

(Following the Footsteps of Christ) Bethlehem

by Willie Mullan

The sermon explores the significance of Bethlehem as the birthplace of Jesus, emphasizing the gift of salvation and the identity of Jesus as the Saviour, the Messiah, and the Prince of Peace.

Duration: 1:06:42

Scripture: Isaiah 9:1, Romans 8:2, Romans 8:8, 1 Corinthians 15:45, Hebrews 4:1-8

Topics: "Bethlehem"

Description

In this sermon, the speaker emphasizes that as wandering and lost people, we need to be drawn by someone who is wonderful. He also highlights that we are like wilderness people who need direction from a counselor. Additionally, the speaker emphasizes that we are weak and in need of deliverance from someone who is mighty. The sermon also touches on the concept of salvation bringing glory to God and peace on earth, as well as the good will of God in sending Jesus. The speaker shares a personal anecdote about a doorbell ringing for an extended period of time and relates it to the glory of the Lord shining in the sky.

Transcript

Eight hundred and eighty-two, please. Eight hundred and eighty-two. Eight, eight, two.

I hear the words of love, I gaze upon the blood, I see the mighty sacrifice, and I have peace with God, his everlasting peace, sure as Jehovah's name, his table as his steadfast throne, forevermore the same. I change, he changes not, the Christ can never die, his love not mine, the rest in grace, his truth not mine, the time, it's a great thing. Eight, eight, two, please.

I hear the words of love, I gaze upon the blood, I see the mighty sacrifice, and I have peace with God, his everlasting peace, sure as Jehovah's name, his table as his steadfast throne, forevermore the same. The cross may hold us down, and forsake me my pride, but his love, even then, shall sustain us long, for God is ever kind. For God is on my throne, my joy shall ever grow, for Jesus is risen again from the dead to rule us all.

I change, he changes not, the Christ can never die, his love not mine, the rest in grace, his truth not mine, the time. It's God's will, that's the truth, that's what was written down from last week in the Glory of the Lamb, and then when the fulness of the time has come, God sends forth his Son, made of a woman of course, and down from his glory, everliving story, my God and Saviour came. And the Son of God came

into the world, into the Virgin's womb, at the place called Nazareth.

Way up here, up Galilee, in the north of the land, it was here, up Nazareth, at that spot there, that this miraculous conception took place. And then we followed nearly, and just as they crossed the Jordan, for they would not come through Samaria, the Jews having no deal with the Samaritans, they crossed the Jordan over to the Golan Heights here, and came down the same side of the Jordan, and when they came through Dathabara here, where the port is in the River Jordan, they crossed the Jordan again, they were in Judea now, and went up the Judean hills to Bethlehem. And we followed this track last week, and found Mary having her first born son, and because there was no room in the inn, she laid him in the manger, and we're at verse 7 of Luke's Gospel, chapter 2. And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in the manger, because there was no room for them in the inn.

And we meant to stop at the manger just a little while this evening, and if you can let your imagination take its flight through that manger of long ago, when I travelled in Palestine, I was many times in this old outer shed of some of the inns, where the cattle would be standing by. And it was in a place like this that Mary had her first born son, wrapped in these swaddling garments, which simply mean pieces of linen, stripes of linen, like bandages. Somebody said rags once, and laid him in the manger.

And we're looking into the manger this evening, and we want to take a moment thinking about the babe of Bethlehem. And I've asked a simple short question. Who is he? The babe of Bethlehem, who is he? And then we shall move in the class from looking at the babe of Bethlehem, to consider the blessing of Bethlehem.

The blessing that came to this world in the good tidings of great God. And we're asking another simple question. What is it? What is this blessing that we're talking about? We're going to look up the babe of Bethlehem, and then up the blessing of Bethlehem.

And then we're going to move on this evening to listen to what I call the barrage of Bethlehem. I don't think the angels sang at all. I know we hear a lot about it.

The angels said certain things, but old Spurgeon said, when the angels raised their voices and cried, Glory to God in the highest, on earth peace, good will toward men. It was the first Christmas carol that was ever sounded. And I accept that.

So we're looking up the babe of Bethlehem, and the blessing of Bethlehem, and we're listening to the barrage of Bethlehem. Now we just read verse 7, and the babe is wrapped in swaddling clothes and laid in a manger. Perfect.

