimes I have the sad and sorrowful job to go in and find a little baby born in a home. And do you know how hard it is for me to preach these sort of things? Maybe a little Mongolian boy or girl, and they're not all there, you know, and the woman knows.

And I have to point out the devil to him. And I put my arm round one not so long ago, I said, see him, he'll be in heaven, and will never be held responsible. And the day that you see him in heaven, he'll be

accursed! I would rather my two wee fellows were Mongolians this evening, and are born here, than grow up to be tycoons and millionaires! I may have to endure it for a year or two.

But it'll come all right in the glory, you know. And after all, God picks you out to do it, doesn't He? What a job! You know, He never picks some of us out, because we would just fail. He knows the crowd He picks out, you know.

I'm way off the subject, but never mind. I must have did it for a cause. I don't know what time you're getting up tonight.

All right, we've got this far. We have seen this spiritual darkness now. It's the kingdom of darkness.

So we've got the subject of darkness into our minds, haven't we? That there is physical darkness, and literal darkness, and natural darkness, and judicial darkness, and eternal darkness, and then there's this spiritual darkness, this kingdom of darkness. Now, there are rulers over this kingdom of darkness, these demon rulers. And their job is to see that no light ever gets into this kingdom of darkness.

They're gone to keep it out at all costs. You know, that's our job, to bring it in. Oh, could I talk to you young preachers now? You just listen with two ears, because someday I'll die and I'll not be here to tell you.

I've got a clan of boys in the hell there, and girls at the school, and I mean to really kick the edges of them. Sometimes they think I'm rude to them, but I mean to do this, that there'll be a squad left to do the job properly. I think they've got the idea all right.

Well, you know, the Lord Jesus is sending us, sending us into the kingdom of darkness to bring the gospel of his dear Son. We're to bring the light of the glorious God. And this is the thing the devil doesn't like.

Let's go to Corinthians, 2nd Corinthians, chapter 4. 2nd Corinthians, chapter 4, In whom the God, verse 4, 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 unto them. You know, this is our job, to bring the light of the glorious gospel to them that sit in darkness. Now, I think we should take a moment or two here and get this tidied up.

You know, when we bring the light of the glorious gospel, I hope you know what it's all about. You know, it's the preaching of the cross, isn't it? Paul talks to the Corinthians in 1 Corinthians 15. I'm only trying to save time.

It is the gospel that I preached unto you, by which he was saved. How did Christ die for our sins? He's testifying this. How did he was buried? How did he rose again the third day? You know, if we're going to preach the gospel, we'll have to preach Christ to the people.

You remember that Philip went down to Samaria and preached Christ unto them. Need to preach Christ? Jesus came into the world to save them. Need to preach the miraculous conception of Christ.

We'll need to preach the sinless perfection of Christ. Need to preach the glorious atonement of Christ. Need to preach the power of Christ's shed blood.

I think we need to have a new education of gospel preaching. And then we must do this, you know, Paul said, Christ sent me not to baptize, but to preach the gospel, not with wisdom of words. You know, I get sick listening to some of the young ones.

They only want to talk. Absolutely sick. They're far better talkers than I am.

They go to schools where they learn to talk. They're eloquent. Oracles.

Talk all night and say nothing. You just sum it all up, you know, after you've heard it. And they talk and talk and talk, and it's words and words and words and phrases.

And it's not a thing. Their wonderful oratory and language has covered the cross. They have made it of none effect.

Terrible thing. But you know, we're not only to preach the cross, not with wisdom of words. We're to preach the cross with the Holy Ghost sent down from Heaven.

This is something that we need to... Don't get this at college. This is something you get when you shut yourself in with the Lord and get down before Him. Wait there.

Ask the Lord to take your whole personality and everything about you and every faculty you have and fill you with the Holy Ghost. And unless you do, you'll be no use. You're depending on words.

