

(Following the Footsteps of Christ) by the Lake of Genesaret

by Willie Mullan

The sermon emphasizes the importance of following the footsteps of Christ, respecting other people's property, and obeying the Lord's word, as demonstrated through the story of Peter's lesson.

Duration: 1:02:31

Scripture: Deuteronomy 6:13, Deuteronomy 8:3, Luke 5:1-4, Luke 5:9, John 4:44, Revelation 3:10

Topics: "Lake Of Genesaret"

Description

In this sermon, the preacher reflects on the story of Peter and Jesus in the Bible. He emphasizes the importance of recognizing that salvation comes from the Lord and not from our own efforts or abilities. Peter's reaction to witnessing a miraculous catch of fish demonstrates his realization of his own sinfulness and unworthiness in the presence of Jesus. The preacher encourages the audience to trust in God even when things don't make sense and to always acknowledge their dependence on Him.

Transcript

9-6-7 When my life's work is ended, and I cross the swelling tide, and the bright and glorious morning I shall see, I shall know my Redeemer when I reach the other side, and His smile will be the first to welcome me. 9-6-7 please. 9-6-7 When my life's work is ended, and I cross the swelling tide, and the bright and glorious morning I shall see, I shall know my Redeemer when I reach the other side, and His smile will be the first to welcome me.

I shall know Him. I shall know Him. When the days are destroyed, I will cry, When my life's work is ended, and I cross the swelling tide, I am a woman, I am a man, I am a man.

Today is my birthday, and I hope I'll stop this night. In the evening I'll go to the nightclub. In the dark I'll hide this, and I'll drink the whiskey wine.

In the evening I'll go to the nightclub. I am a woman, I am a man, I am a man. I am a woman, I am a man, I am a man.

I am a woman, I am a man. Listen to John's Gospel, and we're at the fourth chapter again this week. John's Gospel, chapter four.

We've been following the footsteps of Christ. And you remember the great wish we had when Christ came to site as well, and then the great wish we had when he had those two days with the Samaritans, what very wonderful days they were. And then last week we saw him going back through Cana of Galilee, and we looked up the confluence between the province of Samaria and the province of Galilee, and the contrast between the people and the problems and the performances and so on.

And that brought us to the end of chapter four, verse fifty-four. This is again the second miracle that Jesus did when he was come out of Judea into Galilee. And then chapter five begins like this, after this there was a feast of the Jews and Jesus went up to Jerusalem.

Now this is the problem that we have following the footsteps of Christ, John goes on and leaves some things out that others put in, sometimes you find that others put in things that John doesn't mention at all. So that when you're following the footsteps of Christ you've got to work the four Gospels together to try to get the thing in its proper perspective. Now I think it would be right to say that the Lord said after this there was a feast of the Jews.

It doesn't mean that that feast came the next day or the next one. For those of us who have read the four Gospels and know about the feasts, and all the feasts that Jesus attended in Jerusalem, it didn't come just then. It's just that John is leaving out things, but we'll find them.

Did you go back to Luke's Gospel chapter five this evening? Luke's Gospel chapter five, and you'll find at the end of chapter four it says, And he preached in the synagogues of Galilee. Now that is the whole preaching tour he went on, all the synagogues of Galilee. He went through Capernaum, and Nazareth, and you know them all, Bethsaida and so on.

And he went round all the synagogues of the real preaching tour. And that certainly came in between the end of John four and the beginning of John five. And in that preaching tour one day, one wonderful day, chapter five of Luke's Gospel takes place.

And it came to pass, and it came to pass. That's a little phrase you know, that comes in again and again. And it makes you think, was it a few days? Or was it a few weeks? He's on the preaching tour now, and at least one day it came to pass that as the people pressed upon him to hear the word of God.

And that's very interesting for us this evening. That's the first point on your notes this evening, the people pressing the preacher. You know we've been noticing as we've followed the footsteps of Christ, that the people didn't always press him and press upon him to hear the word of God.

