

# (Following the Footsteps of Christ) in Cana of Galilee Again

by Willie Mullan

---

*Jesus' journey from Samaria to Galilee highlights the contrast between receiving Him as a miracle man and receiving Him as Savior, emphasizing the importance of being born again for salvation.*

**Duration:** 1:09:42

**Scripture:** Luke 4:16-24, John 4:39, John 4:46, Acts 4:13

**Topics:** "Footsteps Of Christ"

---

## Description

In this sermon on John's gospel chapter 4, the preacher reflects on the events that took place in Samaria, where Jesus spoke to the woman at the well. The Samaritans in the city believed in Jesus because of the woman's testimony. The sermon then focuses on the contrast between two individuals: a nobleman with a dying son and a centurion with a suffering servant. The centurion demonstrates great faith by telling Jesus that he doesn't need to come to his house, but can simply speak the word for his servant to be healed. The sermon concludes by highlighting the significance of this being the second miracle Jesus performed in Galilee.

---

## Transcript

It's John's Gospel, chapter four again. The Gospel by John, and that's the fourth chapter. And in these nights of following the footsteps of Christ, you know that for the past two weeks, we've been up here in Samaria, with the Lord Jesus uptight as well.

You remember how he left Galilee and came down the eastern side of the Jordan, crossed and came to Jerusalem, and for the past two weeks, we have been with him in Samaria. We have done lovely, very memorable Tuesday when we saw him sitting on the well, talking to the woman at the well. And then last week, we noticed that he stayed two days more in Samaria.

Let's try to recapture that. We're at John, chapter four, verse thirty-nine. And many of the Samaritans of that city believed on him for the saying of the woman, which testified, he told me all that ever I did.

So when the Samaritans would come on to him, they besought him that he would tie with them, and he abode there two days. For we've got our time set to right. He was with them for two more days.

They sought to beg him to stay. And then you find, verse forty-three, now after two days, he departed thence and went into Galilee, and that's where we are following a switch text tonight. After those two very thrilling days in Samaria with the Samaritans, he moved northward now, and he comes back into Galilee, and in a moment we're going to see him in what was known as Cana of Galilee.

And I want you to notice this little bit just now, verse forty-three. Now after two days he departed thence and went into Galilee, for Jesus himself testified that the prophet hath no honour in his own country. And there have been arguments about why that phrase should be in there, and in fact some of the so-called Bible scholars said it had no party.

Well, I'm afraid it has. You know, I think we need to get this correct before we move forward tonight. It's one of the sort of incidentals again of the passage.

You remember when Jesus was in Galilee before. Let's go back and find that properly. It's Luke's Gospel, chapter four.

Luke's Gospel, chapter four. And at verse sixteen it says, as he came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath day and stood up for to read, we have followed his footsteps into that synagogue, and we've looked up the message that he preached, and it was the most interesting message. And it says at verse twenty-two, and all there he witnessed and wondered at the gracious words which proceeded out of his mouth.

And they said, is not this Joseph's son? And he said unto them, ye will surely say unto me this proverb, position ye thyself, whatsoever we have had done in companions who also here in my country, and he said, better lay I say unto you, no prophet is accepted in his own country. That's something that he had said before. When he was there he preached this message and he knew they were about to try to storm over the brow of the hill.

And he knew that his ministry to them, with all its power and conviction, that they were not prepared to receive it. So he said the prophet is accepted, no prophet is accepted in his own country. Now he had said this before and we're finding that he's saying it again.

And I think we're going to find that he's said it again and again. Let's go to Matthew 13 just for a moment. Matthew 13 Verse 53, And it came to pass that when Jesus had finished these parables he departed hence.

And when he was coming to his own country, he taught them in the synagogue insomuch that they were astonished and said, whence hath this man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? And his brethren James and Joseph and Simon and Judas? And his sisters? Are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country and in his own house. So you see that our Lord Jesus had said this sort of thing before.

And we'll find many times in the scriptures he says it again and yet again. And now when he's leaving Samaria, let's get this clear. He's going back to Galilee and it's perfectly proper here for us to have this statement.

