

(John) the Sheep Market

by Willie Mullan

The sermon reminds us of the futility of waiting for pagan superstitions and the need for Christ's salvation, using the story of the Pool of Bethesda as an illustration.

Duration: 1:02:33

Scripture: John 5:1-16

Topics: "Healing"

Description

In this sermon, the preacher focuses on the story of a man who had been waiting by a pool for 38 years, hoping to be healed. The preacher emphasizes the significance of the number 40, representing the man's journey of learning to be something, realizing he was nothing, and ultimately understanding that God was everything. The preacher also highlights the importance of grace, symbolized by the number five, and how it surpasses sin. The sermon concludes with the introduction of Jesus into the story, who performs a miracle but humbly withdraws without seeking recognition or praise.

Transcript

The Gospel by John, and we're at the fifth chapter this evening. Now we're journeying this evening from Cana of Galilee, our Lord Jesus comes back again to Jerusalem, and of course we believe that he crossed the Jordan, came down the Piraeus Valley here, crossed the Jordan, and went back to Jerusalem, and that's the journey for us this evening. You'll find this in John's Gospel at the fifth chapter, and I have outlined the chapter for you if you're looking at the notes.

We're going to have a look for a moment or two at the sheep market that's mentioned in the second verse, and then when we get our stage set, we shall gaze at the multitude lying around the Pool of Bethesda, and we shall notice that they're waiting for the moving of the water, and there's quite a lot to be said about that. Then into the story comes the man who had been there for thirty-eight years, and then right into the very center of the picture comes the master. We're looking at the market, the multitude, the moving, the man, the master, and as always, when the master begins to work in power, you'll get the murmurs, and the murmur began.

I shall take quite a moment to show you the meekness of the master, for verse thirteen says, Jesus had conveyed himself away, a multitude being in that place. My, the Lord wasn't looking for pats on the back, or glory from men, or honor from the crowd. When he did this mighty work, he conveyed himself away.

Yes, we can never see the one who humbled himself, made himself of no reputation. Then we shall finish with the message in verse fourteen, sin no more. And then the last word is in verse sixteen, where the menace comes, the Jews sought to slay him.

And so there is the story this evening. Now let's begin at verse one, and get through these sixteen verses this evening. After this, that is, after the mighty miracle was wrought in Cana of Galilee on the nobleman's son in Capernaum, after this, there was a feast of the Jews.

And I don't think that there is a scholar of note who could definitely state what feast it was. I think they're all divided on this, and the Lord doesn't take time to tell us, and I don't think it's necessary to probe into the silences of the word of God. Enough for us to notice that John penned these words, there was a feast of the Jews.

And you know, when these feasts were given over in the book of Leviticus, they were called the feasts of Jehovah. But you know, the Jews had taken so much out from the original word given by God, and they had put so much in of their own, that no longer were they the feasts of Jehovah. I'm sure it's strange John to pen it like this, the feasts of the Jews.

And then it says, after this there was a feast of the Jews, and Jesus went up to Jerusalem. Wonderful to notice that though there was so much of man in the feast, yes, so much that it can be called no longer the feast of Jehovah, but the feast of the Jews. And yet, although there was so much of man, yet the Lord went up to the feast.

Yes, you remember on another occasion, as his custom was, he went into the tabernacle to worship. And I'm sure there was a lot there that displeased him. But nevertheless, he went in as an orthodox Jew, and worshipped where a Jew ought to worship.

That's no license, you know, for a Christian, going somewhere where a Christian shouldn't be. Not at all. He was only worshipping as an orthodox Jew.

Verse 2 now, Now there is at Jerusalem, by the sheep market, a pool, which is called in the Hebrew tongue Bethesda, having five porches. And I want to linger a little at the sheep market. You will notice that the word market is in italics, and I think it would have been better had it been gates.

It's actually the old sheep gate of Jerusalem. You know, the old city of Jerusalem had many gates. I think I should take time for the young ones to note that.

Have a look at Nehemiah, chapter 3. Nehemiah, chapter 3, please. Now this is the building of the walls of the old city of Jerusalem. You remember that Nehemiah went back to build the walls.

Verse 1 of chapter 3, Then Eliashib, the high priest, rose up with his brethren, the priests, and they builded the sheep gate. They sanctified it, and set up the doors of it. Now this was the building of the sheep gate.

