

Daniel (Quality: Very poor)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 01 January 1900

Preacher: Roe, Ernest (1883-1967)

[0 : 0 0] I'm here at the Book of Daniel, and we will try and speak a little bit of 24th verse. 9th of Daniel, the verse 24.

20 weeks are the journey of my people and of my own cities to give the current direction and to make an only spirit and to make certain situations in its business and to bring it in a lasting righteousness and to keep up the given and the proper faith and to have known the most harrowing.

If it were impossible to give everything life and expression of this tremendous birth, but this morning we were introducing to you that text in the psalm The Secret of the Lord is the heaven of the earth and he will show in his covenant.

Now, here is a secret Revealed and began the cross. Reminds one of the very great Christians in A. Mark the cross who tells us very clearly in his title this that the Lord God will do nothing but once he revealed his secret and to his servant the cross then it is nothing fresh.

To him Christ gave all the prophet witness He burdened the weight of prophecy of the Old Testament for Jesus Christ.

[2 : 1 0] His coming, his work, and the salvation of the cross that died for Jesus. This is the great healing such cross Daniel here is left into a profound teaching He is told first that he is a man great to be like What would not come about if I take care if you know what I mean to have a world like that taking our hearts now Oh God man grace is right It is easy enough to talk of the love of God but to see that's not enough and he is a secret of his way

I am one must come to become sure very much and he needs one word to give him grace that he didn't come sure and yet he really did it with another thing God comes to nothing where God will rot with such a living will please God instead of roar his love in your eyes and mine You'll never forget it really It would do such a lot for you It would in turn and come and come to the devil out with all his standing clear and he would after him such a freedom such a peace such a rest such continuity of God enter into that word of the Holy Ghost spoken by John the apostle he that dwells in life dwells in God for God in his life oh man what graceful do you love he's been praying that's what he's got for an hour then he comes to prayer

God as you have God as you have to pray again and he can pray as far as you are ahead pray your thanks before him pray with all power God is pleased with you to say may take supper for in his heaven may take supper pray those ten thousand things may hold in your throat pray man pray who can go you may get the same blessed answer oh man great little life and then the angels have repeated to give him this very second after about thirty seventy weeks that were the one length course during which time the most important things in the history of the world would be accomplished now many of you have to meet within the those who at least say they are or people who ridicule the evasion of the bible here is one of the greatest bonds out of the divine armory that you can have to hurl at foot ask them to look at these seventy weeks in the life of history and it would shut them up forever the seventy weeks start from that decree about captivity that we called attention to after the second of

Nehemiah before you read that from the beginning from the going forth of the commandment to restore and to build your rituals let me try and be plain and simple because some of you may not be familiar with this historical land thought that leads up to the text Nehemiah was the king's cupbearer that he used to take the wine before the king drank total void the king being poisoned and his countenance was set and the king noticed and he said he was called a deceit at heart no he exclaimed how could be the government startled when the place of his father settled earth your Jerusalem within ruins well what he wants well give his conditions go and the rebuild to the city and the walls and the house he gave this another instant last in prayer that

I pray to the God of heaven while he taught him to the king on earth and praying to the king of sea and he never done something similar he told to somebody and asking God to be inclined in her heart and exposed them to do something and he done it she did marvel at him after he done it well that would be a mile and he gave ■■■■ it man 35 you him he done They are divided in two.

[8 : 39] From the going forward to the market to restore and rebuild the religion and to the Messiah that brings to the seventh a week and three score in two weeks.

62 and 7th May 59th. Weeks, not weeks a day, but weeks a year. There are more than one Easter in Holy Week of this camp, a day or yet a day per year.

So the week of day means a week of year. And if you multiply the 69 by 70, you get 483. And it's a long stretch of what I could be involved when you're dealing in a strong energy who rules.

But from the moment of King our tax of peace, giving the permission for Nehemiah to go up with the religion to build and restore the kingdom and rule to the coming of Christ's eyes, till he said he is finished on Calvary with exactly 483.

