

# Judges (Quality: Very poor, incomplete)

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Preacher: Roe, Ernest (1883-1967)

- [ 0 : 0 0 ]     This is the chapter of the book of Judges, and I want to read verse 11, 12, and 13. The Lord is with you.
- Thou mustest man of prayer, and giving him to them to him, O my Lord, if the Lord is with you, and is all this effort enough, and where the Lord is with you, thou heart is told as well, saying, did not the Lord bring us up for me, but now the Lord is with you, and deliver us, in the end of the midnight.
- Sounds like a piece of history, doesn't it? And you see it. But we must remember it is divine history. Now, and God is in it.
- God is your history. You can just consider the full world of history, and emphasize it is God.
- God is your history. You don't have any need to walk to the matters. Just pronounce it a little different. His God is his history.
- [ 1 : 5 1 ]     It is not. God is your history. Now, whatsoever things were written for God, was written for our own religion, there is inspired by the Lord in one of his greatest issues.
- God is your history. And I am anxious this morning, as far as I may have, to bring before you some profound truth, as I just am to speak, out of this portion of our own religion.
- For a moment, we will be taken out there with regard to his scripture. The book of Jadid is not a tool that would be a favor, as I suppose, with any of us.
- I think our favoritism would be more likely to be in God's charm, with God's recordings, and the beautiful officials of Paul, by God's two, I think.
- But on the other hand, it is well-classified language, but the Holy Ghost must have had a special reason for causing the book of justice to be written.
- [ 3 : 0 6 ]     And you and I would be lacking in our knowledge of faith, in our spiritual furniture of mind, if we turn over, or as good as turn over, these old textiles of the books, and have you never been able to be employed.
- That's where the church of London's nature is set. She has been here herself to a very small court in the divine court, and to a blind eye to certain prairie scholars.
- And if anybody can talk from that prairie theology, there are erasites to their imagination. And if you're not going to be, whereas the whole book, all scripture is given by the inspiration of God, and is profitable for its touch.
- We'll go about this book. Will you remember God's great number? He's brought in right now, but he's going to be happy again. He's called Yes.
- He's brought in right now, yes. know this hell of that even this death.
- [ 4 : 2 6 ]     But God raised up Joshua and Joshua the servant of God he was believed of this idea of questing of the land of the day of life and installing the crimes of Israel in the land according to the ancient father of God with Abraham and the father.

And the place Joshua died and after the death of Joshua and all he had after a leader in the church has got a man's dead generation in that place where he's labeled death is very common.

You will see it in place after the day hardly even today but it is not the time the death of the death is the truth that the greater the life the greater the life the nearer the world the dawn of history has been he has a day and I and generally a big cloud is shot that settles on that train where it once is lost and why he has said he owns which is a huge uncharted theaman the king the buscar the room this islar all the is brought on the active top in the where Paul in the synagogue in Andioh told the people the whole of his free of sales and they said that for the stage of about the world of thousands of people in the universe for the stage of about 450 years

God gave them to Judges. The end of the book of Judges is how the people can pray. There's no peace in Israel.

Everyone did that with his wife. In no one. In no one. And the reason for this is explained in the second chapter of the book which I had planned to read a part of but I have come over and asked you the reason. And you will find the tip of it is this that while Israel obeyed God they were punished.

[ 7 : 09 ] But when they disobeyed God then he gave them over in the hands of Beneditine and the king of the king. Then they called to the Lord in their distress he raised up a charge to be good.

And after this day back to the same age again to the same old Jesus repeated through the 450 years the show.

It comes to this. If we are like them we have a focus around in their doings or mysteries of ourselves.

What do you do with us to this? What do I keep up to this? Sinning and repentance Sinning and repentance Sinning and repentance I know the book I choose it I approve it but I do it not and that's you.

