

# (Following the Footsteps of Christ) Jesus in the Home

by Willie Mullan

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*Willie Mullan's sermon emphasizes Jesus' mission to reach sinners through His ministry in homes, highlighting the importance of obedience and the nature of true discipleship.*

**Duration:** 1:04:57

**Scripture:** Matthew 5:27, Matthew 6:33, Mark 10:45, Luke 4:32, Luke 5:1, Luke 9:23, John 3:16

**Topics:** "Footsteps Of Christ"

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## Description

In this sermon, the preacher emphasizes the importance of working for Jesus, witnessing for Him, and worshipping Him. He encourages believers to be devoted to Jesus with every fiber of their being. The preacher also mentions the story of Peter and the miraculous catch of fish, highlighting the lesson of obedience and faith that Peter learned from Jesus. The sermon concludes with a reference to the encounter between Jesus and a tax collector named Levi, emphasizing the transformative power of Jesus in the lives of sinners.

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## Transcript

Luke's Gospel chapter 5 again this evening. Luke's Gospel chapter 5. And you remember that last Tuesday we read the last verse of chapter 4. Luke's Gospel 4 and 44 it is. And it says he preached in the synagogues of Galilee.

You know our Lord Jesus went on a secret tour of all the synagogues in the province of Galilee. That took him quite a week or two to do that. But he preached in the synagogues of Galilee.

And then we found going on to chapter 5 that it came to pass you see on this tour as he was going round the synagogues preaching there came a day when he was standing by the lake of Genevieve. And that's where we were last Tuesday in the class. And we were watching Christ giving Peter one of the greatest lessons that a man can ever learn in this world.

I hope you learned the lesson. You see the Lord Jesus said to Peter in verse 4 at the end of the verse launch out into the deep and let down your nets for a draught. Now these men had been fishing all night and that's the proper time to fish and they couldn't catch anything and now it's broad daylight.

And the Lord was saying launch out into the deep and let down your nets for a draught and Peter being a professional fisherman almost smiled. He didn't want to be rude to the Lord you know he would have loved to tell him you know you were brought up in the carpenter's shop and you don't know a thing about fishing. We have fished all night and we have caught nothing.

No use of talking like this. But being a nice fellow this is what he said Simon answering said unto him Master we have fished all the night and have taken nothing. Nevertheless at thy word I will let down the nets.

Now if you look at verse 4 again the Lord said let down your nets. But Peter was not prepared to do that. He said just to please you I will let down the nets.

He just took the ass off and of course he made the biggest blunder of his life. Because it says verse 6 when they had this done they enclosed the great multitude of fishes on their net break and no wonder you see we were learning that every letter in the word of God is precious. You are not to take an ass off you know.

Because if you take one letter out of this book one letter you'll be the loser. The net break. We should learn to obey the words of the very letter.

He was teaching Peter that every letter is precious. And then we went on to see that every word is precious. Because I don't only believe in the plenary inspiration of the scriptures I certainly do.

But I believe in the verbal inspiration of the scriptures. I believe this book is verbally inspired. When God said I am the God of the living.

He didn't mean I was. He meant I am. When Jesus said that he would keep the believers from the great tribulation he didn't mean that he would keep them in the great tribulation.

He meant exactly what he said. Because every letter is precious and every word is precious. And when the Lord was in the wilderness teaching the devil every phrase was precious.

He could just lift out little phrases and defeat the devil. And I've been trying to teach you that these four gospels we couldn't do with three gospels and we certainly couldn't do with two. We need the four gospels.

Because Matthew talks all the time about the king and Mark talks all the time about the servants and Luke talks all the time about the man and John talks all the time about the son and every book is precious. And this is the great lesson that we were learning last weekend that the Lord was teaching Peter. Now we're way down the chapter now and we're at verse 27.

We're at Luke's gospel 5, 27. And after these things you see we're trying to keep the footsteps as near as we can. And after these things he went forth and saw a publican.

Now for the young folks we need to be careful with the word publican. Around Logan here in the British Isles in fact a man who owns a pub is a publican. They say John Burns is a publican.

And the mate Jimmy McCann is a publican. Well that's not what the Bible means. When the Bible talks about a publican it's not talking about a man who owned a pub.