And there were in the same country, that is on these Judean hills just outside Bethlehem, and there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And that would be enough to convince any sensible student that the 25th of December was not and could not be the birth date of our Lord Jesus. If you've ever travelled in Palestine or are likely to do so, you'll find out there will be neither sheep nor shepherds in the field in December.

I don't know where we got the date from, it doesn't really matter. Some people say it's a poppy strip, but I'm not worried about that. If there is any day that the folks of this world want to pull their minds towards Bethlehem's manger, I do not.

I will accept that. It doesn't worry me. I know in my own mind that it wasn't the 25th of December, but I can think of Christ's birth on any date you like to choose.

So we have a Christmas morning meeting where I carry the whole crowd back to Bethlehem. With that, by the way, we don't need to make hurdles for ourselves. And the men in the same country, shepherds abiding in the field, keeping watch over their flock by night.

And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them. And they were so afraid that the angel said unto them, Fear not, for behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a which is Christ the Lord.

And this shall be a sign unto you, ye shall find the dead wrapped in swaddling clothes lying in the manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, and singing, Glory to God in the highest, and on earth peace, goodwill toward men. And it came to pass as the angels were gone away from them into heaven, the shepherds said unto another, Let us now go even unto Bethlehem and see this thing which is come to pass.

And that's where we are this evening. We are at Bethlehem, looking into this manger. I don't need to picture for you exactly what it was made of.

Your imagination will be good enough for me. But there's a dead in the manger lying in the straw wrapped in swaddling bands. Who is he? That's the thing we must ask.

As we look into this manger, and look upon this bed, we've got to be absolutely sure. Who he is? Who is he? Let's do it very carefully this evening. Supposing we run on down the chapter to verse 21.

We'll be coming to this bit next week, and this is a very important bit. And when each day were accomplished for the circumcision of the child. And I shall talk to you about the day of his circumcision next Tuesday.

At the same time that circumcision was made, his name was called Jesus. Let's begin with this wonderful, floating name, Jesus. You know, this is the very same word as the word Jehoshua.

There's a word in the Old Testament, Jehoshua. And that was shortened sometime after that to the word Joshua. Are you following that? Jehoshua, and then it comes to Joshua, and then it comes to Jesus.

In case you think that I'm just thinking like that, let's go through Hebrews chapter 4 please. The letter to the Hebrews, and we're at the fourth chapter, and it begins like this, verse 1. Let us therefore fear, lest the promise being left us of entering into his rest. Any of you should seem to come short of it.

Verse 3 says, for we which have believed do enter into rest. You remember the Lord Jesus saying, come unto me and I will give you rest. But down to chapter, verse 8 it says, for if Jesus had given them rest, now why do you fear? And if you've got a good marginal reference Bible, you'll see there's a number of the word Jesus there.

And when you go to your margin, you'll find that the word should be Joshua. For if Joshua had given them rest. You see when Joshua took the people of God into Canaan, my, he didn't give them rest.

They had more warfare and trouble than they ever had before. But you can see the interchange of the names. The word Jehoshua, and the word Joshua, and the word Jesus, they're all the same.

And just because Jehoshua begins with J-E, and just because Jesus begins with J-E, you can see that it has a relationship to Jehovah. It's the word Jehovah with something else added on. And the something else is Jehovah is Savior.

That's what the word means. That's what Joshua means, that's what Joshua means, that's what Jesus means. Now as we look into the manger this evening, and we think of this word, this is the name they gave to the bed, Jehovah is Savior.

Now when we come over to Matthew's account of the birth of Christ, let's go to Matthew chapter 1. Matthew's account and we're at the first chapter. Verse 23, just to save time. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel.

You see, the babe that we're looking at is Jesus, but the babe that we're looking at is also Emmanuel. And that simply means God with us. You would need to take your shoes off when you come to the manger, because the great truth with here is this, that we're looking now on God manifest in flesh.

God with us. Jehovah has come down to save. Jehovah is Savior.

Are you getting it? You've got the two word for it. Jesus, Emmanuel. This is very thrilling.

But let's go through the prophecy of Isaiah, and we're at chapter 9 please. The prophecy of Isaiah chapter 9. And the old prophet is prophesying here in verse 6. And he's saying, for unto us a child is born. Unto us a son is given.

And I think that you young believers should learn to differentiate between the child and the son. You know, the child was born. Ah, the son was never born, you see.