And if you're dealing with him, he's going to ask him to get over that. Ask him to explain how he's lost.

[10 : 00] But through all those centuries, charmed, he loved, forced, call it what they knew, managed to dream. How to be then? Asked to be then.

Constipated then? Asked to complicate you then. Empires rise in empires for you, as they did, yet grass-tept time.

And time with acceptance. More and once in my early days, I used to throw this question, a channel you felt much, if they reckon, against the ensue race of the Bible.

I never found it the last shutting of rocks. And they weren't shutting up, don't they? Friendly, we had a sure word of rocks, whereunto we do well to take these, as unto a light in a dark light.

Well, we recounted for only 69 weeks. And then there's the remaining one, which you had in verse 27.

[11 : 13] In the parenthesis verse, ask the priest for the two weeks to retire the path of the doctrine said. And verse 27, and he shall confirm the coming of his men for one week.

And in the midst of the week, he shall cause the sacrifice of the Yaldean to see. And for the overstraining of abomination, he shall make his deathless, even unto the past remission, and that is turning to be called over the dead.

Now that one week of seven years period, we followed the death cry. And it is remarkable again that precisely and exactly in AD 17th, when the completion of the 70 weeks of years were completed, the Romans broke the covenant of the Jews, that they had made, giving the permission to sacrifice just as he read in that last word.

And then, midway through the period, broke their covenant, walked with the people, on the illiterally Jerusalem land life.

And it is computed by the repeat of the Jewish historians, that at least three million Jews perished in that terrible sight.

[12 : 43] Ah, yes, yes. And thereby, we have another solemn reminder, that that overwhelming destruction came upon a people professing religion.

Never forget that. Never forget that. You had the Jewish families with their ruling bodies, comprise large gifts, cries, Pharisees, the strictest of the religious sects, and what have they been doing when the Messiah came, that our text talks about a way to crucify us.

We will not this man to reign over us. His blood be on us. And on our children, would they all pray out to God early, and God after it, when he swept from life of reference, in that overwhelming destruction by the Romans in the near-death.

So, the 70s of our period, the 490 years from our refugees in the near-death, to the destruction of the original 80s, 70s of our period, is internally, in Christmere, and actually falling.

So, I'm not going to raise any apologies for taking up your time. You get to close our floor. What we lack today is physical knowledge.

[14 : 30] Physical knowledge. This old book, especially to those of you who are younger, you need to read it, and mark it, learn it, digest it, still stand the test.

Anybody. Education, science, let them do what they like, and let them against this book, where they know their own stories and their own statistical lines.

And then he comes off about having anger. What it was because his birth was half of human people to mankind. Oh, he said, my anger was great, it's a hammer.

You know, right? And so he is, with all the kind of gangsters, thought that we had it today. Sorry, Paul, he is. So when I was a gunman man, it was the old man who was bowed, critical, and he's the jewelers of the gangsters.

And now we have the so-called journey gangsters. He's got the enemy in the door. That's a sorry, Paul, he is. So many who came to be cleanest God's peace, and that's why St. Money was doing it, his honor was eating a lot.

[15 : 38] And so we had the journey to accept and to overthrow this mighty book. And I never used the book that overthrows them. Yet the angel of the great bearer, I'm sure you're here.

So you need not be afraid, young people, of knowing the Bible, or you may even study the steps. And of course, in addition to that, there must be the teaching of the Spirit which no man can give.

Now having said all this, let us just try for a few minutes to speak of what the Spirit actually is. First of all, to finish the crown's dress.

To finish the crown's dress. The margin says to release the crown's dress. The crown's dress. Now there's two ways to retrain the crown's dress.

That are here in Berkeley. When Jesus died, and it is his second course, we're now trying to talk about, the very narrow and passionate of the doctrine. When Jesus died, he made an end, or he restrained God's dress first from its power, to pass over his people.

[17 : 14] And this is clearly seen when there are four bodies on grace. His transgression was not restrained for the child of God while getting to each other.

