

(Following the Footsteps of Christ) on a Galilean Hillside

by Willie Mullan

Jesus teaches his disciples how to pray with sincerity and focus on God's glory, and emphasizes the importance of forgiveness in the kingdom teachings.

Duration: 1:07:33

Scripture: Matthew 4:23, Matthew 5:2-3, Matthew 5:23, Matthew 6:33, Acts 13:38-39

Topics: "Footsteps Of Christ"

Description

In this sermon, the preacher begins by singing a hymn and offering a prayer. He then discusses the topic of false preachers who claim to perform miracles but do not truly love Jesus. The preacher then transitions to discussing the sermon on the Mount in the book of Matthew. He mentions that the sermon is spread across chapters 5, 6, and 7, and questions whether Jesus preached it all at once or on multiple occasions. The preacher concludes with a personal anecdote about a man who stole shoes from a child's coffin but later found salvation.

Transcript

John's Gospel, chapter 6, please. John's Gospel, and that's the 6th chapter, please. Verse 1. John's Gospel, chapter 6, verse 1. After these things Jesus went over the Sea of Galilee, which is the Sea of Tiberius.

We're beginning to know about Galilee now. You remember last week, or the week before, it was called the Lake of Genezareth. Sometimes it's called the Lake of Genezareth, and I'm sure that's very near to the truth, because it's just a lake.

Sometimes it's called the Sea of Tiberius, because the city of Tiberius stands at the head of the sea there. I lived in Tiberius for a few days. Usually it's known as the Sea of Galilee, and it doesn't really matter what way you name it.

But the Lord Jesus went over the Sea of Galilee here. Verse 2 says, And a great multitude followed him, because they saw his miracles which he did on them that were diseased. These are the spectators that crowded around just to see these miraculous things.

That's why these droppers in America who erect these great tents and pretend to be medical workers, that's why they can always gather a crowd, because you can always get a crowd like this. Folks weren't asked to truthful. They didn't love Jesus just to see the miracles.

Verse 3, And Jesus went up into a mountain, and there he sat with his disciples. These are the true stoppard disciples. Verse 4 says, And a Passover feast of the Jews was now.

Now I believe, as many other scholars, that between verses 3 and 4 comes that great Sermon on the Mount. It's not here at this particular part in John. But if you go back to Matthew's Gospel, chapter 5, you'll get it correct.

Matthew's Gospel, chapter 5. Just to get the proper setting, have a look at verse 2 in chapter 4. And this is more important than you think it is. Verse 23, And Jesus went about all Galilee, teaching in the synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his pain went throughout all Syria.

Just get it into your mind. And they brought unto him all sick people that were taken with diverse diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy, and he healed them. And there followed him great multitudes of people from Galilee, and from Decapolis, Mark it, and from Jerusalem, and from Judea, and from beyond Jordan, and seeing the multitudes, he went up into a mountain.

When he was set his disciples came unto him, and he opened his mouth and taught them, saying, Blessed are the poor, and we are starting the sermon on the mountain. I want you to get the setting of this because it's most important. If he's enough to sail across the sea of Galilee, and I was speaking on the fishing boat one morning from the pier there up by Darius across the sea in the same direction that Jesus went, and brought him to the shore just where the mountain comes down to meet the sea on the other side.

And I was told that this was the mountain where the sermon on the mountain was preached. And I believe that these multitudes followed him, and he went up the mountain and sat down and began teaching. Now let's get one or two things quite clear as we set the stage.

Let's see the Master first of all crossing the sea and then climbing the mountain probably halfway up to where there's a very green spot. Let's see the Master. Let's see the mountain.

Now let's see the multitudes because there's quite a variety of folks here. We're going to find that the farthest seas were there. They'd probably sit in a group by themselves.

And the farthest seas were there and they'd probably sit away from the farthest seas in a group by themselves. There were publicans who were only tax gatherers. And there were sinners, and I mean by that Jews who never frequented the temple, who never brought a notary, who didn't pay any respect for the feasts.

I think of course there were some of the Syrians who had come down and who were now in the crowds. I think there were heathen folks there. I want you to try to get the multitude into your mind.

Let's see the Master. Let's see the mountain. Let's see the multitude.

