

(John) the Practical Example of the Saviour

by Willie Mullan

Willie Mullan's sermon explores John 8:1-11, highlighting Jesus' example of grace and truth in confronting sin and the importance of early devotion to God.

Duration: 1:01:22

Scripture: John 8:1

Topics: "Example"

Description

In this sermon, the speaker emphasizes the importance of being occupied with the message of God rather than being distracted by external appearances. He discusses how some religious leaders were more focused on criticizing Jesus' teaching rather than truly understanding and following the word of God. The speaker then delves into the story of Jesus encountering a woman caught in adultery, highlighting Jesus' practical example of compassion and forgiveness. He concludes by discussing the significance of Jesus stooping down and scribbling on the ground, emphasizing the need for humility and grace in our interactions with others.

Transcript

John, chapter 8, and the first eleven verses. And we're starting this rather difficult portion this evening. Indeed, I must declare just now that there are many real out-and-out evangelical scholars, and I'm not just talking about pictures, there are many out-and-out evangelical scholars who do not believe that this portion is a part of the Word of God at all.

In fact, there are many translations where from verse 2 right down to verse 11 is left out. Not there at all. You will find translations where you won't get this story at all.

These verses are left out. But although there is much to be said on that side, I'm persuaded this evening from one or two facts that this is indeed a portion of the Word of God, and I believe that you can rightly go on reading John's gospel and leave it out. I don't think it can be done.

Here's what persuades me that this is the Word of God in its right place. If we reverse the story again, and every man went on to his own house, but Jesus went on to the Mount of Olives, supposing we read the next verses up down to verse 11, and we were reading after the word, Olives, verse 12, then split Jesus again onto them. There is no connection whatsoever.

The last we see of him is going to the Mount of Olives, and there is no continuation of the story. You would have to read then, speaking again unto them, unto whom and where and when, so that there is no real connection. Then you will notice this, that in verse 45 of John chapter 7, then came the officers to the chief priests and pharisees, and they said unto them, Why have ye not brought him? The officers answered, Never man speak like this man.

Then answered them the pharisees, Are ye also deceived? Now you will notice here, that the pharisees were not around our Lord Jesus. They're away in some other building of the temple, and the officers are coming to them, and they're saying to the officers, or really the soldiers of the temple, Why have ye not brought him? But when you come into John chapter 8, you will find this. It says down there in verse 3, And the scribes and pharisees brought unto him a woman taken in adultery.

Supposing you were to leave that out, and you were continuing the chapter from verse 12, it would read like this, Then spake Jesus again unto them, saying, I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life. The pharisees therefore said unto him, If in John chapter 7 they are not with him, but in some other building of the temple, talking to the officers, how would he be talking to them and they talking to him in John chapter 8 if you don't get the connection where they came to him? And so I'm persuaded that this is indeed the word of God.

I think, to be perfectly honest with this, the reason that some of the scholars are afraid of this very precious portion is just because our Lord Jesus Christ said to the woman taken in adultery, Neither do I condemn thee. That's no problem. And they're afraid to face up to it.

But we're not a bit afraid. We've got to take this thing, and you'll find that when we get through it, it's a very precious portion. So we're dealing with this.

I believe it to be the word of God. I believe you can have no connection with chapter 7 running on in chronological order without these precious verses 2 to 11. And we're dealing with the story this evening.

First of all, I want to touch on the practical example of the Master. You see verse 2, early in the morning. That's a practical example that is reason for all the believers.

The Lord has left us an example that we might follow in a step. Well, here's one. And then we shall go on from the practical example of the Master to look at these far-speakled enemies of the Master.

You know, this was very subtle here. They brought this woman, taken in adultery, caught in the very act, and they were making her just the butt of coming against Him. Wasn't that they were really annoyed with her sin? They wanted to put her in the center and before the crowd to try to corner the Master.

Because they were putting it up to Him like this. The law says this woman should be stoned. What says thou? So they thought they had them cornered here, that if He would say she's not to be stoned, then they could turn to the crowd and say, well, He has broken the law.

