

Scenes From the Resurrection: The Men

by F.J. Huegel

The sermon emphasizes the importance of understanding the resurrection of Jesus Christ and the significance of his physical body, the empty tomb, and the power of the resurrection.

Duration: 48:27

Scripture: Matthew 28:19, Luke 24:38, John 20:27, Acts 2:38

Topics: "Resurrection Accounts", "Apostolic Witness"

Description

In this sermon, the speaker discusses the variations in the accounts of the resurrection of Jesus as recorded in the Gospel of John. He explains that these variations are not discrepancies but rather the natural result of multiple witnesses giving their own perspectives. The speaker emphasizes the importance of understanding the laws of evidence and how they apply to the testimony of witnesses. He also highlights the significance of Jesus showing his wounds to the disciples after his resurrection, which may seem contrary to reason but is a powerful demonstration of his identity as the crucified Savior.

Transcript

Mother, it is so grateful to adore and cheer that thy holy spirit moves upon our hearts. We will, by going to this song, who has been blessed, to get up at the gathering of the Holy One, to renounce Him, to pray, such a desire is full in me, that I crave love for thy children, Father for the one who is our great high priest, that thy right hand ever intercedes for the saints. And now as we take His name upon our lips and continue our meditation, upon the scene from the resurrection, may the Holy Spirit so enable those eyes, that we shall truly be magnified, and we shall be enabled, when entering more fully into a real participation in the power of this resurrection, for it is in His holy name that we pray.

We began a series of meditations on scenes from the resurrection. Let us continue, friends, moving in this direction. It was yesterday, it was the women who went early to the grave.

It being yet dark, greatly concerned about the stone that had been rolled before the mouth of the grave, only to find that it had been removed. Matthew telling us that a great angel, whose face was as lightning, had removed it, been seated upon it. Now, this morning, leaving the women, we turn to the men involved in the scene.

It's a very different picture. It's a man who speaks to you, so the shame is also mine. The men were hidden away, for fear of the Jews, behind closed doors.

They had not ventured forth. They were overcome by fear. We observed yesterday how the women came to them, Mary in particular, Mary Magdalene, with the news that, well, it appeared to Mary that the body had been taken away.

Now, the other women, according to Matthew, had had an encounter on the way with Jesus, said the Savior, as they thought it to be. Bidding them go and tell the disciples that he had risen. However, the disciples were not in a mood to believe.

And there was one, you will recall, who said he just would not believe, except he should see in the Savior's hands the print of the nails, except that he should be privileged to thrust his hand into the wounded side of Jesus. The Savior had to reprimand them, you will recall, because of the hardness of their heart. I think I shall turn, I have my Bible open here to the story as it is in the Gospel according to St. John, but I think I shall turn first to Luke, because there, as it is in the 24th chapter, we have the Savior in the midst of the disciples, reproving them because of their unbelief, terrified and appraised, supposing that they had seen a spirit.

For, as we read, Jesus himself stood in their midst and saith unto them, Peace be unto you. Why are you troubled? And why do thoughts arise in your heart, as it is in the 38th verse of chapter 24? Behold, my hands and my feet, that it is I myself. Handle me and see, for a spirit hath not flesh and bones, as ye seen he hath.

And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not. I think there are times when our emotions are so mixed.

We weep and then we laugh. And while they yet believed not for joy. And yet they did believe that they not for joy.

And wondered, he said unto them, Have you here any meat? And they gave him a piece of a broiled fish and of a honeycomb. And he took it and did eat before them. How we rejoice over these details.

You know the tendency today. My wife called my attention the other day to an article in a Christian periodical on the resurrection. Well, it seemed all right.

Very lovely. And then suddenly my wife, I had been praying that the Lord might enable her to discern on her own. Not depend on her husband.

She said, No, I'm not so sure of that. He seems to be of the opinion that it was a spiritual resurrection. Nothing more.

Well, friends then, some ordinary criminal. Yesterday he was buried. Still living in spirit.

The soul has not died. No. Not at all.

We refuse such with all of our hearts. Such an interpretation of the resurrection. The body.

