

(John) Tested in the Tempest

by Willie Mullan

The sermon emphasizes the importance of trusting in God's sovereignty and finding comfort in Jesus, even in the midst of difficult circumstances and challenges.

Duration: 1:07:19

Scripture: John 6:14

Topics: "Testings"

Description

In this sermon, the preacher continues from where he left off last week, discussing the events in John chapter six. He focuses on three main points: the disciples being tested in a tempest, the pretension of the people, and the message of the Master. The preacher emphasizes the importance of trusting in God and believing in Jesus as the work of God. He also highlights the significance of keeping our eyes on the Lord, as it brings peace and diminishes the challenges we face. The sermon encourages listeners to trust in God and rely on Him in times of darkness and storms.

Transcript

Welcome to John's After Sex again this evening. For the past weeks we have been journeying through John's Gospel, and we have been tracing the footsteps of our Lord Jesus right through the Gospel, and the few weeks that only were down here at Jerusalem, where our Lord was talking to Nicodemus in the ninth season. And you remember how he revealed to Nicodemus that he himself was the way back to God.

Nicodemus needed to be born again, and Christ was the way back to God. When he left Jerusalem, you remember, and in John, chapter four, he must need go through Samaria. And you remember how he halted at the well with the woman, and to her he became the truth, because he is not only the way, but indeed he is the truth.

And you remember how he told her all things, that whatever I did was her own testament. And he not only revealed her past and her present, but he revealed himself to be the one who could look after her future, and to the woman at the well he was the truth. And then he journeyed from Sychard well right on up into Galilee, to Cana of Galilee, and it was there that he gave the word of power that brought life to the noble man's son, a while over here in Capernaum, twenty-five miles from Cana of Galilee.

And you see what we are covering in Jerusalem, he was the way back to God, for Nicodemus, and at the well he was the truth of God, to the woman's heart, and in Cana of Galilee he was indeed the life. And our Lord Jesus at all times, and in all places, is the way, the truth, and the life, and no man cometh unto the Father but by him. And then in John, chapter five, you remember that he left Cana of Galilee, and he came down across the Jordan there, and down the Perea Valley, and back again to Jerusalem, and it was there that he gave healing to the man at the pulch, Bethesda.

And that was a very wonderful night for us, as we watched the power and grace and mercy of our wonderful Lord in that act of healing. Then the rest of John, chapter five, was taken up with his message to the Pharisees down here at Jerusalem. And then last week we found that he left Jerusalem again, went back up the Perea Valley, crossed the Jordan, and came right up here to Galilee, the Sea of Galilee, and last week he crossed the Sea to this side, and it was there that the great miracle of the sinking of the five thousand took place.

And that's where we finished last week, in John, chapter six, and we just did the first fifteen verses. Let's read the fourteenth and fifteenth again, just to get the conclusion to last week's message. Verse fourteen, Then those men, when they have seen the miracle that Jesus did, that is, the miracle of the feeding of the five thousand, said, This is of a truthless prophet that should come into the world.

When Jesus, therefore, perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone. And you remember, we finished on this note last week, that the people were prepared to receive him as a prophet, and were prepared by force to make him a king. But there's a very precious office in between that was never spoken of, for our Lord Jesus is not only prophet and king, but he's prophet priest and king.

And even today there are quite numbers who are prepared to admit that he was and is a great teacher, the prophet. And they're prepared to say that he's the only one who can take up the reins of government for this poor world of ours just now, and the only one who will be able to rule the nations successfully. They're prepared to accept him as king.

But this crowd that's prepared to accept him as teacher, and prepared to accept him as king, they're not prepared to accept him as a sacrifice for their sin, first of all. When you try to lead them to the cross, and tell them that he was a lamb of God, and a sacrifice for sin, and the saviour of the world, they're not prepared to humble themselves and begin at the foot of the cross, and accept him, first of all, as their saviour and sacrifice and Lord. And so, friends, it's no use talking about, thou art a great teacher, come from God like Nicodemus did, for you'll get the same answer.

The Lord will cut you short and say, listen, ye must be born again. And you begin there. And so that's where we got to last week.

And now we're starting from verse sixteen this evening, and we're going to try to get right down to verse thirty-five. Sixteen to thirty-five. And I've broken this portion up into three parts, as you'll see by your notes.