Then let's see the members of his own flock because I think they sat round the street you know, James and John and Andrew and Peter and so on. And a few other followers, Mary and so on among them. So I want us all to set the stage.

Now the Sermon on the Mount begins here. He opened his mouth and began and taught them say. Now I want you to know that it runs like through chapter 5 and there are 48 verses in chapter 5 and it runs through chapter 6 and there are 34 verses there and it runs through chapter 7 and there are 29 verses there and if you add 48 and 34 and 29 you'll get 111.

Now the question that's mostly asked at Bible readings is did the Master preach all this at one session? Did he sit down and preach this whole message at once? Or did he come again and has Matthew only put them together? Now I think he came more than once, maybe more than twice. It's a small point. It doesn't really matter.

That's why you get bits of it in some of the other Gospels. But here Matthew has gathered all this teaching together. And I can tell you that this wonderful sermon as it's called preached on this Galilean hillside has many things in it that we would need to be very careful with.

You see a great lot of these Jews and these Pharisees and Sadducees and text-gatherers too and even these sinners who never would leave the Temple they were all wanting the Kingdom to be set up. Why even his own followers said after he had risen from the dead we'll bow at this time and restore the Kingdom to Israel. You know they were just sort of nationalists and they were looking for the Christ, the Messiah.

The King to come to set up the Kingdom. And there's a great lot of teaching in this Sermon on the Mount that belongs to the Kingdom. The teachings of the Kingdom are here.

Make you very sure of this or you'll not be able to expand this wonderful sermon. Of course there are teachings of grace mixed through it and I'll tell you why in a moment. And when you and I sit down to it we'll have to differentiate between the teachings of the Kingdom and the teachings of grace.

Now while he didn't do the whole sermon at once we're not doing it at once. I'm just going into the sermon for the parts of the sermon that deal with prayer. And we're going to sit down to my brother's feet and we'll be in the school of prayer while Christ teaches us some vital things about prayer.

So we're in Matthew chapter 6 now. Matthew chapter 6 and at verse 5 please. And this is Christ's first powerful utterance about prayer.

It's the first utterance that's recorded in this book about prayer that Christ gave. I want you to be careful with this. He said, And when thou prayest Well let's try to see the scene now.

You see his disciples are around the brother's feet. That's what it said there in Matthew chapter 5 in verse 1 Seeing the multitude he even got into a mountain and when he was set his disciples came unto him. So I think that just now he's looking at his own disciples and he's saying to Peter and John and Andrew and James and Matthew and so on he's saying, And when thou prayest Let's get the hold of that because we'll change it in a moment.

So that it comes to us this evening too. And when thou prayest thou shalt not be of the hypocrites. He must have lifted his head and looked over towards the father's feet because remember our Lord was not

afraid of the Christ.

No man that's going to be any use for God needs to be afraid of the Christ. He's going to teach his own here something about prayer and even though he has the reverence of somebody else in the doing he's not going to back out of it you know. Sometimes I may have things to say on this platform and it may annoy some folks I just can't help that.

That's the pity of you, the Lord must mean you to be annoyed. Maybe he's trying to teach you something. But he's looking at his own and he's saying, And thou when thou prayest thou shalt not be of the hypocrites.

If this is what the father's feet and father's feet prayed about that it is when they love to pray standing in the synagogues and in the corners of the streets that they may be seen of men. You know what he's telling them, he's saying when you pray don't be man conscious. You know if I were ever asked, put in the corner and asked what is a hypocrite? I would say a man that stands up in a prayer meeting and closes his eyes and pretends to pray to God when all the time he only wants to be seen of men.

I'm sure that's a hypocrite. And I'm sure there are hypocrites in our prayer meetings at times. I'm sure of that.

You know there is nothing so double-dived as pretending to talk to God when you're only wanting the amens of men. That's hypocrisy of the deepest dive. It's a mild feeling.

And you know it's so easy to close your eyes and step into the holiest of all and talk to the Lord and it's so easy to come back to earth again in the next second and you can play the hypocrite in the prayer meeting now. He says now don't do it. I'm teaching you, don't you do it.

You're not to be man conscious at all. And then he said this to them just passed by verse 6 for the moment, verse 7 But when ye pray talking to his own again use not vain repetitions of the heathen do. I think he might have looked over the heads of the Pharisees and Sadducees now.

