

# There arose a generation which knew not the Lord

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[ 0 : 00 ] Welcome to our service this morning. We look to God to bless our time together and to the preaching of his word and that each of us may benefit from hearing what he has to say to us.

We are going to begin singing into his praise from Psalm 96. Psalm 96 from verse 8 and we can sing through to the end of the psalm.

Psalm 96 from verse 8. Give ye the glory to the Lord that to his name is due. Come ye into his courts and bring an offering with you.

In beauty of his holiness, O do the Lord adore. Likewise, let all the earth throughout tremble his face before. Among the heathens say, God reigns. The world shall steadfastly be fixed from moving.

He shall judge the people righteously. Let heavens be glad before the Lord and let the earth rejoice. Let seas and all that is therein cry out and make a noise. Let fields rejoice and everything that springeth of the earth. Then woods and every tree shall sing with gladness and with mirth. Before the Lord, before he comes. To judge the earth comes he. He'll judge the world with righteousness, the people faithfully. These verses of Psalm 96 give ye the glory to the Lord that to his name is due.

[ 1 : 44 ] To give in the glory to the Lord that to his name is due. Come ye into his courts and bring an offering.

all the earth with you. Come ye into his courts and bring an offering with you. And beauty of his holiness, O do the Lord adore. And beauty of his holiness, O do the Lord adore.

life wise and all the earth to the Lord. Life wise and all the earth to the Lord.

And gladness is his people. great.

Amen. Christ of the Lord.

[ 3 : 19 ] Let heaven be God before the Lord, and let the earth rejoice.

Let Jesus know what His name, right the earth and give the noise.

Let His rejoice on every day, the strength of the earth.

Then woes of heaven, every peace shall sing, when God is unquivered.

Before the Lord be called, He comes to judge the end of the day.

[ 4 : 56 ] He comes to judge the power and righteousness, the people get holy.

Let us join together in prayer. Heavenly Father, blessed God, as we come before you in this act of worship, we would pray for your help to enable us to recognize that our worship is something that should be freely given, and that each one of us should contemplate what we are engaged in, so that we are not simply participating in something that we are doing by virtue of the habitual nature of it, because this is the Lord's day, and the Lord's people gather to the Lord's house to worship.

And we are of that number, and we are of that number, or we join with them in that act. And it doesn't necessarily mean for us that we are as involved in it as some may be.

Sometimes even your own people find themselves struggling to fix their heart and mind on the very thing that they are in this place to do.

There are so many distractions in this world, so many things in our lives that take our attention away from that which matters most.

[ 7 : 13 ] when we are distressed, when we are burdened, when we are conflicted, when we find ourselves in the grip of irrational fears, and all of these things intrude into our peace, so much so that we cannot meditate upon the truth of God that is in such close proximity to us.

we cannot join in the prayers that are offered, even though it is one person that is engaged in prayer.

there is a multiplicity of prayers that are joined with that prayer, as your people fix their minds and their hearts upon the magnifying of the God that you are.

that which is on our heart, in some way, in some way comes to be in the heart of the one leading the prayer, so that our prayer and their prayer is one.

that we cannot and not just the ones and the twos and threes, but if we find ourselves to have a collective desire brought before God in unison, such as the mystery of the divine being, such as the mystery of the divine being that you are, that you are able to direct us and make us as one in your hands.

[ 9 : 03 ] may it be so today. may it be so today. even tearing down the bridges and the walls and making bridges within these walls so that nothing would keep us from doing that which we need most.

we are created in your image. and you created us for fellowship with you. you created us for the enjoyment that comes from being at peace with God.

and we can only achieve that through the Lord Jesus Christ, unlike it was what it was for the first parents, when they were created by your own hand.

but while we are grieved at the great calamity that befell mankind in the fall, we are thankful for the provision that you have made for us in Christ, that we can come in his name to this place today and call upon you.

so pour out your spirit upon us so that we may know not only that we are in your presence, but that our presence is something that pleases you. and that our presence is something that will be a blessing to us.

[ 10 : 23 ] being in the house of God with God's people, with God's word, with the prayers of God's people, encircling us, even filling us with thoughts that are lifted up above the mundane things of this world.

so bless us together. so bless us together. bless our homes, our families. remember all connected with us, those present, those who are unable to be present. we bring before you the needs of our families.

and ask Lord that you would visit every home, every door that it may be opened to the all-pervasive power of the spirit, so that you may infiltrate even these doors that are barred against the spirit of truth.

that you may show that you are God indeed, that your arm is extended to us in mercy. and it is an arm full of power, and that there is a sense in which none can thwart what you are about to do.

so we ask Lord that you would work amongst us through the preaching of the word, through the testimony of your people who have been brought under the influence of that word.

[ 11 : 53 ] we pray that you would remember all the needs represented within our community, those who are unwell, those who are burdened for those who are unwell, who care for them, minister to their needs, those who have succumbed to the ravages of old age, those who are struggling with illnesses that may be incurable.

we pray for those confined to their homes, those in hospital, those who are cared for in homes for the elder. think of those in the hospice. we give thanks for all the channels of care that are open to us.

may they be blessed to all who must at some point avail themselves of them. bless the children of our community. remember each one of them as they are being raised in a world that is so fraught with danger.

the uncertainties of the time bring home to us the fragility of our humanity. O Lord, help us to be reconciled to your will for us at this time, even as we see troubles abound throughout the world.

we pray for the children of the world. remember those who are displaced by reason of war, those who are constantly under threat, those who are threatened by the evil that is in man's heart, those who abuse others, and who are careless and indifferent about what they are about.