First of all, I want you to see the disciples being tested in the tempest. You see, there is the testing here in the tempest, and that comes first of all. And then, in the middle portion, I shall try to bring out for you the pretension of the people.

They pretended quite a number of things. It was just a hypocritical crowd, they were only pretending. Then last, but by no means least, we shall be taken up with the great message of the Master.

Three very simple portions this evening, the testing in the tempest, the pretension of the people, and the message of the Master. As we come to this sixteenth verse this evening, you will notice that at the end of verse fifteen, he departed again into a mountain himself, alone. You see, last week we were over here, at this part of the Sea of Galilee.

He had crossed the sea, and just here there are some mountains quite close to the Sea of Galilee. And he had sent his own disciples back across the sea, and he had sent the multitude away, and now he himself has climbed up into the mountain alone. If you turn just for one moment to Matthew 14, I think you'll get the other part of the story, that John doesn't touch.

Matthew 14, and from verse fifteen right down to twenty-one, you have the same story of the feeding of the five thousand. Then, verse twenty-two comes in, and straightway, Jesus constrains his disciples to get into a ship, and to go before him onto the other side while he sent the multitudes away. And when he had sent the multitudes away, he went up into a mountain apart to pray, and when the evening was come, he was there alone.

So there is the whole story for you now, when you get all the Gospels in together. Our Lord Jesus has sent his disciples back across the Sea of Galilee towards Capernaum, and he himself has gone up into the mountain to pray. He has dispersed the multitude, and when the evening was come, he was there alone.

And now we're back at John, chapter six, and I want you to notice this. Verse sixteen, and when the evening was now come, his disciples went down onto the sea and entered into a ship, and went over the sea toward Capernaum, and it was now dark, and Jesus was not come to them. And, you see, John is writing this Gospel many years after this wonderful thing had taken place, and he can now put in, and Jesus was not now come to them, because he knew the end of the story of his time.

But what I want you to see is this. The Lord Jesus is directing his own disciples here, and when the evening was come, he directed them to go again across the sea. And they enter into a ship, and get out upon the Sea of Galilee, and at this particular moment in the story, they are in the dark.

And, you know, the Lord directed them into the darkness. It was at the Master's direction that the little ship set out, and we find it in the dark. And I just want to halt at this point and to say this, that as we journey through life in our pilgrimage, let believers take note of this, that the Lord will guide you one day into circumstances where you'll really be in the dark.

And you will. And don't forget that he's going to test you. You'll not always, you know, go through life on the tops of the directable mountains.

Your faith will not always be towards the sunrise. There will come times when even your blessed Lord will still guide, and direct, and control, and move, and shepherd, and govern. That you, dear brother, you'll find yourself in the dark.

Let me prove this. No use talking just from these simple stories. Let's go to the Acts of the Apostles, chapter sixteen.

The Acts of the Apostles, chapter sixteen. And here we find the story of the great Apostle Paul, who was indeed an honored servant of the Lord Jesus, and his companions. Now, verse six will do for us to begin with.

And when they had gone throughout Perga, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia. You see, it seems from this phrase that the great Apostle and his companions were considering going into Asia with the gospel. But the Holy Ghost forbade them to do so.

Remember, the commission had been given long ago, Go ye into all the world. But here the very servants of God are being constrained, and moved, and governed, and even forbidden by the Spirit of God to go into Asia. And, of course, the Apostle was obedient.

Now watch this, we're reading on. Verse seven. After they were come to Messianah, they assayed to go into Bethany, but the Spirit suffered them not.

Again, the Holy Ghost is hindering. And they, passing by Messianah, came down to Troas, and a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia and help us.

And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore, listening from Troas, we came straight course to Samosyrice, and the next day to Neopolis, and from thence to Philippi. I want you to get the hold of that.

The Lord is directing. You see, it was a very wonderful moment in the world's history when the Lord halted Paul from going into Asia, and turned him and his companions into Europe. Why, had it been the other way about, you know, we might have been in the very position today that some of the nations in the very Far East are in, in darkness.

But the gospel, wonderfully, came our way towards Europe. But what I want you to get the hold of is this, that the Holy Ghost shut the door from going into Asia, that the Holy Ghost did not let them go to Bithynia, that the Holy Ghost turned their faces towards Europe, brought them into Macedonia, and into the chief city of Macedonia, to Philippi. God was guiding.