Do you wonder that God has to with trouble and addiction hate and hate and disorder call the lucky man is there a thing to say is it a move or not living to keep his wondering that he had a chance of work I'm sure I'm so not did none of you believe it are you I must I'm not and cut me down but he's heard in many of his fans and many English resolutions too that I would do that I would be better than him and he's never enough for that but the book says no life is there it's doing for a time then falling down again and again back again another chance down again until we are with you to just few people yet not all get a present experience nothing in my way

[ 9 : 17 ] I do it's like God I do and if God won't save me that way there's not any other way I do there are people coming in people are the same like ever through their disobedience it would be a failure decision the menites like grass holes or lonely fields had come up in their back and they used to come just about here in half his time and just like a pack of locust devour all the fruits of Israel out to be something that now you will feel in his heart all the oil is expanding up from water to harvest just to give about the particular reason the energy stuff is way to go today will to leave fuel in time that we have wine to be a figure stretching wheat on the farm and it's a creepy spot the cause of imagination you did they had any idea they had got in the way they had it their clothes why did you such do it that even any of the rules then

I just take off where he is now first of all this morning you must look at this angel as ordinary angels but there are as the top of tales that in his members of the Hebrews and you were not hoping that this is good angels to our all ministering spirits that are there as our ways we can help you in a wonderful world of beautiful spirit a wonderful world there are great we understand you in a beautiful happy of spirit a great happy of good spirit and each of our conditions are committed by the brothers after his people to his traitor to a large extent must be in the hands of the angels serving to

God don't forget the Roman tactic idea worshipping angels as they do that is greed of you are but don't forget to worship him who in the hands of all spirituality and power but yet the spirituality and power angels if you live you never see certainly not for there are spirits invisible they are your soul you are spirit you never seen yourself you never will in all circumstances you have got one and you know angels are spirits there are power in holiness in patience and power but they live by bringing more than the angels that he called the saints the word 13 after the angel of children he said unto him oh my lord it the lord god he did the king the king the angel is god and then again if you look at verse 23 when he did the king and the king of the lord he said alas oh lord god for because i have seen an angel of the lord take to me and the lord said unto him he said unto thee fear not that thou might die it was god in all the names appearing to the kingdom now this is as if you may never burn by the back they put it under one word as thee the oponish the appearance of god in view and fall in the old history i have you said here of the truth what i talk to you about these wonderful appearance of god in the old history you will say perhaps that is ground nothing is delicate which god reveals in this most holy rule that he was great now jay hood is a fat he is a blood after it called death for the old day well he is a man really we call him old as eternal fection there he is the first night away to come he knows why he met home he told he can get out of his father and he knows that he is a father and while it is fraud the father is concerned he is not the blessing of his father and his mother knew that she couldn't protect him any other than his father and her son he saw so can you go off you go there you go not you he is all the

Italians he is all among the old the ignored where the shore jade was here up the street he never enjoyed a cushion day this time now the man earth nothing was under the next year coming up for the night that all appear the time now in jade but one speech a mad a fear in view of the angels of the god and changing and changing upon their hands upon that land and a voice from the top says gentlemen I am with you in all places in the way now joy and will not leave thee until I have done the best of the heart and I will be back to thy land and you say what event ah in the

Bible you forgot another prophet little red John refers to that issue as he uses these biblical words he says folks have said by oen I'm a big fan of the people who are in the world.

[17:17] Josh hopes to Jacob there. I'm with you, Jacob. I'm with you all the places that are going. What places we have down the paper there.

You didn't know, but you've got the books I've got to see. What horrible places he had to go through. Rocked and stigled, ten times over, five companies and uncles.

Talked about a man wanting his rights. Oral Gave never had them. Down the same to their room. Rocked and ironed in the jail.

But he said, the same was concerning us. When he said that, according to our figure, Rocked and stigled, but he spoke to all his family.

In that utterance, The first thing that he spoke to the angels are the angels. In God's village, We want them to die.

[18:19] And that's why he was, About eight or three of the angels, But they're not expecting God. The sin. On another old angels, In Jacob's life, We're told, To recall the flight of ten years.

For there, I am seeking God. Thank you. To tell you that this is a great, A clear reality. Helpfully, An age.

That the English, His spiritual English, Named, John. And Jacob's conscious army. A hidden, God.

Fake. Fake. Now, The first thing. That these remarkable instances, Of God appearing, In the guise of an angel, Are significant, In that they point, To the incarnation of his deity.

That. They will even pay me for that. To show the force of that. That the entire, In the guise of time. From the same form. In all sides.

[ 19 : 37 ] Made to the lightness of the people's legs. And many that fear of some of his, Did actually appear. He made this remarkable expression, By the allegations to the Jews.

He said, The king of his father. He said, You. And he never heard his voice, Nor seen his shape, At any time.

Let's see what he said. Who neither heard his voice, The father's voice, Nor seen his shape, The father, At any time.