The son was given. There's a very wonderful thing that's said there, and I don't want to go into too many details about this. But the old prophet is saying unto us a child is born.

Unto us a son is given. And then he's turning around and he's looking away down the ages past where we are now to the time when the Lord Jesus will come back to this planet and take the throne of his father David. And he'll reign wherever comes of his successive journeys run.

And he says in his second breath, and the government of this whole world shall be upon his shoulder. Oh, I can see him as the child and I know him as the son, but I can see him as the king of kings and lord of lords. But we're not after that this evening and we mustn't linger with it.

He says in the next breath, and his name, his name, we're after his name. We want to know who he is. There he is, Jesus.

He's Emmanuel. You know when you think that God was manifest in flesh, in this tiny little babe that was wrapped in swaddling bands and lying in a straw. When you think that God had come down to take, surely his name must be wonderful.

My, this is really wonderful. But there's a tremendous name here. He's not only wonderful, he's counselor.

If any of the Russellites are here, sir, the child, the white child. Don't you forget that. You look into this manger and the babel, Bethlehem is there.

This child is the mighty God. Born with us. Jehovah has come down to take sinners.

That's wonderful. Counselor. Mighty God.

Everlasting Father. The Prince of Peace. What a name.

You see, we're a wandering people, all of us. All we like sheep have gone astray. We've turned everyone to his own way.

Somebody said to me once, everybody has their own way of going to hell. That's very true, sir. Very true.

I don't know what way you will go to hell when Christ met you, but I know what way I was going to hell. I was a boozier. I just lived for drink.

I didn't think about anything else in this world for many a day. Just a boozier. A young fellow who was boozed out.

Old shoes on my feet, and I didn't give two ruts whether you saw my feet or not. We're a wandering people. We've all wandered, you know.

We've turned everyone to his own way. And we need to be drawn back. And you need somebody wonderful to draw you.

You see, when you're a wandering people, you need to be drawn by someone who's wonderful. But then you see, we're the wilderness people. We're in the wilderness.

My, look at your TV these nights. Take the world and wherever you like to, shine the light. What a wilderness we're in.

Our world, we need to be directed, don't we? You see, I was drawn by someone who was wonderful, and I turned to God for my booze. Oh, I found someone who was better than booze. I was drawn.

But although I'm in the wilderness, I've got a director, you know. A counselor. One who knows the way through the wilderness.

And all I need to do is follow. But we're not only a wandering people who needs to be drawn by someone who's wonderful, and we're not only a wilderness people who needs to be directed by someone who is a counselor. We are weak people.

And we need to be delivered by someone who is mighty. My, what a failure this is, you know. It's put in, you know, every time.

It's when we're wandering we're drawn by someone who is wonderful. And in the wilderness we're directed by someone who is a counselor. And in our weakness we're delivered by someone who is really mighty.

He's the mighty God. I can do all things through Christ, whose gentleness means. Now you young ones, when you come to this name, I think you can manage Jesus, and I think you can manage Emmanuel, and I think you can manage Wonderful, and Counselor, and the mighty God.

This everlasting Father gets you a bit puzzled. You see, remember we're talking about the Son here. The Child that was born, the Son that was given.

And we mustn't mix up the Son with the Father. There are distinct persons in the Godhead, the Father, the Son, the Holy Ghost. And the way this is written here, the everlasting Father has made young believers mix up the Father and the Son.

Oh, you mustn't do that, you know, this is still the Son's name. Actually there's an old translation which says, His name shall be called Wonderful, Counselor, the mighty God, the Father of Eternity. I think that's the way it should have been put.

He's the one who will settle us in our rightful place. Eternity for all eternity. He'll give out the rewards one day, you know.

And for those who've been faithful, He says, I'll test you over ten cities, and I'll test you over five, I'll test you over two. And some of the folks that I know are going to be saved just as by fire. Because they've never really been worthy of any reward at all.

But the Lord Jesus will put it in our place. You see, we're a wandering people and we need to be drawn. And we're a wilderness people and we need to be directed.

And we're a weak people and we need to be delivered. And we're a warring people, we're always bumping up against one another perpetually. My, you can see this ulster of ours.

You can see Hobgoblin, and you can see Craig and Tisley, and they're pure and lost, all fighting perpetually. No wonder we're in a muddle. All juggling up against one another.

All perpetually. And there'll be puns in the bargain. And there's as many on the other side, juggling for place.