No, it's talking about a Jew who was working for the Roman government a tax gatherer for them. And the Jews didn't like these tax gatherers And I have a feeling after Hayley's word gets out this evening there's a few people not going to like the tax man. It won't affect me at all, I'm not up in that bracket.

But if some of you are earning £20,000 a year you've only gone home with half of it next year and swap it in for you, you deserve it. Because I've never been here that all my life. And the old age pensioners are licking their lips this evening.

You'll soon be better off than the pastors who you will if they go on the way they're doing. Well I'm so delighted about the old age pensioners I think they deserve more. But you can see what the word publican means.

He was a tax gatherer a Jew working for the Roman government. And his name was Levi, I want you to get the hold of that. Because that's the Hebrew word for the Greek word Matthias.

And Matthew is the English word for the Greek word Matthias. So this is Matthew. Very interesting to see that Rook uses the Hebrew name for Matthew.

After these things he went forth and saw a publican named Levi sitting up to the seat of custom. And I think I should say a word about sitting. Because this tells us a wee thing that we may not see.

You know all the custom officers who collected tax in those days if you were just an ordinary tax collector you stood at the bench. But if you were the boss of the whole tax office you sat at the table. So you know who he is now.

He's the head tax man probably for all Galilee. And I would think that if Matthew or Levi was the head of the tax office in the province of Galilee that he was a very wealthy man. I'm very sure he was.

And it says after these things he went forth and saw a publican named Levi sitting up to the seat of custom and he said unto him follow me. And the last dog rose up and followed him. Now I don't want you to get the thing wrong.

I don't want you to think that Jesus came and looked in the office window and just said follow me and this fellow got up and that's all there was about it. Now I'm pretty sure that as the Lord Jesus preached in the synagogues of this province right through Galilee I'm sure this man was at many of the meetings maybe at all of them. And I'm very sure that when the Lord Jesus stood on the shore of the lake of Galilee or the sea of Galilee or the lake of Gennesaret whatever way you want it I'm sure that this man might have been in the crowds and he's now a disciple of Jesus.

And Jesus knew this. But this day the Lord Jesus is calling him into full time service. That's different.

I was a disciple of the Lord long before I was called into full time service. But there came this day when the Lord Jesus just looked at him and said look here I need you. I want you to be one of my apostles.

You just get up and follow me. It's a big moment in a fellow's life you know. Gives you a bit of a squeeze.

But he rose and that's all. Followed him. That's the day that Matthew was called into full time service.

And you know before he left the job and before he left the town he did this. And Levi, verse 29 And Levi made him a great feast in his own house. Wanted to get the hold of that.

Because that's what we're after this evening. We want to see Jesus in the home. And we want to look at some of the homes that Jesus visited.

I'm sure this was a very wealthy mansion. I'm very sure it was and I'll make you sure before we're finished. Now I want you to get this.

Let's settle this before we go any further. You know as we move through the scriptures tonight and watch Jesus visiting in different homes I want you to be very sure that he never visited any home just to please the people. He never did.

Sometimes I misunderstood. You know there are old ladies who ask me to go for tea and I have no notion at all. Not on your life I haven't.

You may have time to fiddle around like that dear. That's okay. But I haven't.

Now I know that that's been a sort of born of contention about me and the queer case. But nevertheless I'm speaking my case just now and I'll tell you for what. I don't think that Jesus ever visited any home in the land at any time just to please the people.

And I don't think that he went along to somebody's house one evening just to boost the ego of that man who was trying to live like the Joneses that he might be able to say you know we had Jesus one last night. He had no notion of doing that. And he never went to any home to entertain or to amuse.

You're going to find out as we follow the footsteps of Jesus and walk into the homes with him this evening that he was always about his father's business. That's a great thing. I learned that a long time ago and I've got into trouble for learning it all my life.

You're looking for me on business dear I'm your man. And if you want me to fool around with you you're up to the wrong fellow. It's a clown you need.

I think we're going to get this very carefully this evening. Jesus never went to any place just to please the folk or to boost their ego or to entertain them or to amuse them. He was always about his father's business.

