

# (Following the Footsteps of Christ) the Feast of Tabernacles

by Willie Mullan

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*Willie Mullan's sermon explores the significance of the Feast of Tabernacles and Jesus' teachings on spiritual thirst and obedience to God's commands.*

**Duration:** 1:02:07

**Scripture:** John 7:53

**Topics:** "Feast Of Tabernacles"

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## Description

In this sermon, the preacher reflects on the chapter of the Bible and discusses various aspects of it. He mentions a conversation he had with someone who suggested that he write about the shepherd in the book, which he plans to do in the next week's sermon. The preacher also talks about finding a friend in Jesus and emphasizes the love and sacrifice of Jesus for humanity. He highlights the significance of Jesus coming down to earth and going to the cross because of his love for us. The sermon concludes with a discussion about the chapter division and the importance of understanding the context of the feast day and Jesus' actions during that time.

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## Transcript

One, nine, eight, oh, spread the tithing hand. Whenever man is found, whenever human hearts and human woes abound, let every Christian tongue proclaim the joyful sound. The Comforter is come.

One, nine, eight, please. The Comforter is come. The Comforter is come.

We're coming to John's Gospel tonight, and we're at the seventh chapter, please. John's Gospel, and we're at the seventh chapter, and we're going up to Jerusalem this evening. Going up to Jerusalem.

I can never understand the muck properly, because when you're leaving Capernaum the way up there, and you're coming down the muck, well, the scholars say you're going up. When you're coming down on up, they say you're going up, so that if you're coming down from Capernaum to Jerusalem on the muck, you're actually, according to scholars and direction, you're going up. And when you're going up the muck, you're coming down.

So I don't know anything about this. The only thing I know that when you're neither halfway up nor down, you're neither up nor down. But we're going up to Jerusalem tonight.

The Lord has had that great tour in Galilee, and he's going up to Jerusalem. It's the Feast of Tabernacles. And we're going to look at, first of all, just before the Feast, one or two things before the Feast.

And then at verse 14, we're going to come to about the midst of the Feast. And then at verse 37, in that last day, that great day of the Feast. And at the end of the chapter, of course, we're coming to after the Feast.

Before the Feast, in the midst of the Feast, at the end of the Feast, and after the Feast. And we've got a lot of ground to cover this evening. And you'll have to pray for me as we get across the ground.

Chapter 7, you'll notice, begins with this phrase, After These Things. And it's always good to stop and ask yourself a question. After These Things, what does this mean? You see, at verse 66, in chapter 6, it says, From that time many of his disciples went back and walked no more with him.

You know, he was beginning to lose the clothes. And remember, the Lord Jesus never worried about the clothes. Not for a moment.

But after this took place, after these things, after a great multitude turned away and walked with him no more. After these things, Jesus walked in Galilee. And I think this is very specially put here, you know, by the Holy Ghost.

He's not working in Galilee any more. And he's not witnessing the way he was. He's just walking in Galilee.

It seems to me that the whole ministry to Galilee is coming to an end. In fact, he's about to leave it. And he won't be back there any more until after the Resurrection.

But you'll notice this. After these things, Jesus walked in Galilee. For he would not walk in Jewry, that is down in Judaism, or Judea if you wish.

For he would not walk in Jewry because the Jews thought to kill him. Now that's very interesting. Because, you know, it would teach us that we're not to run risks.

And this is what I get scolded for doing all the time. I always have a consciousness within me, you know, that if the Lord gives me a message, and he tips and talks to me and tells me wee things and point things out, then I am responsible for bringing them to you, whether I'm dottering or whether I'm not. And I know that out of your kindness for me, some of the office bearers came to me tonight and said, now look here, half a month off, take a couple of months off, go away to the Mediterranean.

What in the name of the world would I do in the Mediterranean? I can neither swim nor sunbathe. Well, it's just kindness. And I appreciate that.

Then you see I'm in a different position. And if the Lord sits and talks to me about a message for Sunday morning, I'll feel I need to be here on Sunday morning. And I'll be really ill and far put when I'm not here.

I know that the Lord Jesus was laying down a little message for us. You know, he knew himself that he would end up on the cross. And he knew, if you look down the chapter a little bit there in verse 6, he said unto them, my time is not yet come.