Some of the Sadians were there. He says and thou will not rest but when ye pray use not vain repetitions of the heathen do for they think that they shall be heard for their much speaking. You know there are folks who get sort of vain repetitions.

You know what pop music is, don't you? They tell me that the main thing is the beat. Oh I do hear about these things, you know. And you must get the beat.

And this is the whole thing. All the rest of the talk, it doesn't matter. Just get the beat in.

And there are people, you know who look this up and tell me use vain repetitions of this. I don't want to rub it into you Roman Catholics here. But you know the rosary must be vain repetitions.

And you go round it and you hear Mary and you hear Mary and you hear Mary. It must be vain repetitions. And I assure you the Lord doesn't want it.

And you can leave the rosary down and go into the jungle and you'll find folks in the jungle with what they call a prayer wheel. And it's the same old thing. And you can leave the jungle and come to the prayer book.

It must be the same all the time. And you can leave the rosary in the jungle and the prayer wheel and the prayer book and you can come to the Baptist. They don't use the rosary and they don't use the prayer book and they don't use the prayer wheel.

But you've got a vain repetition just the same. Same old thing. And there are folks in the world who sort of believe that if they can say it just like this that it's a sort of magical sacrifice that moves the hand of God.

And that's right. I heard them saying that prayer moves the hand that moves the world. Ah, baloney.

I don't believe that. I see it often in prayer meetings. Prayer changes things.

I don't believe that. I believe God changes things in answer to prayer. They don't think prayer is a thing that's on the soul.

I believe God changes things. Oh, listen friends. Don't be not conscious when you come to the prayer meeting.

The Lord's trying to teach us don't be unconscious now. Don't be word conscious. Then there's a bit in the middle that he said, verse 6. But thou, and he's talking to his own again.

But thou, when thou dost enter into thy closet, you know you must get alone with the Lord for this thing. And when thou hast shut thy door, you know this is a very vital part of it. Sometimes when I have to get alone with the Lord about things that are most important, I say to him, this is more my work for you.

No matter who's on that phone or who comes to that door, they're not seeing me. Now I know that it puts the burden on her shoulders. I had a big man at the door the other day when I was in the upper room.

He says, I need to concede you're not him. She knew each of them and that's a good idea. Because I need to shut the door on my family.

And they're not allowed to cross over me. I need to shut the door on my family. And I need to shut the door on my friends.

And I need to shut the door on my foes. Because sometimes when I want to get down to things, the devil will send some old fella round to the door. Well I'm not seeing him.

Of course I misunderstood you now. I don't give two hoots. I'm too old now to be fussed about people who misunderstand me.

The man above understands, that's good enough. And he's teaching me, it was him that taught me. He says, when thou dreast, you go into your room now, and shut thy door.

Look at it. When thou dreast, enter into thy closet and when thou hast shut thy door, pray to thy Father. That's a great baptism.

You know, that's being God conscious. Or just go in and sit down and shut the door and keep the world outside for a minute or two. Until you get really in touch with God.

Pray to thy Father. And there's a prophecy of thy Father which saith in secret, Shall reward thee. Oh yes, it's God that answers prayer.

And so this first powerful utterance about prayer that comes from the lips of the Master in the school of prayer, it is teaching us, now don't be man conscious when you're in prayer. And for anything, don't be word conscious. But be God conscious.

And I'm sure that's great teaching. And now we come to this bit, Christ's pointed guidance to them. He said this in verse 9, After this manner therefore pray ye.

And I wish we would underline that, because he didn't say after these words. Not at all, he's not giving you a prayer that you'll learn the lines, you know. It's not the dramatic society you're joining.

When you join a dramatic society they give you lines to learn. And those boys can rattle off Shakespeare, Hilliard and all the rest of it by the yards. They have learned their lines.

Our Lord didn't say after these words pray ye. He said after this manner. It is not a prayer he's giving you to learn.

It's a pattern he's giving you to follow. I hear them rattling this off, you know. It doesn't mean a thing to a whole lot of them.

He says after this manner therefore pray ye. Our Father which art in heaven, hallowed be thy name. Thy kingdom come.

