

(Following the Footsteps of Christ) the Bodily Resurrection

by Willie Mullan

Willie Mullan's sermon explores the significance of Christ's bodily resurrection and its implications for believers today.

Duration: 1:24:39

Scripture: John 19:35-42, John 20:24-29, Acts 1:1-3

Topics: "Bodily Resurrection"

Description

In this sermon, the preacher discusses the purpose and significance of Jesus' resurrection. He emphasizes the importance of understanding the sequence of events, such as the burial of Jesus and the wrapping of his body in linen clothes. The preacher highlights the comforting and joyful message of the risen Christ, who brings peace and blessings to believers. He also mentions the role of the Holy Spirit, explaining that Jesus had to go to heaven in order to send the Holy Spirit to his followers. The sermon concludes by referencing various biblical passages that affirm the reality of Jesus' resurrection and the infallible evidence of his post-resurrection appearances.

Transcript

When Jesus rose from the dead, he had promised me the spear wound in his side. You may have a great sense of five's imagination. You deserve promise.

Though you empower a fellow with a spear, there's a nearer way to my heart than that. There's a nearer way than that. Yes, you can see this poor, brittle, gorment soldier plunging the spear into the vitals of Christ.

One of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. That's very wonderfully good. There are some magical men in the meeting this evening.

And they'll know that if you pierce the same side, it ought to be water and blood, instead of blood and water. You see, your heart is enclosed in a little set which is called the pericardium. It's enclosed in water, you know.

Thoughts there. That's why you can stand on your hands and all that sort of thing. It doesn't fall on your throat or anything like that.

But you see, they told me, and I believed them, that as a man is going through excruciating terror, this pericardium can burst. It's what is called a broken heart. And Christ's heart was broken on Calvary.

So that when the spear went in, it touched the heart and blood and water too, instead of water and blood. It's books in style, you know. All the words are very special and precious.

And our trouble is that we just can't read it. It's a pity some of us ever learn to read. You have to stammer at it.

You might get on better. You read far too fast. And you get nothing at times.

He can't read them. Verse 35. He that sought their record, and his record was true, John sought.

And he knoweth that he saith to, that ye might believe. For these things were done, that the scriptures should be fulfilled. A bone of him shall not be broken.

And again another scripture says, They shall look on him whom they pierced. When the actual body didn't rise again, They'll have bother looking on him whom they pierced. I would have thought the Russelites would have seen that.

It's their turn to look on him whom they pierced. They'll need to get his body up because it happens to be the body that was pierced. When Jesus comes to this world to take the kingdom, And his feet shall stand in that day on the Mount of Olives, Some of the old Jews will say, What are these wounds in my hands? They'll be looking on him whom they pierced.

I remember sitting up in Galilee in the hotel at three o'clock in the morning with the owner. He was a Polish Jew. He had built this thing.

Spent his glory time. And he and I used to meet at about four every morning as he was getting things going and having a coffee. And we talked sometimes about the Messiah.

He didn't believe that Jesus was the Messiah. But he certainly knew the Old Testament. And I said, you know, when you Messiah comes back and takes the kingdom, Will we have wounds in his hands? And he knew what I was doing, you know.

He knew I was going back to Zechariah. He said, you pray to me sometimes. I wish I could, I said.

Oh, when he comes back, you'll have wounds in his hands. It's a pity the Jews didn't think about it. Some of them will say, what are these wounds in my hands? He will answer, they wish I was wounded in the house of my friends.

Oh, yes. They shall look on him whom they pierced. Now let's get on with the job.

Verse 28. And after this. Oh, let's get lost in this thing.

Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews. Sometimes I wonder with some of you who come to this meeting, if you're not secret disciples. I'll pick one or two men after this meeting this evening, and I can't see a thing wrong with you, but you've never yet confessed Christ.

It's a shame. And I wonder, are you a secret disciple? I would like to be a secret disciple. I would be good if Jesus loved me and did himself for me.

My love for him would make me stand out in the country. Well, never mind that, I think. Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews.

You know, that would be the case now. He besought Pilate that he might take away the body of Jesus. And Pilate gave him leave.

He came therefore, he came to Calvary, and took the body of Jesus. That always touches me. Must have been a big job, but there was a fellow came to help him, and there came also Nicodemus, which at the first came to Jesus by night, and brought an extra of million dollars, about a hundred pound waste.

Then took they the body of Jesus. You see these two fellows at Calvary, do you? And I think they're putting an old, rotted, rickety ladder against the cross. Joseph of Arimathea, one of the richest men in the land, is getting up and now he's got to get these nails out of these hands.

As if Nicodemus is holding it. He gets the nails out and takes the body down to Shepherd. Where was Peter, and John, and Thomas, and Matthew, and Nathaniel, and Andrew? Where were they? They're never around.

They've left. Sometimes, you know, men who would do a lot of talking, if the tough men came, you couldn't depend on them. They're not aware of it.