You know if you see Jesus sitting in this book and I don't want to take the time to go through it all you know when he was sitting as a young boy of twelve in the midst of the doctors in the temple, you remember this mother came and found him sitting in the midst of the doctors and said your father and I are in sorrowful for you. He said this be not that I must be about my father's business. It's always fine then, that's what it's all about.

That day when he sat on the well let me tell you he was about his father's business. Last week when we looked he got the book, he sat down in the book took the note of the book he was about his father's business. No matter where you see him sitting if it's in the midst of the doctors if it's on the well, if it's in the book if it's in the home let me tell you he's about his father's business.

It's a great thing. You've got to learn this. Now we're going to see him coming into this home.

And you'll find that when he came into the homes he had things to say that were worth hearing and he had things to teach that were worth learning. And he had things to reveal that were worth knowing. He never came for fun, I assure you.

So he took this invitation and he came into this house verse 29 says Levi made him a great feast in his own house. And I'm sure the word feast must mean something. It was a real supper.

And Levi you can see was a very bright character. Levi made him a great feast in his own house and there was a great company of publicans. He brought all the tax governors from the office.

Or maybe from all the offices through the province. Don't be thinking that this is a little room in the back street. This is a mighty mansion.

And probably the feasting room was almost as big as this room that we're in now. And the people moved about and all the tax governors were there. Because Matthew was taking a stand.

And he brought them there. Great book we have you know we don't take time to read it itself. And there was a great company of publicans and of others.

Now why did it say that? It's a strange thing to say. And of others. I'll tell you that in a moment.

It also says in verse 30 but their scribes and Pharisees murmured against his disciples. You see Matthew brought along not only the tax governors but the scribes and the Pharisees he brought them along too. And now watch this now till you see how very wonderful this is.

The scribes and Pharisees murmured against his disciples. Scribes and disciples were there. Peter and John and Andrew and all the rest of them.

And this is what they said to them. Why do ye eat and drink with publicans and sinners? See the word sinners is in a very special sense here. We see it so often in the Bible that we just think it applies to everybody in one sense and does but all have sinned.

But in Bible days it had a different ring about it. You see the publicans were tax governors of course they were sinners. But then the Pharisees never called them sinners.

You see these others these are sinners. You see what is meant by the word here is this. You see there were Jews who never went to the temple who never came to any of the feasts who never offered one offering who were outside the whole Mosaic religion.

They were just like folk who never go to church ungodly creatures who never gave one half-shekel into the temple in their life. Well the Pharisees looked at that crowd and said they were sinners. So that's the others.

He got a lot of these boys into the feast too. He got a lot of publicans all the taxmen. He got a crowd of sinners these fellows who never went to church shall we put it for you.

He got some of the Pharisees he got some of the Sadducees he was setting the stage for a real battle you know. That's what he was doing. And you see here it was.

Although it was a big feast these Pharisees couldn't keep quiet you never keep them quiet. Verse 13. But their scribes and Pharisees murmured against his disciples saying Why do ye eat and drink with publicans and sinners? Listen to Jesus speaking up now.

Jesus answering said unto them They that are whole need not a physician. They that are sick. How very wonderful he was.

You know it's a great thing for us believers to remember that Jesus said They that are sick have need of a physician. I think I told you I was in a home one evening where a man was dying. He wasn't a member of mine.

I just knew him and knew some of his friends and I went in to see him. He was really out of it. And a bus came in through the door of another denomination.

So a man was dying there was no time for talk at all. He saw a bottle of medicine. My, he nearly broke it by lifting it.

Who, where did he get this? He got it from the doctor. The lady said. Oh, this is dreadful.

Take it down to the table. He tumbled in and couldn't get it off. Why did you go to the doctor? You don't need the doctor.

You need faith. And you could understand that a boy like me wouldn't put up with that so long. I said I beg your pardon but I thought that Jesus said They that are sick have need of a physician.

Did he or did he not? And if I had hit him on the head with a hammer he wouldn't have been as steady. He was one of these dopes who opened their mouths and their tummy gives a rumble. I should have said his guts but I was trying to be nice.

My dear friend, Jesus said They that are sick have need of a physician. That's what they're there for. Now don't forget it.

He was just putting these boys back into their place, you know. So you boys call them sinners, don't you? You say there's something wrong with them. Well they that are sick have need of a physician.

