

# (Bible Analysis of Man) Man's Body Immortal - Part 1

by Willie Mullan

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*The sermon explores the nature of man's mortal body, emphasizing the transformative hope of immortality for believers through Christ.*

**Duration:** 1:02:20

**Topics:** "Bible Analysis Of Man"

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## Description

In this sermon, the preacher discusses the concept of a glorious body that believers will have in the future. He emphasizes that this body will be similar to Jesus' glorious body. The sermon also explores the different aspects of man, including conscience, memory, imagination, understanding, and the mortal body. The preacher provides biblical references, such as John 2, to support the idea that Jesus' body rose again and that believers will also have the same body.

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## Transcript

Yes, we're looking up a Bible analysis of man these days, just what the Bible says about man, and we've already looked at a created man, for God created man in his own image. And then we had a good look at fallen man, for the man that God created disobeyed God and sin entered. And then we looked up the saved man, and we found out a lot of things about the saved man.

And then we looked up the spiritual man, and then we looked up the carnal man, and now we are going through different parts. We have looked at man's conscience, and that was a great night. And we looked at man's memory, and man's imagination, and man's understanding.

And last week we looked at man's body for a moment or two. This is mortal body, of course. I want you to get that word, you know, into your mind.

We looked up the saved man's mortal body last week. You remember that. Well, there is a difference, you know, between the unsaved man's mortal body and the saved man's mortal body.

There is a difference. And we'll go into that difference just in a while, if that clock allows us. Have a look at this now for a moment.

This is Romans chapter 8. Romans chapter 8, just the same time, we're reading at verse 11. And Paul reasoning things out here in his own wonderful way said, but if the Spirit of him, and there is a capital S there, but if the Spirit of him that raised up Jesus from the dead were in you. And Paul's thinking of God raising his son from the dead, but God raised him from the dead.

And look, he's speaking about the Spirit of God. But if the Spirit of him that raised up Jesus from the dead were in you, and you know, if you're saved so much, you're indwelt by the Spirit of God. We dealt with that very forcibly last week.

But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Want you to get the whole of that now? Want you to get the words mortal bodies? Because that's what we were looking at last week. We were looking at the saved man's mortal body.

And there is a difference between the saved man's mortal body and the unsaved man's mortal body, because the unsaved man's mortal body has no holy ghost within it. Just get that into your mind now, because that's a very vast difference. But there are many more.

And this is the mighty statement, isn't it? But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. And an old doctor way out in Canada said to me once, want to ask you a question about this, does this mean that God will quicken our mortal bodies when resurrection morning comes? I said it means nothing of the sort, because those are not mortal bodies, those are dead bodies. We're talking about mortal bodies just now.

And we're talking about mortal bodies with the Spirit within them, and dead bodies haven't the Spirit within them. Don't make any mistakes in this now. Oh, it's a mighty fact, you know, that in life God quickens mortal bodies by his Spirit.

But I don't want to go into that this evening, the quickening will have to do for again. I just want you to get the fact that these are mortal bodies. As I stand before you, and this body is made of flesh and bones and blood running through my veins, I'm a mortal being, just as it is now.

But remember this, that this mortal shall one day put on immortality. That's another subject, isn't it? The saved man's immortal body. That's a different thing altogether.

Hope you're getting the differentiations. Have a look at 1 Corinthians chapter 15. 1 Corinthians chapter 15.

Verse 60, Paul writing to these believers that Terence said, Now this I say, and then he put a little word brethren in there just to let you know he's talking to the believers. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God. I think that's absolutely clear.

You see, you would know that I cannot go to heaven, and he's talking about the kingdom of God in its eternal sense. You see, the Russellites run about and they do a lot of talking about the kingdom of God. And they rang the bell one day, and they opened the door, and there were two boys there, and I don't know who they are immediately.

And I said, Now, who are you? He said, We belong to the kingdom of God. And I thought I would have some of them. I said, You couldn't belong to the kingdom of God, for flesh and blood cannot inherit the

kingdom of God.

And as far as I can see from here, you're flesh and blood. But I put them off the track immediately. It was unfair of me to do it, but I do have fun with them, and I'm allowed to.

Yes, I'm safe with them all the time, just having fun. But I put the two boys so far off the track that they didn't know where they were. I said, Show me the Bible, and I opened it, and it says, Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God.

You tell me you're in the kingdom of God, and this book says you cannot be. It wasn't fair of me. But they didn't know the answer.