But let me get this over to you. In Philippi, Paul went into the innermost prison, and his feet were made fast in the stocks, and at midnight, in the cell, with no light, he was in the dark. I tell you, God was testing him.

I tell you, friends, had he not been sure that God brought him to Philippi, in that little cell in the dark, with his feet fast in the stocks, a prisoner, and his back bleeding, he might have wondered, wondered, did I take the right turn? But the Lord guided, and moved, and directed his servant into the dark. And believe me, he'll get you one day, and you'll be tested in circumstances that will surround you, wherein you have no light. You'll wonder what way to turn, and it will be the Lord's doing.

Don't forget that. Do you remember Mary coming to the sepulcher on that first day of the week so long ago when the Lord rose from the dead? I wonder, do you remember the wording without returning to it? And she came early in the morning while it was yet dark. This is the actual wording.

And you know, when she came to the tomb, the stone was rolled away, and the blessed body of the Lord had disappeared. And she's standing in the darkness beside an empty tomb, and she has lost her

beloved. And some day, you might be tested at the same spot.

You know, when your beloved companion is taken from you, and you stand at the empty tomb, the night is dark. You're in the dark. Circumstances have crept in around you, and you just don't know what way to turn.

And the Lord will be testing you. We'll all go through it, you know. The Lord was testing his disciples in the dark.

Well, let's get back to John's Gospel, and just watch this a little bit. We're at verse 17. The disciples entered into a ship and went over the sea toward Capernaum.

And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. And very often it's like this.

I've noticed this in our earthly pilgrimage as believers, that when circumstances set us in, and the darkness deepens, very often it's then that the storm blows at the height of its fury. I wonder, do you remember that dark day in David's life? Do you remember he had led his army out to battle? And when he came back to Ziklag, where the camp was, while the Philistines had come down, and his children and the wives of every warrior had all been taken captive, and Ziklag was burned to the ground. And as David stood in the dark, his own soldiers took up stones to stone him.

And the storm was blowing now. And you know, there's a little phrase in that wonderful chapter, and it's this, David encouraged himself in the Lord. And you'll find this, that, you know, the bitterness of brethren, and the unfaithfulness of followers, will help us to overcome from the day of death.

Why, the best men that God ever had, had to be prepared for stone-throwing. Because you always get some unfaithful followers, who are prepared no matter what blessing has come to them. No matter how God has guided, no matter how God has used the man, eating every great divot who's full of Goliath.

They'll always be prepared to throw stones at you. And if you're going to lead God's people, you young fellows, you'll have to be prepared for that. For the devil can always get some fool to throw stones, but I'll tell this to you stone-throwers, that the man who has no thoughts of his own, let him start throwing first.

Let him start throwing first. And if we would all learn the lesson at the feet of the Lord Jesus, you'd give up this stone-throwing business for the rest of your life. But I know this, that when the darkness deepens, the fury of the tempest comes.

But the Lord will test you there. You'll be there for testing. We could go into many more storms, but I won't take up the night doing it.

Well, let's get on with this. I want you to notice this. You've noticed the disciples in the dark and the severity of the storm.

Verse 19. I think that's a lovely bit, isn't it? You know, I've found this out in life, and I trust that you will find it out too, that when the darkness deepens, and you can't see any way to turn, and the storm is prowling around you, let me say this with all my heart behind it, that somewhere in the shadows you'll find Jesus. And you will, you know.

You will. And I'll tell you this. Here's a little thing for you.

That when the darkness has hemmed you in, and the fury of the oppressor is upon you, and the storm is prowling around you, friend, I'll tell you this, you'll see Christ at that moment like you've never seen Him before. You know, these men had journeyed with the Lord. Why, they had seen Him working miracles.

They had listened to His messages. They'd watched Him pray on the mountaintop. They'd been with Him down at the pool of Bethesda.

They'd seen all these wonderful things, but now they saw the Lord like they never did before. He's doing something now He's never done before. He's actually walking on the storm.

Yes, you know, the storm did not upset Him. He's the master of every situation in life. Good for God we could learn this this evening.

And no matter how the darkness would deepen around you, and how the fury of the oppressor would come upon you, and how the critics would dare to stone you, you would know even in that dark dredge, stormy hour, that your blessed Lord is even master of this situation. What a lesson to learn. And I'll tell you this.