And he was arguing from the physical. He didn't argue on from the physical because he turned into the spiritual. What's true? Verse 31, Jesus answered and said unto them they that are whole need not a physician but they that are sick.

I came not to call the righteous but sinners. On to repentance. If you want to know why I'm here I'll tell you why I'm here.

I came to call sinners. And if you boys take the righteous place that you're not sinners there's no saviour for you. The man who takes his place in this world that he's not a sinner friend, there's no saviour for you.

You will go on because Jesus never came for you. He came into the world to save sinners. Yes.

That's what he came for. Because you know you can't shut these Pharisees up. Watch this verse 33.

And they said unto him why do the disciples of John fast often and make prayers? And likewise the disciples of the Pharisees but by eat and drink. You know they're trying to make something out of this. Now there's nobody new the way they treated John like Jesus did.

Yet when they want to use him they can do so. We've a meeting on Sunday night. Let me go back to Matthew chapter 11 just for a moment.

The most of the class were not there on Sunday night. Matthew 11. And the Lord Jesus is speaking in verse 16.

Matthew 11, 16. He said but whereunto shall I make him this generation? Then this is what he said. It is like unto children sitting in the markets.

One of the other gospels says like unto children playing in the marketplace. And calling on to their fellows. And saying we have piped unto you and ye have not danced.

We have mourned unto you and ye have not lamented. You know what Jesus is doing here? You know he was a great character although he worked so hard and even when they even tried to him the sickle, log or laundry lay. And even he went out in the middle of the night after that and played all night and prayer and he was early at the temple the next morning on many occasions.

You know he could take time to watch the children playing in the marketplace and he knew the steps. You know when the children play you have seen children at play haven't you? You have seen them skipping on the street? At hopscotch on the footpath? We used to play kick the tin that's what we played. Well maybe you wouldn't know about that but that's all right.

You know you don't play long as children till somebody gets hot or maybe one or two get hot and they are not going to play go away and stand on the footpath. They are not playing. They are going to play.

I liken this generation to this you know. This is like children playing in the marketplace crying on to their fellows. Here's the wee crowd over here not women but all hospitals.

And this is what they are crying we have piped on to you and you have not danced. You know there were playing weddings far eastern wedding and there were two or three piping in the front and the bride with the long window thing on her that's how the girls play in our country put the window blind on. It's all right they are only kids but you know the few that were in the hoss were on the footpath.

Says we have piped on to you you have not danced. And then the teens listen they played funerals it says there we have mourned on to you you have not lamented. You know whether you dance or whether you mourn those boys are always going to be in the hoss.

That's how I liken this generation they are like kids. I don't think the generations have changed much from then till now because I have seen a lot of kids in my day big men in the hoss. Watch what he said he said in verse 18 For John came neither eating nor drinking and they say he hath a devil.

That's very interesting because you see John didn't go in any hosses at all he didn't go to any hoss. John was a queer kid he hid himself in the wilderness. He did a lot of fasting did a lot of praying then came out and preached to men a way back in here.

You know there is a crowd that stands on the footpath they don't like that. They say he is mad he is a devil. And the Lord Jesus did the opposite watch it.

He says in verse 18 For John came neither eating nor drinking and they say he hath a devil. The son of man came eating and drinking and they say behold a man gluttonous and a winebibber a friend of publicans and sinners. That's exactly what they were saying at the feast.

You see if you pipe on to them they'll not dance. And if you mourn they'll not lament. You try it one way they'll be against you.

You try it another way there'll still be a crowd. You just need to get your mind really settled to please the Lord. And let them hop away.

That's how I've got through my life. I don't fear your frown and I don't seek your smile. I've got a job to do to preach this book whether you like it or lump it.

That's my job. And I shall keep very close to that. You see he knew.

Let's go back to where we are. Where it looks gospel. And we're chapter 5. And these disciples, these Pharisees had tried to make something out of this in verse 33.

And they said unto him why do the disciples of John fast often and make prayers and likewise the disciples of the Pharisees but die and eat and drink? He said unto them can you make the children of the bride's hymn go fast while the bridegroom is with her? You know he was hitting them hard here. But John the Baptist had stood before these very Pharisees and they'd asked him who he was. And he says you know I'm just the man that hears the bridegroom's voice.