Look, the Lord Jesus' body is hanging on the cross. I'm fighting to be loyal. There's none else to hold him.

They're gone. It's too good for you to let me say this. It wasn't counted in the company at all, Joseph of Arimathea and Nicodemus.

And then I go to heaven. I shall seek these men out. I will easily know them, you know, I'll be changed.

And I'll put my arm around Joseph. And I'll bless him for doing this. And I'll take Nicodemus by the hand.

Say, welcome. Now, there'll be things you could do for Jesus, you know. People count by and by if you do it.

The earth needs less material things. I don't know where this crowd is. Oh, let's get on, we've gone terribly slow tonight.

Only in first gear now. But it's a long way to twelve, isn't it? I'm just one of those noods tonight, mind you. I'm not going to be pushed or rushed.

Two fellows came to the door the other night at twelve. They were at the class and they missed the bus. Ah, it is a long way to Belfast Bay.

On the road you get. So let's keep this bitter. First copy.

Then took they the body of Jesus and wound it in linen clothes, it says in your Bible. But the E should be out. It's linen cloths.

You can't wind a thing. You can't have a wound if you're going to put clothes on. Although there was a mood of value.

They got long stripes of linen. About three feet long. Twelve inches wide.

And they dipped them into a bowl of ointments. And then they began to wind this round the body. Round the toes and then a little bit up.

Right, let me get the next one. Now this ointment that it's dipped in. It begins to harden these cloths into a sort of shell round the body.

If you want to see this done you just go to the museum in Belfast. There's a mummy there. I don't know what age.

But she's wrapped in linen cloths. And the cloths are settled of course on. Like a shell around her.

Now that's most precious for our study this evening. Then he took the body of Jesus and wound it in linen cloths with the stripes of the manner of the Jews of today. Now in the place where he was crucified there was a garden.

If you go to Palestine and go to Jerusalem and go outside the city wall up through the Damascus gate and turn up the road you'll come to Calvary. And you'll find there's a garden just next to it. You'll find there was a tomb in the garden.

It's a beautiful garden. Beside that rugged hill. Now in the place where he was crucified there was a garden.

And in the garden he knew his sepulcher. It belonged to Joseph at the bottom of the hill. Wherein was never man yet laid.

You know you can find a lot of things in the scriptures just like that. You remember they asked that they wrote into Jerusalem on one Sunday. Whereon never man sat.

Oh if I'd let that happen to you and find them for you tonight then you'll get out. There are two for you and I'll get the rest of them. Yes, it says.

They laid their Jesus Because I was used preparation day. And I told you last week that the word preparation is a Hebrew word. Paraskewing.

And if there's a Greek scholar in the meeting he knows where Paraskewing is. And there is one over there. Let's just make them stand up and tell you what it is.

It means Friday. Go and ask any Greek scholar what does Paraskewing mean. It means Friday.

Of course it's quite simple you know. Pilate and the Jews and all the rest of them wanted these bodies bounced from next day to the Sabbath isn't it. That's why we checked for the argument last week that he was crucified on Friday.

If you go back up your chapter do you see verse 31. The Jews therefore because it was the preparation because it was Friday. That the body should not remain on the cross on the Sabbath day.

What day is the Sabbath on my question? It's Saturday. They don't make us any arguments. Now they took this body down.

And they did. Now we're going to look at the bottle of resurrection this evening. And we're going to look first of all at the power of the bottle of resurrection.

And I'm going to give you some of the proofs of the bottle of resurrection. And what's more important the purposes of the bottle of resurrection. Let's go to John's Gospel chapter 2 please.

John's Gospel chapter 2. And this takes us way back to the early days of the ministry of Christ. And we've been through all this so I don't need to expand it as we go along. He came into the temple and cleansed the temple you remember.

And verse 18 first. You see he had come in and upset the table of the money changers. And he had driven them out.

And he had said to them take these things hence make not my father's house a house of merchandise. They said that's fine give us a sign. Seeing you are coming in to give us authority in here.

What sign? Now I think this is what happened you know. These old Pharisees they're all saying this. You know they were challenging Christ.

What sign givest thou us? Seeing you do these things. Then they put their hands into the long robes and bowed their heads and waved. And the trouble is they're not looking.

I never saw a Pharisee that could look you in the face yet. It's usually when I have an argument with them I look dead into their eyes. They blame me for looking through them.

Yes I think this is what they did. They said what sign givest thou? Then in this Pharisee he was tired. Father Hans.

Now this is what Jesus said. This man whom Jesus answered and said unto them. Destroy this temple.

And in three days I will raise this up. Now they had their heads down. Standing in this Pharisee's stance.

Jesus said destroy this temple. And in three days I will raise this up. But they weren't looking.

Need to watch the preacher sometimes. He does things with his hands too. Destroy this temple.

