

(John) the Practical Example of the Master

by Willie Mullan

The sermon highlights Jesus' example during the Feast of Tabernacles, emphasizing His openness, carefulness, and the varied responses of those around Him.

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Topics: "Example"

Description

In this sermon, the preacher emphasizes the importance of standing up for Jesus and not being afraid. He refers to a verse that talks about a form of godliness that denies the power of God, urging listeners to throw away such choices. The preacher then focuses on John chapter 7, highlighting three main points: steps to note before the Feast, features to mark in the midst of the Feast, and flashes of light at the end of the Feast. He also discusses the fear and hesitation of the Jews in openly speaking about Jesus. The sermon encourages listeners, especially young believers, to expect criticism and opposition when faithfully following God.

Transcript

Turning again to John's Gospel, and we're at John chapter 7 this evening. I want you to remember one verse from John chapter 6. It says, verse 59, These things said Jesus in the synagogue as he taught in Capernaum. You remember last week we were listening to the great message the Lord brought to them in the synagogue at Capernaum.

We had followed the footsteps of the Lord from Jerusalem right back up the Perea Valley here, and across the Jordan. You remember how he came to Cana of Galilee, and then they crossed over the Sea of Galilee, and then back again to Capernaum. And it was here at this spot last week that the Master preached that right message in the synagogue of Capernaum.

And we're going to follow the footsteps of the Master back from Capernaum this evening, back down the Perea Valley here, and down to Jerusalem for the Feast of Tabernacles. That is the great subject of John chapter 7. And I've broken the chapter into three for you. I want to show you some facts to note just before the feast.

You'll notice that the second verse of John chapter 7 says, Now the Jews' Feast of Tabernacles was a sign. So we want to see some facts to note then just before the feast. Some facts to note just before the feast.

And then you'll notice again that in verse 14 it says, Now about the midst of the feast Jesus went up into the temple and talked. And secondly, I want to show you some features to mark in the midst of the feast. Some facts to note before the feast, and some features to mark in the midst of the feast.

And then at verse 37 you will notice this, In the last day, thus great day of the feast, Jesus stood and cried. And I want you to notice some flashes of light at the end of the feast. So we're looking at some facts before the feast, and some features in the midst of the feast, and some flashes of light at the end of the feast.

Now let's try to gather these facts up. We're going back to verse 1. After these things, that's taking us back to think of what happened, really, at the end of the last chapter. Do you remember verse 66 of chapter 6? From that time, many of his disciples went back and walked no more with him.

You see, they turned their back on Christ. And chapter 7 commences, After these things, Jesus walked in Galilee. I think we need to stop there for a moment.

You know, in a moment or two, as we turn to this chapter, you're going to find that our Lord Jesus Christ leaves Galilee, and he comes right down to Judea. You see, the land of Palestine is divided into these three provinces. In the north, we have Galilee.

In the center, we have Pamelia. And down in the south, we have Judea. And our Lord is about to leave Galilee, marked this, never to return.

You'll read right through John's gospel from this moment. And remember, there are 21 chapters in John, and we're only at chapter 7. But he's about to leave Galilee, and he'll never be back in the flesh. He never came back to Galilee until that day in resurrection form, who went before his disciples into Galilee.

And he's holding on here. Jesus is walking in Galilee. I'll read the whole verse, so you get the sense.

After these things, Jesus walked in Galilee, for he would not walk in Judea. You see, Judea was often called Jure, because the real Orthodox Jews all lived down here in Judea, and especially at Jerusalem. And after these things, Jesus walked in Galilee, for he would not walk in Judea, because the Jews, that is, the Jews down in the south, sought to kill him.

And I want you to notice this, that our Lord Jesus Christ is walking in Galilee. He's not hiding. Oh no, he's not.

He's out in the open. I believe it was at this time that he went through the villages and the synagogues in Galilee, proclaiming the great truths of the kingdom. He was out in the open.

I want you to get that fact. You see, I believe this. He knew that he was soon to turn his back on this crowd, and they would never hear his voice again, and they would never see his face in the flesh.

And he was out in the open. And you know, I believe, for some of you men in this place, the Lord Jesus may be being presented before you in the pure light of the gospel in these moments for the last time. Yes, many times you turned your back on him, didn't you? Well, one of these nights, he'll turn his back on you, and you're doomed.