Now I'm not the bridegroom. And they pointed to Christ. And Christ is just reminding him these men that he was the bridegroom.

And while the bridegroom was there there every right of the house. But he said this. Verse 35 But the days will come when the bridegroom shall be taken away from them.

I'd gone to Mass you know. Somebody tried to trap me up once and said you know you wouldn't come out for a meal. No I wouldn't I said.

Then well Jesus did. I said that's right. And if Jesus was here I would go with him.

But Jesus said when the bridegroom shall be taken away we go back to John's idea. Get it now? It's a thing they don't know sometimes. This is what he said.

The days will come when the bridegroom shall be taken away from them. And then shall they fast in those days. Oh man of God need to get along with God.

But no other way of doing it. Oh I should tell you how long I had my nose in this book today. Now he takes over this faith now.

He gets up and starts to preach. And they speak all so panable unto him. Oh this is a great thing you know.

You see if you would go for your supper to some big house and you took it over and started preaching they wouldn't like it at all. They don't want that. Just want you for a sort of ornament.

The Lord Jesus took over the preaching here. And watch very carefully what he said because it's most important. That's what he came to these homes for to teach them things.

And they speak all so panable unto them. No man put as a piece of a new garment upon an old. Some of you ladies know about patching.

I don't think the younger woman knows much about patching as the old ladies do. Now you know that I was the youngest one of the family of seventeen and there were sixteen boys. And I can tell you my mother had to do a lot of patching.

And see I was the youngest one and I saw her patching. I know all about it. I used to stand as a wee kid when she let the lamp down.

Oh we're going back you know before gas. Way back to lamps. We had a lamp.

And she let it down on what she called a cleat. I don't know that you would know that at all. It's real.

It's all right. It hangs. The cleat.

Yes and she let it down. And you know the cover of the lamp it came under her eyes. And then she would put the sewing in under that again and she could see it quite well.

And you know when some of the boys tore the knee out of the trousers in those days you just didn't pull them away you know that's how they do now. Oh no she would get this pair of trousers turn the leg inside out and you know she would never cut a piece out of a new garment to put it on would she now. You wouldn't like to cut a new coat and put a bit on the knee would you.

It doesn't sound very busy does it. That's true. No she'd get the piece almost like the trouser leg.

See me. See me. Then she would cut it on on the inside.

Then she'd turn the leg out. Then she would cut this pair very carefully with scissors. And then in the most expert way she would sew right round here and I watched her doing it a thousand times.

And I think that she was an expert because people from all over the town brought her coats and trousers to patch. She must have been an expert. And when she had it done and it was put onto the iron and smoothed out you could scarcely see where it was patched.

So I do know a thing or two about that. I used to stand and watch that. And if you're wanting any patching done you'd better take it somewhere else that's all.

I just know about it that's all. Now watch what he said. Verse 36 And he spake also a parable unto them No man putteth a piece of a new garment upon an old.

If otherwise then both the new maketh a rent and the piece that was taken out of the new agreeeth not with the old. Now if you had a piece of new cloth in the knee of your trousers and the old trousers were nearly gone anyway you'd look a bit of a sight wouldn't you? Now it's not done like that. It was never done like that.

And then he takes another parable he says And no man putteth new wine into old bottles. Now don't let the word bottles take you off your being. Not glass bottles we're talking about.

Didn't have them then. It's skin bottles. We need skin bottles in the forest.

And if you got a new skin bottle and you put in new wine then the wine would ferment and it would stretch the bottle but the bottle would contain it. But if you put new wine in old bottles then the bottle can't stretch any more and it will burst. Watch what he says.

He says And no man putteth new wine into old bottles else the new wine will burst the bottles and be spilled and the bottles shall perish. But new wine must be put into new bottles. Both are preserved.

No man also having drunk old wine straightway desires new for he says the old is better. Now what's he getting at? What's he talking about the new piece on the old? What's he talking about the new wine in the old? He's talking about something new and something's old isn't that right? You know he could detect the way these Pharisees were talking that they would like the new light of the Gospel to be tacked on to the old legality of the law. That's what they were asking.