The very thing that He talks about coming to fulfill, He's breaking the law of Moses. And if He said, on the other hand, that she was to be stoned, then they could turn to the crowd and say, is this the one you talk about being the friend of publicans and sinners? So they felt that whatever way they went, they had the Master cornered. You see, this was the pharisaical enemies of the Master.

And then we can go on from that to the parabolical exercise of the Master, because I believe that in the very stupid, and in the very scribbling, and in the very silence, there's a parable that teaches many things. And I'm calling it the parabolical exercise of the Master. We shall move on from there to the penetrating expression of the Master.

And it really penetrated. In verse 7, He said to the crowd, or to the Pharisees, He that is without sin among you, let him first cast the stone at her. And it really penetrated to their conscience.

And then we shall go on from there to the proving examination of the Master. He turned to the woman when they had gone out and said, where are those thine accusers? Where are they? Caught, no man condemns thee. And then we shall come to this last verse that has been made the foundation of many arguments and many battles, where Jesus said, neither do I condemn thee.

Go and sin no more. That's how we're dealing with this precious portion this evening, and now we're going to tackle it and relearn it. Let's get to verse 2. And early in the morning.

I think that you can see that that follows on naturally from what we have been reading. In the last chapter, every man went on to his own house, but Jesus went on to the Mount of Olives. He spent the night up in the mountain.

The foxes had holes, the birds of the air had nests, but the Son of Man had not where to lay his head. And then here it is, and early in the morning. You see, this is a great example.

It's perfectly true that day after day, he was very busy. And sometimes when the evening came, the sick old Lord around him lay. And you can remember how he worked day after day of his father's business, right on to his father's head.

Then he would slip away up the mountainside, and as the Old Testament states, his hair was wet with the dew. But early in the morning, oh yes, that's the Lord's example. Mine came to the temple early in the morning, surely it's teaching us this, that we need to get into touch with God early in the morning.

This is the example of our Lord. My, we need to put first the Kingdom of God. Yes, just like your Bible begins, each day should begin in the beginning God.

That's how he began his day. My, you can see him coming early in the morning. You remember how the psalmist said, Thou art my God, early will I seek Thee.

I wonder, do we say that? And I'll tell you this, if you get into the presence of the Lord early in the morning, and seek first the Kingdom of God, and begin your day with God, I believe this, that very often what happened to Mary Magdalene, and you remember she came to the sepulcher early, and you remember this, that there, that morning, there was just one word spoken. It was the word Mary. And I'll tell you this, that was a message for nobody in the world but her.

It was a special message for the heart that had come seeking early, and it didn't have any application to anybody else in the whole world but her. And I believe this, too, you know, if you come early, and seek first the Kingdom of God, and begin the day with God, God will speak to you, and you'll have a message that day that will be all your own. And you remember as she came early that morning to the sepulcher, you remember her eyes were filled with tears, you remember the sky was dark, she was standing in the fog, quiet seemed that the whole bottom was under the bush, and yet when you tried to kill, despaired of

darkness, bodies to kill, revives her soul, revives her spirit, she got the word from God early.

And the morning, and some of you are running for the bush, you know. Yeah. No credit to the Lord at all, you know.

You're never early. You don't even know the meaning of it. My, you're no witness for the Lord.

Going through your work list, what conversation had you with the Lord when you had to run for the bush? Now there's an example before you. He worked hard all day, and early in the morning he came to the temple. It was a very beautiful little church, it would be easy to pass it by, but I don't think we should do that.

Now here is the example. Watch it. And early in the morning he came again into the temple, and all the people came unto him, and he sat down and got them.

You know, the master could draw the clouds just because he came fresh from the presence of God, and he was teaching them nothing else but the Word of God. And I have found that it still pays to expound the Word of God. We have nothing in this Bible class but the Word of God.

This is the attraction here. Not the man, the message. The man's nothing to look at.

Sometimes I fool about with you, talking about being good looking, but you know, I can see in the glass, I know what I look like all right. Nay, my friend, God never wants us occupied with the message. God wants us occupied with the message.

The master was drawing clouds by expounding the Word of God. They crushed upon him at a certain place, it says, to hear the Word of God. So here he was.

That would do for the example. Now what's this? I'm described, and pharmacies brought unto him a woman taken in adultery, and when they have set her in the midst, they say unto him, Master, this woman was taken in adultery in the very act. Now I want you to notice something right at the beginning here.