You remember we took a long time when he was at the other feast in Jerusalem, when the crowd gathered round just to see the miracles. Because there were crowds that followed Christ just to see the exhibitions of power. He had no thoughts of making him the Savior or anything like that.

It was just the fellows that took the ringside seat all the time, they were always there. And I have a feeling that there are folks that run about making debts for sensational things. I'm not sure that they see the Savior at all the time, you see.

It's the source of many co-workers they see. It does say that Jesus did not commit himself unto them, because he knew what was going on inside. And you also found out, didn't you, let's go to John's gospel again to make this clear.

John chapter 6. John 6. And you see verse 26. The crowds gathering round them again. Jesus answered them and said, Verily, verily, I say unto you, ye see me not because ye saw the miracles, there was a crowd that did that, but because ye did eat of the loaves and were full.

You see there was always the crowd running after Christ and they were only there to see the exhibitions of power. Then there was another crowd and they were only there for the loaves and the fishes. But there are people who run about searching just for what they can get out of it.

Because they meet other business men there and one thing and another. I'm sure there's nobody who came to the class for this at all. But we've got to point it out as we go along.

Some folks ran about only for to see the miracles and others ran about to get the meat. But on this occasion and we're back at Luke's gospel chapter 5, they were there for the message alone. And it came to pass that as the people pressed upon him to hear the word of God.

Oh how that fills me. It's a great pity that the preacher didn't preach the word, isn't it? But I've seen this place so continually and there's nothing around here, only the word. I'm not much to look at and the deacons are all worse looking, so they are.

So it's just the word of God that you came for this evening, that's all. And I thank you in the Lord's name for that. I'm positively sure that if we got back to what we were taught, that is to preach the gospel to every preacher, that is to preach the word in season and out of season.

Surely this is my job, these two reels run before me all the time, to preach the gospel. They do that every Sunday. I'm sent to do that.

I hear about some of them saying they'll preach it no more. It's a pity they didn't tell the Lord that. Because I can tell you this, they were sent to do it.

And I can tell you what's more, God said no is me if I preach not the gospel. What sort of crap shop is this I hear? My dear friend, the men who are sent are sent to preach the gospel. And don't clap back to them and say I won't do it.

I wish we all got onto this reel and ran on it. I shall preach the gospel even if there's nobody here to hear it. That is my job.

And on Tuesday evenings I shall preach the word. And that's all I can do in this world. Mr. Patterson who was a millionaire said to me once, Willie, you're only fit for preaching the gospel and preaching the word and no more.

And I believed him. And I still believe that. Yes, you know the people came here for the words of the Lord.

They pressed upon him to hear the word of God. He stood by the lake of Genevieve. I don't think he was standing above doing nothing.

That's not the idea, there's a deeper meaning in the word there. You see the master was a wonderful character. He could start the meeting just wherever he pleased.

He didn't put out any bills for her or anything like that. Or banners across the street or anything. Or employ the mayor of the town or anything like that.

Just stood on the shore. And began preaching. That's all, just wherever he wanted.

In the temple, on the mountain, wherever he desired. He was standing on the shore. And it filled me because one evening I preached on the same shore.

Just stood on the shore and preached. I shall never forget that, you know. The night that I arrived in Tiberias at the Sea of Galilee.

The moon was out full moon at once. And it seemed as if it was resting right down on the waters of Galilee. It was nearly twelve o'clock when our car got into Tiberias.

And I said to Mr. Patterson, Jim Irvin and the doctor, I'm not going to bed, I'm going down to see this place. Walked down, there was a lot of people sitting on the shore. So I pulled off my sandals and walked into the water, felt it carefully, it was warm, wasn't too deep, walked on out.

Said, I'm going to preach to you about the Sea of Galilee. At a meeting stop. I get into trouble for this, you know, from some of my friends.

Mr. Patterson says, you're terrible, you couldn't take it over. Oh, if the master did it, surely I could do it. I'm only following the master.

And I remember I preached on the wonderful things that Christ did beside Galilee. It was on the mountains that run down to Galilee that he preached the Sermon on the Mount. And I preached about the wonderful things that he did on Galilee.

