

Gospel of John (2nd Yr Study 18 of 19, Chap 20)

by G.W. North

Jesus has redeemed women and given them a special place in his kingdom, and we should recognize and celebrate this truth.

Duration: 50:03

Scripture: Matthew 6:33, John 10:27, John 15:15, John 20:17, 1 Corinthians 15:27-28

Topics: "Christian Life"

Description

In this sermon, the speaker begins by referencing the Albert Hall and talks about the importance of overcoming fear. They emphasize that the world itself can be a valuable university for learning and growing. The speaker then discusses the significance of Jesus being born in a humble manger and encourages the audience to believe and humble themselves. They also mention the importance of knowing God as Father through the Holy Spirit and Jesus Christ. The sermon concludes with a reminder that following Jesus requires self-sacrifice and a willingness to carry the cross, and that true joy comes from a deep connection with God.

Transcript

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre.

So they ran, both together. And the other disciple did outrun Peter, and came first to the sepulchre. And he, stooping down, and looking in, saw the linen clothes lying, yet went he not in.

Then cometh Peter, following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wraps together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and did what Peter didn't do. He saw, and believed.

For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home. Now here's another demonstration of the fact.

When I said, though women at far out men in these things, Mary didn't go. She stayed. She stayed.

And as far as we know, she had the first view of the risen Christ. She got muddled up. She couldn't understand it, but then neither would you or me, if we had been there.

Tremendous thing. You know this story. I think it is my favourite story about the resurrection.

Because it's a story of great love, and consequently great loyalty. This woman wanted Jesus dead or alive. That's how much she loved him.

Dead or alive. I love him. I want him.

And she knew that if she was caught with the dead body of Jesus, she'd be for the high jump, as we say. She had been in trouble. But look at her.

And I always connect this with that great verse in the Psalms which says, the Lord gave the word. And great was the company. It's in the female.

Company of women that published it. Not company of men. It's in the feminine gender.

I think this is wonderful really. I don't know whether I'd have done that. I don't know.

I trust I would have been like John and believed, and not like Peter who didn't, and was all confused. That's what I would have liked to think about myself. God knows what I would have done.

How wonderful. Peter was always first, you know. He was always at the front.

You know that he was the self-appointed spokesman for the disciples. Always Peter. Peter, Peter, Peter, Peter.

And once Jesus had to say to him, get thee behind me, Satan. To Peter. You're not savoring the things you don't taste to me, or smell to me.

The things of God. But, but, he was all man. All man.

All self-importance. Jesus never appointed him to be spokesman for the twelve, but he took it to himself. It isn't the man that I've got to watch, watch this that says so much.

It's those who love. When I read this story, I don't want to disgust all the males here. I sometimes wish I, well, think I might have liked to have been a woman.

Something seemed to come through. And this is why in this great thing that the Lord Jesus said. Let's just read it together, shall we? Mary, verse 11, stood without at the sepulcher weeping.

And as she wept, she stooped down and looked into the sepulcher, and seeth two angels in white, sitting, the one at their head, and the other at the feet, where the body of Jesus had lain. Now, I like to think this, you may not think this, it isn't in scripture. I like to think that when they embalmed Jesus hastily, and wrapped him up in those grave clothes, and laid him on what they felt was a cold slab, they'd really laid

him in the laps of angels.

Now that's what I think, because that's what preachers do get into sometimes. And you swear there was one sitting there, with his feet lit. That's what I like to think, so you're not bound to think what I think.

But let's go on. They said unto her, Woman, why weepest thou? And she said unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she heard that, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

Jesus said unto her, Woman, why weepest thou? Why have I stopped there? Because it was a Mary that brought the Lord into the world, not a man. And because a long, long time before a Mary, there was a woman called Eve. And what Jesus had done, had redeemed, had reinstated a woman.

You have no need to be weeping. I came into the world from a woman. Men that ought to be weeping, because they had got the character, and enough of God in them, in Adam, to refuse the temptations of a woman, called Eve.

God, the Lord Jesus Christ, ransomed women in a wonderful way. He instated them. I use the word re-instated.