Do you notice verse 3, but the fish gate? That's another gate. Do you see verse 6, moreover the old gate? Do you see verse 13, the valley gate? Do you see verse 14, the dung gate? Do you see verse 15, the gate of the fountain? And you can find the rest for yourself. You see, when they builded the walls of Jerusalem, at certain spots they put particular gates.

While the fish gate was the place where the fishermen came to sell the fish for the city of Jerusalem. But the sheep gate got its name because it was very near to the court of the temple. And it was through this gate that all the animals of sacrifice were brought for the temple.

And of course the sheep, or the lamb, was the one that came most, because the lamb was offered continually. And so that was the gate that the lamb passed through for both the morning and the evening. It was that the animal that came most was the lamb.

The sheep gate gets its name from that. This was the gate whereby all the sacrifices for the altar in the court of the temple at Jerusalem was through this gate they passed. And it was at this sheep gate that this pool of Bethesda with its five porches was situated.

And you know, I think it was bound to speak to all the true descendants of Abraham who had the true faith of Abraham. You remember when he went up the mount that he could say to his son, God will provide himself a lamb. And you know, all those of true faith, my, they must have known in the depth of their hearts that this is the very spot through which the sacrifice comes that typifies and points forward to the lamb of God.

And therefore they were reminded of God's love. This gate always reminded them that God would so love even the nation that he would give a sacrifice that would fully meet his own requirements. But look, there is more here than that.

Verse two says, now there is at Jerusalem by the sheep gate a pool which is called in the Hebrew tongue Bethesda. And if you like to look up the word Bethesda sometime, you'll find it means house of mercy. And you see, here is something that we need to put together, that only by the sacrifice of God's lamb is there a foundation laid whereby the mercy of God can come out in all its fullness to every ruined son of Adam's race.

And so not only were they reminded by the sheep gate of God's love, but by the pool at the gate, Bethesda, they were reminded of God's mercy. But you know, over the pool or at the pool, there were five porches. I understand that they were just some kind of shelter, five different porches of shelter for those who came to seek the mercy and the love of God.

And you know, this speaks to us, why five? You know, if the sheep gate reminds us of God's love, and the pool Bethesda reminds us of God's mercy, I think the five will remind us of God's grace. Let me try to get this out for you. I think it's not right to try to work numbers just the way you want them.

But here is something that the scripture teaches. Go back to Genesis, chapter 43. The book of Genesis, and we're at chapter 43, and this is the place where Joseph, who was now the ruler in Egypt, comes in to sit with his brethren when they had brought his own beloved younger brother, Benjamin, with them.

And as he comes in, verse 33, chapter 43, verse 33, and they sat before him, the firstborn according to his birthright, and the youngest according to his youth. And the men marveled one at another. You see, he gave them their places round the table just according to their birth.

And just because he was Joseph and knew the whole family inside out, he didn't make a mistake. He put the firstborn where he should be. He put the youngest where he should be.

And the men marveled. And mark you that the Lord knoweth them that are his. And then verse 34 saith, and he took and sent messes unto them from before him.

But Benjamin's mess was five times as much as any of theirs. Why the five times? You know, this is the first time that he has seen his younger brother from that day when he was tossed into the pit, and he wants to show him real favor. He wants to be gracious unto him.

And the number for grace is five. And so five times more, because he wants to show favor and grace. Remember, it was the five loaves that the Lord took to meet the needs of the whole multitude.

Remember, four is the figure that will cover the world, north and south and east and west. And remember, sin went out into the furthest most parts of the world. By one man, sin entered into the world.

But listen to it, where sin abounded, grace did much more abound. It's five, not four. So this is very wonderfully put.

These things are not here by accident, you know. I could take quite a number of fives out of this book this evening, but that's not what I'm after. I'm only tickling your fancy.

You've got to find the rest of them. I could go into the tabernacle now, and I can multiply the fives for the rest of the evening. I can get you many more fives, but I've shown you enough that four is north, south, east, and west, but five is more.

My five is the grace of God. And here at the Pool of Bethesda, you find the gate speaking of God's love, you find the pool speaking of God's mercy, and you find the five speaking of God's grace. And so, as we get the scene set this evening, we see something that will tell us of the love of God, and the mercy of God, and the grace of God.