And in three days I will raise it. Not something like it. Not something supposed to be it.

I will raise it up. Now the Jews weren't watching. This is what they said.

Get their heads up as quickly as likely now. They said the Jews forty and six years with this temple and building. And would I raise it up in three days? They thought he was talking about the temple behind them.

Now if I'm right will you see what the next verse says. But he spake of the temple of his body. Did who? I did not.

Then he whistled I'd say. And I would love to take you for preachers. There's not a whistle like in the land.

The beast is roaring. How wonderful. Still can take to the door sometimes.

Lady wonderful. But we would love to discuss things with you out of this book. I think you two belong to the Watchtower, don't you? Or would you rather I called you Jehovah's Witnesses? Or as you used to be known, the Millennial Johnists? Or as you ought to be known, Russellites? Because they change their name every week.

I said would you like to discuss the body of resurrection with me? Because you don't believe that the body arose from the grave. Only Russell wrote in the book. So you don't have to turn over the answer.

That the body of Jesus in the tomb of Joseph of Arimathea went into gases. It dissolved and the gases got out through the cracks of the tomb. And the body was never seen again.

And if there was ever poison gas in this world it was that time. Just then. When old Russell said that.

He was an old frog. He summoned the Dabtus Truster and Hamilton, ten of the ones. Because he said some of the things I'm saying now.

And the Dabtus Truster had a very brilliant, we would call him, queen's counselor in this country. And when he got old Russell into the box he said, I said, are you a Greek scholar, Mr Russell? He said, I am. And that means that you know modern Greek, and you know ancient Greek and Dalgal Greek.

Yes, I know it completely, sir. So what the brilliant Queen's Council did was list a Greek alphabet and say, now there's the Greek alphabet, read it to the Dutch. And he couldn't read one word.

He couldn't read a word. Even I could tell you some of the words. Alpha and Omega.

The Queen's Council said to the Dutch, no, before we begin. And then Trent the Durian said, before we begin, the man in the dock is alive. And he rang a call.

You'll know mistakes about that. And if you would like to see a copy of the ship, I will inform you. Because my son, who is in this meeting, has it in his possession.

All he ever does is argue with the Russell I sent him there. Never mind. See the word itch.

It's Jesus that's talking. It's very loose, simple. And he's talking about his body.

And then Peter is arguing with it. There isn't a Russell like him that comes in here first, this word itch. You can try it on anytime you like.

You'll find they won't argue with it. They will just say, well, I can't convince you about my argument. Oh, there are children.

See what Jesus is saying. I will lose itch. You have power.

Command them. They have power. But they say not again.

That's the tongue's power. In the bottle of resurrection. Now let's get this between.

We're at the churches. And we're at the first chapter. And Paul's praying for these Ephesians.

Praying for these young believers. He says, verse 15, Lord, I also offer my head of your faith in the Lord Jesus. And love unto all the saints.

Good to hear as young believers get in seed. Good to hear about their faith. It's good to hear about their faith and love.

Since I heard of your faith. And love. Faith not to give thanks for you, making mention of you in my prayers.

We should always pray for young believers, you know. Make mention of them in your prayers. That the God of our Lord Jesus Christ, the Father of glory.

May give unto you the spirit of wisdom and revelation in the knowledge of faith. The eyes of your understanding being enlightened. That ye may know what is the hope of His calling.

I hope you do know that. And what the riches of the glory of His inherent peace. In the saints.

And what is the exceeding greatness of His power to us, would we believe. According to the working of His mighty power, which He wrought in Christ. Then He raised Him from the dead.

That's the Father's power. But the whole time God was then on this great resurrection of the body. Jesus said, I will raise it up.

That the Father of glory, the Father of our Lord Jesus said. This was the exceeding greatness of power. In fact it was the working of His mighty power.

Which He wrought in Christ when He raised Him from the dead. And don't let us forget this. That this mighty power of God.

That brought that dead body back out of the grave. That power belongs to us, the weak. It's to us, the old.

Who believe. Don't tell me there's no power to stop smoking. If the Lord couldn't save you from smoking, I would stop preaching.

Your trouble is you want to smoke. That's your trouble. You're not fooling yourself.

And a whole lot of other new things you know. Don't be telling me, son. That there's no power.

Power to make you live for God. Because He lives. We shall live also.

But let's go through. Over to 1 Peter. And that's the third chapter.

1 Peter. Chapter 3. Talking about Christ, Peter said. Verse 18.

1 Peter 3.18. For Christ also hath once suffered for sins. The just for the unjust. That we might bring us to God.

Being put to death. Now let's get the other week phrase in. In the flesh.

Of course it was only his body that died. We use the word flesh though. We're using the body.

Many times in the book it's used for God. Yes, being put to death. In the body or in the flesh.

But quickens. By the spirit. Cavendish.

The Holy Ghost quickened that body. That's the power of the resurrection. It's the power of the Son.

