

# The Last Day of the Feast of the Tabernacles

by Frank Knox

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*Jesus' standing in the scriptures represents His power, compassion, and call to come to Him and drink from the living water, leading to salvation and eternal life.*

**Duration:** 47:25

**Scripture:** Matthew 6:33, John 4:14, John 7:37, John 7:39, John 7:53, John 11:35, John 11:41, Acts 7:55, Acts 7:60

**Topics:** "Gods Grace", "Jesus Christ"

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## Description

In this sermon, the preacher emphasizes the significance of Jesus Christ's actions during his time on earth. He highlights that Jesus rarely ran, but instead was often seen lying, walking, sitting, or standing. The preacher references Acts 7:54-60, where Stephen, filled with the Holy Spirit, sees Jesus standing at the right hand of God before being stoned to death. The sermon concludes with Stephen's final words, asking God not to hold the sin against his persecutors. The overall message is that Jesus' actions and sacrifice demonstrate God's grace and power.

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## Transcript

I want to read three portions of scripture with you, and I want you to notice Jesus standing. That will help you. Jesus standing, and the first portion I read with you will be in John chapter 7. John chapter 7, please, and verse 37.

In the last day the great deer of fish, what feast? Feast of Solomon. Well, you can't. That's true.

In the last day the great deer of fish, Jesus stood and cried, saying, If any man thirst, let him come to me and drink. He that believeth on me, as the scripture hath said, that it is in which shall flow rivers of living water, but this they feel is finished. Holy Spirit.

Which they that believe on him shall receive, for the Holy Spirit was not yet given, brethren, let that end it. The Holy Spirit was not yet given, and there's no use of quibbling about it. Because the Jesus was not yet glorified, nor was the Holy Spirit given until the Lord was glorified.

Now you notice Jesus standing there, don't you please? And we'll pass on now to John chapter 11. John chapter 11, please. And we'll read now that verse 30.

Now Jesus was not yet come into the throne, brethren, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted Mary, when they saw Mary that she roomed

up hastily, and went out and followed her, saying, She goeth unto the grave to weep there. Then said Mary, then when Mary was come where Jesus was, and saw him, she said, Thou didst preach saying unto him, Lord, if thou hadst been here, my brother had not died, but he neither.

And Jesus therefore saw her weeping, and the Jews also weeping, who came with her, he groaned in his spirit, and was troubled, proving his humanity, and said, Where have you made him? And he said unto him, Lord, come and see Jesus well. Then said the Jews, Behold, has he loved him? And some of them said, Could not this man which opened the eyes of the blind in chapter 9 have trod that even this man should not have died such as he could? Jesus therefore again groaning in himself, come up to the grave. It is a cave and a stone laid upon him.

Jesus had taken away the stone. Martha, the sister of him that was dead, said unto him, Lord, by this time his body hath decayed, for he hath been dead four days. Jesus said unto her, Said I not unto thee that thou thou wouldst believe thou shouldst see the glory of God? Or another translation is, Did I not promise you? Then he took away the stone from the place where the dead was laid, and Jesus lifted up his body and said, Father, I thank thee as thou hast heard me, and I knew that thou hearest me always.

But because of the people which stand by, I tell them that they must believe that thou hast sent me. And when he had looked up and cried with a loud voice, Latter-day Saints, come forth. And he that was dead came forth bowed hand and foot with grave clothes, and his face was bound about with a napkin.

Jesus said unto him, Loose him, and let him go. Jesus said unto him, Lo, another one will plead thee. Acts, chapter seven.

The seven chapters of the Acts of the Apostles. Verse fifty-four. Acts seven, fifty-four.

When they heard that that is the word in a proceeding house, as was Stephen speaking right up then, when they heard these things they were cooked to the heart, and they gnashed them with a key. But he, Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God and Jesus standing on the right hand of God. And said, Behold, I see the heavens open, and the Son of Man standing on the right hand of God.

And they cried out with a loud voice, and struck the wheels, and ran upon him with one accord, and cast him out of the city, and stoned him. And the witnesses laid down the truth, that a young man spake whose name was Saul, and they stoned Stephen calling upon God, that is, Stephen was calling upon God, and saying, Lord Jesus, receive my spirit. And he knelt down and cried with a loud voice, Lord, lay not this thing to them, Charles.

And when he had said this, he fell asleep, or better, the Lord put him to sleep. Jesus standing again, shall we pray. Our Father in heaven, we bring to thee the Holy Scriptures that we've read, and we bring to thee the dear people that's going to listen to us, and we want thee, our Lord, to prove to us once again, as thou wouldst, and say it in the right spirit as well, with the right object in view, that thy people may be helped, and encouraged, and blessed, and that thy holy sons may be glorified.

