

(Following the Footsteps of Christ) From Bethlehem to Jerusalem

by Willie Mullan

The sermon explores the significance of circumcision in the Jewish nation and its connection to the law of Moses and the law of the Lord.

Duration: 1:03:16

Scripture: Leviticus 12:1-2, Matthew 6:33, Luke 2:38, Acts 2:38, Acts 15:1, Ephesians 2:8-9, Colossians 2:11-12

Topics: "Footsteps Of Christ"

Description

In this sermon, the preacher emphasizes the importance of speaking about Christ to those who are seeking redemption. The preacher encourages the congregation to sing hymns and praises to Emmanuel's name. They also mention the importance of spreading the word of God by giving away books and supporting missionaries. The sermon highlights the story of Anna, a widow who served God with fasting, prayers, and prophesying. The preacher concludes by emphasizing the significance of speaking about Christ and praising Him.

Transcript

Six hundred and six people, six, six oh then, this passing world is done, when has sunk yon radiant sun, when the pearly gates I gain, never to go out again, then Lord shall I fully know, not till then, how much I owe, six, six oh please. Thank you. When the sun is burning down, then Lord shall I fully know, not till then, how much I owe, then Lord shall I fully know, not till then, how much I owe, then Lord shall I fully know, not till then, how much I owe, then Lord shall I fully know, not till then, how much I owe, then Lord shall I fully know, and we're journeying with Jesus this evening down from Bethlehem to Jerusalem.

It's only six miles. You see Bethlehem lies about six miles south of Jerusalem. And when you're turning from Bethlehem to Jerusalem you're going north, and they tell me that you always say going down, when you're going north you're going down.

We get it mixed up here in Ireland sometimes, sometimes I say I'm going up to Port Lush. That doesn't really matter whether you say up or down, you're like the good old king when you're only half way there, you're neither up nor down. So we're going down from Bethlehem to Jerusalem this evening.

There's a very special day here in the life of the master at Jerusalem, and there's a very special day in the life of the mother at Jerusalem. Because if you're looking at your notes carefully you'll find that there are three special days on your notes this evening. First of all there's the day of circumcision, and I believe that this took place at Bethlehem.

Now I know that there are some bible scholars who argue against this. They say they went to Jerusalem to have the child circumcised. I don't think for a moment that he was circumcised in the stable.

You remember how he was born there and laid in the manger. Now I think we'll find out when we come to the study next week when the wise men came looking for the child. You look it up now, it's Matthew chapter 2, and you'll find this, that the wise men found the child in the house when they had come into the house.

But we'll not go into that now. You'll find that the great day here is the day of circumcision. And then of course after some time, Mary and Joseph and the babe went to Jerusalem.

And that was a very special day in the life of the master, because that was the day of presentation. Because Mary is a good Jewish mother, must present the child. It was the firstborn, must present the child to the Lord.

And then of course we're going to have a look at that special day in the life of the mother. It's the day of purification. Because Mary was counted by the God of heaven as a queen for a great number of days.

And the Roman Catholics don't like me to say that. But we'll have to find out what the scriptures say, dear. So these three days are before us.

There's the day of circumcision, I think it was at Bethlehem, the day of presentation at Jerusalem, and the day of Mary's purification, which we shall find within the temple at Jerusalem. Now we're here in Luke's Gospel, chapter 2. And you remember we were looking and listening to that ballad of Bethlehem last week. Verse 13, when suddenly there was with the angel a multitude of the heavenly host praising God and saying, glory to God in the highest, and on earth peace, good will toward men.

And we are moving on to verse 21 just now. Luke's Gospel, chapter 2, verse 21. Now watch the wording very carefully please.

And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb. That always throws me before he was even conceived in the womb. The angel Eudice, of the child to be and have given the name.

And then the days of her purification according to the law of Moses were accomplished. And you want to watch that very carefully, the law of Moses. When the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, that is they brought the child, the Lord Jesus, to Jerusalem to present him to the Lord.

As it is written in the law of the Lord, and watch the phrase, the law of Moses and the law of the Lord, because they're one and the same. As it is written in the law of the Lord, every male that openeth the womb shall be called holy to the Lord. And they didn't only come to present him, as it is written in the law, they also came, verse 24, and to offer a sacrifice according to that which is said in the law of the Lord.