You see, the kingdom of God is in this book in many senses. The kingdom of God is in this book in a spiritual sense. That's about the kingdom of God.

It's neither meat nor drink. It is within you. And at this moment, that is true, but that's in a spiritual sense.

Because the kingdom of God is in this book in a millennial sense. And our Lord will come back to this earth, and the kingdoms of this world will become the kingdoms of God and his Christ, and it will be the kingdom of God in a millennial sense. Oh, but the kingdom of God is in this book in an eternal sense.

This is what Paul's talking about. I cannot go to live in God's eternal kingdom in a mortal body. Flesh and blood cannot inherit the kingdom of God.

Oh, you see, he's just making an impossibility here. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God. Neither doth corruption inherit incorruption.

Behold, I show you a mystery. We, believers, shall not all sleep. He means we shall not all die, but we shall all be changed.

Isn't that wonderful, you know? You see, we may not die. Oh joy, oh delight to go without dying. That's what the hymn writer got.

Yes, you see, the Lord may come at any moment, and we which are alive and remain just as we are now, if he came at the second, we would rise to meet him, and we would never go through the valley of the shadow at all. May not die, you know. We shall not all sleep, but there's one thing sure, we shall all be changed.

And you know it will happen in a moment, in the twinkling of an eye. Just a half wink, that is. At the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, for this corruptible must put on incorruption.

This is the bit I'm hurrying through. This morsel must put on immortality. Oh, what a day that will be.

Fancy, you know, this old body, this old morsel body, you know, it's going to put on immortality. And what a mighty day that will be. You see, I want you to get the whole of that.

Last week we were looking at the saved man's mortal body, and what it was for. And Paul could see that this mortal body of ours down here, it is first of all for the magnification of Christ. He says, Christ shall be magnified in my body, whether by life or by death.

That's what it's for, you know, not just for swinging around. It's for the magnification of Christ. And then you remember he said to the Corinthians, knowingly not that your body is the temple of the Holy Ghost which is within you.

You see, it's not only for the magnification of Christ, but it's for the habitation of the Spirit. And then he quickly said, ye are not your own, ye are bought with a price, therefore glorify God in your body. And we found out that the saved man's mortal body was for three things.

For the magnification of Christ, for the habitation of the Spirit, and for the glorification of God. The triune God made this body for himself. And that's what we were looking at last week, weren't we? Now, I want to go a little bit further tonight, and I want to look at this mortal body of ours, taking upon it immortality.

Now, we've got to think very carefully here, and we must be led by the Spirit and the Word of God. It's turned to Paul's letter to the Philippians. And we're at Philippians, and we're at the third chapter, and Paul's writing to these saints at Philippi, down at chapter 3, in verse 17, uses this word brethren again very carefully.

He always did this, because he's talking to the believers. He said, brethren, be followers together with me, and mark them which walk so as ye have us for an example. And then, these two verses are just in a parenthesis.

He says in verse 18, For many walk of whom I have told you often, and I'll tell you even weeping, that they are the enemies of the cross of Christ. And there are a lot of folk around who are the enemies of the cross of Christ. But Paul wasn't afraid to say this, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.

But when he was talking to these brethren, to be followers, and to mark them which walk so as ye have us for an example, he goes on to say, verse 30, For our conversation is in heaven. You see, we're the thoughts of heavenly people, but we must not get so heavenly minded that we're nowhere for use. We're still on this planet and servants of the Lord.

Our conversation, our citizenship, if you like, is in heaven. Now, it's true that we're going through this withholding wilderness, but we have an eye on a city that has foundations, you know. And our citizenship really is in heaven.

From whence also we look for the Saviour? I want you to get that word, that word Saviour. He's looking for the Saviour. You know, when we talk about the blessed hope and looking for the great God, sometimes we look up and we say this same Jesus.

Sometimes we say the Lord himself will come. Sometimes we say when the chief shepherd shall appear. Sometimes we say when the master of the house shall return.

He's got a lot of phrases to pick from, but he's got Saviour here. Now, it's one of the wonderful words placed and produced and preserved by the Holy Spirit and inspiration in this book that shows the inspiration of the Word. You see, he's going to talk about our bodies in a moment.

And you know, our bodies are not just saved yet. Oh no, this will remind, it's perishing every day. The outward man perishes.

Oh, I know that eventually it will be looked after, you know. Yet this tabernacle in which I'm living now, it's dissolving at this very moment. And I'm looking for the Saviour of my body.