You're doomed. Yes, they turned their backs, and they walked no more with him. They turned their backs on him, but he didn't turn his back on them.

He walked out in the open in Galilee. But he was soon to turn his back, and they would never hear his voice again. They were doomed.

Oh, be careful of turning your back on the Christ of God. But there's something else for us to know to you. There is the fact of Christ's openness.

What I want you to notice is this. After these things, Jesus walked in Galilee, for he would not walk in Jewry because the Jews sought to kill him. Now, our Lord Jesus Christ knew this very well, that they could not touch him until his hour was come.

You see, even in this chapter tonight, we shall learn this. Do you see verse 13? Then they sought to take him. Mind you, it doesn't say, then they thought to take him.

It says, then they thought to take him. They got angry because of the speaking which will see us in a moment. And the whole crowd moved in one plan.

They sought to take him, but no man laid hands on him because his hour had not yet come. My, you know, friends, this is wonderful, that between the crowd and the Christ, there was always that restraining hand of God. They could come so far, but no further, and not until his hour for death was come could they touch him.

And yet, although he knew this, he left us an example that we shouldn't go and cause trouble. This was a great example, wasn't it? And that we shouldn't throw ourselves carelessly before the enemy. Oh, he knew they couldn't take him, but he hid in Galilee because they thought they could.

Surely it's an example to all of us not to be running, causing trouble, and expecting to get God to get you out of it. Surely there's a great example in the carefulness of our Lord Jesus. There is the fact of openness, and there is the fact of carefulness here.

And then the second verse says this, Now the Jews' feast of tabernacles was at hand. You know, there are seven feasts in the Old Testament, in Leviticus 23, and when you read of these feasts, it says this about them, These are the feasts of Jehovah. They were the Lord's feasts.

When the Lord gave the details why they were kept as God commanded, they were the feasts of Jehovah. But, you know, some of the old Pharisees and Sadducees had added their little bit of reasoning to God's command, and they had changed this, and changed that, until the feast is no more called the feast of Jehovah. It's the feast of the Jews now, like the Lord's table.

When our Lord instituted the Lord's supper, he gave to his disciples and said, This do in remembrance of me. It was there and then the institution of the Lord's supper. But today it belongs to a whole lot of other crowds, so they tell me anyway, it's no longer the Lord's table for the Lord's people.

Some people proclaim they own it now. I've often said, See that book? That's the Lord's book. It doesn't belong to the Baptists, nor the Brethren, nor the Presbyterians, nor pagan Rome.

Doesn't belong, that's the Lord's work. Well, in the very same sense that the Lord owns the book, he owns the table. But, you know, if you begin to fence it around, and put your little ideas beside it, and put your commands upon it, and the stamp of man upon it, it's no longer the Lord's.

It belongs to the Pharisees. Some crowd owns it, and you can see how John was inspired to write here. It's the Jews' feast of tabernacles.

And so you can see how the fleshliness of the Jews got in. You've got the fact of Christ's openness, and you've got the fact of Christ's carefulness, and you've got the fact of Jewish fleshliness. And then we come to something that I want you to take note of.

His Brethren, therefore, said unto him. I think we need to be careful with this word Brethren when we meet it. On this occasion, it's referring not to his disciples, nor to any of his faithful followers.

It's referring to his brothers in the flesh. You see, Mary had other children. In fact, there were four other boys born after Christ.

There's a great debate of whether they were brothers or half-brothers. It's still debatable, and to that end I won't enter into it. But they were merely children.

They were his brothers according to the flesh. You only need to listen carefully to what they said, and you would know they were not the true followers of Christ. You see, no true born-again, devoted, blood-vast follower of Christ could look at his Master and say this, Depart hence! Could they? Well, I wouldn't like you to be dictating to your Lord.

And so, if you read carefully, you'll very soon find out that they are not the spiritual children of the Lord. They're actually the other children of the family. And his brethren, that is, according to the flesh, therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou 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 neither did his brethren, that is, according to the flesh, believe in him. You couldn't call them brethren in the sense that we call our brethren who are believers, brethren, when you have to ask, for neither did his brethren believe in him.

