

The Unclean Person

by Frank Knox

Frank Knox's sermon emphasizes the importance of purity and the consequences of being unclean in both a spiritual and communal context.

Duration: 49:05

Scripture: Matthew 7:24, 1 Corinthians 4:14, Colossians 2:16, 1 Thessalonians 5:21, 2 Timothy 2:5, Hebrews 4:14

Topics: "Obedience To God", "Personal Growth"

Description

In this sermon, the preacher emphasizes the importance of following God's word without questioning or backtalk. He shares a story about a man who claimed to speak for God but didn't know the true message. The preacher also discusses the significance of being friendly and welcoming to others, as well as the need for personal growth and perfection. He warns against allowing harmful influences into one's life and encourages faith in God as a powerful weapon against adversity. Overall, the sermon emphasizes the importance of living as an example and following God's teachings without hesitation.

Transcript

Brethren, please, Chapter Nineteen. The Bishops' Members, please, Chapter Nineteen, verse one. And the Lord spake unto Moses and unto Aaron, saying, Which of the ordinance of the law which the Lord hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spoils.

For this is no blemish, and upon which never shane gloat. Ye shall give unto the leader of the priests, that they may bring a fork without the cup. And when he shall play on before his face, and there the yeast of the priest shall take the full blood with his finger, and sprinkle of the blood directly before the tabernacle of the congregation of Israel.

And when he shall burn the heifer in sight for skin, and of flesh, and of blood, that again shall he burn, and the priest shall take speedy wood, and thicket, and scarlet, and cast it into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the cup, and the priest shall be unclean unto the end. And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean unto the end.

And the man that is clean shall gather up the ashes of the heifer, and lay them up without the cup in a clean place. And he shall be kept for the congregation of the children of Israel, for a water of separation is a purification for him. And he that gathers the ashes of the heifer shall wash his clothes, and be unclean

unto the end.

And he shall be unto the children of Israel, and unto the stranger that shall joneth among them for a statute for ever. He that toucheth the dead body of any man shall be unclean sudden day. He shall purify himself with it on the third day, and on the seventh day he shall be clean.

But if he purify not himself on the third day, then the seventh day he shall not be clean. He shall never toucheth the dead body of any man that is dead, and purifyeth not himself, the covenant of the Lord. And that pool shall be cut off from Israel, because a water of separation hath not been sprinkled upon him, who shall be unclean, whose unclean is wet upon him.

This is the law when a man dieth in a tent. All that cometh into the tent, and all that is in the tent, shall be unclean sudden day. And every open vessel which hath no cover and bind upon it is unclean.

He shall rather toucheth one each day with a sword in the open field. For the dead body, for the bone of a man, for the grave shall be unclean sudden day. And for an unclean person, he shall take of the ashes of the bones that were of purification for sin, and run in water, and shall be put there to eat in a vessel.

And a clean person shall take it up, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the person that was there, and upon him that touched the bone of one slain, of one dead, or a grave. And a clean person shall sprinkle upon the unclean in the third day, and on the seventh day, and on the seventh day shall be purified himself. And washeth clothes, and batheth himself in water, and shall be clean of age.

But the man that shall be unclean, but the man that shall be unclean, and shall not eat of food that he deliberately feedeth, but purify himself, that soul shall be cut off by death. Cut him off, because he doth kill you, because you refuse to cleanse himself. The principle of the New Testament from among the congregation, because he hath defied the sanctity of the law, the water of separation hath not been sprinkled upon him who is unclean.

It shall be a perpetual sprinkling on his head, but he that is sprinkled in the water of separation shall wash his clothes, and he that touches the water of separation shall be unclean unto evening. And whatsoever the unclean person touches shall be unclean, and the soul that touches it shall be unclean unto evening. God bless this holy world for Jesus' sake.

Another motorcar, please, to be removed. Number 9278 DSS. Number 9278 DSS, the owner.

Those of you who are familiar with Numbers 19, my brethren, will not be so unreasonable as to expect me to go through the whole chapter in one meeting or one conference. And I would consider it downright bad manners for me to occupy the rest of the time going into the details of Numbers 19, and I'm not going to do it. Why then did you read the whole chapter? For the sake of young believers, and maybe some old ones, who have not been familiar with the chapter.

You've read it occasionally. Of course, in your usual reading, you saw not a thing in it. It was a terrible affair.

You didn't see it. That wasn't the fault of the chapter. That was your own fault entirely.

