

(John) an Outstanding Revelation of the Saviour

by Willie Mullan

Willie Mullan's sermon reveals Jesus as the light of the world, condemning sin while exhorting believers to true discipleship through faith in His words.

Duration: 1:02:32

Scripture: John 8:12-59

Topics: "Saviour"

Description

In this sermon, the preacher begins by dividing the passage into three portions: the revelation of the Savior, a condemnation of sinners, and an expectation for the sages. He then proceeds to teach the passage phrase by phrase, interjecting with the revelations, condemnations, and expectations as they come. The preacher emphasizes the importance of continuation in proving regeneration and bringing edification and emancipation. He also highlights the foolishness of the crowd's statement that they were never in bondage to any man, pointing out that they were actually under Roman rule at the time. The sermon concludes with the revelation of Jesus as the light of the world, the judge of all the earth, and the way back to God.

Transcript

We are turning to this portion this evening, from verse 12 right through to verse 59. And I have broken it, for your good, into three divisions. I believe that in these verses we get one of the greatest revelations of the Saviour given to us in John's Gospel.

Here we have a wonderful, shall I say, outstanding revelation of the Saviour. And we'll get through that part of this evening. And then we have our Lord Jesus, very openly, very boldly, very courageously, putting his finger upon sin in this chapter.

There is a condemnation of the sinners around him. And we shall see just exactly how the Lord preached to crowds. And he didn't hide anything, you know.

He called a spade a spade the whole way through, and put his finger very boldly and very courageously upon sin and called it sin. So that in this portion we have the revelation of the Saviour, and we have the condemnation of the sinners. And then in the middle, we have an exhortation to the evils.

And that's a very important part of the portion this evening. So here are the divisions. The revelation of the Saviour, a condemnation of sinners, and an exhortation to faith.

Now, while I have broken it up into three portions, and while I have outlined for you on the notes the three portions separately, I'm not just going to treat them like that. I'm going to start just exactly where we're starting in verse 12. I shall point out the revelations as they come.

I shall interject with the condemnation and the exhortation, and I'll be treating the passage just phrase by phrase the whole way through. But when I'm finished, you'll have it exactly as it's on the notes before you. I've only done that for you.

Now we're at John 8, and we're at verse 12. Then spake Jesus again unto them, and I take that phrase to mean that when he had spoken in the other verses to the Pharisees, and they were convicted by their own conscience and went out from the cross, and when he had spoken to the woman in verse 11, neither do I condemn thee, go and sin no more, I take it when it says, Then spake Jesus again unto them, I take it that is talking to the crowd that surrounded him in the early morning in verse 2. You remember that early in the morning he came into the temple, and all the people came unto him, and we differentiated last week between the crowd, and the Pharisees, and the woman. Now he has spoken his last word to the woman, and some of the Pharisees that brought her have gone, and he's turning now again to the crowd and taking up the preaching.

Then spake Jesus again unto them, saying, I am the light of the world. Surely that's a revelation. It's a revelation of our wonderful Jesus.

I am the light of the world, and this is the second one of these great I am's that we have come across in John's gospel. There are seven of them altogether. You remember in John chapter 6 we heard him saying, I am the bread of life.

You remember that. Now he's saying, I am the light of the world. And when we get into John chapter 10, you'll hear him saying, I am the door.

And again you'll hear him saying, I am the good shepherd. And then when we get into John chapter 11, you'll hear him saying, I am the resurrection and the life. And when we get to John 14, you'll hear him saying, I am the way, the truth, and the life.

And when you get to John 15, you'll hear him saying, I am the true life. So there are seven wonderful statements in John's gospel that bring Christ before us in all the wonder and beauty and grandeur and glory of his person. And we're dealing with one of them just now.

I am the light of the world. I wonder why he took up this simile and he put it just like this. I am the light of the world.

I believe that he stated this just like this for four reasons. I believe, first of all, that taking up the simile of light, he's just comparing it to purity. And you know, he had been in contact with the woman just a moment or two before this.