And if we united all in ten, we would only start the battle. Because they would have to fight with the government to see if they could get the whole business over into their hands. And then the Protestant guerrillas would start then.

Oh, what a mess we're in. Just because we're a warring people, always juggling for place. Like getting onto a bus without a queue, isn't it? Ah well, the Lord Jesus will put us all in our place in eternity.

You see, we're a wandering people and we need to be drawn by someone who's wonderful. We're a wilderness people and we need to be directed by someone who is counsellor. We're a weak people and we need to be delivered by someone who is the mighty God.

We're a warring people and we need to be gasped with by someone who is the Father of Eternity. And you know whether we like it or not, we're a warring people. And we need to be doctored by one who is the Prince of Peace.

Do you know where the bed is now? Are you looking into the manger with me? There's a wee bed lying in the straw. He's Jesus! He's Emmanuel! He's wonderful! He's counsellor! He's the mighty God! He's the Father of Eternity! He's the Prince of Peace! HALLELUJAH! What a pleasure. Yes, that's the bed.

Or that's the head. Now let's go back to Luke's Gospel chapter 2 and we'll try to see the blessing of Bethlehem. Just try to see what it is.

You know the angel, verse 10, the angel said unto them, unto the shepherds, Fear not, for behold, I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David, our Saviour. It's yet that day first.

He was, of course, the Saviour of the world. Of course, we've got this bit already, that Jehovah is the Saviour. The gods have come down to dwell with us.

And the great purpose of His coming is to save us. I want you to get the hold of this Saviour quickly just now. You know, He came to be the sacrifice, of course, to save.

He had to be saved by the sacrifice of Himself. That's what we'll be doing on Sunday night. You see, He saved us first of all from the penalty of sin.

He became the sacrifice and the wrath of God which was my due upon the Lamb was laid. And by that sacrifice, He saved me from the penalty of sin. Well, God can at time and twice demand.

First at my bleeding, sultry hand, and then again at mine. If He dealt with Him for my sin, He can't deal with me. So He saved me from the penalty of sin.

But you know, He not only came to save, to die to save, He rose again, He lives to save. He lives to save me every day from the power of sin. I know a lot about the power of sin as far as Moses can say.

You see, I stand up on a Thursday night, nearly 40 years ago, no shoes on my feet, no shirt on my back, down and up, nobody would talk to me, nobody wanted me, no wonder. And I gave my heart and life and soul for the Lord Jesus. I knew that He had died for me.

And that would save me from the penalty of sin. But then if I'm really saved at all, I can't go back to booth, can I? I don't come round and tell me you're saved if you're still back in your old sins. They don't think you're saved at all.

You see, He doesn't only save from the penalty, He saves from the power. Big fellow who got scared the other day says, I'm having bother with these cigarettes. My dear son, if the Lord Jesus can't save you from a weed like that, He's not the Saviour I think He is.

You haven't got a hold of Him properly at all. He's quite capable of saving you from the power of sin, you know. But you know He doesn't only save from the penalty and from the power.

One of these days He's coming back to the earth. We look for the Saviour. Coming to save us from the presence of sin.

They can save us too. That's what a Saviour you know. This was the blessing that came, you know, a Saviour came.

Yes, He was the Saviour of the world. But let's look at this again. The angel said, for unto you is born this day in the city of David the Saviour, which is Christ.

See that word, that's the old word for anointed. That's the word that best translated Messiah. You see the blessing that came was not only a Saviour for the world.

A Messiah coming through. Make no mistake about that now. One of these weeks when we're following the footsteps, we'll see the wise men coming asking where is He that is born King of the Jews.

Make no mistake about that. Because there didn't only come, you know, a Saviour for the world. There came another child for Israel.

One who was born King. One who had the right to the throne. One who will yet take the throne of his father David.

One who will be King of Kings. And Lord of Lords. What a blessing this was for this world, that a Saviour should come for the world.

That a Messiah should come for Israel. But let's look again at this. Here's what the angel said, verse 11.

For unto you is born this day in the city of David a Saviour, which is Christ. Now let's get this bit. The Lord.

That's a great thing you know. Because the one who had come through that manger was the Lord from heaven. Go on to get that absolutely clear.

You know this is the bit that sometimes the Russellites don't like. They don't like me to say that He was the Lord of Glory. That He was the Lord from heaven.