Now, Lord, this is thy work. No one can do it, only thee. And we want thee to let our emptiness, and our ignorance, and our charnality, only be an opportunity for thee to display thy grace and thy power in this world.

What is it of our Lord Jesus Christ, during his 43 1/2 years on earth, is a very simple and a very profitable study for all believers, both young and old. The remarkable thing about it is, we very seldom hear a preacher or any of the Lord's people speaking about these postures. Sometimes you get him lying, sometimes you get him walking, sometimes you get him sitting, sometimes you get him standing, but you never get the Christ running, for the very simple reason he never was late.

He always was in good time. The men in you and I, of course, of Romans 5, 6, completely want to know when speaking in the very split second that he has arranged, and it's not your business and mine when he comes, but it's your business and mine to live what Christ may have written for us. Now, I've only read three scriptures of Jesus' family, but I find that there's no use recovering quite a whole lot of ground, and may be glory to your people, not getting much out of anything.

So I've constrained myself to three little passages, and I promise you, as I've done in all the meetings to keep simple and on the surface, so that the youngest believer may get help. You might not need the help that I'm going to set you before your afternoon, and you don't know how long it is before you get there, and you don't know what lies in front of you, and it's where you don't need to do anything. Therefore, please don't be annoyed, because all I'm saying just doesn't suit you.

You're not dead yet, and may be, more than likely, it will suit you before you get home to heaven. I did share a remark on a scripture, John 7, 37, Jesus standing, and notice he's standing in John 7, 37, to say this, and there's none here tonight, how do you know? And then, in John 11, he's standing to sympathize with a suffering. Everybody can do that.

And again, in Acts 7, 47, at the end of the chapter, you get him standing to suffer the suffering. Everybody can do that. A lot of God's dear people will never be able to sympathize with a sorrow, for they never would in sorrow themselves.

And a lot of them will never be able to suffer the suffering, for they've never been. Now then, if I spend a few minutes to teach you these three, you'll find our time will be gone. And I won't go on to help you.

But then there was a little verse in my mind, and it slipped out, and I'm going to quote it to you now, John 6, 33, In the world he shall, it's an emphatic shall, just as emphatic as the dead shall rise, and the living shall be changed. And it's an emphatic shall, for saved people, and for saved people only, John 6, 33, In the world he shall have trouble, or tribulation if you like, it's the same one. Now we come to John 7 and try and get down to business.

And here we have the last day of the Feast, or Feast of Tabernacles. You know, if you're familiar with Leviticus 23, and I don't suppose you are, but many people go to Leviticus, and I don't know why it's called Leviticus, because the name's only mentioned once. And the word, our English word, Leviticus, comes from a Hebrew word, and you see I'm away from the subject again.

Nevertheless, in John 7, 37, you've got the Lord Jesus Christ on the last great day of the Feast, the Feast of Tabernacles, mind you, which points forward to the restoration and reinstatement and the gathering of God's earthly people, Israel, home to their own land, but they're not gathering home yet. The whole thing's only a three-part. It's not time for them to gather home yet.

Oh yes, the people tell you that Israel is a nation, but you hold on a little bit. By the way, it's not time for Israel to get back to the cross. Nobody will believe, only the Lord Jesus Christ himself, and he's not there,

points forward to the restoration of the nation of Israel, and you can't possibly read that name, Jeremiah, Nehemiah, Zechariah, and Israel without seeing them.

And the man who tells me that he can't see the restoration of Israel, well, I don't want to be blunt, but I'd be very doubtful if you want to see it, because if you want to see it, you can't fail to see it. I will leave that there. Now look at me, please, on the last great day of the Feast of Tabernacles, of eight days of religion.

What religion ever suffers by anybody? You can't produce me a mosque in Belfast with all this religion. That's what suffered God's satisfaction to anybody, absolutely not. And for right, because religion is only an exterior thing.

It never brings satisfaction to the heart, and it's well that they don't, because there's about a hundred of them in Ireland, and there's probably five or six hundred in the wide world over, but you can't produce me one that brought real satisfaction to the heart of a sinner in view of death and eternity. Now after the last day, go back to the Biblical 23, and you'll find it's the last day. Jesus stood on fire.

