

(Following the Footsteps of Christ) Capernaum

by Willie Mullan

The sermon explores Jesus' ministry in Capernaum, highlighting His authority, miracles, and the importance of faith in healing and teaching.

Duration: 1:00:36

Scripture: Matthew 11:15, Mark 1:32-35, Mark 1:38-39, Mark 2:1-12, Mark 2:17

Topics: "Capernaum"

Description

In this sermon, the speaker discusses the story of four friends who brought a paralyzed man to Jesus for healing. The speaker emphasizes the love and unity of these friends, as they worked together to bring their friend to Jesus. The speaker also highlights the ingenuity of the friends, who went to great lengths to get their friend to Jesus by breaking through the roof of a house. The sermon concludes with a testimony of a young man who listened to a tape recording of the speaker's life story and got saved. The speaker ends with a song of praise and blessings for the audience.

Transcript

540, please. 540. A wonderful Saviour is Jesus, my Lord.

A wonderful Saviour to me. He hideth my soul in the clefts of the rock, where rivers of pleasure I see. 540, please.

A wonderful Saviour is Christ, my Lord. A wonderful Saviour is Christ, my Lord. Welcome to John's Gospel this evening.

And we're at chapter 2. John's Gospel, chapter 2. While you're finding the place, can I tell you about a young soldier who came back on Sunday evening. And it's a very interesting story. Just over to the north of Ireland last week.

And I thought he was coming to talk to Bob Clapham on Sunday evening. And I just said hello to him and talked to Bob there. But the whole story was this when I went back to see how they were getting on.

That three weeks ago in England he was very ill and had to be put in a military hospital. The young nurse came round one morning and said to him, Are you feeling better today? He said, yes. She said, would you like to listen for something I have? And she put a tape recorder beside his bed and played him my life story.

Now I don't know who she is, where she got it, how it came about, I know nothing about it. But I know the young fellow lay and listened and got saved on the bed. I know that bed.

Came to see me on Sunday. Morris Stanley they called him. And it was a soldier's day here.

So you see the old tapes are doing their work. Well we're at John 2 this evening. You remember that last week we were at the marriage supper of Sheena of Galilee.

And we had some wonderful points and truths to ponder in this great marriage feast. In John 2 chapter 11 says, chapter verse 11, This beginning of miracles did Jesus in Sheena of Galilee. This was the very beginning of his miracles.

And in doing so he manifested forth his glory. That was very interesting to us because none of the other gospels record this story of the marriage in Sheena of Galilee. And you remember that right after commencement I told you that John was the righteous elected and elected and chosen by God to bring forth his son in his gospel.

Matthew is bringing forth the king. And Mark is bringing forth a serpent. And Luke the physician is bringing forth a man.

And John the beloved apostle is bringing forth a son. And this is very thrilling to me because in this first miracle the glory of the eternal son is manifested. And that's most thrilling as you shall see before the night's over.

Now after the marriage supper it says in verse 12, After which he went down to Capernaum. He and his mother and his brethren and his disciples. And that very distinctly and very definitely put.

He is first. His mother is second and that's the place to keep her. His brethren that composes the called out ones like Peter and John and James and Andrew.

And then his disciples, these were folks that had thrown in the lot with him. A little band of followers are growing but you can see how the Holy Ghost writes things. After this he went down to Capernaum.

He and his mother and his brethren and his disciples. And they continued there not many days. Now have a look at Matthew's gospel chapter 4 please.

The gospel by Matthew. And that's the fourth chapter. Matthew's gospel chapter 4. And of course Matthew leaves out the marriage supper at Cana of Galilee.

And takes us from the wilderness scene where he was tempted to Nazareth. And then to Capernaum. Verse 12.

Now when Jesus had heard that John was cast into prison. He departed into Galilee leaving Nazareth. He came on boat in Capernaum and I want you to get the hold of that.

Because if we are following the footsteps of Christ and getting the teaching that I think you ought to be gathering up. You remember that when he went out on his full time ministry. After the baptism at Jordan he went down into the wilderness to be tempted of the devil.

And then went back and preached that mighty message in the synagogue at Nazareth. And then the whole city turned against him. And were going to throw him over the brow of the hill so he had to shift his dwelling place.

He came to dwell in Capernaum and mark the dwelling now. Because when you come to Matthew's gospel chapter 9 just look at it now we'll do it better one day to come. Verse 1. And he entered into a ship and passed over and came into his own city.