And it was to this very spot, just at this very time, that the Son of God was going to display the power of God, I for the glory of God. What a wonderful spot it was. So, we've got the stage set.

Now, let's have a look at the multitude now. Verse three, In these lay a great multitude of sick folk. I think is the best translation.

And then it goes on to expand on that, of blind, haught, withered. And I think you want to have a look at this crowd lying up the pool. You know, first of all, you're bound to see their weakness, but they have got no strength of their own, a multitude of sick folk.

And you're bound to notice their blindness, they can't see. And you're bound to notice their haughtness, or lameness, they can't walk. And you're bound to notice their uselessness, why hands are withered, and legs are withered, faculties are withered, there is a crowd, weakness, blindness, lameness, uselessness.

Just like all the great multitude of the sons of Adam's race, before we meet the Lord Jesus Christ. And you know, friends, that's a picture of a great many folks in this meeting. My, there are a great many folk in this meeting, and intellectually many of them are clever, some of them may have degrees, very keen businessmen.

But my dear friends, with all the natural abilities that you have, there isn't one solitary thing that you can do to save yourself. You haven't got an ounce of strength, you're without strength. Mind you, the great trouble is that many of you are blind to it.

You're blind to your own deep, dire, desperate need. You're blind that you're on the edge of a Christless eternity. You're blinded by the God of this world, clever and all as you are, and you couldn't take one step for the glory of God.

They that are in the flesh, you know, just cannot please God. My dear friend, you're withered, and just as you are tonight, for God, you're absolutely useless. You're like the prodigal in the far country, and all is spent.

You're a perishing sinner on your way to hell, and you can't do a thing about it. Deadful picture, isn't it? Multitude. But let's get on.

Watch this, we'll read the third verse again. And these lay a great multitude of thick folk, of blind, haught, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool and troubled the water, whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

Now, some of the great scholars believe that this fourth verse, and part of the third, was never in the original scriptures at all. And yet there are many other great scholars who are absolutely sure that this is a part of the story this evening. And mind you, if you take it out, it's very hard to fit the story in.

Why were they here? What were they waiting for? I think that Dr. Bullinger has got the whole secret of the whole thing. And mind you, when you read Bullinger, you've got to be very careful just what you pick up, because in his dispensational views, I wouldn't believe a thing that he said. And yet as a scholar, I think everyone in the world has to admit that he was possibly the greatest Greek and the greatest Hebrew scholar that ever lived.

And here's what Bullinger said. Bullinger said that there is a little phrase left out. It's a parenthetical phrase, and because it was in a parenthesis, well, I just didn't go on with it.

And here's how he reads it. Now, watch it carefully and you'll see the sense. Verse three, In these lay a great multitude of thick folk, of blind, halt, withered, waiting for the moving of the water.

For an angel, so it was said, went down at a certain season into the pool. And that wonderful little phrase just gives you as much light as you want. You see, the Holy Ghost is not recording for us something that actually happened, but something that was believed by many Jews in that day.

So it was said. Oh, it's an old superstition sort of thing. Many of the Jews believed this fable, that an angel went down and the pool was stirred.

And then the man that could get in first, but think of the lame and the blind and the withered. How are they going to move? The whole thing was a Jewish superstition of that day and hour. And yet, you know, I want to get this over to you.

Not only I believe in the true exposition of the thing, that it was a fable of the Jewish age in that day and hour, a superstition, but I believe it can be used as an illustration. You see, if we take the law, the ten commandments, you know the first one, don't you? Love the Lord thy God with all thy heart and so on. And I think you know the last one, the tenth one, thou shalt not covet.

And you know, if you only take these two and you put them against every son of Adam's race, and remember this, the law was given by the disposition of angels. Oh, yes, they were there at the giveth. And I'll tell you this, that when the law comes against a son of Adam's race, my, he realizes that the demands of God he cannot meet.

And he cannot, you know, cannot. What's the use of talking about the blind watching for an angel? What's the use of talking about the willard and the lame jumping to attention? They can't do it. And my dear friend, let me use this as an illustration.