Now what's exciting about it? He sees the people going away by the hundreds of thousands from Dan to Bathsheba, north and south, and they're just as dissatisfied as against it. But then there's the Feast of Tabernacles, yes? Is the Feast of God appointed to Israel, yes? And does it not satisfy them, certainly not. And my friend, it's the Feast of Jehovah, and all the feasts of the Old Testament didn't satisfy Israel, and there was God-given cautious feast, then you may perfectly be satisfied that the man-made religions of our day didn't satisfy anybody.

No. Now none but Christ did satisfy. None other name for thee.

There's love and life and lasting joy, Lord Jesus found in thee. Now when the Holy Heart of Israel saw these people people like sheep without a shepherd going to travel home by foot probably, for hundreds of miles, he had compassion on them as he always has. And he said he stood on his pride.

That means he's pride enough. And he said if any man comes, let him come after me and this. Now we don't need any people coming.

That doesn't mean that they didn't come. I don't know. And I don't work with speculation.

I leave that for somebody else to do, and it's a foolish thing in the things of God. But he stood on his pride as any man. Now notice this.

If any man had told to the servants of the Jews, if any man took, and he that did take, for to thee the thing is, did a field of meat. Did a field of talk. If any man took, if any man filled as need of a drink, let him come unto me and drink.

And the water that I shall give him shall be in him a water a level of living water, for this be he of the Holy Spirit which was not yet given. My dear brethren, why don't you let the power of the Holy Spirit in the Old Testament just let that end up. That's not the Holy Spirit.

It's the power of the Holy Spirit. And the power of the Holy Spirit will be manifested in the future after the Lord has come. But the Holy Spirit won't be here, because he'll go with the church.

As a matter of fact he presents the church to the Christ, a bride, without having spot a wrinkle or any such thing. Ephesians 5. Now it doesn't say he's coming to take us home. That's John 14.3. But that's not in

your Bible, and it's not in mine.

Well it is often you tell us queer things. That's quite right. But you think they're queer, because you listened to what preachers said, and you just went away and you swallowed it, and you thought it was right.

Don't you swallow what preachers say, not even brethren, and if they're not right, well God has to tell them. But listen, it says here simply and plain, I'm coming to receive you unto myself, for you claim a different mother. I didn't take that baby, but a newly married girl gave it to me, and I received it.

Now then, the Lord Jesus is going to receive his church from the hand of the blessed Spirit of God. Now I'm in 2 Thessalonians 2, and when the church goes the Holy Spirit is with them. But somebody tells me that they may get saved after that, surely by the power of the Spirit of God.

But the Spirit himself is up in heaven with the church marked up well, just as the Spirit of God was not here in the Old Testament, but he's power was here. So John 7.47 certainly ends that and settles that the Spirit was not yet given. Never try to be clever in the Bible reading because you're very likely to find somebody there that will come to you and show you that they're only trying to teach what you don't know.

Just be humble and keep low and go through and you may learn something. And if you want to get on in the things of God, keep well to the back. And if you want to get up, keep well down.

And all the power in the earth can't keep a proud man up if he comes down. And all the power in the world can't keep him up just because he's a humble man. You haven't tried it.

Say somebody, have you ever tried it? I try it at every day of this. For there's nothing so hateful to God as pride. And there's nothing so abominable to men and women as pride.

And there's no pride so obnoxious as Christian pride. For the devil has fooled the man up when he thinks he knows something, when the poor man, let me tell you, doesn't know very much. Now I put this Jesus standing to save sinners.

I wonder if there's one in the meeting tonight this afternoon that says, Oh you say this is a believer's meeting, yes. But I've seen sinners getting saved in a believer's meeting. I've seen some people getting saved in a morning meeting.

I know a woman got saved in a business meeting in Adam's tree. What do you think of that now? A woman getting saved in a business meeting, yes. You can't limit the living God, and I swear you can't.

For if some of us or some of the Lord's people could limit the Lord, he'd have a very small faith. But my friend, in a business meeting, the savings of mission was over. And the preacher went away.

And the woman was very anxious. And she wouldn't go to bed, and she went out. And she said, I'll go into any place of worship where you see a light.

Well it was where she went into a place where they knew what they were talking about, so far as God's salvation is concerned, she went into the building. And of course there were ten or twelve overseers there. You never get the Lord's pastor over a congregation in a battle.

But pastors fool number every time. Now then, he saw about ten or twelve overseers there, and she went in. And of course they said, this is not a mission, a good woman.

I don't care what kind of a mission it is, I want to be saved, and she wouldn't go out. For mind you, when a woman makes up her mind to do a thing of that, she'd get out of the room. So one dear man went down and sat beside her, and led her to Christ.

And it was in the magazines in America shortly after how a woman got saved in a Bible reading. There's only one in a business meeting. There's only one place where God can have saved people, and this one place, and this is hell.