I've read enough, my brethren, to keep me preaching for a week. I'm speaking frankly, as I went into every day of the chapter and proved my own custom of marks from New Testament scriptures, which a teacher should always read. If I teach God's people from the Old Testament, I should prove my marks with New Testament scriptures.

We are not Old Testament scripture preachers, and we're glad we're not. We are New Testament scriptures, living in the dispensation of the Word, of the grace of God, and belonging to the Church of God, which Israel never was and never will be. Therefore, I say again, that if I teach God's dear people from the Old Testament, if I'm a sound teacher, I should prove my remarks with New Testament scriptures, and, if possible, give the dear people chapter and verse for what I say.

I would exercise great belief from Numbers chapter 19. I do sincerely hope that I won't be wrong. Again, before I go any further, please say, I have not got a sore throat.

No. There's nothing wrong with my throat. It's normal.

And my voice lifts me 36,000 feet up in the air, and it just comes back from every place. And this medicine would have cured it. Well, I certainly would have cured it before I left Vancouver.

But all the medicine in the world is no use to us. It's just the voice, not the throat. The three things that I'm going to emphasize, my brethren, is the unclean person, then the unclean person, then the unclean sanctuary.

And before emphasizing those things, there are a few things that I must say to lead us to that. Again, please remember, I'm here to try and help young believers. We're not getting a pay.

The word unclean, of course, twenty times something wrong here. Twenty times unclean. God shall not use what's unclean.

God will not use what's unclean. And there's no need for you and I to be unclean. If we get the pay, or rather, since we get the pay, so you couldn't live without getting the pay, and you can't go home from this country to your home without getting your soul appeased by some foul-mouthed man or woman, or by some of these scarecrows that we see in old dreams with the shop windows in the centre of a city, you'll get your soul appeased.

And brethren and sisters in Christ, farewell to fellowship with God, and farewell to enjoying the Holy Scripture, for I know that my soul is appeased, and I don't see how to get a pay. Because my pay has nothing to do with you. It has to do with the fibres.

These people's guilt was shuttled from the rest of the land of Egypt under the shelter of the blood of the Lamb. Until we come down to the end of the chapter, and you'll notice, I emphasize, that man has to be caught up. Now that guilt, that's not guilt on account of the fibres.

That's guilt on account of the past. But this stubborn, secretive man refused to accept God's remedy for the detainment, for the mouth, for the mouth, by death, from the congregation of Israel. Notice something I'm going to say today.

Well, watch me get out of that. Is that in the New Testament? Most decidedly it is. I've taught you six or seven scriptures to talk of.

I'm the first British scripture in the New Testament for the premature death of a believer. Moses never finished his course. Neither did Adam.

The grace of God gives us liberty. It doesn't give us life. Of course, John 5, 6 states, that if you see your brother's sin is similar to death, how do you not say he shall pray for it? Why? He's only God.

When you get that suppose it applies to your prescription in the New Testament. And that is John 15, 3. Christians 11, 5. I won't teach you any Old Testament scripture. It will be quite easy to do it.

But I've taught you enough to constrain you. It's unlikely not. But the fruit of the putting off of an arm in the Old Testament claims, because it deliberately, the fruit of the claim, is to claim in the New Testament for the people of God.

Then do you mean to say, my Lord, it's not what I mean. It's what God says. Do you suggest it's not what I suggest? God said he shall be put off.

And he shall say a premature death. And he shall say a premature death. And I've taught you these four scriptures already to prove that.

I'll go to the washroom. I'll be reeling on the platform. I don't intend to follow that remark.

I've taught you enough to prove to you, if you wish it to be proved to you, I'll gladly, and if you don't wish it to be proved, well, I've no claim to stand in. We are often asked to claim, is the hassle there? You'd all like to know that, wouldn't you? Sure, so we'll ask. But I've taught the next three suggestions to you.

And the first three, the hassle which ungratedly erupted against Christ, was without spot, eternally, without blemish, eternally. And spot which never came good, that's the Christ, who was without spot, externally, without blemish, internally, never bore the yoke of anybody or anything, only the yoke of his loving heavenly Father. And the man who was the slightest doubt in this audience about the eternal deity and having the divine perception of the Son of God, I have to tell you, you're a sinner in your sins and you're going to hell.

You have never been born again, even though you may have been from one of God's assemblies. And you're divided about Christ, you'll have been to hell before you got here. Don't forget, I emphasize, the essential and eternal deity, and our English word deity comes from V'ra, which means God of.