You know, these Pharisees professing to love God, professing to be zealous for the Word of God, let us get the hold of this. They disturbed the teaching of the Word of God. Remember, he was teaching the clouds, the Word of God.

The people had gathered round him, and the master was expounding the Word. He was teaching the people, and these Pharisees disturbed the teaching of the Word. That's a very serious affront, you know.

I've learned two things in life. I think two outstanding things on day of need. You remember when we were preaching from the book of Daniel? You remember on one occasion we found Daniel down on his knees praying without ceasing, without giving in, for twenty-one days.

Do you remember that? Eighty-six years of age, the old prophet got the hold of God's throne, and he prayed for twenty-one days for more light on the prophetic scriptures. He was looking for life. And you remember what we discovered.

We discovered that at the very moment he bowed and gripped the throne, God answered. But there were diabolical forces that kept the answer back for twenty-one days, and we saw them to be the rulers of the darkness of this world. You see, hovering over this meeting tonight, maybe I'm known to you, but I'm very

conscious of it.

There are forces against me. There are diabolical forces, spiritual wickedness in high places, the rulers of the darkness of this world, they don't want light to come through. And I found this out, that no matter where I find a man preaching the old-fashioned gospel, I pray for him.

And no matter where I find a woman preaching the old-fashioned gospel, I say, there's some of you that know that couldn't do it. No, you would rather let the people die in darkness. I could take you to the hells of Donegal now, and you would find two wee lasses from the faith mission away on the top of the hills in heaven, and tonight they'll have about ten of a congregation, ten that will never hear the gospel, only through these lasses.

Could you not pray for them? I'll always be praying for the folk that's bringing light. And I shall never let this tongue of mine want to distort the teaching of the book. I don't let the Pharisees, my some of us pretend to be so zealous and so wonderfully out for God that you would help the devil to keep the light from those that are in darkness, and you would disturb the very preaching of the book.

Oh, that we could find our hearts in this meeting. That's pharisaical enemies. But I want you to notice this.

They didn't only disturb the teaching of the words of the cross, but they say unto him, Master, this woman was taken in adultery in the very act of Moses. And the Lord commanded us that such should be done. You know, they're quoting the scriptures now.

You know, friends, we need to be very careful when we quote God's words, because if we're going to put our zeal and strength and energy into something and we quote God's word to support it, then all the time the whole thing is only to cover a diabolical motive. Then you're no better than a Pharisee. Not one bitterly, whether you quote the book or not.

Oh, the Pharisees quoted God's word, don't you mistake that. And I'll tell you this, they quoted it correctly, too. For that's exactly what the law said.

But they weren't worried about the law, and they weren't worried about the sinful state of the nation. They were only using this affair to corner the Master. There's a verse in the book, you know, that really brings this out.

Have a look at John 18, and we mustn't steal much from it, because we'll get there by and by. John chapter 18, and it's verse 28. Now watch it carefully, because it's one of the most powerful verses in the book.

John 18, 28, Then led they Jesus from Caiaphas unto the hall of judgment, and it was early, and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the parcel. I want you to get that scene. You can see these scribes and Pharisees bringing our Lord Jesus from the house of Caiaphas, and they're coming down the dusty road, and all these pious-looking Pharisees are walking beside him.

His hands are tied. He's now numbered with the transgressors, and they're bringing him from Caiaphas, and they're taking him to the judgment hall, the room of judgment hall. And they're taking him to Pilate.

It's early in the morning. You see, they have been trying him in the middle of the night, which was against Jewish law. They didn't mind breaking it, if it suited their purposes, but they're bringing him now early in the morning, and they're bringing him down to the room of judgment hall.

And when they got there, that was a Gentile hall, you see. They themselves went not into the hall, lest they should be defiled, that they might eat the Passover of the hypocrites. You're getting worried about being defiled, when your very innermost being is crying out for the blood of God's Son.

You're getting worried about being hypocritical. That diabolical wickedness, that only empty sinful pretension. Why, there are a lot of Pharisees too, you know.

You would need to almost dissect them to get them to see their own hearts. Here they come so piously along the road, and then they shiver at this hall. Oh, they wouldn't go in there, lest they should be defiled, that they might eat the Passover.