Because he walked on Galilee. And I preached about the wonderful things he did with Galilee. Because he calmed the storm, he made the waves lighter.

And I preached about the wonderful things he did on Galilee. For he put the fish into the net when the fishermen couldn't find them. And when I preached the crowd continued to gather, there was a great crowd.

Even the policemen came round and stood, wondered who this was. Such a stupid Irishman, preaching in the middle of the night. He's great to look back at.

When I'd finished, out of the heart of that crowd came a voice, a tender, a tenor voice, all sweet as you ever had, began singing the Stranger of Galilee. You can hear that voice ringing out there. And I felt I could love him forever, so loving and tender was he.

Claimed him that day as my Saviour, Stranger of Galilee. God just started the meeting. Got a bigger crowd than I'll ever get.

Must have been a more wonderful message than I'll ever preach. But he was just standing by the shore. And this is how Luke puts it.

Came to pass that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret. You know, sometimes it's called the Sea of Galilee. Sometimes it's called the Sea of Tiberius.

Luke is calling it the lake. The lake of Gennesaret. So you don't need to argue too much about these things because sometimes people from different provinces and people of different cultures say things in a

different way.

I think Peter and the folks that were read here always called it the Sea of Galilee. Luke was a doctor and I think you know he wanted to be proper in almost everything and you'll find that out if you find Luke's Gospel. He called it the lake and I think it's a lake you know.

I don't think it's a sea at all. I call it the Sea of Galilee and it's nearer to me like nothing anything else. It's a lake I tell you.

Sea of Gnes. Supposing we called it the Sea of Gnes. It would be Irish wouldn't it? Yes that's what it is.

It would be late in May if we were wanting to be correct. It is a small point but Luke just takes it up and says that when the people were pressing to hear the word of God he was standing by the lake of Gnesaret. And you know I think the crowd got so multitudinous that they were pressing upon them then they would push them into the water.

Jesus turned round and sees two ships standing by the lake. Saw two ships standing by the lake. One fellow in the Sunday school one Sunday said to the teacher fancy two ships standing.

These boys get things you know. Well they were lying at anchor it's the way Luke puts it. And the Lord saw two ships standing by the lake but the fishermen had gone out of them and were washing the nets.

He knew who they belonged to. And he entered into one of the ships which was Simon's and prayed him that he would thrust out a little from the land and he sat down and taught the people out of the ship. See I could sit down and teach you to.

And the lads would do that. We've got a custom I've got to stand and I must have a collar and tie on and I must do a lot of things. You must have just sat down in the ship.

Taught the crowd from there. That's why I call this the pulpit provided by Jesus. But I want you to notice a little thing here.

He entered into one of the ships which was Simon's and prayed him. Get my word now. You know I think that this runs right through the four gospels.

That the Lord teaches us believers to be respectful towards other people's property. I think it is. You know friend I was preaching at Fort Stoke the other Easter Monday and there was a fellow there with me and he came out with me.

He preached this round. I was the only preacher but he was there and he came out and his car was gone. He says well I've lost my car.

I said well you'd better get to the police box now and get this reported because they could block the roads. This fellow's got to go somewhere in this car unless he goes towards Donegal but you can get this done. He's just going to make a move when he came up and the big fellow got out.

He says John took the land of the cow. I knew you were in the meeting. He says don't go into the cold rain for a message.

But we're in the family, we're all in one family aren't we Willie? I said I'm afraid you're all wrong about what you're talking about just now. Because your Lord prays people to lend them a voice. He did.

The word pray there's a great word, it's God's. Because when you pray your God's you should lend us. Oh the Lord teaches us to be respectful towards other people's property you know.

Just because you're in the meeting and some brother's in the meeting you can't just take what you like off him you know. You'd better follow your Lord and ask for it now. Oh I don't like that sort of nonsense.

You know when the Lord was going to arrive into Jerusalem on the ark, on the ark he warned the two disciples. Somebody says why do you lose the ark now? Just say the Lord has needed him. The Lord wants the Lord.