You see, they are merely children, and actually this is reproach and scoff and scorn that's been hit from his head. You see, they're remembering that when he had preached in Galilee, why the crowd left him, and turned their back, and would walk with him no more. And now they're taunting him.

They say, have a go down in Judea and see how you get on. For they didn't believe in him. You know, the Roman Catholic Church detests you say that Mary had other children.

But here's a psalm that I've never been able to get over. It's Psalm 69. And you younger ones, pay attention to what psalm it is, because one day you're going to need to use it.

The 69th psalm, try always to remember the number, and just watch this carefully. If you have a real good Bible, you will find that under the 69th psalm, you have one word. It's Messianic.

And that just means that everything in the psalm could not rightfully be applied to David. It must be, and can only be applied to Christ. For instance, look at the second verse.

I sink in deep mire where there is no standing. I am come into deep waters where the floods overflow me. That can only be said truthfully of Christ in the depths of salvation.

Look at verse four, and you'll get it clearer. They that hate me without a cause are more than the hairs of mine head. That can be truthfully said of Christ.

Look again at verse seven. Because for thy sake I have borne reproach, shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children.

Ah yes, his mother had other children. Yes, there were four boys and some girls in the family after Christ. They were truly the sons and daughters of Joseph.

And Mary, the blessed virgin, was their mother. And these were his mother's children. And you know, they looked at him.

They had been read in the same hall. They couldn't take it in that this was the Christ. And so here, they're beginning to scoff.

Go down to Judea and have a go down there. Show yourself to the world by their using the language of blinded men. You know, the worldling always wants to show off before the crowd.

It's the language of scoffers who are blinded by the God of this world. And so you see the fact here of his brethren's blindness. For neither did his brethren, that is, according to the flesh, believe in him.

And yet, you know, our Lord Jesus Christ took this very calmly and replied very gently, My, you know, when people start to scoff and to scorn, you're really tempted to head back. That was his direction. But our Lord Jesus has left us wonderful examples.

When he was reviled, he reviled not again. And when he suffered, he threatened not. He bore this for me, lads.

And then he replied calmly like this, verse 6. Then Jesus said unto them, My time is not yet come. And you must never confuse those two words, My time, with those two words in verse 30, His hour. Because His hour is referring to His death.

That was the moment for His death. But My time, He must be directed by Jehovah where to go and what to do. My, he was ever waiting on Jehovah, moving him as a servant of the Lord.

He said, My time is not yet come, but your time is always ready. The world cannot hate you, you see, that shows that they were worldlings, not believers. Why the worldling will hit the believer? Because he's not of the world.

Jesus said, if they hit at me, they will hit you believers. But when he's talking to these blinded worldlings, who have to say, the world cannot hit you fellows, you see, they were of the world. But me it hated, because I testify of it, that the works thereof are evil.

Go ye up unto this feast. I go not up yet, and mark the yet, unto this feast. For my time is not yet to come.

When he had said these words unto them, he abode still in Galilee. You see, here are some facts before us, just before the feast. There's the fact of His openness in Galilee.

There's the fact of His carefulness, not running foolishly into the hands of the enemy, and then asking God to get him out. There's the fact of Jewish fleshliness here. The feast had to be called the Feast of the

Jews.

There's the fact of His brethren's blindness, and there's the fact of His own gentleness in the face of His scorn and reproach from His brethren. That will do for the first part. Some facts to note before the feast.

And then let's note some features now in the midst of the feast. Verse 10, But when His brethren were gone up, then went He up also unto the feast, not openly, but as it were in secret. You see, when they moved to the feast in those days, or to any of the feasts, they came in great company, all caravans, all great companies came together.

And as they left their places found, now there was a whole fanfare of who was leaving. And as they entered into Jerusalem, it was noise abroad from the church. But when our Lord Jesus left Galilee, He left it quietly.

And when He entered into Jerusalem, He entered in secretly. He wasn't wanting to make a great noise or have it build over the place that I have come. He made Himself, at all times, of no reputation.

My, I wish we followers could really follow Him. And here He's coming quietly and secretly, as it were, into Jerusalem. Verse 11, I should have said this, that when He said, My time is not come, or not yet full come, you see, He was just waiting as the servant of Jehovah, waiting until the Spirit of God would move Him.