And all the time, they're clamming to murder God's Son. It was just the same in John 8. They brought the woman, they quoted the Scripture, they talked about what Moses said. They were not worried about God's law, nor the morals of the nation.

They only wanted to use this thing to corner the Christ of God, that they might righteously, as they thought, condemn. So you can see this diabolical wickedness. Now watch this.

Verse 4, they say unto him after, this woman was taken in adultery in the very act. Now Moses in the law commanded us that such should be done, but what sayest thou? Now the Holy Ghost put this bit in. This they said, tempting him, that they might have to accuse him.

You see, the Holy Ghost knew their hearts all right. You see, I want you to get the hold of this. My friend, you can disturb meetings, pretending that you're just for God, and you can really stop the teaching of the world, and you can cover it all up by quoting Scripture and pretending to be out and out for God, when all the time there's a secret thing in your heart that's being designed.

Very careful about it. I've seen people ask questions in Bible classes to show off, and if that's all they do, it's a pity. They love to come along and air their knowledge so they think, and when they open their mouths, you can see their ignorance taking off.

Friend, always be very careful with that heart of yours, for God looketh not on the outward appearance. The Lord was watching the heart. He knew what was going on.

They were only using this occasion to tempt the Savior, that they might accuse him. Now we'll move on from the pharisaical enemies of the Master to this parabolical exercise of the Master. As soon as they came and dragged this poor woman into the midst, who was sick and in adultery in the very act encountered Moses, our Lord Jesus Christ stooped down.

Thus Jesus stooped down, and with his finger root on the ground. As though he heard them not. I want you to notice the three things.

I want you to notice the stooping, and I want you to notice the scribbling, I'll put it like that for you to get it, and I want you to notice the silence. And I really believe that here, of course we have a parable, being inactive, not preached this time. It's a parable being enacted to try to teach these poor, self-deluded

Pharisees.

But at that moment they didn't see it. You see, as soon as they came and said this woman was sick and in adultery in the very act, the Lord stooped down, and he wrote something on the ground with his finger. Now there has been a lot of contemplation about what he wrote, and some people have come out into the open and declared as if they knew.

And I honestly can't see how they know. So for this, did he write the name of the man who was co-pastor with the woman? You see, when they coached the Lord Moses, they didn't coach at all, because if the woman was taken in the very act, then of course they got the man, didn't they? What did they do with him? Some people, you know, could condemn the fool, but you know, they're rotten inside with covetousness. You know, could condemn the fool prostitute in the street, but you know, they're rotten inside with covetousness, which is really idolatry.

For the basis of all the wickedness that's in this world tonight now is this passive sense of covetousness. It's the tenth commandment. The last commandment is, Thou shalt not covet.

And the one before the last is the ninth, and it is, Thou shalt not bear false witness. And it works like this, if people can't get what they want by coveting, they tell lies to get what they covet. And the one before that is the eighth, Thou shalt not steal.

And if people can't get what they want by coveting, and they can't get what they want by telling lies, then they go and take it. And if you drop a little bit further, this is, Thou shalt not kill. And that's what's wrong with this coveted, damnable communism.

They want something. They can't get it by lying. Then they'll try to take it one of these days by coveting, and we'll enter the depths of something that's horrible.

Of course they would turn their nose up at the price. You know, very often I've got to say this, this is not easy preaching this evening, I've got to say this, that sometimes a poor, innocent, uncultured lassie from the country is deceived by some subtle, wicked man who leaves her on the shelf with a baby and walks out and she's got to take the rest. But God knows, you know, if you were young lassies, neither your father would have said this off to you like this.

You'll have to remember there are wicked men in the world to let you down this. You know what the old judge said one day when a prostitute stood in the dock and the jury was about to leave to find the rest? He looked at the jury and he said, When you men consider in that room what this girl has done, remember there's a man to blame and that man might be your son. And when you're in that jury room, just consider very plain that for every fallen woman there's a hundred fallen men.

But the Lord knew, you know. He knew who the man was, whether he wrote the name or not. And he knew all the story whether the lass would deceive them or not, whether some wreck had dropped her so bright a character.