[ 13 : 30 ] Lord, we pray for your grace to be in evidence in all these situations. we remember our Queen at this time.

we give thanks for her. we pray that a reign that has been of long duration would continue to know the blessing of God, the blessing of God upon her own soul, that she may have greater, deeper, wholesome knowledge of Christ, her King.

we ask, Lord, for the blessing of the Most High to be upon her family, that they may be spared the sorrows that abound in all our families from time to time, that they would know the wisdom of resorting to the grace that is in Christ.

And instead of of adopting the the yearnings and the leanings of this world, to the detriment of their soul, that they may look unto Jesus, the author and finisher of our faith.

So, bless the preaching of the world to that end. We ask that all you have sent out with it, that they would prosper the glory of your great name.

[ 14 : 53 ] We pray for the missionary endeavors of our own denomination and ask that your kingdom would be extended through these endeavors, that we would have an appreciation of what is being solved, and that we would prayerfully endeavor to uphold that which is done, not for the glory of man, but for the glory of God.

So, hear our petitions. Watch over us each one. Cleanse from every sin. Minister to all who are in need, we ask, especially the grieving and the sorrowful, when your voice is heard so often and so frequently in all the corners of the world and in our own lives at some point or another.

Bless this sadness that is felt, accompany it with grace to direct you to the one who is the source of life. Forgive sin in him. Amen.

We are going to read from the scriptures of the Old Testament and we are reading from the book of Judges. The book of Judges and chapter 2.

You can read the whole chapter. Judges chapter 2. And an angel of the Lord came up from Gilgal to Bochum and said, I made you go up out of Egypt and have brought you into the land which I swear unto your fathers.

[ 16 : 25 ] And I said, I will never break my covenant with you. And you shall make no league with the inhabitants of this land. You shall throw down their altars. But you have not obeyed my voice.

Why have ye done this? Why have ye done this? Why have ye done this? Wherefore I also said, I will not drive them out from before you. But they shall be as thorns in your sides. And their gods shall be as near unto you.

And it came to pass, when the angel of the Lord spake these words unto all the children of Israel, that the people lifted up their voice and wept. And they called the name of that place Bochum.

And they sacrificed there unto the Lord. And when Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

And the people said to the Lord, they said to the Lord all the days of Joshua and all the days of the elders that thou hath lived, Joshua, who had seen all the great works of the Lord that he did for Israel.

[ 17 : 31 ] And Joshua the son of Nun, the servant of the Lord died being an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-Heres, in the Mount of Ephraim, on the north side of the hill Gash.

And also all that generation were gathered unto their fathers. And there arose another generation after them which knew not the Lord, nor yet the works which he had done for Israel.

And the children of Israel did evil in the sight of the Lord, and served Baalim. And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were around about them, and bowed themselves unto them, and provoked the Lord to anger.

And they forsook the Lord, and served Baal and Ashtaroth. And the danger of the Lord was, and the anger of the Lord was hot against Israel. And he delivered them unto the hands of spoilers that spoiled them.

And he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them, and for evil.

[ 18 : 52 ] As the Lord had said, and as the Lord had sworn unto them. And they were greatly distressed. Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them.

And yet they would not hearken unto their judges. But they went a-hurrying after the other gods, and bowed themselves unto them. They turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord.

But they did not so. And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies, all the days of the judge. For it repented the Lord because of their groanings, by reason of them that oppressed them and vexed them.

And it came to pass, when the judge was dead, that they returned and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them.

They ceased not from their own doings, nor from their stubborn way. And the anger of the Lord was hot against Israel. And he said, He said, Because that this people have transgressed my covenant, which I commanded their fathers, and have not hearkened unto my voice, I also will not henceforth drive out any from before them of the nations which Joshua left when he died, that through them I may prove Israel, whether they will keep the way of the Lord to walk therein, as their fathers did keep it or not.

[ 20 : 38 ] Therefore the Lord left those nations without driving them out hastily, neither delivered he them into the hand of Joshua.

Amen. And may the Lord add his blessing to this reading of his word and to his name be the praise. Well boys and girls, before you go out to Sunday school, just a word.

Usually on a Sunday morning I take a stroll. I walk out to the church here and I drop off the intimations.

That's my routine. I drop them off at the door so that they're ready for you. when you come in to pick them up. And this morning was no different. It's very easy to take a stroll on a nice sunny day like this.

It's very pleasant. But when I was walking out, what did I find? But this. I don't suppose you've seen one over the last wee while.

[ 21 : 47 ] This is a Union flag. It was in a ditch. I don't know how long it's been there for. I don't think very long because it's perfectly dry. So it was a nice evening, nice night.

So it was there to pick up. And I sort of began to think about the flag. And one of the reasons, well the only reason I suppose this flag was there is because, as you all know, no doubt, the Queen is celebrating a special event in her life.