In the home of the levy, And all the children of the man, To the God, The Lord, The God. Now that's written, Just a little. That those appearances of the angels, The angels, The men of God, And the old experts, Were appearances of God the son.

Not the God. God the son. To have all thought for. Truth. Truth. On the time of the night, When the man of the Lord laid, The people of the treasure in the corner of the magnitude of glory, That exhibition of deity, You say, Well that was God.

[ 21 : 00 ] It was. But we read also, The eutheronomy, That no little inspired to say, You heard the voice, But you saw, No significance.

You see. They heard the voice, But they saw no significance. But when, We are dealing with the angels, Resting with Jacob, And appearing here for the night, We are dealing with reality. Jacob wrestled with the reality. Jacob wrestled with him.

There was a significance. There was a significance. There was a sign. And it was a significance. And a sign of God the son. And that shows, And that shows, Friends, That right from the early times of the Old Testament, God had that wonderful way to live, The eternal redemption of the dear people, Through the incarnation, Of suffering, Death, And resurrection, Of the dear child.

And let's see. When you know, To realize this, He said, The after response, The angel of the Lord is here, And has with him said unto him, The Lord is with thee, Thou, The mighty man of that.

I have to sign the answer. Thou, The mighty man of that. The mighty man of that. I would like to gather. That's the thing to see, You'll see it.

[ 22 : 51 ] And the mighty man of that. I am, The mighty man of that. I have to, The mighty man of that. I am. I'm a little bit of a refreshing drawer out in the old, the midnight's ceiling.

And there we are, Rick, as sure as my name is Vidiya. The fucking man of valor I am, are singing in high and down here. I'm the old, I'll get out of sight.

Vidiya would say I'm my fucking coward, not a mighty man of valor. That's what we are, Rick and Jewish, that's our fucking name, our nation.

Coward, Coward. And how we need to prove it now more than ever. That's Coward. We dare to do this, we dare to do the other.

Things we know we should do, ought to do, if we would have God on us, as the glory in front of our eyes. We dare to do the other.

[ 23 : 53 ] We dare to do the other. We dare to do anything to avoid the power of beauty, glory of the Obedious God. No, they're the angels, though I must be mad about it.

I'm sure you will debate, I don't do that. I don't want to do that, but maybe never go. And you never will. If God and Christ appears to you, sure, he'll take all of that out of you.

He'll show you up in your true life, and you'll say I'm not scared. So the Indian Road soldier, and I am, I'm Lord of the drawing rule religion, so not that will be your religion.

So we are then, to let this life alone still. Right? So he says the Lord is with us.

Now, we might be mad about it. Despite the beginning of fear, it was now. The Lord is with us. When the man seems to me to see that he threatened, how can the Lord be with a man?

[ 25 : 11 ] I'm only merely, to be honest, sharpening, to be haughty, though that's called, we have to express it. I think we do it. It's a question.

It brings to me notice, to enjoy it, to feel it, to possess it. I ask the question. You ask the Lord to be with you.

I'm sure if you have great, you do that. Now ask the question. How do you suppose the Lord can be with you?

And you say, I've asked that for many times. And you come to the degree. I don't know how it can be. Of course you don't. And you say, I'll tell you how, from his divine book.

The long story is recorded in the book of Exodus. But I'll give you the history, the 5th, not many rituals.

[ 26 : 13 ] God makes a special ritual order that there should be a landing of order. A landing of each, offers every year.

And that ritual will be referred right through the history of the town of Adam. And later, in the Psalms' temple, and after that in the Herod's temple, till our Lord each and the Lord, he shall be with you.

Morning and evening, the land of the ark. As the clothes of the instructions of your place about that morning and evening, the land, and I, the biblical word, and I, will dwell on you in the land.

Please, I will tell among you how the boys and the leaders, God doesn't dwell in all the streets, because of your status, more worthy, somehow different than our folks.

No, he is. He dwells with us. And he'll continue to dwell with us, because of the sacrifice we have, as we have done like this.

[ 27 : 31 ] There, God is with you, that I call in a, and that. He dwells with us.

God will us. God will us. And we are with you. God will us as a husband with his wife. And life will be with you.

So the Lord will be cleansed the spirit of us. God will us as a husband with his wife. Husbands, love your wife.

Even as Christ also loved the church, and gave himself for it. This reminds me of a story. Let me tell it to you.