Then, the first chapter I quote to you, is the color of our sins, Isaiah 118. It ought to be red. It's the color of our sins, our burning sins, so that it will strike us to the lowest hell, dead.

It's the color of the precious blood of Christ, that not only pushed us out of redemption when he shed it on the cross, he didn't do that, but he just expanded it from defilement on the Lord's home to heaven. It's the blood of Christ, not the blood of the cross, the blood on the cross, people's lives, we are redeemed by his own blood. Again, I'm trying to help young believers, not trying to help gays.

Then, notice, it's not only the color of our sins, and the color of the blood, but the kind that has come out, the filament of sin, for it's the color of the judgment of God, that angrily comes. Who is this that cometh up from Buda, with thy garments from Buda, whose garments are red, which judgment it amends you and I, of the awful judgment, the vengeance of God, that's going to fall on this godless world, built fast and true, in the day of his righteous anger. That's why I suggest, I suggest, that's why it's red, for he's a heather, it's

a creature of youth, it's a creature of strength, it's a creature of endurance, it's a creature of the Christ, who endures, thus grants conviction of sinners against himself.

Those are what preachers call preliminary remarks. You can call it whatever you like. Before, we look at the unclean man, and the unclean tent, and the unclean tabernacle, or sanctuary, it's possibly the same.

Notice, will you please, what makes them unclean? Is it more than anybody? No. Do they use bad language? No. Do they get drunk? No.

What happens? The chapter tells you, one man took the bowl, and he's unclean. That's what we, for God's sake, I'm not going to end it. Don't give God any backdrop.

Who said he's unclean, he's unclean. First thing is, a man, or a woman, goes into a tent. It's a bit warm here, Berlin, and I have too many coats on me.

Nearly as many coats as I have a tiny foot. I do. A man goes into a tent, and God gets quite good.

He's going to have to deal people, because maybe there's somebody sick there. Maybe they haven't got money. He's going to have somebody die.

He, and all in the place, can't clean for a penny. Stop it. End it.

It's a good job to be granted. Some man's heart can't be granted. Some man needs to help take people granted.

But he's not clean. He couldn't work for the unclean. Stop it.

End it. And he has to be cleansed by the world's best unification. He will let nobody, until he's dead, and born to us, clean in so many operations.

Not bad. So a man gets clean, a woman gets clean, a whole household sets on clean. And every woman must be clean, and clean according to God's way.

The water, the clean water, and the acid of the heifer, mixed together and sprinkled on the unclean by the clean man. And when the clean man sprinkled the unclean, the clean man became unclean to the wise. Let this be clear.

One would do it. One thought to do it, only to keep it to himself. One would do it.

You see, brethren, I'm emphasizing again, and keep it as simple as possible, for to help the young believers, not only in these matters, but to read what they might think difficult chapters of the Blessed Book of God. You have a Bible before you. Thank God for it.

You needn't thank your neighbors for it. For the bond brought to you in your Bible. And there's certainly no shameless compromise here.

It's either the truth or God will let it go. We will thank Him and let me go. You be making sure of that.

The word unclean, twenty-five, that's the mark of it. It shows you are really a kid sitting at home. What about the house party? Do you want to make liars and monks out of it? No.

I want to make what God wants it to be. Sober, sensible men and women, both in private and in public. I was, what shall I say, I'll not use any descriptive adjectives.

I was shocked at a preacher. In one of the countries I've been to now. I'll not tell you what country, so you're not left with a timing of in four different countries.

And they were talking about being in heaven. And this man, a preacher of mine. Preachers, preachers should be an example to the people of God.

Overseers should be an example to the people of God. I should be an example to the people of God. And in the home, and among my neighbours, I knocked on their door.

And this man got in behind the door. And he stood down. And he said, I'll make room for you.

But that didn't solve the job. Brethren, we've got the bloody loose ends. God wants you and I to do better than that.

And we want to get, as we've already heard, a crown. We have to earn the crown. And we have to earn our position in the kingdom of heaven.

For the blood of Christ shall judge us in it. We must get a position there. We have to earn that, as most of you know.

1 Corinthians 4, Romans 14, 1 Corinthians 5, 2 Corinthians 12. When the clean man preached to the unclean on the third day, then the unclean man will preach on the seventh day. And if it wasn't preached on the third day, it wasn't preached on the seventh day.

Brethren, bear with me. I'm trying to impress upon you and my own heart the possibility of living a life of the fundamentals. Never enjoying the Holy Scripture.