Thy will be done on earth as it is in heaven. Give us this day our daily bread. Forgive us our debts as we forgive our debtors.

Lead us not into temptation but deliver us from evil. For thine is the kingdom and the power and the glory forever. And you know I'm afraid that some of the kids learn this.

And they learn it just the way they learn poetry at school. My sister was married on a man who was never sober. He had a lot of money but he was never sober.

But it doesn't matter who brought him home. He was brought home in a taxi very often. Or whether some of his cronies from the pub brought him home.

And he would be stupid drunk at times. But they would never get him into bed until he would kneel and say Our Father which art in heaven hallowed be thy name. Thy kingdom come.

And so on. And he could do it. He didn't know what he was doing sometimes.

It's after this manner you know. It's not after these words. And then you know they try to teach me sometimes that this is the Lord's prayer.

I can tell you the Lord dare not pray this. And could not pray this. He's not giving you words to learn.

He's given you a pattern before and we'll come to the pattern in a moment. You know our Lord Jesus Christ could not have got down on his knees and said Forgive us our debts. You don't think he could do you? I know there's another version that says Forgive us our trespasses because we forgive them the trespass against us.

Well he couldn't say that either. Because he had made a debt to the trespasser. They didn't expect the Lord to pray that I hope.

Oh not at all. You see there's something about our Lord that we'll need to be very conscious of. And you can go through these four Gospels very carefully and I assure you I've done this.

And you will never find our Lord Jesus Christ praying in the prayer meeting with the disciples. You just can't do that. You see sometimes in our prayer meeting Jim Cousins, these fellas don't mind me picking them up.

He would say Lord we have lost the vision. Where there is no vision the people perish. And I can say Amen to that and I go along with him.

Because sometimes I feel I've lost the vision and I can say Amen. Sometimes you'll find somebody else sometimes Chuck McCulloch will say Lord we're cold and we're lukewarm and we're falling apart and I have to say Amen to that. You don't think that our Lord could kneel with these fellas and say that he's cold and he's careless and he's lukewarm and he's lost the vision.

You don't think he would. He can't do that. He never prayed with the disciples.

You know he got up before it was day and went to a solitary place and he could stall the disciples. When he's in Gethsemane he went on a little further. These three boys were sweeping Jesus off.

Sometimes he prayed before them as we're going to see. Not with them. Just broke into prayers we'll see in a moment or two.

And they stood around watching. In fact it was one day when he had soared into the heavens in real prayer that they came and said Lord teach us. He had so moved them.

This is not the Lord's prayer. I'll show you the Lord's prayer in a moment or two but this is not it. Now this is a patron they've given them and you know if you would have a look at the patron you'll find it's quite simple.

After this manner. Not after these words. You know, Our Father which art in heaven hallowed be thy name.

Thy kingdom come. Thy will be done on earth as it is in heaven. You know all this is for God's glory.

Hallowed be thy name. Thy kingdom come. Thy will be done.

And all the rest of it. Give us this day. Forgive us.

Lead us. Deliver us. It's all for our good, isn't it? And the Master's teaching is to play, isn't it? He says now don't be word conscious for anything.

And don't be man conscious. Be God conscious and make sure that if you're talking to God that your hearts must be for His glory. Let the glory of our God be first.

And make sure it's for the good of saints and sinners. It's simple after that. Now I want you to get this very carefully.

He's guiding you. You can see our Lord's first powerful utterance and you can see our Lord's point of guidance here. Now I want you to watch this.

Verse 9 he says, After this manner therefore pray ye. And then he ends it like this in verse 13. Lead us not into temptation but deliver us from evil for thine is the kingdom and the power and the glory forever.

And then he said Amen. Now he begins talking again. For if you forgive men their trespasses.

I don't think he's talking to his own now at all. I think he's been talking to them. He's been telling them how to pray and he has given them the manner.

I think he lifts his eyes after the Amen and he's talking to the Pharisees, all the boys that wanted the kingdom. Now you just watch it carefully so you see. For if ye forgive men their trespasses your heavenly Father will also forgive you.

But if ye forgive not men their trespasses neither will your Father forgive you your trespasses. Tell me this tonight now. Have you got forgiveness of sins as you sit there? Tell me that you get forgiven because you forgive somebody.