The physical body. Destroy this temple and in three days I... Said the Savior. And here we have the Redeemer pressing home upon the disciples this fact.

Had we here any meat? And they gave a gift to him, broiled fish and honeycomb. And he takes it and eats before them. It is I myself.

Handle me and see. For a spirit hath not flesh and bone. As you see he has.

Yet there was a change. A great change. And yet it was the same body glorified.

And Paul tells this, you will recall, in his epistles of the Philippians. There at the close of the third chapter, is it? That when he comes we are to be changed in the like manner. Yes.

Chapter 3, verses 20 and 21. Where the apostle says our conversation is in heaven. From whence also we look for the Lord, for the Savior, the Lord Jesus Christ.

Who shall change our vile body. There's a little tract out with the title, millions who shall never die. In the twinkling of an eye.

When the Savior comes. He shall change our vile body that it may be fashioned like unto his glorious body. So in a sense our salvation is only in swaddling clothes, is it not? According to the working whereby he is able even to subdue all things unto himself.

But let's not go overboard on this. In what sense? We do not yet have our glorified body. Now I need say no more.

You know to what I refer. We do not yet have our glorified body. That when the Savior comes.

It is I, myself, handle me and save. Yes there was a great change and yet it was the body and the Savior forever and ever. Because of the incarnation.

And this should move us very deeply. Our humanity. The representative man, the federal head of the redeemed race.

Our very own humanity. For he was made flesh, flesh of our flesh and bone of our bone. Our humanity there in the throne.

Forever and ever. I have a dear friend in Mexico City, a Japanese. No, he's a Chinese.

His father's Chinese, his mother Mexican. Very dear Christian but he just can't grasp it. He somehow feels that it takes something away from the deity of Christ.

That he will be forever a man. Well he is the God man. And that will be true forever.

That body was taken to the throne. And forever and ever. There in the throne.

Oh, John speaks of him as the Lamb. He looked up when the elder said, Weep not, behold the Lion of the tribe of Judah. And he looked up and beheld it was a Lamb.

As it had been slain. Well he's neither a Lion nor a Lamb. But he's like a Lion.

In his strength and he's like a Lamb. In his tenderness. The marks are still in the body.

And speak. For he is in the throne as a Lamb. A Lamb as it had been slain.

And forever in that glorified body. And this in a sense is the foundation of the new Jerusalem. In the walls we read are the names of the apostles of the Lamb.

Don't forget. The Lamb. As it had been slain.

You will recall that word in the first chapter of the book of Acts. Where we read that he manifested himself. For forty days.

Then there came that other change. The ascension. He manifested himself for forty days.

With. Prevas indubitable. You know it's not a simple matter to move over from one language to another.

When you've been working away at it for forty years. Trying to learn another language. In the English here it reads.

With. Signs. Well you'll have to take the Spanish.

I can't find the English. Prevas. Thank you.

Verse three. To whom also he showed himself alive after his passion by many infallible proofs. Being seen of them for forty days and speaking of the things pertaining to the kingdom of God.

Infallible proofs. There were. And these infallible proofs are.

For those who are willing to take the pains to investigate. Honestly investigate because you know there are honest doubts and there are dishonest doubts. Thomas's were honest doubts.

They were easily removed. But you can't remove dishonest doubts. Because they are not in essence doubts.

They are willful. Unbelief. Infallible proofs.

I referred yesterday to Morrison. A lawyer. Who.

Made a study of the. These invaluable infallible proofs. He was an unbeliever.

As yesterday was stated. Who one day spoke to himself and said you're a pretty picture. You say you don't believe.

You'll never investigate it. And so he decided to make a study of these. Infallible proofs according to Luke.

Well he was an honest doubter. And his doubts were removed. Like Thomas of old.

He came to say Lord. My Lord and my God. And then wrote that lovely book.

Who Rolled Away the Tomb. The stone. From the tomb.

And he tells in the book. Of the infallible proof. That was sufficient for him.

Namely. The empty tomb. You say well what does that mean.

The argument is very simple. It goes like this. When the Savior's body was taken from the cross.