The Lord knew and he just stood down. I believe you know there's more to it than this. I believe this, that this poor wretch was standing now in his presence with her head bowed and every eye upon her and she can hear the Lord condemning her.

She's condemned. She's guilty. She's a solemn, undone sinner as she stands in the midst of the crowd that day.

But the first thing the Son of God did for this sinner was this. He stood. The first thing he did for her.

Not if he didn't know at that moment he was doing something for her, but he was doing something for her. And the next thing is this. That he put his hand down into the dust of the earth and he didn't know he stood, but he went down into the very dust which speaks of death.

What dust we are. Very crippled, suffering in the dust. My dear friend, for every scarlet rebel, undone sinner in this place, the mighty stooge from the heights of the Lord.

And went down into the dust the bash of Calvary and on the stones of Calvary he wrote finished. Whereby she might be saved. Let's get the hold of this.

We'll get into this deeper as we get on. Let's just look at this penetrating expression of the Master for a moment. They fixed this.

They said the same thing to him. That they might have to accuse him, but Jesus stooped and with his finger rooted in the ground as though he heard them not. So when they continued asking him, he lifted up himself.

Lifting up out of the dust now. And he's going to speak to them. You know, the Lord did some surprising things to you.

I think that when they dragged this woman into the midst and made this charge against the Christian in the very act, why they thought they had the Lord so cornered that this was the end of him. But you know, he surprised them first of all. He stooped, he willingly stooped.

And then he did something they thought he would never do. He scribbled on the sand. And then when he rose again, he spoke to the council.

And they never thought that that would happen, you know. They thought, well, he'll speak for himself or else he'll speak to her. But he never spoke to us.

For it was to them he spoke. Why, he had nothing to say as far as he was concerned. But he had something to say to them.

And listen what it was. It was a powerful, penetrating expression. He just looked at the crowd and said, He that is without sin among you, let him cast a stone at us.

And you know, he was penetrating down into the very conscience. You know, our friend on the notes here, he dared them. He dared them.

He dared them to cast the stone. And he could well afford to dare them when he was standing upright, peeping into their eyes with all the power of heaven behind his back. He dared them.

And in one wonderful phrase he defeated them and with a penetrating expression he responded, My, they went out from me, oh. I believe that the power of the Lord was upon the preached word at that moment and that the conscience was so smitten by the Spirit of God through the word of God that the poor undone

sinner went out thinking that he was worse than the woman. So he was.

But look at this. Let's get the hold of this. As soon as he dared them and defeated them and dispelled them, and they which heard it being convicted by their own conscience went out one by one beginning at the eldest even unto the last.

And Jesus was left alone and the woman standing in the midst. That alone only applies to him and the Pharisees, but the crowd that he was teaching was still there and the woman was standing in the midst of the crowd. And Jesus had lifted up himself and saw none but the woman.

He said unto her, Woman, where are thine accusers? I think that you could get a great lot out of taking your concordance sometime and going through this book and marking all the prayers. Beautiful thing. The first question God asked man was this.

Where art thou? Had God lost Adam? Did he not know where he was? God never asks questions to the thought. God always asks questions to teach. He wasn't asking Adam where art thou because God had lost him.

He was trying to get Adam to be conscious of where he really was. My, he was wanting the conscience to be aroused to know exactly where he was. And you know, God might well speak into this meeting and say, Where art thou? You know, there may be a man in the meeting tonight and dear sir, you're just on the very edge and the last few sands, few piles of sand of time are just slipping away from your feet.

And maybe tomorrow. Where art thou? That's the first question that God asked man. I'll tell you what the second one was.

Do you know it? Well, you remember the two brothers and you remember how Cain killed Abel? And you remember how God came to them and said, Where is thy brother? And if the first where applies to sinners, the second one applies to you, say, Where's your brother? Or maybe you've moved up to where you were. Oh yes, I was lost. I was undone, unclean, unsafe.

I believe you've come out into the open and confessed it all in what's safe. Well, here's the next question. Where's your brother? Is it ever striking? Say it here.