I hope you'll not get there. Now Jesus stood and cried, now come, 1,900 times in the Bible, come, you can count them some day. Now come, come, come.

Jesus just wants children to come to him. And I told you one night, he stands for children, O stands for old people, M stands for middle-aged people, and E stands for everybody. And the Lord says, let them come.

And he encourages you to come, because in John 6.37 he says, If not come unto me, I will in no way cast out. You may be perfectly sure then on his word that he'll take you in if you come. That's all for you sinners.

I'm good on to the Lord's dear people now. But mind you, if he tells you to come and you don't come, you'll be bound to hear the whole department of the two things. Therefore waste no time, friends.

If you're not saved, hurry, and talk to Christ even in that believers' meeting. He said, If not come unto me, I will not cast out. Now we come to John 11.

You all know the story. Lazarus is dead. And they told, and they went and told the Lord, and Lazarus lived in Bethany.

The word Lazarus in the New Testament, whether John 11 or Luke 16, always means, God is my comforter. And it's the same word that Eliezer in the New Testament owns. It's two different languages.

The one of course is the Hebrew language. He calls him Eliezer. And the other, of course, is the Greek language in the New Testament.

And I know, and I never read the language, but I'm an honest enough to tell you that. Then they call him Lazarus. But in his case, it's comforter of God, or God my comforter.

Now, Lazarus means, God's my comforter. He's dead. But if he dies, the Lord allowed him to die.

And they went and told Jesus, but Jesus stood there to death. Why? Well, in the first place, I never asked the Lord questions like that, because I'm perfectly sure that's what he does, and very good, at least perfectly, and absolutely right, and couldn't be otherwise. But why did he stay? Well, we reason it out.

Why did he stay through death? So when after the Lord was dead, then he came back, and he came to the sepulcher. Now, before I forget, I want you to notice that Jesus did not come right to Bethany, where Mary and Martha lived. That wouldn't be at all.

Mary and Martha did not right go to where Lazarus was ready to come. Mary and Martha came to the sepulcher, and Jesus came to the sepulcher, and Jesus and Mary and Martha sat at the place where the dead was raised. Why, dear friend, that's just what's going to happen some of these days.

You and I will be changed, glory to God. And the dead will be raised, and it will be just at the place where Christ is, and then after that in John chapter 12, what we've got to suffer, what's coming after the resurrection, the rapture, some people call it. But I want to tell you after the rapture comes the rapture, you never heard a person put it like that before, but that's just what it is.

The suffering, John says, is only a figure, it's only a figure, it's only a suggestion of mine, a suggestion. That is suffered alone, after the resurrection of the case of God, the dead were raised, lovers, and the living changed, and then went home for the supper. Now then, come back again please to the grave.

And Jesus came to the sepulcher, and he said, where have you laid them? Now he knew where he laid them, but he said, where have you laid them? Jesus could have rolled away a stone, but he didn't do it. But he did what he couldn't do. What could he not do that couldn't do? Jesus never replied.

He could have rolled away a stone, but he didn't do it. He could have loosed them and let them go, but he didn't do it. Why? It shows God loves us, Christ loves us, fellowship with his people, and his people ought to have loved us, fellowship with him, to do the little things that we can't do, I speak reverently.

He allows you and me to do them, and he can do the things that we can't do. Now here is he came to this. Now supposing he had come right away, my brethren, before he had, before Lazarus had died.

Well, he would have kept them from dying, but then he would have never seen his resurrection. You never and I would have seen this beautiful story. So he waited until he was dead.

Then he came to prove to all of those multitudes there that he could raise the dead, and he did do that. And he said, look, come forth. If he hadn't mentioned Lazarus, let me all the dead people in the country would have raised, but he said, look, if you come forth.

Now we're up again a little difficulty. Oh yes, but the way to get over Bible difficulties is just keep on reading it, read it again and again and again and again. And when you've done that, read it again and again and again.

And some people want to know, how did he come forth when he was bound hand and foot? Did you think, of course he did. Well, you see, he wasn't there. And you didn't know how the Jews mummified the dead bodies, and you don't know how they got it.

And you just thought, as I thought many a time, that they just wound a linen thing round them and round them hands and feet and all. Well, you're wrong, and so was I wrong whenever I thought that. But they wound his hands separately, and they wound his legs separately, so that when the Lord said, come forth, he had his hands and his legs to come forth with.

He wasn't all bound together. So you see, the Bible's all right, and Lazarus is all right, and the Lord's all right. And the reason you and I don't understand Old Testament scriptures is because we don't know Old Testament customs, and we don't know the Jewish customs as well.