You get that because of the word, crucial openness. It wasn't put there by me, you know, it was put there by the Spirit of God. Watch what he says now and you'll get it.

For our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, this body, this body of our humiliation, that it may be fashioned like unto his glorious body. Ah, that's what we're going to talk about tonight. It's taken me a long time to get on to it, but never mind.

We'll get there. So, when we talk about this mortal putting on immortality, we just mean the moment when the Saviour of the body will return and we shall be changed in that split second and our body, this body, this mortal body, will be made like unto his glorious body. So, that's what we're going to think about just for a moment or two.

His glorious body. Oh, what a phrase. Let's go to Hebrews chapter 2 for a moment.

The letter to the Hebrews and we're at the second chapter. Verse 10, just to get the proper connection. For it became him.

See, that's a lovely phrase. It became him for whom are all things and by whom are all things in bringing many sons unto glory to make the captain of their salvation perfect through suffering. For both he that sanctifies and they who are sanctified are all of one for which cause he hath not a shame to call them brethren saying I will declare thy name unto my brethren in the midst of the church will I sing praise unto thee and again I will put my trust in him and again behold I in the children which God hath given them.

Then he starts the argument. For as much then as the children are partakers of flesh and blood he also himself likewise took part of the same. I want you to get that very carefully because we're going to look at his body for a moment or two in the days of his flesh.

Now that's getting away from his glorious body just for a moment but we've got to do that. But I want you to see his body in the days of his flesh. For as much then as the children are partakers of flesh and blood he also himself likewise took part of the same.

Now when we say took part of the same we must see it in this sense. Inasmuch as the children were flesh and blood he had also flesh and blood but there was a difference between his flesh and his blood and our flesh and our blood. I want you to get the hold of that you know in case we get mixed up here.

When we say he took part of the same, the same only in the sense that as much of this is flesh so his was flesh and as much of the blood or the liquid that flows through my veins was blood so his was blood but with his difference. You see his was holy flesh and his was precious blood. That just makes a little bit of a difference.

It was only the same in the sense that it was flesh as much as flesh is flesh and blood is blood. Oh but there's a vast difference isn't there? Yes you see you remember Luke's gospel. Let's go back to Luke's gospel and when it Luke chapter 1. I think this is worth doing.

It may just upset the notes tonight but I can't help that. I think I ought to do this and when it Luke's gospel and the angel has come into me and the angel has declared behold thou shalt conceive and brings forth a son and thou shalt call his name Jesus he shall be great and all the rest of it and he shall reign over the house of Jacob forever. Verse 34 Mary said unto the angel how shall this be seeing I know not a man and the angel answered and said unto her the holy ghost shall come upon me and the power of the highest shall overshadow thee therefore also that holy thing which shall be born of thee.

Now let's get that bit because I want you to get the hold of that you see. Yes you see there is a difference. You see when Adam disobeyed God and sin entered into the world and let's get that bit corrected again into the world not into the garden you know same case of everything trees and birds and grass and all the rest because of this disobedience sin entered into the world and then death by sin.

So the death cross upon every man or the word means everything because birds die, flowers die, grass dies, trees die. Well you see this precious and it's good there was somewhere in here is death and I am going to die you know whether I like it or you like it. Oh but that wasn't the same with Christ at all.

Oh not at all. Oh there was no sin there. Oh death had no claims on him.

He is not at all if he had so willed and we are not allowed to suppose if he had so willed he could have left this world at any time and gone to heaven and nobody could have. Oh no he had to step into death to die. You see we are dying then but he wasn't a dying man.

He was a perfect sinless man going forth to die. That's different. I want you to get the hold of that because I want you to see this holy flesh and this flesh and blood.

This is not the same of all of all the blood of all the creatures in the flesh. This is blood without a stain or spot. This is precious blood there wasn't any more like this.

I think it's time we saw our Lord Jesus as the unique person that he was and is. So I want you to see this you know his body we are looking at his body in the days of his flesh, holy flesh and precious blood. I want you to get the hold of this bit even going to take time.

That holy body had to be offered and that holy blood had to be shed. I want you to get the hold of this. It's got a Hebrews chapter 10.

We're at the letters of the Hebrews and we're at chapter 10. Oh I know this may be texting you a little bit but you've got to just get through with me as much as you can. Now this is one of the great chapters of the new testament.