You know, he knew that he mustn't go and risk his life down in Europe. They were ready to kill him. And he wasn't throwing away his life just like that.

I was talking to a big policeman at the door there. And he was very kind to me yesterday. He brought me some stuff from the chemist and tried to do it best.

And I was pointing out to him, you know, you haven't got your flapjacket on. Now, you've no call to run about these streets in a jeep without your flapjacket on. You're risking something that you shouldn't be doing.

I know that I have to talk like this. And yet, of course, they come back at me and say, you know, your daughter is about to platform and you've no right to talk to us like this. Well, all right, I just see it different.

But here's the Lord Jesus, and he would walk no longer in jury because the Jews thought to kill him. Now, the Jews' feast of tabernacles was at hand. And I think that all the young scholars should understand that this word, the Jews' feast, it's telling you something.

You know, if you go back to Deuteronomy chapter 16, you will find that these were the feasts of Jehovah. Actually, there are several great books written on the feasts of Jehovah, on the feasts of the Lord. And in those days when they were instituted, they were the feasts of Jehovah.

But now these old Pharisees and scribes and even Sadducees have injected so many man-made commandments into them that the Holy Ghost feels he must call them the feasts of the Jews. So easy to change things that the Lord has given us with man-made ideas. And it doesn't become the Lord's anymore, it's the Jews' now.

The Jews' feast of tabernacles was at hand. His brethren therefore said unto him, and you have to watch that word brethren there very carefully. Now I know there are arguments about this.

I don't think that this is any reference to Peter and James and John and all the rest of them. I think that this was his own brethren. I'll prove it to you in a moment.

I think that these were Mary's children. And make no mistake, she knows she had sons and daughters after Jesus was born. An old Roman Catholic priest argued with me about this.

He said, you know, she was the Immaculate One, she had no more sons. I said, why would the Holy Ghost say her firstborn son was laid in the manger? Why would he use firstborn for it? If it's the only son. There's another way of saying it you know.

You could say her only son. But the Holy Ghost said her firstborn son. And the group of sons talked about my mother's children.

I was a stranger to my brethren and to my mother's children. And I think these were his own brethren. There were more boys in the family and you know the charging group.

His brethren therefore said unto him, depart hence and go into Judea that thy disciples also may see the works that I doest. And you know these people are always harping on works. We're going to learn in this chapter tonight that even the officers of the temple came and said, never mind, take like this man.

And it wasn't works that they were thinking about, it was works. It wasn't miracles, it was messages. Of course there was a lot of folks taken up with the miracles.

There were folks that were only there for the loaves and the fishers. And his own brethren have no right to talk to him like this, depart hence and go into Judea that thy disciples also may see the works that I doest. For there is no man that doeth anything in secret and he himself seeketh to be known openly.

If thou do these things, show thyself to the world. For hath any man the right to talk to Jesus Christ like this? Show thyself to the world. You see, here's why they talk like that.

For neither did his brethren believe in him. That's his own brethren, that can't be Peter and James and John. No, his own family.

You see, he was a stranger to his mother's children. That's what the book of Psalms says. He was a stranger.

They didn't believe in him. They didn't believe he was the Christ. They believed he was a sort of exhibitionist and could do certain works.

And they would like him to go up to Judea to give an exhibition or two. Now, these are just a few facts that I'm pointing out. A few facts before the feast began.

And we needn't waste the chapter. Let's go to the midst of the feast now, verse 14. Now, about the midst of the feast, Jesus went up into the temple and talked.

Now, you've got the perfect right to ask me, before the feast began, Jesus walked in Galilee, for he would not walk in Judea because the Jews sought to kill him. But now, about the midst of the feast, he goes up to the temple. Now, why did he change this? If he knew at the beginning of the chapter, just before the feast began, that they were seeking to kill him, it hasn't changed now.

Now, why did he change? You see, if you go back to Deuteronomy chapter 16, you'll get the answer. Book of Deuteronomy. And we're at the 16th chapter.

And you'll always remember this when you're referring to it because it's chapter 16 and it's verse 16. When God was giving the orders and the commandments and the statutes for these great feasts, he said this in verse 16. Three times in a year shall all thy meals appear before the Lord thy God in the place which he shall choose.