And that is Capernaum remember. Because Capernaum was near to the seashore of Galilee. It's called his own city it's the place he came to dwell in.

And this is a very interesting thing we're on just now. Have a look at Matthew's gospel chapter 13 while you're there. On the way down at verse 53.

It came to pass that when Jesus had finished these parables he departed hence. And when he was coming to his own country. Yes Capernaum was called his own city.

And Galilee was called his own country. My it's nice, must be nice if your town is called his own town. And it must be nice when the province that you live in is called his own country.

You remember how John's gospel talked about he came onto his own. And in the manuscript it is his own nation. The Jews that was his own nation.

Galilee was his own country. Capernaum was his own city. And you remember when he was talking about the good shepherds.

He says the good shepherds call it his own sheep. Barney, does that bring you in? You one of his own sheep. You know he does say having loved his own which were in the world.

He loved them unto the end. That's his own loved ones. It's nice to know about his own city.

And it's nice to know about his own country. And it's nice to know about his own nation. And it's nice to know about his own sheep.

And it's nice to know that you're one of his own loved ones. And that his love for you will never change. Now we're in Capernaum with him this evening.

Let's go to Mark's gospel chapter one please. The gospel by Mark. And we're at the first chapter.

Verse twenty-one. And they went into Capernaum. It brings all the gospels sort of into line just to hear.

John put in the story of Cana of Galilee. And then we find that they went to Capernaum. Matthew calls it his own city.

And here we find them. His mother, his brethren, his disciples. And they went into Capernaum.

And straightway on the Sabbath day he entered into the synagogue and thought. You know he went to the synagogue in Capernaum on the Sabbath day. And it's very interesting if you go to Palestine now and go to Capernaum.

You'll find that they have discovered the ruins of the old synagogue at Capernaum. And it's sort of thrilling if you stand inside the ruins. And you can see where the desk was, or at least a part of it is still there.

Must have been the desk that he read from. And it was sort of thrilling just to stand there and put your hand on it. And realize that so many years ago my master stood here and taught the people in this synagogue.

It's sort of thrilling to do that. Remember I'm quite sure that you can come closer even by faith than by sight. And yet it's thrilling to do it.

And you know there must have been a lot of things in the synagogue that were not right. And there must have been a lot of books that you could have said a lot of things about. But in spite of all that he went to the synagogue on the Sabbath day.

And began to teach. Verse 22. And they were astonished at his doctrine.

For he taught them as one that had authority and not as the scribes. You know they could see a difference in this preacher. And I think no matter where you go, no matter what sort of house of God you enter into.

You'll always know the man who's been in touch with God. From the dead old religious Pharisee who sometimes occupies the pulpit. I don't think you have any bother in that at all.

I can tell a dead preacher at any time. I was at a funeral some years ago. Oh I can tell you I've never heard a deader man than the man that was there.

He was hopeless. And the fellow that was standing beside me as the coffin was going down into the grave. He said to me, you're very in the wrong mind he says.

I don't think you have any bother at all at any time. Knowing the difference between the scribes who are dead. And the spiritual man who's alive.

You've never really bothered. And they had certainly no bother when Christ was there. They were astonished.

He speaks as one having authority. Verse 23. And there was in their synagogue a man with an unclean spirit.

And he cried out. Now that doesn't mean the man cried out. That means the spirit cried out.

The unclean spirit that had taken control of this man. Was now taking control of his tongue. Saying let us alone.

And he wasn't thinking about the man and himself the spirit. He was thinking about all the unclean spirits. Let us alone.

He's preaching for unclean spirits. It's the spirit that's talking. You'll see this clearly in a moment.

And the unclean spirit cried out. Let us alone. What have we to do with thee? Thou Jesus of Nazareth.

Art thou come to destroy us? My that was some saying for an unclean spirit sir. The unclean spirit was afraid of the master. If you can understand this I must use this kind of language.

The unclean spirit was trembling in the presence of Christ. Art thou come to destroy us? Listen to it. I know thee who thou art.

The Holy One of God. It's a pity the Israelites didn't know. I can tell you the devils know.

It forever and ever and ever establishes that my master was absolutely unique. There's no devil that I've ever known that's ever been afraid of me. The devil could manage me.