Because you have the law of Moses in 22, and you have the law of the Lord in 23, and you have the law of the Lord in 24, because Luke's really laying down the law here. And they came to offer a sacrifice, a pair of turtledoves, or two young pigeons. And that will do us just for the reading right now.

Now, we're going to think first of all about the day of circumcision. It was the eighth day, and I think we want to get the teaching of the law into this first of all. Let's go back and see the law of God on circumcision.

It's the book of Leviticus, and it's chapter 12. Leviticus, and we're at the 12th chapter. And the Lord is talking to Moses, verse 1. And the Lord speak unto Moses, saying, and that's the very reason that sometimes we call it the law of Moses.

In fact, the New Testament definitely says that the law was given by Moses. Sometimes it's called the law of the Lord, because it was the Lord that spake to Moses. And here you have it quite clearly.

And the Lord speak unto Moses, saying, speak unto the children of Israel, and remember this is for the Israelites, speak unto the children of Israel, saying, if a woman hath conceived seed, and born a man child, then she shall be unclean seven days. And there's a difference, you know, between a man child and a girl child. There's a difference between a boy and a girl.

I know there are certain companies running about now who want to make no difference anymore. Well, I can assure you that the Lord makes a difference in his church, and that the Lord makes a difference in his law. But we'll just take it bit by bit.

If a woman hath conceived seed, and born a man child, then she shall be unclean seven days. According to the days of the separation for her infirmity shall she be unclean. And in the eighth day, the flesh of his foreskin shall be circumcised.

The eighth day, and let's get up very careful now. And she shall then continue in the blood of her purifying three and thirty days, thirty-three days more. She hath those seven days of uncleanness, and then there is this eighth one left off, where the circumcision might take place of the child.

And then there are thirty-three more after that. And she shall then continue in the blood of her purifying three and thirty days. She shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

And that's one of the reasons I'm perfectly sure that Mary didn't go to Jerusalem. Till the thirty-three days were up. She wasn't allowed to go.

She can't go to the sanctuary, she can't go to the synagogues in Bethlehem. And yet the child had to be circumcised the eighth day. So most definitely she wasn't in Jerusalem at the temple.

I don't know where they get it. She wasn't allowed to go. I'll tell you when she went up to Jerusalem, the child was forty-one days old.

Almost six weeks. Six sevens is forty-two. If you take eight days and then thirty-three, you'll find it's forty-one.

I don't know why they argue. I think they never read. That's the trouble.

But let's get this quite clear. Therefore, and she shall then continue in the blood of her purifying tree in thirty days. She shall touch no hallowed thing and not come into the sanctuary until the days of her purifying be fulfilled.

And if she bear a maid child, you see there's a difference between a man child and a maid child. Then she shall be on queen two weeks, as in her separation. And she shall continue in the blood of her purifying three score and six days.

It's sixty-six instead of thirty-three. And it's fourteen instead of seven. I'm telling you, God made a difference.

Oh, I know that they go raving about and trying to say that they're just the same. Dear, if we were to take every department of this book, you would find how many differences God makes between man and woman. And I'm not particularly whether you approve lib or anything else.

I'm just telling you what's in the book. Because God made it sixty-six days when it was a maid child. And it was only thirty-three when it was a man child.

But that doesn't concern us very much this evening. This is the teaching of the law. It says this, verse six.

And when the days of her purifying are fulfilled for the son or for the daughter, she shall bring a lamb of the first years for a burnt offering, and a young pigeon or a turtledove for a sin offering, unto the door of the tabernacle of the congregation unto the priest, who shall offer it before the Lord, and make an atonement for her. And watch that bit. Make an atonement for her.

And she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female. And if she be not able to bring a lamb, if she is not rich enough, then she shall bring two turtles or two young pigeons.

The one for the burnt offering and the other for the sin offering. And the priest shall make an atonement for her. And she shall be clean.

You see, she's on clean until the offering is brought and she's needed. Now, that's the law. That's the teaching of the law as regards circumcision.

Now, let's go back to Genesis, because in Genesis chapter 17, we'll get the token of the law there. Genesis 17. Verse 1. And when Abram was ninety years old and nine, he was ninety-nine at the time, the Lord appeared to Abram.