And we may be sure very tenderly laid. In Joseph the rich senator's tomb. A freshly hewn tomb.

The enemy. Immediately took over. As was stated yesterday.

They remembered. That the Savior had said that he would. In three days.

Rise again. And they went to Pilate. This imposter has said.

Said that in three days he would rise again. Now we know what's going to happen. The disciples will come and steal the body.

And then they will give it out. That he has risen. Well Pilate says.

We have soldiers. We'll take care of this matter. And then soldiers were sent.

To look after the tomb. The tomb surrounded. By Roman guards.

Then the stone. We read was sealed. Who would dare break that Roman seal.

The enemy took over. Now. Morison developed quite fully this.

Matter in his book. They're in Jerusalem. Not in Rome.

Not in Alexandria. They're in Jerusalem. The followers of Jesus.

The disciples. Arise and proclaim. Their master's resurrection.

He has risen. You will recall the words. Of the disciples to the tomb.

Who hastened back from the village Emeus. Because the Savior had manifested himself to them. The Lord is risen indeed.

And hath appeared to Simon. Now Morison says. Why did not the enemy.

You know the enemy would have given a thousand fortunes. To be able to do it. They'd already.

Given away considerable shekels. To silence the soldiers. Who spoke of what took place when the angel came.

Why did not the enemy. It would have been a very simple matter you know. The enemy was in charge of the body.

Soldiers. A great stone. The Roman seal.

And this was all very fresh. It was a matter of. Of.

Of days. Well. A day.

Why does not the enemy. What. They say he has arisen.

That's just what we expected. That's just what we expected. That's why we.

Took care of this matter. Took all the precautions necessary. What do you think we've had those soldiers there for.

What do you think the seal of the Roman Empire was placed over that stone for. They say he has risen. Well why do they not bring the body to the very temple and.

Give it out to all the world. Well. To silence these men.
Forever. Well. The body is no longer in the tomb.
They. Cannot silence the apostles. Because what they say is true.
The argument. Oh no. I don't like that word.
Infallible proof. Luke says. The infallible proof.
Of the empty tomb. Until Morrison. A lawyer.
He knew what good evidence. Was. Surrendered.
As any honest seeker. Will. Be compelled to surrender.
If he will but. Take the time. The pain.
To look into the matter. Now I turn to John. You recall how he said yesterday morning that.
It was my hope that we might. Make certain. As practical applications.
Drawn from the scenes of the resurrection. John's story of that first day and the apostles. Behind closed doors is slightly different.
Now we cleared that matter up yesterday. Discrepancies no. Variations yes.
But. The very laws of evidence. Take care of that matter.
For according to these laws if witnesses are absolutely agreed. With regard to some great happening. In all the details you can be sure they're lying.
They've gotten together ahead of time. To agree on every detail. It is utterly impossible.
For human witnesses. When some great event. Is looked upon.
To give the same account. That is to say. In relation to many details are on the fringe.
Oh. There must be variety. We are told.
According to the laws of evidence. As to. Matters on the fringe.
If only the central fact. To which the witnesses. Their testimony.
Is proclaimed. That's just what we have. Then the same day at evening.
Being the first day of the week. When the disciples were shut. When the doors were shut.
Where the disciples were assembled for fear of the Jews. Came Jesus and stood in the middle. Just what we've read in the gospel.
According to Saint Luke. And said unto them. Peace be unto you.
And when he had so said. He showed unto them. His hand.

And his side. Perhaps. This is the point where.

I should. Take a moment to consider with you. Friends this fact which.

From the purely human viewpoint. The natural is contrary to reason. This fact that the Savior.

Immediately takes his own. The risen Christ. Back to the cross.

For my hand. Should not the Christ that suffers. And to John thrust.

Your hand into my side. It is I. The crucified. I think this is contrary to reason.

This is not natural. This is not a human procedure. Should a great.

Disgrace come to me. Here in. The Rio Grande Bible Institute.

And should I. Somehow. Survive. Return to my friends.

I would greatly appreciate it. If they never made reference. To my ignominy.

I for one would never speak of it. I would make every effort to forget it. And would be deeply grateful to my friends.