Roland Hills, the famous old preacher, in his day. The Englishman, the Englishman, that chapel that's a book that's black-sized fruit, the round chapel.

[ 28 : 35 ] It is said that he had it built round, and he's a devil out of the corner. So he that had his name, the devil, not only not in the corner of the round building, but he's on the Englishman's floor.

Because when we lived in London, because it was the boxing ring of London. Dear old Reverend, there you are. My boy, I said earlier on, Where are the lords of the Christian together?

And I'll reply to him, their devil seems to get possessions. Well, Reverend Hills, he heard this remark from one of his members.

He said, name the person, the name I forget, that so-and-so has lost his wife. We think that he made too much of it, and that the Lord has removed the arm.

Asked the uncle of the Lord. What? Made too much of it? Never. Never, man. Why, said the Lord, say, Husbands, love your wife, even as Christ loved the church.

[ 29 : 49 ] Believe it, they'll be. But the Lord loved his church too much. See the point? Ah, no dear. You'll never love your wife too much.

And the wife sees. Ah, I must be then one. Oh, it must be fair. I've given the heart such a box on the ear. Now let the Lord, the white one, that is the Lord, see, see, that she reverence her husband.

See? That's why. Well, that's why. The Lord is with his people as the husband loved the church, as the elder brother, born for adversity.

No adversity can you be in, but you'll be with you. How? Not because you think that you're good boy, but because of the morning and evening, man, I think.

You see the point I want to bring before you and keep before you is, is no matter what text you take, we must get to Christ. And every text you need to show in, if you get on with the right way down, to show in our dead, without Christ and only by his friends.

[ 31 : 07 ] And it's no use you, for me and I often do it. I feel free to say to this. I often get objecting, my iniquity, my iniquitous heart, my evil mind, and all you know.

I object all this, and I say, Lord, it can't be, you can't be with me. I am lost, but the morning, the evening, the last, of people talk about, knowing Christ.

I wish I did. Have you got this? I wish I did. All to know him, as he used to be known, he is the service friend, Emmanuel, God of God.

Now, if so, why did all this be fallen on us? Said dear old William, why did all this be fallen on us?

The Lord's forsaken us, be not with us. How do you ever notice this? That they who live the nearest to our Lord, all men have to suffer the most.

[ 32 : 19 ] All of it. There is no exception to it. When you are asked, if you might live nearer to him, you know what you are asking for. You are asking for trouble. And you will get it.

It is only that way, that you will live nearer to the Lord. For if you haven't got anything unpleasant, you will be running away from him, you know. You will be like Jesuit, your waxed battle kick, your shell guard at an air of heels, I know the truth when I am.

Take this as a start of what I say. They who live the nearest to the Lord, suffer the most. They to whom the Lord is most precious and real, suffer the most.

The most outstanding case of this that I know of is Mary, the mother of our Lord. And I can't talk publicly about you, but I can't think about you, Christ.

Because obviously, it is a very delicate matter. But sufficient in the state to the public to make the point clear by hope. Now Mary has been told by the angels what will happen.

[ 33 : 38 ] The teacher in his mind, had a shot. And as you call it, the angels, the angels, went back to heaven. Now, Mary, the betrothed woman, would change the age to be married, as her own.

She couldn't talk to the angels about this. And everything she did, who would change the age to be married, and she couldn't talk to the angels about this. And everything she did, who would change the age to be married, and she couldn't talk to the angels about this. And everything she did. Who would she talk to you about that? No.

No. No. No. No. You would never be able to talk about your best things to anybody. Not that. Nor about your worst things. But she couldn't talk to you about that. No. No.

No. No. No. No. No. No. No. No. No. No. No.

No. No. No. No. No. No. No. No. No. No.

[ 34 : 36 ] No. No. No. No. No. No. No. No. No. No.

No. No. No. bot.

back to Joseph. Joseph, somehow or another, does get to know about it after those times told the story.

Joseph was a just man and he was mined. Knows the word of the Holy Ghost. He was mined to put him away.

The Lord got him on his head. He was mined and put him away. She had a secret. She knew in her own conscience that it was right.

[ 35 : 41 ] What would the neighbor say? What would Israel say? She is asking. And you can imagine what Pope would say about you and me.

Well, do you remember she got a cup? She is up in the hill country to gear. Some 70 or 80 miles away. I can't go and see her.

you at last, you maybe in a