Because I'm afraid I'll have to put your name off the road when it's off like that. That is teaching that belongs to the kingdom. That's got nothing to do with grace.

Sure it wouldn't be grace if I had to forgive somebody to get forgiven. You're not sure? All right. Come with me to Ephesians chapter 4. The letters will be Ephesians chapter 4 and there's no doubt that Paul's writing to believers and atheists.

And he's trying to teach them and in verse 31 he says this Ephesians chapter 4 verse 31 Let all bitterness and wrath and anger and trauma and evil speaking be put away from you with all malice and be kind one to another tender hearted forgiving one another even as God for Christ's sake hath forgiven you. Did they forgive to get forgiveness? Or have they got forgiveness and now they were ready to forgive? Tell me which way it is now. Well if you read it you can't be mistaken.

Forgiving one another even as God for Christ's sake hath. You've got forgiveness now. Then go and forgive.

You're not forgiving to get forgiveness. You're forgiving because you've already got forgiveness. Oh friends we don't want to mix up the teachings of the kingdom with the teachings of grace.

I hear them mixing it up every day. There are folks you know in this world who think that this is the way to heaven. If I forgive everybody everything that you want me then God will forgive me.

Friend you'll go to hell. You see this says here in the sermon on the body of Jesus It says to the Pharisees who were longing for the kingdom it does. I tell you friend if you're going to make the basis that you're going to heaven you're forgiving everybody.

I tell you that you left out Christ and God won't forgive you. Oh no you'll go to hell. We'll solve the kingdom business in a moment.

You'll need to get round to grace again. Because you get forgiveness of sins through grace. Have a look at Ephesians and we're at the first chapter.

And Paul's talking about Christ in this first chapter. And he says in verse 7 In whom, that is in Christ we have redemption through his blood the forgiveness of sins according to the riches of his gifts. I really need

to do something to get this.

If I do something it's no more grace. You're on the works again. Ah that just doesn't work you see.

So you have to be careful as you go down the sermon on the month that you don't mix up the teachings of grace with the teachings of the kingdom. Let's go to hear Paul preaching in the Acts of the Apostles for a moment. We're at Acts 13.

The Acts of the Apostles chapter 13. And he's preaching in a synagogue. And here's what he said to the people in the synagogue.

Excerpting verse 38. He said be it known unto you therefore men and brethren that through this man, the Lord Jesus he was talking about. That through this man is preached unto you the forgiveness of sins.

And by him all that believe are justified from all things from which he could not be justified by the law of Moses. Oh no you get forgiveness when you come to Christ. And accept him and grace gives you forgiveness of sins.

You see that some people would love it was this way. That they could work their way to heaven. They would take the teachings of the kingdom and they would do away with the dispensation of grace and they would do away with Christ too.

But I'll tell you this. That if these folks are going to get into the kingdom. Millennial kingdom I'm talking about.

Thousand years of the kingdom of God on earth. I'll tell you they'll have to believe in Christ again. Oh yes they will of course.

And then the teachings of grace will come in the age of the kingdom. But we are living in the age of grace. I don't do anything to get anything.

I do because I've already got. I have got all that God wants me to get. All spiritual blessings are mine and such.

I think it is a tremendous thing just to get the hold of that properly. Now let's get this bit quite clear too. That not only does Christ give an utterance here about prayer and this guidance through prayer.

But he gives assurance of prayer. Let's have a look at Luke's gospel chapter 18 for a moment. Luke's gospel chapter 18.

Verse 1. Lord Jesus is speaking. And he speaks a parable unto them to defend. That men ought always to pray and not ate.

Now there's something about this parable that I want you to get the hold of just now. You see you get the meaning of the parable here before you get the matter of the parable. I think that's the first and only time in this book that it's done.

You see he speaks a parable unto them to defend. And he gives you the meaning of the parable. And the meaning was that men ought always to pray and not to sin.

And you get the meaning before you get the matter. And it's the meaning of course that we are after. You know I think this is tremendous just how the Lord puts this.

That men ought always to pray and not ate. I gave a lecture once on the do's and don'ts of prayer. And this was one of them you know.

I said you know when you're going through this dispelling wilderness. You will either cry to God or collapse in the pilgrimage. It's either cry or collapse.