Yes he makes us respectful towards other people's property you know. You remember when he walked the Emmaus roads and these two that walked with him must have been husband and wife. It was Cleopatra and his wife and they lived at Emmaus and when they came down into the one street that's there they turned the key in the door to the home now.

And he lived as if he would go forth. He won't push him in on you if you don't want him. He can sleep on the hover again, he's done it before.

We need to respect other people's homes too. Are you getting it now? Yes you know. And remember this when they said to him, do you pay taxes and show me a penny? Whose tag is this on the other side? It's Caesar's.

He says well render unto thee the things that I see. Because when he was in that country, slavery was his. I can tell you this, he had respect for the rulers that were there.

And I think you know that I hear a whole talk about them stealing things into Russia. I don't think the Lord would do it. There's another way of doing it you know.

I think you need to respect the government of the country you're in. He was up against Caesar, well render unto Caesar the things that I see. And I think the Lord teaches us right through the Gospels about respecting other people's property, and other people's homes, and other people's rules.

Yes, just a wee bit embarrassing. You can see the people catching the picture, and you can see the picture provided. And the Lord was teaching them as he sat in the ship.

And you know I think we're going to find out that the Lord knew there were lessons that Peter needed here. Sometimes you know when you come to the meeting the Lord goes along the line you never dreamed of. And it's all for you you know.

It's for you. Maybe that's happened in this meeting already this evening. Now the moment that the meeting was over, when he had left speaking it says, verse 4, Now when he had left speaking he said unto Simon, he looked into his eyes and said, Launch out into the deep and let down your nets for a drop.

And I can tell you Peter nearly smiled. You see it was broad day light now and they'd had the meeting for an hour or two. And the sun was well up in the heavens and you should see it in the far east near midday.

You know they don't go catching fish at that time of the day. A professional fisherman would laugh at you. And I think Peter nearly laughed.

Actually Peter did say you know we've toiled all night and caught nothing. And you can't fish at night you know. You don't catch them during the day.

You see Peter was a professional fisherman and knew that this was absolutely out of season and reason altogether. He was of course leaning on his own understanding of the job. And you know he was highly prepared to obey the Lord dear.

You know I think he looked at the Lord and said you're a carpenter you know. You've been brought up in the carpenter shop. What would you know about fishing? Now watch what the Lord said to him very carefully.

Because I don't think that he paid attention at all. The Lord said launch out into the deep. Take our way out into the ocean there.

And let down your nets. And there is a mess at nets there. Let down all the nets for the duck.

And you know Peter was taken back a little bit but he used the word here master. It's a Greek word episketes. Episketes is the way they say it.

Now it's the word that means you're greater than any rule. And you have more knowledge than all the teachers. That's what it means.

So he was trying to be as nice as he could about this. He says I know you're greater than all the teachers and I know you're mightier than all the rules and all that. He says master we have toiled all the nights and have taken nothing.

Nevertheless the Lord seems stupid. Nevertheless if I were I would let down the net. He wasn't asked to let down the net.

He was asked to let down the net but that was too big for him. He had no notion of putting all the nets up. He says I'll tell you what I'll do just to please you.

I don't want to insult you too much. I'll just let down the net. That's not obeying the Lord at all.

At first glance you would think he was obeying the Lord. That is not the obedience that the Lord requires. You know teachers going to learn a tremendous lesson here.

You know sometimes we use words on our lips like the word master and we have no notion of pulling it up in our lives. You know he did this once again after he was sold to the spirits mind you. He did this when the great sheep was let down from heaven and was filled with all these unclean beasts.

And the Lord said rise Shirley. He said not so Lord. You can't offer the Lord like that.

You may use master on your lips or Lord on your lips. It was old Dr. Campbell Morgan that pointed this out first. You'll either say not so or you'll say Lord and you'll never mention not so.

He can't be your Lord when you are saying not so. And he can't be your master when you say I'm not letting down the net. For please you I'll let down the net.

We cough sometimes. We can't get in with our lips. Ah but our hearts are far from us.