And the power of the Father. And the power of the Holy Ghost. Let's go on now to look at some of the infallible proofs.

Come to the Acts of the Apostles just for a moment. And we're at the first chapter. And Luke is the writer.

And he's writing to a man called Theophilus. And it begins like this in the first chapter. The former teachers have made old Theophilus of all that Jesus began both to do and teach.

Mind you there's a lot to all of us there. Because they do come before the teaching. I hear you fellows who want to teach and preach and they do nothing.

If you gave them a big masonry they would have a go at it. But if you asked them to go to a Sunday school class it would be too small for them. All you need to do before you teach you know.

Because that's the order of the Master laid down for you in your following of steps. And Luke's writing to Theophilus of all that Jesus began both to do and teach. Until the day in which he was taken up.

After that he through the Holy Ghost had given commandment on to the apostles whom he had chosen. To whom also he showed himself alive after his passion. After the cross.

By many infallible truths. That's what it actually says. What a text to preach on on an Easter Sunday morning.

Many infallible truths. I would think that I would know them all. But I couldn't talk them all out tonight because there's even something more important than this.

But let's go back to John's Gospel chapter 20. You remember now that it was chapter 19. Where Joseph of Arimathea and Nicodemus took the body down and laid it.

Laid it in the sepulcher. You know I think there's something shillengious here. Let's go back to Matthew 27.

Oh I know that I'm doing something that I didn't intend to do. But never mind. If God intends it what does it matter about me? Now I'm looking for this.

Well that's chapter 27 did I say. And we're at verse 59. When Joseph had taken the body he wrapped it in a clean linen cloth.

And you get the word cloth that's iron. And laid it in a grown new tomb. Which he had shewn out in the rock.

And he rolled a great stone to the door of the sepulcher in the parted. And there was Mary Magdalene. And the other Mary.

Sitting over against the sepulcher. Sometimes we say well you dare then lay him in the tomb. Well there were two women there.

Funny that these two men come out at the crucifixion. And these two women. I think I'm right in saying that there are seven different Mary's in the New Testament.

I don't want to go into them all tonight. You know the Virgin Mary. You know Mary of Bethany.

You know Mary Magdalene. Mary the wife of Theophant. You know all about them there are seven.

There was one of them was always called the other Mary. That's very significant isn't it. You see you can get yourself into trouble if you're a pastor.

And you begin to say Mrs. So and so did this and Mrs. So and her. Leave one of them out to yourself. You're fine.

They don't seem to think that the pastor is human you know. Oh I can forget you do. I can even forget your name I know the most of you.

There's a lot of time I'm stuck. Now this woman didn't know. She was called the other Mary.

Which is quite content. You don't need to put her name on the record at all. She's one of the good sort.

At least two women are sitting at the sacrifice. I want you to get this. Now the next day is verse 62.

That followed the day of the preparation. So what was the next day now? Ah you've got it now. That's right it was Saturday.

It was the Sabbath. And the next day that followed the day of the preparation the chief priests and Pharisees came together on the Pilate. Now remember he was put in on the Friday.

And I'll tell you this. It was the Saturday before I went off. It was the next day they went.

Next day they went. Remember that. Don't forget that.

Wonderful book you know it's all in it if you take your time. The next day that followed the day of the preparation the chief priests and Pharisees came together on the Pilate saying so we remember. Not as he was said.

While he was yet alive after three days I will rise again. Command therefore that the sepulchre be made sure until the third day. And of course he sent out the soldiers to do this.

I believe this. Dr. Campbell Morgan and I believe this. So I'm in pretty good company.

He believed that Mary Magdalene and the other Mary sat down at the sepulchre. And I think they put them in before six o'clock that evening. That's when we got to count the days.

And I think they sat all night. And I think they didn't move. Until the soldiers came out on the Sabbath.

If I'm right this is really true. I'm right in the two men that came. Took them down.

And I think I'm right in the two women. They just sat there. And when the soldiers came out.

They had to go. There are some soldiers here tonight, bless them. But the Christians, but you know as well as I do.

That the majority of soldiers are not moralists. And for two women to be out there. That are bound to soldiers, this wouldn't do.

So they had to walk in on the Sabbath sometimes. But don't tell you anything, we're back at John 20 now. Now you remember we read John 19.

And you saw Pilate being begged for the body. By Joseph of Arimathea and Nicodemus. And they wound him in these linen cloths.

Laid him in Joseph's usual. Now the first day of the week. That Sunday.

Come in, Mary Magdalene. When is your back? You know she can't keep awake, can she? She was standing by the cross when he was crucified. They stood by the cloth of Jesus.

His mother. Mary the wife of Cleopatra, Mary Magdalene. The three Marys were there.

And when they took him down and laid him in the tomb. Mary Magdalene sat down. My contention is she sat all night.

But she felt early. Something early. While it was yet done.