They were in the dark, but He wasn't. Now, I think you'll have to notice this. You see the reading? They see Jesus walking on the sea and drawing nigh onto the ship.

And I'll put it up to the crowds. If you let a little ship out on the broad sea, three and a half miles from the shore, that's according to the count there, they were three and a half miles out of the Sea of Galilee on a dark night in a little ship. Could you find it? So you'd have all the bother of the day, you know.

But it didn't give the Lord Jesus any trouble. They were in the dark, but He wasn't. He was drawing nigh onto the ship.

He knew their very spots, where they were. He made a beeline right to the very ship. Always remember that when you're in the dark, He's not.

He knows everything. And He seeeth all things. I think there's a lovely little touch there.

My, can't you see Him in the shadows? Somewhere in your shadows, my beloved brother or sister this evening, if you lift up your eyes, you'll see Jesus. And then I want you to notice this. I want you to see the disciples in the dark, and the severity of the storm, and the Saviour in the shadows.

But as He draws nigh to the ship, and they were afraid, He saith unto them, now here's His message of comfort. It is I. Be not afraid. And you know, He wants to bring that message very often to you.

And I'll tell you this, that sometimes, in these days, He's hindered bringing this message because of our lack of cooperation. I learned this not so very long ago. Our brother Pastor Orr got a call some years ago, just two years ago, to great victorious St. Baptist Church.

Perhaps it's one of the greatest churches in the north of Ireland. And I knew that he was a wee bit timid about answering this wonderful call that he'd got from God. And very definitely I went down to pray for him.

I'm not ashamed to say that. And each day I prayed for hours that God would guide him and bless him. And then I felt that God was compelling me to write to him a little note.

And I hesitated about doing this, and I hesitated for a few days. And then I got a message from the Lord to say to him, Go forth. Two words the Lord had made in my heart.

And then I got the typewriter out and I typed a little message to him. And the morning that I typed it, he was upstairs on his knees. And as he knelt there beside the desk, God said to him, Go forth.

And while he was upstairs, Mrs. Orr was praying downstairs, and God said to her, Go forth. And the two of them, you know, were still just a little bit afraid. It was a big step.

And then the next morning I landed my little letter with the message, Go forth. And he said to Mrs. Orr, It is the Lord. And through that little, tiny, insignificant letter of mine, the Lord was saying to a great cabin, It is I. Be not afraid.

I wonder, does he ever use you like that? Do you ever bring the words of some soul just at that psychological moment when they need it? So that they can say, It is the Lord. You know, I know of missionaries, and they have been hard pressed. Oh, I think I should just tell this story the way it should be told.

There's a man in the meeting now, and I'll not use your name, sir. Came to me not so very long ago and said, Mr. Mullen, there's a hundred pounds. And I want you to give it to a certain missionary.

I said, I'll most totally, surely do it. And I went away to see the missionary who was on furlough. And I sat down with him for a moment or two and then I said, A very dear brother in our meeting has given me that hundred pounds for you.

And then he broke into tears, you know. He said, Mr. Mullen, you know, just at my wit's end, I hardly knew what way to turn. You see, he was in the storm and he was in the dark.

And now the Lord was coming, and through this dear brother in the meeting, he was saying, It is I. Be not afraid. You know, he's got new strength and new grace and new courage. Did you ever encourage somebody? Did the Lord ever use you to bring this message to a heart, It is I? Be not afraid.

He can, you know, if you'll only let him. And you'll notice this, verse twenty-one, Then they willingly received him into the ship, and immediately, that's a wonderful word, the ship was at the land where they went. You see, from the mileage that I have missed off, from this point here, over to Capernaum, taking a street course, it's about five miles.

And according to the furlongs given there, they were out about three and a half miles when the Lord suddenly appeared. And you know, you'll find this, that the moment you get your eyes on the Lord, my, the rest of the journey doesn't seem anything at all. The things of earth grow strange with him, in the light of his glory and grace.

My, the other mile and a half, it didn't mean immediately, the little hour. It's a beautiful little story. I want to tell you, you'll be tested in the dark one day, and the storm will howl around you, and you'll need to open the eyes of your faith, for somewhere in the shadows is your Lord, and if you get your eyes on him, you'll hear him saying, It is I, be not afraid, and the rest of the journey will be blessed.