And Heaven said, God help you. But then you see, we're not only to preach the Gospel, not with wisdom of words and with the Holy Ghost, we're to preach the Gospel not in word only. You see, some of us old fellows, we know this.

We know every movement of it, every faculty of it, every truth of it. But if you just preach it in word only, it is no good. It will never get through this darkness.

It will fall back at you. It's to be preached in power and in the Holy Ghost and in much assurance. And I'll tell you what I believe.

I believe it means the whole assembly's got to get on its knees. See, the text we have here, we just mark it. The first word is, we, not our pastor, preaches Christ.

He's every man in the book on the knees and we can't get that in. We've got some old dead Baptists who never come to the prayer meeting. I've never seen them there.

I don't know whether they're going to heaven or not. When a man never appears at the prayer meeting for twenty-one years, my, oh, you've got a sort of an idea, he might be going to hell. Talking to you old dead Baptists and you don't like it, as bad as Hector.

Never at a prayer meeting. Let the weak children go to hell. Well, tell me you're exalted because I don't believe you.

Yes, we'll need to get the whole prayer meeting. We'll need to get the whole assembly on its knees. We'll need to get the preacher fitted out that he knows what he's about.

And when we have got the whole assembly and got the preacher and got the message collected that he knows what he's preaching, then the battle just starts. Because these rulers of the darkness are going to blind the minds. They are indeed.

You see, I think we've got to get this settled again this evening that the devil is not only present. He's not God, you know. He can't be everywhere at once.

I know he's a mighty being. I know all about the day he was created and how he's full of wisdom and perfect in beauty and all the other things that said about him. I know all about him.

But he is not omnipresent. You see, some of us talk about meeting the devil. I don't think we ever have.

Oh, I know our Lord Jesus met him in the wilderness. Oh, I know that Job met him. He touched Job's body.

I can go through the Scriptures and find the book that met him. He's met him. Well, he's not able to stand up beside of every unbeliever in this world, you know.

But he's got an army who can do it. That's why we talk about the rulers of the darkness of this world. And they must be faster and more multitudinous than we've ever dreamed about.

And they're everywhere. And if you're in the kingdom of darkness, there's one of them not far from your elbow now. And he means to keep you in the dust.

And I might as well tell you and him too that I mean to put the light of the gospel in before we leave. Because I just know I'll have a bottle of red. I think that every one of us here, we know the story of Nicodemus, don't we? Well, he was a great janitor.

He was the ruler of the Jews. In fact, the word ruler is the word rabbi. He was one of the Jewish rabbis.

You know, he was ruled up in dead, lifeless, formal, Christless religion. And if the old devil can get you ruled up enough, he can keep the light out for a minute or two. You see, this rabbi, this man who ought to have known, he couldn't even understand, couldn't he? Why? Because his understanding was darkened.

He couldn't understand what it means. He must be born again. You see, I know at times when I preach the gospel and maybe somebody is touched and they come into the little vestry.

You know, I know if this man or woman knows their need in a minute or two, just when they're there. And Nicodemus didn't know his need. He was blinded as to his need.

Well, mark that if you're going to be a gospel preacher. Let me do this for you. Let's go to Mark's Gospel, chapter 10.

Mark's Gospel, chapter 10. Now, I want you to watch this carefully because it's a great thing here. Verse 17.

And when he was gone forth into the way of Lord Jesus, there came one running and kneeled to him. Now, this is the story of the rich young ruler. And I think that you can see his sincerity when you see him running.

He's anxious about something. And I think that you can see his humility. He's not afraid to kneel on the ground before the Lord.

I'm sure there were folks looking on. And this fellow was well known. Rich young ruler.

He had great possession. Everybody must have known. And yet he runs and he kneels.

And he says, Good Master, what shall I do that I may inherit eternal life? And the Lord Jesus puts this question to him, Why callest thou me good? There is none good but one, that is God. You see, when we come to examine the word good in its fundamental, foundational sense, there's nobody in the world good. There's none good.