And you know, some were astonished at him, even looking at her and saying, neither do I condemn thee, go and sin no more. But you know, I think he's taken this up just to show that his character is absolutely pure and unsullied lust. There is no spot here.

I think he's just bringing this forth to show the unsullied character that belonged to him. And then I think there's something deeper than that. You see, standing in the crowd were scribes and some Pharisees that were left, and some of the lawyers from the temple.

And you know, they knew quite well many of the Old Testament prophecies concerning the Messiah. And they knew this, that the Messiah would come not only as the king of the Jews, but as the light for the Gentiles. That's exactly what Isaiah said the Messiah would be.

He shall be a light unto the Gentiles. And do you see how broad the Lord is making this? I am the light, not of a nation, you know, not of the Jews. I am the light of the world.

And I think, you know, he's letting them see that he's living up to the prophetic statement made about the Messiah. I think he's really declaring his Messiahship to all ensemble. You see, showing that it's pure, but he's declaring that he's Messiah.

And yet I think there's something deeper even than that. You see, just the way this is stated, I am the light of the world. You see, we must ever remember this, that this book declares that God is light.

And I believe that he's not only showing his own moral purity and his Messiahship, but he's declaring his deity. You see, it's just put like this, that if I'm down here, and I'm the only real light that's in the whole world, I'll take you back into the Old Testament to hear God saying, look unto me until you see all the ends of the earth, for I am God and there is none else. It must be the same statement, I am the light of the world.

You see, he's declaring his purity, and he's stating his Messiahship, and now he's thundering out his deity, and yet I think there's something even deeper than all that. You see, only when you get spiritualized can you see the fourth one. Many of us who are born again in this meeting this evening, and we've got new life, my, we have enjoyed the fruits of Calvary.

We know this, that this blessed one came from the heights of yonder glory, and took upon him the form of a serpent, and went forth to that of Calvary, and died in the tomb in death, and went down into the grave, and on the third day rose again, and he has brought life and immortality to life. And, you know, we know tonight that power and purity come from a risen Christ to all who will trust in him. Yes, he's the light of the world, all right.

And I would never like any of the younger ones to ever be caught out in this statement, because universalists use it to preach universalism. They say Christ is the light of the world. Then all who are endorsed this will eventually get lost.

But don't be caught out in one foot when they start talking nonsense like that. It's the same statement that we had in John 4, the Saviour of the world. And it doesn't mean that the world saved.

My, we proved on that occasion that the fearful, and the torturers, and the whoremongers, and all liars would have their pot in the lake of fire. But don't be caught out in one foot. The Master isn't saying any such thing as this universalism.

I want you to watch the whole statement. Watch it. I am the light of the world.

Oh, here's the statement. He that followeth me shall not walk in darkness, but shall have the light of life. It's a very beautiful phrase, isn't it? You see, he's just standing here, and he's declaring, you know, I'm absolutely pure, and I'm the Messiah.

I'm really God the Son. And he's declaring that through me will come to all who follow me the light of life. Well, life is purity, and life is power.

And if you want purity and power, you must follow the Savior. Don't ever get the idea that you'll be saved, you know, if you do as you like. Because you won't.

There's no universalism taught in this book that I knew of. The whole statement is, I am the light of the world. And he that followeth me, and we'll get deeper into this as we go on, shall not walk in darkness, but shall have the light of life.

For when great things good, you know, there are always critics at your elbow. Watch verse thirteen. The Pharisees therefore said unto him, Thou dardest record of thyself, thy record is not true.

Jesus answered and said unto them, Though I dare record of myself, yet my record is true. For I knew whence I came, and whither I go. Now, here's the first part that he's putting his finger on.

But ye cannot tell whence I come, and whither I go. You know, they really didn't know. They were in darkness.

I want you to see the contrast between the revelation and the condemnation. You see, the revelation is this, I am the light. And the condemnation is this, ye cannot tell.

You're in darkness. You don't know. And that's just exactly where they were on that particular day.

You see, they thought they knew. Sometimes they called him a Galilean. Let us just get this clear tonight.