That will do for the testing in the temple. Now we come to something that's more difficult indeed. Verse twenty-two, we're up now, and we're up the second portion.

The pretension of the people. The day following, that is, the day following that night of storms, when the people which stood on the other side of the sea, that is, the crowd over here, the multitude that had been said, five thousand men beside women and children, the day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one wherein unto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone. Albeit there came other boats from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks.

You see, Tiberias is on this side, and there were many boats sailed across the sea, over to this spot where the five thousand were fed. And these boats were all there, but the boat that the disciples had gone in, it was away, and they knew that Jesus didn't go in. Verse 24, When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping and came to Capernaum, seeking, do you see these words, seeking for Jesus.

I want you to get that bit. Seeking for Jesus. I think there must have been quite a stir here.

You just think of five thousand people, nay, perhaps seven thousand people, women and children. You just think of five thousand people crossing here, and my, the sea must have been black with these little ships, and they're all crossing over to Capernaum, and they're all seeking for Jesus. Wouldn't you think it was a revival? Well, it wasn't.

Not a bit of it. And don't ever get into your mind that crowds are revivals, because they can be worked up by one way and another. You know, James Stewart's a very wonderful man.

He said to me, You know, the half of the crowds in this country are elephant crowds. I can't follow his left-handed language at times, and I said, James, tell me what you're talking about. He said, Well, you know, if I had enough money, I would buy ten elephants and put them in the center of Logan, and I'll tell you in two hours I'd have the whole town of it.

You see, you could really gather a crowd, you know, but it might be an elephant crowd, as he calls it, so you've got to be very careful. Here is a multitude seeking for Jesus. Now, watch this.

Verse twenty-five, And when they had found him on the other side of the sea, they say unto him, Rabbi, when camest thou hither? They knew right well he didn't come with the disciples, and they knew right well that he didn't come with them, and they wanted to know what way he came. You know, they always wanted to know into all these details of the miraculous and the spectacular. But you'll notice something here, and I trust that you younger ones will notice, that the Lord never answered the question at all.

There are questions, you know, you'd be better not answering, because they're just silly. So he never troubled answering it at all. Here's what he said.

Jesus answered them and said, Verily, verily, I say unto you, ye seek me, not because you saw the miracles, but because ye did each of the laws and were fervent. Do you see why they were seeking him now? You know, they were not seeking for the Savior. It wasn't that they were burdened about their souls.

No, they were really looking for Lord. Yes, that's what I thought. And you know, he diagnosed the host.

They were only a pretentious, clout, hypocrites. They were not seeking for salvation. Oh, no.

You know, I'm plagued with people like this. I get boys coming in at times, and sitting down in the sitting room and saying, Mr. Mullen, I want to talk to you about the Lord. And before they're ten minutes talking, you know it's upon me once.

Yes, they'll ask for money. Or maybe it's an old coach. Or trousers.

But they're definitely not seeking about their souls. Oh, no, that's the last thing in the world. They only use the name of the Lord to get the chaps started.

But they're not really looking for salvation, you know. Because I diagnosed it right away. I don't know why people seem to think they must do this.

I saw Albert Meini came in the other day. He said, Mr. Mullen, I want someone to talk to you about salvation. I'm not saved, and I don't want to be saved.

I'm in deep, dire, desperate need, and I need money. Will you help me? I said, I will. Certainly I will.

And I didn't debate it at all, because I think he was perfectly straightforward and honest. And I don't know why people should ever take up a religious argument when all the time it's something material that they want. I'd rather they come out into the open and say, honestly, we don't want anything to do with the Lord, but we're in deep, dire, desperate need.

Will you help us? And I believe that if they were in deep, dire, desperate need, any one of us would try to help. But I hate the bluff. And so did the Lord.

He said, ah, you're not seeking me at all. You're seeking for the loaves and fishes. And we find a whole lot of people running about meetings like these.

And it's not the Lord they want, you know. The loaves and the fishes is what they're after. But the Lord will catch you on, son.

Watch again. Now here's a very particular little bit, verse 27. He looks at this crowd and he said, labor not for the meat which perishes.

And some of the clever boys have put a food stock there, you know, and there's no food stock there really in it. And they say the Lord told us not to work anymore. Oh, the Lord never told any man any such thing.