No, not one. I'm older, I'm rather senseless. I would say my mother was a good woman, and I still believe that.

But in the real fundamental, foundational sense, there is none good. There's only one good. You see, what he was trying to say to this rich young ruler, this is something you don't want, son, but I'm God.

You see, the Russellites argue with me that he's not God. I said to two of them just the other day, there's only one good, that's God. He says, that's right.

I said, if Jesus Christ wasn't God, tell me wherein he wasn't good. Put them again to war, do you think. They're afraid.

Come on out and tell me where he wasn't good. Would you like to meet me and tell me wherein he wasn't good, would you? He says, I would tell you. Well, he was God.

Trying to just reveal himself. This wee fellow doesn't know. Now look at this.

Jesus went a bit further with them. He said, verse 19, Thou knowest the commandments. Now the Lord Jesus just quotes the commandments, which are man-words, if you watch it.

Do not commit adultery, do not kill, do not steal, do not bear false witness, be fraud not. Honour thy father and thy mother. Those are all the commandments out of the ten commandments, which are man-words.

Now I want you to get this. He answered and said unto him, After all these have I observed for my youth. So if you saw his sincerity and his humility, then you're bound to see his purity.

Let's fool ourselves. Let's give him all the marks we can. He was sincere and he was humble and he was pure.

He wasn't a bad wee lad, as we say. Not at all. Moral upright.

Honest, true. All the rest of it. But do you know all this morality? Yes, it was only blinding him, what the devil was using.

And even though he was blinded, he knew this wasn't life. I'm not bad, I don't say bad words, I don't do anything wrong, I don't commit adultery, yet I haven't got life. This is an eternal life.

What is that? Verse 21, Then Jesus, beholding him, loved him, said unto him, One thing thou lackest, go thy way, sell whatsoever thou hast, and give to the poor. Thou shalt have treasure in heaven, and come and take up the cross and follow me. He was proud of that saying and went away grieved for his great possessions.

You know, I think this is one of the greatest stories that was ever, ever told or recorded. You see, the Lord Jesus revealed first of all that I'm God. And then he says, we fell out and he says, now go and sell all that you have and give it away to the poor.

Come and follow me. And do you know what he's doing? He's revealing this, we fellows, heart. He's showing that he neither loves God nor man.

That's what I show you. Nice, sincere, humble, pure. Neither loves God nor man.

He wouldn't give his money away, he wouldn't follow. That's how you do it. You see, this morality can so get around you like empty religion can.

Until you're blinded. I know boys that would argue with me tonight going to hell. The devil has them blinded.

I think you know this. Let's go to Luke's Gospel, chapter 19. We'll do it quicker that way.

Luke's Gospel, chapter 19. Lord Jesus is coming into Jerusalem for the last time. Coming over the Mount of Olives there.

Riding on a mouse. Verse 41. When he was come near he beheld the city.

You know, if you stop up on the top there you can look right across the city. And wept over it. You know, as he sat on that little arse he wept.

I think he sobbed actually. I think the arse could feel every tremor of his body. Was it having fellowship with the sufferings of Christ? I won't need to go into that tonight.

He's weeping anyway. Saying, if thou hadst known even now at least in this hard day the things which belong unto thy peace but now they are hid from thine eyes for the day shall come upon thee that thine enemies shall cast a trench about thee countless round and keep thee in every thread and shall lay thee even with the ground and thy children within thee and they shall not leave in thee one stone upon another because thou knewest not the time of thy visitation. You know, there is a time when the Lord comes to visit man and woman and the devil makes his biggest effort just then to blind them from the fact that they're being visited.

You know, there's nothing blinds men to the fact that God's working with them like tradition and religious bigotry because that's what blinded the Jews. Empty religion can do this and moral re-armament and tradition and bigotry can do this. You can be blinded.