It's Hebrews 10. For the law having a shadow of good things to come. And when we talk about the law we're not talking about the pheromone we're not talking about the moral law the ten commandments we're talking about the ceremonial law the offerings the law of the offerings as Duke would put it.

For the law having a shadow of good things to come and not the very image of the things just the shadow. Come never with those sacrifices and now you can see the law he's talking about. It's sacrifices which they offered year by year continually.

See the two words in the middle of the verse. Come never make the comers. They're not a perfect.

You can offer those sacrifices as long as you like. They can never make them perfect. Here's how he argues.

For then would they not have ceased to be offered. If I could find an offering somewhere that would make me perfect. Oh then I don't need another one do I. No but you can't find it.

Because the worshippers once purged would have had no more conscience of sins. But in those sacrifices or offerings there is a remembrance again made of things every year. For it is not possible that the blood of bulls and of goats should take away sins.

Sure you would know that. Oh they may have been the shadows or the pictures or the types if you like. But they're not the very thing you know.

They're only pointing to something. Pointing to what? What's this verse 5. Wherefore when he cometh into the world. And who are we talking about? Talking about the Lord Jesus.

He said sacrifice and offering thou wouldest not but. But a body hath thou prepared me. Oh this was a mighty body.

Don't make any mistakes about this. These old fellows who talk about the virgin birth doesn't matter. They don't know anything about that.

If he was the sinful son of a sinful man by a sinful woman. He'd be a sinner. Couldn't be my sake.

He's way beyond that. Oh a body hath thou prepared me. You know you should look at the word body.

Try and get it. It's Christ's body. Look at the word thou.

Who's he talking to? Thou. He's talking to God. Who's talking? Thou hast prepared me.

When he cometh into the world the Savior. He's looking up and saying sacrifice and offering of the old types no use to you. But a body hath thou prepared me.

Holy body and precious blood in the tooth. You got the hold of that now. Because that's worth getting the hold of.

Yes what's this? Verse 7. Then said I in the volume of the book it is written of me. Oh yes God had said a lot of things about him in the book. He had come to do God's will.

He'd come to do God's will in this body and with this blood. Verse 9. Then said he though I come to do thy will oh God he taketh away the first. All those old offerings of bulls and goats don't count that he may establish the second.

Now he had come to do God's will in this body and here's the will. By the which will we as believers are sanctified and the word just means set apart through the offering of the body of Jesus Christ won't fall. You get that? Because that body was offered.

A holy body was offered. You notice don't you that he offered himself without a spot to God don't you? Well each time he did. Oh don't let a soaper or any of them boys make little of this body.

He won't do. Won't do for a moment. He must guard this in every shape and form.

Do you see this? By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest in the old economy standing daily ministering and often times the same sacrifices which come never take away sins. But this man after he offered one sacrifice for sins forever sat down on the right hand of God.

He'd almost feel like saying hallelujah wouldn't he? Yeah. It says in verse 14 for by one offering nothing. The offering of the body of Jesus once for all.

So by one offering he has perfected forever. Oh come round and talk to me about getting lost again. Do you see what I'll do with you? Oh you know nothing about the cross when you talk.

Oh through that one offering listen to it. It's like music to me. He has perfected forever.

Oh don't talk Troy about being lost again when the offering of the body was made to save you. If your faith is in that offering that sacrifice tonight you should shout hallelujah. You see friends if you go back to chapter nine now let's have a look at chapter nine there.

Jesus verse 13 falling into the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean sanctifies to the purifying of the flesh. That's all a bit of the old economy. How much more shall the blood of trinket who through the eternal spirit offered himself without spot did God purge your conscience? You see way down at verse 22 it says and almost all things are by the law purged with blood and without shedding of blood there's no pardon.

You see we need this. We need this holy body offered of God's Lamb and we need this flesh of blood shed. You know what we're talking about when we say shed.

I hope you do. You see I worked with a surgeon for a long time and we became great friends and some mornings he would say to me we're going to remove a tumor this morning. Would you like to come? I said yes I would and so you see he always took me in with him to the dressing room and put a big gown on me and a mask around my fist and you couldn't tell me from Adam.

So I just walked in with him. Once I walked in with the chief all the other doctors and surgeons had to stand aside. You see they thought I was a big shot from London.

They didn't really know how big a shot I was. And so you see I've seen blood shed surgically. See I'm putting the knife on, opening, blood shed surgically.