Peter's going to learn here. And we're going to learn too. You see I think that what he wanted to teach Peter that day was the importance of the word of the Lord.

You see he said to Peter, Long shot into the deep and let down your nets. For at last and Peter said, Nevertheless at thy word I will let down the net. And those things said and when they had this done they enclosed a great multitude of fishers.

And their nets broke. Oh they lost the net. So the master thought too much about people's property to break the net.

I have fished too long and too often with the Portuguese fishermen not to know a thing or two about a net. I'm not up with the times now in the fishing industry but I would think that tonight a net would be costing about 250 pounds or maybe 300 pounds for the net. And a fisherman doesn't like to lose it.

You see it was Peter's disobedience that broke the net. If he had done what he was told to do and let down the nets the Lord could have filled them all and the nets broke through as they do in a moment you'll see. You know it was a terrible thing that Peter did.

The moment the net broke, verse 7, they beckoned on to their partners which were in the other ship that they should come and help them. And they came and filled both the ships so that they began to sink. I've seen a lot of fish landed in my day.

And I've been out with the Portuguese fishermen when they have got probably one of the biggest hauls they ever got. She wasn't sinking. I'll tell you this was tremendous.

It is day light. It is nearly midday. It is the morning sun.

There's two boats and all the nets are out and they're filled and the boats are nearly sinking. Now watch Peter now, just watch him. Then Simon Peter saw it.

And the word of it is an iconic for a man. When Simon Peter saw, I'll come to that in a moment. He fell down at Jesus' knees saying depart from me for I am a sinful man.

That tells me that I'm right in the interpretation of the thing. Yes he was doing something that was very wrong. You see I wish we could learn this this evening.

I wish I could learn it the way I tried to teach it. That every letter of this book is precious. Every letter.

You can't afford to take a letter out of this book. You can't afford to clip off a mouse. If the Lord says net, you say net.

You're going to be the loser. You're going to be so precious. Not only is every letter precious in this book of ours.

But every word is precious in this book of ours. Every word. What's the word? Because I don't only believe, you know, that it's not only a verbal inspiration.

You know it's every jot and tittle and sound and sentence of the original scripture that God breathes. Don't let's forget that every word is divinely produced and flesh and preserved. And you are lying to these old

novelists.

So take words out of this book. Because every letter is precious. Every word is precious.

So I'll show you this. Let's go to Matthew's Gospel 22. The Gospel by Matthew.

And we're at the 22nd chapter. You know they came to him here and they asked a lot of questions. Then Herodians came and the Pharisees came.

And then of course the Sadducees would come. Verse 23. Matthew 22.

Verse 23. Between they came to him the Sadducees. Which say that there is no resurrection.

They didn't believe there was a resurrection. They never believed in angel nor spirit either. And so they're going to question him about the resurrection.

And they ask him about this woman and so on. And we'll not take up the story because we'll take it again. But here's what he said to them.

Verse 29. Jesus answered and said unto them, ye do e'er not knowing the scriptures nor the power of God. How often when you argue with people you see that they don't know the scriptures.

For in the resurrection neither Mary nor our children in marriage. But are the two angels of God in heaven. But at such in the resurrection of the dead hath he not read that which was spoken unto you by God saying, I am the God of Abraham and the God of Isaac and the God of Jacob.

Then he looked at them and he said, God is not the God of the dead. You see the I am. The word I am is important.

Not I was. Do you see that every letter is important? Do you see that every word is important? Let me show you this again. Let's go to the book of Revelation.

And we're at chapter 3. Book of Revelation chapter 3. Sometimes they come and argue with me about the church going through the tribulation. It amuses me because if I started to answer by logic I could beat them. I said to a fellow just the other day, you say the church will go through the tribulation.

Yes I do, I believe that. I said somehow I would like to tell you that three quarters of the church is already home in heaven. What you're talking about is only the last battalion down here.

Why would you put the church through this tribulation? The three quarters of them are home. For what reason would the Lord put the last battalion through? It's all nonsense at times. Look at this.