It's a good distance you know from the centre of the city. Out through the winding streets and out through the Damascus gate. And out to Calvary for the gods.

Isn't this a good wee distance? The distance doesn't bother you when you're in love with Jesus. And it was dark. And the darkness didn't bother you either.

When you're in love with Jesus. And she knew the soldiers were there. At least she thought they were.

By the time they were scattered. But the danger doesn't bother you when you're in love with Jesus. Here she is.

When it was yet dark. She's coming to the sepulchre. You know if you come up by the Damascus.

Up by the gate that leads out of the city there. And up the hill. As you turn into the garden.

You can easily see where the stone was taken away or not. That's the first thing she saw as she came in the dark. This stone rolled away.

Then she ran up. Can you see her running? Since she gathered her long eastern clothes up around her a bit in her hands. And ran.

And came up to Simon Peter and to the other disciple whom Jesus loved. Which was John. And said unto them.

They have taken away the Lord and the sepulchre. There's nobody told her that. She's just acting the real woman acts.

Ladies you'll forgive me. But this is the way you go on. Jumping to conclusions all the time.

She just saw the stone roll away. She went like a hare. Come close to the tomb.

They've taken the Lord and the sepulchre. There's nobody that's taken them out of the temple. Nobody told her that.

Perhaps it's like a woman. Or you'll just have to go on being like a woman. You can't help it.

Sure you can't. The Lord will love you. And your husband will love you.

And spoke of you. She said they have taken the Lord out of the sepulchre. And we know not where they have left it.

She's all out of breath. People there who went forth and out of the disciple and came to the sepulchre. So they ran both together.

You can hear them running down those cobbled streets. And the other disciple did not run Peter. John was a bit faster.

And came first to the sepulchre. And he's tripping down. Looking in.

Saw the woman cross lying. You know he's a little bit timid. He wouldn't go in.

I think if you came to a tomb in the dark you may not go in yourself. But you see Peter was a blundering customer just like me. Then come a time and Peter following him.

Out of breath now. He's a bit behind. And went in to the sepulchre.

That's just life for him isn't it. And see the linen cloths lie. And an action.

That was about his head not lying with the linen cloths. But wrapped together in a plate by itself. You see when they wrapped this body in these linen cloths.

They wrapped it right up. Right to the neck and then they tucked the bit in. Then they wrapped a little piece around his head which is called an action.

And the only bit you can see is his face. Now watch this very carefully. Do you see then went in also that other disciple which came first to the sepulchre.

And he saw. And. Belief.

Now how did he come to belief? Belief what? You see it says for as yet I knew not the scriptures that he must rise again from the dead. But he believed. You see this.

Christmas show is here. And there is not a trace of stone. There is the linen cloths across.

There is the spirit. There is an action. By a torch.

And Jesus is out. See the cloths. That is one of the proofs.

The body went out. See the cloths I tell you. And if you had just seen it you would have believed too.

Yes. That is one of the proofs. The cloths.

One of the proofs. If you go to Luke's Gospel 24. Luke's Gospel.

Chapter 24. You know the disciples were frightened. Yes.

Verse 36. This is the two on the road to Emmaus coming back to the assembly. And they are telling them everything that has happened.

And out they thus stayed. Jesus himself stood in the midst of them and said unto them peace be unto you. But they were terrified and frightened.

And supposed, of course it is only supposed. But they had seen a spirit. You know we poor humans are not used to this.

That a man is dead and he is taken down and he is wrapped in these linen cloths. And he is put in a grave. And now he is standing in the middle of the room.

Of course you would be frightened. Why are you so bluffing yourself? They thought this was a ghost as we say. Spirit is the word.

Now listen, listen Jesus commencing. Verse 38. And he said unto them why are you troubled? Why do thoughts arise in your hearts? Behold my hands and my feet.

That it is I myself. Come near me and see. For a spirit hath not flesh and bones.

And you see me now. This was the body all right. When he said behold my hands.

There must have been some sort of identification mark there. Go on lying on the street tomorrow and you will know who this was. But if there was a special ring on your finger and you knew that ring.

Say that John St. Sausage. But if you look through the ear box. Through the fender.

Behold my hands. Have a look at my feet. It is I myself.

Turn this up to a brush like that. He said you know if this wasn't the body of Jesus. Is it just something that Jesus prepared to try to make them believe.

That in spirit he was alive. Are you trying to tell me sir. That Jesus crammed these people.

Into the thought of belief. Are you trying to tell me that he brushed them. If this is something he made.

And he made it to look like the only thing. Then this is not resurrection. This is creation.

We are not talking about resurrection if you are going to tell me he made us. Why do we have patience with them at all. You know you waste your time.

The people are mad. The Lord Jesus would call nobody. The Lord Jesus would block nobody.

He said look. Look at my hands. Look at my feet.

It is I myself. You can't talk to him very much. It's pain.