And you must have seen blood shed accidentally. There's a car crash and you pull somebody out from behind the wheel and there's the blood flowing. And in these days in this country of ours there is blood shed brutally.

Some of these IRA rebels went in the other evening and tied an old lady of 84 to a chair and battered her face. Why wouldn't I like to be doing the birch for them? I don't think a man's a man at all. No maybe like that.

I think it's terrible. I think that something should be done about it. The only thing we hear is talk.

That's all we have got for years, talk. And they talk and talk and talk. And a woman in the courts in Dublin today or yesterday said that she had murdered a man up here.

And then they come on the TV and tell you there is no evidence of anybody doing anything. And the woman standing in the dock and saying she did it. My God where are we or who are we doing? Yes blood has been shed brutally.

We are not thinking of blood shed surgically or blood shed accidentally or blood shed brutally. We are thinking of blood shed sacrificially. All but we are thinking of blood shed.

Something with value in it. Something on paper with no death in it. Show a life of those losses in the blood and we are dying.

Oh not him. He wasn't. His was precious blood.

So you can see this can't you? Yes you can see his body in the days of his flesh. I thought I should do that for you. But you know he died.

And on Sunday nights here I preached on Christ died. And I pointed out we use this phraseology every day. We say so and so died last night.

My mother didn't. So and so wrestled as long and as weakness as he could. And then death overcame him and he became dead.

Not that one of us is going to die or step into death. I shall live as long as I can. But one day it will maybe overcome me and I will become dead.

But that didn't happen to Christ. Oh no even when he was on the cross. Even when he hung there.

You see he had to dismiss the spirit. Yes he dismissed the spirit as one of the oldest sins of the flesh. He actually stepped into death.

And the great picture is the Ark of the Covenant going into the Jordan when all its banks was overflowing. And it went in willingly. Yes there was one who was willing to die in my state.

And they took that body down because it was only the body that was dead you know. Don't make any mistakes. They laid it in the tomb.

And the third day it rose again. You know I was talking to a professor yesterday. I think the culprit might be here tonight.

Who took in a tape to him the other day from this very meeting last Tuesday. And he said to me I want to talk to you about this resurrection. This resurrection of what? He says the resurrection of Christ.

Do you really think that his body rose again? I said I'm very sure it did. He said now could you give me a simple clear unmistakable verse that would prove it rose again. The same body.

I'm talking about the same body. The body that hung on the cross. I said yes.

Oh look at it. Yes here we are with John too. You know it's very thrilling this to me.

Wanting to get the hold of this. Our Lord Jesus is in Jerusalem. And he clears out the temple.

Verse 15 when he had made a scourge of small cobs he drove them all out of the temple and poured out the changers money and overthrew the table. Spoke what a day it must have been. You see people think our Lord Jesus must have scoffed when he walked into the temple and got the hold of the big table and heaved them over.

Can you hear the clatter of the money on the marble tiles? Boy that would upset a Jew or two. Our Lord Jesus did it. If I went and did it you know all the old religionists around the country would say that's him.

He and Paisley they're two bad boys. He's worse than I am of course. Never mind.

Verse 16 and said unto them that Saul does take these things hence. Oh what would he not say about the ten of tables now in the house of God and the billiard tables. I think he would shout take these things and don't belong to God's house.

Not a bit of it. Verse 18 then answered the Jews and said unto him what signs goest thou unto our fiend that thou doest these things. Jesus answered and said unto them destroy this temple.

Now one of the great Greek scholars Dr. A.T. Robertson who is a master in Greek and the New Testament Greek said that at this point in the New Testament there is a mark to describe what he did. You see sometimes when you watch the Bible you don't watch the picture and you might miss something. But it's good to watch the word even if you miss the other.

And what our Lord Jesus did was this. He said destroy this temple. Destroy this temple.

Dr. A.T. Robertson said that the mark was there to show what he was doing. Now they weren't watching him you see. They were just with their heads down and their hands up their sleeves and they're pious looking.

They're pretending to pray and they knew nothing about praying. Just old pharisees. Verse 19 Jesus answered and said unto them destroy this temple and in three days I will raise it.

Let's get off. I'll tell you every Russell Lake and the country's afraid of that word it. They won't face it you know.

Destroy this temple and in three days I will raise it. Not something like it. It.

I will raise it. Now the Jews weren't watching him and they just jumped through the tension. Then said the Jews forty and six years was this temple in building.