Never to refer to it. The Savior takes them at once. To his disgrace.

I was more than that. Ignominy. Beyond all description.

And shame. He takes them right back. Why? Well friends.

It was not his sin. It was not his shame. It was not his curse.

It was not his. Guilt. It was yours and mine.

It was for the redemption of mankind. And it will forever be. The ground.

Why even in heaven. The redeemed will forever glory. In a sense in this cross.

Crying out and saying worthy are thou. O Lamb of God for thou was slain. Here they throw it right up to him.

Yes praise God. Thou was slain and is redeemed to God by thy blood. Redemption.

Infinite gratitude. And glory. For the resurrection.

Transforms the cross into infinite glory. I wonder if I could. May be able to open that up a little more.

It came home to my heart with grace. For some time back. In view of what this.

Young man. A Mexican. Student who is doing Christian work on the campus of the university.

He said regarding that. Museum of. Christian art in Mexico City.

Saying if he did that he. Went from picture to picture and said there were hundreds. And finally turned to the guard and said isn't there one on the resurrection.

No. What is the result. I think it.

Very clearly. Manifest itself. In what Dr. McKay says in that book of his.

The other Spanish. Christ. The Christ of.

Romanism. He says in this book that. It happened.

Where doesn't matter. We may say. Lima.

Dr. McKay labored years there in the university. That two gentlemen were walking down the street. And there was a beggar.

In rags himself. And one of the men turning to his companion said. Over a. So.

What a poor. Can it be. Well you see.

If there's no resurrection. That was the end. It was even more.

Shameful. That was the end. Two criminals.

This death reserved for slain. In nakedness and shame. But when you bring the resurrection into the picture.

No. Then you begin to see that cross. With the eyes of God.

And you realize. That so from the human viewpoint. It was all shame and ignominy.

And death. It was for the redemption of mankind. And therefore.

The supreme. Manifestation of the glory of God. For there is moral attributes came to their.

Superlative expression is love. And his. Right.

And so the Savior the risen Christ could take them at once to the cross. To hold my hand. It's all glory now friends.

It's all glory. In view of the cross. In view of the empty tomb.

It's all glory. And it becomes really one. Fact.

As maybe points out in his book. Speaking of what he calls the death resurrection. Mid process.

The power of the resurrection. Within the death. The power of the death.

Is in the resurrection. The death. Resurrection.

Mid. Process. And when he had so said.

He showed them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again.

Peace be unto you as my father has sent me. Even so I. Send you. And when he had said this.

He breathed on them. And say it unto them. Receive ye the Holy Spirit.

The earnest. The. First fruit.

The pledge. Of what was yet to come. Receive ye the Holy Spirit.

Whosoever sins ye remit. They are remitted unto them. And whosoever sins ye retain.

They are retained. I used to stumble over this verse. Thinking well I wonder if our.

Catholic brethren. Don't have something here. They make a great deal of this verse you know.

They say here you have the proof. Of what we say. But friends.

Two things. In the first place. We find.

Nothing. In what follows. The book of Acts.

The epistles. That substantiate. That interpretation.

The apostles didn't interpret it in that light. We don't have them. Forgiving sins.

I've never found a passage. To that effect on the contrary. They say he.

If we confess our sins. He is faithful and just. On the other hand.

Or I should say in the second place. These words should be taken. In their complete concept.

What did he say. On that occasion to the disciples. Opening their understanding.

That they might. Understand what was written of him in the. Law and the sounds and the prophets.

What did he say. Ought not the Christ. The sufferers.

And entering through his glory. That. Repentance and remission of sin.

Might be preached in his name. And all the world. There you have it.

My friends. Not only. The apostles.

Not only preachers. Not only missionaries. Why our lay brethren.

And many of them. God bless them. How they do bear fruit.

Here's a lay brother who is enabled. By the grace of God. To bring a soul to a saving knowledge of the Lord Jesus Christ.

What has he done. Well. This dear man sent of them forgiven.

And in a sense. This dear brother has done it. And you do it.

You do it. You do bring. Remission of sin.

When Christ is lifted up in his soul. Embraces him. There's no difficulty in this text.