It's either pray or faint. And the Lord wants us. He's saying to us don't collapse.

It's so easy to collapse you know. Little things go wrong in the business. Little things go wrong in the home.

You think it was the end of the world. Now don't collapse. Start crying to the Lord Jesus Christ.

Don't faint. Pray. You remember what Paul said writing to the Philippines? He said be anxious for nothing.

But in everything by prayer and supplication with thanksgiving let your requests be made known unto God. He said the same thing over again. He said don't panic.

Pray. Don't collapse. Cry.

Don't panic. Pray. Oh we all get into the panic business don't we? Just panic and you neither see God nor his word nor the promises nor nothing.

He is saying don't panic. It's you not to collapse, you to cry, you not to panic. You remember when Herod the king arrested Peter and put him in prison.

Ah that was the government of the day doing something they shouldn't do and sometimes governments do this. But you know the church of Jesus Christ they never went and knocked at the door of the parliament or anything. No they went into the back streets and the church prayed unto God for Peter.

And I would say don't interfere with the government. Intercede with the Lord. Did you get that? Because you don't collapse, you cry.

You don't panic, you pray. You don't interfere, you intercede. Do you remember Elijah looking for rain? And he gets down on the dust, lying on the top of Mount Carmel.

And he sent a servant to the brow of the hill. It overlooks the Mediterranean Sea and he's looking right across the sea now. No sign of it, he comes back, no sign.

Elijah never moves, he's in the dust. He says go again. So he went again.

And he came back again, no sign. Elijah never moved, he says go again. And he did it seven times.

And at the seventh time, my he saw a little cloud didn't he? He knew it's coming now, the rain's coming. You know friend, you've got to surrender. You've got to submit it.

The trouble with us you know is that we cry for a moment, then collapse. The trouble is that we pray and then we fall. The trouble is we would rather interfere with men than intercede with God.

And the trouble is that we surrender far too soon. And the Lord is taking this parable and he's teaching them. Keep on, keeping on.

And you're sure to get an answer. My old mother prayed for me when I dotted in home drunk every night. What a home it was, a fight every night.

My big brother would hit me. And I can see that little mother of mine and I bless God for her. And when I get to heaven and see the Savior, I'll look for her and I'll put my arms around her.

I can see her on her knees praying for her drunken son. And she never gave up. That's why I'm here.

She neither fainted nor panicked. She just prayed. And God answers you now.

Have a look at this. This is Matthew 18. Matthew chapter 18.

And the Lord Jesus said this. He said, mind you. He said, again I say unto you.

That if two of you shall agree on earth as touching anything that they shall ask. It shall be done for them. You know this importunity in prayer.

Where you keep on keeping on the great thing. And this unity in prayer. Where even two of you can get down together.

Oh, it's really funny. When I arrived at Stanton Leave. The big man that's in charge of the meeting there.

He said, you know you've been travelling all morning. I know. Let's stop at the chapel as we pass by.

And we'll go in and kneel down on our knees. And we'll ask God to bring the folks four miles around. You should see this big creature.

You know he's down on his knees. And they don't get two dozen at this place. And his hands are up, you know, big hands.

Lord, bring folks from Sheffield, and Bradford, and Leeds, and Derby, and Furness. Please let on to the street. I am God did it.

If two of you listen to Jesus. You and your da, or you and your ma. Or you and your husband.

If two of you agree on earth as touching anything. Which is your last? Listen to it. It shall be done.

Now don't let Christmas unbelief rob you. Because Jesus meant it. In fortunity and unity.

Have a look at John's Gospel, chapter 15. John 15. This is this great chapter about the true vine.

He said in verse 7. This is a verse that has been with me all my life. Verse 7, Jesus is talking. If ye abide in me.

And my words abide in you. Ye shall ask what ye will. And it shall be done unto you.

Do you believe it? Because I assure you I believe it. I believe it with every favour of my being. God for I who said told me this.

I owe him a tremendous lot. He said you know when I went to the moody memorial of the pastor. You know he was brought up in the brethren.

And I think he was a brethren to the end of his days. There he is. And he means to be a brethren to the end of his days.

Bless him. Oh thank you. And Dr. Ryan said told me.