Never enjoying speaking to your heavenly Father in prayer. You are not a good parent. You are not a good neighbor.

You are not much help to God but from me. You define the things as we have seen before we've seen them, I hope. I'm not speaking about this.

I was shuttled in the cross forever. Just as these people in Romans 19 were shuttled from the last land of Egypt in the power of the blood of the Lamb unto the Father. But in Genesis we went down.

In Exodus we went up. In Leviticus we went up. And in the worship.

In Numbers we go on. In Deuteronomy we go on. We're going to say that again.

Again, for the sake of you. In the book of Genesis we went down. No matter whether you're not old, stupid, idiot, blind, single-minded, let's hope the devil will not fall.

And if we fell at all, we fell upwards. A pocket of trash. We don't expect blind people to see, my brethren.

And we don't expect dead people to know. It's not a movie. He said, for whatever you like to call it.

Then he went down after all. And next he went out. And he went out by drubbing God in front of us.

He didn't believe in the blood of Christ. He thinks all his actions funny. He can beat about an ounce, think of what he'd been in a time like that.

He certainly never did. There's no gloom in heaven for the man that despises the blood of Christ. Put it down, that man.

I'll explain as I can put it. I know there's a number of rabbinical widowers up there. I'm going to go in for the worship.

I'm going to go in with the blood. But there must be redemption first. I'm going to come and see worship.

I'm going to do redemption first. I'm going to speak about public worship. I'm going to cut the horn off.

Only fit for the right man's bite. You have to be quiet again. There.

We're going to worship. We're going to be 16. And in the book of Numbers where I'm now, the blood's not for going out.

It's not for going in. It's for going out. Now we're back at Hebrews 6. I've somebody referred to this afternoon already.

Let's go on. I'm going to stop for a little while. Not for the drawing of breath.

But I'd like you to all hear. And this will agree with what I think, both myself and him. As we go along.

I'm speaking justly but kindly to you, my dear brethren and sisters and cousins. How's it going on? No. How's it going on? That you should think of standing straight in the feet of God.

This is an idea of God. Do you read the Holy Scriptures? In the home? With the wife? First people think sudden. First people think sudden.

You don't. You're not doing it here. Oh, she won't read with me.

Very good then. Go back to first people. Think of it.

There's something there. I don't know what it is. That your prayers be not faithful.

That's a man and his wife. Do you pray for your wife? Do you preachers pray for your wife? If you've got one. Do you pray for your husband? No.

He ought to. And that's mainly this. That is the stabilizing effect on the family.

And that's an adjustment. And expect your children to go wherever they like. You should believe.

As we go along. Do you know any more of it? Not merely the knowledge of the Bible. You can have that and be an infidel.

For I am an infidel. Translated by a very clever man. No.

I'm asking you. I enjoy in whole solitude that God. Now than ever you did before.

If not. Why not? The way is open. The Christ on the throne is living for you.

And he's not for sinners. He's not on the throne for sinners. He can do nothing more for sinners than what he had done.

He did it all on the cross. Outside. It's finished.

He's living for the evil. To cleanse us from defilement. And preserve us from the power of sin.

On this godless, dirty world. There are certain things, as most of you know. That a kind of God can commit.

And the family must deal with them. Or else lose its standing as an assembly. And there's three different schools of thought.

I'm not going to mention now. Hope in the world gets into a believer's heart. And it gets into his home.

And it's a fire in the people of God. The overseer can't do anything. That's the subtle, seductive thing about the world.

Get into your head. It gets into your heart. It gets into your home.

And there's no harm in it. I hate that remark. I'll hit with all the power I've got.

There's an English language behind it. I hate that word. There's no harm in it.

And it's a laser. There is harm in it. Now we come to the defining question.

Why some of these names, I remark, did they come on three? Oh, but they did. You know, he's a Muslim. I interfere with him.

He's a good man. He's a pious. Now, come on, we get a bit of this.

Come on, three. Ten more. Neither one of you turn down ten.

Once again, let's get on with that. Some of you will talk to me. Some of you will speak to me.

Some of you will answer to me. What happens to more people who talk a lot of trash and to read a lot of newspapers? They've come to cut to you from God's good which you believe. And although they are true sons of heaven, and God's high priest, and I was a good liar, for a smidge of an hour you fell down and grabbed open your Bible.

And a bit of it won. Ten won while I read it. And the shuffling of the leaf of your Bible would annul me in the least.

It's rebusing. Far better than yoga. I doubt my dear brother will ever get no water.