Now, remember, he was born, exactly him of Judea. But they called him a Galilean. And I want you to notice this in the chapter this evening.

Down the chapter you'll find this out. Way down there at verse 48. Then answered the Jews and said unto him, Say we not well that thou art a Samaritan? Did you see that little bit? You see, sometimes they said he was a Galilean.

But in the depths of their hearts, you know, they thought he was a Samaritan. That was an image thought that they were hurling upon us. They really believed, you see, that some Gentiles living in Samaria had been the unknown father of a virgin child.

Insult that they're hurling upon us. You see, if you could down your chapter carefully, but we'll come to it by and by. Here's what they said in verse 41.

He said to them, Ye do the deeds of your father. Then say they to him, We be not born of fornication. That was hurling insults on his head.

My, they were just thinking like this, you see. That you are Samaritan and you were born in fornication. Nobody knows your father, but he's putting his finger on the spot.

Ye cannot tell whence I come and whither I go. They were really embarrassed. As all the half-downed moderators are at this moment.

For the men who come to platforms to talk about the virgin having a child at her mind, they're embarrassed, even until now. I think that's simple enough. But you can see the revelation and you can see the condemnation.

Then he said to them in verse 15, Ye judge after the flesh. And this was again condemning them. You see, they just judged according to the flesh.

You see, they really couldn't take it in that one who was in the form of God and thought it not robbery to be equal with God, could stand before them dressed in the garb of a lowly Nazarene. My, to them he was only the carpenter's son. But they were judging according to the flesh.

And he was putting a finger on their fleshly neck. That's just how they judged. Now here's a wonderful statement here.

Verse 15, Ye judge after the flesh. I judge no man. Now for you younger fellows in the meeting, here is one of the phrases that was taken up by agnostics at times to prove that there are contradictions in the book.

This is one of them. They say that Christ said, I judge no man. And then they will very cleverly turn you to the Acts of the Apostles, 17, where Paul said, God hath appointed the day in which he will judge the world by the man whom he hath ordained, wherefore he hath given assurance unto all men in that he raised them from the dead.

And they will very quickly turn you to the portion where all judgment is given unto the Son. And they'll take you to the deep white tomb, and you'll see the face of the one who was really the judge. And they think they've got something, don't they? Well, I'll show you these fellows what to do with them.

Never let anybody in this world argue with you about anything. Don't you let them dare to take a phrase out like that and start an argument. Always carry your New Testament at least with you.

And if you think you're cornered, take it out and have a look at it till you see. Because something will be near at hand that will help you out. Now, I want you to watch.

The whole statement didn't stop there, did it? Now, watch. Ye judge after the flesh, I judge no man, yet if I judge, my judgment is true. Now, that doesn't leave it as if he wasn't going to judge, does it? But I'll tell you the real meaning of the thing.

Now, here is a translation that I read just today. Admittedly, it was Bullinger. But while Bullinger may be astray as far as dispensational truth is concerned, out of score you will never find him far astray.

He was one of the greatest Greek and Hebrew scholars that ever lived. Here's how it's translated. Ye judge after the flesh, I judge no man after the flesh.

Isn't that lovely? Exactly what he meant. I know it's clipped short here, but you can see the meaning immediately. He said, ye judge after the flesh, but I judge no man after the flesh.

That's the meaning of the phrase, and so they haven't anything to argue about. And see how the translation went on. Ye judge after the flesh, I judge no man after the flesh, and when I do judge, my judgment will be true.

I think that's lovely. My, he's just putting something down here. You see, he's putting his finger on the spot.

My, he's condemning them. They judge after the flesh. That's their fleshliness.

He's touching now. He's already touched their darkness. But the moment he said this, and when I judge, my judgment will be true.

He's declaring that in a day to come, he will be the judge of all the earth. There's nothing here about him not judging. Quiet on the other foot altogether.

But he's proving this, that his judgment will be divine judgment, and their judgment is fleshly judgment. There is a conflict in these revelations and condemnations all the time. He said, I'm white and you're dark.