You can see how his name is spelt there. And said unto him, I am the Almighty God. It's very like the word that they had in Revelation 1, I am the Almighty.

I am the Almighty God. Walk before me and be thou perfect. And I will make my covenant between thee and me.

And as we go down here, you can't say, I will, I think there are seven of them. This is the first one. I will make my covenant between thee and me.

I will multiply thee exceedingly. And that's the second one. And Abram fell on his face, and God spoke with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

Neither shall thy name any more be called Abram, but thy name shall be called Abraham. God changed his name here. But a father of many nations have I made thee.

And I will, and that's the third one. I will make thee exceeding fruitful. And I will make nations of thee, and kings shall come out of thee.

And I will establish my covenant between thee and thee, and thy seed after thee, in their generations, for an everlasting covenant. And I want you to get the hold of that more than anything. Because the covenant that's going to be made is going to be an everlasting one.

You can't change it. To be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger.

All the land of Canaan. I don't understand the boys who don't understand this. Because God's making a covenant with Abraham.

And it's going to be an everlasting one. And he says, I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger. And then he emphasizes it, all the land of Canaan.

If you don't understand that, you should go home. We're all millennials, don't agree with us. Ah, I tell you.

Is it the land of Canaan, or is it not? Oh, you're afraid to say. My, how miserable you must be reading this book. This happens to be the land of Canaan.

Just start with that behind us. And it goes from the Euphrates to the Nile. They haven't got it all yet, but they'll get it all.

Because God says here, he's making a covenant with Abraham. And he's making an everlasting one. Where it says again, I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger.

All the land of Canaan, for an everlasting possession. And I will be their God. Says, and I will.

And God said unto Abraham, thou shalt keep my covenant. Therefore thou and thy seed after thee in the generations. This is my covenant.

Which he shall keep between me and you, and thy seed after thee. Every man among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant.

Is this a covenant God is making with Abraham? And he asks you another question, is this an everlasting covenant? Is this the token of the covenant? Because they tell me now, you know, they're trying to tell me, that sprinkling hath taken the flesh of circumcision. You're not reading this book right. Because God said this wouldn't change, this would be everlasting.

Where do you get your authority for that now? The end of this weekend. And you tell me that sprinkling is the token of the covenant. Would you like to come down and meet me after the meeting and show me the page? Because I can tell you, you can't tell me.

It's totally yours taken off you, not the book. This token of the covenant belongs to Abraham and belongs to the land and belongs to Jews and belongs to Israelites and it has got nothing to do with you. It's an everlasting covenant given to the Jewish nation.

And God has vowed that he will give them the land of Canaan as an everlasting possession. And he said this, verse 11, And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant that which made you. And he that is eight days old, it was God who laid down this law, shall be circumcised among you, every man, child in your generations.

He that is born in the house or bought with the money of any stranger, which is not of thy feet, he that is born in my house and he that is bought with my money, must needs be circumcised. And my covenant shall be in your flesh for an everlasting covenant, and it was not, and cannot, and will not be changed, so put me swiftly. Have you got it now? Do you think I'm a rascal? No that's not.

I shouldn't take the time not to waste it on duds who can't even think or read or do anything else. I don't know where you get all the fancy ideas. Well it's not just in the book and that's all.

Now you've got to think a bit about this haven't we? Now, just why? You've a right to ask questions, you know. Why? Why did God give this particular sign? Why must Jewish boys be circumcised the eighth day? Why? Well, there was a ceremonial reason, first of all. The mother was unclean for the first seven and only the eighth day was allowed.

So she couldn't attend to this thing until the seven days had gone past. And even on the eighth day, she had to remain thirty-three more. But you know, there is not only a ceremonial answer to the reason.

There's a physical answer. I'm indebted to a man in the meeting who gave me this book here, Mr. Wilkins Stewart was sitting down there. He came to the door the other day and said, give us evil.

I said, no, I'm afraid I've never seen that, but I would love to read this. This is written by a medical doctor, S.R. McMillan, M.D. It's called, None of These Diseases. So you can pick it up, it's a paperback, you can get it in the dollar, it's a match.

It's what it says on page twenty-one. There is one final, but remarkable, unique fact about the matter of circumcision. In November 1946, an article in the Journal of the American Medical Association listed the reasons why circumcision of the newborn male is advisable.