In the Feast of Unleavened Bread and in the Feast of Weeks and in the Feast of Copperneckles. You see, while there were seven feasts of Jehovah, there were three feasts that all the meal must put an appearance of. And if Jesus Christ was going to be obedient to the book, then in some part of the feast he must go up to Jerusalem no matter what's going to happen to him.

You see, it's perfectly true that he walked not unduly because they stopped to kill him and he was going careful. But then it's equally true that the word of the Lord was compelling him to go at a certain time and it matters not whether you're going to be killed or not now. You've got to obey the Lord.

That's the thing I was trying to work out for you but it takes the whole chapter to do it. When the Lord commands you, then you've got to obey the Lord no matter what happens. And so it's the fidelity of the master that comes up here as we're looking at the midst of the week, the midst of the feast, these

features.

And then I want you to get this bit. Look at verse 15. And the Jews marveled, saying, how was this man let us having never learned? Jesus answered them and said, my doctrine is not mine but his that sent to me.

You know I love that bit with all my heart. You know the master was perfectly humble at all times. He humbled himself.

And you not only see the fidelity of the master by going to the feast in obedience to the word of God. He was one of the new rules. And he had to attend the feast of Tabernacle at some part of the feast.

And you can see his humility here. The doctrine is not mine. His that sent me.

And this I remember in the depths of my heart all the time. I never went to school. I'm nobody.

I know nothing. I'm the greatest enigma from this place that's seen me. And I'm not just trying to fool you.

That's exactly what I believe. And I believe that in the depths of my heart too. And you can't shift it out of me.

And anything I know and anything that I've taught this class and anything that I've brought to you that amazed you or filled you or helped you or sanctified you then it was never mine. It was his that sent me. Just like that.

That's exactly what I believe. What have I gotten? That I have not received. How can a man preach except he's a saint? So you don't need to get too excited about it at any time.

And I can see the humility of the Master here. Look at verse 18. He tells me that he that speaketh of himself speaketh his own glory.

Mind you, you young preachers need to mark that in red ink. He that speaketh of himself speaketh his own glory. But he that speaketh his glory that tempts him.

The same is true and all righteousness is in him. You know friend this is something that you have to set your heart for. Why am I here? Why did I crawl up the street? What do I mean this evening? My aim is the glory of the Lord.

That's my aim if I know it at all. And I always think I'm saved when I'm asked for the glory of the Lord. That's what I do.

So that's before the feast you can see these facts that were there in verses 1, 2 and 3 and so on. And now in the midst of the feast you can see these features of fidelity and humility and clarity. And I want to rush this a bit.

We don't want to take every little item out of the chapter because there's something greater coming. But let's go to the last day of the feast. Verse 37.

And in the last day that great day of the feast Jesus stood and cried saying if any man thirst let him come unto me and drink. He that believeth on me as the scripture hath said also his belly shall flow rivers of living water. But despite ye of the spirit which may not believe on him should ye see for the Holy Ghost was not yet given because Jesus was not yet glorified.

And I think you can see the glory of the gospel here and it's worth noting. You know if you take the word thirst if any man thirst you know what that is. It's the picture of a longing soul.

My how many times on Sunday night when the gospel's been preached I've seen the crowd filling up and there's a big man sitting just sitting alone in the seat. Remember the naked sack there he's in the corner there. I can see him way down in the middle there.

This big man with the bald head and I can see him just sitting on just with the head down. When I go slowly down his aisle and sit down beside him and say Harold, what's wrong with you? He will not leave until I'm through. He was thirsty.

It's the picture of a longing soul. He was thirsting for something. That's what thirsting's all about.

You're really longing for something. So that if any man thirsts you know it's the picture of a longing soul. He says if any man thirsts let him come unto me.

It's the picture of a limitless saviour. Doesn't matter who you are or what you are or how big your knee goes or how your cleaving goes come unto me. There's a limitless saviour there.

Oh, the gospel's being preached now. Yes, thirsting is the picture of a longing soul. Coming unto me is the picture of a limitless saviour.

Let him come unto me I'm drunk. Ah, this is the picture of life's greatest secret. You only drink, man.