If you think that you can keep the ten commandments and do without the sacrifice of Calvary and do without the Savior, you're a fool, you're lame, you're blind, you're useless, you're weak, you can't do it. A wonderful illustration, too, you know. And then I think more than that, and this is what I really think, I think you can take this here and you can use it as an application to our day and hour and generation.

You see, if you've got the scene, a multitude of blind, of halt, of withered folks, all perishing, and you know, they're waiting, waiting, waiting for the water to do something for them. And there are thousands in our land tonight, and they're depending on the waters of baptism to get them to heaven and you'll go to hell. My dear friend, if you'd like to challenge me in this, you know, I'll not be running when the meeting's over.

I'll just be here. Would you like to answer a question for me? If drops of water could give you life and cleansing and make you ready for heaven and home, why did God's Son go to Calvary? Would you like to come round and answer? Because I'd love to hear you having a go at it. And there are thousands and countless thousands, depending on the pagan, popish, Babylonish, Roman mass.

They think it'll get them to heaven, it'll take them to hell. There's nothing so vile and abominable as the pagan, popish mass this evening. And, you know, the whole country is going back to popery, and your archbishops are helping them to go.

They're going to worship at the mass now in certain places. Well, I have neither time nor patience for pagan, popish, Babylonish nonsense. Neither time nor patience.

I'm not one but afraid, you know, to shoot my neck out when the time comes. Not one bit of me. Why should I be? I'm too sure of my foundation.

Thank God for the reformation. Thank God for the man that brought us into light. Thank God that we're standing on the cross of Christ this evening, and all other ground sinking sand.

But there are thousands lying at the pool of baptismal regeneration, and the pagan mass, and thousands more waiting on extreme unction for some priest who doesn't even have light. And I'll tell you this, friends, they'll perish and go to hell. Let anybody bluff you.

You younger ones, you'll maybe live in a day when the battle will rage. Will you remember what we're talking about? That baptismal regeneration, and the pagan mass, and extreme unction, can take you nowhere but to hell. That's what you're depending on.

You'll need Christ, and Christ can save, and only Christ. We'll find that out. My, that moving of the water, it's a superstition, it's a great illustration, but it can be used as an application in the day and hour in which we live.

And now we come to the man himself. Verse 5, And a certain man was there, which had an infirmity thirty and eighty years. Truly that should teach us, truly that should teach us the misery of waiting on these pagan superstitions to get life and blessing.

He'd been lying here for the most part of thirty-eight years, waiting to get life from the so-called moving of the waters. But it never came. It never came, and it never would come either.

He would lie and die and perish. And of course you can see his trouble. He had an infirmity.

And then you can see the time, and I want you to specially note the time. Thirty-eight years. You know, all the numbers are very specially chosen in the Word of God.

Five is the number for God's grace that covers four and a bit over. But these thirty-eight years are specially chosen. Remember, this is the exact number of years that Israel wandered in the wilderness.

Thirty-eight years. Yes, by the time they got in and over Jordan, forty had run their course. And do you remember me preaching on the life of Moses on one occasion? And he lived one hundred and twenty years.

And the first forty he spent in the palace at Egypt. Yes, he was brought up in the palace. Forty years learning to be something.

And the next forty years were spent at the back side of the desert fending a few sheep. Forty years learning to be nothing. Man, that's a good school to go to.

Forty years learning to be something in the palace. It took forty more for him to learn he was nothing. And the last forty, thirty-eight of them spent in the wilderness, learning that God was everything.

Do you get it? Forty learning to be something. Forty learning he was nothing. Thirty-eight to learn that God was everything.

And do you know the thirty-eight well chosen? My, the man has been there. He has waited. He has prayed.

He has longed. He thought somebody would come and do something for him. He was only lying at an old superstition.

And there he would die and be lost forever. But do you know thirty-eight years would teach you a lot of lessons. My, he was coming to the end of his tether.

And do you know sometimes God has to let men wander on for a long time until they actually see their state. I can't do anything for myself. I'm blind.

I can't walk. I'm useless. I'm withered.

And when you get at the end of your tether, then God can really do something for you. And he will, you know. But when you think you can do it, he'll have to let you have another year at it.

But remember, time is precious. I wish all you sinners were at the end of your tether tonight to know that you can't do anything. But there's one who has done it all.

The blessed master. So you see the man. You see his trouble, and the time, and the truth.