And I was going back to the God, What are you weeping for? This is the great, I came into the world to a woman. And you, what are you weeping for? This is my triumph. Women, you have been reinstated by Jesus.

And as I have quoted already, they became the first heralds of the resurrection. Something about a woman, I think I would like to have been born a woman. I wouldn't have done much for the time, but it's a long time for now, because a proud man thinks he's got it all.

You misunderstand this. And I haven't said that any of you should go on, go home in triumphalism, in talking about equality or anything like that. I'm just simply saying that the Lord, as it were, emancipated women in a wonderful way.

You ought not to be a weeping woman, but she didn't know the secret. She didn't know this thing that God had never forgotten. Never.

And I love the Lord more for that. I love him. This is what will come to you.

I promise you that if you will keep reading this book, which I can say in the sight of God, it's the thing I do. I never read books about the Bible, except that in one college where I taught way back now, years and years ago, I had to teach systematic theology. I had not a clue about it.

So I had to read it up the week before I gave the lecture, ready for them to read up the next one. Oh, that was Hodges, the one. Probably you don't use Hodge here.

I don't know which one you use. But there it is. I'm a complete dunce, you understand that.

So if you're a dunce, shake hands with me before you leave. Here is the thing. Woman, why weepest thou? You may not have heard anybody say that before, but I sort of have a habit of saying things that people don't say.

Here is the thing. She said unto him, because they have taken away my Lord, and I knew not where they had laid him, they've not taken him away. Nobody can take him away.

You can put him away from you of yourself, if you wish. Here is the thing, beloved. Nobody can take Jesus away.

That's the lesson of the resurrection, if ever there was one. She said that because she thought he was a gardener. Well, she was wrong.

He'd been a carpenter. But here's the big thing, beloved. She thought he was the gardener.

That's the way the human mind works, you see. Because it was a garden. You know whose garden it was.

John doesn't tell you. He leaves the idea open. It was a universal garden, I'd say, Gethsemane, where everybody could go.

You see. So lovely. Do you read the Bible like I do? It'll just sort of come and soak into you until it reaches that grey matter up top, and you begin to understand.

But if you just read your portion for today, you're nearly damning yourself. It's good to read a portion like it's good to eat a piece of toast for breakfast, in the other realm. You have to see, beloved, that you've got to, your opportunity is not to get into this Bible, though it is a way, the chief way, but to get into God.

That's what you've got to do. And that's where the Holy Ghost has come. So if you're not full of the Holy Ghost, you've missed the logical process of events.

You must be filled with the Holy Ghost. And you'll always need somebody to teach you. Some book, oh you should read good books, you are staring, I've got to be very careful here.

He's very keen on books. I was discussing at table with him, you know, he's my boy really, you see, I can talk to him. And I say, what book did you get that from? And we tease one another.

Because he knows I'm a dunce. But he, the whole thing is this, beloved, you have this privilege of saying what David said, listen to him, by thy knowledge, I have more knowledge than my teachers. Oh, more knowledge than my teachers.

David said that. By thy spirit. I think the word is understanding.

I have more understanding than my teachers. Isn't that lovely? It's something to enjoy, not gloat over, but to enjoy. And I promise you, there's one great teacher come from heaven, he's called the Holy Ghost.

God took the visible teacher home, and sent the invisible teacher, who was not confined to Palestine, as he was called. Here's the great thing. I'll take him away, she said.

Jesus said unto her, Mary, now, as soon as he spoke and called her name, she knew who it was. Do you know the implication of it? John has softened this up for you. He's a great teacher.

My sheep hear my voice. It isn't the name, it's the tone. I know you by the tones of your voice, and the attitude you adopt.

You may have a wonderful name, like Alfred the Great, or something like that, or Mary Queen of Scots, I hope you had neither forced upon you. But here is the great truth, beloved, it's you. I see your attitude when you ought to be on your knees.

I see this when you ought to be doing something else, and I know you, friend. I know whether you're living in ultra-close communion with God every second of your life. I know, and you should know me.

This is a family tree. It's the gift from God. It's all so wonderful.

Oh, it was lovely. He said it like no one on this earth could say it. Grabona means great rabbi.