Oh, I've seen these fellows, you know. They say, you know, they could quote this phrase here, labor not for the meat which perishes. They're not going to work anymore.

But they'll go out and take the gold, all right. My friends, the book's absolutely clear on this very subject that we're at now. Would you like me to turn it up for you? I don't think I need to do it in this class, but for the sake of the younger ones who are coming behind me, have a look at 2 Thessalonians, and the third chapter.

2 Thessalonians, and it's the third chapter. Well, listen to the teaching that's here. Verse 11.

We hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such, we command and exhort by our Lord Jesus Christ that with quietness they work and eat their own bread. Go back to verse 10.

For even when we were with you, this we commanded you, that if any would not work, mind you, it's would not, neither should he eat. It doesn't say could not, you know. I know there are positions where people just cannot, but there are always those who would not.

So don't let's get this other bit mixed up. Here's what the Lord was saying in John 6. Have a look at it, and don't put the fool's cloth in where these fools do. Here's what the Lord said.

He said, labor not for the meat which perishes, but for that meat which endures unto everlasting life. You see, here's what he was really saying. He was really saying, don't be excited, and intensely excited about material things.

But put your whole wit into getting eternal things. That's what he was saying. And I want you to notice this.

Watch this, because this is important. Labor not for the meat which perishes, but for that meat. See those two words, that meat, which endures unto everlasting.

That meat is Christ. Another beautiful little phrase for Christ. Watch.

Which the Son of Man shall give unto you. You know, if you're going to get everlasting things, something that will endure for all eternity, everlasting redemption, everlasting life, everlasting glory, everlasting consolation, I'll tell you where you'll get them. In Christ.

And he that receiveth Christ. That's life, and peace, and joy. Remember, Christ is the meat that bringeth you everlasting things.

Every everlasting thing that God has to give is in Christ. In Christ. Have you received Christ? My dear brother Labor, to really embrace him.

That you might put your arms around him, and make him your very own. For him, watch how this phrase ends. For him hath God the Father sealed.

It's a lovely little bit, isn't it? You know what a seal is? On one of these important documents? Well, the seal identifies it, first of all. It's identified as the government, or the queen, or whatever body it might be. It's identified.

And then it's authorized. You see, the seal means two things. It means identification and authorization.

And someday when our Lord Jesus stood at the banks of Jordan, you know, God opened the heavens, and the voice from heaven said, this is my beloved son. He's identified. Identified from heaven.

And at that moment, the Holy Ghost fell upon him like a dove. And he's authorized to bring new life. And you'll get life in no other.

Get life in no other. It's a wonderful thing the Lord is saying here. Don't get excited about material things, brother.

But really go all out to lay your hands of faith in Christ. For God has identified him and authorized him to be the giver of life. Oh, but you could see that.

But wait a minute till you see the crowd. You know, he's really looking into their hearts. And he can see that they're after the Lord.

And now he's telling them how to get life. Verse 28. Then said they unto him, What shall we do that we might work the works of God? You know, as I have just been told down through the years, I found this out.

That people who are not really in earnest about God's way of salvation, when they come to talk to you, and you begin to uncover the nakedness of their hearts, and that's what the Lord was doing here, showing them that they were after the Lord. And when you begin to present Christ to that nakedness, you know, they try to get around it this way, What shall we do? You know, man always wants to do something to get salvation. Way down deep in his heart, you know, there's a craving to do, and it's for this purpose.

Man wants to make God his dagger. He wants to put God in a position where he'll be obliged to bless Him. Well, you'll never do it.

You're a bankrupt, dead, scarlet-raveled sinner on your way to hell without Christ. And there isn't one thing that you can do about it. But the Blessed Lord did it all.

Oh, don't talk about doing. What should you do? How could you blot out your sin? How could you blot out the scarlet, tainted, godless thing that would make you blush to the penis, that you wouldn't like your mother to know what you did? Savior, dear. Savior, you will go and be the sacrifice for your sin, and finish the work.

And when the work's finished, surely there's nothing left for you to do only to accept the Savior. So what's the answer to this? Verse 29. Jesus answered and said unto them, This is the work of God.

Are you listening? That ye believe on him whom he hath sent. That's the answer. That's in the book, you know.