Her reign has extended over 70 years. And that is a very unusual event. But every year of the Queen's reign and her predecessors, kings or queens, I don't know when it started, but for the Queen's birthday, and the Queen has two birthdays.

Only one really, but one official one, and one private one. A real one she celebrates with her family. The other one is a national event that everybody is allowed to celebrate with her.

And on the day of her birthday, usually there is what is called the Trooping of the Colour. Now that took place this time as well, as part of the sequence of events that were celebrating the Queen's 70th Jubilee.

[ 23 : 29 ] The Trooping of the Colour, which shows all the pomp and pageantry of her past generation. Where all the soldiers of the Queen's guard, they gather on their horses and they parade on foot in front of the Queen.

And part of what they are doing, and that is why it is called the Trooping of the Colour, is they present the colour or the flag of the regiment before the Queen.

And the Queen acknowledges that they are doing that because the flag of the United Kingdom is this one, but all the regiments have their own flag as well.

And that flag is very important to the regiment. And to prove their allegiance to the Queen, they present, along with the Queen's own flag, they present the regiment's flag as well.

Now there is more to it than that, but that is part of it. So every regiment has its own flag. Now, when there were wars and when there were conflicts, and when the battlefields were different to the battlefields you see today, but it is still not supposed to be the case, that every regiment would look to the flag of the regiment, so that they knew where the regiment was.

[ 25 : 11 ] They knew wherever on the battlefields they would look out for the regiment's flag. And they would be able to gather to the flag and be, either defend the flag of the regiment or do whatever it was that the regiment was required to do in the battle.

So the flag was all important to them. And that is part of the history of it. Now I told a story before, but it's well worth remembering, because these flags are in our mind at this time.

During the time of the First World War, there was a story told of a soldier who was on guard in the trenches. And the battle had lasted a long time, and he was kept awake for two or three nights.

And sleep was something that was dear to him, but he kept awake. And he said one thing that kept him awake was, well three things kept him awake.

His own personal honour, the honour of the regiment, and the honour of the King, as it was then.

[ 26 : 31 ] So because he was wanting to preserve the honour of these three things, he wouldn't allow sleep to get the better of him.

And somebody remembered that and used that illustration when they were speaking at a question meeting. And they applied it to the life of the Christian.

And the Christian, they said, is someone who is like that. They behave themselves in a Christ-like way because their own reputation requires it.

The reputation of their church requires it. And the reputation and honour of the King requires it. And when we're thinking of our Queen, we're very proud of her, we're very fond of her, and we wouldn't want to do anything to offend her.

But those of us who are Christians have a King who is our Queen's King. And we would want to live our lives so that our own reputation would not suffer because of anything we do.

[ 27 : 52 ] The cause of Christ's reputation would not suffer by anything that we do. Nor the reputation of the King, that is Christ. I hope you'll remember that.

Because when we say that we are Christ's and we want to be Christ's, these are the things that should keep us walking ever closer to him and ever depending upon him all our days.

I hope you'll remember that. We're going to sing now, as we go out, some verses from Psalm 64. Psalm 64. At the beginning of the psalm.

When I to thee my prayer made, Lord to my voice you hear, My life save from the enemy of whom I stand in fear. Me from their secret counsel hide who do live wickedly, From insurrection of those men that work in equity, Who do their tongues with malice wet, And make them cut like swords in whose bent bows are all set, Even sharp and bitter words, That they may act the perfect man and secret aim their shot, Yet suddenly they dare at him to shoot and fear it not.

In ill encourage they themselves, and their snares close to lay. Together confidence they have, who shall them see, they say.

[ 29 : 25 ] They have searched out iniquities, a perfect search they keep, Of each of them the inward thought, and every heart is deep. God shall an arrow shoot at them, and warn them suddenly, So their own tongue shall then confirm, all who then see shall fly.

And so on. We are going to sing six verses, six answers from the beginning. When I to thee my prayer make, Lord to my voice give ear.

My life's if rolling in me. I'll come to thee to thee my prayer make.

Lord to my voice give ear. My life's if rolling in me.

O'er my son they hear. Me from their secret bowels die.

[ 30 : 47 ] Who do they give ear? From them to them to them to them.

Who do they give ear? Who do they give ear? Your prophet blood with strength?

Who do they give ear? And who 81 ESTHERlas and see how He held for Hisome psalm and be labelled, which should I be preferred.

And in encourage themselves And their snares go to me Together conquer us They come to Buffet T ■ They say min fade Thank you.

Amen. Nor yet the works which he had done for Israel.

[ 34 : 13 ] And the children of Israel did evil in the sight of the Lord and served Baalim. And they forsook the Lord God of their fathers which brought them out of the land of Egypt.

And followed other gods. Of the gods of the people that were round about them. And bowed themselves unto them. And provoked the Lord to anger.

And they forsook the Lord and served Baal and Ashtaroath. So on. So on. This book of Judges has been described as a hard book about hard times.

I think the same person called this book the darkest book in the Bible. And if you are not familiar with the book of Judges.

Such comments will not inspire you to read the book. But it is a book of the Bible. It is one of the books of the scripture.

[ 35 : 37 ] And it is every bit as inspired by the Holy Spirit of God as any other portion of the scripture. But it is a book that contains in it many events recorded that are not easy to read.