It says, three months later, a letter from another specialist appeared in the same journal. He heartily agreed with the writer. Then two doctors, Dr. Emmett Folt and Ruston McIntosh, made a report that a newborn infant has peculiar susceptibility to bleeding between the second and the fifth days of life.

Hemorrhages at this time, though often inconsequential, are sometimes extensive. They may produce serious damage to internal organs, especially to the brain. It is felt that the tendency to hemorrhage is due to the fact that the important blood clotting element, vitamin K, is not formed in the normal babe until the fifth to the seventh day.

A second element which is also necessary for the normal clotting of blood is prothumbin. The doctors here will know this. It appears that a neat, day-old baby has more available prothumbin than on any other day in its entire life.

Four thousand years after God said the eighth day, they're finding out! You got what I said? Little baby, just born, and so the first, second, third, fourth, fifth, sixth day, it hasn't got this vital vitamin K and this prothumbin made in its blood yet. But on the eighth day, it has got more than, than it will ever have again in its whole life, should it live to be a thousand. So there was a physical reason, and only God knew that.

Doctors are only finding out, of course. Oh, but it goes deeper than that, my dear. There's not only a ceremonial reason that the mother was on pain, and there's not only this physical reason, but you know there's a national reason.

Let me say this to you. Now, ladies, you know that I just can't go too far, because this is not a medical flux. And yet I feel I've got to say things just now, and I hope you'll go with me that I must do it.

You know, cancer, cancer of the womb for a woman, is something that's on the increase. It says here, cancer of the cervix is one of the most common cancers in women. It comprises 25% of all cancers in women, and 80% of all genital cancers.

It says here, in the history, the history of its recognition is intriguing. In the early 1900s, Dr. Weinberg, who was studying records of patients with cervical cancer in New York's Mount Sinai Hospital, observed that Jewesses were comparatively free from this common cancer. And then Dr. Kaplan of New York's Bellevue Hospital took it up, and was astounded by the scarcity of cervical cancer among Jewish women.

1949, the gynecologist at Mayo Clinic noted that 568 consecutive cases of this kind of cancer, not a single Jewess was among them. That's really astounding. That's really astounding.

Now, you've got to put your thinking cap on, because I can't take you too far. But women don't get cancer of the womb from something that they eat, or from something that they do. You see, the man is involved in this.

And a man that's not circumcised can be a danger, is what they're finding out. So that the Jewish nation has been blessed by this, blessed. Jewish women don't have this, because Jewish men don't have any skin germs, and I'm going no further.

You ask me why? Why? Why did God do this? There's a ceremonial reason. There's a physical reason. There's a national reason.

But then it goes further than that, doesn't it? There's a spiritual thing here. Let's come over into the New Testament, and we're at the letter to the Colossians, and at the second chapter. Paul's letter to the Colossians, Galatians, Ephesians, Philippians, Colossians, And he's talking about Christ here, and at verse 9 he says, we're at Colossians chapter 2, verse 9, For in him that is in Christ dwelleth all the fullness of the Godhead bodily.

What a very wonderful statement. And looking at the believer, he says, and ye are complete in him. Isn't that very soothing? Which is the head of all principality involved.

In whom also ye are circumcised with the circumcision made with our hands. You wouldn't like to read sprinkling into this, would you? He says, I'll tell you, you have to use your hands as sprinklers. You want to hold the baby while he's crying and the oil is a full water on him.

But the circumcision we're talking about now is not made with hands at all! With our hands! I want you to get the hold of that, because that's very precious to me. It says, in whom also ye are circumcised with the circumcision made with our hands. In putting off the body of the sins of the flesh by the circumcision of Christ.

You see, that's very interesting. Because you know, without me going into it too much, that circumcision in the old economy is cutting away the flesh. Because when a man gets saved and he stands complete in Christ, you know that then he thinks that Christ has come into his life, and cut away the old man.

He becomes a new creature now. And all things are cut away. And then he gets baptized by a virgin.

Not sprinkling. Are you reading it off? Do we need to read it over again? Verse 11. In whom also ye are circumcised with the circumcision made with our hands.

In putting off the body of the sins of the flesh by the circumcision of Christ. Buried with him in baptism. And that's buried.