Hang on me. Now let me read you this. You know flesh and bones.

Oh this is no ghost or apparition. Or a spirit. This is a body.

You see when that body. Came up through. The growth box.

When Jesus. Reaved it again. When the father raised it.

When the spirit quickened it. You know if the real body. And the real bones.

That's why God was so particular about the bones. That they wouldn't be broken. But there is no blood.

See as I stand before you tonight. I'm flesh. I'm bones.

I'm blood. I was going to say brains but better not say that. Well I am flesh and bones and blood.

Thank you Joe. I know there are on the field. Yes.

I wanted you to get this. You know. Flesh and blood cannot inherit the kingdom of God.

In it's eternal sense. I can't go to heaven like this. Because the omnipotence of my body tonight is blood.

And you just cut the jugular bone and let the blood out. I'll die. But you see Jesus shed his blood.

Shed his blood. At the price of my redemption. And when that body is raised.

It's the same body. And the same bones. But the animating force now is spirit.

That's why we call it his glorious body. One day. This body.

Will be laid right onto his glorious body. Yes. It will happen alright.

I think the comments of Christ. Is one of the fruits. If my Lord Jesus said it is I myself.

Don't be telling me that he was broken little. Let's go back to John's gospel. Chapter 20.

John 20. You remember that Thomas wasn't there when he came on that first vacation. Oh Thomas just got into that state you know.

Verse 24. We're at John's gospel 20-24. But Thomas.

One of the tales called to him was not wisdom when Jesus came. The other disciples said unto him. We have seen the Lord.

But he said unto them except I shall see in his hand the print of the nails. And put my finger into the print of the nails. And thrust my hand into his side.

I will not believe. After eight days. Again.

His disciples were within. And Thomas looked them this time. Then came Jesus.

The doors being shut. I think of a God he. But I can tell you that this glorious body of his.

Is very wonderful you know. It could pass through anything. You see.

They tell me that this thing is solid. But it is not you know. It's a bit of wood.

It is made of atoms. They're all banded tight together. And flesh and bones.

Are atoms too. And if you take the blood away and give it real power. These atoms can pass through those atoms.

But the scientists are doing it for you now. They know all about this atomic energy. So the Lord will not bother getting in.

Just went through the wall. And in fact he can turn and move him and go. Pedally.
Through seconds. In fact we are going to see next week. That he can leave the earth.
And go right up. And they tell me so many things out there. And gravity is against it.
He defeated it. He went right into the door. Here he is in the room anyway.
The doors being shut. We are in the middle of verse 26. Jesus put an image and said peace be unto you.
Then said Peter Thomas. Reach hither thy finger. He's commanding him now.
And behold my hands. Reach hither thy hand. And thrust it into my sight.
Be not faithless but believe. I think Thomas just fell on his knees. And said.
My Lord. And my God. He was fully persuaded of course.
You see I think that the cross. And the comment. And the command.
These are insoluble truths. Surely Jesus wasn't asking. Surely Jesus wasn't asking Thomas.
To touch something that wasn't really his hand. Or thrust his hand into a wound. That wasn't really his
wound.
Oh don't be talking below me friends. Don't learn the truth. I think that will do us for the course.
Now the purposes of the bodily resurrection. Are very wonderful. You know there were royal purposes.
Israel was. Let's go to 2nd Timothy just for a moment. I am keeping my eye on the clock alright.
2nd Timothy. And we are at the 2nd chapter. Paul is instructing young Timothy.
About the preaching of the gospel. And how to go about it and all the rest of it. And in the 2nd letter to
Timothy.
And in the 2nd chapter. He said this to him. Remember.
He wanted him always to remember this. Remember that Jesus Christ. Of the seed of David.
Was raised from the dead. According to my gospel. Now when you say Jesus Christ.
Of the seed of David. What are you talking about? You see when the Lord Jesus speaks in the book of
Revelation. He says.
I am the root and the offspring of David. You see when he says I am the root. He means that David came
from me.
Because I am God. When he says I am the offspring of David. Since I came from dead.
You see as far as the flesh did you notice this. You see. He is of the seed of David.

According to the flesh is what we were reading back then. I want you to get this very particularly. You see when this book opens in Genesis.

God talks to the devil. And he says I will put enmity between thee and the woman. Between thy seeds.

In person. Now when he said my seed he just meant one. Because he said thou shalt bruise whose? His.

His. Shalt bruise thy hand. I think we better settle who the woman is first.

It is certainly not me. I don't think you find anything in this book. That you would call the enmity of the devil against thee.

And it certainly wasn't the Virgin Mary. Oh no. Oh no.

You just take the book. You take it and show it to me. Show me the enmity of the devil against the Virgin Mary.

I would be delighted to listen. All over the world he was equal. When you come to Revelation chapter 12 you can see the woman having the man-child.