You know they thought the old was better but they didn't mind tacking the new light of the Gospel on but that won't work here now. If he could put it in plain language for you let me say it like this. They were wanting to take the grace of God that bring a salvation that came by Jesus Christ.

They were wanting to take the grace of God and they were wanting to put it into the old that will do them well. How you can he do that? It won't look like that. See what he was teaching them in this big room.

He was teaching them you can't mix law and grace. That's what the Sabbath Day Adventists were trying to do in their Disney work. It doesn't even look like that.

You look at it. It's a poor patch isn't it? And the bottles burst. You think if you try to put law into grace it becomes no more law.

And if you try to put grace into law it's not grace anymore if you're going to make a law out of it. He was trying to tell these fellas you know you boys are doing a lot of talking now. There no right.

Friends you can't mix law and grace. Now we need to move on quicker tonight. I've got lots of more homes to visit.

We'll do the next one quickly. Let's go back to Matthew's Gospel and we're at chapter 8. And this is another house that Jesus came into. And did you see him again? He never came for fun at any time.

Verse 14. Matthew 8, 14. And when Jesus was coming to Peter's house Now this was Peter's house.

Elizabeth compared him at this time. I want you to get the next wording. He saw his wife's mother made sick of a fever.

He touched her hand and the fever left her. I want you to get the hold of this that the moment that he came into this home he saw the needs of the home. He saw.

You know if you and me, this is what we're going to be asking on Sunday. Before even you ask. You see if Jesus Christ comes into your home he will perceive the deep, dire, desperate need of that home.

And what more he has power to meet it. That's what I want you to get out of that. Now let's go on to another home because we must do some of these others.

Let's go to John's Gospel chapter 12. Now I know I'm travelling a bit fast for the footsteps now when I go to John 12 but I want to do these homes together. Because this is very near to the cross at this time.

John 12 verse 1. Then six days before the Passover came Then he who six days before the Passover came to Bethany. You know this is a home that he had been in more than once. In case some of the

students here have got a problem it says in one of the other Gospels that two days before the Passover they made him a feast.

I remember somebody bringing me this once and said you know John's Gospel says it was six days before the Passover and one of the other Gospels, Matthew's Gospels says it was two days before the Passover. I don't think you're reading right. Now watch what it does say.

It says then Jesus six days before the Passover came to Bethany. Now he came to Bethany six days before the Passover and he stayed there for four days and then two days before the Passover they made the feast. But he said that the feast was on the day he came.

It is wrong reading and you get muddled at times if somebody doesn't point it out to you. Now I want you to get the hold of this. When six days, Jesus six days before the Passover came is the word for Bethany where Lazarus was which had been dead whom he raised from the dead underneath him a supper.

I want you to get this. Martha served. You know she hasn't any trouble serving now.

You remember the last time that he was in this home Martha was cumbered about much serving. Why she came up through the curtain once blazing hot. She said Lord dost thou not care that my sister hath left me to serve alone.

Lord all hot and bothered. Now this day she's not bothered. She's glad to serve.

You know her brother's been raised from the dead just a day or so ago sitting at the table. And she's seen the wonderful things that Jesus has done. Doesn't ever any bother to serve now.

Dr. Irons had told some of us a story once about a mission hall in a back street that he knew about. Such a tumbledown mission hall but a great business man in the city. He loved this mission hall.

And you know he gave it money and he did many things for it. But every Friday evening when he closed the business he ran his big Bentley round to the back of the mission hall and got into the hall and warmed water and rolled his trousers up and he scrubbed the hall out and he scrubbed the aisle out and nobody knew a thing about it. And one evening two or three of the lads came in to find something and they found the big business man with his trousers rolled up he was on his knees scrubbing this aisle.

I said Mr. Statham you can't do this. He said I've been doing this all my life. I said you boys never thought about who keeps it clean or who does the wee things around here.

I assure you don't. And they were so taken back. I said Mr. Statham you'll never do this in your life again.

We'll do it. I said don't take it off me. I'm doing it for Jesus.

He's done so much for me. It's no bother to me. Please don't take it off me.

That's what you call shattering the law. I don't know whether I should say this or not but I think I should because it's a nice thing to say. It's Sunday night, it's Sunday fast you know.

A great meeting. And the deacons count the money around here and then we stand and chat. One of our deacons was not too well on Sunday.