But the devil couldn't manage my master. And he can't manage me when the master takes control either. You can see that he's absolutely unique.

Why when the demons cry, Art thou come to destroy us? Surely it establishes that he's the eternal Son of God. But let's get this quite clear. You know he was giving a great testimony to the Lord here.

And while he was trembling he was saying quite clearly that Jesus of Nazareth was the Holy One of God, wasn't he? You couldn't give a better testimony yourself. And yet the Lord immediately rebukes him. Jesus rebukes him saying, call thy peace and come out of him.

Now you know who was talking. And hold your peace. Let me say this quite categorically and definitely and straightforwardly.

That the Lord never wanted any publicity from the devil. Did you get that? Because when the devil started talking, Lord that you're the Holy One of God, he shut up. Don't you ever ask for publicity from the devil.

You got that now? Because your master never set you that example. We want no publicity from the devil. None at all.

He just shut him up. And I'll tell you this that calls towards him very closely. For when the woman who was taken with the spirit of divination began to say, these men are the servants of the Most High God that threw unto us the way of salvation.

And there's nothing wrong with that. Call that shut up. No, we want no publicity from the devil.

None whatsoever. I know folks that are glad of it. It's a pity outcome.

We're going through this book to learn, aren't we? Of what every move the master makes shall tell you. Because he was a great master. It says in verse 26, And when the unclean spirit had torn him, that is, torn the man that he was indwelling, this was a very wicked unclean spirit because even in the last throes that he's coming out, he affects the man once more.

Wicked spirit. And when the unclean spirit had torn him and cried with a loud voice, he came out of him. And they were all amazed what a morning it was in the synagogue.

In so much that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirit, and they do obey him. And immediately his shame spread abroad throughout all the region round about Galilee. Got that? Now don't think that when we read that his shame was spread abroad that all Galilee had come to place their trust in him.

Ah, not at all, you know. They knew that there was deliverance with his words. And they wanted so many of their demon possessed friends delivered, but they had no, no thought at all of accepting him as saviour.

You've got the difference now. Because we'd better make the difference. Because a lot of boys play up publicity business.

The job of the church of Jesus Christ in this world is to present Christ as a saviour. Up to a lot of sinners. So this is the Lord working in Capernaum in the synagogue.

And he deals with Satan in the synagogue. Now let's read on. We're at verse 29.

And forthwith, when they were come out of the synagogue, it's the same day, it's the Sabbath day, they entered into the house of Simon and Andrew with James and John. And Simon's wife's mother lay sick of the fever. Because you know that Simon, it's Peter, he was surnamed Peter.

Because sometimes people who come to argue with me, the Roman Catholics, and there are some of them here tonight, try to tell me that Peter was the first pope. Well, he was married, let me tell you that. Because we're talking about Peter's wife's mother now.

He had only one woman in the house, he had two. His wife and her mother. So get it into your head that if he was the first pope, he was a funny one.

Because he was married. And he wasn't living in the citadel at Rome either. He was in the house, little house, in Capernaum.

But Simon's wife's mother lay sick of the fever, and the nomads found him a third. And he came and took her by the hand and lifted her up, and immediately the fever left her, and she ministered unto them. This is all in Capernaum, and it's all on the Sabbath day.

And in the synagogue in Capernaum, Christ deals with Satan. And in the house in Capernaum, Christ deals with sickness. Christ deals with sin in the moment.

That's just sickness that's there. Have a look at Mark chapter 2, just to get this thing cleared up. Verse 1, and again he entered into Capernaum, and we're not still at Capernaum after some days.

And it was noise that he was in the house. And straightway many were gathered together in so much that there was no room to receive him, and there was not so much as about the door. And he preached the word unto them.

He was preaching the message here, he was preaching the message of salvation. You know, there's a whole lot of folks who are running hither and thither, whenever he's counseling out demons, or when he's healing the sick. You'll find friends when he starts preaching the word.

Folks begin to turn away. It was then at Nazareth, you remember, when he preached the word, that they were going to throw him over the brow of a hill. So try to make a differentiation as we go through now, between the miracles and the messages, and we'll get it all right.

There's a great crowd round the door here. And they come on to him bringing one sick of the palsy which was born of four. Four men, I think, went down to a back street and got a fellow who was sick of the palsy, and they're going to bring him to the Lord.