You're judging with flesh, but I shall judge with divine wisdom when it comes my turn and my judgment will be true. I think that's very beautiful. You see, he puts this behind it.

Verse fifteen again. Ye judge after the flesh, I judge no man after the flesh, but when I judge, my judgment will be true, for I am not alone, but I am the Father, repent me. You see, this is wonderful.

God was in Christ reconciling the world at the cross, and God will be in Christ judging the world at the cross, and the judgment will be true. Some of you fellows in this meeting who are Christ rejecters this evening, if you die in your sins and you appear at the great white room, you'll not have a word to say, for your Savior will be your judge, and it will be Christ's rejection that will put you into the lake of fire forever, and you'll hear the words, Depart. So you're getting this, are you? The revelation of the light of the world, I'm the judge of all the earth, I'm the condemnation of their darkness, I'm the condemnation of their fleshliness.

Then, just to make it secure, he turns to the law, verse seventeen, it is also written in your law that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me bears witness of me. Then said they unto him, Where is thy Father? And I believe that this again was an insult, of course, this has happened in their minds, and they mean to stop them with this thing.

They thought he was a Samaritan, they believed that he was born in sin, and now they're asking the blunt question, Where is your Father? Don't think that they're thinking at this moment on the Divine Father, not at all. They're trying to end self-disbelief. Where is your Father? But you know, he took everything very patiently.

Jesus answered, Ye neither know me nor my Father. If ye had known me, ye should have known my Father also. You see, that just bears out the darkness and the fleshliness that was in the cloud that asked the question.

Why, sometimes when the cloud opens its mouth, it just reveals the darkness and the fleshliness within it. These words speak Jesus in the treasury as he taught in the temple. No man laid hands on him, for his hour was not yet come.

Verse 21, Then said Jesus unto them, I do my way, ye shall seek me, and shall die in your sins. Whether I go, ye cannot come. And I'd like to stretch the cannot.

Ye cannot come. He's putting his finger on their hopelessness, now without them. Why, if he leaves them, and they die in their sins, ye cannot come.

Not ye shall not come, mind you. Ye cannot come. There's no second chance about the reading here.

And then he went on. He's touching their hopelessness there. And he said unto them, verse 23, Ye are from beneath, I am from above.

Ye are of this world. And he's touching their worldliness now. If there is a man on the broad acres of earth, he'll always be the light of the world.

And as long as there are poor lost sinners down here, he'll always be the only way back to God. There'll never be any other way. And when we get down through the whole revelation that's given us here of Christ, you will find that he'll always and forever be the same.

No change, he knows. And then he went on from there, verse 27, They understood not that he spoke to them of the Father. Then said Jesus unto them, When ye have lifted up the Son of Man.

And he's putting his finger on their wickedness first of all. Do you know that very crowd to whom he preached these mighty messages and before whom he had done so many wonderful things? That very crowd were going to take him and by wicked hands were going to splash him to the Roman shipwreck. Touching their wickedness, but he was also revealing that the light of the world and the way back to God and the judge of all the earth would be the man of God.

Ye have lifted up the Son of Man. Why he knew he would be lifted up. What a revelation comes to you.

You can see the light of the world, the judge of the earth, the weight of the glory, the man of the cross. And you can see their darkness. Ye cannot tell.

You can see their fleshliness. They judge after the flesh. You can see their hopelessness.

Ye cannot tell. You can see their worldliness. The art of this world.

You can see their wickedness. When ye have lifted up the Son of Man. Verse 28, we're in the middle.

Then shall ye know that I am he and that I do nothing of myself, but as my Father hath taught me, I speak these things. And he that sent me is with me. The Father hath not left me alone, but I do always those things that please him.

Now we come to this excitation. It comes in the middle, while I have it at the end of the note, it's in the middle of the passage. Verse 30, As he spoke these words, many believed on him.

Then said Jesus to those who which believed on him. We're making a differentiation in the crowd again. There were Pharisees and Christians, unbelievers, but he's speaking to that crowd that professed belief in him, and here's what he said.