What is it? Confined? There is a restraining power over a person whom God has served in eternal life, even while he doesn't merit nor that.

Preserve believers when my feet may take to hell. Confined to me now, ah, you can see it, and God's very good.

But ever so much more, still it's waiting at all. And look back, and see, ah, thus the free and sparkly he makes. I feel it, it's a train from God.

Do you know what? Hell is proof, not dreadful. Well, he restrained the crown on it, before all, and he restrained the crown on it, after the crown, but there.

[18 : 30] When called, you become aware of his power. A man being sin has no idea of the power, is it? You ask him, that's ghosting, I think.

He used to hear you freaking out, he said, well there's no power in the middle. He doesn't want to know what he's talking about. See, oh, I can make it all, I can do all the life, aren't I? But when, Lord, and God will come aware, we come.

We know God, we hate Him, we disapprove Him, we judge Him, we condemn Him, in the same way that God can change Him.

But, how much, God has come, then, how much, if nobody leaves me, then I'll try. to stop himself, from doing what He should.

He's got the same, he's got it out of it. Well, Christ, retrained His power, after God, and there's a second point there, He retrained His, condemned the victim, for He condemned His power.

[19 : 41] Now, here's the mark of the Lord's sentence. And this thing in human need contains us. Of course it's that.

A man, having been called by a great, has an enlightened conscience. And an enlightened conscience is something beyond a natural conscience.

He has an enlightened conscience. And through that enlightenment given to him, he heeded long doing in the same life as God Jesus, not to the same extent, but in the same spiritual medium.

And he judges himself, not by the standards of his fellow men, nor even by the laws of the land, though you respect that, but by the light that God shows him in His own law.

And he cannot get away from the fact of the case that his wrong doing content, and there he is, contained in our lives.

[20 : 45] Yes, and I want to tell you this, that the gospel, the Messiah being cut off, as our text talks about, but not to his own sin, he's made an end of that condemnation, that condemn power.

He has made an end of that condemnation, he has made an end of that condemnation, that the Holy Apostle, an end of, finished, done with, the Father Christ is concerned, for His cherubim evil.

There is no reason. They are as pure as we, I'm not telling you what God's doing. It's the gospel, the holy gospel, of His love, for you and I know that God can't believe it.

He is. No, that's not the fact. The fact is so. There are all wars there, my God, that there is no spot on this, yet the God has.

The great old man, with all his wicked works, knowing this, that our old man is crucified in Him. A crucified man is a dead man.

[21 : 52] You can't make a crucified man at all. A crucified man won't rise up in his judgment and to dead you. Well, that's what your old man is. In the sight of God.

Wonderful. Look at it, friends. I know that's where you and I, all God's people, you're burdened the most, and troubled the most. But our old man is that.

If it weren't for that, you should have hope to see him. Yes, of course. But that he holds. Because it's crucified with you. It's dead in the Lord, the Lord of God.

And therefore, as holy for our view shows you this, there is therefore now, no condemnation, not even from corrupt nature, in the child of God, to rest, that it is in Christ Jesus, in union with Christ, from condemnation through, and to rest, that faith never lasts in the world, and shall forever be.

Don't that gospel go down like it? Doesn't that appeal to you? If it doesn't, nothing will. Come, there is no gospel.

[23 : 06] If that doesn't appeal to you, it does. If you knew you, the foolish, the foolish, black steamer, as the modern war people tell, the Jesus of sinners here, find the only wrath upon which he there hopes have built the church.

Well, there's one of the sinners, who will be found that for our children. He has ceased transgression and made an endless sin.

And to make the reconciliation for him, could they? That's a very important piece of the work of Christ. Not to reconcile God to Jews.

That's where to many of these evangelicals who call themselves, you know I get very suspicious of that term they will speak to this God so angry, so murderous, that I'll let you get in your heart and do this happen in the other.

He will never love you, so if you will always, he will do everything for you. You'll read quite the conscience that Christ has reconciled us.