I certainly don't like dry breathing. If I can't convince you, my brethren and sisters, that I of Jewish spiritual wealth are at heart, I may sit down. But you know that I have.

You know me too well for that. And if I can ask one believer, brother or sister, even some of you that have no love for me, I'd be delighted to do it. Why not of my day? Why? Because I belong to Christ.

Maybe another you fell down there at the bottom, just like that. Why? What did they do? Well, I don't believe the language from them. They have no proof of what they say.

And I'm not going to work on speculation. You'd get plenty of people to do that without me beginning. But whatever the cause was, there's one thing sure.

That's how it is. Did you run into the morning meeting? Did you run into the morning meeting? Where were you Saturday afternoon? Where were you Saturday night? Surely, my dear brethren and sisters in Christ, let me speak to you as plainly as that. Surely you don't refrain yourself from drooping up kingly and go sit down at the Lord's table if you do God's will.

I speak definitely. You know I always do that. But the God that knows my heart knows I speak plainly to you and it's profound hypocrisy to ask God to save your family.

For you will show them the road to hell. We take them to so many people. That's what we ought to do.

We show them the road to hell. They haven't had it all day. They didn't.

I'm sure they'll have the road to hell every other day now. I didn't intend to do this with Robin. I'll do it that way.

You should not have it. You have it. You have made a mistake.

You have wasted God's money buying it. Now you are wasting God's time losing it. Now you have set a bad example to other believers.

Now you're stumbling fools, that's all. I'm going to say a word of knowledge about things that say much more to me as subject and a gift to you that many of God's people have carried off of it from the floodplain to this miserable business that ought not to be in existence. So then, we'll cleanse the person on the third day and in between on the seventh day.

If it's not cleansed on the third day then it's not cleaned on the seventh day until the final, that's the only clean part. Only if I'm the final myself. I can't do any less only the final of the people.

I'm the final one. Well, that's everything. The next thing, I'll go to the finish soon, I hope.

The next thing is, I decide who comes and that's where I live. I decide who comes and that's where I live. And I don't mind who comes through our door, nobody at all.

I'm not going to hide anything. I'm not going to hide. I'm afraid we have not yet attained to perfection.

You're welcome to search my home but I'll search yours afterwards. That's a fair bargain, isn't it? And if you wish, you can search my pocket. But I'll search yours afterwards.

No, to the frozen planet. My dear brethren and sisters in Christ in our beloved North America in God's new deliverance It's there I've spent all my life practically at least all since the day I got saved. It's there I intend only to William God's name and for the Lord Jesus Christ's sake go in for the salvation of your family.

Let the cross be where it may. Let the family in bondage for some bondage people here. I was a prisoner and I said to the man I was killing right in front of me at the Lord's table sat a woman and five of her family and the woman said yes.

I said enough when you see that. And he shook his head. He was a good man.

He said no. See that's one of the best women in God's grace. Whenever a television comes along she gets the children around her and she says boys and girls no more of the touch and the mate says no.

Do you think the living God will owe that woman anything? As the woman cried God cried gather around her at the Lord's table go in for the salvation for the Lord. Put your children's salvation before their education versus their damnation. That's better than weeping for them from a well in the cross.

Yes I suppose. Now I have to clarify this to Mark and Melissa there may be a good godly woman in that little hole. I know lots of them in that hole.

And I've often said in private to my heavenly heart and in public and I'm going to say it to you that I really would be afraid to leave if all God's people saw prayer in front of me which was usually just it's your prayer I said take me home. And I'm satisfied that at the good and sacred time a lot of old men and women in the north of Ireland rheumatized paralized asthmatised will get more for what they call my worth of the judgment speech of Christ than I did yet. And I did not receive it.

That's strong talk too. Well that woman her house is the faith she can't help that faith should have dropped it on blood before her husband she can't help that. So be careful of your language you'll see it.

You can't blame that woman for that if her husband doesn't. She can't stop his mouth. And you have to be careful.

Or on the other hand maybe I should have said it before I say it now. Maybe that dear woman can host TV but the man's on leave. Or the family of the case may be.

It has to be. She can't help that. You mustn't blame that woman.

Or to the best of it it may be a good man an ungodly woman but I'll come over to that one. Who is he? Can we make remarks like that with a strong plain question of conscience? Then we ought to be able to clarify them as we go along. Again a good man and woman may be both saved by the grace of God Did you never know that your baptism counts you dead? But who knows where he was? No.