He said you know when I went to the moody memorial. And I heard women praying for the first time. It shook me a bit.

But he said you know there was a girl there who could really pray. And he said I was conscious that this girl was in touch with the Lord. He said there were times when I opened my eyes to just look at her.

And her face was shining. And she was talking to the Lord. He said I found out of course that she was one of these out and out women of the assembly.

And that everybody knew where she was and who she was and all the rest of it. And then after I was there for a year or two. She began to cool off.

And when I made inquiries about her once. I found she had been to a dance with a lot of farmers. I found she had been to some of the picture shows that even the worldlings wouldn't go to.

And then her father took seriously. And he said the old man died. And I was asked to take the funeral.

And after the funeral was over I got her on her own in the room. And I said what happened to you now? When I came around here first you were out and out for the Lord. You were in fire for the Lord.

You encouraged me greatly. She said I will never speak to the Lord again. He said maybe tell me what's gone on.

She said I know that I got away. I went to the dances. I went to the picture house.

I went to other places too. But when my father took ill. I came back to the Lord.

And I took this promise out of John 15. He shall ask what he will and it shall be done. And I did it all night.

And God never kept it. The old pastor said would it be right for you to take a cheque to the bank and try to cash it if somebody else's name was on it? She said no it would be wrong. He said I'm afraid you've been trying to cash a promise at the bank of heaven that wasn't made out for you.

Let me tell you what it does say now. It says if he abides in me and my words abide in you. Could you honestly say that you were abiding in Christ when you were on the dance floor? Could you honestly say that his word was abiding in you when you were at the pub? She said the cheque wasn't yours Mary.

You're trying to cash a cheque on the bank of heaven. It wasn't yours. And then she swung round the pendulum so many times.

She said oh doctor I see. If I had been in touch with the Lord. I could have saved my father.

He says Mary if you had been in touch with the Lord you would have known the Lord's will. He maybe wouldn't have wanted to pray like that at all. He got the hold of this.

Because it's your responsibility to abide in him and abiding in him means that you trust him and obey him. It's your responsibility to let his word abide in you. And you're going to see more of that in a moment.

The Lord's teaching us isn't he? Now let's come to John 17 just over the page a little bit. You've already seen this powerful utterance. And this pointed guidance and this perfect assurance.

For if there's input unity and unity and we keep up to our responsibility then God will hear and answer prayer. But we must be quick with John 17. Verse 1. These words spake Jesus at the first of John 16.

He was preaching right down John 16. These words spake Jesus. And he just stopped the preaching.

And started the praying. Just as natural as can be done. These words spake Jesus and lifted his eyes to heaven.

Just stopped naturally and suddenly. And simply. Lifted his eyes to heaven and said Father.

It was like that. The hour has come. Glorify thy Son.

And you'll note the word Father and you'll note the word Son please. Because it's the Son talking to the Father in prayer just now. And he said in verse 5. And now O Father.

Glorify thy me with thine own self with the glory which I had with thee before the world was. And if the Russellites could read it all. There would be no trouble about the deity of the Lord Jesus if they read this verse.

Surely this verse proves the eternal sonship of Christ. Because it's the Son that's talking to the Father. And it proves the eternal fatherhood of the Father.

For the Son is saying and now O Father. Glorify thy me with the glory which I had with thee. Father.

Before the world was. Oh he didn't begin at Bethlehem you know. He's from everlasting.

This is the eternal Son and the eternal Father and they were together before the world was. For the Son is praying to the Father. And he's saying this.

He says I have manifested thy name unto the men which thou givest me out of the world. That's the men that God had given to. He says in verse 9. I pray for them.

This is the Lord's prayer. He's praying for these that God has given. I pray not for the world.

Make you sure of that now. Because I'm praying for them. You see what it says in verse 20.

Neither pray I for thee alone. But for them also which shall believe on me through their words. So he prayed for you too.

Because you believed on him through their words. So he's praying for all us believers. Now I want you to see what he prayed for you.

In verse 11 he says. And now I am no more in the world but these are in the world. Not to leave them behind me.

And I come to thee. Holy Father. You can see him gripping the throne tighter there can't you.

Keep through thine own name. Those whom thou hast given me. You know through thine own name is a very wonderful phrase isn't it.