And now into the picture comes the master. Verse six. When Jesus saw him lying, I knew that he had been now a long time in that case.

Remember, he's thirty-eight years there. And Jesus was just about thirty-one or thirty-two years on earth at that moment. And you know, he knew, didn't he? He knew more than what they taught him in the ordinary schools of life.

Ah, he knew all things. We have been noticing this right along. He knew Nathanael before he ever met him.

You remember he knew what was in the heart of his mother. Woman, what have I to do with thee? You remember he knew the deep, dire, desperate need of Nicodemus in the middle of the night. You remember last week or the week before, he knew the woman at the well.

She had five husbands, and the man she was living with was not her husband. And there isn't anything he doesn't know. And here he is.

He knew that this man had been here for thirty-eight years. And now comes his first word to him. Verse six.

When Jesus saw him lie, and knew that he had been now a long time in that case, he said unto him, Wilt thou be made whole? And that's an inquiry, isn't it? You know, there are some scholars, mostly modernists, who don't like this question. They don't like it. They say, you know, this is sheer nonsense.

So they say, this man had been at this pool for ever so long. He had come because he believed he might get healed. He wanted to be healed.

That's what he was there for. That's what he was after. That's why he had waited so long.

Why ask him? Wilt thou be made whole? Sure, that's what he wanted. But you know, they're far too fast. My dear friends, the Lord Jesus, though he be the Lord Jesus, won't have anything to do with you unless you're willing.

And he must know you're willing. You know, friend, there'll be no conscripts made for heaven. He won't come and shake you, you know, and conscript you for heaven.

Oh, no. You'll come of your own voluntary will, or you'll not come at all. My God has given you a will of your own, and God will never take it from you and make you a machine, you know.

God won't hypnotize you and take you somewhere where you never want to go. He'll have to know if you're willing. So the question was well put.

Wilt thou be made whole? And again, it's good old Bullinger who comes to our aid, and here's how he puts the next phrase. The sick man answered him, Sir, I am willing, but I have no man. I think that's another little phrase that's left up.

You know, he was perfectly willing, but his dependents were on men and means. That's where he was making the mistake, of course. And you know, there's many, many souls, and they realize they're not right

for heaven, and they know there's something they need, and they're willing to get life, but you know, they're depending on men and means.

And they never get it. Oh, no, they never get it. But so long as the Lord got out of them that he was willing, then sovereignty comes in.

Now, that was only an inquiry. Here's sovereignty stepping in. The sick man answered him, Sir, I have no man when the water is troubled to put me into the pool, but while I am coming, another step is down before me.

Jesus saith unto him, rise, take up thy bed, and walk. That's sovereignty. Why, that's the Lord Jesus.

I want you to get the hold of this. You know, at that pool that day, there was a multitude, and yet the Lord Jesus just picked one up and made him whole. Let me tell you, it wouldn't have cost him anything to make the whole crowd whole.

He could have cleansed the multitude. He could have cried, and they would all rise and walk. But you know, in his sovereignty, and you can't question him, he'll have compassion, on whom he will have compassion.

And he drew near and spoke to that man, and every believer in this meeting tonight, every one of you, you should remember that you were lying, hopeless, helpless, all done, perishing, and he came along and picked you up. Say his holy name tonight as you go home. Yes, you're the one that he picked out of the crowds.

Oh, how it thrills my soul. My, with so many around me, so many better than I was, morally speaking, so many so much cleverer, yet he came along and picked this thing like me out of the gutter. Save me, be it wonderful grace, wonderful, wonderful Jesus.

That sovereignty. But the moment that he said, rise, my, that's ability. The next verse says, and immediately.

You see that? No dilly-dallying about that, is there? And immediately, the man was made whole, took up his bed, and walked. Ah, don't forget the walk, you know. You know, if the Lord does something for you, and picks you out by his wonderful grace, and by his power gives you new life, my dear, he wants you to walk.

He wants others to see the wonderful thing he's done for you. He wants you to walk, you know. You need to walk at home so that they'll see you've got new life.

You need to walk in the factory so they'll see that you're a new creature. My, how to walk. That's marvellous ability.

And now, now comes the murmur, doesn't it? Watch it. Verse ten, the Jews therefore said unto him that was cured, it is the Sabbath day, it is not lawful for thee to carry thy beds. You know, they were more concerned about the Sabbath than they were concerned about the souls and the suffering of humanity.