They are words I suppose. Many events and many of the actions. Many of the activities even. That are suggested to be at God's instruction.

Are in no modern sensitivity to these things. They are not easily accepted.

They are very much. I think that if you look at the whole book. You would probably say. People would say. That is not the kind of God that I would want to be my God.

That is not the kind of God that I would expect. To be a God that I would said or follow. It is not the kind of God. It is not the kind of God that I would like to be your God.

[ 37 : 12 ] But you cannot separate the book of Judges from the rest of scripture. You cannot decide that this is not the kind of God that you would like to be your God.

For the simple reason that what God does. Or what his people do. Are things that you feel should not be done by him or by them.

This is a book that belongs to its time. And we can't forget that. The situations that confronted the people of God.

Were situations that we know nothing about. And we can't look at these events with. As it were. New Testament eyes.

Or a modern understanding of what is happening. Because. What happens in the book of Judges. Is.

[ 38 : 23 ] Something that. Really. Belongs to. That generation. But at the same time. The principles that are taught to us.

And. The truths that. Undergird. What is contained within. These. Passages. These.

Histories. As they're recorded for us. Are a reminder to us of. Not just of what. Should be true of ourselves. As Christian people. But the danger to which we are exposed.

If we do not. Follow. Follow what God. Has taught us. To do. A key text. I would imagine.

That. That describes to us. What is. Contained within this book. Is found later on in the book. In those days.

[ 39 : 23 ] There was no king. In Israel. Everyone. Everyone. Did what was right. In his own eyes. And I think. That that.

Is a key text. For this. Generation. Or these generations. But there is a remarkable similarity. To.

Our own. Modern. Generation. Everyone. Everyone. Does. What is right. In their own eyes.

They don't need God. To tell them. How to live their lives. They do. Do not need anyone. Representing God. To tell them. What is right. And what is wrong.

Surely. If they are comfortable. With it. The vast majority. Would argue. A man may do. What is. What they think right.

[ 40 : 22 ] And who are we. To judge. That is something. That you often hear. Who are we. To judge. Why should. We. Condemn. A person's.

Behavior. Just because. It doesn't accord. With the way. We behave. Well. The fact is. That. There is not.

Us. A judge. We are not. Called. To. Act. As judge. Over. Our fellows. The word of God. Tells us.

Who. The judge is. And who. Will bring to judgment. And who will execute. Final judgment. And on what basis. And.

He taught. The people of God. In this generation. That is spoken of. In the book of Judges. Just as he speaks to us. In our own. Day and generation. The same God.

[ 41 : 19 ] That spoke to them. Is not a different God. Is not the Old Testament God. Any more than he is. The New Testament God. He is the same God. Yesterday.

Today. And forever. He hasn't changed. He doesn't move. With the times. He doesn't learn. From. Experience.

He doesn't. Fluctuate. In. His. Temperament. He doesn't. Blow hot. And cold. Circumstances. Don't determine.

How he will behave. That may be true. Of every one of us. We may change. From day to day. And those who know us. May not know us at all.

But God is not like that. And the same God. Who spoke to. The people of Israel. In the days of the judges. Is speaking to us.

[ 42 : 15 ] In our own day and generation. We may think. That we are so unlike. The people. Who lived in these days. And that. The despicable.

Acts. Would never be. Countenanced. In our day and generation. By our society. Or anyone. Who has been raised. Within that society.

Then. I think. That you need to take. A good hard look. At what our society. Is capable of. What you read. In your newspapers.

Day in. Day out. About the wickedness. That is in the heart of man. Directed about. Directed. Against the fellows. Whether it is. Nation against nation.

Whether it is. Against individual. Against individual. Whether it is in. The. Environment of the home. Whether it is in the community.

[ 43 : 08 ] Whether it is. In wherever it is. To be seen. There is nothing. New. Under the sun. The wickedness. That was.

Perpetrated. By the generation. That is spoken of. In the book of Judges. That wickedness. Has been equaled. If not replicated.

In our own day. And generation. You may think. That is not. True. You may. Want to dispute that. You are entitled. To your opinion. But when we.

Want to focus. Our attention. Today. We want to. Do it. Because there is. Two things. That are. Standing out. And that is. That we are reminded.

Of a generation. Who. Knew. The Lord. We are told. That in verse. 10. That. There was.

[ 44 : 11 ] A generation. We must. Understand. That knew. The Lord. If you go back. To verse. 7. The people.



Saved the Lord. All the days. Of Joshua. And all the days. Of the elders. That outlived Joshua. Who had seen. All the great works. Of the Lord. That he did. For Israel. I think that.

Would summarize. The kind of people. That. Belonged. To this generation. That passed. They. Knew the Lord. And I don't mean.

By knowing the Lord. Simply. That they knew. Of his reputation. They had a personal. Knowledge. Of who he was. And what he had done. They had a personal.

Relationship. With that God. That was marked out. In the way. That they lived. Their lives. But. That generation. Passed.

[ 45 : 07 ] And that. Another generation. Rose. And what is said. About them. Is that. They knew. Not the Lord. Nor yet.