I don't know how they work this at all. You see, this is the wonderful thing of the church. Let's go into chapter 3. We're at Colossians chapter 3. It says there in verse 10.

And have put on the new one. You know we are new creatures. Which is renewed in knowledge after the image of him that created him.

Where there is neither Greek nor Jew. Circumcision. Moron circumcision.

Barbarian, Scythian, Bombardier. But Christ is all in all. You know the day that you step into Christ.

You become a new creature. And the very effectiveness of Christ's life in you. Cuts away the old man.

And that's circumcision with our hands. And you become this new creature. And you should be baptized then by immersion.

Has any quibbles about it at all? You see these covenant theologians. They come round to argue with me. And they have no argument.

Let me shut it up once and for all for you. If you were a kid you can do what I'm going to do now if you can remember it. Look at the Acts of the Apostles.

Chapter 15. The Acts of the Apostles. Chapter 15.

Paul and Barnabas have been out preaching and so on. And you know they have started little assemblies here and there. And then of course when you do the spirit work sometimes.

They come round to preach things they shouldn't preach. I see somebody nodding their head. They must know about this.

Hallelujah brother. Verse 1. 15. Uncertain men which came down from Judea trumped the brethren.

They came into this we knew formed assembly. And said except ye be circumcised after the manner of Moses you cannot be saved. You don't believe that do you? That would be a new gospel wouldn't it? That would mean I would have to trust Christ.

And then get circumcised would you say? You don't believe that? As not what Paul said to the Philippians. When the Philippians said what must I do to be saved. Paul said believe in the Lord Jesus and thou shalt be saved.

But these were false teachers who wanted to hold on to something that belonged to Moses. Verse 2 says when therefore Paul and Barnabas had no small dissension and disputation with them. They determined that Paul and Barnabas and certain other of them should go up to Jerusalem unto the apostles and elders about this question.

And the whole Christian chapter now has come out as Paul and Barnabas going to Jerusalem about the question of circumcision. Wouldn't it be the place where the name of Jerusalem would have said. You know it's changed now Paul.

It's changed potentially now. Wouldn't it be the place if you were honest? Well your steps are through and through and you'll never hear anything like that. You know the plain text stares us in the face when you go to Philippians.

Let's go to Philippians chapter 3. Paul is giving his testimony here. It is in verse 5. Circumcised the eighth day of the stock of Israel of the tribe of Benjamin and Hebrew of the Hebrew touching the law of Pharisee. He's expelling the people what he wants.

But let me put the question to you. Was Paul circumcised the eighth day he was? Because he was an orthodox Jew. He was brought up in Judaism.

Now tell me this. If circumcision stood in the place of the now present strictly. And strictly stands in the place of circumcision so to say and I don't believe a word of it.

Why did Paul get circumcised? He was already circumcised wasn't he? If one stands for murder why does he need both? I'll tell you this that the circumcision that he went through only made him a child of Abraham. It belongs to Jews and it goes no wider. When baptism, believers baptism belongs to the children of God.

I hope you see that. This rubbish about circumcision and sprinkling is the greatest hopeless nonsense that I've ever listened to. And some of you old dead Presbyterians believe it.

Your ministers all around preach it you know. My dog just sit and listen to some pulpy at times. Then you walk with your sash on on the twelfth of July.

Yeah. Oh I get into trouble for rubbing into the old men. Oh I see them walking down the street here with a non-sash and a poopy scar on at the same time and the one laughs at the other.

They amuse me. Oh I get into more trouble, yes. Oh praise the Lord I'll stand up for what's right.

That's what's made this class all its days. I think it has gotten so far. I want you to see this.

Let me get back to the notes. You see circumcision on the eighth day It's established his nationality as a Jew. That's all.

When he sat on the lair with the women he said how is it that thou being a Jew? He knew he was a Jew. That was his nationality. And you know it not only established his nationality because at the moment when they circumcised him it was then that they gave him a name.

His name was called Jesus. That's his identity. Now let's go back to Luke's Gospel chapter 2. We'll try to work the rest of this up.

Luke 2 verse 21 And when eight days were accomplished for the circumcising of the child his name was called Jesus which was so named of the angel before he was conceived in the womb. And when the days of her purification according to the law of Moses were accomplished and that's thirty-three days after the earth's one there were seven. She was unclean.