Now then, I want you to notice here the blessed Savior of men, the Man of Sorrows, Isaiah 63-4, and I think I'll do your attention one night that the Man of Sorrows are the best. On the cross he bears our seed, 1 Peter 2-24, and on the tomb he bears our sorrows, Hebrews 7-25, and in the coming day he'll bear the glory, Zechariah 6. He'll bear the glory. One word, the godless devil dominates his infidelities in Russia.

It's blasphemy for eternity. I'm not to make mistakes. I'm not to make business.

I'm not to blaspheme for eternity. Then the Christ shall come and applaud him, he shall applaud him, that nobody can take off from him, and applaud him in the universe. That's the Christ that was nailed to Calvary's cross.

That's Zechariah 6. That's the feet that claim that was nailed to the cross. They'll claim the steps of the cross. Not a little bit of a figment of a throne like we have now, but the throne of the universe.

And then again, the hand that was nailed to the cross and we are the steps of the universe. And not only that, dear friends, but the feet that went above doing good, and the hand that was nailed, and the crown that wore on the holy head that was crowned with thorns was the crown that many died in, and the Christ, the man of sorrows, who was taken like a beast, whether you want to know, and taken by a beast like a Jew, a kid on a throne, and even a boy can't wave his tongue, and a Satan-faced head, it'll be blasted in a minute of time, and the child shall tell you home that he is old. I'm in the millennium now, although I'm in the century now.

Now notice, if you please, now notice, if you please, that Jesus is standing to suffer. Now, you brothers and sisters, you'll never be able to sympathize with a sorrowing because you never had a good deal to suffer. That's why.

Now you need to get that feeling. Now, that the trafficking in unself-truth is no use for neither man nor beast. It's only if a man feels what he's preaching, and it's only if a man has been through what he's preaching, that it goes down with the people of God, especially a negative audience.

Because if you don't speak about something, you know nothing at all about some practical experience, well, the sooner you're down, the better. I'm satisfied the Lord never put me on the platform, at least not to tell about something that they know nothing at all about. I remember one time when I was up to the neck in sorrow.

I was, sure. Most of you know what it was. Well, I was what they call in some hood and sell it at me with chance.

I didn't care very much what happened. There's my wife lying there, a beautiful godly little such woman. Some people in the country knew her.

And she's there. Why? I don't know. And there's five-year-old children under his daddy for sure.

Well, I have a term. But in the midst of it all, and I won't spend any time on it, a man came in, one of his brethren. He didn't have a nose.

He was a sharp man. He'd give me a good talking to once or twice. But he was a sharp man, but he was a good man.

And he come in, and he looked at me, and he said nothing. And then he went to the coffin, and he looked at the weight. And he couldn't see if he could die.

And he just put his two arms round my neck, and I'll never forget it. And the first thing I felt were the scrawling tears falling on my hands. He said nothing.

He went away and left me. That's practical sympathy, my dear friend. I have a brother in Christ to do that.

My friend, how much can a man on shoulders do that Forever on his holy heart a wick of sorrow hung, yet no one's gentle moaning voice escaped his silent tongue. Marvelous, matchless, mighty great Jesus stood for to sympathize with a suffering sister, but he not only sympathized with him, but he cried, Ladder, come forth and restore the brother back to him again. Isn't these marvelous words Jesus wept.

Now when I speak about the humanity of faith, I have to be very careful, for this reason that so many religious infidels in Belfast were out going to Russia, and they say that if Jesus was human, then he couldn't be devout. Would you think that said blame people they see, Brethren? I've never tried to make them see. They just think blame is the devil to make them.

And I know a whole lot, but my friend that I am mystically opposed to the essential and eternal deity, the throne of God, and they ask you what you mean, but the Christ, and the Trinity, the human nature, and the divine nature, I speak against ardently, and as a man he wept, and as a man he sympathized, and as a man he slept, and as God he said, he filled his skin with the wings of mercy, and as man he rested on his heaven, and as God he said, come forth. And Jesus Christ was not only God manifesting Christ, but he was God himself. I quote from, I quote from Hebrews 1 8, Romans 9 5, and 1st John 1, and 1st John 1, and Matthew chapter 1. So you see, as a man he stood and wept, as God manifesting the Christ, though better still, mind you, because there's a lot of ungodly cults in Belfast, and in order to go to people, they'll agree that Jesus Christ was God manifesting Christ, but I've never got one on a whip that Jesus Christ was God, and if you don't believe that, you've not gone to heaven, I don't care whether you're one of the brethren or not.