And the devil is waiting. And I can open the book now. And I can show you the enmity of the devil.

Against this woman. Right from this woman down to a woman beyond us. Quite easy.

There is a whole book of it. You see, he was the seed of David, wasn't he? He was the seed. What is he? He must be if he is the seed of David.

Whenever God is talking through Paul in Galatians. Let's go back there. Galatians.

I think this brings out what I am trying to say. We are at Galatians chapter 3. And verse 16 will do us. Unto Abraham of his seed where the promise was made.

He said not unto the seed of many, as if he were talking about many. But I did one unto thy seed. Quit now.

Which is false. Did you get the whole of this? He is the seed of Israel. He is the seed of David.

He is the seed of Abraham. Now when you talk about him being the seed of Israel and Abraham and David. You must be talking about his body.

Remember he existed before all this was taken place. Let's go to Hebrews chapter 2 just for a moment. These scriptures are just flashing.

But let's look at this anyway. Verse 14. Hebrews 2.14. For as much then of the children are partakers of flesh and blood.

He also himself likewise took part of the same. That through death he might destroy them that are the power of death. That is the devil.

And deliver them who through fear of death were all their lifetime subject to bondage. You see he took part of the same. He took flesh and blood.

Now we want to get this very clear you see. According to the flesh he was of the seed of God. He was of the seed of Israel.

He was of the seed of Abraham. Now he had to be all that if he is going to be Israel's king. As the angel said to Mary thou shalt conceive in my womb and bring forth a son.

Thou shalt call his name Jesus. The Lord God shall give unto him the throne of eternity. Now we've got to get this body out because this is the body of the king.

And no other body was like him. You can't make one. You don't make them like this.

They have to be born. The Rosalites are left to tell if they want to make a new king for Israel. Got to have this body out.

This is the seed of him that he is. This is the seed of Abraham. This is the seed.

And we need this deadly resurrection. It is going to take the throne of his heart of David. He does.

Without that we can't have it. That's why Paul was really thinking in fertility. Remember.

Remember that Jesus Christ of the seed of David was raised again. According to my gospel. You see there are royal purposes if you want.

Now there are vital purposes. Think what. See this that we're up here in Hebrews 2. He took part of the same.

That through death he might destroy him that had the power of death. You know we always sing hymn here on Easter Sunday. Up from the grave he arose.

With a mighty triumph over his foes. And I always pull the congregation up on the last verse. We'll sing it tonight after the meeting.

It says here death cannot keep his praise. And I've no quibble with that. Jesus my Savior.

He tore the bars away. And I don't like that. I don't think he tore any bars away.

When you tear bars away you're breaking up. You're escaping. This was the day of the crumbling of man's action.

Oh no he didn't escape. I want to tell you this. That he didn't forget death.

He outperformed death. He was triumphant. That's what it is.

I wrote a little book once on the triumph glory. Yes. Ah yes.

It's a great consolation you know for us. It's a great revelation to us. He abolished death you know.

What a wonderful Savior he was. But I wanted to get the hold of this. You know death.

Why the living God you know. He's not the God of the dead. He's the God of the living.

This was Satan's level. Why opt for Calvary and the resurrection? You know he scared everybody about this. It says here that from death he might destroy him that might be proud of death.

That is the devil and deliver them from fear of death. Scared everybody you know. And you know there came a moment when our wonderful Lord Jesus stepped into death.

Stepped in. For nobody took his life from him. Don't you make any mistakes.

He laid it down. He knew exactly what he was doing and where he was going. And you know the moment that we defeated death and rose triumphantly to paralyze the devil.

He knows now. He destroyed him that had the power of death. He just rose up triumphantly and the old devil trembled.

It's a good revelation isn't it? The times when we lay the body of an old saint down into the grave. I just look in at the box and I say this is not the end you know. The Lord will raise that body.

Make no mistakes about that. You know when he came into the upper room on that Sunday. You remember what he said peace be unto you.

Father's risen Christ brings peace. You remember what it says and I'm trying to save time now. Then when the disciples saw the Lord then were the disciples glad.

He brings peace he brings gladness. I think when he turned around on that Sunday morning. On Sunday he's standing weeping and said this one word.

He said know this. My the joy that filled my soul. Can it be told? When he's going to be drawn in the eye of darkness and lay his hand upon him.

He said fear not. I am he that liveth and was dead. This risen Christ brings us peace.

And gladness. And joy. And courage.

And a thousand blessings besides. Ah yes that's the consolation and the revelation of the saints. You know there was a special purpose.

You watch. Let's go back to John 16 just for a moment. We're nearly at the end now.

John 16. Lord Jesus is talking to them about going away. And he said this.

Verse 7. Nevertheless I tell you the truth that it is expedient for you that I go away. For if I go not away the comforter will not come unto you but if I depart. This is a great saying.

I will send him unto you. There's nobody on this world tonight would ever dare to say I'll go to heaven and send the Holy Ghost. Only Jesus could say that.