You see he was seeing all of us as the children of God. Remember we're his people that are called by his name. Yet he was praying for all preservation in this world.

That we would be kept as one. You know this class used to have a motto. It's all the word of God for all the people of God.

Matters not who you are or what flag you fly tonight. You are most welcome to the food that's in this class. And the Lord Jesus is praying for the preservation.

Do you see verse 15. I pray not that thou shouldest take them out of the world. But that thou shouldest keep them from the evil.

Not only preservation in the world but separation from the world. Get that. And then he goes on to verse 17.

He says sanctify them through thy truth. Thy word is truth. You know that sanctification before the world.

It is how great for us that we would be preserved. And separated. Sanctify.

You know people come round to talk to me about sanctification sometimes. And immediately they open their mouths I know they know nothing about it. Because they all want to talk about an experience.

In the middle of the night somewhere. Let me tell you once and for all that you are sanctified through the truth. You know I think that one of the greatest saints that America ever had or maybe ever will have.

Was Will Houghton. Will Houghton was also the Chancellor of Moody Memorial before Dr. Ironside was there. But Will Houghton was one of the toughest roughest men that ever lived before he was saved.

And he was too given to drink. Oh you can casually take this in but you can take it from me it's the very truth. A little boy of seven died.

And he was lying in that little cotton. And as they sometimes do in America the little fellow was dressed up in the best. And he had beautiful buckled shoes on in the cotton.

Well Will Houghton was broke. And he went into the room and shut the door. And stole the child's shoes from off his feet and covered them over with a bit of thing out of the cotton.

And took them down and pawned them. And you can't get much lower than that can you? And then there came a day when God revealed himself to this terrible man. And this man got saved.

Wonderfully saved. And Will Houghton who was on this land on one occasion told me this. He said you know when you and I are sixes I don't think I was even as low as him.

He says you and I are sixes he says you know what put me on my feet? He says you know the day I got saved I opened the Bible and I saw this verse. Touch not the unclean thing. Funny verse you know for a fellow that's just saved.

But it is truth. He says I went down the street he says and I could see the pub that I used to go into. It was called the Royal Arms I think I remember him saying.

But he said where the sign was I could see unclean thing. He said I couldn't touch it. I wouldn't let my feet touch the steps.

I wouldn't let my hand touch the knob of the door. I couldn't touch that. He said so I got the victory over this thing.

I could see in every pub in the land the words the unclean thing. And it certainly is. He says you see when I was saved now and I had money and I wasn't drinking.

I thought I would slip into the picture house and then I saw half naked woman on the bill. And I could see unclean thing. So I couldn't go in there.

I used to get books out of the library. They were evil books. I knew they were unclean thing.

And this verse so worked in this man's life. That even the toughest man in the town where he was. Said Willow Mountain has become a saint.

He was being sanctified by the truth. You see for you young believers. The Lord Jesus wants you to come and remember his death.

Every Sunday. This book says on the first day of the week the disciples gathered together to break bread. Oh I know they teach you now that every sixth month will do.

This book says as often as you eat this bread. Not as seldom. Then you would need to obey it.

And this book talks about believers being not parents. Not parents. Believers.

Then you would need to obey it. And this book talks about believers uniting together in prayer. The church praying.

And you would need to obey it. And you know as you begin to obey the book. You know you begin to become one of these peculiar people.

You get sanctified by the truth. This is what the Lord prayed for. Preservation.

Separation. Sanctification. And then in verse 24 he said.

You know he prayed for glorification. One of these days you know it will be all over. We shall be glorified.

Well I have done well tonight haven't I? A quarter to ten. I need to get overtime for this you know. Let's sing a couple of verses of this old portion here.

311 it's just three short verses. What various hindrances we meet in coming to the mercy feet. Yet who that knows the worth of prayer but wishes to be often there.

Listen for the tune now. And raise their heads to the sky And raise their heads to the sky Dear Lord, part us in thy fear And with thy tender touch Take us to our homes and safety Through Jesus Christ our Lord. Amen

Audio: <https://sermonindex1.b-cdn.net/8/SID8380.mp3>

Source: <https://sermonindex.net/speakers/willie-mullan/following-the-footsteps-of-christ-on-a-galilean-hillside/>

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