One of these fellows said to me, you know, you have to be careful with this word Lord. That's right I said, you have indeed. He said it could be another word you know.

Or it could just be thought of, well, one that was the teacher or the master. Not on your life it's not. He said, you've got a great book below your arm.

He said, yes, right you are my boy. Open it and look too. Are you young or are you little? Watch me, see if I'm honest.

It says in verse 9. Unload the angel of the Lord. Now who owns the angel? The Lord. Well it's the same word that's used there as is used where we're looking at it now.

It's the same Lord. The Lord that came to the manger is the Lord that owns the angel. The same word I said to him, it's the same word sir.

It's just the same word. I said, watch it again in that verse, verse 9. Unload the angel of the Lord came upon them and the glory of the Lord. See the glory, you know this glory lit up the whole sky.

The glory of the Lord shone round about them. Who owns the glory? Quick now, who owns it? The Lord. The glory of the Lord that gilded the sky.

It was the angel of the Lord that talked to the shepherds. It was the Lord himself that lay in the straw. And if you get straw and shepherds and straw together you'll get it.

Because it was the glory of the Lord that gilded the sky. It was the angel of the Lord that talked to the shepherds. How could it be the Lord himself that lay in the straw? You see the blessing of Bethlehem was this.

That he was a savior for the world. That he was a father for his children. That he was a new federal judge for all the believers.

Do you know what I mean? All right, if you don't I'll have to put you right, won't I? Let's go to 1 Corinthians chapter 15. 1 Corinthians chapter 15. Just to make it easy, verse 45.

1 Corinthians 15 verse 45. And so it is written, the first man, Adam. I think it's good for all you young ones to realize that the Bible is an inspired book.

It comes from God, it's written by the Holy Ghost. And the Holy Ghost says the first man was Adam. I hear Patrick Moore sometimes.

You know Patrick, don't you? A million words a minute Moore he is. Although I may have fun with him, I have the greatest love and respect for him. I like a fellow who knows his job.

And although he didn't go to any particular college, remember this. He can put a lot of the boys into a background who went to colleges. And he certainly knows.

Sometimes I hear him talking about other planets and there may be men on them. Not on your life Patrick. Oh no.

The first man was Adam, that's the first one. And as far as I know none of his seed have gone to stay on any planet that I know of. They may be able to manage 48 days of whatever they're doing, bless them, at this moment.

But they need a lot of equipment to keep them there and they'll have to come back sooner or later. There's no man anywhere else. This is the first man.

And none of his sons have left here for good for any of the planets. There's no man on any of the planets. This is the first man.

That's not the subject this evening. Let's just go on as we go by. Verse 45.

And so it is written the first man Adam was made the living soul. Now the last Adam was made the cooking spirit. You can see the difference can't you? You can see the difference between first and last.

If you can't see the difference let's do it another way. Verse 47. The first man is of the earth.

Earth. The second man is the Lord from heaven. Is that what it says in your book? You see how can you say Adam is the first man and then come down quickly and say Christ is the second man? There must have been a million men in between or ten million.

Friend, you know we're looking at two different several heads. We're looking at Adam being the head of a forest. Of an air-enchanted heavenly place.

He's the Lord from heaven. That's why I say to the old modernists who don't believe in the virgin birth. If the Lord Jesus was born from a sinful man down here he would have been in Christ.

He couldn't have been the second man. He got the vote you know. How could he have been the second man? He'd been in the bush.

But he's a different man. He's the new several heads. And what happened this day at that manger was this.

That the world fell a saviour. And fell a king. And that there were new births.

There were new heads. And they're in Christ. But they're not in Adam.

You see when Adam fell his whole race fell in him. For I'll be lost when my new head fails. And that'll be never.

That's a mighty statement you know. Unto you this day is born in the city of David a saviour. Which is Christ the Lord.

Let me say this just once more. It is written in the text in Galatians. If he had not been the Lord from heaven.

He could not have been a disciple. He would not have been a disciple. And as it were I would have brought him back and put an end to Adam.

Then you ask the whole show. Isn't it the city of the martyr in the city? How dumb they are. No wonder we fight with them.

For fashioning themselves to be wise. How great is their foolishness. This was a great lesson wasn't it? Now let's get on.

We must come now to this balance of Bethlehem. Let's go back to Luke's Gospel chapter 2 again. Luke's Gospel chapter 2. Reflecting.