The works. Which he had done. For Israel. It's not that he didn't. Have a historical. Grasp. Of the God. Of Israel. As the word.

Recorded to them. As the word. Of mouth. Passed it down. To them. Yes. They knew. These things. But they didn't. Know that God.

For themselves. And that's the point. That the writer. Is making here. That there. Is the dividing line. Between. The generation.

That came. Before. That now. Passed. Death. That removed. From this world. And the current. Generation. That did not.

[ 45 : 59 ] Know that God. For themselves. So. There is that. Division. And the. Consequences.

Of. Not knowing the Lord. Are what. What really. The writer. Wants to bring our attention to. Because.

They did not. Know the Lord. They. They. They served. We are told. Balim.

They forsook. The God. Of their fathers. And. When that. Happened. It didn't. Just end there. They served.

Balim. Because. They did not know. I think. That's it. That's the thing. That we need. To understand. They're not knowing.

[ 46 : 54 ] The God. Of their fathers. Not. Knowing him. Personally. Not. Knowing him. As their God. Not. Following him.

As their God. Meant that. He was displaced. Because. He was not. Their God. It didn't mean. That they were living.

In a vacuum. And some people. Think that. That. This is the way. It is. That. You know. You. You're a. You're a.

You're a. Christian believer. You have God. In your life. And you. Follow that God. And that's you. And. Then you've got. A Muslim. And he's got.

His God. God. And then you've got. The Buddhist. And she's got. Her God. However. You want to. This is the way. They think. They portray it. And. Here am I.

[ 47 : 46 ] I have no God. And because. I have no God. Then. I am. I am. Free. From. These shackles. That.

Tie. And bind. All these people. Who serve gods. Whatever that God. May be. Whether it's Jehovah. Whether it's the God. Of the Muslim. However. Whoever. Is to be described.

The God. Of the Hindu. Which. Is a multiplicity. Of deities. But. Me. Being free. From this. Desire. To serve gods.

I don't. Save any God. But that is. A complete. And utter nonsense. Because. The very. Nature.

Of man. God. God. Created. And requires. A God. To be served. God. Created. Man. In his own. Image. And in the image.

[ 48 : 40 ] Of God. He created. Them. And with. The capacity. Not only. The capacity. But. The inclination. To worship. To serve. God. God. And you don't.

Just. Destroy. That. Something. Has. To take.

The place. Of God. Someone. Has. To take. The place. Of God. It's as simple. As that. And when. You are not. Serving. The God. Jehovah.

And you are not. Serving. Any one. Of other. These other. Deities. Whatever. Name. They may have. You have put. Something else. In this place. And.

Something else. Can be. Anything. But it is. A God. To you. Because. That is. What makes up. Your life. That's. That's. You can.

[ 49 : 36 ] Call it. Call it. What you will. But you are. Giving. The. The affection. The attention. The worship. Even. To.

Something. That is. Your God. And. That is. The way it is. Even. In a. Modern. Society. That.

Says. We are atheistic. We are agnostic. We are. We are free. From the shackles. Of. Of any. Divine. Intrusion. Upon our lives.

And yet. You look at the way. Many people. Live their lives. And. Their life. Is. Orchestrated. Their lives. Is conducted. As.

If. There is. One thing. That must be done. One thing. That must be achieved. And that is. To satisfy. The.

[ 50 : 30 ] Impulse. That there is. Towards. A God. Even a God. Of their own making. To forsake.

The God. Of their fathers. They said. Valium. Whatever. Deity. Whatever name. Is given to it.

Service. Is. Something. That follows. But let's come back to. What is. Brought to. Our attention. Here. Regarding the people.

Of God. First of all. In chapter one. If you. If you were to read. Through this book. I said. It's a dark book. A black book. A difficult book. To read.

And for the Lord's people. To read this book. Carefully. One thing. That it does. It disturbs. The conscience. It disturbs.

[ 51 : 26 ] The conscience. Of the people. Of God. Because. It highlights. The inadequacies. That there is. In the relationship. That should be.

In place. Between themselves. And their God. Which in some way. Shape or form. Has been. Eroded. Or undermined.

Or put to one side. For our own convenience. And chapter one. Is then followed. By chapter two.

And what is taught. In chapter one. Is just. Reinforced. By chapter two. As if the writer. Is wanting us. God. By his spirit. Is wanting us. To understand. This is what is.

Brought to our attention. By him. The spiritual. Plight. Of a people. Who abandon. Abandon. Their God.

[ 52 : 28 ] Sometimes. You know. When I'm looking at. And often. When I'm looking at. A passage of scripture. I like to. To look at. The various translations. Sometimes. I look at the garlic. Sometimes. I look at the English. Sometimes.

I look. At the Greek. If I can. Read it. In Hebrew. I don't read. But I know. Plenty of people. Who. Who are. Quite.

Comfortable. In the Hebrew. Tongue. And true. Who give you. Alternative. Translations. Or words. That are more meaningful. In the translation.

But I read. Other English. Translations. As well. And the ESV. Which some of you. Will be more familiar with. Reads like this. All that generation.

Also. Were gathered. To their fathers. There arose. Another generation. After them. Who did not know. The Lord. Or the work. That he had done. For Israel.