He was in bed. And one of them said to me don't you miss the wee man? I said you do. He said you know there's nothing to bother to that wee man.

There's nothing to bother to. You can fetch the money so one deacon can get another one. It's better than bickering isn't it? Just because the wee man rules the law there's nothing to bother to.

Is that how you serve the Lord? You need to serve him like that because when you're saved you know you become his servant. And to do wee things for him is no bother. Not at all.

But watch this. You see Martha was working for Jesus now. You've become a worker.

It says there they made him a supper and Martha served. But Lazarus was one of them that sat at the table with him. You know what he was? He was a witness.

Because you know when you get saved you have to start to work for Jesus. But you need to be a witness too. What a witness he was sitting there.

All the folks that came to the party you know they knew that Jesus had done big things for him. It's great when you're a witness for the law. But you know I want you to get the hold of this that Martha didn't only work and Lazarus didn't only witness.

I want you to notice that Mary worshipped him. Then she took Mary a pound of ointment of spike which was very costly and anointed the feet of Jesus and wiped his feet with her hair. And the house was filled with the odour of the ointment.

You know what she was doing? She was worshipping the Lord. We sing here that we've got to get the hold of this evening. You know we should be working for Jesus without any bother at all.

And we should be witnessing for Jesus. Folks should know that we have been with Jesus. And we should be worshipping Jesus with every fibre of our being.

I'll tell you this, if you begin to work for him and you begin to witness for him and you begin to really worship him you'll find somebody talking about you. Don't think you'll get medals or anything like that you'll get more medals. You'll get medals out done here.

You'll have to wait till you go to heaven. Look, watch what it says now. Then, verse 4, then says one of his disciples, Judas Iscariot Simon's son.

Have you ever noticed that before? Who was Simon now? There's nobody knows, I may as well tell you now. Nobody knows who he was. I'll tell you he was responsible for his son.

It's terrible, it would be dreadful if your son grew up like this, Judas. He would tell me your son! And you bear a bit of the responsibility too. And if you want that wee lad of yours to grow up the way he should grow up you just attend to it now.

Because your name may well be behind his one day. Judas Iscariot Simon's son. Shocking for Simon, isn't it? Yet it's a good book you're reading.

Watch what he said. Why was not this ointment sold for 300 pence and given to the poor? I may as well tell you that I've learned a lot of things in this world and I always be very careful about people who talk

about giving to the poor. Very often the folk who do all the talking do very little for them.

You'll find governments take out the poor when it happens like this. Always what they're going to do for the poor. There's a whole lot of Christians always talk about the poor.

I'll tell you a wee thing, there's a woman in this meeting and she'll eat me if I would give her name away. She's a widow woman. She has kids.

Sometimes she comes to me and she says there's 10 pound for you and all the poor. It's just a 10 pound. That 10 pound is not registered on our books.

There are the folk's names registered that I give it to. And there's nobody knows but the poor who get it and the woman who gave me it and myself know a thing about it. But she doesn't pack she acts.

Yet that's not chat. This man was only talking. But watch this.

Verse 6 the Holy Ghost takes up the story this He said and not that He cared for the poor of course He didn't. Because He was a thief and had the bag and there what was put therein. Then said Jesus He stands up for her in this house.

He said let her go. It's lovely of the Lord Jesus isn't it? Against the day of my burial that she kept this. The poor were always here with me but me you have not always.

You know this woman knew that he was going to die. Nobody in the house knew. Now he had just raised the ladders from the dead.

And it must have stabbed this woman to the heart to know that he had brought her brother out from the dead and that he was going into it. Now the question of how did she know? I'll tell you how she knew. She used to sit at his feet and hear his mouth.

I think there were days when she sat just down there and listened, she just listened. And he said listen dear as Moses lifted up the serpent in the wilderness there I'll have to be lifted up you know. Just like the corn of wheat drops into the ground I'll have to die.

I'll be taken by wicked hands and I'll be slain. And I think that he not only told her the truth I think he told her the time because she knew that it was at this possible. And it's only two days.

Yes you know when Jesus comes into the house at all clocks beating let's do another one anyway let's go back to Luke's gospel chapter 7. Luke's gospel chapter 7. And let me try to do it quickly for you. Verse 36 And one of the Pharisees desired him that he would eat with him. You can see that he came to Matthew's house came to Peter's house came to Mary's house.