Now after two days he departed hence and went into Galilee for Jesus himself testified that the prophet has no honour in his own country. You see I think that when he had talked to the Samaritans and there

was such a revival in Samaria for many of them believed when he was leaving Samaria you know heading towards Galilee I think he said with a throb in his voice going into Galilee and I know the reception there will not be the same as here because the prophet has no honour in his own country. Now it tells us something about the Saviour.

It tells us that in his very heart of hearts he knew the society that he was moving into. He knew that he would be despised and rejected of men. He knew that up there he must suffer contradiction of sinners against himself.

He was never bluffed for a moment. But he also knew that God had said in the Old Testament that the people of Galilee they that sit in darkness shall see great light and it was his father's will that he move into this society that didn't want him. But he knew all about every footstep you know.

Knew he was leaving Samaria. Knew that he was going to Galilee. Knew exactly what they would do to him.

That's why the Samaritans had honoured him. His own country and his own people and his own king would give him no honour. He knew all about that so the verse is quite proper.

So let's get back to John 4. We're going to find that when he comes into Galilee you see verse 46. I'll go back on 45 in a moment or two. We're at John 4, 46.

So, I like the word so. It tells me all that I've been trying to tell you. This is how he came.

He knew all that was waiting for him. The contradiction and the rejection. So, Jesus came again into Cana of Galilee where he made the water wine.

I think there's another little incidental that's there. You know when I was preaching in Copenhagen on one occasion one of the schoolmasters there asked me out for supper and Mr. Corden and I went for supper and there were gathered into that zone quite a number of friends. Some of them belonged to the brethren.

Some of them belonged to the Lutherans. And there was one or two modernists there and I think the party was very specially gathered just that we would meet head on and I'm sure it was all sort of prepared by someone. And I remember I was talking about the miracles and of course the moment you begin to talk about the miracles and there's a modernist about you can almost see the hair rising on the back of his neck.

He doesn't like this. He doesn't believe in miracles. And I remember that I was talking to the friends about the first miracle.

It was lost in Cana of Galilee where the Lord turned the water into wine. And I remember him saying to me I would like you to look at that passage and I said certainly and he turned me to John too and have another look at it again. John's Gospel chapter 2 It's the story of the marriage supper in Cana of Galilee and you know much about it.

We've been through this already. And it says in verse 6 And there were set there six waterpots of stone as to the manner of the purifying of the Jews containing two or three fortunes apiece. Jesus sat under them and filled the waterpots with water.

And he brought me here and he read this and he said you know you fellows say that this was a miracle it may not have been. There is a possibility you know of some old segments of wine lying in the bottom of these that Jesus knew all about. And he simply filled them and then he tasted like wine.

And in my sarcastic way I said if you are simple as to believe that I think a pity of you. Because I think a man that opens his mouth to make a statement like that deserves something sarcastic. I don't think that's intelligence of any kind or shape or form.

I think that's a modernist trying to make up a young. He said well you couldn't prove that there wasn't. Could I not now? I said I'm afraid I can't.

He said it just says that there were waterpots you don't know what was in them they filled them with water. I said you know you need to leave the story and you need to come to John 4 and I'll tell you what it said there. Verse 46 So Jesus came again into Cana of Galilee where he made the water wine.

Is that what it says? Is that what this book says? And there's no use of trying to inject some stupid remark into it. He made the water wine! That's what it says and that's what it must be. Otherwise you've got to tear a page out of the book.

Just one of those little incidentals that put him at odds. And so we have the Lord back in Galilee. He knows the sort of reception that he gets and he comes back to Cana of Galilee where the first miracle was wrought where he made the water wine.

Now I'm going to bring you a sauce of caskets filled with cornflour for the seasoning you can see by your notes. And I want to show you a contrast between the two provinces. Between Samaria where he had been and Galilee where he now is.

And we're going to look at the contrast between the provinces. And then we're going to go on to look at the contrast between the two persons who met him in Galilee. There was a noble man who met him and there was a centurion who also came from Capernaum and met him.

And we're not only looking at the contrast between the two provinces and the two persons but we're going to take a good look at the contrast between the two problems. For one had a dying son and the other had a suffering servant. And then last but not least we're going to look at the contrast between the two performances.

Because this chapter this evening chapter 4 ends like this verse 54 This is again the second miracle that Jesus did when he was come out of there into Galilee. This is the second miracle. You remember the first miracle was turning the water into wine.