[ 53 : 22 ] It's not too different. To what we have here. In the new English. Translation. Which is perhaps. More readable. In. This sense. That entire.

Generation. Passed away. A new generation. Grew up. That had not. Personally. Experienced. The Lord's presence. Or seen.

What he had done. For Israel. I think that's the key. This new generation. They had not. Personally.

Experienced. What the Lord. Had done. That may be that. Many of you. You know. You're. You are. The children.

Of those. Who had. Personal experience. Of God. Working. Their life. You heard. Their stories. They told you. Your test.

[ 54 : 17 ] Their testimonies. They spoke. At length. About their experiences. When the spirit. Of God. Was at work. In the community. And in the lives. Of many. Who are in the community.

And in that sense. You know the Lord. You know their Lord. But in another sense. You don't. All you have. Is the stories. Of these people. And Dale Ralph Davis.

Tells us about. Chapter 1. And chapter 2. He says. These words. Provide the necessary. Preview. For understanding. What is happening. The rest of the book.

In particular. It helps us understand. What is going on. At this time. And specifically. What God. Is doing. At this time. Now.

The important thing. About what he is saying. There. Is this. That. Just because. You've got. Two groups. Of people. The passing generation.

[ 55 : 15 ] The past generation. Who knew. Personally. What God was doing. And the present generation. Who had heard. What God was doing.

And who had heard. Of the things. That God had done. God hasn't stopped. Working. God hasn't stopped.

Doing. God is still working. Just because. You can't see him. Just because. You're not. You're saying to yourself. Well. If he spoke to my.

Parents. If he spoke to my. Grandparents. If he spoke to. My brother. Or my sister. And like this. And he hasn't spoken to me. Then. Something has happened. God has.

Has in some way. Disappeared. Over the horizon. But that's not. A reasonable. Conclusion. Because God.

[ 56 : 12 ] Still works. Francis Schaeffer said. He is there. And he is not. Silent. So even as. This generation. Is a. A post-Christian. Generation.

In the estimation. Of son. God has not. Decided. To wash his hands. Of. Our generation.

Much as. You know. Some Christians. Think that's exactly. What's happened. That God. Has turned his back. Upon. Our nation.

Because our nation. Has turned its back. On God. And God. Has no more interest. In. In. The United Kingdom. God has no more interest. In Lewis.

He's done. Plenty. In the past. Sufficient. To kindle. An interest. And to. Maintain. The interest. Of those. Who live here. And.

[ 57 : 08 ] Because. So many. Have turned. Their back. Upon that God. And disowned him. Despised him. Rejected him. Then he has. Finally said.

That's it. No more. God. Well. If you read. The book of Judges. You would expect. That to be the case. You would think.

That. At some stage. God. Would finally say. Enough is enough. But that's not. The picture. That we're given. But we cannot.

In any way. Shape or form. Pretend. That what God. Is seeing. Is anything. Other than. Repugnant. To. This generation.

Knew not. The Lord. Nor yet. The works. Which he had done. For Israel. The children. Of Israel. Did evil. In the sight. Of the Lord. And served.

[ 58 : 09 ] By him. Now. They knew. Their history. Just as you. Know your own. You heard.

Of the way. God. Worked. In our. Congregation. Here. In the island. As a whole. Over many. Decades. That are now. Fading into the. Dim.

Distant. Memory. Of the past. And you're saying. To yourself. Well. That may be. I mean. These people. Were uneducated. These people.

Were ill-informed. These people. Were in the shackles. Of superstition. The Bible. Was important. To them. Because. They had nothing. Better. To believe in.

But. You know. Better. Than them. You are not. In the group. Of superstition. But you're.

[ 59 : 04 ] Deluding. Yourself. Because. The same. God. Who was. Their God. Is still. God. God. And God.

Over all. At the end. Of the book. Of Joshua. We read. Israel. Said. The Lord. All the days. Of Joshua. And all the days.

Of the elders. That. Overlived. Joshua. And which. Had known. All the works. Of the Lord. That he had done. For Israel. That's. One. Side.

Of it. They. They. Understood. The. The. Way. God. Took them. Out of Egypt. They. Interstood. And they.

Experienced. The. Salvation. Of the Lord. And so on. And so forth. And. Many.

[ 59 : 57 ] Of the people. In that. Generation. Passed away. Did you know. That. I've got.

Many books. On revival. Of religion. Some of them. Speak. I'm going to speak. About revivals. In the islands. Here. There was a revival. In 1822.

Don't know. How long. It lasted. For. But. It lasted. For some time. And a great. Many people. Began in. Barvis. And spread. Throughout. The whole island.

And. Hundreds. Upon hundreds. Of people. Were converted. Of course. That's a past generation. They're no longer there. But for a time.

What was. Abundantly. Obvious. That there was. A collective. Interest. In God. And the things. Of God. There was a personal. Appreciation.

[ 60 : 55 ] On the part. Of many. Of what God. Was doing. Over. Behind me there. There is. The district. Of Uke.

Many of you. Those who are Christians. Anyway. Will know. That during the time. Of revival there. And it's difficult. To imagine. That there is. A report. A recorded.

Event. There. Of a communion. Where there were. Over 7000. People. Gathered. In the open air. At a communion. Season. From all over.