Of course they were. And you know, tradition's always like that. Tradition's always like that.

My, this old tradition that has been the curse of our land and all other lands. I can remember when I went to preach at a very big, fashionable Presbyterian church in one occasion, and there were about twelve ministers behind me on the platform. I judged that a few of them didn't know the first thing about God's salvation.

And I said to one of them in the corner before I started preaching, I said, boy, you get up and tell the folk how you got saved. My, this was a terrible thing to do in a fashionable church. But the boy that I picked out, you know, was a boy I knew well.

And he said, it's a real pleasure for me to tell how I got saved. And this godly Presbyterian minister gave his testimony like you never heard it before. And you know, I was only trying to test the rest of them why they were shaking in their shoes.

They thought their turn was coming. Scared the life out of them before it began. And then when I preached that evening on the new birth, ten folk in the meeting got gloriously saved.

And then when the meeting was over, the elders and some of the session got together and said to the minister, we'll have to have Mr. Moon for two weeks. Then the fuck was in the fire. Oh, no.

You know, he'll disturb the whole place. He'll have it upside down before he's here ten minutes. And it could have been doing with an upside down business anyway.

This old cursed tradition. They would rather let the people go to hell than get a man that would preach the truth. Tradition's always been.

That's tradition. And it will always give you opposition. You're going to live for God? And you're going to preach for God? And you're going to stand up for God? And you're going to work for God? My dear friends, you're in for it.

You'll be opposed and criticized. And the storm will howl and the battle will rage. Ah, friends, listen.

The opposition will come. But I'll tell you a wee thing. Here's one of the greatest secrets in the world.

It's in this very chapter. Here's how to retaliate. Now, this is retaliation.

Verse 10, The Jews therefore said unto him that was cured, It is the Sabbath day. It is not lawful for thee to carry thy bed. He answered them, He that made me whole.

The same said unto me, Take up thy bed and walk. Isn't that lovely? You know, if you can say to them, Thus saith the Lord. My dear friends, you can stand and smile at it.

Or you can stand and smile at it. The one that saved me, told me to do this. Never mind about it.

But I can remember when I discovered that I should be baptized as a believer. And the old minister at home, he came in and fought with me tooth and nails. But I could say to him, The one that saved me, told me to do this.

And he did, you know. Friend, stand by the word of the Lord. Steadfast and unmovable and always abounding in the word of the Lord.

You'll get no pots down here. They'll criticize you. They'll kick you.

They'll curse you. But you'll walk in fellowship with Jesus. And there'll be an affix, you know.

There'll be an affix. Did you see the tradition and the opposition and the retaliation? Here's a little bit that I love. Verse 13.

And he that was healed wist not who it was. See, verse 12. They asked him, What man is that which said unto thee, Take up thy bed and walk? And he that was healed wist not who it was.

You know, many a young believer doesn't know very much about the glories and wonders and beauties of the passion of Christ. I think I would have to say that for myself the night I was saved. Somehow when I go back, you know, I knew so little.

I think I only knew that I was perishing. And I knew that he had come and died and rose again. And if I would trust him, I would be saved.

But, you know, the beauties and the wonders and the glories and the majesties that belong inseparably and eternally to him, I didn't know. I didn't wist who he really was. And as many a young believer like that, you know, just saved and no more.

But look at this. Verse 13. He that was healed, and he that was healed wist not who he was, for Jesus had conveyed himself away.

You know, some of the healers that I know had performed a miracle like this. Thirty-eight years lying at the pool and with a word, without a band playing or any hallelujahs of any kind, without the man really understanding fully what was being done. My, they would have stayed on the platform all night.

They'd have got brighter lights and they would have to be hallelujahs for the whole evening. Well, our master just slipped out of the cloud and conveyed himself away. He hid.

He wasn't looking for hallelujahs, you know, nor amens either. He was doing work to the glory of God and making himself of no reputation. My, we would need to follow him all the way, you know.

Need to follow him all the way. You can see the meekness, can't you? Wonderful master, blessed be his name. And then we go on, afterward, Jesus findeth him in the temple.