You know, the woman at the well she thought and knew it was the time of her visitation. Four stresses going down the Damascus road when the light's on and he knew it was the time of his visitation. The dying thief knew it was the time but the other boy didn't.

You can be blinded. Oh, we're beginning to see how the battle goes. You know, sometimes I know this.

I know that when a man comes in sometimes I know he doesn't even know his needs. Sometimes I know he doesn't know his own heart. He's like the rich young ruler.

He never loves God no more. Sometimes I meet somebody and they're just bigoted, that's all. They've been brought up, they hate to think that their denomination has gone away from God.

You can't talk to them. They're blinded. You remember the prodigal going away to the far country, do you? Do you remember him coming home? He'd spent all of the harlots.

He had finished with the hogs. He came home saying, I am no more worthy. Because I've met men in the back room, you know, who thought they were too bad to be.

The old devil had blinded them to what grace can do. Too bad to be. They were blinded.

It doesn't make a matter who you are tonight or where you have been or what you are guilty of. Grace and precious blood can put you right with God. You see, I've not only seen men blinded by empty religion, like naked demons.

I've not only seen men blinded because of their moral qualities, like the rich young ruler. I've not only seen men blinded by tradition and bigotry. I've seen men blinded until they think they're too bad to be saved.

I've seen men blinded until they think they're too good to be left. Because I've fought this battle too long not to know my way about the battle field. There'll come a day when the door will be shut and on the other side there'll be boys knocking, Roar! Roar! Open unto us! We've eaten and drank in my name.

In my name we have cast out devils. In my name we have done many wonderful works. They thought they were too good to be lost.

Oh, we're learning. I hope we're learning. Gospel preaching is a mighty thing.

You'll need to know the kingdom that you're moving against. You'll need to know something about the rulers of the darkness. Of this kingdom.

You'll need to know how they can blind the minds of men lest the light of the glorious gospel should shine in. You remember Felix coming, sitting before Paul? And when Paul reasoned with him, reasoned with him about righteousness and judgment to come. Temperance.

Righteousness. Judgment to come. Felix.

Hugh Law used to preach on Felix coming. I remember him preaching. He would take the text.

Two words. Felix trembled. Talked about Paul's preaching, how Paul presented the judgment to come, the great white throne.

Felix trembling. But you know, Paul was in the court that day standing in the witness box talking to Felix. And the soldiers were there, and the servants were there, and a lot of royalty was there.

And the woman that Felix was running around with, she was there too. But Hugh Law said, although there was a crowded court, only Felix trembled. There was nobody else trembling.

Felix trembled. Only Felix trembled. And Hugh Law said, Felix only trembled.

Felix trembled. Only Felix trembled. Felix only trembled.

He never got any further. Oh, the devil came in to blind his mind! Blessed the light of the glorious gospel, then trembling's not enough, you know. Yes, friends, these are the rulers of the darkness.

They're going to guard this kingdom. And all the folks that are in the kingdom of darkness tonight, ere they be set free, and ere they be translated, these rulers will work from every angle to blind the minds of them that believe not less the light of the glorious gospel shall shine in. I don't think we should go any further

than that this evening.

Next Tuesday we'll deal with these demons stealing the seeds, and maybe we'll get as far as corrupting the truth. Because we've got to learn this properly. I think we should sing two verses of 697, please.

It's that old marching song. Glory, glory, hallelujah! In spite of hell, our God is marching on. We'll sing the last two verses.

He has founded forth a trumpet that shall never call retreat. He is sifting out the hearts of men before His judgment seat. O, be swift, my soul, to enter Him.

Be jubilant, my feet. Our God is marching on. Last two verses.

697, please. And with our blessing, and take us to our homes in safety, through Jesus Christ our Lord. Amen.

Audio: <https://sermonindex1.b-cdn.net/8/SID8350.mp3>

Source: <https://sermonindex.net/speakers/willie-mullan/demonology-how-to-overcome-part-2/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net