You don't die. You don't go into any sort of paying the price in this drop of honour. Oh, my dear friends, it's not penance.

That's the word I'm struggling for. You just come and drink just like that. There for you, you know.

And it will make you a name for it. My life's a picture. You just drink.

It is perfect. Sure. Get down on your knees and take it.

Yes, you see, the word thirst is the picture of a longing soul. Come unto me. It's the picture of a limitless saviour.

Come unto me and drink. It's the picture of life's greatest secret. My, that day that I came, I came to Jesus as I was weary, worn, and sad.

I found in him a resting place. He satisfied my soul completely. He just drank, that's all.

And do you notice this bit? It says I'm thirst. Let him come unto me and drink. And here's what it says.

He that believeth on me, as the scripture hath said, out of his bell shall flow rivers of living water. You know, that's the picture of a lasting sufficiency. Did you get that? Oh, what a glorious gospel is being preached here.

It's the last day of the feast. And you can see the glory of the gospel there. Watch just for a moment the patter of the people.

See verse 40. Many of the people therefore, when, I want you to mark the word many. Many of the people therefore, when they heard this saying, said, many said, of a truth, this is the prophet.

Others said, just mark that too. Others said, this is the Christ. But some said, you always get this from, you know.

Shall Christ come out of Galilee? The many, the others, the some. It's just the pattern of the people that you're looking at. It says in verse 43, so just because of this stuff, so there was a division among the people because of him.

You know, there's bound to be a tweedage in the crowd when Christ is exalted. My, there are hearts that really bend and worship him with every fiber of their being. And there's others.

My, they question. Don't they sit in darkness and unbelief and question. Can the Christ of God save me? Yes, he can.

My dear friends, you can feel the tweedage. You know, this is just in, at the end of the piece. I don't think that I should start on that wonderful statement of verse 46.

The Apostle has answered, never man's test like this man. Oh, what a wonderful statement. I wrote across that many years ago.

The unequal Christ. Mind you, it's not never man rock medicals like this man. That's not what it says.

These boys were not thinking about the medicals. These boys were thinking about the message. Never man's test like this man.

I remember changing this once for a gospel meeting. And I preached it for a moment to never man laid like this man. Wouldn't that be true? Never man loved like this man.

Wouldn't that be true? Never man died like this man. Never man fell like this man. And I went on for 24 times.

You can change it 24 times without destroying the truth. And so you can see that just at the end of the piece the glory of the gospel is to be noted and the fatter of the people is to be heard and the cleavage of the cloud is to be seen and the observations of the officers is to be weighed. And then you want to see the creature and the creator just at the end.

Here's where the chapter ends. And every man went on to his own house and the first verse of chapter 8 says Jesus went on to the Mount of Olives. All these dear editors who put these chapters in sometimes I could shake them.

Whatever made them make that chapter division there. The chapter division shouldn't be there. You know this is the feast day, isn't it? And at the midst of the feast Jesus went up.

And on the last great day of the feast I proclaim the gospel. And then you know when the day was coming to an end every man went to his own house. You can see them going up the hillsides going down into the valley.

They're going to their own house. Jesus went to the Mount of Olives. Can't see our Lord lying out at night.

And you, I knew all about it many hundreds of times I crawled up in the edge of a field lay up. I knew all about that. Strange things happen you know, when you lie up.

I could tell you stories that would make you shiver. I can remember sleeping in an old dump one evening. Oh, it was a tumbledown place.

Just wrapped my coat up and got it up over my ears lay down, pulled it in tight put your arms around your hips to keep you warm. And then the rat came by the hundreds. Oh, not a voice or two you know.

I'll tell you it put the sleeping out of your head. Scrot over you all night and then I fell asleep and in the morning I woke there was a great big rat that lay up in here. Just cozy in there.

I usually don't know anything about this you know. My Lord, when I think that my Lord the one who made the heavens and the earth whose fingers threw the stars into space the one who was God the one who was the Lord of Glory to think that he came down and everybody went home. And he went and lay down on the Mount of Olives and his hair was wet with a dew.

Mind you it was because he loved you. That was the path of men to the cross. Oh how we should give them every favour of our being you know.

Now it was a busy day he'd had. He'd been teaching in the temple. I'm sure he'd answered a lot of questions more than there in the chapter.