And this one this evening is the second miracle. So we're going to have a look at the contrast between the provinces and the contrast between the two persons and the contrast between the two problems and the contrast between the two performances. And that's very simple indeed.

But let's go back up the chapter a little bit as we look at these two provinces back to verse 39 And many of the Samaritans of that city believed on him for the saying of the woman which testified he told me all that ever I did. And that is always and shall always be something that fills me. Whether you believe in woman preachers or not you're going to have to put up with this for a moment.

Mind you these Samaritans they believed on him for the saying of the woman. Mind you it wasn't D. L. Moody that went back to the Samaritans. And it wasn't Z. S. Merchant.

And it wasn't Billy Green being blessed as he may be. And it wasn't Dr. Ironside. It was the woman who met Christ at the well.

Mind you she wouldn't be much to write home about if you were going into her previous character. The Lord Jesus said to her go call my husband. And she hung her head I think she blushed.

She said I have no husband. He said in this verse well said. For thou hast had twice husbands.

Jesus knew all about her past. And I think the way he said thou hast had meant that she was the prime mover in getting them and maybe getting rid of them too. And the one you have now is not your husband.

You're just living with a man now. Of course the Lord was really getting into the depths of her heart and making her feel that she was a lost sinner. And then very gently and very wonderfully and very thrillingly he revealed himself to her.

And that day as he sat on the well talking to this poor sinful woman he revealed himself to her and she could say mind you she didn't go to any Bible school or anything like that to go out preaching the gospel. Let me tell you that now. She just left the water pot on the well and I mean she left it she didn't forget it.

She had a job to do now and she wasn't coming in this week anymore. She was laying aside every week. And she went back to the city and she told the men and I think maybe the men knew more about her than the woman but there was such a change.

There was something that happened. There was a new glow in her face. There was a new thrill in her voice.

And this is what we are reading now. And many of the Samaritans of that city believed on him for the same alone. I think it's a magic thing.

Don't you ever tie a woman up? You leave her alone. If the Lord uses her what sort of a high priest are you to tie her up? It's a good job there wasn't some of the type boys around in Samaritan. She would never have got open her mouth.

Well you know they believed on him for the same alone. They'd never seen him yet. This amazes me that this woman can so go out and tell them about Christ in such a way that they believe in him.

You don't think it's impossible I hope. It really happened didn't it? It really happened. You know I think maybe that was one of the biggest wonders they could have paid them.

You know when a woman can leave her water pot on the well and she's well known for many years to be a character in the province when she can go and stand and open her mouth and tell them about Jesus in such a way that there's no getting out of it. I think it's a great honour to the Lord. They must have known that the Lord saved this woman.

This woman's changed. Yes. I think I told you before that there used to be a prostitute on the east end of Belfast there in Ballymackinach where the new princess' picture house used to be and she'd walk up and down around those corners and she was worse than the prostitute because some people said she had a

disease that you wouldn't need to touch her too closely.

But there was a big man who was a preacher among the brethren called Willie Hagen and while people moved off the footpath when she was coming along and some of them crossed to the other side one day Willie Hagen just stopped her and put his hands on her shoulder and said listen I know who you are and what you do you know but I want to tell you this dear that Jesus loves you and that he loved you so much sinful woman as you are that he went to Calvary and died for you and rose again and he would look to save you. He walked up didn't wait for any answer and that night alone in the hustle of the world she was saved and for many years she was one of the best witnesses for Christ in the east end of Belfast. What an honor it is when Christ can lift something out of the gutter and make it something very good.

Ah don't put your hand through to stop it leave it alone you don't agree with it at least keep quiet. Yes I think it was a great thing this province was honoring Christ but watch it read it on now so you see verse 40 So when the Samaritans were come unto him they besought him that he would tally with them and he abode there through these and many more believed because of his own words. I like that bit too because you know there was a lot of them believed because of the woman's words.

She told them all about the man that had changed her life but you know it was quite a crowd believed when they had it on them. You know it seemed that there was a little revival in Samaria in those two days and I like this bit because verse 41 and many more believed because of his own words and said unto the woman now we believe not because of thy saying for we have heard him ourselves and know that this is indeed the Christ the saviour of the world. And for the first time that he's called the saviour of the world in his book there was a sermon of him that said you know we've had some wonderful testimonials given right through John and right through the gospels.