And if Jesus Christ was not God, then as a man manifesting the heavenly blessing, it was for the man to offer a sacrifice, and it was for God to offer a proper sacrifice, therefore the blessed Lord Jesus Christ was not only God manifesting the Christ, but God himself, therefore as I've watched, the world seems to believe in you English Bible. Somebody said, did you read it all? No, and I'm not going to read it all. Are you confident that you've read it? Why? Because I've read enough to prove to me that the things written are OK to you then.

It may please some people, but it'll never please a spiritual man or woman. It may please scholars, I'll grant you that. I may have tried and boasted it enough, but my friend, listen, no matter how many explanations or interpretations you get of an unfortunate translation, it'll never put it right.

Now then, if I'm going to buy a house, I may as well tell you I haven't any idea of it yet, and I go and I see the foundation's locked, well I'm certain they're going to spend the time examining the house it's locked, and I won't touch the house to see what it is really any of it. Well now, even here you find the Lord Jesus Christ following, supervising with a tolerant, and mind I tell you, it takes a good man or woman to do that. I'm reminded again when I was suffering very badly, and I had twenty-two weeks of it.

It took it all to do to take the stash out of me. The Lord wants me to go to preach, and I didn't like to go to preach. Man, I fought against it for nearly ten years, and so the Lord put me on my back for twenty-two weeks.

Loved friends came to see me, and the fourth three said, you know Frank, we've told you many a time you should have stopped your work and go on with the preaching. So they went away, God bless them. And then the next three come and they said, you know Frank, we've told you you should have stopped

preaching and go on with your work.

So I was in the dark just the same. Well now, the Lord put me there to teach me what I never need to be taught again. But one day, I got a lot of bitterness, and I would tell you, and God's made you people of bitter.

I'm going to tell you three things of course, a lot, you don't do much of, but I want to tell you the three qualifications you need. Don't go often, don't stay too long, don't talk too much, for a sick person doesn't want a lot of gossip. And you know, I was sick, I was glad to see some of them going away.

But a dear old woman came one time and she was a godly old woman without a doubt. And she just come and she sat beside me for a long time and she said nothing. That's quite a change for a woman you know.

And she sat and looked at me for a long time and I wondered why she wouldn't speak. When I found out that that woman knew what it was to suffer or suffer. So after he sat for about twenty minutes, she came right over to me and looking into my face with tears in her eyes, and a rattle in her throat, she said, brother Knox, don't be angry with the Lord for asking you to carry this burden for the Lord has a lot of children and he wouldn't ask them to carry a burden.

Well, I don't know whether that pondered to my pride or not, but I can assure you it was great encouragement to me. And that old woman did me more good than all Job's friends and the congregation and all the rest of the people who came to see me. Oh no, if you're going to put Christianity into practice, well you'd have to practice it before you can put it into practice.

And you're going to suffer if you're going to sympathize with a suffering and get down right to their heart so they can reach their heart, then you'll have to practice that. And Jesus Christ was a man of sorrows and he sympathized with the sorrowing in John chapter 11 as he did in all the parts of the Bible so far as I know. Jesus wept.

Then he said, let it come forth. And there's your brother back to you Martha and Mary and now you can take them away home with you. And of course, he'll die again to be sure he will because there was a man in the Bible and he had two funerals and there was another man and he had a funeral and a half and there's another man had one funeral and there's another and only an after funeral.

He died later on but thank God he got rose again. Nearly all those people that Jesus raised from the dead, they died again to be sure they did. And at the crucifixion didn't quite a lot of them, rise from the dead and go into the holy city.

What's the holy city? Jerusalem to be sure. Well according to a natural course of events they died again and later on no doubt went to heaven. Now then, I want you just for a minute to think that.

I slept a little while in a gospel meeting one night, I forget when it was but I give the same people to think and a dear old woman comes in and she says, Mr. Knox dear I thought you would want to laugh. Well I didn't know, I was just giving the people a little minute to think. But never like to laugh, you'll all know about it and I'm thankful to God there's a doctor in here but I don't need him just now.

So many a thing I did before. Now then, I want you to think for a moment brother and sisters, just a little while. You don't need this, not at all.

You don't pretend not to have one. Neither am I, do you know what's in front of me? It's probably your friend that's not going to Knox's grave. You remember some of the things he said this afternoon I was comforted of God and I was comforted of two sisters and lots of brothers.