Because they thought he was talking about the temple that was behind them. He was standing on the steps of the temple and they thought he was talking about the big building and they weren't watching him and they thought when he said destroy this temple that he was speaking of the temple behind them. They made a big blunder you know.

You see it says this. Then said the Jews forty and six years was this temple in building and we'll go there as up in three days but he speak of the temple of his body. So I said to the professor what would you get out of that now.

He said there is no argument. I said yes you know. He wrote again and when he wrote again the body that was the same body with the marks of the nails in his hand and the sword mark or the spear mark in his

side and the marks in his feet.

It's the same body just with this difference. There was no blood in it now. Blood was shed.

I want you to get that because that's the mighty thing you know. This is his glorious body it's just flesh and bones. Let's have a look at Luke's gospel chapter twenty four just for a moment.

Luke's gospel and we're at chapter twenty four. And they're all in the upper room and it is the first day of the week and some of whom have heard that he rules again and of course it's very difficult for them to take it in. Verse thirty six we're trying to save time.

And as they thus said Jesus himself stood in the midst of them and said unto them peek beyond to you. But they were terrified and affrighted and supposed that they had seen a spirit. Small ass there.

The old word for ghost. Thought they had seen a spirit or a ghost. Then also they argued with me when she said that proves there are spirits.

I said friend I want to tell you this that the angels are spirits. You know it's said in Hebrew that he maketh his angels spirits. And they're spirits.

Oh but it proves this that what I was at the other night is true. That the angels have neither flesh nor bones. A spirit has no flesh or bones.

Therefore the argument about angels having flesh is nonsense. They have neither flesh nor bones nor sex organs if you want me to come over into the open. They thought they had seen.

You know this word supposed is a great word. Oh friend stop supposing please. If we look at Mary in the moment of truth at the tomb and you know she supposed she would be gone.

Yes. And if we look at the virgin Mary you know when she was leaving the temple she supposed that her boy was in the company. Mother don't you suppose that your wee fellow is in the company of the saints.

You make sure about it. It's your chance. Because if the Lord comes if he's of a certain age you might leave him you know.

You don't suppose indeed. You just make sure about your wee fellow. That's all.

Oh this supposed. You know when they stoned Paul and dragged him outside the gate and left him there. They supposed he was dead.

What a mistake they made. He wasn't you know. Yes.

The Philippian Jehovah cried in the night because he supposed all the prisoners had been fled. Oh stop this supposing. Don't suppose.

They supposed it was the spirit. Look at verse 38. He said unto them why are you troubled? Why do thoughts arrive in your hearts? Behold my hands and my feet that it is I myself.

Handle me and see for a spirit hath not flesh and bones as you see me have. Ah when he rose again this glorious body. This is what our body is going to be made like.

This glorious body. It has flesh and bones. You see flesh and blood cannot inherit the kingdom of God.

Ah but flesh and bones can. So Lord Jesus is there now. He said to me you're talking about this body now.

He's walking up and down in this big room and I'm determined to corner him you know. Don't get all worried. Just determined to tear this big man apart.

He thinks I'm a subject. He says this body it's got flesh, bones, it was his hands, it was his feet, it was his body. All blood.

All blood. And his heart won't be working. No his heart's not working anymore.

No need for it working anymore. I told you see when he went out to the Mount of Olives and he left the Mount of Olives he went straight up. I said sir I think you know this better than me.

You only go up there 15 miles until you get out of here altogether. It's nowhere after you go 15 miles. None at all.

And I said to him sir if you don't have any blood you don't need air. Because you know that you only breathe in air. That your lungs will give the oxygen to your blood that passes through them don't you? I said well when you have no blood you don't need air.

This is a glorious body. Very glorious it is too. Because it's got to work for all eternity there.

And there's no circulatory system going for more blood. And no air. No lungs.

You see when he went up you know as the boys leave Kennedy to go to the moon they go 250,000 miles in a capsule. Of course they have to have their own environment in there. They must have this air.

And when they leave the capsule they must have these great things all around them and the air on their backs and the oxygen as best because they can't just manage without it. And do it. But our Lord did.

Our Lord didn't go 250,000 miles. Our Lord went millions of miles to heaven. Past all the planets all the stars.

Oh it's a glorious body. Very glorious. Now let me do something more and then we'll keep the rest of it for next week.

Let's go through John's gospel and we're at John chapter 20. John's gospel chapter 20. Ah this is Resurrection Day.