You remember the wise men came when he was just two years of age and they said where is he that is born king of the Jews? And the lovely title for Jesus king of the Jews. You remember that John the Baptist said that one day behold the Lamb of God! King of the Jews Lamb of God. You know what the Samaritans were saying saviour of the world.

You know they were not limiting this thing. This is the bit that thrills me. They were a sort of narrow minded people.

Why they have no dealings with the Jews nor the Jews with them. The Jews have no dealings with the Samaritans. And yet you know the moment that they see him and hear him and receive him in their hearts they say he's for the world.

He's not just for us not for the Jews he's for the world. Oh how they honoured him. And you know I think that you can see this that they saw him as the saviour of the world.

Oh they saw that bit all And then they saw him as the saviour of themselves. And then they saw him as the saviour for the world. Oh what a lovely thing you know.

They really honoured him. You know that's why when he was about to leave he says a prophet is no one or anything but a prophet. And he is no one or but And he says a prophet is no one he You know how the Galileans received him? Well it will tell you here and then you'll know.

It says when they were coming the Galileans received him having seen all the things that he did at Jerusalem at the feast. For he also went up to the feast. They received him as a miracle man.

Let's turn the page over to chapter 2 of John's gospel to you see. Verse 23. Now when he was in Jerusalem at the parzival.

That's the feast that these Galileans went up to. In the feast day many believed in his name when they saw the miracles which he did. But Jesus did not commit himself unto them because he knew all men.

You know friend, receiving Christ as a miracle man wouldn't save you. I hope you've got the hold of that. You know sometimes I'd be amused at what people say.

I was talking to a crowd one day and I detected that the man in the corner who was a professor at Queen's wasn't saved at all. I said do you believe in the Lord Jesus sir? He says yes I think he was a mighty man. I said I'm afraid that wouldn't do you know for an answer.

Just thinking that he's a mighty man wouldn't save you sir. That wouldn't do. There are other people who say to me at times he was a tremendous teacher.

That won't do. I know he was a mighty man, I know he was a tremendous teacher but that's not what you're talking about. An old fellow said to me once he was a mystic.

Yeah he may have been thought of mystic in ways but that won't do sir. If you only receive him as a miracle man. If you only receive him as a mighty teacher.

If you only receive him as a mystic messenger. You're on your way to hell tonight. It's not lessons from the life of Christ we need.

It's life from the death of Christ we need. You'll need to see him dying for you on the cross. As a sacrifice for your sin and you'll need to personally receive him as your saviour.

Don't be coming round to me when I stop now. Nicodemus came in the middle of the night and said Go after Peter Kent from God for no man can do these miracles without this and Jesus said shut you up. You must be born again.

Make no mistakes about it. This is all the Galileans wanted. An exhibition of miracle power that he had done at the feast because they had been at the feast.

The other people received him as their saviour. Did you get the difference? Because there's a mighty contrast you know. Too many folks running about saying he's nice and they wouldn't accept him as their saviour.

Ah you'll go to hell. You'll be damned for all eternity. Don't bed drop on yourself.

You're a sinner. Deborah died like the woman at the well. And Jesus died for the ungodly and rose again and there is a saviour for you if you'd only take him.

And to as many as received him as their saviour is he the power to become the son of God. So I think you can see the contrast here alright. The Samaritans honoured the Lord.

The Galileans gave him no honour. The Samaritans believed in him because because they believed he was the saviour. The Galileans received him because they thought he was the great exhibitionist who would give miracles in their place too.

And now we come to the two persons. Verse 46 So Jesus came again in Satina of Galilee where he made the water of wine. Don't ever forget that.

That's in John 4. And there was a certain noble man. Let's get him into the picture. He's a sort of a prince you know in the nation.

There was a certain noble man whose son would stick up Capernaum. Just note where this noble man lived. He lived quite a few miles away you see.

Because there was a king of Galilee there and Capernaum was right over there. And it was quite a few miles. But hearing that Jesus had come to Galilee and to Satina of Galilee this noble man whose son was sick at Capernaum Verse 47 When he heard that Jesus was come out of Judea into Galilee he went on to him and bespoke to him that he would come down and heal his son.