Here is the excitation. If ye continue in my works, then are ye my disciples indeed. That's the excitation.

You see, I want you to get the hold of this, and I'd like to stress this just a little bit. I want to say to every believer here this evening, I want to say that raising your hand in a meeting doesn't of necessity say that you're saved. And I want you to get that clear.

And signing your name on the most well-planned decision card does not of necessity say that you are born again, remember. Or being brave enough to get into the aisle and come to the front doesn't say that you're saved. I'll tell you what proves you're saved.

If ye continue letting the word of the Lord direct your path, if ye continue resting your faith upon the precious promises of the gospel, if ye continue bowing to the dictates of the Spirit through the word, if ye continue to make every promise with every warning, if ye continue to make a command of your counsel, if ye continue, in my words, if ye continue to obey, not if you're a bastard. So, does the Lord ever speak to some of you young believers about believers' baptism? Does he? If we're having a baptismal service on the last Thursday of April, are you continuing in the word? It will be no pleasure to the Baptist church, you know. It will be obedient to the book.

If ye continue, did the Lord ever ask you to get out of some old worldly organization? Did he? Are there some of you stuck in that damnable thing called the tonic? Are you? Where the blessed name of Jesus Christ is not allowed to be uttered? Are you? When the Lord says, get out and touch not the unclean things, we'll know there's something in you. Now, I want you younger ones to get the hold of this. I want you to get it like this.

You know, he didn't say this. If ye continue, in my words, then are ye my disciples indeed. He didn't mean.

If ye continue, you shall be eventually saved. Not the poor. You don't continue to be saved.

You continue because you are saved. That's where we're getting at. If you've got salvation, bless God you'll continue.

Have you proved the Lord's speaking to you about something? Well, if you've got salvation, you'll continue in his words. You don't continue to be saved. You continue because you've got salvation inside.

Don't get it all washed, you know. So, once again, you see, what I have in the notes is this. The expectation at the end of the notes, if ye continue, in my words, continuation proves regeneration, doesn't it? Then are ye my disciples indeed.

I want you to get this a little bit. And ye shall know the truth. You know, friend, I'm looking back 27 years.

And I can remember the night when I tremblingly trusted Jesus Christ as my own personal saviour. And I don't think that I knew anything, only that I was a poor, lost, hell deserving. But you know, that night I got new birth.

A new life. A new power. And then this word became a new book.

And I began to follow the Lord in the light of His word. It became the lamp to my feet and the light to my path. And you know, as I went on step by step, I began to grasp the mighty truth of being a child of God and a servant of the Lord.

You know, friend, if you've got regeneration and there's such a thing in your life as continuation, my, you'll come to that place of spirit. And I'll tell you what it'll do for you. It'll do this.

Ye shall know the truth, and the truth shall make you free. I want you all to get the hold of that. Because if there's something leading you, and it's leading you into bondage, it's not truth.

Get the hold of that, my friend. Some people are led into bondage to man. Well, it wasn't God's truth that bound you.

For if you know the truth, it'll make you free. For the truth will make you free. That's what it says here.

Yes. It's a lovely one, isn't it? Continuation proves regeneration and brings edification and eventually emancipation until you're the Lord's free man, able to praise the Lord just exactly where he wants you to. And so that's the exhortation that came in the middle.

Now it goes on again. Verse thirty-three. They answered him, We be Abraham's seed.

This is the crowd answering back now. They'd listened to this exhortation. And the crowd's answering back, We be Abraham's seed.

And we're never in bondage to any man. How saith thou, ye shall be made free. Now what nonsense they were talking.

You know, some people talk a lot of nonsense and they talk it so loud that you would think it was something. Now listen to the statement. We be Abraham's seed.

Now listen to it. We were never in bondage to any man. What a lot of trouble that was.

At that moment the Roman army was in the land. Pilate was a judge. They were in bondage to Rome.

They were in bondage to any man. Were they not carried down to Babylon once upon a time? Were ten tribes not taken down to Assyria? Why, when we fought for the nation they were slain in Egypt. ...swaddle as if it was something.