You can't blot that out. How are you going to get life and peace and pardon and power? By trusting the Savior that God has sent. That's the only way.

And I don't know any other way. My dear friend, there is no other way. God loved you, dear.

Scarlet, rebel sinner that you might be, loved you so much that he sent his son. And Jesus went to Calvary, and died on the cross, and shed his blood amid the sacrifice, and rose again from the dead, and there's a Savior for you to receive. Wonderful, isn't it? And if you receive him, you'll get life.

Now, what's the next move that they make? Oh, what a crooked crowd they were. Verse 30. They said therefore unto him, what sign showest thou then, that we might see and believe thee what thou shalt work? Our fathers did eat manna in the desert.

See how lovely that was brought in, don't you? You know, this crowd that came to the Lord Jesus right across the sea, this crowd that braved the sea to get over to see Jesus, they had one thing in their heart. We want death. And the Lord caught them all, and opened up the veil of their heart, and exposed the nakedness of their soul, and revealed himself as the Savior, and now the nation now acquits.

What sign showest thou? Our fathers did eat manna in the wilderness. It was a maneuver to get manna. Thought he would rain it down.

I found this out, when a man comes to you looking for twenty shillings. After you talk to him for half an hour about the Lord Jesus and Calvary and salvation, you'll find he'll bring up the twenty shillings at the end of the argument again. He'll still be after the bread.

You see, the human heart's a terrible thing. The heart is deceitful above all things, and desperately wicked. Who can know it? Only the Lord Jesus.

And he knew the heart. So what's he get? I think this is lovely. Verse thirty-two.

Then Jesus said unto them, verily, verily, I say unto you, Moses gave you not thus bread from heaven. You see, they were talking about our fathers did eat manna in the wilderness. As it is written, he gave them bread from heaven.

And the he there was referring to Moses. And the Lord takes it up. He said, Moses gave you not that bread.

Was it Moses gave them the manna? It was God's. But you know, people are always like that. They'll always put back on the picture's edge the blessings that only God can give.

For the Lord's tightening them up here. Moses gave you not that bread. And then he puts this bit in.

But my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, the Lord Jesus, and giveth life unto the world. Isn't he coming out into the open now? Now, what's this we get? Then said they unto him, Lord, evermore give us this bread.

Probably that's the point now. You know, I don't think so. Maybe somebody will jostle with me here, but I can't help it.

I believe that when they said this, Lord, evermore give us this bread, they hadn't properly grasped the message. When he said, the bread of God is he which cometh down from heaven and giveth life unto the world, they didn't realize it was the person of Christ that he was actually himself referring to. I'll prove that just in a moment.

Just leave it where it is. That will show you the people. Now, we're coming to the great message of the Master.

Now he's stepping out into the open, and in verse thirty-five, Jesus said unto them, I am the bread of life. There's no trouble about it now, has there? He said, I am the bread of life. You fellows want life? You know what bread is? It's something that sustains, and the old book says, bread maketh strong the heart of man.

It's something that satisfies. Now here was one standing before them who could give them strength and satisfaction and life for evermore. He says, I am the bread of life.

Do you want life? Do you want strength? Do you want satisfaction? I'll tell you where you'll get it. In Christ. You'll not get it in a priest, or in the chapel, or in Babylonian, poopish Rome.

No. You'll get it in Christ. Christ and in Christ only.

And he steps into the open, you know, this is a revelation. I am the bread of life. A revelation to the people.

Now, let's go just a little bit further. Do you see what he said again? Verse thirty-five, I am the bread of life, he that cometh to me shall never hunger, he that believeth on me shall never thirst. You see, he's the eternal satisfier and sustainer and giver of life with a capital L. He is.

And you won't get it anywhere else. Now, here's the next thing he said. You see the situation around him now.

But I say unto you that ye also have seen me, and believe not. That's why I said that up in the other passage, when they said, evermore give us this bread, it was not a sincere desire to get Christ. He said to the crowd that had said that, he said, you've seen me, haven't you? And you believe not.

My dear friends, I wonder how many in this great company in the class this evening, my, you've been face to face with God's Son. You've seen him dying and rugged blood-stained Calvary. You know that his blood can wash you whiter than the snow.

You know that life is in Christ. You know that peace is in Christ. You know that joy is in Christ.