He'd preached the gospel in all its fullness. Why the crowd was divided because of him. He'd slept out all night.

Watch this bit. We're in chapter 8 and we're at the 2nd verse. And early in the morning he came again into the temple.

And watch the word early. Mind you my dear friend here's the practical example for us to follow. You know the Lord was good off about the job.

You know when we think about praying sometimes you know the masts arose the groups wild before day. Before the sun was up. And went away into a solitary place near prayer.

If I asked everyone to raise their hands who was praying before 5 o'clock was tomorrow I wonder where you would be now. Don't be worried I'm not lying. I'm just trying to tell you you know.

You're not off a job at all. Some of you can't get out of bed to get to your work. You're never out of it.

You're running for the bus and you've been doing it for the last 10 years. And you live a slovenly life. And you're no tax to money to Christ on the planet at all.

As long as you're doing it for the love you know you need to get up early in the morning. Don't forget that. You're still in the water when you're doing it.

I only pray now. This is an example you know. You're following Christ aren't you? Well I can tell you although he had a busy day right to the very last seed of night falling I'll tell you he was up early in the morning.

Get up in the morning and get down on your knees and pray until your 300 day goes. We have early morning prayer meetings here at times. 7 o'clock in the morning and there have been times when we've had 120 150 in the prayer meeting in the morning.

And I'll tell you what everybody says. These are the best days in their lives. One when you get up in the morning and even get down for a moment or two and pray.

And really honestly pray. And I'll tell you this it's a great thing to get up in the morning and look into the roof see the masters face and look for his face. Yes it makes the day beautiful.

Have a look at this. And early in the morning he came into the temple and all the people came unto him. You know when the Lord stands in the midst he gathers the people up too and they sat down.

And taught them. I think that's a great thing you know. Here he's starting a meeting it's early in the morning and it's a practical example of the master that's resting.

Now watch this. And the scribes and Pharisees brought unto him a woman taken in adultery and when they had pepper in the midst they say unto him master this woman was taken in adultery in the very act. You know this is the pharisaical enemies of the Lord.

You know that they're disturbing the teaching don't you? I have never no notion in my life of letting anybody disturb the meeting. Never in my life. You know I went to have a mission at this one once.

The old elders there. It was a brethren meeting bless them. And the old elders said you know there's a wee man in the column.

And he wears white gothic slippers. And he'll come into this meeting and he'll upset me. Will he not? I said not on your life he not.

He said listen one you don't look at him. He'll have a row that's right he'll have a row. Because he'll have a row with me.

And I assure you that if I can't put the devil over him I'll put him devil in all of. I don't think that I'm letting anybody disturb the meeting. I have no notion of doing that.

And sure as you're there one night when I was preaching he came here got his slippers on. I was preaching in lots life. He said I know this story you know.

Do you not? And you don't listen to me tell you. Now he says I'll chip in now and again. I said Tom let me tell you that watch is gone.

And you have exactly one minute to get out of that seat and get through that door or I'll put you out. And I'll not need any help either. And the clock's going now.

I'm just ten seconds away. And my watch pistol shot into the thirty away. And you've only thirty seconds left in this one.

And he got up and went out and we never saw him again. And I assure you I would have broke his nut through the door. Don't you make any mistakes about that.

I have no notion of letting the devil touch the meeting of me. Not in your life. I have never been like that.

I never will be like that. I have no notion of doing that. These men came and disturbed this meeting.

But the master dealt with them in a way that I'm not able to deal with them. You know those women. You can see them disturbing the teaching.

Now they're going to discuss the law with him. This woman was taken in adultery in the very act. Here's what they say in verse five.

Now Moses in the law commanded us that such should be thrown. But what they saw this they said tempting him that they might have to accuse him. You know you can see them disturbing the teaching can't you? You can see them discussing the law.

You can see them disguising the motive. They disguised the motive you know. They were only tempting him.

You know this has been a bone of contention with some of the modernists and some of the critics of the Bible for countless years now. I think I told you once I must say this for the young people's sake. I was going into an office one morning I wanted to see the manager.

The director's office is in there and there's great glass spent in it and I didn't want to talk to him because he was a glass ceiling janitor. And as I walked past he rattled the window and walked away. So I went in.