And there are people like them today. You want to watch them. Swallow everything that they showed us, you know.

Want to take their time with it. Now the Lord was very patient indeed. Jesus answered them, Verily, Verily I say unto you, Whosoever committeth sin is the servant of sin.

And I think that the tense here bears this out. Whosoever goes on continually committing sin is the tense there, is the servant of sin. You see, we would never get to the place where we would say that believers were sinlessly perfect.

Not at all. We all fail. But if we do, we get down on our knees and we are desperately sorry about it.

But the man that goes on continually practicing sin, he's the servant of sin. You see, they're beginning to talk about Abraham's feet and he's leading them up to a certain point. He said they're the servant of sin.

And then he said this, verse 35, The servant abideth not in the house forever. You see, one of the great translators translated it like this. Whosoever goes on continually practicing sin, sin is the slave of sin.

And this bond slave in any house doesn't abide there forever. That's what the Lord is talking to them. He said, you know, you're talking to me about being in Abraham's family, aren't you? You're Abraham's feet.

Well, I can tell you, fellas, this, that you're just bond servants in the house. And you'll not abide there forever. For the bond servant doesn't abide forever.

But the sons abide there forever. Isn't that a wonderful illustration? Why, in any mansion where they have servants, the servants come and go, but the children are there forever. But he's speaking of himself here.

The sons abide us ever. And then he comes out with this wonderful revelation, If the son therefore shall make you free, ye shall be free indeed. Now, he's revealing himself of the fear of all that has become a custom.

What a wonderful Savior he is. He's the light of the world. He's the judge of all the earth.

Why, in any mansion where they have servants, the servants come and go, but the children are there forever. But he's speaking of himself here. The sons abide us ever.

And then he comes out with this wonderful revelation, If the son therefore shall make you free, ye shall be free indeed. Now, he's revealing himself of the fear of all that has become a custom. What a wonderful Savior he is.

He's the light of the world. He's the judge of all the earth. He's the way back to God.

He's the man of Calvary. He's the fear of all the customs who trust in him. We're getting a revelation of the Lord.

And remember, as long as there's a poor sinner on earth, he'll always be the same. He never changes. Now, what's this coming now? Verse 37.

I know that ye are Abraham's sheep. That bit was quite clear. But ye seek to kill me, because my word hath no place in you.

I speak that which I've seen with my father, and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus said unto them, so what's the difference? If ye were Abraham's children.

Now, the chapter he said, I know that you're Abraham's sheep. Now, being Abraham's sheep just means that you're a Jew. But being Abraham's children means that you have the faith of Abraham.

All the difference in the world. I suppose they never got it. If ye were Abraham's children, ye would do the works of Abraham.

But now ye seek to kill me. A man that hath told you the truth which I have heard of God. This did not Abraham.

You see, being Abraham's sheep, they were only blinded Jews who went about to kill him. But had they been Abraham's real children, why they would have done the works of Abraham. How nobly the Lord can answer.

Then he said something, verse 41, he puts his finger on them again. Ye do the deeds of your father. Now, you can easily see at a glance that he wasn't talking about Abraham because he just said if you were Abraham's children, you would do the deeds of Abraham, but you do the deeds of your father.

And I know just exactly where he's leading to, you know. Then said they to him, we be not born of fornication. You know, very often when you tighten a fellow up with the word of God, he starts to throw stones at him.

I've seen this on more than one occasion, you know. When you take this book out and you begin to show him one or two passages and he's getting it right, this is an old game of the devil. They begin to throw stones at him.

So don't worry when they do it, you know they're being defeated. Yes, this is what they're doing now. We be not born of fornication.

We have one father, even God. They're changing it. Jesus says unto them, if God were your father, you would love me.

For I proceeded forth and came from God, neither came I of myself, but he sent me. Why do you not understand my speech? Even because he is another ye, ye cannot hear my voice. And then he comes out into the open, ye are of your father the devil.