And after he comforted them then, he made them a supper just as well. I must leave now. Now we come to Acts chapter 7, and there's Solomon, I told you it was a bloodthirsty scandal I told you that repeatedly and I asked you to let the man speak for himself, but you don't seem to agree do you? I said no, well of course that's what I'm here for but let the man speak for himself and he'll tell you what he was in verse 71, in Philippians chapter 3 and then he'll tell you what he was in Acts 9, who shall excite himself in Acts 22, and the king in chapter 26, when he's saved by the gate, but then shall the king with the queen arrive when he comes along Now then let Paul speak for himself, who was a bloodthirsty, wicked man and fostered for the blood of God's people, and it was when on his way from Jerusalem to Damascus that the Lord Jesus spoke to him from heaven in the Hebrew language I don't know whether it speaks the Hebrew language in heaven or not, but he certainly spoke the language that Saul could understand Now then you see who's breathing out slaughter and slaughtering against the people of God who is this Saul, Saul of Tartarus, who became Paul the Apostle at 14, and now he is after he is after bearing witness to the death of Stephen he's kept the truth of those enslaved to death, that he's witnessing against the death of Stephen, but notice if you please, after Stephen they've brought him before the tribunal and the jury sent them for a given account of his death, but Stephen, one of the deacons of chapter 6 was so full of the Holy Ghost that they couldn't resist the power and the wisdom, they need power and wisdom both, and so they couldn't resist the power and the wisdom that such is both, and then he began to speak for himself, and he went round about 400 hills of Hebrew prophecy, and then he came right up and he spoke right at them, and there's some preachers that don't seem to preach at anybody that goes over the head and out of the door and they close it, it freaks out the people I even know you may have a lot of preliminary remarks, and the less that I speak of the people that's listening to you I'm speaking them plainly in their own language, and be honest about it, and don't be afraid to tell them about hell, and if you're afraid, I'll take all the crap from the people that think they know us, and who hang man, and maybe you'll find a man that doesn't do that, he's not, who is as plain as I can put it.

So then after he goes all over the history of Israel, told them that there's an Eden that they knew what he was talking about now he begins to tighten up on them and that's the right thing to do, and then he says he is stiffened up, and on certain sides in hearts and heels you do always resist the Holy Ghost, as though a father to his father did, even so did you it was but an accident that did that, and when he said that then, it gnashed upon him with his teeth, of course he said more than that, but I'm not going to draw your attention just now, but I'm drawing your attention to this fact when he preached like this on certain sides in hearts and heels you do always resist the Holy Spirit as your father did, so did you and it gnashed upon him with the teeth you've seen a dog gnashing his

teeth at least I have, many a time, and it gnashed the teeth, man is good to bless you and these people are full of a dreaded sin, they come with all kinds of sins and it is a matter to put aside anybody it is a matter to put aside anybody I have seen that in the city of Belfast on this honourable Saturday night, although it takes Christ to satisfy you and I'm thankful to God that Christ does satisfy you but please remember when I speak about religion, I speak about religion in general that has no God's salvation in it no certain person in it no knowledge of sins forgiven and that's not worth the dust that sticks to your boots so it was with the Jewish religion no God gave it to them, Exodus chapter 20, nevertheless to your friends they say to keep what they know that Christ was not even

to be seen, on the stone of the death now notice, don't think when the stone amounts to death immediately, that what you call an iron, the clod of stone doesn't do that, no no if you read a little more carefully you'll find they led them out to a precipice on which the village or the town was set, and they threw them over the precipice and then dropped great big boulders on them, that's the way the stone of the death for it would take them a long time to stone a man to death by throwing stones at them but again we're not accustomed to Jewish customs and consequently we don't understand the customs but that's the way the stone amounts to death now I'd like to notice the way Stephen died, how did he die? just the way his Lord died, just the way the Lord Jesus Christ himself died how did he

die? praying for his enemies and not only that asking God to forgive them he said Lord lay not this thing to their charge, now look at what I just said after he said these words he fell asleep but I've quite a few translations at home and I certainly don't believe them all, but there's good things in them all, and I was gratified to read one which said having said these words the Lord put him to sleep and of course I began to think of a mother putting her firstborn to sleep and she took far more care of her firstborn than all the other ones and so she put her firstborn to sleep how gently she did it, how tenderly she did it, how gently she did it and you too quiet let's go mind you well my friend she could never put her firstborn to sleep as the blessed Lord Jesus Christ can put his own

to sleep and so Stephen fell asleep, Stephen got stoned Stephen got stoned, but the boat the boat were marked and the boat went to heaven's eternal glory now here's Jesus standing he lifted up his eyes and his face was like an angel I don't know what that would be like, but it was like an angel and I never saw an angel neither did he and his face was like an angel and there were so many of the devils that hated him, and he said I see Jesus standing at the right hand of God where are you now he said yes, he said twenty five, nine, twenty four I told you one evening before but I didn't go over it, and I don't think I'll go over it now, that you get Jesus at God's right hand twelve times in the epistles of Hebrews I had one of our brethren, he was a good man and a good teacher at a