Friends. But Thomas. One of the twelve.

Called Didymus. Was not with them. When Jesus came.

Now we're going to dwell for just a few moments. On this scene. Because I think.

A good word should be said for Thomas. Em. Plenty of folk have pointed a finger of shame.

And of course it was shameful in a sense. And yet. The Savior gave him what he asked for.

It couldn't have been quite as shameful. Or the Savior would not have done so. I think there was.

An element of good. In this sense. The Savior himself had warned his disciples.

Against false Christ. Many shall come. And shall say.

Hear. Lo hear. The Christ.

Believe them not. Why friends. There are false Christ's appearing every day.

You. Cult. With.

False. Christ. The Christ.

That Russellism. Is a fraud. Because he's a creature.

He's not the creator. That's a lie. The Christ of Christian science is false.

Because. It's more than that. John tells us who is antichrist.

He who denies that Jesus came in the flesh. They do that. Matter doesn't exist.

An ethereal ideal Christ. Who never was. At least.

The Savior. The Savior. Became incarnate.

Flesh of our flesh. Bone of our bone. And so we might go on.

The false Christ. In a sense. The Christ of Romanism.

Becomes false. Obeyed. Forever.

In Mary's arms. And there she is glorified. And I have even taken to the extreme.

Later on it was wiped off the wall. A painting on the wall of a temple. Down in Mexico.

With Mary in the center. And here is the Father, the Son, and the Holy Spirit. And Mary pouring a stream of life into.

The three persons of the cross. Now that's a false Christ. The true Christ.

Well friends. He's the crucified risen Lord. You know the devil will give you a false Christ.

Who didn't die for your sins. There was a case. This in the medieval times.

According to the story. This dear one in prayer was overwhelmed. The great light in the spirit speaking to him.

I am the Christ. Worship me. Well he says very well Lord let me see your hands.

Hmmm. In the spirit's flesh. There was a demon.

No. Thomas says. I must be sure.

Except I shall see in his hands. The print of the man. Now I mustn't stress this too much.

Because of course. There was something. Reprehensible in Thomas's attitude.

But he was an honest doubter. You know the Pharisees were liars. Oh Lord.

A sign. Ha ha. Liars.

When finally he gave them that great sign. Then you know. Martha and Mary.

Lazarus. They were of the upper class. And when Lazarus died.

They came down from Jerusalem. The great of the land were present. And so the Savior took their place.

And this one who already sat. Lazarus comes forth. Steps forth before their eyes.

What do they do? They go around the corner. We read. The plot.

He must die. You see the difference between. Disarmament.

Doubt. And disarmament. Doubt.

Thomas was an honest doubter. And after eight days. Again his disciples were within.

And Thomas with them. Then came Jesus. The doors being shut.

And stood in the midst and said. Peace be unto you. Then said he to Thomas.

Thomas didn't know that he was listening. He'd heard that. Remark.

He knew. Reach hither thy finger and behold my hand. And thrust it into my side.

And be not faithless. But believing. And Thomas answered.

Here's an honest doubter. And he clicks immediately into form. And you know I do believe the Lord will turn heaven and earth.

To bring to an honest doubter. What he needs. To click into form.

My Lord. Perhaps we had better close at that point. There's something.

More in the story of the men. But we still have. Saturday morning.

Are we to meet tomorrow morning? We still have Saturday morning. To continue our meditations on. Seeing from the resurrection.

Gracious Father. We're so grateful this morning. How we rejoice.
And how we would that all men. Might know. Might honestly.
If they must doubt. Honestly doubt. Oh Father.
For the evidence. Is so great. Infallible.
Truth. And so Father we're so thankful. We may reach forth our hand.
Not only thrust our hand. Into the wounded side. Of the risen Christ.
Why Father we know it's the. Function of the Holy Spirit. To bring us right in.
And to lock us in. To the wounded side. Of the risen Christ.
For we are the participants of his. Tell us in thy word. Of his death and of his resurrection.
Accept our praises. In that worthy name. Which is above every name.
The name of Jesus. Our Savior and Lord. Amen.

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