He was circumcised on the earth. She's still unclean for thirty-three more. So that it's forty-one.

It's nearly six weeks later when they brought him to Jerusalem. You see sometimes we Christian mothers almost want to follow the doctrines of Judaism. I've seen this you know.

I've seen mothers who want to present the child to the Lord just like this. Let me say to you that this is Jewish. I hope you're not a Jew.

I would think that if some of you came and presented yourselves that you would bring your child up in the nature and admonition of the Lord you'd do better. But we're always angling after popery or Judaism on the other side. This is a Jewish mother.

And this is a Jewish child. And this is a Jewish temple. And this is a Jewish law.

And there was a law for a Jewish mother that she must present her firstborn to the Lord. It's just merely being a good Jew and obeying the law of Moses and presenting her firstborn unto the Lord. That's the whole thing that's right.

Now let's get this. You see, the moment that she presented him to the Lord this put a responsibility on the child. When he would come to the years of responsibility and we'll find that out too you know.

Because when he was twelve years of age and there's a good rebit between the six weeks and the twelve years he came to the temple again. But we'll wait till we come to that. It is just the presentation of the child and he's responsible when the days of his responsibility comes to live under the law.

He was made of a woman we read. He was made under the law. And so you find that circumcision Well, it gives him his nationality.

It was then he got his identity. And the presentation in the temple just now, six weeks later shows his responsibility to be brought up under the law. Now I want you to watch me just now for a moment.

It says I brought them to Jerusalem to present them to the Lord as it was written in the law of the Lord. Every male that openeth the womb shall be called holy to the Lord. But she didn't only come to do that.

She came to offer a sacrifice. Make no mistake about that. According to that which is said in the law of the Lord a pair of turtledoves or two young pigeons If you're looking at your notes you know this was a special day in the life of the mother.

It was the day of her purification. You know she exhibits here her obedience to the law. She was the Jewish mother obeying the Jewish law.

Make no mistake about that. But you know there's just a little bit more here. She admits her uncleanness before the law.

You know she was unclean for the seven days. And after the child was circumcised she was unclean for 33 more. And she needed a sacrifice to put her clean.

And the sacrifice was a title of what her son would do in Calvary. I don't know where this popish nonsense comes in that she never was unclean in her life. I'm telling you she was unclean and I'm telling you she withered and I'm telling you she brought a sacrifice.

You know this bringing of the sacrifice and you'll notice it was two turtledoves or two young pigeons here. You know she's admitting right here and now her uncleanness and she's exhibiting her obedience to the law. But she's revealing that she was a poor woman in the land.

You know she couldn't get her hands. She hadn't got enough money. This was the smallest, poorest sacrifice could God make the law that even those in poverty could cut her.

Two young pigeons. And this shows us just how poor a family the Lord Jesus was born into. I hope we've got that.

I want to try to do this quickly. Verse 25 And behold there was a man in Jerusalem whose name was Philemon. The same man was just and about waiting for the consolation of Israel.

He was waiting for the Messiah. And the Holy Ghost was upon him. Oh I know the Pentecost had not come.

Now you'll think to hear some of the Pentecostals that the Holy Ghost even began the Pentecost. And oh the Holy Ghost came upon this man. Oh he was an old Jew.

Oh the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost. The Holy Ghost was working in him that he should not see death before he had seen the Lord's Christ.

This old fellow was absolutely sure he was living in the secret place of the Messiah and he had a knowledge of the secret things of the Lord. You know he knew I cannot die until the Lord's Christ comes. What a wonderful old character he was.

Walking about the temple of the devout man. The Spirit of God on him all the time. I'll tell you if someone was to get into the secret place a bit more they'd know things that were going to happen.

You know he was sure of this. He came into the temple. It says verse 27 And he came by the Spirit into the temple Seemed that every single step was directed by the Spirit.