[24 : 21] The God? That's it. It was we. We run away. We run away from God. What? We. I am not seeing as I ever laughed, singing a lot.

He saw me in the four, yet I shall not be standing all. He didn't break away from it. He said that's that it in Hebraic. It's perfectly true. It's perfectly true, right?

Oh, yes. In the second verse, He didn't do anything. He said that even when we were getting sin, He lasted, the cause, the body of grace, so that the reconciliation is not to make God hurt from this life and life, but to bring human needs and height.

And at last, He has reconciled us to God in His own body, once for all. And then, said the apostle, He has committed unto us the ministry of reconciliation.

The ministry of reconciliation, and said the apostle, that He seeks you to be reconciled to God. You whom He has reconciled already by the death of His son, you who are out of squarely God in purpose, see, who got something in life in the order, something against which you kick and repel, oh, said the holy apostle, look, He has reconciled you to Him through the death of His son.

[25 : 58] Do you reconciled you that Lord of His son? He did stand nothing to imagine as there. Yes? And so, Christ, God, there will never be a quarrel again between the church of Christ, and the blessed Lord be put in an angelic by the sacrifice of the parents, and to bring in everlasting righteousness for the righteousness of the ages, brought in righteousness for the heaven.

What a hell. What a hell. The righteousness has been brought in. Christ has made it. Done it. People say, well, directly you believe you're justice, but it's rubbish.

It's a laugh. It isn't true. It's not God's truth. It's neither half evil nor half actual. It's all actual. No evil or bad, it's great.

It's not the lame, the detainment, whatsoever. Faith makes nothing, can't. Christ has done it, and then he, for faith to make angels.

Faith, after all, wonderful grace is, after all, the truth. It's not the lame, it's a grave, it's a truth. It's as busy, rotting a soul of a person, by which he lets, detain, cleaves through, hang the part.

[27 : 31] What can I do? When will he be treated? Does that mean people that are gibberish? Some will even get it. People with faith make you righteous, and the moment you believe, you are a righteous person.

Indeed, then I am righteous to something I do. And that means I am righteous through works, and not by grace. No, lest the shadow of spots to thy mind's soul be found, heedeth the road of failure, Lord, touch the Lord of us.

That's it. He's brought in that righteousness, the righteousness of the ages. Ages past, rested here.

Here, Abraham saw this day and rested there. You had any role in the war. Or through the New Testament they rested there. The reformers rested there.

The puritans rested there. By the grace of God, he rested there. And ages to come, if God cares the world, there are still some who shall rest in the teach work of the Lamb of God.

[28 : 47] Not in an act. Not in an act. And then, lastly, that briefly, as a tidying up the vision of prophecy and to anoint the Lord's home.

He sealed it all up when he died. As he said to his disciples, on that he may grow. You know, he says, that all things written above the prophets and the Psalms, worthy people fear in me.

They are for sure. Finish. Stick around. Close. No more to take. No more to die. I've done it. And he's done it at his factory too. Take the joy of my farm and heaven.

Yes. And he's adoring the Maury's holy house. Why? Poor. So, he was only there. He ain't sitting in the Maury's holy place through his own blood.

And he's there now. You never forget that. The heart of Jesus is there. Now. All. You and I are here in the street of the Lamb.

[29 : 51] He puts him in his hands. He never speaks. And he's always in the teaching for his people. You know what you're up against? Inside. Outside. I pray to thee that thy faith fail not.

What do you do it? Forget it, I suppose. I'd say half the time. Now to be with mine, your other brother. He never teaches. And so he's anointed the Maury's holy by his full danger in there.

And he's keeping his anointed. And he anoint his people. His little after running. They're running after him as great and able. Anoint them by his spirit and his grace.

So that. They first of all know a little bit about him. He's knowing a little bit. After all that's done. But what do they know? Secondly, they love.

And thirdly, that is what he's showing them. There's their foundation in the Messiah's work completely, honorably, God, and satisfaction to you.