My, he's showing them their darkness and their devilishness. And you know, friend, I think we should take time in this meeting and every unshaved person in the building ought to face this, that if tonight you're not under the sway and control and power of the wonderful son of God, the Savior, at this very second, whether you talk about loyalty or freedom or Protestantism or whatever you talk about, you're in the hands of the devil. You ought to face it.

Because it's desperately true. There are men in this meeting now and they're sure as you sit on the seat, you're gripped and mustered and moved by the devil and his will. You're not a clever individual.

You're a poor, blinded fool on your way to hell, duped by the devil. You remember what the fellow with the sandwich board in London did some years ago? And round the cheeks of the sandwich board and round the front. I'm a fool for Christ.

You know, the crowd looked at him and when they cried this, I'm a fool for Christ, you know, they tittered and laughed. But when he went past, you see, on the other side it said, Who's fool are those? Let yourself ask the question. So if you don't belong to Jesus Christ this evening by simple faith, at this very second you're being controlled and mustered and moved by the very devil himself down to damnation.

Get the truth now because the truth will do you good. Money was putting his finger on the spot. Ye are of your father the devil.

And then he went on. I'm the lust of your father, ye will do, verse 44. He was a murderer from the beginning and a bold not in the truth because there is no truth in him.

When he speaks of the lie, he speaks of his own, for he is a liar and the father of it. And because I tell you the truth, ye believe me not. Now here comes a statement.

Which of you convinces me of him? That's another revelation, isn't it? It's revealing him as the spotless one of the ages. Why, thank God, our blessed Lord Jesus could stand in the temple and face all the enemies and shout into their faces, which of you convinces me of sin? Thank God they couldn't lay one thing to his side. He was spotless.

He was spotless. He was holy, harmless, omnipotent. What a statement.

He was holy godless. He was harmless manless. He was omnipotent inward.

Hallelujah. What a statement. Yes, this is a revelation.

He's revealing that he's the spotless one of the ages. And then he comes to touch the great truth that we need to look at just now. Verse 46.

Which of you convinces me of sin? And if I say the truth, why do you not believe me? He that is of God hears God's word. Ye therefore hear him not, because ye are not of God. Oh, how many times he put his finger on the spot.

He put his finger on the spot when he said ye cannot tell their darkness. Ye judge after the flesh their fleshliness. Ye cannot count their hopelessness.

Ye are of this world their worldliness. When ye have lifted up their wickedness, ye do the deeds of your father, their devilishness. Ye cannot hear my word, their daftness.

Ye are not of God. They're devilish. You belong to God.

Oh, there are men and women in this meeting now. Listen, friend. You don't belong to God at all.

You're a godless, hopeless sinner on the edge of paradise now. Oh, that's how the Lord preached anyway. Whether you like it or not, it doesn't worry me.

That's how the Master preached. Some of you think he was a sassy, don't you? Well, you'll learn him different now. He wasn't afraid of the Pharisees, and I don't see why I should be.

Friend, if you're in this meeting without Christ, you're a Christless, godless, hopeless, helpless, undone sinner on your way to hell, and you don't belong to God at all. He's got the whole. Then he goes on.

Verse 48. Then answered the Jews who said unto him, Say we not well that thou art a Samaritan and hast a devil? Jesus answered, I am not a devil, but I honor my Father, and ye do dishonor me. But I seek not mine own glory.

There is one that seeketh and judges. Verily, verily, I say unto you, If a man keep my saying, he shall never cheat us. Then said the Jews unto him, Now we know that thou hast a devil, Abraham said unto the prophets.

And thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? From the prophets are dead? Whom makest thou thyself? Jesus answered, If I honor myself, my honor is nothing. It is my Father that honoreth me.

Oh, there's a beautiful speech. You know, you could preach for a week and a half, you young fellows. Didn't the Father honor him when he was born? Why, he sent angels down to herald his birth.