Over the island. And we look. At our communion. Today. And we're lucky. To have. 40 people there. Let alone.

7000. Or 8000. Up to 10,000. In the estimate. Of some. Gathered. In the open air. Celebrating. The sacrament. Of the Lord's Supper.

[ 61 : 52 ] And worshipping. Their God. In the open air. They are gathering. From. By food. Not by car. Or by bus. And then you had another.

Sort of trough. That was a peak. Then you put a trough. Then in. Beginning of the. 20th century. Another revival. At the beginning.

1903. Or thereabouts. Then another trough. Another revival. Of religion. Recorded in the. In the. Burning bush.

In Carlow. 1934. Onwards. And you see. The. The way. Declension. Comes. And then there is.

Revival. And the resurrection. Of interest. In the Lord. I don't know. Why that is. I don't know. What.

[ 62 : 47 ] The reason. For it is. I don't know. Why people. Forget. What God. Has done. I don't know. Why your memory.

Is so flawed. I don't know. Why my memory. Is so. Affected. By the passage. Of time.

But I do. Know. That there is. A record. Of God. Working. Within our communities. And within. These communities. That we belong to.

Where the mighty arm. Of God. Was extended. And very quickly. People. Forgot that. People.

Went on. With their life. As if God. Was something. Or someone. That they. Had heard. About. Vaguely. The sad thing.

[ 63 : 43 ] Is that. Sometimes. It affects. The people. Of God. And this. Was the problem. Here as well. There is a specific.

Statement. Made. That. The. Majority. Knew. Not the Lord. Not that they had not. Heard of him.

But that their knowledge. Of him. Was. Not a personal. Knowledge. Gordon. Keddie. One of the commentators. Says that. Within. This body.

Of the covenant. People. Of God. There was. Hypocrisy. And there was. Unbelief. Rampant. In other words.

When God. Withdrew himself. From them. Or they. Withdrew themselves. From God. I wonder what happens. When that happens. When a coldness.

[ 64 : 39 ] Comes in. When disinterest. In the things of God. Overtakes us. When we. Allow ourselves. To be distracted. By the things.

That are of less import. And the things. That are important. Are neglected. Like prayer. Like worship. In public. Or private.

Or fellowship. With God's people. Seeking opportunity. To do that. Rather than. Letting things drift. Perhaps. Maybe. If.

Something comes. So it comes. You know. The. The person. Who is a Christian. Can't afford. To live their life.

As if. Things. Will just happen. We cannot. Afford. To live. Our life. In a relationship.

[ 65 : 33 ] With the Lord. With wishful thinking. Because. When we do. These. Wishful thoughts.

Will come to nothing. Sometimes. We have to work hard. At a religion. Sometimes. We have to work hard. At maintaining. A relationship. With God. To ensure.

That what. Prevents us. From. Walking us. Consistently. In his. Present. In his. Presence. Will not.

Be affected. You know. Look at. Look at the. Psalm. And this is. Speaking about. God's people. Psalm 106.

And it. Describes to us. How these. People. Were. He calls them. His people. He calls them.

[ 66 : 30 ] The very. People. That. He had given. His attention. His affection. His interest in. Now. As the Lord. Commanded them. To day. The nation. Slay. But with the heathen. Mingled.

Where. And learned. Of them. Their way. And they. Their idols. Said. Which stood. As near. And to them. Turn. Their sons. And daughters. Stayed. To devils. In sacrifice.

Did burn. In their own. Children's. God is speaking.

To his people. People. People. Who once. Walked. In the company. Of his people. Who knew. What God. Wanted. From them. Expected.

From them. Required. At their hand. And yet. They consistently. And persistently. Went away. From that. With the. Research. That.

[ 67 : 37 ] They did evil. In the sight. Of God. One of the. Commendators. I read. He went into. Great detail. About the kind.

Of sin. That they're. Talking about. Here. And I can't. Repeat it to you. Be too embarrassed. Because.

The sin. Was so gross. And so. Immoral. It was. What was. Required. Of them. As they. Worshipped. The balin.

And the. The ashtaroth. Type of. Of. Service. That was. Involved there. But they did.

This willingly. They did. This. With a perfect. Understanding. Because. They had refused. To do. What God. Had wanted. Them to do. Don't mix. With these people.

[ 68 : 32 ] Don't. Give a place. To their gods. Don't. Allow yourself. To be. Embroiled. In their. Worships. In their. Practices.

Because. Gradually. You'd become. Worse. Than they were. And we think.

That we. Wouldn't do that. Anyway. And there's. Plenty. Who would. Tim Keller.

Some of you. Will know his name. He says. We live. And work. Among a great. Variety. Of gods. We live.

Not only. Those. Of other. Formal. Religions. But also. The gods. Of wealth. Celebrity. Pleasure. Ideology.

[ 69 : 28 ] Achievement. The list. Is. Probably. An endless. List. If you.

Watch. A. Football. Game. On your. Television. But one of the. Big teams. Are playing. And you're. Seeing. A people. Idolizing.

Is that a word. That you're. Allowed. To use. In that. Context. The players. Who take. The field. You'll. See. Their songs. And hear. Their songs. And you'll. See them.