This is the Pharisees house. Oh he was willing to go there of course he was but on business of course. And he went into the Pharisees house and sat down to eat and behold a woman in the city which was a sinner when she knew that Jesus sat at meat in the Pharisees house brought him an alabaster box of ointment.

And I think the word sinner is taken in the sense that we had it just a moment ago. He never went near the temple or anything else. And this woman came and stood at his feet behind them weeping and began to wash his feet with tears and wipe them with the hairs of her head and kissed his feet and anointed them

with the ointment.

And when the Pharisee which had bidden him saw his feet within himself saying this man if he were a prophet would have known who and what manner of woman is the touch of him for he is a sinner. Jesus answering said unto him Simon I have so much to say unto thee and is as much to say on. There was a certain creditor which had two debtors the one owed five hundred pence and the other fifty.

And when they had nothing to pay he frankly forgave them both tell me therefore which of them will love him most. Simon answered and said I suppose that he to whom he forgave most and he said unto him thou art rightly judged. And he turned to the woman and said unto Simon Fearest thou this woman? I entered into thine house thou gavest me no water for my feet.

But she hath washed my feet with tears and wiped them with the hairs of her head. Thou gavest me no kiss but this woman since the time I came in hath not ceased to kiss my feet. My head with oil I did not anoint but this woman hath anointed my feet with ointment.

It's a great story. It's an amazing one. You know in the first home we entered this evening he was teaching the whole crowd not to try to mix law and grace.

And the next home we went into we could see that Christ perceived the need and had both power and provision to meet it. And of course when we came to Mary's house we saw the worker and the witness and the worshipping. Now this is all about loving the Saviour.

And I can assure you this is the most important thing in life. You know we have an open meeting at our table and I don't do the preaching there all the time. And some of our young men and some of our old men stand up when the Lord moves them and we have great morning meetings.

We were sort of brethren assembly at that time. That's, you know where he's from. He's none of them.

He's not too tight when he's here so say amen to him too. God bless him. But the other morning I forgot to preach at the table just at the front there.

And I was preaching about the sufferings of Christ. There's a man in the meeting now I don't know whether he knows this or not but he's sitting with his head turned towards the ceiling and one of the lights was beaming on his face. His eyes were closed.

And then I suddenly saw two streams of tears and he came down so slowly and he was sobbing so gently. Did you ever weep because of your love for Jesus? King Mackenzie who taught me many things used to say to me well every night when I go to bed I kiss the book because I cannot kiss the author. I would love to kiss him.

Do you love to kiss him? Do you love him so much that your poor blessings of praise on his head do you? Because I assure you that this is what he wants more than anything else. He wants you to love him. I don't want to talk about their mare's home this evening.

It was just a home that Jesus went into and when they were at the table they discovered the Lord's presence. Friend, take him home with you tonight. Take him into the home.

Don't forget that next Tuesday we're in the School of Prayer. Let's sing just a couple of verses of this last one. Oh love that will not let me go.

You know it was written by a great preacher by a man called Massleton. And you know he was the man that was moving crowds in those days. He belonged to the brethren and he was engaged to a lovely young woman.

And then suddenly he went blind and he became absolutely, totally blind. And the two nights after it was discovered he would never see again the young woman that he was engaged to came round and put this engagement ring back in his hand and said I can't go on with you. And he came into his desk and grabbed for a pencil and got a piece of paper and he's blind and he had to scribble this and he scribbled Oh love that will not let me go I rest my weary soul in thee I give thee back the life I owe That in thine ocean depths it flows May richer, fuller be.

First and last verses 633 First and last verses 633 May richer, fuller be. Dear Lord help us to love thee with every fibre of our being Teach us never to drive the mix Teach us law and grace Help us to know that Thou knowest our needs May we enjoy Thy presence in the home continuum Help us to work for Thee Help us to witness for Thee Help us to worship Thee Part us in Thy fear and with Thy blessing Take us to our homes in safety Through Jesus Christ our Lord. Amen.

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Audio: <https://sermonindex1.b-cdn.net/8/SID8379.mp3>

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