Isn't that lovely? You know, this fellow was growing in grace. This fellow had got wonderfully and miraculously healed. And you know the first thing that he did? He made his way to God's house.

Great, you know, when the barons make their way to God's house. Because if you can't find Christ in the multitude, and you'll very soon find you can't, I think you would have bothered finding Christ at the football. And if you can't find him, I'll tell you where you will.

The house of the Lord. Surely this is a credit to the Lord, this class sitting with their Bibles this evening. No credit to me, you know, I'm no attraction.

The word of God is the attraction in this place. The word of God. I only go down the phrases and try to make it easy for the young ones.

But it's the word of God that's the feast. And in the word of God, by the Spirit of God, you'll always find the Christ of God. Always.

Always. You know, you'll find him in the temple. Aye, and he'll find you too.

He has something to say to you. Here's the message. Afterward, Jesus findeth him in the temple and said unto him, Behold, thou art made whole, sin no more.

That's the message, isn't it? You know, I want to say this, that a wall will save by grace, and redeemed by precious blood. Remember, as the children of God will come under the covenant of God. And we'll be chastised if we go on doing things we should never do.

Sin no more. You know, the word that's yonder in Galatians, You'll reap whatsoever you sow, wasn't written for unbelievers. It was written for believers.

And don't you forget it. Remember this. The blood of Jesus Christ will cleanse you from all sin, but the effects of sin it will not touch.

Some people don't get the hold of that. You know, they're that stupid. Let me say this to you.

I can remember the day when I sat at Dr. Ryan's side seat, and he said to me, Willie, the blood of Christ, you know, can take away the stain, but it can't take away the effects. And I said, Sir, I just don't get it. Well, I'll tell you.

He said, well, take a young man in his early teens, and he's not saved, and he goes with a young woman, and he ruins her character. And then he runs away and leaves her. And in due course, she's got a baby without a father.

And in the far land, he gets saved, and the blood of Christ cleanses him from all sin. What about the effects? Remember, you can't undo it. Yes, he can crawl back in fire, but the world will remember.

And when Abraham sinned and brought Ishmael to this world, today in Palestine, the effects are there. The Arabs are Ishmaelites, and they would kill all the Jews in Palestine. Abraham sinned.

Oh, my dear young woman, fear, sin, sin no more. Sin no more is a mighty message, a mighty message. And then, watch it, the man departed and told the Jews that it was Jesus which had made them whole.

Isn't that lovely? My, he stood up like a man, give his testimony now. I tell you, once he got out of the rut that he was in, you can see him growing his walking for God, and his worshipping God, and his witnessing for God. Oh, praise God for him.

But you know, they didn't like the witness. Don't think that everybody will say amen to what you say, you know, because they'll not. My, the more he testified, it says, And therefore, because of his testimony, did the Jews persecute Jesus? How sad that is, how sad.

A man that lay for thirty-eight years, and Christ gave him life, and peace, and power, and joy, and he witnesses to what Christ has done, and because he tells the truth, they persecute Jesus. Oh, you know, they do it yet too. My dear friend, if you are one of those men that God uses to bring souls to Christ, believe me, you'll be persecuted.

I know that live godly will be persecuted. And you know, they made up their minds to slay him. Therefore, did the Jews persecute Jesus, and sought, sought to slay him? How horrible.

There is no unsaved one in the meeting. If you found out that you have no strength, do you know how blinded you are? Do you know that you can't do anything for the glory of God? Have you come to the end of your tether? My Jesus Christ is at your elbow tonight. He wants to take you by the hand and lift you up, and give you life, and peace, and pardon, and power, and make you a new thing for God.

He does. Tell me this, are you willing? You'll have to be willing, you know, to walk, and worship, and witness. Are you willing? Would you love to get life? Then all you need to do is turn your eyes upon Jesus, and there's life for a look at the crucified one.

Ah, you don't need to know everything. Maybe you're like me, you don't know very much, but somehow you know your needs, and somehow you know you can meet it. Will you come and trust him? Will you do it now? What a moment this could be.

My, he could put his hand on you and single you out from this cloud. The whole crowd could go out, all but you, and he'd hold on to you, and he'd make you a new creature for all eternity. And he can do it, you know.

There are no limitations on his side. Will you come? Let us pray. Lord, bless thy people, and save sinners for thy glory.

Amen.

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