He's talking to this church in Philadelphia. And in verse 10 we're at Revelation 3 verse 10. Because thou hast kept the word of my patience, I also will keep thee from, is the word.

From the hour of tribulation the word should be, that shall come to try the whole world, them that dwell upon me. You know it doesn't say I will keep you in the tribulation. Nor it doesn't say I will keep you through the tribulation.

It does say I will keep you from. Every word is important. You'll find that every letter is important.

You'll find that every word is important. And without turning back or front you know this. That when the Lord met the devil in the wilderness.

You remember he went back to a phrase. And he found it in Deuteronomy 6. And he found another one in Deuteronomy 8. And three times he got three phrases. Because every phrase in the book is important too.

Yes. Every letter. You can't drop off the S's you know.

And every word. The word am, I am. The word from.

When you talk about Israel, they're only blinded and so. Every word is precious. When the Lord talked to the devil every phrase was precious.

Precious phrases from the book of Deuteronomy. We were learning at the beginning of these studies. That Matthew, he was writing mostly about the king.

And that Mark was writing mostly about the slaves, the servants. That Luke was writing about the man. And that John was writing about the son.

So that every book is precious. Because every book has a particular feature of its own that God gave it to do. Christians of you who have been here when I've expanded the double nickel.

Every type is precious. When we were into the high priest's garments. Now we saw how precious the types were.

Of course you know that every prophecy is precious. We've been through Daniel. We've been through Revelation.

Yes, every prophecy is precious. I heard about the Baptist pastor who is so muddled about this thing. He said to a friend, I will not read this book of Revelation again no more for twenty years.

What a pity of him. This book says, blessed are they that read. Why do you think God wrote it for? For some creature who saw faith to take his stand to put it on himself.

Isn't it a pity of our denomination at times. There's nothing much to blow about when a fellow talks like that. Oh I get burned for exposing it I should give you his name.

Yeah. Oh friends, this is God's word we're dealing with. God has magnified his word above all his name.

If he placed a bell we would need to take care of it. Every letter is precious. Every word is precious.

Every phrase is precious. Every book is precious. Every type is precious.

Every prophecy is precious. Every incidental is precious. Now we need to handle this very carefully.

This is what is getting over to people you know. But a little bit more than that. Let's go back again to Luke chapter 5. Now I want you to get the hold of this.

You know he asked Peter to do something. And he asked him because he wanted to teach him something. And Peter failed miserably.

And of course the net broke and then of course the two ships came and they were filled and were beginning to sink. I'll say it again. When Simon Peter saw, not so much saw it.

I know that our good translators put it in just to help it out a little bit. I think when Simon Peter saw the medical and that's why they put the etty in. I know that that's it.

I know he saw the medical. It was a medical that our master could get all these fish at this time of the day and stuff them into these nets just like that. When he saw the medical you know.

But I want to say this. That he's seen the master like he never did before. I'm not too sure if before if he was quite clear about the deity of Christ.

But I think he is now. You know he falls down at Jesus knees saying, Depart from me for I am a simple man. Listen to the word, Lord.

He's called him Lord now. You see I think that he saw the medical. And then I think he saw the master.

Then I think he saw his own misery. You know if you can only see the master. And see yourself.

You are on your way to blessing. Because if you think you're selfish. When you're nothing you're needed to put through the mill a bit.

And he was putting Peter through the mill. And put him through the mill. Yes I think you can see this alright.

You know this was the Lord at work and Peter knew it now. You see even when you talk about the king. Let's think about the wonderful testimonies we've had of Christ.

Up to now as we've followed the footsteps. Well the wise men came saying, King of the Jews. Ah you'll need to know he's the Lord mind you before you start talking like this.

Unto you this day is born in the city of David a saviour which is Christ. Ah the Lord. You need to know he's the Lord.

Then John the Baptist comes crying, Behold the Lamb of God. You need to know that the one on the cross. Knitting the sacrifice.

Is the Lord. Are you going to get anything out of this? When you talk about the saviour. When you say he's the saviour of the world.

You'll need to know he's the Lord. The Lord is my saviour. Oh what a drilling Peter's getting.