Where's your brother? Is it ever striking? You're not saying hallelujahs with somebody going to hell, are you? Did you ever get excited about it? Men who are unconscious of this, that in the town where God has placed me, while there are seven men out in the streets, men that I love, who are unsafe, they're my brethren, according to the flesh, all this. But the Lord didn't say to this woman, Where art thou? Or, Where is your brother? He said to this woman, Where are thine accusers? That's a lovely little word. And if you take the word where and go through the book, you'll get about two dozen more of them, and they're all beautiful.

You can weave them into a message. But watch this. Where are thine accusers? Friend, what did we accuse of? Friend! I happen to remember the day when I looked at fool and the thief, and I knew that those car lots were mine.

And if they were written on the wall to make I'd clear out. If not for you here, I may be abused were written in this bag you did open for me. Where are they? They're gone.

They're blown out! They can't be found! They're gone! Who put them away? Jesus! Who put the woman and accusers away? Just because he stood! Just because he went into the dust! Just because he finished the work! Just because he rose again! Bless his name, they're gone. Buried in the deepest sea, yes, that's good enough for me. They're gone.

Sitton was an accuser of mine. Sitton could draw an eye to me once upon a time and point that accusing finger right into my face and say, you're a solid rebel, undone, guilty sinner, on your way to Harry Coote! But he can't do it now, you know. You remember what Martin Luther said, that he dreamed one night that the devil brought a great white screw and he began to write the sins that Martin Luther had been guilty of down to life and he said, as I saw the sheet getting full, I trembled.

I had to bow my head and close my eyes. I knew it was true. And then he said, my own trembling hand, I took the pen from Sitton and I added a few more that seemed to be left out.

And then with one bold strip, I struck across it, the blood of Jesus Christ, no offense, cleanseth from all sin! And the devil sighed. And you know, the law accused me. Didn't the law accuse this woman? And the handwriting that was against her, Jesus went to Calvary.

He broke it out! The handwriting that was against her! My, he fulfilled the law. Friend, your accusers are gone. He looked into her eyes and said, where are thine accusers? And then he looked again and he said, ah, no man condemned thee? Look, friend, I'm just a poor, simple preacher that the Lord wonderfully saved 27 years ago.

And before that I was a dark, rebel, hell-deserving sinner. But because I came to the Saviour who stooped and died and rose again, and my trust is fully in Him, I can say this tonight. Reach my blessed Saviour first.

Take Him from God's estate. Prove He bears one part of sin. Then tell me I'm unclean.

You see, there is no condemnation for them that are in Christ. No condemnation. No man can condemn because it's Christ that justifies it.

I'm justified by the Saviour who took my sins and made them His very own and bore that burden on Calvary, suffered and bled alone. Friend, what a wonderful thing. But let's get down into the depth of this.

Look at this. Verse 10. When Jesus had lifted up himself and saw none but the woman, he said unto her woman, where are those thine accusers? Hath no man condemned? Now, I want you to get the hold of this.

He's speaking for this guilty sinner. But I want you to see the whole story because if you don't, you'll have as big a problem as some of the fellows are afraid of. You see, friends, let's get the hold of this.

This woman was really taken in the act of adultery, she was. Yes, she was a stoning sinner and we mustn't do anything else but say that. And this woman is brought into the midst of the crowd and there she's thrown down in the sand and she hears the voice accusing her saying Moses said she should be stoned.

What sayest thou? And at that moment, her very accusers are turning her eyes upon the only one on whom she has any hope. Anybody can save her because the Pharisees are waiting and it seems the

whole law is waiting. What sayest thou? And her eyes are on him.

Here is our only hope. The only one that can save her is our pride. Her eyes were on the Savior.

Her eyes were on the Savior. And the Savior is looking at her now and he's saying that no man can bend him and he's listening for her voice. And here's what she said.

No man, Lord, don't forget that we beg when you're going down this road. In this wonderful scene, this poor wretch lying condemned and scarlet and guilty with arms down and arms free before the eyes of all and her eyes turned upon the Savior and in that moment she trusted him. She called him Lord.

That's what proved that Saul of Chalcis had got gloriously saved. She said, Lord, what wilt thou have me to do? That's what proved that the man on this cross had got a change of heart. He said, Lord, when thou comest into thy kingdom, remember me, my dear friend.