He says you know I've got a charge to lay against the Lord Jesus. Fair enough go ahead. He says you see he wouldn't obey the word of God at all.

Tell me more about it. He said there was a woman in prison in Adolphia. She was taken in the very end.

There was no quibbles about it. She was really condemned. And the Lord said she should be stoned.

And the Lord wouldn't keep the law. Got my Bible out of my pocket you three. Carry a small Bible all the time.

There you are my boy. Jesus find me where she should be stoned now. Find it.

And I looked. He said you know I can't find it. I know you couldn't find Matthew, Matthew or John.

I know that. I know that. And I tell you what's more.

There's no one living can find it. They were misquoting the book. Isn't that what the devil always does? This book doesn't say that a woman should be stoned.

This book says that both of them should be stoned. That's what this book says. I can take you back to the portion now where this book says that if two be taken in the dog race they should be stoned.

That was the old law. So I said to the director. I said why didn't they let the fellow go? If she was taken in the act in the very act they took her mind didn't they? What did they do with him? Did they hide him? Did they say to him go you up that back alley there and clean off.

Tell me this. Was he one of the Pharisees? I have a great feeling in my heart he was. Of course it wouldn't do to expose one of the Pharisees would it? The poor woman you know.

She was thrown in the dust. How often a man is to blame and a woman's cursed. Let me say that now.

Let me say it over again. How often a man is to blame and a woman's cursed. You know what the old judge in America said to the jury when the prostitute was in the dock.

He said that when you're in that jury room considering what she's done remember there's a man to blame. And the man may be your son. I'll tell you we want to go a little bit easy on this thing.

These men were unrighteous and unholy and unclean. Everything that's wrong and vile and hellish. And I have found a crowd like this in this world who would love to put a shoe on and raise an argument and think they have something to talk about when they're the greatest pack of scoundrels under God's sunshine.

We're beginning to see some of this in the British government now. They're getting caught on that's all. And I can tell you if there was an inquiry into a thousand things we'd have a straw ball.

They'd be not very far from home either. Yes. Sometimes I'm tempted to say the things that's been said to me.

My dear friends. Here it is. And you can see these Pharisees and enemies.

Watch what the master did. Oh how wonderful he was. They fixed this they said tempting him that they might have to accuse him.

Well you know he said stoner. Said very soon bring up the scriptures now. And if he was stoner they want the crowd to see that he wouldn't obey the word of God.

They want to accuse him. But for Jesus stood down. Oh wonderful Jesus.

My Lord. And with his fingers wrote on the ground as though he heard them not. Now everybody speculated about what he wrote.

I don't know what he wrote. I have a feeling of course in my mind and you don't need to swallow this. I have a feeling he wrote the Pharisees name.

And I'll tell you if he wrote his name he shot them. Because you know sometimes a woman could be taken in a godly and let me tell you she's not completely a cow. She's been hoodwinked by a man.

And our purity has been taken trouble by a scoundrel who looks like that. You want me to come out into the open a bit more. You young ones you just know that men are not everything they seem to be.

I'll block you if that's what this class is all about. At the times we come out into the open and say what needs to be said. If I wondered did Jesus write his name because if Jesus wrote his name they would know that Jesus knew everything about that old rascal.

And there's not a rascal in here that Jesus doesn't know about. But one you don't block the Lord you know. Yes! You know I think that this thing in this writing is a very parabolical exercise.

And then you look at this. Verse 7. So when they continued asking him he lifted up himself and said unto them He that is without sin among you let him first cast the stone at her. You know this is a very penetrating expression.

You know he dared them and then he defeated them and then he dispelled them. You know that Mr. Paisley comes to see me at times throws himself down on our couch and his big feet go over the end of it. Our couch is too small for him.

But you know there are different opinions about Mr. Paisley. But I think one of the greatest things he ever said in his life and it's not just on the political realm at all. It was when somebody asked him in Westminster what he thought about Benedict having a baby.

He said Let Ben that hath no sin cast the first stone. I think that will be ever to his credit. I think that's to his credit.

And I was telling him so. Oh you know there are folks who run about casting stones. And trying to keep much out of other people's lives.