I want you to get the hold of that. I want you to try to see the scene and it will help you you know. I don't know what Jesus was doing but he was in Satina of Galilee.

And this great noble man had come all these miles across the country and I think the crowd parted for him you know when the prince comes round you give him room. And he just came to Jesus and said come down and heal my son. Now he must have had some sort of faith in Jesus when he came to him to heal his son.

But I don't want you to think for a moment that it was great faith. For indeed I don't think it was. You see he said to Jesus come down.

You need to come to Capernaum you know. He seemed to think that if Jesus was nearby his son that he could heal him but he didn't seem to think that he could heal him if he was far away. I hope you are getting that.

But the first thing that he said is come down. He said a lot of folk would like the Lord to come down you know. So the Lord will look at you and hold you by the hand.

That is not faith at all I don't think. Oh no that's not faith. Faith neither goes up to bring Christ down nor goes down to bring Christ up.

Faith can take Christ at his word just where he is. You know I think that sometimes we say when the woman shakes her hand and cuts the hem of his garment that it was great faith and I don't think it was. Oh I know it was faith.

I don't think that these things declare a greatness. I think they declare a weakness. She seems to think she'll have to touch him somewhere.

I think there's a whole lot of us with this sort of superstition within us. And it's unbelief you know. Oh I know there's belief but there's a terrible lot of unbelief.

Jairus said come down to my brother and lay thy hands upon him. He seems to think this is the only way it can be done. There's a lot of us like that.

You know nearly in Martha and Lazarus he used to stay at their home and they knew him well and then Lazarus took him and he died. And then Jesus came and Mary was sitting weeping and Martha walked up

to the grave with him and Martha said if thou hadst been here my brother would not have died. Oh below that.

You would almost think it was faith if you were simple enough. Oh he didn't need to be there. Let's get the hold of this now.

In case you're charmed with this. There's a whole lot of us who would want to touch. And you can't believe that he can do things when he's far away.

And you sort of look into his eyes and say oh that's indeed it. Yeah that's not really faith at all. Oh no my friend I'm afraid not.

Let's have a look at this other fellow. And we're at Matthew's Gospel chapter 8 now. Gospel by Matthew chapter 8 and it's still Capernaum.

Verse 5. Matthew 8 verse 5. And when Jesus was entered into Capernaum there came unto him a centurion. Now that's different from the nobleman. That fellow's just a soldier.

Oh I know he's well off in the army all right. He's in command. He's an officer but he's a soldier.

When Jesus was entered into Capernaum there came unto him a centurion beseeching him and saying now what's the difference? First word is lost. The other fellow almost barks you know. Come down.

Now you're not allowed to talk to the Lord my friend. I know there are people in prayer meetings who almost command the Lord. Oh I wish they would stop it.

You don't command the Lord son. What a pity. And you're not allowed to do it either.

This fellow's different. Just watch it. Saying Lord my servant lies at home sick of the palsy grievously tormented.

Have I said another word yet? And Jesus said unto him I will come and heal him. Just like that. Now watch the character.

The centurion answered and said Lord I am not worthy that thou shouldst come unto my roof but speak the word only and my servant shall be healed. For I am a man under authority having soldiers under me and I say to this man go and he goeth and to another come and he cometh and to my servant do this and he doeth it. When Jesus heard that this is a great word isn't it? Iman.

That's what he called faith now. You see the contrast between the two men can't you? The two persons. Because one of them is just barking and saying come down and the other fellow says just say the word only Lord.

You just say the word Lord and my servant will be healed. You don't need to come down. You don't need to come into my house.

I know you can do it where you are. You got that now? This is a vast difference you know. It's the sort of faith that Jesus marveled at.

Oh I wonder when our faith is going to make Jesus marvel again. The least little bit of trouble that we are in you know. And the least little financial storm.

And the least little parental upheaval. And the least little anything that glows you know. We're almost gone.

Don't seem to have this sort of faith at all that can say look Lord just say the word only. Don't bother to move and just say the word only and it will be okay. I wish we had.