He was ever led by the Spirit of God. He never had any other intention but to go up to the feast, because as an Orthodox Jew, in Deuteronomy chapter 16, and at verse 16, the Jews were commanded to appear three times in the year at Jerusalem. And one of the times was in the fall of the year, at the Feast of Tabernacles, and as an Orthodox Jew, He must go.

But He would go when the Spirit of God would lead Him. And so you can see the obedience here of the Master. There's the feature of His obedience.

And then, you know, when He comes to Jerusalem, verse 11, then the Jews caught Him at the feast and said, Where is He? And there was much murmuring among the people concerning Him, for some said, He is a good man. Others said, Nay, but He deceives the people. You know, that will always be the portion of all and sundry who are faithful to God.

You know, if you stand squarely behind this book, and you fearlessly, and faithfully, and consistently, and boldly, and openly pick God's truth, some will say, You're a good man. And there will always be the crowd of critics, you know. They'll say, He's no good.

They don't like the truth. And you young fellows that are coming up behind me, and you're going to be the pictures of tomorrow, son, you might as well learn this now. You'll learn of an experience as you're faithful to God as Christ was.

They'll have a lot of things to say about you. You'll always have the critics sitting under your elbow, waiting for you to drop a word, so that they can get a punch at you. They'll be there.

Our Master went through that. You can see the discord in the crowd, can't you? But watch this, verse 13, Howbeit no man speak openly of him for fear of the Jews. And I think we want to watch this freeze the Jews down this chapter.

You see, after all, they were all Jews, weren't they? But this is used sometimes for the crowd, and sometimes it's used for the leaders of the Jews. And on this occasion, it's used for the leaders. There were some Jews there who honestly, in their hearts, believed that he was a good man.

But they wouldn't speak openly for fear. Oh, that cursed thing called fear. My, this put a snare on many a good man.

Why would we be afraid to stand up for Christ? I would want to know. Why would we? Afraid of the old Pharisees? Afraid of what some of these old, dead, half-dumb motherness, like Romsey, who tears the book to pieces? Are we afraid of them? Well, I'm not one bit afraid of them. Because we've just lost an old rascal who was the Archbishop of Canterbury, and we've got one who's ten times worse in his place, who would tear the book to pieces before your eyes, openly, no shame about it.

Yet some of you are stuck in it. God pity me. I wish you had the grace to get out.

My dear friend, the book that I'm reading out of says, when there's a form of godliness that denies the power of God, you know the next four words? Throw that church away. That's God's word. My, are we afraid to stand up for Jesus? Well, they were in that day.

My, they were afraid. Now, watch this. Verse fourteen.

Now, about the midday, there's a form of godliness that denies the power of God. Do you know the next four words? Throw that church away. That's God's word.

My, are we afraid to stand up for Jesus? Well, they were in that day. My, they were afraid. Now, watch this.

Verse fourteen. Now, about the midst of the feast, Jesus went up into the temple and taught. I'm sure that was a wonderful moment.

You know, I understand from Jewish history and Jewish customs that, after this particular feast of Tabernacles, that many of the great teachers came into the court of the temple and would take their stand by one of the pillars of the temple, and he would expound his doctrines and his teachings to the crowd that surrounded him. And I believe that, in the temple court, there were many teachers. And it must have been a wonderful moment when our Lord Jesus walked into the temple courtyard and took his stand beside one of the pillars and began to teach what teaching it must be.

My, nobody there knew the truth like Jesus. By the very feast that they were celebrating, every teacher of it had some connection with himself. They were thinking on this particular time about the rock, the Tea of the Wattle, in the wilderness.

And that rock was Christ. But the teachers didn't know it, for he must have known. And you know, as he taught here, it says this, and the Jews marveled.

I believe the word is used there for the whole company. The whole crowd marveled, saying, How knoweth this man letters, never having learned? You know, that's how they always get at you, you know. You know, if God ever blesses some wee fellow, and he's used of God to expound the word of God by the Spirit of God, and God is blessing him continually.

You know, the first crack they'll have at you is this. They never think about the Spirit of God that flows through you. They're always thinking about the schools of men.

What school did he go to? Oh, I never went to any. And I have no notion of going now. You know, they're always at it.

They're always at it. I was at a missionary committee some time ago. I think I said this, but I'll say it again.