That means great teacher. She was Jewish, you understand. That's the way they talked.

You might say, wonderful professor. I don't know what you say. But here is the thing, beloved, master, she called him.

And you know what she was going to do, don't you? Grab hold of him. He said, oh, don't touch me. Don't touch me.

I've got to go home to my father first. Wonderful. Hallelujah.

I know you see this. Go to my brethren. Say unto them, I ascend unto my father, and your father, my God, and your God.

Wonderful. There was a progression that Jesus conferred upon these men. He started off by calling them disciples.

He continued on to name them as apostles. He told stories. I'm following it through John here.

We're not in the other Gospels. To call them sheep. My sheep hear my voice.

All right. And then he says, I'm going to call you friends. I'm calling you friends because the friends know what they're going to be.

All right. That's right. I'll call you there.

Then the last one is, go to my brethren. It was the work of the cross and through the grave that could make them his brethren, if they were prepared to go to the cross, carry it all their life, and die on it, and rise from that death to self, to sin, to spirits, to Satan. At last, go.

I love these verses. To my brethren. Say unto them, I ascend unto my father, and your father, to my God, and your God.

And that's how you will progress to the full knowledge of God. You'll call him father. You'll shout like people do, Abba, father.

That's what you'll do. But that's going to be your relationship. And in that relationship, you will know who God is.

What God is. May I just take you into Corinthians, 1 Corinthians 15. No, no, I won't take you.

You remember it. Or write it down. Now you've all got pencils.

I don't see you using them much. But here is the thing. There's a wonderful verse in the 15th chapter of 1 Corinthians.

Where it says this, and it's Paul speaking, in the 5th gospel. My gospel, he's writing. Which is the 5th.

Oh, it's not written down, the gospel. Here is the thing. All kinds of things.

He's going to subdue everything under his feet, and he'll hand up a thing to his father. And here's the end. Oh God may be all in God.

Notice he puts God last here in his speech, rising from the dead. You've got to go through the experience and the knowledge by the Holy Ghost, through Jesus Christ. You can know him as father.

And that's very wonderful and intimate. Oh, I want to, I think I've repeated this verse again. Written by a fairly high churchman really.

But it's in the red book. I won't quote it all, but as if my failing memory could remember it all. But this is it.

Father of Jesus, loves reward. Do you know about it? And then he goes on to say, wouldn't it be wonderful, I'm putting that, prostrate before thy throne to lie, and gaze, and gaze on me. Do you? Gaze at the cross, you gaze at the tomb, we've come that way.

But gaze on thee invisible, what rapture it will be, prostrate before thy throne to lie, gaze, gaze on thee. That's from a very high churchman in England, where their emphasis aren't on worship, never on evangelism or anything like that. This is the tragedy.

Wonderful cathedrals and buildings. They're distracting, really. They only go to St Peter's in Rome, just to admire all these marvellous paintings by this bloke and that bloke, and all that kind of thing.

That's all. Poppy shows, or pop shows, shall I say. No, it should be poppy shows.

But this is as easy as the Vatican, the Vatican, or St Paul's Cathedral, or something like that. They're all distractions, and people have built this marvellous thing, supposing to concentrate you on God, and worship. Beloved, a manger was good enough for God, don't get carried away.

He's a philistine. No, I'm not a philistine, and I'm certainly not Goliath. But here's the thing, beloved, I use this in the aesthetic sense, of course.

A philistine. I tell you what, I think I wouldn't mind destroying lots of these wonderful works of art. False impressions.

They allow you to live in a dream world, and the people walk by outside, and they don't know the gospel. You and I, beloved, have got to see this rugged man, Jesus, this wonderful thing he's about. He never painted a picture.

He never wrote a book. He never raised an army. He never did anything like that.

And yet he's influenced more people through the centuries than any man that's been born on this earth. Just think, the association of ideas, the development of your artistic abilities. If you can paint, I can't.

I can't paint for Toffee Nuts, or what it is. I could have gone into a wordy surrounding. The artists, why they built a Globe Theatre in London, why to let a fellow whose name was Bill act his stuff.

You think of it, they dedicate their lives to it, it's cold culture. It's as vile as you'll ever find. It's glorious, beloved, to see Jesus, to know Jesus.

