

Luke 8:1-3. the Women Who Followed Jesus.

by Favell Lee Mortimer

The sermon explores the dedication of women who followed Jesus, highlighting His diligence, humility, and the importance of valuing souls.

Scripture: Matthew 6:3, Matthew 9:37, Mark 3:19, Mark 16:9, Luke 8:1-2, 2 Corinthians 5:11, Philippians 2:8, Hebrews 10:24, 1 Peter 5:5

Topics: "Christian Humility", "Personal Salvation"

Description

Favell Lee Mortimer preaches about the diligence, poverty, and humility of Jesus, emphasizing the importance of promoting the salvation of others and the need for earnest inquiry into personal salvation. The sermon highlights the devoted women who followed Jesus, like Mary Magdalene and the wife of Herod's steward, showcasing their love and faithfulness. Jesus, in his poverty, accepted support from these women, demonstrating humility and setting an example for believers. The sermon also explores the misunderstanding of Jesus' actions by his friends, illustrating how the world may not comprehend the motives of devoted Christians who are earnest in their faith.

Transcript

In these verses we have a description of our Savior's diligence, of his poverty, and of his humility.

His diligence was unwearied. He went as an itinerant (or a wandering preacher) from place to place. He knew the value of the souls of men, and the danger in which they lay; and being full of love, he delighted in declaring the glad tidings of salvation.

Though all are not called to preach, as he was, all are called to promote the salvation of their fellow-sinners. Yet how many, far from endeavoring to convert others, are themselves content to remain unconverted! They are too slothful to inquire earnestly, "What shall we do to be saved?" though they are often eagerly asking, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" How strange it seems to spend so much anxiety upon a dying body, and so little upon a never-dying soul!

While Jesus was upon earth, there were some women who accompanied him from place to place to hear his word. They were bound to him by ties of gratitude, having been healed by him of various infirmities.

Mary Magdalene, or Mary of Magdala, (the town from which she came, as it is supposed,) had once been possessed by seven devils. We should not conclude from this circumstance that she had been peculiarly

wicked. The possession of devils seems to have been an affliction rather than a sin; for we never find that Jesus rebuked the people who were possessed, but only the devils. Many have supposed that Mary Magdalene was the woman who washed the Redeemer's feet with her tears; but there is no evidence to prove this opinion to be true. Yet Mary loved Jesus with the same devoted affection as that poor weeping sinner did; she followed him to his cross, and shed tears at his grave, and had the honor of being the first to behold him after his resurrection.

Another woman, who followed him, was the wife of Herod's steward. The bad examples of Herod, and of Herodias, had not hindered her from embracing that Gospel which her superiors despised. She also continued faithful to Jesus at his death, and at his grave.

Such was the poverty of Jesus, that he permitted these holy women and many others to contribute to his support. "They ministered unto him of their substance." Surely we think it was an honor to be allowed to give to him, who gave them all things. It is an honor that we may share with them. Though we may have little to give, yet, if we bestow that little in a spirit of love upon the least of the saints, we give unto Jesus himself.

Observe the humility of Jesus in accepting alms. That independent spirit, which the world so much commends, proceeds from pride of heart. It is right to desire to work for our own subsistence, rather than to receive charity; but when reduced to poverty, it is wrong to feel pain in accepting gifts from those who are richer than ourselves. Jesus could have turned stones into bread, but he chose rather to receive bread from his creatures. Thus he set us an example of humility.

It is supposed that it was about this time that a circumstance recorded by Mark took place. "They went into a house, and the multitude came together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him, for they said, He is beside himself." (See Mark 3:19-21.) It seems probable that Jesus went into this house that he might rest his wearied frame and refresh himself with bread; but the multitude, anxious for his presence, induced him to resume his fatiguing labors. His friends, perhaps his unbelieving relations, (for some of them did not believe on him,) thought that he was mad, because he complied with the people's desire. They knew not his motives, and therefore they thought he was beside himself. When a person acts in a manner for which we can see no motive, we think that person must have lost his reason. If a person were to rush into this room, uttering loud cries, we would conclude he was mad; but if we found that the house was on fire, we would no longer wonder at his behavior, for we would think a house being on fire a sufficient motive to justify his earnestness.

The world are astonished at the earnestness of devoted Christians, because they cannot understand their motives. The believer beholds by faith a glorious heaven, and a dreadful hell; a gracious Savior, and a malicious tempter; immortal souls, and approaching judgment. He must therefore be earnest in attempting to save his fellow-sinners from perdition. The world beholds none of these things, and naturally wonders at the conduct of the Christian. Does the earnestness of devoted Christians astonish us? Do we say, "What is the need of all these exertions? Why cannot people be religious without pressing their opinions upon others?" If we think thus, is there not reason to fear that we know not the value of souls, and that we believe not in the wrath to come?

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