After they were saved home or some other place that's one way. And can you in God that can be among brethren if you were in the only place that has any authority in the Holy Scripture only the Spirit of God and the Word of God brought you there it never should you be troubled. And he did.

He made a mistake. A bloody mistake. A dear man way up outside Melbourne on 85 I went up there for meetings surely 500 men up the road and I saw this dear man weeping and quite a lot of sinners and said I don't like this life.

Quite. He come and he said Brother how can I speak to you you know me properly there are some people in the meeting who know him but I'm not sure. I said tell me my dear brother what is the matter? You know I'll help you if you can to be frank I know that.

He said I'm away from God. My luck goes to my heart. I'm away from God.

What peaceful hours I once enjoyed how sweet the memories still but they have left an aching void the world can never hold return oh holy joy return sweet nothingness of rest I have to sing that made me

mourn I would like to get back to the God known idol are you willing to confess your sins I will.

He had a lot to do with commercial problems and then he went out for a drink and that good girl he went away his wife was clean but never had been baptized in the meeting and he certainly would not answer her they both had come to the meeting I said return who is a dear brother who's broken down and broken up I'm not going to see you as a preacher I've never interfered in assembly matters I'm a preacher no right to do it for I always have been as a design and I shall be I said brother don't be hard on me and two or three more instruments spoke and I said no will not be hard on me so it was a joy and a pleasure to see that woman getting up and both of them back again at the Lord's table you can consider that what you like I'm not the least concerned about what you can but I considered that

well worth a pile of a 12,000 pound jolly to get a brother and sister restored to Christ that's the that's the man I fell for he's the only one to do it I said now you're ideal brother I'll read you a little script for every day to be aware how many children just one little boy how old are they four years but I'd be sure I'm getting them quickly he did that I said hurry it on so you're getting on well I'm really enjoying the day but what I was in a hurry I slept in the other night and I was in a hurry out in the morning and there was you through the door and a little boy come up to me and said hey daddy you didn't favour this one and I'm fine God bless such an impression on that little boy that is never good do you favour your children no well you are not a good dad that is providing that

they are not men and women what do they wish from you and that they won't be out if they wish and you kill them and the whole pair of them and I never forget now we come to the defiling factor some day who defiled them all the people that were defiled during the week why the people that were defiled were the people that were playing in the world on Saturday afternoon the people that were playing with a fence in the world what about what about the world sports what about the world's pictures so you go down and ask God to bless that moon you can't you don't you have to be a function very good anything that you can't for it you send it to hell and do it for the moon you'll draw no day I'll finish with this tomorrow but down at the end of the stuff is a man who absolutely can't be a function

it's not he's a blessed brethren for he rejected to the church who wouldn't have who wouldn't do it very good maybe I will say that to you dear brethren you may quarrel with your brethren you may defy your brethren but don't forget that you and God are reckoning about the judgment feet of Christ it's easy to throw your head in the air with a naive man's heart I don't give that for you know you're something away from it and listen we hear little about the judgment feet of Christ now with you the wise shall hear not that in this hall in another hall often easy to untangle up to our old preachers preaching on the judgment feet of Christ they've both gone to heaven long ago they do nothing more than that you can get and this man refused we won't have the trembling power of the ices of the

heaven and the water we won't have that come on brethren you can't play tricks on the living God from Christ I'll be your sister in Christ you can't play tricks on the living God from Christ he said that fool must go he really did that go use any sentimental language here must cut off my breath at the same as the man in 1 John 5 16 John 15 2 Acts chapter 5 was taken away that I remember you know what that means God bless this holy should seek first the spiritual condition of a dear angel.

A little talk with Jesus, I would suppose the Lord would do.

I would surely have my own words when I stood beneath the Lord. When the heart is crushed with thought, and the angel with tears are dim, does not then have the honor of a little talk. I often feel

impatient, and am always long delayed.

I never can be settled if I leave a man to wait. But we shall not long depart, for I know we'll quickly come. Then we'll dwell together in that happy, happy home.

Ah, this is what I'm wanting, his blessed face to see, and I'm not ashamed to see it, for I know he's wanting me. He gave himself a ransom to make me all his own, and he can't forget his promise to me, he puts it to me, and he answers me so sweetly. I wish I could give you a talk tonight.

He answers me so sweetly, in tones of tenderest love. I'm coming soon to take thee to my happy home of old then. Oh, my father's wedding, for many months and days, I will sweetly talk with Jesus, and he'll talk.

Audio: <https://sermonindex1.b-cdn.net/7/SID7101.mp3>

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