I'm sure that all of us will have to confess that nearly every time we've got to say Lord I believe help thou my unbelief. Because I'm sure it's in all of us. When is the Lord going to marvel at our faith again? You remember when Peter and John stood before the Jewish Sanhedrin and the Sanhedrin had made up its mind to slay them.

And Peter answered in a way that will make us always proud of him. He said to the Sanhedrin the Lord Jesus is the stone that you builders set at night. It's become the head of the corner.

And what more may there is of salvation than any other for there is none other name under heaven given among men whereby we must be saved. It says you know the Sanhedrin marveled when they saw the boldness. Peter and John they marveled took knowledge that they had been with Jesus.

When is Jesus going to marvel at our faith? When is the world going to marvel at our stand? Sometimes we have never sat in a stand. Oh, when is it going to happen? Have a look at Mark 6 and I'll show you something. I mustn't get lost up this alley now.

I shouldn't be doing this. Mark 6 And here they're talking again verse 3 that said John is not this the carpenter the son of many the brother of James and Joseph Judah and Simon are not his sisters he and Whistler and they were offended at him. But Jesus said unto them a prophet is not without honour but in his own country and among his own kin and in his own house.

And he could there do no mighty work save that he laid his hands upon a few thick folk and healed them. And he marveled because of their unbelief. See the difference don't you? It's quite clear the difference.

When is the Lord going to marvel at our faith? When is the world going to marvel at our stand? Wonder is the Lord marveling that we don't believe him at times. The man sitting on the end of that seat there his name is Johnson and his father's name is Fred Johnson. I went to preach at Shankill 30 years ago I was just a young boy and I had got a lot of things to learn and I arrived at the church early and there was only one man in the place Fred Johnson.

And we kept talking and then I went many times after that to preach and we talked more. And I can tell Mr. Johnson tonight that his father was a man of God. And I can tell this meeting I found I can tell the world that.

And I used to go early to the meetings used to talk to him. We were sitting on the front seat in the choir base there and I said Fred how did you get saved? He said I'll tell you that. He said you know I was I was a soldier in the First World War.

I don't know whether Mr. Johnson knows this or not. He said you know we were just going to go over the top the big battle. He said I knew that once we go over that in the morning there's a lot of us boys not coming back.

He said I was standing with mud over my shoes over my boots and I was thinking heavy. My old mother had taken me aside and told me about the stage before I stepped under the tree. She'd given me a little

testament and said Fred you need to trust the Saviour one day you know.

She's going to be in heaven. She said I didn't pay much attention to her at Gork station saying that you know. She came back now standing here and I know I'll go over the top.

I'll maybe be in eternity before the nightfall. I took off my thin hat and I bowed my head and I said Lord Jesus I've never thought much about you. But you're my mother's Saviour and today by faith I'm making you mine.

She didn't say it. She said I blew the whistle and over the top we went from left to the right and the left. There were hundreds who moved down non-touching.

In the trenches we won the battle and a few days later they took us back to base and said boys you've done well. You can go home for a few days. So we got home from France I landed at the station I came up the street I turned into our little house she said gun on the shoulder, pack on the back thin hat on the back of the head she said I can see my mother as she was washing with the washboard in the tub.

Then she dried her hands on her hip and she said Fred I'm glad to see you and I know you're saved. She said mother how do you know that? She said I know the day you were saved. She said mother you don't know that.

She said she opened her Bible and on the back of the Bible she had the day and the date and it was the day and the date and I was saved. She said Fred I was praying for you. I just knew.

That's your grandmother and that's your grandmother's faith and there's her great granddaughter sitting there she's got the same faith. These were all people who could trust the Lord without moving would to God I had a congregation of them. Yes, got the hold of the Lord somehow and they knew, they knew, these people knew who didn't need any hallelujah bands or anything like that.

Thank God for them. I have a feeling that my old mother prayed many unto the king and he said get on somebody let's go on with the contrasts. You know I want you to get the hold of this.

Let's go back to John 4 and we're at verse 46 again in the middle of the verse there was a certain nobleman whose son was sick at Capernaum and when he heard that Jesus was come out of Judea into Galilee he went unto him and betrothed him that he would come down and heal his son for he was at the point of death. Then said Jesus unto him except if he signs and wonders he will not believe. Now he rebuked this nobleman and I think he rebuked him for the very thing that I'm finding out this evening.