You know that God's salvation, in all its brutality for all eternity, is found completely in Christ, and yet you're without him this evening. Believe not. You see, first of all, we have a revelation of Christ.

I am the bread of life. And then you have the situation around Christ. My, they gazed at the Savior and believed not.

That should be an encouragement to every preacher. You know, I think some people have got the idea if we could only have Christ in this pulpit, we'd get everybody enveloped in converses. No, you wouldn't.

Not at all. Here's the crowd round him. And they said, you know, you've seen me.

And believe not. It was this very crowd that was going to have to cry later on, Away with him! Crucified! That was the situation around him. Men who wouldn't believe.

But watch again. You know, you have the consolation here within him. I think this is lovely.

Verse 37. All that the Father giveth me shall come to me. Well, that was consolation.

You know, I think this is one of the loveliest things in the book. You know, the Lord revealing himself, I am the very light. And in the situation around him, there were a crowd gazing upon him, and they believed not.

But it didn't upset him. My, he knew in the depths of his heart, All that the Father giveth me shall come to me. My, that was consolation every day for the Savior.

And it ought to be the consolation of every preacher. I would never dare to work tricks, you know, to get people saved. I have no notion of doing it.

I pray to God, and I'm depending on the Holy Ghost to talk to you. And beyond that, I will move. I'll preach the truth.

I'll pray my heart out. I'll trust the Holy Ghost. But I'm not working any tricks.

Not one of them. And I know that God will bring in that crowd that needs to be brought in. I'm perfectly sure of that.

I want you to watch this verse, because this is a lovely one. This is the one we're finishing with. Verse 37.

All that the Father giveth me. He was looking at that moment on the whole complete crowd of the redeemed voyagers. What a majority.

He could see every soul down in the past economy who had looked forward to His coming. He could see every soul that would bow in the present dispensation, and every soul that would bow in every other dispensation. He can see all that the Father giveth me.

What a majority. And then look at this. All that the Father giveth me shall come to me.

He had no doubt about that. That was simplistic. I have no doubt about it either.

But I know that God will look after that end of the business all right. The Lord had a perfect simplicity here. You five thousand may reject me, but all that the Father giveth me shall come to me.

That was simplicity. And every preacher ought to have that simplicity of faith to leave the thing in God's hands. And then he went further and said, all that the Father giveth me shall come to me, and Him that cometh to me.

Ah, what a responsibility of that. You know, don't try to creep out of the text like this. Don't try to say that I'm not one of the ones that was given.

I'm not one of the elect. I'm not predestined. I'm not chosen.

Friend, if you just come to Him everything, that's your responsibility. And don't get out of it. He said, I would, but ye would not.

He said, ye will not come to me that you might have liked. My dear young woman in this meeting this evening, you are responsible for coming to the Savior. You're responsible.

That's a responsibility that's unusual. What a responsibility. When he said, all, what a majority.

When he said, shall come, what a simplicity. When he said, Him that cometh, what a responsibility. But here's the whole statement.

All that the Father giveth me shall come to me, and Him that cometh to me, listen to it, I will in no wise cast out without security. My dear friends this evening, absolutely secure for time and for eternity is the soul that comes to Christ. He has the Lord's own word for it, brother.

I will in no wise cast out. Do you think to learn the lesson that you'll be tested in the tempest? And do you on faith let the Lord's treasure of us this evening? Are you really asked to salvage? Are you really laboring to get Christ? Do you see the answer to your need for eternity in Christ? I am the bread of life, and if you come you'll never fast. All that the Father giveth me shall come to me, and Him that cometh to me, I will in no wise cast out.

Will ye come? And you could come to the Savior in this meeting, and be in His arms for all eternity. I am safe. Will ye come? Let's just be still now for a moment.

In the stillness I want all the believers to pray. Ask God to teach you this lesson that when you get into the storm and the darkness and you can't see your way clear, that He'll give you faith to see Jesus. Dear unsaved one, the Lord knoweth your heart this evening.

He knoweth why you're here. You can't bluff Him. Will you hear His message? Him that cometh to me, I will in no wise cast out.

Lord bless this people. Be thou exalted before me. Let them see that thou art the All-Sufficient One.

Grant that some soul will come and by faith embrace thee this evening. And as many as receive thee will become the sons of God. We ask it for thy name's sake.

Amen.

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