I think there were 22 of us there. I'm one of the referees on this committee. How I got on there, the Lord only knows.

And there was a big fellow over from London, one of the head committee men. He was the chairman. And they brought a little lass in from Shanker Road.

She was making an application to go out and be a missionary. And I'd gone round the day or two before and saw the folk of the street where she lived, and found out from the old woman that she was a saint of God, and had done a thousand things that some of us would never think of doing. She was a real lady of the Lord.

And you know, when she spoke in her Shanker Road accent, and all the rest of it, as soon as she went up, the chairman said, you know, we couldn't send her to the missionary field. I'll have to throw my boot against it. He said, it isn't that caliber we want.

We want somebody with an education. Why, that was like a red flag to a bull, as far as I was concerned. You know, I just folded up this old Bible, and I just skidded it right up the table.

I said, mister, open that book, and show me what school Peter and James and John, the leading apostles, went to. And you know, he nearly died in the chair. And I would have said amen if he had, because he's only in the Lord's road.

He's only in the road of the Lord. My dear friends, instead of thinking of how the Spirit of God is moving, they're always thinking about the schools of men. But remember, I'm not, I'm not decrying education.

God knows that I missed the letter. And if God blesses some young man and gets them right through to the heights to use them after being educated to the fingertips, if that's what God desires, I've got to say amen, Lord. But if the Lord desires to lift a fellow from the gutter and bypass all the schools of thought and make him a man of God for God's glory, then I want the rest of them to say amen.

That's all, that's all there is in it. Nobody laying down any rules. But remember that of the last century, see, expulsion was the greatest preacher that the English-speaking world had ever seen.

And he was never at a Bible school of any sort. They just need to take note of these things. And so they were wondering what school he went to.

He hadn't been to any of the schools of the rabbis, and they marveled. How knows this man letters, never having learned? And then I want you to notice this. Here is an answer for all of us.

Jesus answered them and said, My doctrine is not blind, but is. That's where I'm standing this evening. Oh, are you young fellows getting this? You know, if this class gets right, and if this class gets blessing, and God opens up his word to you, and shows you something you've never seen, and you're thrilled, and

edified, and refreshed, and blessed, you don't owe me a hypno.

It was never mine. I'm the biggest dove in here. I'm the weasel in this place.

Everybody here's got a better education than I. I'm the biggest dope in this class. And I mean that. I'm not working modesty, mind you.

You don't know the half of it, but I know the whole of it. The doctrine was never mine. It was his that sent me.

You know, I sit for hours, and just listen. And oh, how he comes at times, and how he floods my wee tiny mind, and how he opens up the book, and how he fills and fills, but it's all his. That's where the Master was.

That's where Paul was. Paul said, it's not I, but Christ. That's where blessing is, you know, because far too often, the friction's just coming from men, and there's nothing of God in it.

But here's the Lord Jesus, taking the humble place as the servant of Jehovah. They said, the doctrine is not mine, but his that sent me. And then he said something that's wonderful.

If any man will do his will, you see, if your heart's really honestly willing for the will of God, he shall know of the doctrine, whether it be of God, or whether I speak of myself. You know, if a man really wants to know, if men, shall we take two different men, with two different messages, and they're bringing things that are different? If you want to know exactly which one of them is of the Lord, then you go before God like this, Oh God, I'm a bit confused. I don't know exactly what is the truth here.

One says this, the other says that, but oh God, in my heart, if thou will show me the truth, I'll obey it. And I'll tell you, you'll have no bother getting it. The boy is with a heart of man.

Sometimes man can't see, because he doesn't want to see. Supposing we were to take believer's baptisms, and infant sprinkles, which one of them is from God? Well, I can very soon find believer's baptisms for you in a couple of dozen places in that book, and I defy any man in the meeting, or woman either, to find one phrase on infant sprinkles. I'm defying you.

Just defying you, that's all. And if you were willing to know the truth, if your heart was longing for the truth, you'd very soon find it. You'd have no bother finding it.

Troubles with your heart sometimes. The Lord Jesus is teaching them here. He's correcting them, isn't he? Verse 18, He that speaketh of himself seeketh his own glory.

But he that seeketh his glory that tempteth him, that shame is true. No unrighteousness in him. Did not Moses give you the law? And yet none of you keepeth the law.