And they don't seem to think there's a demon in the land. And while they back bite and while they even speak they don't seem to think that the Lord's against the whole thing. Ah go away home and shut up will you.

Ever do you argue. Learn to shut your mouth. We get too much of this clop clop all the time.

Oh who are the judges to another man's servant who doesn't serve you. You wouldn't think it was wrong to back bite the way you hear people talk in the times. The Lord silenced them I assure you.

He dared them. And then he defeated them. Then he dispelled them.

It was a penetrating expression wasn't it. Now look at this bit and I like this bit. It says that's mine and then they and they which have it being convicted by their own conscience.

I hope your conscience is working in this meeting. They're not one by one beginning at the eldest even up to the last. And Jesus was left alone and a woman standing in the midst.

When Jesus had lifted up himself and shone on the woman he said unto her woman where are thine accusers. Hath no man condemned thee? You know there are times when I would have loved to hear the master speaking. And I would really love in my soul to hear him speaking this.

I think he must have said this in the most sympathetic tender way that could possibly be said. He just said woman where are thine accusers thee? Hath no man condemned thee? And it was just like that. And it brings him out you know in all his wonder and glory and grandeur and greatness.

Because as he dealt with her so he knew that he was I. Wonderful wonderful Jesus who can compare with thee? Let's forget the diagnosis. You're following this story. You saw the practical example of the master.

And the fallacetal enemies and the parabolical exercise and the penetrating expression and the probing examination. And then the typical exoneration. Never do I condemn thee.

And remember a fool stoppers not there. Oh it's only a semi-cold that's there. You know he didn't try to excuse her sin or anything like that.

Oh no there's a powerful excitation at the end of this isn't there. Go and sin no more. The man might have been to bed you know but you're just responsible a wee bit.

Go and sin no more. The next Tuesday in the class we're going to listen to that 10th chapter where he's the shepherd of the sheep. And there's a lot of problems there.

Let's have a look at chapter 10 just before you go there. Chapter 10 Verse 1 Verily I say unto you he that enters not by the door into the sheepfolds. Now we must get what the door into the sheepfold means.

He that enters in by the door is the shepherd of the sheep. So there's a difference between that door and the shepherd this time isn't there. Oh I know that there's a certain door and Jesus is the door but it's not this one.

Now the shepherd of the sheep enters this one and then for him the porter opens it. Why who would this porter be that would be opening this door to the shepherd of the sheep. Who would that be? There's a lot of problems in the chapter.

A lot of lovely touches in the chapter. Mr Bass came to me once when I preached this at a conference he was at. He said pastor why don't you write up about the shepherd in the book.

And he even imprints to this day. And that was the greatest message he ever had. And we're going into it next week.

Thank you for praying for me. I've got through not too bad. I think I'm getting better.

What are we saying Laura? 104. 104. Just a couple of verses please.

104. I've found a friend in Jesus. He's everything to me.

We'll sing the first and the second verses. First and second 104 please. I've found a friend in Jesus.

He's everything to me. He's the first and second verses. There's a house I need in my heart.

For I need to take it to the Lord. In my heart I've found a friend in Jesus. to me.

He's the first and second verses. He's everything to me. He's I don't want to be a fool, I don't want to be a fool You're the reason I'm afraid to be true She's a little older than you, but that doesn't matter Our Heavenly Father, we thank thee this evening for the help given to thy servant to minister the Word of God this evening.

And we thank thee for the Word, that hath come in power to our weary souls. We thank thee for the things that thou hast spoken to us about this evening. And even as the woman stood there with a convicted conscience and feeling guilty before the Saviour that day, so we feel the same ourselves this evening.

We thank thee for the well-regarded deal with her in sympathy. We're glad that she found in thee a friend that day, the same friend that we have found thee today. And we thank thee that thou didst know and thou didst understand all our faults and all our sins.

But even as thou didst say to her, go and sin no more, so we feel that thou art saying to us, go out to live and to put right in your heart and in your life the things that I have been speaking to you about this evening. Help us to take this word firmly in grace and in faithfulness this evening, blessed through our hearts, and get glory through thy name, through our obedience to thy word, for thy name's sake we ask it. Amen.

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Audio: <https://sermonindex1.b-cdn.net/8/SID8385.mp3>

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