Well he just tells you who he was. Verse 8 he said and when he is come. He will reprove the world of sin.

It's what the Holy Ghost has come for. And of righteousness and of judgment. Now explain all this.

He comes to convict the world of sin because they believe not on me. He's come to convict men about this kosher sin of unbelief. I think this is very important that we think this.

You know he hasn't come to convict men of the curse of drunkenness. You know I know it's a curse and all about it. You know I have been seeing a professor the other day in Queens.

One of the most brilliant chemists in this world tonight. Absolutely brilliant. But never saw him.

Couldn't write on the board the other day. And they've got a poor voice. And they hasn't attended him.

And he's living in a hardwood there at the outside of Dunmerry. Not a chair to sit on. Now I don't need to get down beside him to tell him that he's a fool.

He knows he's a fool. Can't break those things. Knows he's a fool.

Holy Ghost didn't come to tell him that. I've been seeing her in a garage some time ago in the hospital. She was just not quite sixteen.

She had a baby in the cot. And the man that made a fool of her had run away. Now I don't need to sit down and take the wee girl's hand and say that you, you're a fool you know.

Oh no. Oh no. I'm not just as stupid as all that.

She knows she's a fool. She knows that the man made a fool out of her. The Holy Ghost doesn't come to do that.

The Holy Ghost comes to convict men and women about the same, about me. There are some men who have never been drunken. Some girls who have never been spoiled.

And there is deep divine sin of these two. But you couldn't get that over to them. They don't know about their culture.

I don't. Man it's a pity of you to know that you can't trust my goodness. It's the Holy Ghost who comes to deal with you boys.

That's what it's come for. It's come to warn us. It's come to convince the world of sin because they believe not in me.

It's come to convince the world of righteousness. Of the righteousness of Christ. Because I do to my father.

You know friends, if you have anything to say about the Lord Jesus or you think there was anything wrong with him. I'll tell you what he's written to me. On the right hand of the Majesty and I. Because God took him right up to step in on his right hand.

And we'll see more about it next week you know. Here's the wee thing before we leave this. You see he's come to convince the world of the sin of unbelief.

It's come to convince this world that he was righteous because he's on his father's throne. Now you young lads. He's come to convince the world of judgment.

Oh you'll pardon me for correcting you but I hear some of you praying in the prayer meeting. Lord the Holy Ghost has come to convince the world of sin and of righteousness and of judgment to come. Oh no, no, no, no, no, no, no, no.

You're mixing up a bit with some extra of the apostles. It didn't say judgment at all. Don't you put it in there. Watch it. It's come to convince the world of judgment. Verse 11.

Because the prince of this world is judged. It's come to convince the world of a judgment that's passed. Why don't they have judged on the Calvary? That's what the Holy Ghost has come to do.

You see this is the bumbication of Christ before the world. You know when the Lord Jesus rose again God had all the disciples around him. He said look come here you crowd.

I want you to do something. Bring me into all the world and tell this story to every Christian. I think they might have stared at him.

Then he said this to them. All power is given unto me in heaven and on earth. It's when he rose from the dead you know.

All power was given then. There's nobody going to push him around anymore you know. Never be pushed around again.

They never put him on his feet again. There's nobody letting him on his head anymore in the region. All power belongs to him now.

And he just went right off into the sea. And the father said sit down. Sit you here until I make your enemies your footstool.

And one day he came and built the way for administration. The bodily resurrection has royal purposes. The bodily resurrection has the purpose of st.

one. It brings us peace and joy and gladness and courage and a thousand other blessings. It has purposes of the whole world.

It will be kitchen. One day he comes to me. Next thing two verses.

One says to him. One five two. You're in the grave you're there.

Jesus my savior. Waiting the coming day. Jesus my lord.

And we'll sing that last verse and we're changing it. I'll tell all shall I be waited when I get on to heaven. All about it.

Verse three. Death cannot keep its pain. Jesus my savior.

He rules triumphantly. We'll help him out there. Jesus my lord.

First and last verses and we're singing that third line just like that. He rules triumphantly. One five two.

Death cannot keep its pain. Jesus my savior. We'll help him out there.

Jesus my lord. First and last verses and we're singing that third line just like that. We'll help him out there.

He rules triumphantly. One five two. Death cannot keep its pain.

Jesus my savior. We'll help him out there. Jesus my lord.

First and last verses and we're singing that third line just like that. Jesus Christ is risen, Jesus Christ is risen, Jesus Christ is risen. Come, come to me, O Lord, with the mighty hand of the Lord.

Hear the voice of Israel from the dark of day, and the earth by the living Spirit. Sing it! He hath come, he hath come, hallelujah, hallelujah. Dear Lord, part us in thy fear, take us to our homes and festivities.

Keep our eyes on the risen Christ, upon his name's face. Amen.

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