Why go ye about to kill me? Why, he was beginning to tighten them up now. You see, they had really sought to kill him. That's why he stayed up in Galilee until God moved him to come back to Jerusalem.

And do you know the crowd that sought to kill him? He's talking to the leaders of the nation now. This was the crowd that said, we got the law from Moses. And one of the ten commandments they got was, don't stop, don't kill.

But they didn't keep it, you know. Or they could boast about getting it. Oh yes, we got the law from Moses.

Oh yes, we're the keepers of the law. We're the guardians of the book. Aye, but they didn't keep it.

I tell you, friend, he's correcting them all right. Now, what's this? The people, you see, we're back to the crowd. That's why I say that sometimes the word, the Jews, stands for the elders of the nation, the leaders.

And sometimes the word, the Jews, stands for the common people. And here it is, the common people, verse 20, the people answered and said, thou hast a devil. Well, that's an exclamation, and there should be an exclamation mark behind it.

Thou hast a devil. And the next, you know, is the question, who goes about to kill me? No, they didn't know what the leaders were actually doing. And it's very often so with the common people, you know.

They don't know the plans, and the crookedness, and the wickedness that some of their leaders are up to. And I would make bold to say that the common people in our land are blind to what thousands of leaders are doing tonight, taking the country back to pagan Rome. People are blind.

Not wide awake at all. And, you know, if you start to talk about it, they say, you're mad. Because that's what they said about the man, thou hast a devil.

Just a phrase that's tantamount to saying, you're mad. Nobody wanted to kill you. You see, they were ignorant.

They didn't know. They didn't know the plans that were going on. The council was sitting, and they were actually planning to kill the blessed Christ of God, and the common people did not.

And I believe there are councils that have sat in this country, in Protestant Ulster, of which, and they've planned in the dark to take the country back to pagan Rome. The common people are not wide awake, but they're coming out into the open every day, you know. You keep your eyes open, you'll find out why they're coming out into the open.

Our Queen and the Duke are going to see the Pope before very long. A long ago, my dear friends, a Queen that stood not so long ago, and took a oath to defend the Protestant faith. Oh, I mustn't get into that end, because you'll not get out of the morning.

You know, I know they spat in his face here and said, you're mad. That's the devil that came from the common people. Why, when you think of the insults that the Master took here in this chapter, his four brothers spat in his face and said, go down to Judea and see how you get on.

And then the rulers of the people said, what school did he go to? And then the common people said, you're mad. Oh, how blessed be nobody like you. Look how gently he answered.

Jesus answered and said unto them, I have done one work. And he's looking back, you know, all the way to chapter five. You remember when he was down in Judea before, at the pool of Bethesda, where he raised the man.

He said, I have done one work in him also. Moses therefore gave unto you circumcision, not because it was of Moses, but of the fathers. And he on the Sabbath day circumcised a man.

If a man on the Sabbath day receives circumcision, that the law of Moses should not be broken, are ye angry with me, because I have made a man every whip whole on the Sabbath day? He's looking back to the pool of Bethesda, and on the Sabbath day he made the man whole. He said, you got angry about it. Don't you circumcise on the Sabbath day? Don't you do that? Oh yes, that was a bit of the ritual.

It was all right to do that. Oh, they would circumcise a baby boy on the Sabbath day because it was Jewish ritual. But to make a man perfectly whole, that's really annoying.

How horrible it all is. No wonder he looked into their eyes and said this, judge not according to appearance, but judge righteous judgment. Then said some of them of Jerusalem, part of the common crowd, is not this he whom they seek to kill.

A part of them did know, you see, that they sought to kill him. But no, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? How be it we know? By how the crowd can come out too.

You see, they were even saying, maybe the rulers are nearly carried away with him. But we know. We know this man whence he is.

But when Christ cometh, no man knoweth whence he is. You see, they thought they knew. They thought he was the son of Joseph, and they thought he came from Nazareth.

But you see how far mistaken they were. He turned round, and here's what he said to the common crowd. Then cried Jesus in the temple, as he taught, saying, ye both know me, and ye know whence I am.

I think there's a little bit of irony in that. And I am not come of myself, but he that sent me is to whom ye know not. But I know him, for I am from him, and he has sent me.