And it is the first day of the week. This one the first day of the week comes nearly imaginary nearly when it was yet dark into the sepulchre. Onto the sepulchre and see if a stone was taken away from the sepulchre.

Or anything that took the stone away from him to let him out. He was already out. The stone wasn't taken away to let him out.

The stone was taken away to let them in to see he was out. And I saw a book written with about 200 pages on who removed the stone. And one phrase in this book would tell you that the angel removed the stone.

What a fiddling it was. Yes let's get the whole of this. From a nearly imaginary when it was yet dark and see if the stone was taken away from the sepulchre.

Then she ran up. Don't you see her running? She longed her robes and she gathered them up around her and she ran for her life and cometh to Simon Peter. She hadn't too far to run you know.

Down from yon tomb that some of you saw. Down through the Damascus gate. Down into the little street.

Into the place where Simon Peter was she ran. And to the other disciple in Jesus' love. That's the way John signs his name.

And step onto them. She's all over breath. They have taken away the Lord out of the sepulchre.

Who told her that? Nobody told her that. Ladies you'll forgive me but that's the way women get on at times. Just jump to conclusions.

That's what they do. You see all she saw was the stone rolled away. She jumped to the conclusion they have taken him away.

Who's the they? Oh no it was not so. But that's the conclusion. Show to you how true the story is.

Any woman could do that. And you must forgive her. Yes.

They have taken away the Lord out of the sepulchre and we know not where they have laid him. Peter therefore went forth from that other disciple and came to the sepulchre. So they ran both together.

And the other disciple did not run Peter. Came first to the sepulchre. That was John.

And he stooping down. If you were ever there you can see the little doorway that goes into the sepulchre. He's stooping down and looking in.

Saw the linen clothes lying. Now that word clothes should be the word cloth. Because when they buried a dead body in the Far East they got cloths.

They tell me they were about two feet long and a foot wide and they dipped them in special ointment in a basin and then they started at the toes and they wrapped them round and then tucked it in. Then another one and they wrapped it right up and then they came right up to the neck and they tucked it in there and then they took a bit and wrapped it round the head and all you could see was the face. This is called the napkin and these are the linen cloths.

Now after an hour or two that ointment would set hard like a shell, like a chrysalis shell, like something that a butterfly comes out of. All round. Now John looked in and saw the linen cloths lying.

Yet when he knocked in he thought of Thimblemore. Verse 6. Then comes Simon Peter following him and went into the sepulchre. Isn't that like Peter? Sure he wouldn't worry at all.

He'd just go right in. He's like Cooper. He would blunder in.

Never mind. Thank God for these men. This is Peter.

He goes in. Now watch this. Then comes Simon Peter following him and went into the sepulchre and see if the linen cloths lie.

I know it's closed but I'm doing it the way it should be done. The linen cloths lie and the napkin that was about his head not lying with the linen cloths but wrapped together in a place by itself. Look.

Can you see this? The linen Peter blundered in. Here are all the cloths in their folds right up to the neck and there's a napkin right there and the space is there. Oh but the body is out.

You see it's a glorious body. It came out through the fold without disturbing one of them. So it might be you know.

When the two sat at the table in their mass robes in the house and when they discovered it was him except he vanished. Just like that. Out of their sight.

It was a glorious body. You see he was already out of the fold. He was already out of the tomb.

He didn't need the stone rolled away. When the doors were shut and they're all sitting around he comes in through the wall just like that. This is the glorious body.

Now there's a thousand things belonging to this glorious body and if I tackle them now I spoil it. So what I suggest we do is we keep the notes and we'll start at that glorious body next Tuesday God willing and we'll do it properly and we'll have time to see it. Now the point is this.

That that glorious body will be yours or at least yours will be like that. Like onto his glorious body. And maybe we'll go on to show the difference between the unsaved body and the saved body.

I think that will do us for this evening. Let's bow together before the Lord. Lord we bow at thy feet.

We haven't any doubts in our heart now that thou didst rise again and we have no doubts at all that thou art seated on the throne. Sometimes this faith of ours we can almost see. Paul said we see Jesus.

Lord you're there all right. Oh that the reality of thy resurrection was ours. Oh that we could just realize that thou art real and alive.

Lord bring us into the near place with thee until our faith can touch thee. Lord teach us in this class something about thy glorious body and remind us that thou wilt change our body like onto thy glorious body. Part us now in thy feet and with thy blessing for thy namesake.

Now before you go just don't run.

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