You know there are some of us and we pretend to believe the word of the Lord and then we want signs. We're always spitting in the back for signs for some reason. And you won't believe unless you have these signs.

Seeing as the word of the Lord is not enough for you I think the great pity of you is I assure you the word of the Lord is enough for me. These signs, very sickening signs. A wee girl comes in and says I'm going to the mission for you.

How do you know? She says I asked the Lord to send me two pounds this week. I said on my way home the devil could send me two pounds. This is baloney to me.

So it is. They just put themselves in the devil's way. The Lord just turned on them and said except if he signs and wonders you will not believe him.

He'll notice but he went on with it. He took his stand and verse 49 the nobleman said unto him Sir come down here my child I and I think that his tone would change him now. Jesus said unto him go thy way thy son liveth.

Now what's this? And the man believed the word that Jesus had spoken unto him. Now he's getting places isn't he? The Lord took off his ear before he got round to real faith. He's believing now all right.

And he won't change no nothing else. And it really happened. You know when you see these two problems here the dying son and the suffering servant you know it's the persons that come to present the problems to the Lord that you need to watch.

You know friends we had an old lady in this meeting some years ago her name was Mrs. McCormick she was the mother of a big man that was here with us called Big Ellic mother of Mrs. Holden as she was in the meeting. She was an old lady I don't know what age she was when she died she was very old looking to me I never knew her age. But I used to go to see her once upon a while and she was a little bit deaf and she always told me not to knock the door just turn the handle and come in.

And I turned the handle one morning and went in and this old lady was on her knees and she never heard me. And I put the door behind me and just held it. And I've never heard praying like that before or after.

And that old lady was praying for me. She was presenting my case to the Lord until I cried with shame until I was beat. Here was an old soul I don't know whether she'd ever been to school or not but she was down on her knees she belonged straight down on her knees with her hands stretched up and her face turned towards the ceiling.

And what a sight. And the day that we carried her remains to the graveyard I knew that I had lost somebody who could present my case to the Lord. Great when you have somebody presenting your case.

The noble man didn't know how to do it. Ah, but the centurion knew. He says, don't bother Lord just say the word, you don't need to come.

He was putting the case right. Do you present your children's case? Do you remember when Peter was taken captive? Oh, it was a mighty moment for the new church. It says that the church prayed without ceasing unto God for Peter.

Oh, you can see the unity in the church. You can see the continuity they prayed without ceasing. You can see that some precipice had just lifted Peter off of their hands.

Oh, do we present our case properly? Or do we fiddle about with prayer? Can you see here? The difference. Let's go on through this performance that's here. Yes, I want you to get the hold of this.

You know the last verse of this chapter 4 says this. This was again the second miracle that Jesus did when he was come out of Judea into Galilee. This is the second miracle.

Oh, that's very important to notice that. And I want to say a wee word to you because there are people who tried to make an argument out of this. You know, I've done a lot of preaching in Porto Ferry, Porto Bogie, Cloche, Ballyhalbert, all the country down post, I know it very well.

And when I was preaching in Porto Bogie the old parish priest who came from Porto Ferry used to come down the harbour and always look up to me. And many a time, you know, he and I strolled round the harbour and up the harbour road together. Oh, if you saw me coming up there with the priest, you would have thought I was away to Rome.

And no notion had gone to wrong. We had some mighty but friendly arguments. And I remember we were arguing about the miracles.

And I said to him, you know, you have the book of the Maccabees. He said, yes, I have. And I said, there's a whole lot of nonsense in that about Jesus working miracles when he was at school.

He said, it's all nonsense, he worked miracles at school. I said to him, the book says that the first miracle was wrought at Cana of Galilee. And I thought I had him stoked, you see.

But he knew a thing or two. He took my Bible from under my arm and he opened it and he said, I'll show you this. And he opened it at this chapter, chapter 4, and he read the last verse.

He said, this is again the second miracle. So he said to me, is this really the second miracle? I said, no, it's not, because the Lord wrought many miracles when he was up at the feast at Jerusalem. But this is the second miracle in Cana of Galilee.