Actively. Worshipping. Adoring. Praising. To the. Hilt. Those. Who are. Taking. The field.

Do you. Think. That's. An act. Of. Worship. Oh. No. You wouldn't. Call it. That. But that's. The way. Society. Is.

[ 70 : 23 ] Going. These. More. Often. More. Often. It. Happens. On. The. Lord's. Day. A day. Set. Apart. From. The. Worship. Of. God. So.

That. God. Can. Be. Worshipped. Adored. Praised. They. Wouldn't. Go. To. Church. On. A Sunday. But. They. Go. To. Park.

Head. Or. They. Go. To. Ibrox. Or. They. Go. To. One. Of. The. Other. Arch. Stadiums. But.

That's. Exactly. What. It. Is. Wouldn't. Call. It. Idolatry. But. That's. Exactly. What. It. Is. Listen. To. A.

Supporter. Speaking. About. His. Team. And. There. Is. No. Doubt. In. My. Mind. That. The. Affection.

- [ 71 : 19 ] That. God. Alone. Is. Due. Is. One. Hundred. Percent. Directed. Towards. His. Idols. No. Word. Of. God. But. That's. Just. A. Minor. Trivial. Example. But. It's. An. Example. They. Knew. Not. The. Lord. Nor. Yet. The. Works. Which. He. Had. Done. They. Forsook. The. Lord. Of. Their. Fathers. I.
- Think. That's. A. Sadness. To. Many. Of. Us. They. Forsook. The. God. Of. Their. Fathers. It. Grieves. Me. To. Hear.
- Expatriate. People. Who. Left. These. Islands. And. Who. Went. Away. From. These. Islands. Authentic.

- [ 72 : 28 ] they had it run down their throats and they didn't like it well what did they not like did they not like to be taught about the needs of their soul did they not like to hear about the possibility of a lost eternity if they did not know Christ did they not like to hear about a life lived to excess without consideration of the aftermath probably not none of us did but it's a judgement when God allows us to go down that road but the strange thing is and I can't explain it and it is strange in the eyes of many why God sees fit to bring his own judgement to bear and all he does is say right

I'll withdraw the influence of my grace upon your lives and allow you to go your own way for a time go to your excesses go to your pleasures and your enjoyments embrace these cultures and societies that you think are so wholesome and so healthy and see where it takes you the anger of the Lord we are told was hot for it's wherever they went the hand of the Lord was against them nevertheless and that nevertheless is all important the Lord raised up judges which delivered them out of the hand of those that they fell pray to are you depending on that how long is your life going in the direction of just being someone who's on the periphery of the kingdom of Christ with all the knowledge that you have of who Christ is what Christ did for your parents for your for parents for your grandparents whoever forbearers whoever they may be you have an avid interest in the past and you're glad it was there but you don't want it to be your present and maybe one day you're saying

I'll be ready to embrace the faith of my parents I'll be ready to demonstrate my love to their saviour but not yet what does God have to say about that Michael Willock describes what we see here repeated in the book let's repeat it throughout the book and I'm sure you're saying to yourself well I fit in here somewhere rebellion retribution repentance and rescue and that's the order and you say that's going to be the order for me rebellion retribution repentance rescue and mentally you're giving yourself the biggest biggest block for rebellion a very tiny bit for retribution because you don't want

God to deal heavily heavy handed with you and repentance oh well you've read about it you've heard about it it can be a painful thing a little of that but then finally rescue a wonderful rescue God will come and plug you in the eleventh hour after the grip of Satan you'll be gloriously saved and you'll become a deathbed Christian that's wonderful what would the church of Christ be like if all it had was deathbed Christians there wouldn't be a church if all this Christ had were deathbed witnesses where would this church be well we know where praise be to God that reading through this book you find all kinds of malicious vicious behaviour and yet

God is merciful and he brings people to himself and we need to come to him sooner rather than later any sin that is in our heart that we cultivate that we encourage that we nurture would be one sin too many for each one of us when we look back on our lives when a Christian looks back on his life and if he's not you know the devil is never lazy in directing his mind to the sins of their youth he'll magnify them he'll highlight them he'll bring them home to us with the greatest of delight the version has to go through that one sin is too many may God in his grace save you from any further sin close in with Christ close in with this God of the

[ 78 : 32 ] Old Testament the God of the New and may be your God here and now let us pray show us mercy O Lord and bless your word to us forgive our sins in Jesus name Amen our concluding Psalm 106 the first four verses of the Psalm give praise and thanks unto the Lord for bounty full is he his tender mercy doth endure unto eternity God's mighty works who can express or show forth all his praise blessed are they that judgment keep and justly do always four stanzas give praise and thanks unto the Lord give praise and thanks unto the Lord for the holy seed his tender mercy shes glass o'er hopes to eternity.

God's mighty word to God's name and our joy of all his grace.

Blessed are the unjust and ye unjust with you always.

Remember me, Lord, with love, virtuous our pleasure of heaven's patience with our salvation O my Lord and will save the glory That I, thy chosen good may see, and in their joy rejoice.

And may with light in heaven triumph triumph with your voice.

[ 81 : 41 ] Now may praise the Lord, and praise the Father, and the Son, and the Holy Spirit, and the rest, and abide with you all now and always. Amen.