They're interested in this. And when they could not come nigh on to him for the press, they uncovered the roof where he was, and when they had broken it up, and remember that's exactly what it says, when they

had broken it up. I think I've read about 50 commentators on this channel.

About 49 of them want to dodge it. They don't like this breaking up of the roof. And I remember preaching at the conference once, about these men breaking up this roof.

Oh, I know it was just a flat roof, you could get up at the end of the street, there's a stairway up and you can walk right along, and it's easy to take off this flex and these coverings that are here, but they did break it up, make no mistake about it. And they had to break it up with a good distance too, to let the man down, because I think they put ropes round where the feet and where the head are, and let this couch right down. And I talked about this once, and an old lady came through and really turned me off at the end of the meeting.

Well dressed, with a fur coat on and a Knoxford accent, and she said to me, you know, you're really inciting the people to do things they shouldn't do. Oh, good for you, I said. Are you married? Always nice to say something nice, you know, when she gets off her beanie.

Are you married? I am married, she said. He had any children? I have one boy, he's on the net. Did he say anything? I said, no, he's not said anything, I pray for him every night.

If taking a sniffer or two of you a house, would bring them into the saving touch of Christ, would you be annoyed if they took a sniffer or two of you? The argument was over, you know. I wouldn't mind how much was broken up, if man and woman were getting saved, you know. Oh, it's an unorthodox way of going about it, I know, but we'll come to that in a moment.

It says in the next verse, verse 5, When Jesus saw their faith, oh, that's something that I'm really thrilled about. You know, it doesn't say when he saw their charity. These men must have loved this fellow who was sick of the palsy.

These fellows had love for him, went round and said, John, we're taking you to the Saviour today. But it doesn't say when he saw their charity. And I'll tell you, it doesn't even talk about their unity, and that's very important, because the four of them went in on the job.

And you'll know that they were not four budgets, because they would have argued between who would have been carrying the head and the feet, they would have had a row of four that were on. No, he didn't talk about their charity, and he didn't talk about their unity, and he didn't talk about their ingenuity, because this was ingenious to go to the end of the street and get up on the roof and break it up. No, he didn't even talk about that, it's their faith he's looking at.

Mind you, it's some faith, isn't it? It's a unanimous faith, it was their faith. The four of them believed that Jesus could heal this man. I can tell you this, it's an unassuming faith, because you don't get one of the names.

Only in there it's all just four men. Unassuming. It was undaunted, wasn't it? Sometimes people have faith, you know, and they're all at it, and then the least buyer that comes.

My, it goes down. Nothing stopped these fellows. But the bit that matters, it was unorthodox.

I can tell you that unorthodox faith counts, you know. O. W. P. Nicholson was the most unorthodox faith child of God that ever lived. He had the mission in our town, in Utah now.

And the great big Presbyterian church was packed to capacity every night. And the walkers who owned the swimming mill in the town were the big people of the town. George Walker, who owned it, became a friend of mine and writes to me regularly.

In those days they were occupying about a thousand people in the swimming mill. And you know, George Walker's father was a great old Christian and his sister is on the mission team. And there was another young girl there, she would be about nineteen at that time.

She was Miss Walker. She was going round the town each day in a big Rolls Royce, and in those days a Rolls Royce was something. And in the wintertime she always wore a white fur coat.

You wouldn't have seen one in those days. But Miss Walker did one. And you know, the place was packed one evening when this Rolls Royce came to the door.

Miss Walker came up the steps and looked around. And old W. P. saw her, you know. And he got up and said, would somebody bring that poor girl up to the front here? Oh boy.

Well, she just took one look at him and went down the stairs and into the car and away. And I was in the house the next morning when he was staying, when he came down the stairs. Mr. Bolton of Newton Arms.

And Joe Bolton was set to have a night with him. And he was the nicest character you could ever talk to when you talked to him in private. Joe Bolton said, William, that was a dreadful thing you said about Miss Walker.

He said, that's right. Terrible, isn't it Joe? He said, you didn't think that I did that on the spur of the moment, did you? Oh no, I've been praying about that for days. Joe said, I thought I was just an outburst from you.

No, no, no, no. He said, Joe, Miss Walker said she's going to heaven. She'll never speak to me again or look sideways at me, but she'll get to heaven alright.