He said, well, that just takes the point away from you that the first miracle was wrought at Cana of Galilee, but there might have been many more miracles, so you can't have it like that. Now that was pretty subtle. I'll tell you why.

You see, when you go back to John, chapter 2, have a look at this. You see, it doesn't say that this was the first miracle, although I used the phrase tonight. When Jesus turned the water into wine, this is what it said in verse 11.

This beginning of miracles that Jesus in Cana of Galilee. So when he said to me, you know, this is not the second one, and that wasn't the first one, I said, but it doesn't say it was the first one. I just turned the page over, it says this beginning.

And I can see him setting the book, and I can see him smiling his head. And I said, you know, you old thrifter, you, you knew this all the time. You knew it didn't say the first miracle.

You knew it said the beginning of miracles. And isn't how men would twist the Scriptures, and they know what they're doing. And had I not been quick enough, when he said the first and the second, he would have put me and maybe you in a fix.

But all the time, he knew exactly what he was doing. That's handling the word of God deceitfully. Not allowed to do that.

You know about the first miracle, don't you, or the beginning of miracles? It was Christ defeating disappointments. This marriage had taken place, and the young bridegroom was responsible for the wine, and it ran out. There was none.

And you know, there was a great disappointment, I'm sure. This soul was disappointed. Then Jesus turned the water into wine, and the governor of the feast called the bridegroom and complimented him.

You know, friend, there's a lot about disappointment in the Bible. This soul was disappointed. Do you remember Elijah hiding by the brook Cherus? And God sent him bread and flesh in the morning, bread and flesh in the evening, and he drank of the brook, and then it says, after a time the brook dried up.

Fetch the message here once on the drying brook. You know, something that you're depending on, something that refreshes you, something that your whole life is leaning on, it can be taken away so quickly, and you're disappointed. There was a disappointed soul at the marriage.

There was a disappointed saint at the brook. Remember Gideon marching out to battle with thirty-two thousand men behind him, chest up, head up, and God halted him. God said, you're far too many.

Just say, if there's any of you boys afraid, go home. Turn around and think with a smile. Is there anybody scared? Do you get home? Twenty-two thousand, go home.

The rest were ten thousand. God said, there's too many. Bring them down to the brook.

I'll test them there. Nine thousand seven hundred, go home. He started the battle with thirty-two thousand, and about an hour later you're left with three hundred.

There will be disappointment written on your face. Yes, you remember that the servants of God went out and toiled all night and caught nothing. Sometimes there are disappointed servants around.

I need to know who I'm talking to when I talk to the men of God, because as I say, we've got fifteen or sixteen saints since the New Year. If I said that to some of them, they'd never come back near me. Look, friend, whether you're a disappointed soul or a disappointed saint or a disappointed soldier or a disappointed servant, the Lord can turn your disappointment into His appointment.

He can defeat it, you know. And you know, in this last medical year, it's not so much defeating disappointment but defeating death. I think that one of the most interesting subjects in this book is seeing Christ and death together.

You know, He can prevent death. This sweet lad was going to die here until Jesus spoke a word. He can prevent death.

And I'll tell you this, He can permit death. Oh, yes. The martyrs died at Christ's permission.

Satan died when Christ permitted it. He can prevent it. He can permit it.

He can predict it. Said to the man, said to the man, just help her out there now, boys. Take your time now.

Let's hold it for a moment. Take it easy now. Yes.

Hurry, Edgar. Hurry, do it and phone the doctor. Yes.

All right. Take her into the kitchen zone, put her down flat. Let's bow our heads before the Lord.

Lord, we bow our feet. You know everything about our dear old sister. We commit her very carefully and lovingly to thee.

We've been singing the other morning, my times are in thy hand and her times are in thy hand. Yes, now. Lord, bless all that's been said in the class tonight and if we cut it short, you know everything about it.

Help us now in thy fear and with thy blessing through Jesus Christ our Lord. Amen.

---

Audio: <https://sermonindex1.b-cdn.net/8/SID8377.mp3>

Source: <https://sermonindex.net/speakers/willie-mullan/following-the-footsteps-of-christ-in-cana-of-galilee-again/>

# *Grow in Your Walk with Christ*

---

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

**[www.sermonindex.net](http://www.sermonindex.net)**