Didn't the Father honor him when he brought wise men by a star from the sky to worship him? Didn't the Father honor him at his baptism when he opened the heavens and cried this, This is my beloved Son in whom I am wealthy. Didn't the Father honor him on the mount of transfiguration when he cried, Here ye come? Didn't the Father honor him in death when he riddled the rough corruption but his body? Didn't the

Father honor him when he brought him back and set him at his own right hand? Wouldn't the Father honor him a day to come when every knee shall bow and every tongue will confess that he is Lord to the glory of God the Father? Oh, how much in a little phrase, you know. Well, let's get on.

Fifty-three, fifty-five, Yet ye have not known him, but I know him. And if I should say I know him not, I should be a liar like unto you. And he wasn't afraid to say that.

But I know him and keep the same. Your father, Abraham, rejoiced to see my day and he sought and was glad. You see, that's another revelation.

It's a revelation that Jesus Christ was the joy of the patriarchs. Now let's try to get the hold of this. How did Abraham see Christ's day? That's the point we're at now.

I believe he sought in a free-fall way. I believe he sought by faith. But I'm absolutely sure he didn't.

And then I think that he sought through the types. Why, as he boasted the authors and blissed the sacrifice along, why, the secret of the Lord was with them that loved him. And he sought Christ day by day by faith.

But I think he sought by experience. For he took Isaac up and he put Isaac on the altar. And just as he went to his wife, the cry came and the Lamb was revealed.

And it was the priest in Isaac's stead and he was taken up. And the poor, tombed soul was converted. And the Lamb was up and praying.

And in experience he sought Christ day by day by faith. By experience. And he rejoiced.

Christ was the joy of the patriarchs. And then, watch this silly question. Restless disciple.

Then said the Jews unto him, Thou art not yet fifty years old. And hast thou seen Abraham? Now, the Lord didn't say anything about seeing Abraham in the phrase before. He said, You are far Abraham rejoiced to see my day.

In short, he wasn't saying anything about seeing Abraham. But they turned it on, you know. And they said, Thou art not yet fifty years old.

Hast thou and hast thou seen Abraham? Jesus answered and said unto them, Verily, verily, I say unto you, Before Abraham was, I am. The great name for Jehovah. It's a revolution now.

That he's the God who is all in all. The Russellite Christ of Bethlehem. For if you don't know, Jesus Christ said, I am the dreamer I am.

That's the name for Jehovah. Do you see this wonderful discourse this evening? It began with, I am. The light of the world.

And it begins with, I am. I am not I am. What a revelation.

Have you got the revelation? Did you see the condemnation? Do believers hear the expectations and follow on to know the law? We'll come back on Tuesday the 11th. God willing to tackle something that's very deep. John chapter 9. Let's bow together before the Lord.

I don't think we'll sing any more. We've spoken quite a lot out of it. Oh God our Father, We bow in humility.

So thank thee for our wonderful Saviour. We bless thee indeed that he is the light of the world. We thank thee that eventually he will be the judge of all the earth.

We thank thee Lord that thou art the way back to the glory. We thank thee that on the cross thou didst pay the price for our redemption. We thank thee that thou hast set us free.

And tonight Lord we bless thee. We are free indeed. We thank thee Lord that thou art prosperous and no charge can be laid against thee.

We thank thee that thou hast been the joy of all who have had faith right down the ages. We thank thee that we bow before thee tonight. And we know that thou art the great I am.

Thou art my Lord and my God. We bow to thee. Lord if thou hast been putting thy fingers upon the sins and darkness and wickedness and hopelessness of some sinners in this visit.

Lord convict omnipotent. And we pray Lord as they see their deep, dire, desperate, need and poisoned danger this evening. That they'll come to thee, the man of Calvary.

Thou art able to set them free and save them with an eternal salvation. Because you died and rose again. Lord for us believers.

Help us to go on with thy word. Help us to bow to thy command. Help us to read to thy promises.

Help us to be sanctified by thy truth. Make it the man of our conscience. Make it the light for our path.

O God bless the saints. Save the Lord. Exalt the Saviour.

Pass us in thy fear and with thy touch. Through Jesus Christ our Lord. Amen.

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