And so he finishes up, my father, your father, be careful to say this to them, Mary, although they weren't here and had all run away, you've gone talentless. I admire women, oh, don't matter about their looks, they're not outlandish. But here's the tremendous thing, it's the spirit that's in you.

I think you've been, something's been conferred upon you ladies, whatever age you are, that's absolutely wonderful. Something that men could never have, that tender motherhood instinct. Men know nothing about it, isn't that wonderful? They don't know anything about it.

The more delicate things, they don't know. Saw an empty tomb, one of them believed John himself. Peter didn't, went back away.

Probably, I don't know, I've got a lot of questions to ask when I get to heaven. Thinking they'd better get back and barricade themselves, and of course they'd be all clattering about everybody's ears, where's he gone, what's that, a bull for his disciples, and that's what they, the Pharisees, bribed the guards to say. Don't you see, every man for himself, there wasn't a woman in sight in that upper room, when Jesus came, without coming through the door, or the window, or the roof.

But there was a little lady called Mary Magdalene, who was prepared to die with him. I mean, they've got wonderful brains, they work out all the ways in which they can escape being caught. And they'll argue it, in churches, men called elders will do it.

Oh, not about that particular, see, I'm old, I'm the oldest person in the room, I'm even older than him, and I've lived a long time. Bless you, you ladies, I'm not carrying favour with you, I'm telling you what this scripture reveals. The men didn't stand up and deny it, it's written here.

It's so glorious, beloved, to know what it's about. Mary went and told them exactly what Jesus had said. Finishing up, my God, your God, in other words, Jesus did everything, because he was God manifested in the flesh.

I know that the ultimate is God, that's where it began. In the beginning, God. Genesis chapter 1. You stop in fatherhood, wonderful as it is, and I preach often about it.

That's going to be absolutely wonderful. My God, says this king of life and death and everything. My God.

He could have said, my father and left it. My God. Learn God.

That's what you have to learn. Learn all about Jesus, but he's only come to lead you to his father and his God, that's all. May I say that Jesus is not a terminus.

You know what a terminus is? A strange stop there and go no further. He's a through person. Everything in the New Testament, quote the most, probably most quoted one, Romans, Paul writing it again.

The gift of God is eternal life through, through, not a terminus, through Jesus Christ. He's a through person. When you read your Gospels, when you read your epistles, I mean, have that on the forefront of

your mind.

It's the relationship in the Godhead we're talking about now. But I'm not talking about it. I'm not supposed to be doing it.

Let's go on. This tremendous thing, beloved, you go on that bad evening in the first day of the week, when the doors were shut, where the disciples were assembled for fear, fearless Mary Magdalene, fearful Matthew, Mark, Luke, John, all the rest of them. It's there, it's on the pages of the scripture, beloved.

General Booth, all of you have heard of General Booth, haven't you? Oh, your education has been neglected then. He was the great founder of the Salvation Army. Now you all met Salvation Army.

Okay. He was a tremendous man and God did tremendous work through him in England. And then they decided to reach out into other countries.

And the one he chose to go to France and live in the red light or brothels area was his tender young daughter. She was not 18 and she went out and her purpose was to bring France to Christ and take it there. Wonderful, isn't it? Would your father have let you go and live in a district like that, even if you were a human? Would he? He sent Bar Marechal.

And I, I wasn't there. But when I read this about her, I thought I was there. For she came back on what would be called mission relief, I suppose.

And she stood up on the platform in the Albert Hall. Surely you've all heard of the Albert Hall, haven't you? No? Oh, well, you're worse educated than I thought. And she stood on that platform and she said, fear, everybody's bound by fear.

Ah, to put the backbone into the soldiers. So it's not only people, women and men. And I said, 18, 18.

Well, you're wondering whether you should go to university or not. You've missed the best university. It is called the world.

I don't mean in sense of worldliness. Here, then, is the glorious thing to see. Can you imagine God sent his only son into a dirty, stinking, hypocritical world, stinking with sin, and he was born in a manger? A manger.

Think of it. Just keep thinking, believing, humbling yourself. I beg you to do it for your sake and for Christ's.