He thought of being led by the Spirit. Well this fellow was. And he came by the Spirit into the temple and when the parents brought in the child Jesus to do for him after the custom of the law then took he him up in his arms all sinly and took the babe you know and graced God and said Lord now lettest thou thy servant depart in peace according to thy word for mine eyes have seen thy salvation which thou hast prepared the policies of all people a right to let in the Gentiles must have shook the temple when he said that and the glory of thy people Israel and mind you he put the Gentiles first You know if he took the babe in his arms I can almost see him he's an old Jew trembling the Holy Ghost is on him He says I have seen thy salvation The salvation is in a person in Christ Salvation for Jew and Gentile and you can't be saved without Christ Neither is there salvation in anyone It was a wonderful sermon wasn't it Look at this little bitch Verse 33 and Joseph and his mother marveled at those things which were spoken of him Joseph

and the child's mother marveled at those things which were spoken of him and Simeon blessed them and said unto Mary his mother Mind you I want you to get the hold of that This old man blessed the Virgin Mary Did you get the hold of that?

Because the Romans don't like me to say that I'm telling you he blessed the Virgin Mary She didn't bless him I'll tell you this old Jew blessed her Don't read this thing it's a trouble Someday you go through the Scriptures you'll find there are three men come very close to the blessed Virgin Mary and Simeon was one of them and he blessed the Virgin Mary You know Joseph he was another one He stood by her where everybody listened to him he stood by her and I'll tell you this when she was an old woman standing at the cross John took her home to keep her She didn't take him anymore He taught her You just mark those men and you'll put her into her right place Simeon blessed her Joseph stood with her and John took her home and looked after her Don't you make any mistakes about it now Don't get her into the wrong place She was the blessed Virgin Mary chosen of God to do a mighty job but don't be going and exalting her as God She was unclean according to the Jewish law Now this is very wonderful because just at that moment verse 36 and there was one Anna a prophetess the daughter of Samuel of the tribe of Asher That tribe was lost that day anyway because she knew where she was coming from She was of a great age and had lived with her husband seven years from her virginity She was a widow of four score and four years She was a widow for 84 years She was a good age at this time well over a hundred which departed not from the temple but served God with fastings and prayers night and day If she coming in that instant gave thanks likewise unto the Lord and speak of Him to all them that looked for redemption in Jerusalem Now have a look at this woman I'm looking for messages for a woman's meeting Well here's one This old woman was a prophetess She was a prophesying woman Do you get that?

You see the tribe she belongs to it's the tribe of Asher The word Asher means blessed When it says blessed is the man it says in the Jewish Old Testament Asher is the man It's the word blessed You see it means happy Happy is the people whose God is the Lord and it's the word Asher Asher is the people whose God is the Lord You see she wasn't only a prophesying woman she was a prophet woman It's a great idea You will find that she lived with her husband seven years from her virginity She was a pure woman You know she was the widow of about four score and four years She was a powerful woman She was 84 years a widow but she was still plodding on She served God with such things day and night You know she was a plodding woman She plodded on Do you see the word prayers?

Prayers night and day She was a praying woman Are you getting it? A prophesying woman A pleasant woman Pure woman Powerful woman A plodding woman A praying woman What's this? Is she coming in? In that instant he thinks she was a praising woman At this bit you take fellows Likewise unto the Lord and speak of him to our men She was a preaching woman Oh Dr. Irons I do belong to the brethren said She was the first evangelist in Jerusalem Now to the whole settlement Speak of him Oh nobody keep your back if you keep talking about him She would out and speak of him What better sermons could you get?

She just speak of him to all men that looked for redemption in Jerusalem She talked the whole day and night long about Christ See you next week Alright God bless you Let's sing a couple of verses What are we singing for? Oh 1075 1075 we'll sing it all Ye Christian heralds God proclaim salvation through Emmanuel's name To distant climes the tidings bear And plant the doves of Seren there And remember the book store and sale And I want to say to the old age pensioners Now take them and don't pay for them Been giving the money away to the missionaries anyway so you might as well have a whack out of it You know what Nicholson said on one occasion when they lifted the collection an old solicitor with an old grumpy old fellow is in the front seat and the man puts the plate on he says no no I'm not giving you

anything Nicholson says give them something out of it it's for the heathen anyway Well now Old age pensioners Get the books free Heath going to give you nothing it seems Give nobody nothing And the worse you get in you'll be worse And don't you young ones try and pretend to be old age pensioners when we have one or two cute boys at the door They know your age by looking at you God bless you We're singing 1075 1075 three verses the short ones 1075 1075 1075 Dear Lord part us in our fear and with God's blessing take us to our homes in safety through Jesus Christ our Lord Amen

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