And suddenly there was with the angel a multitude. I can't tell you how great the number was. A multitude of the heavenly host.

Multitude of angels. Praising God and saying. Glory to God in the highest.

And on earth peace. Good will toward men. I think this was rebelled.

And whether it was sung or said doesn't really matter. The book says it was said. Saying glory to God in the highest and on earth peace good will toward men.

You know I think we've got some of the angels. Let's go very carefully here. For although they're shining glorified beings of some kind.

We are not on any occasion and in any way to ever bow down and worship them. We must not worship them. But I think we've got the legend.

You know what I see? I learn lessons from everything I hope I do. You know they can see that the son of God has been given. That when the fullness of the times come God sent forth his son.

The son was given. And they can see the child born. And you know they know right now that he has not taken upon him the feet of angels.

He bypassed the angels. He was no more than angels. And they know full well that he hasn't come to earth to serve fallen angels.

There's no salvation for fallen angels. When the angels fell, when Satan sent. You know God just reserved them in chains for judgment day would come.

And when I get to heaven you know and I start to sing redemption song. The old hymn writer was right. And when I sing redemption story.

Angels fold their wings. For angels never knew the joy that my salvation brings. Never one of them saved you know.

That although they knew that he had bypassed the angels. And that he had taken upon him the seed of Abraham. And that he had come to this planet to see who am I to them.

This is me. There's something about it. They're big enough to shatter them.

You're bound to love the angels brother. The angels praised the Lord. When the Son of God came to save us sinners.

Though he had bypassed angels. It's a lesson for us to learn you know. They're playing second fiddle here and they're playing it well.

Some of us are too big to do that. But it's this ballad that we need to get down to. Suddenly there was with the angel a multitude of the heavenly host praising God and saying.

Glory to God in the highest. And on their feast. Good will God made.

The first Christmas carol that was ever sounded. Now we've got to get what this is all about. You know the angels, this multitude, this heavenly host praising God here.

They knew this story perfectly. They knew that Emmanuel, God's with us. That God had taken upon himself the form of a servant.

That he had come to earth to save. It was they themselves that sounded this great word. Unto you this day in the city of David is born a Savior.

They can see him coming down to save. They know he's the Savior. And what's more they know something about this so great salvation.

I'll tell you a wee thing about this so great salvation. You know eventually and eternally it will bring glory to God in the highest. That's how it's going to be.

It doesn't make a matter of where you were saved. Bless you if you were saved at the picture house when Dick Saunders was there blessing you. Bless you if you were saved in the Presbyterian.

Bless you if you were saved in the Methodist. Bless you if you were saved out of the chapel. All Roman chapels here say it.

Bless you. I'll tell you this. In the peace by and by that the shadows have rolled away.

Everyone who ever got saved no matter where they got saved. The end of it will be glory to God in the highest. That's what it will be.

Glory because no man is going to get glory out of this. The Baptists won't come to heaven. Never been mentioned.

They will never be standing for all eternity. Not for all eternity. When this great multitude that no man can number stand on the golden street you know.

And they begin to sing unto him that loves him. I'll tell you this. It will be glory to God in the highest.

That's what your salvation means and the angels knew all about it. Now it goes a bit further than that. They said that this great salvation means glory to God in the highest.

And on earth peace. You know man will get saved and woman will get really saved. You know they have peace.

Peace you know. Friend I can tell you this just because I ostracize faith in the Lord Jesus. Because I have peace with God tonight.

Peace with God. It's all settled you know. Come what may or what must.

It is well with my soul. On my way to heaven you know. Only calling in here for a moment or two.

On my way to heaven. Peace with God. But I'll tell you once more.

Have a look at this. Can we take time to look at this. This is Philippines chapter 4. Philippines chapter 4. Verse 6. Talking to believers.

People who have experienced salvation. God says be careful for nothing. You know what the other translation is.

Don't worry about anything. That's what the other translation is. Don't worry.

Why there's a lot of Christians and they do nothing else. Worry about everything. Well this is what the book says.

You have to worry about nothing. And there's a way of doing this you know. In everything.

In everything. In everything just by prayer. Take it to the Lord in prayer.

And then go on supplicating about it. And then thank God that he's able to end the checkpoint. And I'll tell you what will happen.

Verse 7. And the peace of God. Which passeth all understandings shall keep your hearts and minds. Which is a wonderful thing you know.