This is the thing to do. Then Lord Jesus comes into this place where they were. The first thing he says, well, what he didn't say, he didn't say, you cowards.

Mary Magdalene, he was out there, she was prepared to stand up. You were all in behind all locked doors. He didn't say all that.

I said, perhaps I'm a fool. You see, beloved, peace be to you, he said. And he showed them his hands and sighed.

Then were the disciples glad when they saw the Lord. But listen, I'm going to tell you something. Not one of them had the joy of Mary Magdalene.

Had had it. Not one of them. Locked the doors.

He who sent angels to roll away the stone could have sent angels to break down the door if he'd wanted. Oh, beloved, get into the deep inwardness of God with you. Don't struggle to get qualified in anything else much.

This is the great truth. Showed them his hands, showed them his side, they were glad. Jesus said to them again, peace, aren't you? As my father has sent me, even so send I you.

Now, can you take this in? I never have enough time. The second sending of Jesus Christ, his father sent his son. He made a sacrifice and went back up to his father and his father sent him again.

I'm not sending you as my father in the first sent me. I'm sending you. Look at my hands.

The second sending. So, second chance for these men who had followed him three years and messed it all up. So send I you.

You're not sent into this world, son, daughter, if you haven't got holes in your hands and a hole in your side. You want to be like Jesus? If you can handle the cross, you can handle anything. Because the cross doesn't mean the crucifixion of others, but of yourself.

What a training school. What a blessed and glorious Savior this is. And he or she is most blessed to understand these things.

You want to have a calling. You want to serve the Lord. So do I. But this is what it is.

Nobody wants you. They've had enough of you. It's Jesus they want.

So he says, how are you? I brought a cross for you. Let people see the marks of it in your life. That's what it's about.

I'm so glad it was many years ago when the Lord showed me this. It'd be good if you saw it today. I mean, see it in here.

Don't just listen to me talking. Hallelujah. As my Father has sent me, even so I send you.

Like that, Jesus? Cloud thorns. They only are his true missionaries. In fact, you'll be an apostle whatever sect you are.

What a tremendous thing it is. I must gallop now and get through. Here it is.

Thomas verse 24. One of the twelve called Didymus, which means twin by the way, was not with them when Jesus came. The other disciples therefore said unto him, we've seen the Lord.

But he said unto them, except I shall see in his hands the prints of nails. I'll put my finger into the prints of the nails and thrust my hand into his side. I will not believe him.

We call it doubting. Thomas, it wasn't that they doubted, it's that they refused to believe it. And supposing you, who you say God has sent you to the Lord, would say, at least I can see the prints of the nails in your hand.

I'm speaking figuratively now. I could thrust my hand into your open side and touch your heart, for that's where the spear went in. You haven't been sent, I thought.

I want to know, it's the genuine thing. Don't keep preaching me about a babe in a manger. Bless God, you know I love, I hope you know that I love it, but it's not that.

It's this, beloved. May I tell you that that is what a true church consists of. You say, Jesus in the midst, well he'd have holes in his hand, and a hole in through to his heart.

That's the best thing you can think about when you take what's called the Lord's Supper. So wonderful. Jesus came again, you know the rest of it, and he said to Thomas, good old Thomas.

You say, what? No, perhaps it's me that's saying that. You wanted to make certain. God does this all according to who we are.

Everybody calls him Doubting Thomas. No, he refused to believe, he didn't just doubt. And I want to be sure that it is my Jesus who called me.

Perhaps there's something about it, but I think he was a great man. He has certified to us that Jesus was genuine. Remember, he was the one that said, when he, when Jesus was going to Lazarus, let's go with him and die with him.

He wasn't doubting Jesus. Here everybody preaches sermons on Doubting Thomas. Hallelujah.

And then we're going to finish. My Lord and my God, because thou hast seen me, thou hast believed. You've proved it all for yourself.

Blessed are they that have not seen and yet believed. And many other signs Jesus do truly in the presence of his disciples, which are not written in this book, but these are written that you might believe that Jesus is the Christ, the Son of God, and that believing that you all might have life through his name. All right.

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