But there's a thousand people working in the spinning mill who will hear this morning that I called her a polar bear. And they'll be up for meeting tonight and I'll fish one or two of them out. Don't you ever say anything about old W.P. when I'm around.

Because I can tell you he knew what he was doing all the time. He said some dreadful, horrible things. But it was his way of doing things.

He fished with that power line. And not one of us are able to fish with that line since. It was unorthodox.

I can tell you the whole spinning mill was up for meeting the next night and there were hundreds of them saved. Yes. Ah, you know, when they let this man down into the midst, just let's get the hold of this properly.

Verse 5. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. Ah, there wasn't a friend around there expected that, you know. My, that upset the apple chop, didn't it.

They didn't bring him, they thought that he would be healed. And now he's talking to the man about thy sins be forgiven thee. Look at verse 6. But there were certain of the scribes sitting there.

Of course there were. They didn't like that picture. They were always in the front seat for exhibitions.

That's what I'm trying to tell you, you know. There was a lot of people that followed around. It wasn't for the preaching.

Oh no, they were sitting there and reasoning in their hearts. Why can't this man not speak blasphemies? They thought he was a blasphemer who can forgive sins but God only. They were right.

Ah, but he was God, but they didn't know that. Immediately when Jesus perceived in his spirit that they so reasoned within themselves, he could tell what they were thinking, you know. Said unto them, Why reason ye these things in your hearts? Whether is it easier to speak to the sick of the palsy, Thy sins be forgiven thee, or to say, Arise, take up thy bed and walk.

But that ye may know that the Son of Man hath power on earth to forgive sins. He said to the sick of the palsy, I say unto thee, Arise, take up thy bed, Go thy way into thine house. And immediately he arose, took up the bed.

It was just one of those things that you could fold up and they usually carried it on their head. It was quite simple. I went to preach for Stanley Spence one night and he said to me, I'll go first.

He always went first when I was around. And he preached on this, and he preached on the man that came in with his head on the bed and went out with the bed on his head. You have to start to puzzle it out as you went along.

It is all there. It is the man who came in with his head on the bed and went out with the bed on his head. This is the Lord in the house.

And he didn't only deal with sin, he dealt with sickness. Oh, sickness and sin. It is very thrilling to see him do this.

Let's go back into the other chapter again, chapter 1. And at verse 32 it says, And that even when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door. And he healed many that were sick of divers diseases and cast out many devils, so put not the devils to speech.

Did you see that again? Because they knew him. He wasn't wanting any publicity from them. That's him in the street, you know.

And you can see that in Capernaum, in the synagogue, he deals with Satan. In the house he deals with sin. And in the street he deals with sickness.

It was a busy day for him, you know. Because from early morning he'd been at the synagogue, then he'd been dealing with this one in the house, and now he's been all evening after the sun was set, dealing with them in the street. Verse 35, And in the morning, the next morning, arising a great upper great while, before day he went out and departed into a solitary place.

No prayer. Just on the hills near to Capernaum. You know he knelt in prayer.

See verse 36, And Simon and Ada were with him, followed after him, that was later on that morning. And when they had found him, they said unto him, All men seek for thee. Now watch that carefully.

The whole town was up the next morning waiting on him. And he said unto them, Let us go into the next town. He didn't want any publicity from the devil, and he wasn't just seeking for clouds.

I want you to get this, you know. You see, the curbs knew that there was deliverance in his words. And that there was power in his touch.

Only a few from the clouds found salvation through his message. There's something here for us to learn tonight, and it's this. You see, I've been siddling through Mark's gospel.

First chapter, second chapter is Mark. Mark bringing the serpent before us. Let's get that quite clear now.

You see, when we were in John, it was the sun, and his glory was manifested, that's all right. When we're in Mark, it's the serpent, and Mark is just showing us the kind of serpent he was. He wasn't wanting any publicity from the devil, and he wasn't seeking clouds.

He was wanting to preach the message of forgiveness, and men would only listen. Sometimes I think that today we've got crowds that are just running after sensational things, and if you went to preach the gospel, you really wouldn't be affected at all. Let's be servants like the master.

You know, he knew that people were just after deliverance because his word was with power. He knew that the clouds that came were just looking for healing because he could heal. But his job was to preach the gospel.

It was the gospel of the kingdom then. His job was to preach the gospel, not to seek the crowds nor publicity from the devil. His job was to get up in the morning and go away and pray.