conference and he said he found Christ at the right hand of God in Hebrews four times and I just didn't swallow that so I went home and I looked it up and I found in my Bible the Lord Jesus at God's right hand in heaven twelve times in the epistles of Hebrews 1, 2, 2, 9 3, 1, 4, 14, 5, 5 6, 20, 7, 25 8, 1, 9, 24 10, 12, 12, 2 14, 20, I hope you all got that I didn't touch 11, oh no I didn't touch 11, for where you get Christ in chapter 11, it is only in the connection with the suffering the suffering rather than the pleasure of Egypt therefore you don't get Christ at God's right hand in Hebrews 11 but it is in all your pleasures so you can look for it before you go to bed tonight now here we get the Lord Jesus says I like this you know I'm standing to suffer the suffering and my God's

people do some suffering we knew about it and we knew little about it or nothing in this country and we won't when we stand where we are and we intend to do that mainly but my friend of some people out of the way I'm telling you would be suffering all right in the north of England and of course it mightn't be far away but I'm so thankful to God myself that Jesus can not only sympathise with us following God 11 but he can suffer the suffering and he's standing oh for somebody now, you the master but instead of your God's right hand I did, how did you do that because it's in my bible, I believe all that's in my bible I wouldn't take a cup of water I would gladly go home and do that in one country but I didn't believe all the bibles and she said I wouldn't take tea in your house and I went

down the road and I got a big bowl of cold water from a Roman Catholic woman and sat in the room and I wouldn't touch it and I wouldn't touch you either I just don't believe the bible but you know I want you to

know this, I saw Jesus standing I'm standing as a priest or Jesus said in 25 I need to suffer, I'm mediators the cross and intercessors the throne but he sits at God's right hand because as a sin forger, because the sin question settles and settles forever he doesn't need to stand in connection with the sin question, it settles forever But you don't stand by the proof to make it a session for you and I, that suffering done here and now, and on our way to heaven, but are a sin for your ex-shuttled, un-listened friends, don't-maintain-sausage, who've tried it through, then bowed his

holy head in death.

And you, my sentimental brethren, when you're trying to fish a little bit, will you, in the Lord's name, try and to keep your Bible, and don't put a lot of coloured and flowered heads all on each side. That's all.

It has a lot all on its side, but that's also a very sensual day of God's Son. So, no, he bowed his head, Matthew, and all the woman army couldn't miss a bowing head, but oh, six! And then he bowed his head, of his own voluntary will, to the hopeless fool that crucified him. And it was loving Heavenly Father who sent them to die for the ungodly, to try that they finish what they didn't.

They didn't do it in English language, you know. He didn't say it didn't finish. For why? Well, there was no English language, and there was no England either.

What did the Christ say to them? That's what he said. I hope you got that. That means payment made.

Complete. Perfect. Satisfied.

Everything ended. Now, you get these three points, because you'll never make a fish if you haven't got points. And notice if you please, notice if you please, I'll put you one or two more, perhaps, because there's one good thing about the tent, there's no coffin.

And there's a little good thing about the almanac. In John 7, he's standing the same thing. In John 11, who's standing to sympathize with the suffering.

In Acts chapter 7, he's standing to suffer the suffering. And in John 21, John 21, who's written the works of the world. And they went for fishing, and they caught nothing.

And it's just all the dessert. The living God never sent them. And the toil, man, I lift that word.

And you know there was good Bible. The toil. And they toiled all night.

And they caught nothing. No, the living God never sent them. And it's just a pack of homeless that's off of it.

And they were going back to in an honest living. But he never sent them, so he sent them. He caught nothing.

And in the morning, Jesus is on the shore. And what did he got? Justice. Ah, but he's got a tree.

And he's got a fire to warm them. And he's got some grass he couldn't get at. And he said, you gather these.

And you know, after he got the old gentleman warmed up. And got him some... Supposing he'd asked Peter. Well, very likely if Peter was anything like me, he'd have given his answer.

Ah, but the Lord knew how to do it. And so he warmed the old gentleman up. And gave him something to eat.

And said, now Peter, do you know me? Ah, but he couldn't sell anything out. God bless you, everyone, that's right. Forgive us, O God, our father, if we have grieved thee on the platform.

Let all that is in danger of us undo for thee.

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