You know, when he turned on the crowd like that, he said, ye think ye know me, do ye? My, ye don't know where I'm from, and ye don't know who sent me. There were a godless crowd. Aren't ye preaching in the temple like that? Orthodox Jews, you know, standing with their long robes, and the Pharisees with their long faces.

And the Christ of God turned with his eyes flashing. He said, man, ye don't know God. Do you know God? Are you just a religious Pharisee? Are you just a church goer? Are you stuck in the choir? Do you know the Lord? Well, that's important, you know.

Churchianity is not Christianity. Then they stopped. Always when you get the blue home, you know, they turn church.

Then they sought to take him, but no man laid hands on him, because his hour was not yet come. And many of the people believed in him and said, when Christ comes, will he do more miracles than these which this man has done? The Pharisees heard that the people murmured such things concerning him, and the Pharisees and the chief priests, they got their heads together, sent apostles to take him. Then said Jesus unto them, yet a little while I am with you, and then I go unto him that sent me.

Ye shall seek me, shall not find me. Where I am, heathen, he cannot come. Oh, how true this has been of the Jewish nation.

Do you know that for two thousand years, the Jewish nation has sought for the Messiah, but they can't find him. And because they rejected this man, they'll never be in heaven. Where I am, you cannot come.

And because some of you men here are Christ rejecters, my, if you die as you're living, you'll seek for him. Do you remember what Proverbs said? Because I call, and ye refuse, ye shall call, but I will not answer you. Some of you Ulster Protestant orange men, you'll die and be damned and lost forever.

You have no time for Christ. How horrible. I get into trouble for preaching like this.

Well, my master got into trouble. Watch verse thirty-six. What manner of saying is this that he said, ye shall seek me and shall not find me, and where I am, thither ye cannot come.

Nor seems that the Lord Jesus could stand it no longer. In the last day, that great day of the feast, Jesus stood and cried, cried, cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.

But this speak he of the Spirit which they that believe in him should receive. For the Holy Ghost was not yet given because that Jesus would not yet glorify him. So what a message this was.

Can you see it? If any man thirst, I don't think any of us here really know what thirst means. My somebody who was out with me, he told me, left in a desert pot, as John Birmingham could tell you more about it, what thirst really means. My, when everything within you is crying out for something.

You know, there may be people in this meeting tonight spiritually thirsting for peace. There may be a young fellow whose battering was ten, and who's living a defeated life, and whose life is being blasted by ten. My, he may be thirsting for power.

There may be an old scarlet rebel center in the crowds, and you're longing for cleansing. There may be somebody here who knows that they're dead, and you're one life. If any man thirst, you know, that's the picture of a longing soul.

If any man thirst, listen to this wee bit, let him come unto me. My, that's the picture of a sufficient saviour. You know, he didn't say let them come to the priest, or the Pope, or the Parson, or the Baptist church.

No, he didn't. He said, come unto me. My dear friend tonight, there's a saviour for you, a wonderful saviour, an all-sufficient saviour, who can give peace, and victory, and power, and pardon, and life, and eventually glory.

But here's a wonderful thing, if any man thirst, let him come unto me, and drink. Well, that's the secret, you know. The secret is that you must appropriate this sufficiency, that in Christ, for yourself.

Nobody can drink for you, you know. You have to drink for yourself. Even a baby has to drink for itself.

Why they put it on the bottle, but it knows how to do it. It can appropriate for itself. You'll have to be like a baby, and come to the feet of Christ, and make him your own personal saviour, even if it's with the tiny baby hands of faith.

My, that's the secret of life. And he said, if any man thirst, let him come unto me, and drink, and out of his inner being shall pour rivers of living water. Oh my friend, I bless God, that the sufficiency he gives will never run numb.

What a thing. My, what a wonderful thing. Wonder is there a poor, lost, hell-deserving, rebel, scarlet, dying, perishing sinner in the meeting tonight that would love a sufficiency for all eternity.

Come to Christ. Let us bow together. O God, our Father, we bow to praise thee for thy Son.

We bow to praise thee for thy Word, and we bow to praise thee for thine eternal, everlasting salvation. O God, through thy Word tonight, bring some weary, wandering soul to thy Son for thy salvation. Cast us in thy fear, and with thy blessing, through Jesus Christ our Lord.

Amen.

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