Because I haven't only got peace with God. I have got the peace of God. Twenty past one this very morning.

This morning. Our doorbell rang. I was lying reading.

Just dropped the specs off and had a look round me. I heard her getting out of bed as quick as she could. She'd get out from her bare feet.

Says hey. Somebody at the door. I said I can hear that all right.

And then the book hit the door and nearly knocked the door in. I thought she was coming through it. And then.

And I'm not exaggerating this for one minute. He put his finger on the bell. And it rang for twenty five minutes.

Puts you crazy listening to it. So I knew there was some sort of past bit looming at the door. I've got a gun down there.

And I wouldn't be backwards abusing it to defend myself remember. I haven't any conscience about that. You're coming to kill me.

You'll just need to be quick about it. I'm not standing up like a mug and letting you tear me apart. But you know I just remembered the text.

Don't worry about anything. So I just said oh. You know about this don't you? You hear this bell ringing don't you? And then I just looked at the phone and rang the police.

The police, you know there's a lot of them here now. Well I can understand their side of affairs. You're living down where I'm living you know.

And the barrier's there. Fella says you know if I come down there he can shoot me. It's true.

Well I said you know I've got to do something about it. He's going to stick to this bell all night it seems. He says alright we'll risk it.

And I watched for the car coming. And the car came at two o'clock. The limbers from twenty past one to two.

Quite a long time for the bell to ring. And I just wondered what would happen if my wife was in on her own in an immediate like this case. And then I saw the car and the policeman having a look round them.

Very careful he was, bless him. When he got out I opened the door quickly and boomed the man. He says I need to see you.

You don't need to see me. You need to see some mental doctor so you do. I says by your loony that's what you are.

And the policeman just lifted him, boomed him in the car and took him away. But it doesn't disturb my peace. Let me tell you that.

It doesn't disturb my peace. When you get really serious you know. You have peace.

With God. And this is what happens when you have peace with God. And I'll tell you once more.

Are you still at Philippians? Watch it. We're at verse nine. Those things which ye have both learned and received and heard and seen and made true and that God art peace.

Tell me what to do. You know it's a great thing to have peace with God. It's a greater thing to have the peace of God.

It's a greater thing still to have the God of peace. This is what salvation really does you know. It brings peace.

Amen. Oh the angels are not talking about settling the Protestant and Catholic row that's going on. Angels are talking about salvation bringing you peace.

That's what they're talking about. You know salvation will end with the glory of God in the heavens. And salvation continues with peace on earth.

There are men in the jungle tonight who are at peace with God. But you know the story goes further than that. We're back at Luke's Gospel chapter two.

You see the story goes like this. Glory to God in the highest. And on earth peace.

Wanted to get this but good will toward men. You know salvation eventually and eternally will bring glory to God in the highest. And salvation brings peace on earth to those who really believe.

But salvation offered through and free and perfect and present and eternal in Christ offered by grace. Is just God's good will towards men. You know it was the good will of God that sent them.

It was the good will of God that sacrificed them. It was the good will of God that struck them at Calvary. It was the good will of God that seated them in the glory.

There's a real stage right now. It will be the good will of God that will send them back again too. What a ballad it is.

When you start singing about salvation dear this is how it goes. Glory to God in the highest. On earth peace.

Good will towards men. Going on next week on to looking at that day of circumcision and that day of presentation and all the rest of it. Let's sing a couple of verses of that hymn we sang last Tuesday.

I love this. Number thirty it's a Christmas carol you can sing them anytime you know. Thirty.

Hark the herald angels sing. Glory to the new born king. We're singing.

I won't sing it all it will not take us that long to sing it all. Number thirty please. I won't sing it all.

Sons and daughters rise, sons and daughters rise. We've been called fleas, They're the cause of life on Earth. Time has run out, So what we pray Is that we'll be set free.

My regret is crawling high, One last night before we die. My regret's on the rise, Once again it's set us free. I'll never be the same, So what we pray Is that we'll be set free.

The Lord part us in thy fear, And with thy blessing, And take us to our homes in safety, Through Jesus Christ our Lord. Amen.

Audio: <https://sermonindex1.b-cdn.net/8/SID8363.mp3>

Source: <https://sermonindex.net/speakers/willie-mullan/following-the-footsteps-of-christ-bethlehem/>

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