You know he fell down at Christ's knees and said, Depart from me for I am a sin for man alone. You know you might have thought that the Lord would have driven him away but he didn't you know. You see as you go through this book we were looking at the Bible school the other day.

We have a lot of boys out there and it's thrilling to see them going into the book. We were looking at Job. And we were looking at God's testimony of Job.

God said to the devil. Hath thou considered my servant Job that is none like him in all the earth the perfect and the not right man. One that fears God and keeps away from evil.

What a wonderful thing for God to say. Did you ever think could he say it about you? You know Job was a perfect and a not right man. God wouldn't give a wrong testimony.

He was one that feared God. He revered God. He worshipped God.

And he kept away from evil all the time. And you know although he had this testimony and although he was this kind of character. Yet there came a day you know.

When he saw God in all his glory. He said I am scared of thee. But in hearing of thee and I my mind seeth thee.

And I repent thee. That's the message. You ever think too much of yourself that you can only see the Lord.

It's the same as I saw the Lord. He says you is me for I am undone. It's the same with Peter.

He sees the Lord. He knows who he is now. Good man that he was.

The Lord of a sinful man. Now. I want you to get this because this is most important.

You know. It says in verse 9. For he was astonished and all that were with him at the draughts of the fishes which they had taken. And so was also James and John the sons of Debedee which were partners with him.

They were all standing amazed you know. Jesus said unto Simon. Fear not.

From henceforth. Thou shalt catch men. You know I've done a good bit of evangelism in my day.

I think if I'm right in saying up to last Sunday night in this year. We've had about 17 saints in this place. And we go back through the years and we see people saved.

I'll tell you a wee thing you know. Years and years and years and years ago. I shook myself in for months.

To try to study how you catch men. I'll tell you a wee thing about it. It would take me a week to tell you all I know about it.

I'll tell you this. You need to see the Lord. Of everything.

Consolation. Is of the Lord. And to see by the waves in your hair windows.

Nor your boots high nor your blue shirts. Nor your personality. That doesn't save nobody.

You've got to see the Lord. Above everything. You've got to see yourself.

And nothing. You're nothing. It doesn't make a matter how many saved.

You're nothing. It's a hard lesson to learn. Because it takes a steady hand to carry a full cup you know.

Sometimes when God fills the cup for someone they spill it over them. Ah but you'll need to do a bit more than that. You not only need to see the Lord.

Of everything. And you is nothing. But you'll have to learn to trust Him.

When things don't fit into your reason. Did you get that? Because you'll need to be prepared to take your boat out on various sunshines. Whether you're leaving it out or not.

You'll need to see Him as everything. You'll need to see you as nothing. You'll need to trust the Lord.

Will you get this bit or not? You'll need to obey His word. Without thinking before you do it. Oh yes some of you take baptisms but you don't want to be baptised.

Some of you play about with the church as if it was nothing. It is God's order. And the way you treat it you don't deserve to be in it.

Friend you are not allowed to play about with the order of God. You want to be blessed. You have to see Him as everything.

And as you, you as nothing. You'll have to be prepared to trust in the Lord and lean not on your own understanding. You don't know better than Him.

You'll have to obey the word to His plan. Have we got it now? No wonder some of you catch nothing. No wonder.

Because that's how you catch men. We'll follow it on next week now. God bless you.

Are you singing? What are you singing? 258 258 please. 258 Father of mercies in thy word what endless glory shines forever be thy name adored for these celestial eyes. 258 listen for the tune please.

258 258 258 258 258 258 258 258 258 258 258 258 258 258 258 258 258 258 258 Dear Lord bless those who must go. Part us in thy fear. Take us to our homes in safety.

Let thy blessing rise upon us this night long. Take us back to love thy word. Take us back to obey thy word.

Take us back to trust thee no matter what you say. Help us to see thee of everything. Help us to ever remain confessing that we're nothing.

Give us thy blessing for thy name's sake. Amen.

Audio: <https://sermonindex1.b-cdn.net/8/SID8378.mp3>

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