What an example for the serpents. Do you get up to pray in the morning? Have you ever been up before the day began? Has any time come you've been on your knees before the sun was up? If you're going to serve the Lord, you'll need to know about getting alone to pray, you know. Yes.

That's the master in Compendium, in the synagogue, in the house, in the street, on the hills outside the town. Now, let's move to Matthew's gospel, and when it matches gospel chapter 11, then I think you're beginning to learn, I hope you are, that these gospels all mean something very much more than what we first thought. Because this is the king, the seer.

You see, we saw the serpent at work and how he worked. This is the king speaking with authority. And at verse 20 it says, Then began he, Matthew's gospel chapter 11, verse 20, Then began he to upgrade the cities wherein most of his mighty works were done, because they repented not.

It never brought them to redemption, you see. And at verse 23 he said this, And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell. For if the mighty works which have been done in me had been done in Sodom, it would have remained until this day.

My, that's enough to stagger you. Because when the judgment day comes, the Lord will have a way of looking at things that we never expected. This is thou, Capernaum.

If the mighty works that were done in me had been done in Sodom, it would have been here yet, and it was a bad place. You know, this is a mighty word that's here. Thou, Capernaum, which art exalted unto heaven.

What does exalted unto heaven mean? Well, I think it means this, that our people is enjoying the presence of the Lord. We sometimes sing where Jesus is, to heaven there. I think it's the people that's enjoying the power of the Lord.

I think it's the people that's enjoying the preaching of the Lord. I think it's the people that's enjoying the people of the Lord. Mind you, when you're exalted because of the presence and the power and the preaching and the people of the Lord, there's a big responsibility on your shoulder.

Because you can't have these privileges without responsibility. And Capernaum never responded properly. And this is the mighty word that's here.

The Lord shall be brought down to hell. Ah, it doesn't mean that they were going to lift the city of Capernaum and throw it into hell. It's the figure of speechless here, and it's the mighty one.

It means that because they had all these privileges and there was no response, it means that divine judgment would come and divine punishment would come and divine abandonment would come. Because when the punishment of God and the judgment of God and the abandonment of God is upon anyone, it let be any curse into hell. Let me say this tonight very carefully, that this can happen personally.

You know, you could have a whole lot of the joy of the presence of the Lord. And you could experience the power of the Lord in your life. And the preaching of the Lord has come to your heart again and again.

Ah, but there has been no response. God can pull you down, you know. Even preachers can become castaways.

I wonder, does God speak to you in this place? Are you being sure the Lord's been here? You think you'll take the bit in your teeth and do as you like? God might pull you down yet. When we enjoy the presence of the Lord, there has to be a response, you know. You can be cast down to hell as the figure of speech says tonight.

It doesn't only happen personally, it happens locally to the local church, you know. He said to the church in Ephesus, you know, I will remove your candlestick altogether. He can do it.

I've seen local churches, you know, who were blazing for God at one time. And tonight it seems that they could barge in on the door. And it doesn't only happen personally and locally, I can tell you it happens denominationally.

Go back through history and find denomination that they are blazed for God. Why do they have empty and dead after tonight? It seems that God has abandoned them. It doesn't only happen personally and locally and denominationally, it happens nationally.

You know, God can leave a nation. Now when God walked out from Israel and went to the gate of the temple and stood there and went to the hillside and went on to the top of the hill before he went away, they left him. Your house is left unto you desolate.

Don't ever forget that. May the whole bunch of us learn I'll tell you the Lord can walk out and let you go to hell, as it were, in a figure of speech. Friends, if the Lord's presence and the Lord's power and the Lord's blessing is about you, make sure you respond to him.

Because these are mighty things. Now next week we are going on down south again to see the cleansing of the temple. You know, he left Capernaum and Galilee and went on down south and came to cleanse the temple in Jerusalem.

Let's just sing two verses tonight. 881 Now in a song of grateful praise to my dear Lord my voice I raise with all his saints I am joined to tell my Jesus has done all things well. And we'll sing the first and second verses.

First and second, 881 please. Now in a song of grateful praise to my dear Lord my voice I raise with all his saints I am joined to tell Jesus has done all things well. Dear Lord, pass us in thy fear and with our blessing through Jesus Christ our Lord.

Amen. Amen.

Audio: <https://sermonindex1.b-cdn.net/8/SID8372.mp3>

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