It's with the heart that man believeth and it is with the mouth that confesseth man to salvation. And when you confess him as Lord, then to salvation. My dear friend, no wonder he can look at her now and he can say this.

Yes, you were brought in guilty before me, but I did certain things for you and I'm alive standing here now looking up to you and you're trusting me. You're calling me Lord. Neither do I condemn.

Have you got it? It isn't any problem to me. It doesn't give me any concern to expound on. Friend, look at it.

It's the old problem that man was never able to solve. Isn't it? My God is a holy God and His law is an inflexible law. And the holiness of God and the justness of God and the righteousness of God condemns faith.

How is a poor sinner ever going to get faith? He'll only get saved by the mercy and love of God and grace of God. How are we going to get these to harmonize? How is holiness and righteousness and justness and mercy and grace and love to be harmonized? By the wisdom of God. How do you think? God was so wise, He found a means.

And the means was that His Son stood to be His servant. And His servant went down into the dust of death at Calvary to be the sacrifice for sin and rose again. And whosoever believes in Him is not condemned.

That's what the book says. I would like to know how anybody could condemn me when God suddenly became my substitute and went to Calvary and bore my sin and blotted out my guilt and cured my death and fought my battle and rose again. A real living, triumphant Savior.

My dear friend, listen to this. I've only cut the hem of the garment. I want you to get this.

Never mind about anything else. Sit down this afternoon. Now watch.

Will it work too? Now look. Early in the morning He came. Came into the temples, didn't He? He came out what? Quick.

He came out the servant of God. Came out the servant, didn't He? Yes. Now, I want you to notice this.

That He stooped. He stooped as the Son. Notice the word, Jesus stooped.

Stooped as the Son. I want you to notice this. That He spoke through the prophecies of the covenant of the conscience.

I want you to notice this. He spoke through this poor believing wretch at His feet of the Savior. Now, I want you to get that.

You know, the Savior said to us, neither do I condemn you. I took your place. I bore your burden.

I paid your debt. I fought your battle. You are not condemned.

Now, give me a minute. He came out the servant. He stooped as the Son.

He spoke as the Sovereign through the prophecies. He stooped as the Savior through the tenor believing. And now He is speaking as the Shepherd through the saints.

Go! And so no more. Lovely little thing, isn't it? You wouldn't like to tear it out of your Bible after that, would you? Because you're getting a beautiful picture of our wonderful Lord. Servant! Son! Sovereign! Savior! Sovereignty! Go! So no more.

My dear children, always be careful when you hear about somebody going to tear pages out of this book. Keep your hands still. Don't take one drop or tittle out of this book.

My dear friends, this is the Word of God. And it's by the Word of God that we live. And if there's an unsaved, condemned, rebel, scorned, undone sinner in the meeting, Sir, there was a Savior who came and died and rose again.

And if you come tonight and trust Him as your own and personal Savior, you'll hear these words upon your head. Neither do I condemn thee. Not condemned.

He that believeth in Him is not condemned. He that believeth not is condemned already. You see the two sides? She came in, condemned, already.

She went out, not condemned. And the answer is, she trusted in Him. I will not sing any more tonight.

Let's take this time for a moment. You believers, lift your hearts and bless God for the wonderful Son who took that tremendous stoop and went into the dust of death as the substitute and rose again as the Savior. And tonight as you are shepherds and you are unsaved ones, there's a Savior at your side now.

And although you came into the meeting condemned already, you can leave this meeting not condemned if you only put your trust in Him. O God, our Father, we thank Thee for Thy Son. O God, our Father, we thank Thee for Thy Word.

O God, our Father, we thank Thee for Thy great salvation. We believers would lift our hearts and say, Thank You, Lord, for saving my soul. Thank You, Lord, for making me whole.

Thank You, Lord, for forgiving to me Thy great salvation, so rich, so free. Lord, we go out of this meeting, we believers, not condemned. And we shall not come into condemnation.

Lord, remember those who are condemned on the seat where they sit tonight, condemned because they're sinners, condemned because they're stubborn, condemned because they're Christ rejecters. O God, search them out and let them see where they are and where they're heading for. Bring them to Thy Son for salvation.

Part of when I fear and with Thy touch for Thy name's sake. Amen.

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